



**Glad Tidings of *Arba'een***

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و چرا و چگونه می تواند دهها میلیون انسان خوب  
و پاک را از سراسر جهان  
به سوی خویش دعوت نماید ؟  
جمع شدن این همه انسان از ادیان و مذاهب  
مختلف جهان در مهربان ترین فضای جهان چه

**Who is Imam Hossein(PBUH), and how he can invite millions of pure and wholesome pilgrims from all around the world?**

**What does mean the gathering of all these kind souls from various cultures, and religions in the kindest spirit assembly of the world?**

### **Introduction**

Following the abolition of Iraqi's tyrant, a revolutionary movement with legendary dimensions was formed in Iraq. This holy movement has sleekly evolved and has turned into a powerful and sacred movement of *Arba'een*; a global movement with international dimension. Different sects of Shiites, Sunnis, Christians, Jews, Hindus and even Atheists from about ۹۰ countries participate in this massive and unprecedented .movement

This impressive larger-than- life has a great deal of blessings for Muslims and other people of the world. The beginning of these glad tidings goes back to a historical act of Lady .Zainab

When Imam Hussein (a.s.) and his loyal followers were martyred in the plains of Karbala, their household including women and

children were captured and taken to the **palace** of the tyrannical **and despotic** Yazid. The captive leader, Lady Zainab, **shamed and demeaned** Yazid's **might** and delivered her **historical blessed speech** as follow

«أَنْتَى اسْتَصْغَرَك، فَوَهِ هَالِكٌ لَ تَمْ حُو ذِكْرُنَا وَ لَ تَمْ يُثِّ وَ حَيِّنَا»

I **denigrate** you, and swear to God that “you can never **annihilate** our **legacy** and **destroy** our revelation”.

Lady Zainab's glad tiding **predicts** the **continuation** of the reformative action and the movement of Imam Hussein (a.s.), **as we witness today**

The other **aspect of such claim draw attention** to the global **magnitude** of Imam Hussein's **movement**

Today, the movement of *Arba'een*, **with its** Shiite roots, is no longer **limited to** Shiites, but **expands to** all religions **and spritual groups**(**who increasingly play an active, noticeable** **role**).

No power can **gather** tens of millions of people voluntarily and passionately from all over the world **in the name of our** infallible Imam. **This** crowd of religious and spiritual **individual march in peace and harmony towards** the shrine of the perfect **Man**. **No** power can prevent the **forming of such** massive

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<sup>1</sup>Tasliyat al-Majālis wa zīnat al-Majālis, vol. 2, p. 390.

global community **with an empathic** attitudes  
.towards each other

In this **current** article, we are going to  
briefly outline the *Arba'een* glad tidings for  
Muslims as well as followers of other religions  
.in the world

**Mohammad Shojaie**



### **Esoteric Interpretation of *Arba'een***

*Arba'een*, **has numerous awe-inspiring aspects**, but one of its **mystifying element** is the assembling of millions of people **from different** nationalities and religions around Imam **as the** "successor of Allah"; with their **hearts full of** love for the perfect **Man**, **emitting** praise and sanctification **while** marching towards his grave. The **authenticity of** such **diverse** population around the holy personality of a divine leader **cannot be justified by any** **.rule of Naturalism**

The biggest political analysts are also unable to understand this movement and its depth. The **only** rational **for** this movement is **the one** illuminated **by divine** revelation and the teachings of the infallible Imams. **Only** the word of God, the creator of human beings, as well as the words of the infallible Imams, the true successors of God are reliable and acceptable **for** interpreting and explaining His .word

**Only** God and his **infallible** successors are aware of human beings and the purpose of his creation. **In this brief excerpt**, we will highlight a few key points about human **nature** from divine words and illuminated statements of infallible Imams. Undoubtedly, a proper understanding of human **nature** will play a **vital** role in **a better** understanding of the holy movement of *Arba'een* and its proper **progression** towards the happiness of the :human **society**

١. All human beings **were** created from **a** single soul, which has been construed as "the :Spirit of God" in the Holy Qur'an

I breathed into him of My «نَفَخْتُ فِيهِ مِنْ رُوحِي» “ [created] soul.” (Sura Sad, verse ٧٢)

٢. This spirit is the **essence/light** of the first creation of God, which is referred to in the Holy Qur'an as "the **exalted** similitude/**replica**", the most excellent example of the names and :attributes of God

To Him belongs the **praised** «لَهُ الْمَثَلُ الْاَلِ عَلَى» “ similitude.” (Sura Room, Verse ٢٧)

۳. This light is the very truth of the perfect **Man**, which is the first divine creature who **resembles Him the most** and **is the** closest to Him, namely, **The light of Muhammad** and the Progeny of Muhammad (Peace be upon them). The Holy Prophet (pbuh) reports this fact and this creation: “The first thing that God created was my light.”<sup>۲</sup>

۴. Imam Reza (a.s.) in this regard, says: The first thing God created was our souls.”<sup>۳</sup>

۵. We conclude **based on these statements that:** All human beings bear the divine spirit and the light of Muhammad (pbuh) and the Progeny of Muhammad (pbuh). And for **the same** reason, we **believe that this light is constantly shining in all human beings around the world, hence the accelerated shift** towards .Islam and Shiism

۶. Yes, all human beings **,at their core,** are the members of the Muhammad (pbuh) and the progeny of Muhammad (pbuh). All human beings have a **holy** and divine family, all of which are partner and family in this root. **Muhammad (pbuh) and the progeny of Muhammad (pbuh)**

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۲ .Awāli al-Āli, vol. ۴' p. ۹۹۰ .

۳ .Uyūn Akhbār al-Riḍā, vol. ۱' p. ۲۶۲۰ .

are the **holy** forefather and the true origins of .all human beings

۷. The existence of this divine root in all human beings which **is** called the supra rational power in the specialized discussions of

anthropology, essentially leads people to love the absolute truth and infinite perfection. Yes, all humans, with no exception, love the ultimate goodness, beauty, wisdom, power, the basic happiness, joy and eternal life

Certainly, based on the rational reasoning, the whole and all parts of these perfections are gathered in an infinite and absolute entity named "Allah"; and therefore Allah is the source of all human beings. Therefore, "Allah" is the beloved and true God of all people, regardless of their religions and traditions

Considering all these assumptions, one can conclude that the phrase of "*La ilaha ila Allah*" (which means "there is no God but Allah"), it is not only an Islamic slogan and the cornerstone of the Islam as a religion, and all its teachings, but also a "human truth"; an eternal truth in the system of creation. Knowingly or not, people innately carry this divine light and absolute love and boundless perfection, namely, "Allah

The word "*La ilaha ila Allah*" is not a figurative and religious slogan, but a fact and a preset law of the universe

^ ,God the ,Wise Self-Reliant and

Compassionate, has blessed the spirit of human beings with the ability to communicate an unlimited significance and beauty towards the true and eternal beloved one; and to be free from their mortal cherished ones of this world. The worldly love of Man originates from the



limited beauty and perfection found in others, while the origin and source of all beauty and perfection is the great and merciful God. Therefore, human beings are in essence in love with God. This could explain why after a period of infatuation with earthly beloved ones, Man loses interest in them

