

Arba'een, a Prelude to the Promised Advent

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O Zahra! We swear to God that we will never forget the Mahdi.

O Husayn! We swear to God that we will never forget the Mahdi.

Arba'een represents the divine power to gather tens of millions of people around the perfect man and the infallible Imam to form an army for the Savior of universe.

All the participants in *Arba'een* demand the greatest good, that is the rule of the perfect human on the world, and destruction of the world's greatest evil and that is the rule of the tyrants and oppressors on the world.

Arba'een is a shelter for all the good and oppressed people of the world to have a great and sweet experience of a free life, with kindness and peace.

If the truth of *Arba'een* and its wonderful news reaches people of the world, then the time will come to eradicate the global oppression and corruption, and to create peace and reconciliation around the world.

**All proceeds from this book will be solely donated
for the promotion of *Arba'een* culture**

Contents

Introduction

1. Existential precedence of Ahl al-Bayt (as) to the other prophets
2. Knowledge of previous prophets to Ahl al-Bayt (as)
3. Noah's attention and appeal to Ahl al-Bayt (as)
4. Abraham's appeal to Ahl al-Bayt (as)
5. The Prophet Joseph and his appeal to Ahl al-Bayt (as)
6. Moses resorts to Ahl al-Bayt (as)
7. Preparation for mourning for Imam Husayn (as)
8. Prophet Adam and his awareness of the martyrdom of Imam Husayn (as)
9. Jesus' mourning in the tragedy of Imam Husayn (as)
10. The efforts of Ahl al-Bayt (as) in introducing Imam Husayn (as)
11. Encouragement to lamentation
12. Continuing the movement of Imam Husayn (as)
13. *Arba'een pilgrimage* is a sign of faith
14. Reward for the *Arba'een* march
15. Membership of pilgrim in the party of God and the Ahl al-Bayt
16. *Arba'een march* is participating in the epic of the Reformer and the Savior of the universe
17. *Arba'een* is the result of Ahl al-Bayt's (as) efforts
18. Esoteric Interpretation of *Arba'een*
19. A common goal for a common soul

20. Who is Imam Husayn (as)?
21. *Arba'een's* Effects
22. *Arba'een* is a prelude to the reappearance of the savior of the universe
23. Glad tidings of *Arba'een*
24. Censorship of *Arba'een's* news by the enemies
25. Our task is to make the *Arba'een* atmosphere a *Mahdavi* culture
26. *Arba'een* marching is an allegiance to Imam Husayn (as)
27. *Ziyarat* of *Arba'een* is the beginning of a Purified Life and a Divine Covenant.
28. Exalted culture of *Arba'een* and its morality
29. Relaxation and peace of '*Ashura*
30. Imam's hope to the Shiites
31. *Arba'een's* power in organizing God's army at the End of the Time
32. *Arba'een* and youth
33. Brothers of the Prophet (s) at the End of the Time
34. Satan's attacks against the believers
35. Satan temptation in the heart of the pilgrim
36. Imam Sadiq's prayer to the pilgrims
37. *Arba'een* is the supreme manifestation of God's help
38. Faithful and rebellious from the Quran's viewpoint
39. The real human is the believer

40. Another figure of the true man in the Qur'an
41. Humans are gathered on the Day of Resurrection with an esoteric face
42. *Ziyarat* is the factor of similarity
43. '*Ashura*, University of Martyrs
44. Love is necessary but not enough
45. I do not see any helper, what happened to the helper?
46. *Arba'een*'s power in the education of the people waiting for the global promised one
47. Ahl al-Bayt (as) are our Heavenly Family
48. Sacred hatred
49. *Arba'een* is the renewed covenant with the blood avenger of Imam Husayn (as)
50. Lessons of *Arba'een*

Bibliography

Introduction

In recent years, after the tyrant's death in Iraq, a movement was formed gradually in Iraq that can be called a great revolution and an epic.

This holy movement has smoothly passed its own powerful and evolution phases, and today the sacred movement of *Arba'een* has become a major global movement and a huge international epic. In this massive and unprecedented movement, about 90 countries participate with a mix of Shiites, Sunnis, Christians, Jews, Hindus and even secular.

The aggregate of this population, with this amazing combination around the holy personality and a divine leader is not interpretable by the apparent wisdom that is captured by naturalism.

During the march of *Arba'een*, the prevailing spirit of the participants is a spirit of compassion, love for each other, sacrifice, kindness and serve to each other.

Tens of millions of people representing hundreds of millions, but representing all humanity, have come together to celebrate the truth of humanity, and in this huge meeting, the teachings of Husayn (as) are practiced in two axes: "Love of God" and "Love for humans."

The *Arba'een* epic in our ideology has many spiritual, cultural, social, political and economic effects.

The most important effects of this global march, is the removing of obstacles to the advent of the promised Savior of the world and all religions, Imam Mahdi (as); as Ayatullah Behjat says:

It has been narrated that when the Imam of Time reappears, he calls:

أَلَا يَا أَهْلَ الْعَالَمِ إِنَّ جَدِّي الْحُسَيْنَ قَتَلُوهُ عَطْشَانًا
أَلَا يَا أَهْلَ الْعَالَمِ إِنَّ جَدِّي الْحُسَيْنَ سَحَقُوهُ عِدْوَانًا

O people of the world! Be aware that my grandfather Husayn was killed with thirsty lips.

O people of the world! Be aware that my grandfather Husayn was murdered of hostility.

Imam Mahdi (as) introduces himself through Imam Husayn to all the world. Therefore, in that time, all people of the world should know Imam Husayn, but today, most of them don't know Imam Husayn (as) and that is our fault, because we have not mourned for Imam Husayn (as) so that the entire world can hear our voice. Great march of *Arba'een* is the best opportunity to introduce Imam Husayn (as) to the world.

Due to the important position and historical aspects of *Arba'een* and its all personal and social blessings, especially its global effects, we should not be headless of getting ready for *Arba'een*.

All the political and cultural authorities and all compassionate and lovers of the Imam of Time, if they are honest in their claim in

the love of Imam and the advent of Imam, must use the unique opportunity of *Arba'een* to mobilize and organize the lovers and soldiers of the Imam of Time, and to set up the Islamic great civilization in the space and powerful and lasting content of *Arba'een*.

We must ask ourselves why, despite all these lovers, the Imam of Time still lives alone in being displaced and oppressed? How long will the revenger of blood of the prophets and infallible Imams be left in the prison of occultation and abandonment? How long should we tolerate the terrible and devastating effect of being orphaned and how long should we be deprived of the existence of our heavenly Father? How long have we witnessed the oppression and satisfaction of arrogant of the world and how long we should tolerate their bullying?

More than a thousand and several hundred years, along with the humbleness and in tune with the whining and wailing cries of Imam Sadiq (as), from the Prophet's family, we have read the prayer of *Nudba*, and have said:

‘Where is the one who prepared to eradicate the oppressors? Where is the one who corrects mistakes and deviations, and the one for whom we all are waiting? Where is the hope for the elimination of oppression and aggression? Where is the one who has been saved to renew the religious practices and traditions ?

Where is the one who has been chosen to restore the religion?
Where is the one whom we hope to revive the Quran and the divine commandments? Where is the restorer of the religion and devout?
Where is the overwhelming glory of the wicked? Where is the destroyer of polytheism and hypocrisy?

Where is the destroyer of mischief, sin and rebellion? Where is he who breaks the branches of error and discord? Where is the annihilator of effects of deviance and desires? Where is the destroyer of traps of lie and slander? Where is the devastator of the recalcitrant and disobedient? Where is the eradicator of militants and misguided and wicked? Where is the honor of friends and humiliating of enemies? Where is Allah's Door to go toward Allah from there? Where is the mirror of Allah to whom we pay attention? Where is the one who connects the heavens and the earth?

Where is the ruler of the Day of Conquest and Victory and who will raise up the guidance and guidance flag?

Where is the collector of merit and pleasure of truth (Allah)?
Where is the one who will avenge the blood of the prophets and the children of the prophets? Where is the one who will take revenge on the blood killed in Karbala? Where is he who has been helped and is victorious over those who wronged him and lied? Where is the distressed one who is responded when he prays?'

If we are honest and true in accompanying his beloved father, Imam Sadiq (as) in this unrestrained seeking and search, we must create loyalty among ourselves and expected self-empathy. *Arba'een* is the best atmosphere and the most appropriate time to create the “loyalty and empathy” required for the advent of the Imam of Time .

To achieve this important goal, each one of us can do a lot of work that we introduce in this booklet a few important things briefly.

The least thing that we can do in *Arba'een* for the advent of the savior of the world, but unfortunately we are headless of it, is a true prayer; a prayer which is from bottom of heart and with preparation and action for the advent. The prayer with these conditions has a key role in the reappearance of Imam Mahdi (as). If any one of us strives to be a true prayer for Him, then we certainly have helped greatly to His advent.

So if we did so and prayed urgently like someone who suffered a disaster that would carry heavy burden away from Imam and his father, and then we prayed humbly to the door of God and grumbled, so without a doubt, in such a case God responds to our prayer and the obstacles of the advent will be removed quickly.

Imam Sadiq (as) about the impact of true prayer in the reappearance of Imam Mahdi (as) says:

‘As the trouble of the Israelites lasted, they went to the door of God forty days mourning in crying and moaning. God sent Moses and Aaron a revelation to save them from Pharaoh, and removed from them one hundred and seventy years of their four hundred years entanglement.’ Then Imam Sadiq said (as).

‘Also, if you cry, as the Israelites did, then God will bring our reappearance closer. But if you do not, this hardness will continue until the end of its term.’

The least thing that is obligatory for us at all times, especially *Arba'een*, is to pray with all humility for the reappearance of the Imam Mahdi (as). Certainly, if the *Arba'een* mourners all together prayed with all humility as Imam Sadiq (as) said, then God the Almighty shall respond the prayers of millions of honest pilgrims, and those who are ready for the advent of the Imam. But what is that we are incapable even of a collective prayer with modesty! Our negligence from the Imam has caused us to even be unaware of this important but easy thing. Is the humble and collective prayer not what the Imam of the Time (as) and the Imam Sadiq (as) urged all the Shiites?

From now on, we should plan to be present in the universal epic of *Arba'een*, and with our presence we will help the expected loyalty and empathy for the advent of His Holiness. We should not hesitate

to try to encourage others to attend and participate in the *Arba'een* march.

We should help romantically the publication and distribution of this book and other leaflets on the global *Arba'een* movement.

The present book is a collection of lectures by the author in *Arba'een* of 1439 A.H. in Karbala, which has been prepared after editing and adding other content. Some of the hadiths mentioned in this book are also listed in the book “The Chosen Reformer”, which have not been removed to maintain the integrity and comprehensiveness of the content of this book. The repetition of the sacred hadiths of the infallible Imams in two separate books is not only tedious, but also more influential and effective. On the other hand, all the dear readers of this book may not have read the book “The Chosen Reformer”.

In the end, it is necessary to thank the efforts of my dear wife, as well as Mr. Mohammadi Amin, and Ms. Golabi who have helped me a lot in preparing this book. It is hoped that this writing will be accepted by Allah the Most Exalted and infallible Ahl al-Bayt (as).