٩. The greatest human catastrophe happens when a person does not understand this fact and destroys his infinite life with a quest for mortal beloved ones

١٠. Evidently, God is an absolute and infinite entity, and like all other absolute entities such as sound, energy, light, color, and so forth, is neither recognizable nor associated until there is a partial appearance; for instance, energy cannot be known without communicating in mechanical or electrical form. That is why God, by creating a perfect Man, the highest example of the beautiful divine attributes, on the one hand, made His existence possible to be recognized by humans; and, on the other hand, made it easy to love Him

Ordinary people, love perfect Man ١٢ because of their similarity to God. The Perfect Man has human attributes and divine ethics, and they represent the perfect manifestation and the mirror of the Beautiful and Compassionate Lord. Throughout the history, the prophets and divine leaders have been the most beloved people, because they manifested Allah' attributes more than anyone else, and

tyrants and enemies of the prophets and disbelievers are **on the opposite side of the .spectrum, and are loathed by** human beings

Now, with these twelve principles and points, we can easily explain and **understand** the sacred and universal epic of *Arba'een*. In *Arba'een-e Husseini*, tens of millions of people from about 90 countries give up their religious and racial differences and **with the utmost empathy and compassion**, they gather around the Perfect Successor of Allah and, with admiration and sanctification, approach .their true beloved one, Allah

The acceptance of this love for the most perfect manifestation of God and the most divine attributes, encourages people to **adopt** Perfect Man as their **ultimate role model, try to shape their** spirit of infinite desires and gradually resemble their true beloved and His divine qualities. **Resembling** attributes of God, as well as **bearing resemblance to** the perfect Man, **can only be achieved through** a spiritual similarity to the attributes of God, **and be .essentially akin** to the perfect Man

### **A common goal for a common soul**

**Holy Grail of common soul(essence)**

Every **faction has a common purpose and a distinct lifeforce;** and when a group of people form a society, this community **retains** a collective spirit and a common goal. In the community of tens of millions of *Arba'een participants*, which is one of the largest

gatherings of human history of the modern era, all the participants, as well as all those who have not succeeded to participate, but **long to be part of** this community, have a **common** soul, which is the same common spirit of humanity and the same spirit of God that has .been saved in all Humans

The Holy Quran, as the last Book of the

common soul of all humans, says «نَفَخْتُ» «فِيهِ مِنْ رُوحِي» I breathed of My spirit (I created) into “ him.” The being of this common and divine spirit in all human beings has made them love the source of all the goodness and beauties on earth and **abhor** every kind of cruelty, evil and **.malice**

**we** fall in love with anyone or anything is **because some** degree of goodness or beauty **has been bestowed** upon that entity by the **source** of all goodness and perfection **which** is .Allah", the Great and the Merciful"

Therefore, humans have only one true beloved **one**, and other **treasured** ones **got** their goodness, perfections and beauties from the **only** creator, and they **can** never be the true .owner of their existence and **accomplishments** *lā ilāha illā Allāh*" is the most “ fundamental, the most **exquisite** and the real truth of the creation of Man and the world. No love is **superior**, more important, more serious and **enduring** than **Man's** love for the beauty, goodness, absolute and infinite kindness, **which** is Allah. All beloved ones lose their **charm** against the absolute **adored**

and one day, **Man will** abandon **all other**,  
**.cherished ones**

The only **eternal** love for Man is the love of  
God. Yes, the dominant spirit of one of the  
largest religious gatherings in the world **does**  
not belong to a specific **religion**, **it** is the spirit  
of monotheism and the "divine spirit" of all  
**.human beings**

### **?Who is Imam Hussein (a.s.)**

Why this human and universal community,  
made up of dozens of countries, religions and  
nationalities, **was** formed on the path to his  
tomb and the place of his martyrdom and  
**?around his grave**

Imam Hussein (a.s.) is **the** perfect **Man**, **the**  
**one who** represents all **virtues** and **noble**  
attributes of God. He is the perfect  
manifestation of the spirit that God has  
breathed in human beings, the **essence** of  
**.Mankind** and the **ultimate** truth of humanity

Imam Hussein (a.s.) is the complete  
manifestation of all goodness, kindness and  
beauty. This perfect Man is the full  
manifestation of God who is the true beloved  
**.of mankind**

This great martyr of history is the perfect  
Man who manifested the greatest and **extreme**  
degree **of** love for God, so that humanity **can**  
not be left without a **role model** and **do not be**  
**.baffled about** their true adored **one**

On the day of his martyrdom, he sacrificed his  
belongings and his family in the battle with the  
enemies of humanity, so that "Man" and

human love, namely, love for God **prevails**. Hussein (a.s.) sacrificed everything for the beloved of **all** humans, so that the path to love and love for God and love for humans remains .eternal and **unwavering**

He is not only the Imam and the leader of a certain religion and nationality, but **is also** the **role model** and leader of all the human beings .who are away from their beloved

Imam Hussein (a.s.), in his life and martyrdom, taught everyone the greatest lesson of humanity, namely love for human beings and the creator of **Man**. He is the greatest teacher of goodness and kindness, **and that is why** tens of millions of people, every year, **put aside** their racial and religious differences, **compassionately** gather all around their .teacher and leader

*Arba'een's* glad tidings is divided into two general categories of worldly and the :Hereafter

### **Worldly glad tidings *Arba'een*, a symbol of peace and global unity**

*Arba'een* is the infallible Imams's **decree** to create the unity, power and survival of the Islamic *Ummah*. **In the last few years**, *Arba'een* has become the symbol of the unity of the power of the Islamic *Ummah* and the unity of Islam **and** other religions against the .**haughty** oppressors

*Arba'een* is a gathering of lovers of peace and **amity** from all over the world, near the

grave of the Imam of **Kindness** and Love, in order to unanimously declare that in spite of racial and religious differences, they can live in peace, friendship, and to show that, **unlike** ruthless politicians, people of the world can peacefully **cohabit** and live in kindness and **.harmony**

Imam Hussein (a.s.) is the greatest symbol of justice and peace in **this** world who **appeals** to his **devotees** from all nations and religions **for erudition** the lesson of liberty and justice and to combat **arrogants** of the world; to **convey** love and to unite **them based on** the divine and human spirit, and establish the international and global civilization of **.humanity**

***Arba'een* delivers the good news of the abolition of conceited and criminals of the world**

*Arba'een* is the meeting place for the kind-**hearted** and pure people of the world to proclaim their disgust for the disparity of nations and to **express their abhorrence towards** war and violence of the ruler of the world, and they wish a world without **atrocities** and oppression. **Arbaeen** is a symbol of the protest of **fair-mindedness** people against all **.inequality, tyranny and global ferocity**

*Arba'een* is a place for the kind and brave **souls** who are ready to fight, like Imam and their beloved Father **of nation/Leader**, Hussein

(a.s.), against oppression and corruption, and  
.oppressors of the world

In fact, *Arba'een* is the holy congregation  
to cry for justice and peace by the oppressed  
people of the world, whose rights and desires  
have been destroyed by the global **conceit** and  
.ruthless powers of the world

This **juncture** is a place for the kind and  
brave men who are ready to fight, like Imam  
and their beloved **Father-like figure**, Hussein  
(a.s.), against oppression and corruption, and  
.oppressors of the world

The unique and universal epic of *Arba'een*,  
with its amazing effects and its **unmatched  
blend**, is a huge alarm for the world **vanity** and  
.their **immoral** culture

*Arba'een* is a major cultural and global  
invasion **against the culture of the West** and  
against all the **conceited** powers of the world,  
and gives the good news to the end of the  
**governance** of **corrupt** cultural, political  
.powers of the world over the deprived people  
**The marcher of Arbaeen crumple** the contempt  
of the world powers and the enemies of  
.compassion and global peace

The **massive** and unique movement of  
*Arba'een* **with its magnificence** and **glory  
shudder** enemies of humanity and world peace,  
and for the **same** reason, they try to  
misrepresent and censor **the news about such  
.ceremony**

**Publicizing** the truth of *Arba'een* and its  
wonderful news **forshows the elimination** of

the global oppression and corruption, **leading to the creation of** peace and reconciliation in .the world

For this reason, the Zionists and global **arrogant powers** have used all their abilities to **halt the elucidation of such** holy movement, and severely banned and censored the news of the great epic of *Arba'een*, because *Arba'een* by its unique international **aptitude** **deters** .their **profits**

**Therefore**, it is our duty to convey the message of *Arba'een* to **the world**. We must play our **momentous** role well. We should send our memories, photos, videos, messages to as **.many** as possible all around the world

The movement of *Arba'een* **disheartens** the enemies of Ahl al-Bayt and the enemies of the Imam of Time. **Regrettably, Non-Believers of our time, through different** tactics such as the **suppression and prohibition of *Arba'een* account, try to hinder the news of such a walk .with its amazing magnitudes**

*Arba'een* is a good news of the **actualization** of :this verse

«هُوَ الْهَدْيِ أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ  
الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ»<sup>٤</sup>

It is He Who has sent His Messenger with “ guidance and the Religion of Truth, **that He may make it victorious over** all religions, even though the **Polytheists, pegans, disbelievers,...** ”.may detest (it)



The march of *Arba'een* is a loud and clear message that announces the end of **preposterous** ideas and **delusory, materialistic** school of thoughts

*Arba'een* also is the glad tidings of the realization of this verse that says

«وَأُرِيدُ أَنْ نَمُنَّ هُنَّ عَلَى الْهٰذِينَ اسْتَضُّوا عَفْوًا فِي  
الْأَرْضِ وَنَجْعَلَهُمْ  
أَيَّ هِمَّةً  
وَنَجْعَلَهُمُ الْوَارِثِينَ»

And We wished to be Gracious to those “ who were **oppressed** in the land, to make

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٤ .Sura Tawbah, Verse ٣٣

٥ .Sura Qasas, Verse ٥

them leaders (in faith) and make them ”. **inheritors**

*Arba'een* symbolizes the power of the Islamic world and the **impoverished** nations against the global **conceit** of the enemies of .humanity and global peace

*Arba'een* is the greatest manifestation of the loyalty and empathy of the *Ummah* (**whole community**) of Islam, and the people of the .world for the uprising of **the Promised one** *Arba'een* is a **sanctuary** of all the good and oppressed people to experience a great and sweet **touch** of a free life, **full of** kindness and .peace

What **is** crushed under the feet of the **marchers** of *Arba'een* **is** the arrogance of the

world powers and the enemies of humanity and  
.global peace

### ***Arba'een*, good news of the Promised One of all religions and the Savior**

*Arba'een* is a small replica of the Promised Government of End of Time, **which** is promised by all religions. This **movement/walk happens in an area of eighty kilometers**(the itinerary from Najaf to Karbala), **up to** about five hundred **kilometers**(**which** is the path from other parts of Iran and Iraq to Karbala). In this area, **some of** special and **exquisite** features of :the promised and **long-lasting** government **are**

١. **There is** no discord **among the** tens of millions of **devotees** participating in this march; racial, national and religious differences are **thrust aside** in this march, and the participants merely **participate** on the basis of human, spiritual, and spiritual connections to a common destination, the Imam, the leader .of all the goodness and beauties

٢. This **gleaming** pathway is the most magnificent, **unequaled** manifestation of .human kindness and love

All participants **exhibiting** love, humility and sacrifice **towards** each other. They serve each other and love each other. *Arba'een's conduit* is gracious, joyful, and the most .peaceful

٣. **Throughout the route**, all services are free. Along the way, everyone can get dozens types of **free** food, fruit and drink to their

desire. **pilgrims** can sleep wherever they like. All health services and even foot and body massages are free, **along with** cultural services .and visiting the beautiful exhibitions

٤. The unique opportunity **of getting** acquainted with various people around the world in *Arba'een* is easily provided. The opportunity to meet people of countries around the world, and all the followers of all religions, .is unparalleled, enjoyable and spectacular

٥. Freedom of expression is the most unique and enjoyable opportunity to present .religious, political and social **topics**

٦. In the *Arba'een*, people of the world, from all countries and with any religion, gather around the center of an Imam. *Arba'een* is the practice for the government of the Imam of Time (a.s.). *Arba'een* represents the divine power to bring tens of millions of people around the center of a perfect Man and .infallible Imam to form a world-savior army

٧. Divine assured aid for the pilgrims of Imam Hussein (a.s.) in *Arba'een* is as great as the *Arba'een* epic; the more magnificent and more crowded the *Arba'een* be held, the help .of God will be larger and more

﴿إِنْ تَنْصُرُوا هَآلِلَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾

O You who believe! If you will help (in “ the cause of) Allah, He will help you, and ”.make your foothold firm

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٧Sura Muhammad, Verse 7.

٨. Therefore, whoever comes to the *Ziyarat* of Imam Hussein's grave will be part of the Imam's army at the time of the advent. **By showing such** sacrifice for Imam Hussein (a.s.), they are more prepared and willing to sacrifice their lives for the Imam Mahdi (a.s.)

٩. The quote of Imam Khomeini : Muharram and Safar kept Islam alive.” “ depicts a very significant truth. **This quote pinpoints** the fact that honoring rituals of Muharram and Safar, and seeking the martyrdom led to the **advent of** Islamic Revolution; and the Islamic Revolution is a **requisit** for the advent of the Imam of Time (a.s)

١٠. Sins of *Arba'een's* pilgrim will be forgiven by **entering** the party of God and the Ahl al-Bayt, **where one** becomes a soldier and a **member of the** party of God and the Ahl al-Bayt

١١. The day of *Arba'een*, is a very important day, because with *Arba'een*, a great event is taking place that all the Imams were eagerly looking forward to it

١٢. *Arba'een march* is participating in the epic of the Reformer and the Savior of the universe

١٣. In *Arba'een*, people **prepare** for **the** advent; it means that **like-minded** people get together, people who have the tenets of Imam **Mahdi's** time

١٤. *Arba'een's* culture **consists of** compassion, sacrifice and **altruism**. All people,

especially the dear people of Iraq, show this **attitude** very well; throughout the year, even poor people gradually save their money so that they **could spend it for** Imam Hussein's pilgrims in *Arba'een*