And Praise be to Allah, the Cherisher and Sustainer of the worlds
Mohammad Shojaie

Existential precedence of Ahl al-Bayt (as) to the other prophets (as)

Lamentation for the master of martyrs and *Ziyarat* of the grave of Imam Husayn (as) is the issue that Allah the Almighty and Exalted has planned for it from the beginning of the creation.

The sacred light of Ahl al-Kisa' ¹ is Allah's first creature; and Allah has created the light of Ahl al-Bayt (as) before the creation of angels or other humans.

«كُنَّا أَشْبَاحَ نُورٍ حَوْلَ الْعَرْشِ نُسَبِّحُ اللَّهَ قَبْلَ أَنْ يَخْلُقَ آدَمَ خَمْسَةَ عَشَرَ أَلْفَ عَامٍ فَلَمَّا خَلَقَ

اللَّهُ آدَمَ»²

Imam Sadiq (as) said: “Allah has created us fifteen years before the human being has been created. Allah created us and we were the lights who were glorifying Allah while turning around the Divine Throne.

«كُنَّا أَشْبَاحَ نُورٍ نَدُورُ حَوْلَ عَرْشِ الرَّحْمَنِ فَنُعَلِّمُ الْمَلَائِكَةَ التَّسْبِيحَ وَ التَّهْلِيلَ وَ التَّحْمِيدَ»³

Imam Husayn (as) says in another narrative that, we were the lights around the Compassionate Throne teaching the angels the *Tasbeeh*, *Tahleel* and *Tahmeed*.

¹ They are also called Aal al-'Aba, in Arabic: آل العبا

² *Bihar al-Anwar*, vol. 7, p. 203.

³ *Ibid*, vol. 57, p. 312.

The requisite for human creation is that Allah should create the Imam before creating any human being or angel for serving the mankind.

As entering the best university that does not have a professor and the best hospital that does not have a doctor is nonsense, and that the validity of a university is its professor and the validity of a hospital is its doctor; also it is so for the creation system, because the whole validity of creation depends on the existence of the Imam.

«الرَّحْمَنُ، عَلَّمَ الْقُرْآنَ، خَلَقَ الْإِنْسَانَ، عَلَّمَهُ الْبَيَانَ»⁴

Allah the most Exalted, expresses the issue of human creation after the teaching the Qur'an, saying: “(Allah) Most Gracious! It is He Who has taught the Qur'an. He has created man: He has taught him speech (and intelligence).”

The question that arises here is Allah to whom taught the Qur'an before the creation of human?

Therefore, the verse states that before the human creation, there should be the principle constitution of creation (the Holy Qur'an) and its executives, and the executives should be supplied with the rules of creation so that the mankind would not be left undecided and vain when he is created.

⁴Surah al-Rahman, Verse 1-4.

«لَوْ خَلَّتِ الْأَرْضُ سَاعَةً وَاجِدَةً مِنْ حُجَّةٍ لِلَّهِ لَسَاخَتْ بِأَهْلِهَا»⁵

The issue of the successor existence on the earth is such an important that Imam Sadiq (as) said: “If the earth is left empty of *Hujjat* of Allah, even just for a moment, then the earth will swallow its all habitants.”

The creation system without an infallible Imam will be useless and vain, so Allah in the process of creation, at first creates His *hujjat*, and creates the Qur’an and the law that man can grow based on them, and through them can reach the position of Allah’s succession, and He supplies His *hujjat* with the Qur’an, and then man is created so that no human being be left in vain and without law and *hujjat*.

The prophets, from Adam till the Last Prophet and the scriptures till the Qur’an, all are the manifestations of the Prophet and the Qur’an, they are the timely and lawful manifestation of the sacred existence of Ahl al-Bayt (as) and the Qur’an.

Knowledge of previous prophets about the Ahl al-Bayt

According to the sayings of Qur’an and various narratives, the creation of sacred essence of Ahl al-Bayt (as) was precedent to all beings, therefore when the Adam was created, he knew of the

⁵ *Bihar al-Anwar*, vol. 51, p. 113.

existence of Ahl al-Bayt, and other prophets knew of the existence of Ahl al-Bayt (as) too. Even there remained some signs of them shows that the divine prophets were appealing to the five persons of Aal al-‘Aba.

Noah's seeking Divine help through Ahl al-Bayt

قَالَ الصَّادِقُ: «وَإِنَّ نُوحًا لَمَّا رَكِبَ السَّفِينَةَ وَخَافَ الْغَرَقَ قَالَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِهِ حَقَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ لَمَّا أَنْجَيْتَنِي مِنَ الْغَرَقِ فَأَنْجَاهُ اللَّهُ مِنْهُ»⁶

Imam Sadiq (as) said: “And Noah, when he boarded the ship, and was afraid of drowning, said: O my Lord! I ask you for the right of Mohammad and his Progeny, to save me from drowning, then Allah saved him.”

Russian miners in their archaeological explorations in July 1951 found the Noah’s ark. This ark was investigated by the Non-Muslim scholars. In the front part of the ark, there is a figure that has been drawn by Noah and it was translated by the scholars. In the figure, Noah has sworn to Allah for the right of the Ahl al-Kisa’, to make the ark reach safety to the destination.

All the prophets have asked and appealed to the Ahl al-Bayt (as) and all of them were aware of coming of the Holy Prophet and his purified Progeny. That is why there are tens of verses in the two

⁶ *Bihar al-Anwar*, vol. 26, p. 319.

testaments (both Torah and Bible) concerning the Holy prophet, Imam Husayn (as) as well as Imam of the Time (as). Even in these distorted versions, there are still verses about Ahl al-Bayt. So, God the Exalted constantly introduced Ahl al-Bayt (as) to the prophets and they always were asking the Ahl al-Kisa' during their spiritual journey to fix their problems.

Abraham's appeal to Ahl al-Bayt

«عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ مُحَمَّدٍ الْعَسْكَرِيِّ يَقُولُ إِنَّمَا اتَّخَذَ اللَّهُ عَزَّ وَجَلَّ إِبْرَاهِيمَ خَلِيلًا لِكَثْرَةِ صَلَاتِهِ عَلَى مُحَمَّدٍ وَاهْلِ بَيْتِهِ»⁷

Abd al-'Azim narrates: I heard Imam Hadi (as) saying: “God chose Abraham as his intimate friend, because of his abundant salutation to Mohammad and his Ahl al-Bayt.”

Prophet Joseph and his appeal to Ahl al-Bayt

«اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ (فَإِنَّ) لَكَ الْحَمْدَ كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَنَّانُ الْمَنَّانُ بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ ذُو الْجَلَالِ وَالْإِكْرَامِ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاجْعَلْ لِي مِنْ أَمْرِي فَرْجاً وَ مَخْرَجاً وَ ارزُقْنِي مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ فَدَعَا رَبَّهُ فَجَعَلَ اللَّهُ لَهُ مِنَ الْجُبِّ فَرْجاً وَ مِنْ كَيْدِ الْمَرْأَةِ مَخْرَجاً وَ أَعْطَاهُ مُلْكَ مِصْرَ مِنْ حَيْثُ لَمْ يَحْتَسِبُ»⁸

⁷ *Ilal al-Sharayi*, vol. 1, p. 34.

⁸ *Bihar al-Anwar*, vol. 12, p. 247 – 248.

Imam Sadiq (as) said: “when Joseph has been cast into the well, the Gabriel came to him, saying: God commanded you to say these words (for saving himself from the well): “O my Lord! I call you, in fact all the praises belong to You! There is no deity but You. You are the creator of the heavens and the earth; You are the Owner of majesty and greatness. Peace be upon Mohammad and the Progeny of Mohammad, and for the sake of their rights, fix my problems and give me a way out of them! And provide my provision from where I think and from where I don’t think. Then he asked God, and God freed him from the well and saved him from the trick of the Egypt’s women and granted him the kingdom of Egypt from the where he didn’t think”.

Moses resorts to Ahl al-Bayt

قَالَ رَسُولُ اللَّهِ: «وَإِنَّ مُوسَى لَمَّا أَلْقَى عَصَاهُ وَ أَوْجَسَ فِي نَفْسِهِ خِيفَةً قَالَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَمَّا آمَنْتَنِي فَقَالَ لَهُ اللَّهُ عَزَّ وَ جَلَّ لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى»⁹

The Prophet (s) said: “When Moses threw his stick and then conceived in his mind a (sort of) fear, he said: O my Lord! For the sake of Mohammad and the progeny of Mohammad, save me from these dragons! God said to him: “Don’t fear! You will control it”.

⁹ *Bihar al-Anwar*, vol. 26, p. 320.

Preparation for mourning for Imam Husayn (as)

One of the things that Allah has taught the Prophets is crying on the innocence and tragedies of Imam Husayn (as). There are many hadiths in this regard shows that Allah has warned and made them aware of martyrdom of Imam Husayn (as).

Allama Majlisi has quoted the story of lamination and crying of the Divine Prophets including Adam, Noah, Abraham, Moses, Yusha', Solomon, Jesus and Zakariya.

Prophet Adam and his awareness of the martyrdom of Imam Husayn (as)

«...فَلَقَّنَهُ جِبْرَائِيلُ قُلْ يَا حَمِيدُ بِهِمْ مُحَمَّدٌ يَا عَلِيُّ بِهِمْ عَلِيٌّ يَا فَاطِرُ بِهِمْ فَاطِمَةٌ يَا مُحْسِنُ بِهِمْ الْحَسَنُ وَالْحُسَيْنُ وَمِنْكَ الْإِحْسَانُ فَلَمَّا ذَكَرَ الْحُسَيْنَ سَأَلَتْ دُمُوعُهُ وَانْخَسَعَ قَلْبُهُ وَقَالَ يَا أَخِي جِبْرَائِيلُ فِي ذِكْرِ الْخَامِسِ يَنْكَسِرُ قَلْبِي وَتَسِيلُ عَبْرَتِي قَالَ جِبْرَائِيلُ وَلَدَكَ هَذَا يُصَابُ بِمُصِيبَةٍ تَصْغُرُ عِنْدَهَا الْمَصَائِبُ فَقَالَ يَا أَخِي وَمَا هِيَ قَالَ يُقْتَلُ عَطْشَانًا غَرِيبًا وَجِيداً فَرِيداً لَيْسَ لَهُ نَاصِرٌ وَلَا مُعِينٌ وَلَا تَرَاهُ يَا آدَمُ وَهُوَ يَقُولُ وَالْأَعْيُنُ وَالْأَفْئِدَةُ وَالْأَلْسُنُ وَالْأَنْفُ وَالْأَفْئِدَةُ وَالْأَفْئِدَةُ وَالْأَفْئِدَةُ حَتَّى يَحُولَ الْعَطْشُ بَيْنَهُ وَبَيْنَ السَّمَاءِ كَالدُّخَانِ فَلَمْ يُجِبْهُ أَحَدٌ إِلَّا بِالسُّيُوفِ وَشَرِبَ الْحُثُوفَ فَيَذْبَحُ ذَبْحَ الشَّاةِ مِنْ قَفَاهُ وَيَنْهَبُ رَحْلَهُ أَعْدَاؤُهُ وَتُشْهَرُ رُءُوسُهُمْ هُوَ وَأَنْصَارُهُ فِي الْبُلْدَانِ وَمَعَهُمُ النَّسْوَانُ... فَبَكَى آدَمُ وَجِبْرَائِيلُ بُكَاءَ التَّكْلِى؛

When God the Almighty accepted the repentance of Prophet Adam, He sent Gabriel to teach him some words. Gabriel said to him: “Tell: O Hamid, (the Praised One) for the sake of Mohammad; O the Exalted, for the sake of Ali; O the Creator, for the sake of

Fatima; O Benefactor, for the sake of al-Hassan and al-Husayn; all good is from you". When Adam reached the name of Husayn, he cried while his heart was in pain. He said: O the Brother Gabriel! Why when I reached the name of the fifth one who was Husayn, my heart was broken and my tears were running? Gabriel said: O Adam! Such a disaster will be fallen on your child (Husayn) that all pains, sorrows and calamities are insignificant in accordance with its sadness. Adam said: O my brother! What is that tragedy? Gabriel reported Karbala's event and said: They will kill him while he is thirsty, alone, without any helper. O Adam!; I wish you would see him as he said: Oh from thirst! And oh from a few helpers! So that the thirst like a smoke was a barrier between him and the heaven, and there is no one to answer him, except by the sword. And they slaughtered him like a sheep, but from the nape, then they loot his property and caravan. His head and his followers' head will be exposed from town to town. And they capture his Household... Prophet Adam cried out when he heard the incident, like a mother who lost her young child.