١٥. whomever knows *Arba'een* and its **universal** effects and the **critical** role of *Arba'een* in preparing for the "advent of the Savior ", apprehends **the rewards of Ziyarat (pilgrimage to site)** of Imam Hussein

١٦. The *Ziyarat* of Imam Hussein (a.s.) and its **lamentation ceremonies** are the main factor of the survival of divine religion throughout the history. These effects have led to the universal epic of *Arba'een*, which has become the largest gathering of **open-minded** people and **devotees** of truth and justice

١٧. has the **capacity of training** a crowd, who is ready for the advent of Imam

١٨. One of the lessons of *Arba'een* is that the governments and the nations can equip an army of about thirty million soldiers in a few (?) days

١٩. *Arba'een* pledge the end of **marginalization and refutation** of the Imam of Time and the end of his loneliness

٢٠. *Arba'een*, as we witnessing it, is truly the good news of the advent of the Imam Mahdi (a.s)

٢٤. **Once in** this crowd, we should **be mindful of the great** capacity of the revolution

of Imam of the Time. We should not **overlook** the true owner of **such** movement, the one who **unified** our hearts. We should not be **oblivious to the** Holy Imam of Time. Therefore, it is emphasized that those who take part in this march should set the slogan of "*Labbayk ya Mahdi*(**We Heard you Ya Mahdi**)" on their clothes. Setting the slogan "*Ya Mahdi*" to the forehead and holding the "*Labbayk ya Mahdi*" .flag

٢٥. Saying the slogan "*Labbayk ya Mahdi*" will **be a reminder of** the capacity of the .revolution of Imam of the Time

٢٦. **By being mindful of the current facilitator of the movement,** the Imam of the Time, then the slogan of "*Labbayk ya Hussein*" will turn into "*Labbayk ya Mahdi*", and at that moment the **retribution for the massacre of** .Imam Hussein (a.s.) **will be fulfilled**

٢٧. The slogan "*Labbayk ya Mahdi*" is **particularly significant**. The **benefit** of this slogan is more than **what** is mentioned in the *Ziyarat* of Imam Hussein (a.s.), crying and mourning for the Imam and the marching of .*Arba'een*

٢٨. What Imam Hussein (a.s.), today, expects is that, while **contemplating** upon the great calamity of Karbala in the year of ٦١ AH, and the sacrifices of Ahl al-Bayt (peace be upon them), pay **also** attention to the larger calamity, **which is removal of Infallables'** .**sovereignty over the world**

۲۹. **The point of emphasizing** on the *Ziyarat* of *Arba'een* is to **contemplate on its eloquent utterance** and the **fact** that *Ziyarat* of *Arba'een* is a covenant, a **bond** between you and Imam .Hussein (a.s.) and the Imam of Time (a.s.)

۳۰. In **all authentic prayers**, the names of these two **noblemen** have always been put together. In the *Ziyarat* of *Arba'een*, you also pledge with Imam Hussein (a.s.) that you should be one of the soldiers of the Imam of the Time (a.s.) and you say to Imam Hussein (a.s.): I make a **covenant with you that this bond will “**  
**”not be broken until the advent**

۳۱. *Arba'een* is the greatest allegiance to the .Promised one and the salvation of humanity

۳۲. Therefore, if anyone wants to **attain the highest position in the eye of** Imam Hussein(AS), he must wait for the Imam of the Time (a.s.). *Arba'een* is the .training **time for such accomplishment**

۳۳. In *Arba'een*, we say: “O’ The Owner of Time! you have been left alone for one thousand and one hundred and eighty years, now **we are with you**, and you are no longer  
”alone

۳۴. The Imam Mahdi (a.s.) considers the individual readiness and social unity as a precondition to the reappearance. *Arba'een* **has** the great power of creating **prerequisites** of the .advent of the Savior

۳۵. *Arba'een* is the greatest manifestation of the loyalty and empathy of the *Ummah* of

Islam, rather the **whole** world for the uprising  
.of universal promised one

۳۶. The greater the *Arba'een* is held, the  
greater the readiness will be for the  
.reappearance of Imam mahdi(AS)

۳۷. *The exact number of participants of  
Arba'een* is **beyond the** present thirty million  
people, because some could not participate due  
.to illness and/or some other problems

۳۸. *Arba'een* is just one example, a symbol  
of readiness of hundreds of millions of  
Muslims to sacrifice themselves in the way of  
Successor of Allah and the perfect Man. Even  
in Sunnis, Christians, Jews and other **traditios**,  
there is a readiness to join the army of the  
Successor of God. This is **the** feature of  
. *Arba'een* that we **need to** think about it

۳۹. *Arba'een's* pilgrim knows that without  
the "*Labbayk O Mahdi*" the slogan of  
*Labbayk O Hussein*" never leads to the"  
realization of any action, and it **will** just remain  
.a **futile** slogan

۴۰. Imam Hussein (a.s.) gathered his  
**children**, from every nation and religion, to  
establish a unified government, led by the  
.promised Savior

### **Characteristics and attributes of the people of *Arba'een***

۱. *Arba'een* is also an ocean of wonders,  
**with** the perfect Man **at its center**. *Arba'een* is  
. **lovers'** gathering



٢. The love of the infallible Imam is supreme. The believer does not care about mundane issues, and sacrifices every possession in the path of Imam. Nations unite like the time of Hajj, and all worldly advantages .will fade

٣. The devotees of Imam Hussein (a.s.) from more than ٩٠ countries around the world, gather around the center of one Imam; not only Shiites but Sunni, Christian, Jewish, Hindu, and even non-believers, are gathered here for the love of Imam Hussein (a.s.); In *Arba'een* .an important incident takes place

٤. *Arba'een* is the day when tens of millions of people gather from dozens of countries to .appreciate their human identity

٥. The magnificence of *Arba'een* comes from the fact that everyone, regardless of their sickness or disabilities gather around the Imamate. People from different walk of life, in .all weather condition come along

٦. The march of *Arba'een* is one of the highest manifestations of the divine religious triumphal and the school of Ahl al-Bayt (peace .(be upon them

٧. *Arba'een* represents the free will of all nations and the freedom and liberation of all .people

٨. Beloved God wants to know, despite difficulties in life, how much we do love Imam Hussein (a.s.). The astute believer, is aware of such test, does not allow anything else to avert

his move to Imam Hussein's grave, because **the final destination is** to reach the beloved one

٩. The hazards of participating in **such massive** divine epic will never **stop** the lovers of Lord and the faithful of Ahl al-Bayt from attending the army of light and **righteousness**.

:As Imam Sadiq (a.s.) says

«شَبِعْتَنُا وَ هَالَلِّ لَمْ يَزَالُوا مُنْذُ قَبَضَ هَالَلُّ عَ هَزْ ذِكْرُهُ  
رَسُولَهُ بَيْنَ صُرُونِهَا وَ يَقَاتِلُونَ دُونَنَا وَ يَحْرُقُونَ وَ  
يَعُذِّهْبُونَ وَ يَشْهَرْدُونَ فِي الْبُلْدَانِ

جَزَاهُمْ هَالَلُّ عَنْهَا خَيْرٌ»

I swear to God, our **followers(Shiites)**, “ since the passing of Prophet (PBUH), **constantly** helped us; they fought for **our cause**, **they were** burned with fire, suffered torture and were **tormented and displaced** in the cities. ”.May God bless them on our behalf

١٠. *Arba'een's* epic is a unique **one**, which eliminates **countless loads** of barriers to the advent of the Imam of Time (a.s.); therefore, if someone attends this march **passionately** and **is well-informed**, will be entered into the rank of **.Chosen Reformers**

١١. People reach the stage of sacrifice in the *Ziyarat* of *Arba'een*; they prefer others to themselves. All are one. As Amir al-Mu'minin (a.s.) said: “When **it comes to interact with** a **.Muslim**, **remember** that he is you

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٦7 Kāfi, Vol. 8, P. 268.

٤Ghurar al-Hikam.

In Arbaeen, people wish for others whatever they like for themselves, and do not wish for others whatever they dislike for themselves

١٢. Undoubtedly, *Arba'een's* **ambiance** has the potential of creating these two conditions among the Shiites, **and** the Muslims of the world. Millions of pilgrims of the *Arba'een-e-Husseini*, **with the love of** Hussein, participate in his **astounding coalition** showing an **extensive** and complete loyalty and **support** towards the infallible Imam

١٣. The march of *Arba'een* is **the perfect** presentation of **virtues** and **decency**. The **spirit** of Arbaeen is filled with love and sacrifice, tears and smiles, sadness and joy, unity and **compassion**, purity and closeness, epic and spirituality, hope and **revitalization**. The same characteristics of the advent era of the Imam of Time (a.s.). We should bring this great *Arba'een's* lesson to our cities. This is the *Arba'een* gift that we must bring it to our family and relatives, and we should always preserve the morals of *Arba'een*

١٤. **No** hardship, no enemy threats, no bombings, etc. seems to affect these people. **If such awareness existed** at the time of Lady Zahra (a.s.), she would not **have** been martyred. **If such alertness existed** at the time of Amir alMu'minin, the rope did not fall to his neck. If

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such **consciousness** and **superb feelings** of the pilgrims **of Arbaeen existed** at that time, Imam Hassan (a.s.) would not be left alone and .Karbala incident would **never** happen

١٥. Love and sacrifice seen in the *Arba'een walk*, are the **example of** moral of people in the time of Imam Mahdi's **leading**. This is the *Arba'een's mores* that should also **remain with** .us after we return to our homelands

١٦. The companions of *Arba'een*, though seeking the world's greatest good and destroying the world's greatest evil, like Imam Hussein (a.s.) and his beloved companions, and are not **oblivious of contesting** against other personal and social sins, and the **.existence** of other personal and social **decency**

١٧. In the *Ziyarat* of *Arba'een*, we address the infallible Imam, saying: "And **I offer my** help to you." That is, I am ready to serve in this party and I am not only **preoccupied** with my .own affairs

١٨. In the *Ziyarat* of *Al-e Yasin*, we say to the Imam of Time: "I am ready to help you." One can say this whole-heartedly to the Ahl al-Bayt, who is really ready and effective in the host of Imam of Time. The word: " I am ready to help you ", can be said by the one who is ready to remove the barriers of reappearance and to create a general reform in the **global** community, and linked to the goals of *.Arba'een*

١٩. We make a covenant in *Arba'een* and then register our name in the party of the Ahl

al-Bayt to become a member of the party of Imam Hussein (a.s.) and the Imam of Time (a.s.), and after returning to our hometown, we will help and assist our party as an active member of the party. This **arrangement** should .be permanent

٢٠. This luminous pathway is **comprehensive, unique and the most magnificent** manifestation of human kindness and love for each other. *Arba'een's* **channel** is .joyful, and most peaceful route in the world

### **People of *Arbe'een***

١. The people of *Arba'een* are loyal trustees .of **lineage** and school of Imam Hussein (a.s.)

٢. The people of *Arba'een* announce with their **passionate** and **impressive** presence that they maintain and appreciate the school that Imam Hussein (a.s.), and his followers and his family have **founded** for us with their .martyrdom and jihad

٣. They declare that by their loyalty and **support**, they pave the way for the avenge his **death** and the **death** of all the prophets and .divine saints

٤. They announce that they are ready as companions of Imam Hussein (a.s.) to sacrifice their lives and their properties for helping the *hujjat(the guiding figure)* of God and the Imam .of Time (a.s.)

٥. The people of *Arba'een* go to Karbala to .enroll in the **army** of Sahib Al-Zaman (a.s.)

٦. The people of *Arba'een* go to Karbala to tell Imam Hussein (a.s.) that we are like your faithful companions and we never let your son, our dear Mahdi, be displaced and left alone

٧. The people of *Arba'een* go to Karbala to **assure** Imam Hussein (a.s.) that as long as we **live**, Mahdi will not be alone

٨. The people of *Arba'een* go to Karbala to tell Imam Hussein (a.s.) that: “O Hussein! We swear to God, we never forget Imam Mahdi (a.s.)

٩. The people of *Arba'een* go to Karbala to make a covenant with the **kinship** of Hussein (a.s.) and the children of Hussein (a.s.)

١٠. They are going to announce to Imam Mahdi (a.s.) that **with our dedication, you will not be oppressed and lonely**

١١. The people of *Arba'een* go to Karbala to say to their holy Father and their beloved Imam: **The** era of your sorrows and your loneliness has come to an end

١٢. The people of *Arba'een* go to Karbala to declare to Sahib Al-Zaman: “O Our dear Father! We no longer want to, and we cannot bear the shame of leaving you alone. We believe that **everyone can be spared in life** ”.except you

١٣. The people of *Arba'een* go to Karbala to **assure** the promised Mahdi (a.s.) that until the magnificent moment of **his** reappearance, we will **continue our physical**, spiritual, and also scientific and **rational** jihad in your way

١٤. The people of *Arba'een* go to Karbala to meet with Lady Zahra (Peace be upon her), who asks forgiveness at her son's grave for his [ pilgrims] and to declare: "Dear mother! The time of your sorrows and cries of the loneliness and innocence of your child, our beloved Mahdi is over. As long as we live, your children will no longer be left alone

١٥. The people of *Arba'een* go to Karbala to declare to their holy Mother that: "O Zahra! We swear to God, we never forget Imam Mahdi (a.s.)