Jesus' mourning in the tragedy of Imam Husayn (as)

«قال امير المومنين:...فَجَلَسَ عَيْسَى جَلَسَ الْحَوَارِيُّونَ مَعَهُ فَبَكَى وَ بَكَى الْحَوَارِيُّونَ وَ هُمْ لَا يَدْرُونَ لِمَ جَلَسَ وَ لِمَ بَكَى فَقَالُوا يَا رُوحَ اللَّهِ وَ كَلِمَتُهُ مَا يُبْكِيكَ قَالَ أ تَعْلَمُونَ أَيُّ أَرْضٍ

هَذِهِ قَالُوا لَا قَالَ هَذِهِ أَرْضٌ يُقْتَلُ فِيهَا فَرُخُ الرَّسُولِ أَحْمَدَ وَ فَرُخُ الْحُرَّةِ الطَّاهِرَةِ الْبَثُولِ
شَبِيهَةَ أُمِّي وَ يُلْحَدُ فِيهَا طِينَةً أَطْيَبُ مِنَ الْمِسْكِ ...»¹⁰

Amir al-Mu'minin (as) said: “Prophet Jesus (while passing Karbala) sat down and began to cry and apostles also sat down with him and cried, but they didn't know the cause of his cry; therefore they asked Jesus: O the Spirit and the word of God! What makes you cry? Jesus said: Do you know what land is here? They said: No. He said: Here is the land where the son of Ahmad, the Prophet of God, and the son of the purified woman who is free of any evil and looks like my mother (Maryam), will be killed, and buried in the soil that is more fragrant than musk.

The efforts of Ahl al-Bayt (as) in introducing Imam Husayn (as)

Ahl al-Bayt (as) constantly reminded this issue and realized the people's minds about the birth of Imam Husayn (as) and the nostalgia and innocence that he will face and his sufferings in the future.

Fatima Zahra (sa) reports to her father: “The child in my belly constantly says: “I am thirsty and I am alone and far away from my homeland”.¹¹

¹⁰ *Al-Amali, Al-Saduq*, p. 599.

¹¹ *Bihar al-Anwar*, vol. 45, Chapter 46, p. 304.

This is important to know: What is the need for a child to speak with his mother in the mother's womb and tell her of his own thirst and his death and innocence? Why the Prophet (s), Amir al-Mu'minin (as) and Lady Zahra (sa) were constantly crying and saying Imam Husayn's innocence?

Since the birth of Hazrat Sayyid al-Shuhada, the Prophet (s) and Amir al-Mu'minin were crying occasionally when they looked at him, they continually were reminding the story. In the days of childhood, Imam Husayn (as) was coming on the pulpit of the Prophet (s) and was sitting on his shoulder and the Prophet (s) was respecting him. This scene was created by Allah for all the people, even those who will commit the great crime in the future, to see the greatness of Husayn (as).

¹² «أَيُّهَا النَّاسُ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَلَأَنَا بِطُرُقِ السَّمَاءِ أَعْلَمُ مِنِّْي بِطُرُقِ الْأَرْضِ»

Imam Ali (as) said: “O the People! Ask me before you lose me. For I know the ways of the heaven better than the ways of the earth.”

Sa'd ibn Abi Waqqas asked Amir al-Muminin: “Tell me how many hair there are in my beard?”

The Imam replied: “I know that an evil is hanging on every single hair of your beard, and you have a lamb at the home that will kill my son, Husayn.

¹² *Nahj al-Balagha*, Sermon, 189.

Sa'd ibn Abi Waqqas is the father of 'Umar, the enemy and commander of the army against Imam Husayn (as) in Karbala. In this way, Amir al-Mu'minin provides a platform for the story of *'Ashura*.

The Prophet (s) was fond of emotional investing in Imam Husayn (as), he especially was kissing his lips. He sometimes was kissing Imam Husayn's throats or when Abbas was born, Amir al-Mu'minin kissed his hands.

These inconvenient scenes were constantly created, and those magnates always raised the afflictions of Imam Husayn (as) and the story of Karbala, because at that time there were no media devices like today's age of information. When an event would happen, the audience in the house was transferring it to others, and sometimes there were various quotations from a story.

Therefore, the Prophet (s), Amir al-Muminin (as), Lady Zahra (sa) and Imam Hassan (as) all too frequently were repeating so that this issue could be proved for the people that Imam Husayn (as) is a favorite and beloved son of the Prophet and that how much the Prophet (s) loved Imam Husayn (as) until he was killed innocently.

This is a media work that God has begun since Adam's time. Prophet Mohammad (s) did the same media and advertising as well. Ali, Fatima, and Hassan continued it, and caused it to be recorded in the minds of all people.

«لَا يَوْمَ كَيَوْمِكَ يَا أَبَا عَبْدِ اللَّهِ يَزِدُكَ إِلَيْكَ ثَلَاثُونَ أَلْفَ رَجُلٍ يَدْعُونَ أَنَّهُمْ مِنْ أُمَّةٍ جَدَّنا مُحَمَّدٍ وَيُنْتَحِلُونَ دِينَ الْإِسْلَامِ فَيَجْتَمِعُونَ عَلَى قَتْلِكَ وَ سَفْكَ دِمِّكَ وَ انْتِهَاكِ حُرْمَتِكَ وَ سَبِي ذَرَارِيكَ وَ نِسَائِكَ وَ انْتِهَابِ ثَقَلِكَ فَعِنْدَهَا تَحِلُّ بِنَبِيِّ أُمِّيَّةِ اللَّعْنَةُ وَ تُمَطِّرُ السَّمَاءُ رَمَاداً وَ دَمًا وَ يَبْكِي عَلَيْكَ كُلُّ شَيْءٍ حَتَّى الْوُحُوشُ فِي الْفَلَوَاتِ وَ الْحَيْتَانُ فِي الْبِحَارِ»¹³

Imam Mujtaba (as) at the moments of his martyrdom, when he sees that Seyyed al-Shuhada cries on top of his head, talks about ‘*Ashura* and says:

“There is no such day as your very hard day that the thirty thousand people sieged you, while claiming that they are from the *Ummah* of our grandfather Mohammad (s). They attribute themselves to Islam, and all of them have prepared themselves for killing and shedding your blood and disrespectfulness to your privacy and for the capture of your Household and plundering your tents.

This is when God curses the Umayyads and spreads the heavens of blood and ashes over the people, and everything, even wild animals and fishes of the seas, will cry for your troubles.”

Imam Hassan (as) in the moment of his martyrdom, himself was a media and he communicated this news well, saying a sentence to be remained in the history: “My brother, do not cry for me, no day is harder than your day.” Likewise, Imam Hassan (as) writes a letter

¹³ *Bihar al-Anwar*, vol. 45, Chapter 40, p. 218.

to his wife and says: On the day of 'Ashura, if my brother Husayn (as) prevented my children from killing in his way, give him the letter to allow my children to be sacrifice on their uncle.

Therefore, all the great ones did all the work of propagation and media until in the court of cursed Yazid, while the severed head of Imam Husayn (as) was reciting the Qur'an, and Yazid was beating the lips of Imam Husayn (as) by a cane. Someone says: Do not hit! I have seen that the Prophet was kissing these lips. The Holy Prophet (s) and Ahl al-Bayt (as) from many years ago had made witnesses so that the people do not say that they have not known the story of 'Ashura. All people saw the greatness of Imam Husayn (as) and his popularity in the presence of the Prophet (s) and were aware of it. Because Prophet Mohammad (s), Imam Hassan and Zahra (as), had done extensive propagational work.

Encouragement to lamentation

We have even many traditions of the Imam Husayn (as) himself who have encouraged Shiites to the lamination, mourn, and his pilgrimage. The Imam himself has acted precisely as a media.

«إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ يَقُولُ: لَوْ يَعْلَمُ زَائِرِي مَا أَعَدَّ اللَّهُ لَهُ لَكَانَ فَرَحُهُ أَكْثَرَ مِنْ جَزَائِهِ،

وَإِنَّ زَائِرَهُ لَيَنْقَلِبُ وَ مَا عَلَيْهِ مِنْ ذَنْبٍ»¹⁴

¹⁴ Al-Amali, p. 55.

Imam Sadiq (as) quotes from Imam Husayn (as) that: “If my pilgrim know what Allah has saved for him, surely his joy will be more than his sadness, and indeed Imam Husayn’s pilgrim returns from *Ziyarat* while there is no sin against him.”

The verb (يقول = *yaqulu*) shows the continuity of the action, therefore this verb indicates that Imam Husayn (as) always says this point. Visiting the grave of Imam Husayn (as) in Karbala causes the calm of the pilgrim's heart. It is a result of the *Ziyarat* of Imam Husayn (as) that although people are apparently sad but inwardly they are happy.

Those who come to the *Ziyarat* of Imam Husayn (as), although they apparently cry, but being together, creates a great spiritual happiness in their hearts, especially those who have come up with more difficult suffering and have cost more and have served the pilgrims more. The more difficult it is, the more joy it is.

The propagation, at first began from God and then was performed well by the Prophet Muhammad (s), Imam Ali (as), Imam Hassan (as), Imam Reza (as) and even Imam Husayn (as) himself, was so effective that when he said in Karbala, “Is there anyone who can help me?” About thirty people from Umar Sa’d’s armies came to help Imam, because everyone knew that for fighting against whom they have come.

That is, the sadness and loneliness of Imam Husayn's call was so powerful that apart from Hur and those who joined the Imam the night before, thirty other people joined the Imam's army at the last moments and they fought so hard that they were martyred.

Ahl al-Bayt (as) has ordered us in different words to visit Imam Husayn's grave and they have forbidden from forsaking his *Ziyarat*.

«لَوْ أَنَّ أَحَدَكُمْ حَجَّ دَهْرَهُ ثُمَّ لَمْ يَزُرْ الْحُسَيْنَ بْنَ عَلِيٍّ لَكَانَ تَارِكًا حَقًّا مِنْ حُقُوقِ رَسُولِ

اللَّهِ لَإِنَّ حَقَّ الْحُسَيْنِ قَرِيبَةٌ مِنَ اللَّهِ تَعَالَى، وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ»¹⁵

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

«فَإِنَّ زِيَارَةَ قَبْرِ الْحُسَيْنِ وَاجِبَةٌ عَلَى الرَّجَالِ وَالنِّسَاءِ»¹⁶

And in another place he said: “It is an obligation on every man and woman to perform the *Ziyarat* of the grave of Imam Husayn (as).

Therefore, it should be noted that this pilgrimage is not *mustahab* (recommended), but it is obligatory.

¹⁵ *Wasail al-Shia*, vol. 10, p. 333.

¹⁶ *Kamil al-Zayarat*, Chapter 43, Hadith 4.

«حَقُّ عَلَى الْفَقِيرِ أَنْ يَأْتِيَ قَبْرَ الْحُسَيْنِيِّ السَّنَةَ مَرَّةً وَ حَقُّ عَلَى الْغَنِيِّ أَنْ يَأْتِيَهُ فِي السَّنَةِ

مَرَّتَيْنِ»¹⁷

And also Imam Sadiq (as) said: “It is an obligation on wealthy to perform the *Ziyarat* of Imam Husayn (as) twice a year and on the poor, once a year.”

In response to some companions who expressed the dangers and risk of this journey, Imam Sadiq (as) said:

«يَا مُعَاوِيَةَ لَا تَدَعْ زِيَارَةَ قَبْرِ الْحُسَيْنِ لِخَوْفٍ فَإِنَّ مَنْ تَرَكَهُ رَأَى مِنَ الْحَسْرَةِ مَا يَتَمَنَّى أَنْ
قَبْرَهُ كَانَ عِنْدَهُ أَمَا تُحِبُّ أَنْ يَرَى اللَّهُ شَخْصَكَ وَ سَوَادَكَ فِيمَنْ يَدْعُو لَهُ رَسُولُ اللَّهِ عَلِيٌّ وَ
فَاطِمَةٌ وَ الْأَيْمَةُ أَمَا تُحِبُّ أَنْ تَكُونَ مِمَّنْ يَنْقَلِبُ بِالْمَغْفِرَةِ لِمَا مَضَى وَ يُعْفَرُ لَهُ ذُنُوبٌ سَبْعِينَ
سَنَةً أَمَا تُحِبُّ أَنْ تَكُونَ مِمَّنْ يَخْرُجُ مِنَ الدُّنْيَا وَ لَيْسَ عَلَيْهِ ذَنْبٌ يُثْبَعُ بِهِ أَمَا تُحِبُّ أَنْ تَكُونَ
غَدًا مِمَّنْ يُصَافِحُهُ رَسُولُ اللَّهِ»¹⁸

“O M’uaviyah! Do not avoid visiting the grave of Imam Husayn (as) for the fear, because the person, who abandons his *Ziyarat*, will regret so much and wish that his grave would had been close to him. Do you not want Allah the Almighty make you among those for whom His Messenger, Ali, Fatima (sa) 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

¹⁷ *Kamil al-Zayarat*, Chapter 98, Hadith 1.

¹⁸ *Kamil al-Zayarat*, Chapter 40, Hadith 3.

charged for? Do you not want to be among those with whom the Messenger of Allah will shake hands on the Day of Resurrection?”

All this emphasis reflects the importance of *Ziyarat*. As the *Ziyarat* of Imam’s grave was expressed in numerous hadiths, even if this *Ziyarat* is at high risk and in fear, or is at risk of being beaten or killed.

«عَنْ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: قُلْتُ لَهُ إِنِّي أَنْزَلُ الْأَرَجَانَ وَ قَلْبِي يُنَازِعُنِي إِلَى قَبْرِ أَبِيكَ فَإِذَا خَرَجْتُ فَقَلْبِي وَجِلٌّ مُشْفِقٌ حَتَّى أَرْجِعَ خَوْفًا مِنَ السُّلْطَانِ وَ السُّعَاةِ وَ أَصْحَابِ الْمَسَالِحِ فَقَالَ يَا ابْنَ بُكَيْرٍ أَمَا تُحِبُّ أَنْ يَرَاكَ اللَّهُ فِيْنَا خَائِفًا أَمَا تَعْلَمُ أَنَّهُ مَنْ خَافَ لِحَوْفِنَا أَظَلَّهُ اللَّهُ فِي ظِلِّ عَرْشِهِ وَ كَانَ مُحَدِّثُهُ الْحُسَيْنِيَّتِ عِثْرَ الْعَرْشِ وَ أَمَنَهُ اللَّهُ مِنْ أَفْرَاعِ يَوْمِ الْقِيَامَةِ يَفْرَعُ النَّاسُ وَ لَا يَفْرَعُ فَإِنْ فَرَعَ وَ قَرَّتْهُ [قَوَّتُهُ] الْمَلَائِكَةُ وَ سَكَّنَتْ قَلْبَهُ بِالْبِشَارَةِ»¹⁹

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

¹⁹ *Kamil al-Zayarat*, Chapter 45, Hadith 2.

Still, the Shiite has no right to forsake the *Ziyarat* of the grave of Imam Husayn (as) in any case. With all the hardships, dust, warmth, or coldness of the weather, the threat of enemies, the *Ziyarat* of Imam Husayn's grave should not be abandoned by Shiites at all. It is narrated that, one who has the ability to go on the *Ziyarat* of Imam Husayn (as), but does not come to visit Imam, such a person, his faith is weak and incomplete.

«عَنْ أَبِي جَعْفَرٍ قَالَ: قَالَ مَنْ لَمْ يَأْتِ قَبْرَ الْحُسَيْنِ شِيعَتِنَا كَانَ مُنْتَقِصَ الْإِيمَانِ مُنْتَقِصَ الدِّينِ وَ إِنْ دَخَلَ الْجَنَّةَ كَانَ دُونَ الْمُؤْمِنِينَ فِي الْجَنَّةِ»²⁰

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

All this emphasis on the Non-closure of the *Ziyarat* of the grave of Imam Husayn (as) in all circumstances and the expression of great rewards for the *Ziyarat* of the Imam is due to the fact that in this *Ziyarat* and in this community, such characters are created that make the pilgrims become like Imam Husayn (as), and by this likeness, they sacrifice themselves to Islam.

²⁰ *Kamil al-Zayarat*, Chapter 78, Hadith 2.

Continuing the movement of Imam Husayn (as)

After the martyrdom of Imam Husayn (as), this propagation continued, and the daughters and sisters of Imam Husayn (as), especially Lady Zainab (sa), all knew their mission. Karbala plans and programs were incredibly accurate. As each individual was chosen and their mission was clear, everyone knew what to do and what to say at every stage. Zainab's speech in the court of cursed Ibn Ziyad and her sentence: "I saw nothing but beauty!" and her glorious speech in the cursed Yazid court, and the lectures of Imam Sajjad (as) and the daughters of Imam Husayn (as) in that place, all were precise and extremely professional. That Lady Rughayyah must be martyred in those ruins and be buried there, this role is superbly precise, and it's not accidental. It is not an accident that Imam Reza (as) was buried in Mashhad or Lady Masoumeh in Qum because Imam Sadiq (as) referred to Lady Masoumeh's burial place before she was born, saying:

«إِنَّ لِلَّهِ حَرَمًا وَ هُوَ مَكَّةُ أَلَا إِنَّ لِرَسُولِ اللَّهِ حَرَمًا وَ هُوَ الْمَدِينَةُ أَلَا وَ إِنَّ لِأَمِيرِ الْمُؤْمِنِينَ حَرَمًا وَ هُوَ الْكُوفَةُ أَلَا وَ إِنَّ فَمَّ الْكُوفَةَ الصَّغِيرَةَ أَلَا إِنَّ لِلْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ ثَلَاثَةٌ مِنْهَا إِلَى فَمِّ تُقْبَضُ فِيهَا امْرَأَةٌ مِنْ وُلْدِي اسْمُهَا فَاطِمَةُ بِنْتُ مُوسَى وَ تُدْخَلُ بِشَفَاعَتِهَا شِبَعَتِي الْجَنَّةَ بِأَجْمَعِهِمْ؛»²¹

²¹ *Bihar al-Anwar*, vol. 57, p. 228.

“Be aware that God has a shrine and that is Mecca. Know that the Prophet has a shrine and that is Medina. Be aware that Imam Ali has a shrine and that is Kufa. And indeed [Qum] is a small Kufa. Beware that the paradise has eight doors, and its three doors facing Qum. The lady of my children, Fatima, the daughter of Musa, dies there that all of our Shiites enter Paradise through Her intercession.”

«دَخَلْتُ عَلَى أَبِي الْحَسَنِ الْعَسْكَرِيِّ فَقَالَ أَيْنَ كُنْتَ قُلْتُ زُرْتُ الْحُسَيْنَيْنِ قَالَ أَمَا إِنَّكَ لَوْ زُرْتَ قَبْرَ عَبْدِ الْعَظِيمِ عِنْدَكُمْ لَكُنْتَ كَمَنْ زَارَ الْحُسَيْنَ بْنَ عَلِيٍّ»²²

The narrator says I came to Imam Hadi (as). Imam said: “Where do you come from? I said: “I come from the *Ziyarat* of the shrine of Imam Husayn (as). He said: “Be aware that, if you had visited the grave of Abdul ‘Azim, who is with you, as if you have visited the Imam Husayn (as).”

Arba’een pilgrimage is a sign of faith

Imam Hassan al-Askari (as), in an affirmation, considers one of the five conditions of faith as the *Ziyarat of Arba’een*.

«رُويَ عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّ أَنَّهُ قَالَ: عَلَامَاتُ الْمُؤْمِنِ خَمْسٌ صَلَاةُ الْإِحْدَى وَ الْخَمْسِينَ وَ زِيَارَةُ الْأَرْبَعِينَ وَ التَّخْتُّمُ فِي الْيَمِينِ وَ تَغْفِيرُ الْجَبِينِ وَ الْجَهْرُ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»²³

²² *Thawab al-A’amal wa ‘Iqab al-A’amal*, vol. 2, p. 99.

²³ *Bihar al-Anwar*, Vol 82, Chapter 24, p. 75.

Signs of faithful are five things:

- Praying fifty-one units (*Rak'at*) 24 hours a day
- Saying with a loud voice “*Bismillah al-Rahman al-Raim*” in the prayer
- *Arba'een* pilgrimage
- Putting the forehead on the ground in prostration
- Having a ring in the right hand.