١٦. The people of *Arba'een* go to Karbala to make a covenant with their blessed Mother; "O dear Mother! We make a covenant with you, and we truly promise you that along with our beloved Mahdi, we will take revenge on you and all your children, and all the oppressed ones of the world. Dear Mom! Until then, your son and our spiritual Father will not be left alone

### ***Arba'een* is the symbol of reform**

The *Arba'een*'s pilgrim is subjected to the divine forgiveness and reaches to the degree of the Chosen Reformer". We read in a narrative

«قَالَ أَبُو عَبْدِ اللَّهِ: مَنْ خَرَجَ مِنْ مَنْزِلِهِ يَرِيدُ زِيَارَةَ قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ إِنْ كَانَ مَاشِيًا كَتَبَ هَاللاً لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً وَمَحَى عَنْهُ سَيِّئَةٌ حَتَّى إِذَا صَارَ فِي الْحَائِرِ كَتَبَ هَاللاً مِنَ الْمُصْلِحِينَ الْمُنْتَجِبِينَ [الْمُفْلِحِينَ الْمُنْجِحِينَ

[ حَتَّى إِذَا قَضَىٰ مَنَاسِكَهُ كَتَبَ ٱلَّهِ هَآلَهُ ۖ مِنَ ٱلْفَآئِزِينَ حَتَّىٰ إِذَا  
 أَرَادَ ٱلْإِنصِرَافَ أَنَّهُ مَلَكَ ۖ فَقَالَ إِ هُن رَسُو لَٱللَّهِ  
 يَقُورُوكَ ٱل هَسَلَمَ وَ يَقُولُ لَكَ ۖ اسْتَأْنِفِ ٱلْعَمَلَ فَقَدَدُ  
 غُفِرَ لَكَ مَا مَضَىٰ ]

Imam Sadiq (a.s.) said: "O Hussein, Allah will write a good deed for one who leaves his house to perform the *Ziyarat* of Imam Hussein (a.s.) on foot and erase a sin from him for every step he takes. Till he arrives at the holy shrine, Allah will write him as one who has achieved salvation and as the chosen reformers. After he completes the *Ziyarat*, Allah will **make** him as the successful one. When he decides to return, an angel will come to him and say: Allah's Messenger conveys his salutation on you and tells you that all your previous sins were forgiven. So, start your work from the beginning, and continue the good deeds." <sup>9</sup>

The one who goes to the *Ziyarat* of Imam Hussein's grave, after he completes the *Ziyarat*, Allah will write him as one of the reformers *Being a Musleh*" (Reformer) is a great **honor**. The flow of a collective and group of Imam Hussein's pilgrimages, especially in *Arba'een*, is a stream that actually enters a reforming flow when someone enters it. And these pilgrimages **are forming** a party, **which merges with the party** of God and the Messenger of Allah (pbuh), and **his progeny** "the Ahl al-Bayt". A party whose members are all chosen **with the holy** mission of reforming. This means that members of this party are those who **pave** a



massive reform of society led by the true reformer and Imam of the Time

.(a.s)

*Arba'een* is the epitome of Imam Hussein's reforming in the *Ummah* of Islam and the international community. Imam Hussein (a.s.)

:in his will to Mohammad bin Hanifah says

«أَنَّي لَمْ أَخْرُجْ أَشْرًا وَ لَ بَطْرًا وَ لَ مَفْسِدًا وَ  
لَ ظَالِمًا وَ إِهْنَمًا  
خَرَجْتُ لِطَلِبِ الْوَالِدِ فِي أَمْرِهِ جَدِيَّارٌ يُدْأَنَّ أَمْرَ  
بِالْمَعْرُوفِ وَ أَنْ هِيَ عَنِ الْمُنْكَرِ وَ أَسِيرٌ بِسِيرِهِ جَدِيَّ وَ  
أَبِي عَلِيِّ بْنِ أَبِي

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.Kāmil al-Ziyārāt, Chapter ٤٩' Hadith ١ .٩

طَالِبٍ»

I did not rise up on selfishness or pleasure, or for corruption and oppression, I just came out of the homeland for reform in the *Ummah* of my grandfather. I am enjoining good and forbidding evil and I will act in the manner of my grandfather and my father, Ali ibn Abi Talib

.(a.s)

**Arbaeen** pilgrim in this way is a soldier and **partner** of the Imam of Time **with the** mission of reform for the advent of the Imam of Time. There are very specific sentences in the *Ziyarats*, especially in the *Ziyarat* of *Arba'een*, ***which alludes to this quality***

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°Bihār al-Anwār, Vol. 44, P. 329.

The pilgrim of Imam Hussein (a.s.) is a Chosen Reformer” and has a reforming spirit, “and thus he approaches the Imam Mahdi (a.s.), .”i.e., the "Main Reformer

Therefore, if anyone wants to serve in Imam Hussein's legion, he must wait for the Imam of the Time (a.s.). *Arba'een* is a training :camp. In the *Ziyarat* of *Arba'een*, we read

«فَمَعَكَ مَعَكَ مُمْ لَ مَعَ غَيْرِكُمْ»

So I am with you, with you, and not with “ .”your enemies

That is, in no way your enemies can exploit me. I am in your army and I will not accompany the enemy who is trying to remove *Husseini* and *Mahdavi* culture from us. In this way, the people evolve in the training for this readiness at *Arba'een*. That is, the people who are gathering together, whose morality is like .the life in the Imam's time

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### **Insightful pilgrim**

١. The sincere and knowledgeable pilgrim of Ahl al-Bayt gains a vision and insight that he never refuses to separate his lifestyle from the lifestyle of his spiritual family. These pilgrims would like to have the same life and death of Muhammad and his purified Progeny, :and prays

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

٢. The knowledgeable pilgrim knows that the purpose of Ahl al-Bayt's pilgrimage, especially **when** visiting Imam Hussein (a.s.), especially in *Arba'een* is **to rekindle their** commitment to Imam Hussein (a.s.) **for** continuing his path and fight against the .enemies of humanity

٣. The knowledgeable pilgrim is well aware that *Arba'een* is the best time and Karbala is the best place to **pledge for** loyalty and total **support** for the reappearance of "the .\"Promised one\" and \"the Savior

٤. The knowledgeable pilgrim will use all his material and spiritual potential to make the ceremony of *Arba'een* to be organized more **.properly**

٥. The knowledgeable pilgrim will love and serve all the participants in *Arba'een* from any religion and nationality, **as the prospect .nation** of Imam Mahdi (A.S)

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

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١Mafatih al-Jinān, Ziyārat 'Ashurā.

especially *Arba'een*, fit the thought of  
.Mahdism

٧. The most important slogan of the knowledgeable pilgrim in *Arba'een* is: *Labbayk O Mahdi*". He knows well that the "real meaning of the exquisite phrase of *Lebbayk O Hussein*" is the the same as" *"Labbayk O Mahdi*"

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

٩. The knowledgeable pilgrim is certain that without the scientific and practical fighting with the culture of the enemies of humanity and world atrocities(which are the main obstacles to the reappearance), he cannot attend the avenger of Hussein (a.s.)

١٠. He knows well that the slogan "*Labbayk O Hussein*" and the claim of the love of Imam Hussein (a.s.) means a serious fight against the enemies of Hussein (a.s.) and his son, the Ultimate Savior. Otherwise, it would only be a void slogan and an absurd claim

١١. Eventually, the knowledgeable pilgrim is surely convinced that without becoming the Mahdi's true helper, and removing the obstacles of the advent of the Imam of Time, then verily he is betraying Allah, all the people of the world and himself

**Contemplation** is a special feature of a knowledgeable pilgrim

One should be thinking about *Arba'een*.