Reward for *Arba'een* marching

عَنْ أَبِي الصَّامِتِ قَالَ: «سَمِعْتُ أَبَا عَبْدِ اللَّهِ هُوَ يَقُولُ: مَنْ أَتَى قَبْرَ الْحُسَيْنِ مَاشِيًا

كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ أَلْفَ حَسَنَةٍ وَمَا عَنْهُ أَلْفَ سَيِّئَةٍ وَرَفَعَ لَهُ أَلْفَ دَرَجَةٍ...»²⁴

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

«إِنَّ الرَّجُلَ لَيَخْرُجُ إِلَى قَبْرِ الْحُسَيْنِ فَلَهُ إِذَا خَرَجَ مِنْ أَهْلِهِ بِأَوَّلِ خُطْوَةٍ مَغْفِرَةٌ ذُنُوبِهِ ثُمَّ لَمْ يَزَلْ يُقَدِّسُ بِكُلِّ خُطْوَةٍ حَتَّى يَأْتِيَهُ فَإِذَا أَتَاهُ نَجَاهُ اللَّهُ تَعَالَى فَقَالَ عَبْدِي سَأَلَنِي أُعْطِكَ أُدْعِنِي أُجِبْكَ اطْلُبْ مِنِّي أُعْطِكَ سَأَلَنِي حَاجَةً أَقْضِيهَا [أَقْضِيهَا] لَكَ قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ وَ حَقُّ عَلَى اللَّهِ أَنْ يُعْطِيَ مَا بَدَلَ»

²⁴ *Kamil al-Zayarat*, Chapter 78, Hadith 14.

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

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

That is, from the moment he goes to the *Ziyarat* of Imam Husayn (as) until he reaches the grave of the Imam, all veils between him and God will be removed.

«السُّجُودُ عَلَى ثُرْبَةِ الْحُسَيْنِ يَخْرِقُ الْحُجُبَ السَّبْعَ»²⁵

Imam Sadiq (as) said: “Prostration on the soil (*turbat*) of Imam Husayn (as), removes the seventh veils from the heart.”

One of the effects of the *Ziyarat* of Imam Husayn (as) is removing the veils. That means it eliminates the darkness, veil and the barriers to human forgiveness, and man reaches to the point where there is no distance between him and God, and God speaks to him and addresses him: My servant, ask Me to give you, call Me to respond you, ask Me to give you, and ask your need from Me to fulfill it.

²⁵ *Bihar al-Anwar*, vol. 82, p. 153.

These four statements are a guarantee of admission and acceptance, and it is very great.

«وَحَقُّ عَلَى اللَّهِ أَنْ يَأْتِيَ مَا بَدَلُ»²⁶

Imam Sadiq (as) said: “It deserves God to give what he has spent in charity”.

This narrative has a wide range of effects; and among the effects of this *Ziyarat* is the removal of obstacles.

Of course, it should be noted that the *Ziyarat* and mourning have a philosophy and cause, perhaps when Ahl al-Bayt (as) stated these words about the *Ziyarat*, they were not seeing the result and the effects that they liked.

Ahl al-Bayt (as) waited and paved the way over a thousand years till today for the results to be achieved. 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 looking forward to it.

Arba'een has many lessons. *Arba'een* is like a sea. In the prayer of *Joshan Kabir*, we read: “O God who created the wonders of His creation in the seas.”

Although there are an infinite variety of creatures and forms and rules and ways of life on the earth that scientists have been working on them for thousands of years, and although doctors around the

²⁶*Kamil al-Zayarat*, Chapter 49, Hadith 2.

world have studied human body, which is one of the wonders of creation on earth, for more than eight thousand years ago, but they have not even fully understood the human body.

Obviously, the wonders of the seas are so abundant that the infallible Imam, who has the whole knowledge of God's creatures, says: "O God who created the wonders of His creation in the seas." It means that, God has placed the wonders of His creation in the seas and they are more marvelous than what you see on the land. If thousands of scientists investigate the wonders of the seas, they cannot discover all of them. *Arba'een* is also an ocean of wonders; the marvel is the love of the perfect man. *Arba'een* is a lovely gathering. One should be thinking about *Arba'een*. What the Imams have asked us is to think a lot.

«الْقَصْدُ إِلَى اللَّهِ تَعَالَى بِالْقُلُوبِ، أْبْلَغُ مِنْ إِتْعَابِ الْجَوَارِحِ بِالْأَعْمَالِ»²⁷

Imam Jawad (as) said: "If a person moves towards God with his heart and his thought, he will arrive sooner than he constantly bothering his body in worship."

«تَفَكُّرُ سَاعَةٍ خَيْرٌ مِنْ عِبَادَةِ سَنَةٍ»²⁸

And also it is narrated that: "One hour of thinking is better than a year of worship."

²⁷ *Bihar al-Anwar*, vol. 67, Chaoter, 44, p. 60.

²⁸ *Bihar al-Anwar*, vol. 68, p. 327.

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 al-Bayt (as) and Hazrat Abbas upon the pilgrims, he will soon reach his aim and his perfect growth.

We must think in everything, in prayer, in fasting, in worship or in *Ziyarat*. *Arba'een* is like a sea where human beings even if come out hundreds of times, he still will have new talks and new teachings. *Arba'een* is always fresh and not repeatable. Someone who goes on a journey, maybe he will be tired after some time, but whoever comes to the *Ziyarat* with thought and contemplation, he gets the gems that he had not received last year; that is, he will grow every year that he did not reach last year. That's why thinking is very important. The worship and *Ziyarat* with thinking and recognition is so valuable.

«لَقَدْ آذَانَا جُهَلَاءُ الشَّيْبَةِ وَ حُمَقَاتُهُمْ وَ مَنْ دِينُهُ جِنَاحُ الْبَعُوضَةِ أَرْجَحُ مِنْهُ»²⁹

The Imam of Time (as) said: “The stupid and ignorant Shiites are annoying us, and those who the wing of flies are heavier than their faith.”

Such persons are numerous in throughout history. The same Shiites and apparent lovers invited Imam Husayn (as). Imam Husayn

²⁹ *Ihtijaj*, vol. 2, p. 474.

and the Imam of Time (as) do not need the ignorant Shiites, but most of the blind and deaf followers annoy them; Therefore, the Shiites must be intellectuals and religious scholars.

Someone who comes to *Arba'een* with thoughts, his *Arba'een* will be better and deeper than last year, and his personality will be closer to Imam Husayn (as). But whoever does not think, his worship will be on compulsory and force. After fifty years of worship, when he travels and his four *raka'at* in the prayer become two *raka'ts*, he will be happy, though he has lost his share of worship and love with God, he is still pleased, because he does not think.

Membership of pilgrim in the party of God and the Ahl al-Bayt

«عَلِيٌّ بْنُ مَيْمُونٍ الصَّانِعِ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: يَا عَلِيُّ زُرْ الْحُسَيْنَ وَ لَا تَدَعُهُ قَالَ قُلْتُ مَا لِمَنْ أَتَاهُ مِنَ الثَّوَابِ؟ قَالَ: مَنْ أَتَاهُ مَاشِيًا كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً وَ مَحَى عَنْهُ سَيِّئَةً وَ رَفَعَ لَهُ دَرَجَةً فَإِذَا أَتَاهُ وَكَلَّ اللَّهُ بِهِ مَلَكَينَ يَكْتُئِبَانِ مَا خَرَجَ مِنْ فِيهِ مِنْ خَيْرٍ وَ لَا يَكْتُئِبَانِ مَا يَخْرُجُ مِنْ فِيهِ مِنْ شَرٍّ وَ لَا غَيْرَ ذَلِكَ فَإِذَا انْصَرَفَ وَ دَعَا لَهُ وَ قَالُوا يَا وَلِيَّ اللَّهِ مَغْفُوراً لَكَ أَنْتَ مِنْ جِزْبِ اللَّهِ وَ جِزْبِ رَسُولِهِ وَ جِزْبِ أَهْلِ بَيْتِ رَسُولِهِ وَ اللَّهُ لَا تَرَى النَّارَ بِعَيْنِكَ ابداً وَ لَا تَرَكَ وَ لَا تَطْعَمُكَ ابداً»³⁰

“It is narrated from Imam Sadiq (as) that Imam said: “O Ali, visit (the grave of) Imam Husayn (as) and do not forsake it.” Ali asked: What is the reward for the one who visits him? Imam (as) replied: Allah will

³⁰ *Kamil al-Zayarat*, Chapter 49, Hadith 6.

record a good deed and erase a sin for every step taken by one who performs the *Ziyarat* of Imam Husayn (as) 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 (as) 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.”

Arba’een march is participating in the epic of the Reformer and the Savior of the universe

«قَالَ أَبُو عَبْدِ اللَّهِ: يَا حُسَيْنُ مَنْ خَرَجَ مِنْ مَنْزِلِهِ يُرِيدُ زِيَارَةَ قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ كَانَ مَا شِئِيَ كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً وَمَحَى عَنْهُ سَيِّئَةً حَتَّى إِذَا صَارَ فِي الْحَائِرِ كَتَبَهُ اللَّهُ مِنَ الْمُصْلِحِينَ الْمُتَنَجِّبِينَ [الْمُفْلِحِينَ الْمُنَجِّبِينَ] حَتَّى إِذَا قَضَى مَنَاسِكَهُ كَتَبَهُ اللَّهُ مِنَ الْفَائِزِينَ حَتَّى إِذَا أَرَادَ الْإِنْصِرَافَ أَتَاهُ مَلَكٌ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص يُفْرُوكَ السَّلَامَ وَ يَقُولُ لَكَ اسْتَأْنِيفِ الْعَمَلِ فَقَدْ غُفِرَ لَكَ مَا مَضَى»³¹

Imam Sadiq (as) said: “O Husayn, Allah will write a good deed for one who leaves his house to perform the *Ziyarat* of Imam Husayn (as)

³¹ *Kamil al-Zayarat*, Chapter 49, Hadith 1.

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

"*Musleh*"(Reformer) is a very great name; that is, the flow of a collective and group of Imam Husayn's pilgrimages, especially in *Arba'een*, and that is a stream that actually enters a reforming stream when someone enters it. And these pilgrimages consist of a party composed of people, and all of them are the party of God and the party of the Messenger of Allah (s) and the party of the Ahl al-Bayt. A party whose members are all chosen and the mission of the party is reforming. This means that the members of this party are those who provide the conditions for a massive reform of society led by the true reformer and Imam of the Time (as).

Arba'een is the epitome of Imam Husayn's reforming in the *Ummah* of Islam and the international community. Imam Husayn (as) in his will to Mohammad bin Hanifah says:

«أَتَى لَمْ أَخْرَجْ أَشِيراً وَ لَا بَطِراً وَ لَا مُفْسِداً وَ لَا ظالِماً وَ إِنَّمَا خَرَجْتُ لِطَلْبِ الإِصْلاحِ فِي
أُمَّهِ جَدِّي أَيْدُ أَنْ أَمَرَ بِالْمَعْرُوفِ وَ أَنْهَى عَنِ الْمُنْكَرِ وَ أُسِيرَ بِسِيرِهِ جَدِّي وَ أَبِي عَلِيِّ بْنِ أَبِي
طَالِبٍ»³²

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 (as).

The pilgrim in this way is a soldier and co-worker of the Imam of Time and it consists of a party whose mission is a reform mission for the advent of the Imam of Time. For this reason, there are very specific sentences in the *Ziyarats*, especially in the *Ziyarat of Arba'een*.