What the Imams have asked us is to **ponder extensively upon events**

«الْقَصْدُ إِلَى اللَّهِ تَعَالَى بِالْقُلُوبِ ، أْبْلَغُ مِنْ إِتْعَابِ الْجَوَارِحِ»

بِالْعَمَالِ»

Imam Jawad (a.s.) said: “**communicating with God through the heart and contemplation, will work better** than incessantly bothering the ”.body in **the acts of** prayers

If someone comes once to *Arba'een* and thinks about *Arba'een*, and its goals and effects, or thinks about the mysteries and wonders of

*Arba'een* and the grace of God and the Ahl alBayt and Hazrat Abbas upon the pilgrims, he will soon **evolve, and reach his goals.**

Someone who goes on a **regular** journey **might get** tired after some time, but **a thoughtful pilgrim will** grow more **every year.** There are numerous examples of such occurrence throughout the history. Such as those Shiites and **seemingly fans** who invited Imam Hussein (a.s.), and **betrayed him.** Imam Hussein and the Imam of Time (a.s.) do not need ignorant Shiites, **and are displeased with these unenlightened** followers. Therefore, the Shiites

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<sup>٧</sup>Bihār al-Anwār, vol. 67, Chapter 44, p. 60.

must be **thinkers** and religious scholars.  
Worship **together with Ziyarat, contemplating**  
**.and pondering is very valuable**

«لَقَدْ آذَانَا جُهْلَاءُ الشَّيْبَةِ وَ حُمَقَانُهُمْ وَ مَنْ دِينُهُ ُجِنَاحُ  
الْبَعَوُضَةِ ارْجَحُ مِنْهُ»<sup>١٣</sup>

The Imam of Time (a.s.) said: “**Dense** and  
ignorant Shiites, those whose **faith is lighter**  
**”.than** the wing of flies **exasperate us**

Therefore, the Shiites must be intellectuals  
.and religious scholars

Someone who **march in Arba'een and is**  
**reflecting upon his religion will evolve more**  
than **previous** year, and **he** will be closer to  
Imam Hussein (a.s.). But whomever does not  
**reflect**, his worship **is nothing but some**  
**.obligatory** and forced act

What Imam Hussein (a.s.) **asks us, which is**  
more rewarding than **lamentation** and  
mourning, is **contemplating**. Thinking about  
my mission in *Arba'een*, and how should I  
convey

*Arba'een's* message and *Arba'een's* culture to  
?my country and other nations

### **Appreciating the great blessings of** ***Arba'een***

We should not be disturbed by the crowded  
march of *Arba'een*. The beauty of *Arba'een* is  
in its **overpopulation**. **Lord bestows more**  
**.bounties upon a group**

٤

«فَأِهْنِ يَدَيَّ هَالِلٍ َوَّ عَلَى [ مَعَ الْجَمَاعَةِ »

”God’s help is with the community“  
We **live** in the best of times and witness an

<sup>١٣</sup> .Ihtijāj, vol. ٢’ p. ٤٧٤

<sup>١٤</sup> .Nahj al-Balāghah, Sermony, ١٢٧

important global event. God **granted us** participating in an epic that divine prophets and Ahl al-Bayt have been waiting to see it. Ahl al-Bayt (**the progeny of prophet, pbuthem**) **tried vehemently**, and the Imam of Time has been **overtook** and has been alone for more than one thousand and eighty years to see a day that their children and soldiers are so ready and powerful to participate in **such grand** event. All the infallible Imams pray for Imam Hussein’s pilgrims, and **nowhere such a bounty could be found**.

Prophet (pbuh) and his purified Progeny are pleased with Shiites. That is why Imam Sadiq (a.s.) in his prayer **asks** God: The Shiites and pilgrims of Imam Hussein (a.s.) who came to my father's grave, their intention is to **satisfy** .the heart of the Prophet Muhammad (pbuh)

### **Good news of Arba’een for the Hereafter**

عَنْ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ َ يَقُولُ : إِهْنِ  
لِزُّهُوَارِ الْحُسَيْنِ بْنِ عَلِيٍّ يَوْمَ الْقِيَامَةِ فَضْلًا عَلَى النَّهَاسِ  
قُلْتُ وَ مَا فَضْلُهُمْ قَالَ يَدْخُلُونَ الْجَنَّةَ قَبْلَ النَّهَاسِ  
بِأَرْبَعِينَ عَامًا وَسَائِرُ النَّهَاسِ فِي

الْحِسَابِ وَ الْمَوْقِفِ»<sup>١٦</sup>

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

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

عَنْ مُحَمَّدِ بْنِ هَمْدَانَ بْنِ مُسْلِمٍ قَالَ : قُلْتُ لِرَبِيِّ عَبْدِ اللَّهِ ۖ مَا لِمَنْ أَتَى قَبْرَ الْحُسَيْنِ قَالَ: مَنْ أَتَاهُ شَوْقًا إِلَيْهِ كَانَ مِنْ عِبَادِ اللَّهِ ۖ الْمُكْرَمِينَ وَ كَانَ تَخَاتَمَتْ

١٦  
لِوَاءِ الْحُسَيْنِ بْنِ عَلِيٍّ حَتَّى يَدْخُلَ لَهُ مَا لِلَّهِ ۖ الْجَنَّةَ»

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

قَالَ رَسُولُ اللَّهِ ۖ: يَا عَلِيُّ! مَنْ زَارَنِي فِي حَيَاتِي أَوْ بَعْدَ مَوْتِي أَوْ زَارَكَ فِي حَيَاتِكَ أَوْ بَعْدَ مَوْتِكَ أَوْ زَارَ ابْنِيكَ فِي حَيَاتِهِ أَوْ بَعْدَ مَوْتِهِمَا ضَمِنْتُ لَهُ يَوْمَ الْقِيَامَةِ أَنْ أَخْلُصَهُ مِنْ أَهْلِهَا وَ شِدَائِدِهَا

١٧  
حَتَّى أَصُلِّ بِرُءُوسِهِ مَعِيَ فِي دَرَجَاتِي»

<sup>١٦</sup> Kāmil al-Ziyārāt, Chapter 53, Hadith 1.



The Messenger of Allah (pbuh) said: “O Ali! I guarantee to one who performs my *Ziyarat* during my lifetime or after my passing away, or performs your *Ziyarat* during your lifetime or after your passing away, or performs the *Ziyarat* of your two sons during their lives or after their passing away, that I will save him from terrors and difficulties of the Judgment Day and have him stay close to me.”

عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: يَا مُعَاوِيَةَ! لَنْ تَدَعَ زِيَارَةَ قَبْرِ الْحُسَيْنِ لِحَوْفٍ فَأَهْنُ مِنْ مَنْ تَرَكَهُ رَأَى مِنَ الْحَسْرَةِ مَا يَتَمَنَّاهُ أَنْ هُنَّ قَبْرَهُ كَانَ عِنْدَهُ أَمَا تَحُبُّ أَنْ يَرَى اللَّائِي شَخْصَكَ وَسَوَادَكَ فِيمَنْ يَدْعُو لَهُ رَسُولُ اللَّهِ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْإِي هِمَّةٌ؟ أَمَا تَحُبُّ أَنْ تَكُونَ مِ هَمْنِ بَيْنَ قَلْبِ بِالْمَغْفِرَةِ لِمَا مَضَى وَ يَغْفِرُ لَهُ ذُنُوبَ سَبْعِينَ سَنَةً؟ أَمَا تَحُبُّ أَنْ تَكُونَ مِ هَمْنِ يَخْرُجُ مِنَ الدُّنْيَا وَ لِيَسَّ عَلِيٌّ هَذَا ذَنْبٌ يُتَّبَعُ بِهِ؟ أَمَا تَحُبُّ أَنْ تَكُونَ

١٨

عَدَاً مِ هَمْنِ يَصُفِّحُ رَسُولُ اللَّهِ؟»

Imam Sadiq (a.s.) said: "O M'uaviyah! Do not avoid visiting the grave of Imam Hussein for the

١٦. .Ibid, Chapter ٥٦' Hadith ٤

١٧. .Ibid, Chapter ١' Hadith ٣

١٨. .Ibid, Chapter ٤٥' Hadith ٣

fear, because the person, who abandons his *Ziyarat*, will regret so much and wish that his grave would had been close to him. Do you not want Allah the Almighty make you among those for whom His Messenger, Ali, Fatimah

and the infallible Imams pray? Do you not like to be of those whose past sins have been forgiven, and the forgiveness will be asked for the sins seventy years later? Do you not like to be among those who have died while they do not have sin to be charged for? Do you not want to be among those with whom the Messenger of Allah will shake hands on the Day of Resurrection

عَنْ أَبِي عَبْدِ اللَّهِ َ قَالَ: إِذَا كَانَ يَوْمَ الْقِيَامَةِ نَادَى مُنَادٍ  
 أَيْنَ زُ هُوَارُ الْحُسَيْنِ بْنِ عَلِيٍّ َ فَيَقُومُ عَنْقُ ُ مِنَ النَّهَاسِ لَ  
 يَحُصِيهِمْ ! هَلِ َ اللّٰهُ ُ تَعَالَى فَ يَقُولُ لَهُ ُ مَا أَرَدْتُمْ ُ  
 بِزِيَارَةِ قَبْرِ الْحُسَيْنِ ُ ؟ فَيَقُولُونَ يَا رَبِّ أَتَيْنَاهُ حُبًّا  
 لِرَسُولِ اللّٰهِ َ وَ حُبًّا لِعَلِيٍّ َ وَ فَاطِمَةَ وَ رَحْمَةً لَهُ ُ مَ هُمَا  
 ارْتَكَبُ ُ مِنْهُ ُ فَيَقَالُ لَهُ ُ هَذَا مُحَ هَمْدٌ وَ عَلِيٌّ وَ فَاطِمَةُ وَ  
 الْحَسَنُ وَ الْحُسَيْنُ فَالْحَقُوا بِهِ ُ فَأَنْتُمْ ُ مَعَهُ ُ فِي دَرَجَتِهِ ُ  
 الْحَقُوا بِلِوَاءِ رَسُولِ اللّٰهِ َ فَيَنْطَلِقُونَ إِلَى لِوَاءِ رَسُولِ  
 اللّٰهِ َ فَيَكُونُونَ فِي ظِلِّهِ وَ اللِّوَاءِ فِي يَدِ عَلِيٍّ َ حَتَّى يَدْخُلُونَ  
 [يَدْخُلُوا] الْجَنَّةَ جَمِيعاً فَيُكْرَمُونَ

١٩

أَمَامَ اللِّوَاءِ وَ عَنْ يَمِينِهِ َ وَ عَنْ يَسَارِهِ وَ مِنْ خَلْفِهِ ُ ه»

Imam Sadiq (a.s.) said: On the Day of Judgment, an announcer will call out, “Where are the visitors of Hussein ibn Ali (a.s.)?” A large number of people, who cannot be counted by anyone other than Allah the Almighty, will come forward. Then Allah will ask them: What **compelled** you to perform the *Ziyarat* of “Hussein (a.s.)? They will reply: “O Lord! We went to him for our love for Allah’s Messenger and love for Ali and Fatima and to sympathize with him for all that was committed against

him.” They will be told: “Here are Muhammad, Ali, Fatima, Hassan and Hussein (a.s.); join them, for you will be with

.Kāmil al-Ziyārāt, Chapter ٥٥’ Hadith ١. ١٩

them at their **level** in Paradise. Follow the **party** of Allah’s Messenger (pbuh).” So they will **join** the **group** of Allah’s Messenger (pbuh), which **its flag** will be held by Ali (a.s.); they will remain under it, before it, to its right, to its left and behind it, until all of them enter .Paradise

«عَلِيَّ بْنِ مَيْمُونٍ الْهَصَائِعِ عَنْ أَبِي عَبْدِ هَالَلٍ قَالَ: يَا عَلِيُّ زُرْ الْحُسَيْنَ وَ لَ تَدْعُهُ قَالَ قُلْتُ مَا لِمَنْ أَتَاهُ مِنَ الثَّهَوَابِ؟ قَالَ: مَنْ أَتَاهُ مَا شِئَاءَ كَتَبَ هَالَلٌ لَهُ بِكَ لَ خُطُوبٍ حَسَنَةً وَ مَحَى عَنْهُ سَيِّئَةً وَ رَفَعَ لَهُ دَرَجَةً فَإِذَا أَتَاهُ وَ هَكَلَ هَالَلٌ بِهِ مَلَكَيْنِ يَكْتُبَانِ مَا خَرَجَ مِنْ فِيهِ مِنْ خَيْرٍ وَ لَ يَكْتُبَانِ مَا يَخْرُجُ مِنْ فِيهِ مِنْ شَرٍّ وَ لَ غَيْرَ ذَلِكَ فَإِذَا أَنْصَرَفَ وَ دَهَعُوهُ وَ قَالُوا يَا وَلِيَّ هَالَلٍ مَغْفُورٌ لَكَ أَنْتَ مِنْ حِزْبِ هَالَلٍ وَ حِزْبِ رَسُولِهِ وَ حِزْبِ أَهْلِ بَيْتِ رَسُولِهِ وَ هَالَلٌ لَ تَرَى النَّهَارَ

بِعَيْنِكَ أَبَدًا وَ لَ تَرَكَ وَ لَ تَطُوعُكَ أَبَدًا» ٢٠

It is narrated from Imam Sadiq (a.s.) that “ Imam said: “O Ali, visit (the grave of) Imam Hussein (a.s.) and do not forsake it.” Ali asked: What is the reward for the one who visits him? Imam (a.s.) replied: Allah will record a good deed and erase a sin for every step taken by one who performs the *Ziyarat* of Imam Hussein (a.s.) on foot. He will also add a rank to his rank. When he arrives at the grave,

Allah will appoint two angels on him who will only write the good that he speaks and not write anything else that he might say or do. When he leaves, they will bid farewell to him and say: O friend of Allah! You are forgiven. You are from the party of Allah, party of His Messenger and party of Ahl al-Bayt (a.s.) of His Messenger. I swear to Allah that you will never see Hellfire and it will never see you at .”all and you will not be its prey

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.Kāmil al-Zīyārāt, Chapter ٤٩' Hadith ٦ .٢٠