Arba'een is a small replica of the Promised Government of End of the Time that is promised by all religions. The minimum area of this government is eighty kilometers, the route from Najaf to Karbala, and a maximum of about five hundred kilometers, that is the walking route from other parts of Iran and Iraq to Karbala. In this area, we will see the special and beautiful features of the promised and lasting government, some of which are:

³² *Bihar al-Anwar*, vol. 44, p. 329.

A) All tens of millions of lovers participating in this march have no disagreement; all racial, national and religious differences are discarded in this march, and the participants merely move on the basis of human, spiritual, and spiritual connections to a destination, the Imam and the leader of all the goodness and beauties.

B) This luminous pathway is the most complete and unique and most magnificent manifestation of human kindness and love for each other.

All participants are at the peak of love, humility and sacrifice to each other. They serve each other and love each other. *Arba'een's* path is the most merciful, joyful, and most peaceful route in the world.

C) Within a few kilometers of it, all services are free. Along the way, everyone can get dozens of types of food, fruit and drink to their desire and as much as they like, without paying money. He can sleep wherever he likes. All health services and even foot and body massage are free, and cultural services and visiting the beautiful exhibitions are free of charge.

D) The unique opportunity to get acquainted with the various items of people around the world in *Arba'een* is easily provided. The opportunity to meet the people of dozens of countries around the world, and all the followers of these religions, is an unparalleled, enjoyable and spectacular opportunity.

E) Freedom of expression is the most unique and enjoyable opportunity to present religious, political and social issues.

***Arba'een* is the result of Ahl al-Bayt's efforts**

That massive propagation from Adam to the last prophet and from the last Prophet and Ahl al-Bayt (as) till now has resulted, and the result is the march of *Arba'een*, with nearly thirty million people taking part therein. The result of that propagation is that, today more than 90 countries around the world, the lovers of Imam Husayn (as) gather in the same way around the center of an Imam., not only Shiites but Sunni, Christian, Jewish, Hindu, and even those who do not have religion, are gathered here for the love of Imam Husayn (as); an important incident is taking place with *Arba'een*.

In order to make the *Arba'een* march take place, history has had a lot of preparations. The Prophets have worked a lot! Many bloods have been shed and the scholars and scientists have made the great scientific works in this way to make its outcome a huge and unique march, therefore *Arba'een* is very great.

Esoteric Interpretation of *Arba'een*

Arba'een, like the sea, has many unbelievable wonders, but one of its mysterious wonders is a multi-tens of millions of people with a mix of nationalities and religions, all of which revolve around the

center of an Imam, “successor of Allah”, with the love of the perfect man, they go with a mixture of praise and sanctification to the pilgrimage of his grave. The aggregate of this population, with this amazing combination around the holy personality and a divine leader is not interpretable by the apparent wisdom that captured by naturalism.

During the march of *Arba'een*, the prevailing spirit of the participants are a spirit of compassion, love for each other, sacrifice, kindness and serve to each other.

The biggest political analysts of the day are also unable to understand this movement and its depth. Only the rational can understand and explain this movement correctly, which is equipped with the illuminated weapon of revelation and the teachings of the infallible Imams, because only the word of God, who is the creator of human beings, as well as the words of the infallible Imams, who are the true successors of God in the interpretation and explanation of His word, are reliable and acceptable.

No one other than God and his innocent successors are aware of human beings and the existential structure and purpose of his creation. Here and in brief, we will highlight a few key points about human truth and structure of divine words and illuminated statements of infallible Imams. Undoubtedly, a proper understanding of human structure will play a fundamental role in

deep understanding of the holy movement of *Arba'een* and its proper orientation towards the happiness of the human community:

1. All human beings have been created from the single soul, which has been construed as “the Spirit of God” in the Holy Qur’an: «تَفَخَّخْتُ فِيهِ مِنْ رُوحِي» “I breathed into him of My [created] soul.” (Sura Sad, verse 72)

2. This spirit is the light of the first creation of God, which is referred to in the Holy Qur'an as “the loftiest similitude”, the most excellent example of the names and attributes of God:

«لَهُ الْمَثَلُ الْأَعْلَى» “To Him belongs the loftiest similitude.” (Sura Room, Verse 27)

3. This light is the very truth of the perfect man, which is the first divine creature who is most similar and closest to Him, namely, Noor Muhammad and the Progeny of Muhammad (as). The Holy Prophet (s) reports this fact and this creation: “The first thing that God created was my light.”

4. Imam Reza (as) in this regard, says: “The first thing God created was our souls.”

5. We conclude from these statements: All human beings bear the divine spirit and the light of Muhammad (s) and the Progeny of Muhammad (s). And for this reason, this light is constantly shining in the presence of humans all over the world, and has the amazing speed in the tendency towards Islam and Shiism.

6. Yes, all human beings in their origins are the members of the Muhammad (s) and the progeny of Muhammad (s). All human beings have a celestial and divine family, all of which are partner and family in this root. They are the heavenly fathers and the true origins of all human beings.

7. The existence of this divine root in all human beings which called the supra rational power in the specialized discussions of anthropology, makes people, in their essence, love the absolute truth and infinite perfection. Yes, all humans are, without exception, lover of absolute goodness, absolute beauty, absolute science, absolute power, absolute happiness, absolute joy and absolute and eternal life. Undoubtedly, based on the rational reasons, the whole and the part of these perfections are gathered in an infinite and absolute being, “Allah”, and therefore Allah is the source of all human beings. Therefore, “Allah” is the beloved and true God of all people, regardless of religion and rituals.

8. Given these preconditions, we understand well that the word “*La ilaha ila Allah*” means “there is no lover except Allah”, it is not only an Islamic slogan and a cornerstone of the religion of Islam and all its teachings, but also a “human truth” and is eternal in the system of creation. Whether people know it or not, in their essence, they carry this divine light and absolute love and infinite perfection, namely, “Allah”.

The word “*La ilaha ila Allah*” is not a matter of figurative and religious, but a true fact and a fixed law of the universe.

9. God, the Wise, Needless and Compassionate, has blessed this spirit in human beings in order to make them capable to convey an inexhaustible meaning and beauty to a true and eternal love for a true and eternal beloved, and cause them to be abandoned from their mortal beloved ones of the world. Obviously, man in the world, in love with anyone or anything, is due to the kind of beauty and perfection in which he or she sees, while the origin and principle of all beauty and perfection is great and merciful God; so human beings are in their essence love God. For this reason, humans gradually separate from their beloved ones after a time when they reach the boundaries of the little earthly beloved.

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

11. Obviously, God is the absolute and infinite being, and like any absolute thing such as sound, energy, light, color, and other things, it is neither recognizable nor connectable until there is a limited appearance; for example, 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 it possible to be recognized for

humans; and, on the other hand, He made it easy to be loved by mankind.

12. The love of every human being to the perfect human beings is due to their greatest similarity to God, and for having human attributes and divine ethics, that is why they represent the perfect manifestation and are 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 on the contrary, the tyrants and enemies of the prophets and disbelievers are the most hated human beings.

13. Now, with these ten principles and points, we can easily explain and interpret the sacred and universal epic of *Arba'een*. In *Arba'een-e Husayni*, tens of millions of people from about 90 countries give up their all religious and racial differences and at the height of unity and empathy, they gather around the Perfect Successor of Allah and, with admiration and sanctification, approach their true beloved one, Allah.

This approach means that they, with the love for the most perfect manifestation of God and who possesses the most divine attributes, and making him as their pattern, educate their spirit of infinite desires and gradually resemble their true beloved and his divine qualities. The approaching between man and God, as well as man

with the perfect man, is not created except by a spiritual similarity to the attributes of God, as well as the likeness to the perfect man.

A common goal for a common soul

Every group has a common purpose and a single spirit; and when a group of people forms a society, this community has a collective spirit and a common goal. In the community of tens of millions of *Arba'een*, which is one of the largest gatherings of human history in the modern era, all the participants, as well as all those who have not succeeded in participating in the *Arba'een*, but are the lovers of this community, have a single soul, which is the same common spirit of humanity and that is the same spirit of God that has been saved in all Humans.

The Holy Quran, as the last Book on the common soul of all human beings, 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 beginning and the source of all the goodness and beauties on the earth and hate every kind of cruelty, evil and ugliness.

Humans, if they fall in love with anyone or anything, is for the reason that the one or the thing albeit insignificant, has a degree of goodness or beauty that the principle and all those goodness and

perfection are gathered in the absolute perfection being, that is, Allah the Great and the Merciful.

Therefore, in fact, humans have only one true beloved, and other beloved ones have all their goodness, perfections and their beauties from their creator, and they are never the true owner of their existence and perfections.

“lā ilāha illā Allāh” is the most fundamental, beautiful and the most real truth of the creation of man and the world. No love for a man is bigger, more important, more serious and lasting than love for the beauty, goodness, absolute and infinite kindness, that is Allah. All beloved ones lose their fascination versus the absolute beloved of humans, and one day, they abandon the humans.

The only love that remains for man forever and never abandons human is the love for God, who is the eternal true beloved. Yes, the predominant spirit over of one of the largest religious gatherings of the people of the world that composed of all religions is not devoted to a specific religion. This is the spirit of monotheism and the “divine spirit” of all human beings.

Who is Imam Husayn (as)?

Why is this human and universal community, made up of dozens of countries around the world, and of all religions and nationalities,

formed on the path to his tomb and the place of his martyrdom and around his grave?

Imam Husayn (as) is a perfect man, who represents all the good qualities and attributes of God. He is the perfect manifestation of the spirit that God has breathed in human beings, a spirit that is the truth of all human beings and the whole truth of humanity.

Imam Husayn (as) 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 most complete man's love for God, so that humanity and human beings are not left without a pattern and not amazed in the love of their true beloved.

On the day of his martyrdom, he sacrificed his property and his family in the battle with the enemies of humanity, so that “man” and human love, namely, love for God remain. Husayn (as) sacrificed everything for the common beloved of humans, so that the way of love and love for God and love for humans remain eternal and lasting.

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

Imam Husayn (as), in his life and martyrdom, taught everyone the greatest lesson of humanity, namely love for human beings and the creator of human beings. He is the greatest teacher of goodness and kindness, so for this reason, tens of millions of people every year abandoning their racial and religious differences, romantically gathered all together around their teacher and leader.

The Impact of Arba'een

The effects of admitted *Ziyarat* of Ahl al-Bayt (as) and appealing to their pure lights are not countable, and the great epic of *Arba'een* with its wonders and abundant blessings should not be neglected by the common and elite people.

We define the effects of *Arba'een* in three axes:

A) *Arbaeen's* effects in Islamic Iran:

Arba'een's epic in our country has many spiritual, cultural, social, political and economic effects. These effects are so important that the Supreme Leader said:

“This is really a phenomenon; it is a divine phenomenon, a spiritual phenomenon. It is not really descriptive;... This huge movement, despite the terrorist threats that have always existed, and today, is a tremendous phenomenon; it is very important. This represents the culmination of this thinking of the struggle in the

cause of God and in the way of Islam, and the general interest in this way.”³³

In another word, he also mentions threats and dangers in this march:

“This movement, when it is necessary to be with risk, this passion continues in our nation, in our people, in our youth; this must be kept, this is what guarantees the survival of this country”³⁴

With the same viewpoint, in the national sphere, at least three major goals can be expected from the global epic of *Arba'een*:

1. Strengthening national unity:

In 1396, about 2 million and 550 thousand pilgrims participated in the massive *Arba'een* community. This crowd represented tens of millions of enthusiastic people inside the country who did not participate in the ceremonies of *Arba'een* for various reasons.

Considering the unique role of Imam Husayn's mourning ceremony in creating the unity and empathy of the Iranian people in the struggle against the enemies of the Iranian nation, the expansion of the *Arba'een's* culture has played a very important and effective role in the unity of the Iranian nation, and the culture of jihad, martyrdom and resistance against the global arrogance.

33 An excerpt from the statements of the Supreme Leader of the Revolution in a meeting of a group of officials and cultural activists in the provinces of East Azarbaijan and Qom on 22/8/96

34 Statement by the Supreme Leader of the Revolution in a meeting with people of Isfahan 26/8/96

What makes this role more powerful is bringing together the effective cultural content through the tens of millions of *Arba'een marches*. This important action should be handled by all the official and unofficial organs of the country, especially cultural centers and individuals.

2. The development of *Mahdavi* culture and absorption of *Mahdavi* activists:

The Imam of Time (as), in a letter that he wrote to Shaykh Mufid about a thousand years ago, has listed two conditions for his advent: Loyalty and sympathy among the Shiites.

Undoubtedly, *Arba'een's* marching space has the greatest power in creating these two conditions among the Shiites, rather the Muslims of the world.

Millions of pilgrims gather in *Arba'een-e Husayni* for Husayn's love around his bright axis, showing a wide and complete sample of loyalty and sympathy towards the Imam; if the officials and especially the cultural activists use this opportunity with vigilance and introduce the revenge of the blood of Husayn (as), then certainly the promised loyalty and sympathy of the Imam of the Time will be provided among all the Shiites for his advent. Meanwhile, more and more people who have greater insight are absorbed to the extensive *Mahdavi* activities in cities, and they can gradually create these two main conditions for the advent of Imam.

B) *Arba'een's* Impact in Iraq:

Iraq hosts the largest and most beautiful religious and cultural epic in the world for about three weeks, the unique march of *Arba'een*. The march with participants from nearly 90 countries, with a capacity of about 30 million people, with an unparalleled combination of Shiites, Sunnis, Christians, Jewish, Zoroastrian, Hindu and others.

This gathering is not only one of the largest religious and spiritual conferences in the world, but also the greatest epic and revolution without bloodshed against the tyranny and oppressors of the world.

The unique and cultural capacities of this march in Iraq are:

1. Creating the unity and sympathy of all Muslims around the Imam's and Ahl al-Bayt's axes
2. Creating the unity and empathy of all religions, around the Savior of the world.
3. Creating the universal hatred against the arrogance culture.
4. The foundation of the great Islamic civilization.
5. Organization of tens of thousands of foreign pilgrims as cultural ambassadors of Islam.
6. The acquaintance of followers of religions with monotheism as the Divine and human common roots.

7. The familiarity of followers of other religions with Imam Husayn (as).

8. The familiarity and reconciliation of followers of other religions with the promised Savior to the religions.

9. Creating the loyalty and empathy of all the Shiites to the Savior of the world.

The weakness of cultural activities in this unique opportunity seems to be a big weakness. Coherent and targeted activities focusing on high capacities require the attention of the Iranian and Iraqi officials as well as all cultural activists and all the lovers and cares of Ahl al-Bayt (as) around the world.

It is clear that in this movement we must avoid weak, superficial, dispersed and tedious tasks, and, in a coherent way around the mentioned goals, we must mobilize all of our material and spiritual power to achieve our sacred goals, in particular to eliminate the obstacles to the reappearance of the Savior of the world, and to create the required unity and empathy among the Muslims and the people of the world for the advent of the Imam.

C. *Arba'een's* effects in the international arena:

The unique and universal epic of *Arba'een*, with its amazing effects and its unmatched combination, is a huge alarm for the world arrogant and their degenerate culture. *Arba'een* is a major cultural

and global invasion against the culture of the West and against all the arrogant powers of the world, and it gives the good news to the end of the dominance of cultural, political powers of the world over the dispossessed people.

Arba'een is a gathering of lovers of peace and friendship from all over the world, next to each other, near the grave of the Imam of Humanity and Love, in order to unanimously declare that in spite of racial and religious differences, they can live in peace, friendship and in close proximity to each other, and to show that, if the ruthless politicians are not, all people of the world, despite the religious and racial differences, can peacefully coexist with each other and live in kindness and affection.

The good peoples of the world, representing all people on the earth, declare at the meeting place of love and friendship that if there are not the vicious scholars of some religions, as well as excessive and powerful rulers, then the people of the world will have no problems for peaceful life and affection.

Arba'een is the meeting place for the kind and pure people of the world to proclaim their disgust for the disagreement of the nations and to say that they are overwhelmed by the war and violence of the ruler of the world, and they wish a world without bloodshed and oppression; as well as a symbol of the protest of justice seeking people against all injustice, tyranny and global violence.

Imam Husayn (as) is the greatest symbol of justice and peace in the world who collects his lovers and children from all nations and religions to teach them the lesson of liberty and justice and the fighting against the arrogant of the world, and to teach them to love each other and to unite on the basis of the divine and human spirit, and establish the international and global civilization of humanity.

Imam Husayn (as) gathered his sons, from every nation and religion, to establish a unified world government, led by the promised Savior of all religions. *Ar'ba'een* is the meeting place of all waiting people of the world's Savior, that all the religions and heavenly and non-heavenly books have given humanity the glad tidings of it.

Arba'een is a place for the education and organization of the descendants of Adam and the good people of the world, for establishing the government of the universal justice led by the promised Savior of the nations.

In fact, *Arba'een* is the holy congregation for all the lovers of the Savior, who are thirsty for peace and universal justice. This occasion is a place for the kind and brave men who are ready to fight, like Imam and their beloved Father, Husayn (as), against oppression and corruption, and oppressors of the world.

For this reason, the Zionists have used all their power and their ability to stop the illumination of this holy movement in the world,

and severely have banned and censored the news of the great epic of *Arba'een*, because *Arba'een* by its unique international capacity threatens all their interests.

***Arba'een* is a prelude to the reappearance of the savior of universe**

We are in the best of times and witness an important global event. God has given us success of participating in an epic that divine prophets and Ahl al-Bayt (as) have been waiting to see it. Ahl al-Bayt (as) have been very annoyed, and the Imam of Time has been displaced 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 this epic.

A huge revolution is taking place in the whole world. The march of *Arba'een* gradually creates the power and necessary force for that global movement. Participating in the *Arba'een* marching is participation in Husayn's society and in the Karbala movement, and is as a result of the help of God and the religion of God, which will have the special help of God.

35 «إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ»

³⁵ *Surah Muhammad*, Verse 7.

“O you who believe! If you will aid (the cause of) Allah, He will aid you, and plant your feet firmly.”

Divine assured aid for the pilgrims of Imam Husayn (as) 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.

Arba'een is an introduction to the fulfillment of the glad tidings of all the prophets for the advent of the promised Savior of all people on the earth. *Arba'een* is the day when tens of millions of people gather from dozens of countries in the world to see their human identity better and clearer and more beautiful.

Glad tidings of *Arba'een*

Arba'een has two great historical and universal glad tidings:

A) The first glad tidings are the historical glad tidings: This is how Imam Husayn (as) and his loyal followers were martyred in Karbala, and their women and children were captured and taken to the court of the tyrannical ruler and the crime of Yazid. The captive leader, Lady Zainab (sa), humiliated Yazid's strength and made his historical glad tidings as follows:

«اتى استصغرك، فَوَ اللّٰهِ لَا تَمْحُوْ ذِكْرَنَا وَ لَا تُمِيتُ وَ حَيِّنَا»³⁶

³⁶ *Tasliyat al-Majalis wa zinat al-Majalis*, vol. 2, p. 390.

“I see you so humiliated, swearing by God that you can never obliterate our name and kill our revelation.”

It is well stated in this glad tidings that Yazid's cruelty and the likes of Yazid and the killing of the Imams will never stop the survival and growth of God's religion and the path to the divine leaders. *Arba'een* is a cry to the top of the whole world that shows how the religion of the divine leaders has remained stable throughout the history.

B) The second glad tidings is the global glad tidings:

That is related to the current time. No power can bring tens of millions of people voluntarily and romantically from all over the world together around the infallible Imam. It is a crowd that moves from the heavenly and non-heavenly religions with peace and love in a single queue to the shrine of the perfect man. On the other hand, no power can prevent this massive global community and the familiarity of their hearts.

Arba'een is an objective and transparent glad tidings for the creation of a great divine and human civilization led by the promised Savior of all religions and humanity.

Arba'een is the epitome of the realization of this verse:

«هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ
المُشْرِكُونَ»³⁷

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

Arba'een is the glad tidings of the realization of this verse that:

«و نُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أَئِمَّةً وَ نَجْعَلَهُمُ الْوَارِثِينَ»³⁸

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

What are crushed under the feet of the marches of *Arba'een* are the arrogance of the world powers and the enemies of humanity and global peace. *Arba'een* represents the free will of all the nations and the freedom and liberation of all people of the world. The concepts of fear and surrender become mortal in *Arba'een*.

Censorship of Arba'een's news by the enemies

The movement of *Arba'een* discourages the enemies of Ahl al-Bayt (as) and the enemies of the Imam of Time. Unfortunately, the world of atheism as a single united nation, by media practices such as the censorship of all news related to *Arba'een*, is trying to stop

³⁷ *Surah Tawbah*, Verse 33.

³⁸ *Surah Qasas*, Verse 5.

the news of this epic with its amazing dimensions to reach the attention of the world.

In such a situation, it is our duty to convey the message of *Arba'een* to all people around the world. We must play our historic role well. We should send our memories, photos, videos, messages and downloads to as much as possible all around the world. The march of *Arba'een* is a loud and clear message that announces the end of absurd ideas and false material schools to the whole world.

They are afraid of this movement and are angry of it. *Arba'een* symbolizes the power of the Islamic world and the poorer nations of the world against the global arrogance of the enemies of humanity and global peace. The huge and unique movement of *Arba'een* is so magnificent and great that all the enemies of humanity and world peace are horrified, and for this reason they are trying to distort it and also censor its news.

This movement disgraces them. If the truth of *Arba'een* and its wonderful news reaches the people of the world, then the time will come to eradicate the global oppression and corruption, and will create the peace and reconciliation around the world. *Arba'een* is a shelter for all the good and oppressed people of the world to have a great and sweet experience of a free life, with kindness and peace.

Arba'een is a commandment by the infallible Imams to create the unity, power and survival of the Islamic *Ummah*, and now *Arba'een*

has become the symbol of the unity of the power of the Islamic *Ummah* and the unity of Islam with other religions against the arrogant countries.

It is fatal for the enemies that people from about ninety countries with high cultural and religious differences, disassociate their disagreements, and all of them revolve around the caliphate of God and the infallible Imam. For this reason, they have said: “Allah forgives the past, present and future sins of Imam Husayn’s pilgrim; because this is the same movement that will eliminate all obstacles to the advent of the Imam of Time, and will remove the troublesome situation of billions of people on the earth, and this is *Arba’een’s* movement, which trains and educates powerful forces and troops for the advent of the Imam of Time.

Therefore, the *Arba’een’s* movement has the property that can train an army that is ready for the advent of Imam. 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. This cannot happen anywhere in the world. If you bring one or two million people to another country, then there will be a famine and disaster and the order of that country will be destroyed. As nearly thirty million people enter Iraq, they perform the *Ziyarat* of the grave of Imam Husayn (as) at the peak of love, sacrifice, and discipline. Of course, congestion and some disorders are normal due to the limited

facilities and street space, but people are tolerant with all these restrictions, and nothing prevents them from returning to the *Ziyarat* again year after year. People are not willing to do this for anyone except the Ahl al-Bayt (as) and for their celestial family.

The Marching of *Arba'een* is one of the most outstanding effects of help of Allah and Ahl al-Bayt. The dangers of participating in this enormous divine epic will never prevent the lovers of the Lord and the faithful of Ahl al-Bayt (as) from attending the army of light and guidance. Imam Sadiq (as) says concerning this fact:

«شِيعَتُنَا وَ اللَّهُ لَمْ يَزَالُوا مِنْذُ قَبْضِ اللَّهِ عَزَّ ذِكْرُهُ رَسُولَهُ يُنْصِرُونَنَا وَ يُقَاتِلُونَ دُونَنَا وَ يُحْرِقُونَ وَ يُعَذِّبُونَ وَ يُشَرِّدُونَ فِي الْبُلْدَانِ جَزَاهُمْ اللَّهُ عَنَّا خَيْرٌ»³⁹

“I swear to God, our Shiites are continually on the day God took the spirit of His Prophet (and he died), so far, they have helped us and fought in our way, burned with fire, suffered torture and tormented and displaced in the cities, May God bless them on our behalf.”

Hardships, enemy threats, bombings, and... none of these have any effect on these people. This is the same insight that if at the time of Lady Zahra (as) was in people, then the Lady Zahra (as) would not be martyred. If this insight was at the time of Amir al-Mu'minin, the rope did not fall to the neck of Amir al-Mu'minin. If this insight

³⁹ *Al-Kafi*, vol. 8, p. 268.

and beautiful sensation of the pilgrims were at that time, Imam Hassan (as) would not left alone and Karbala incident would not be happened.

Our task is to make the *Arba'een* atmosphere a *Mahdavi* culture

If the truth of *Arba'een* and its wonderful news reaches the people of the world, then the time will come to eradicate the global oppression and corruption and will create the peace and reconciliation around the world. *Arba'een* is a shelter for all the good and oppressed people of the world to have a great and sweet experience of a free life, with kindness and peace.

Therefore, it is emphasized that those who take part in this march should set the slogan "*Labbayk ya Mahdi*" on their clothes. Setting the slogan "*Ya Mahdi*" to the forehead and holding the "*Labbayk ya Mahdi*" flag and saying the slogan "*Labbayk ya Mahdi*" will prepare our minds and hearts to remember that when we are in this huge crowd, we should remember that we have participated in great movement that has the capacity of the revolution of Imam of the Time. We should not neglect from the true owner of the movement, from the one who brought the hearts of all to each other. We should not be ignorant of Holy Imam of the Time.

As the Ahl al-Bayt, Lady Zainab (sa), the sons of Ahl al-Bayt (as) and the past scholars have done well for their promotional mission,

each of us must transfer this culture to our city and country so that the message of Imam Husayn (as) and *Arba'een* reach all over the world.

The slogan "*Labbayk ya Mahdi*" is extremely decisive and valuable. The virtue of this slogan is more than all that is mentioned in the *Ziyarat* of Imam Husayn (as), crying and mourning for the Imam and the marching of *Arba'een*.

If we reach to the truth of this slogan, we have gained all those virtues and powers, because all these historical events took place so that our hands would reach the hands of the blood revenger of Husayn (as) and to recognize Husayn of our time. If someone's hand reached to the hand of the Imam of the Time and His slogan "*Labbayk ya Husayn*" turned into "*Labbayk ya Mahdi*", then the blood of Imam Husayn (as) has been achieved in his presence.

What Imam Husayn (as), today, expects of us all is that, while paying attention to the great calamity of Karbala in the year of 61 AH, and the sacrifices of Ahl al-Bayt (as) is to pay more attention to the larger calamity, that is the removal of infallible Imam from the rule of the people of the world.

Have you ever noticed that whenever Imam Husayn (as), was mentioning the name of the Imam Mahdi (as) was saying:

«لَوْ أَدْرَكْتُهُ لَخَدَمْتُهُ أَيَّامَ حَيَاتِي»

If I be in his time, I will spend all my life at his (Imam of Time) service.

Do not you think why Imam Husayn (as) says such an important statement about the Savior of the universe?

If serving the Savior of the universe is so important to the Imam Husayn (as), is it not important for us?

Arba'een marching is an allegiance to Imam Husayn (as)

All these emphasize on the *Ziyarat of Arba'een* with the very beautiful sentences, is that the *Ziyarat of Arba'een* is a covenant, a treaty between you and Imam Husayn (as) and the Imam of Time (as). In the important and authentic pilgrimages that have been emphasized, the names of these two magnates have always been put together. In the *Ziyarat of Arba'een*, you also pledge with Imam Husayn (as) that you should be one of the soldiers of the Imam of the Time (as) and you say to Imam Husayn (as): “I make a covenant with you that this bond will not be broken until the advent.”

The people of *Arba'een* are loyal trustees of blood and school of Imam Husayn (as). They announce with their romance and epic presence that we maintain and appreciate the school that Imam Husayn (as), and his followers and his family have given us with their martyrdom and jihad. They declare that by their loyalty and sympathy, they pave the way for the revenge of his blood and the

blood of all the prophets and divine saints. They declare that they are ready as companions of Imam Husayn (as) to sacrifice their lives and their property for helping the *hujjat* of God and the Imam of Time (as). *Arba'een* is the greatest allegiance to the promised one of end of the time and the promised one of all religions and the salvation of humanity.

The people of *Arba'een* go to Karbala to register truly in the host of Sahib Al-Zaman (as). The people of *Arba'een* go to Karbala to tell Imam Husayn (as) that we are like your faithful companions and we never let your son, our dear Mahdi, be displaced and be left alone. The people of *Arba'een* go to Karbala to tell Imam Husayn (as) that be sure as long as we are, Mahdi is no longer alone. The people of *Arba'een* go to Karbala to tell Imam Husayn (as) that: “O Husayn! We swear to God, we never forget Imam Mahdi (as).

The people of *Arba'een* go to Karbala to make a covenant with the blood of Husayn (as) and the children of Husayn (as). They are going to announce to Imam Mahdi (as) that our generosity does not allow us to let you be oppressed and alone.

The people of *Arba'een* go to Karbala to say to their heavenly Father and their beloved Imam: No longer, the era of your sorrows and your loneliness has come to an end. 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 understand that we can live without anyone, but not without you.”

The people of *Arba'een* go to Karbala to tell the promised Mahdi (as) to be sure that until the magnificent moment of the reappearance, we will not hesitate any material and spiritual jihad and also no scientific and practical jihad in your way. The people of *Arba'een* go to Karbala to tell the Savior of humanity:

“O the king of good people! A loud cry of grief for loneliness!
The heart without you came to die; it's time to come back.”

The people of *Arba'een* go to Karbala to meet with Lady Zahra (sa), who asks forgiveness at her son's grave for his pilgrims, and to declare to her: “Dear mother! The time of your sorrows and cries on the loneliness and innocence of your child, our beloved Mahdi is over. As long as we are, your children, they are no longer alone.”

The people of *Arba'een* go to Karbala to declare to their heavenly Mother that: “O Zahra! We swear to God, we never forget Imam Mahdi (as).” The people of *Arba'een* go to Karbala to make a covenant with their heavenly Mother that: “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 heavenly Father will not be left alone.”

The companions of *Arba'een*, though seeking the world's greatest good and destroying the world's greatest evil, but like Imam Husayn (as) and his beloved companions, are not ignorant of fighting against other personal and social sins, and the survival of other personal and social good. In the *Ziyarat* of *Arba'een* we read:

«...وَأَمْرِي لِأَمْرِكُمْ مُتَّبِعٌ وَنُصْرَتِي لَكُمْ مُعَدَّةٌ حَتَّى يَأْذَنَ اللَّهُ لَكُمْ»⁴⁰

“I quite follow you in all my affairs, and my help is ready for you, so that God allows your reappearance.”

***Ziyarat* of *Arba'een* is the beginning of a Purified Life and a Divine Covenant**

In the *Ziyarat* of *Arba'een* we address the infallible Imam, saying: “And my help is ready for you.” That is, I am ready to serve in this party and I am not only busy with my own affairs. The movement of *Arba'een* is not just a *Ziyarat*, after which the person finishes it to re-engage in his life, but pilgrims during the *Arba'een*, make a covenant and register in the party of the Ahl al-Bayt. And the story begins just after the *Arba'een*, it means, this *Ziyarat* is a continuing work.

We make a covenant in *Arba'een* and then register our name in the party of the Ahl al-Bayt (as) to become a member of the party of Imam Husayn (as) and the Imam of Time (as), and after returning out

⁴⁰ *Al-Kafi*, vol. 1, p. 337.

hometown, we will help and assist our party as an active member of the party. This preparation must be permanent. 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 to the reappearance and to create a general reform in the international community, and linked to the goals of *Arba’een*, not after the *Ziyarat* of Imam Husayn (as) he has not helped the Imam of Time and does not remove any burden from his shoulders:

«وَأُصِرَّتِي لَكُمْ مُعَدَّةً»

That is, I'm ready in any way, I'm at your service and my help is ready for you in different aspects. I am willing to spend my property in your way, I am ready to give you time; in terms of social and political esteem, I will sacrifice everything for you, and I'm at your service.

In terms of scientific and spiritual dimension, I also try to remove the barriers of reappearance and I pray for the advent. I am ready to serve that Imam until God gives permission to build a government in the world. «حَتَّى يَأْذَنَ اللَّهُ لَكُمْ»: as long as God allows you to reappear. During the *Ziyarat* of Imam Husayn (as) we talk about the advent of the Imam of Time, and we promise and make a covenant to be loyal to the Imam until God gives the Imam a permit, that is, to wait for

the operation. The person who waits for the operation is the one who is actually involved in the advent movement and whose work and life are effective in removing the obstacles to his reappearance.

قَالَ أَمِيرُ الْمُؤْمِنِينَ: «الْمُنْتَظِرُ لِأَمْرِنَا كَالْمُنْتَشِحِ بِدَمِهِ فِي سَبِيلِ اللَّهِ»

Amir al-Mu'minin (as) said: “Anyone who waits for our cause [the reappearance of Imam Mahdi (as)] is like the one who has shed his blood in the path of Allah.”

This statement by Amir al-Mu'minin (as) is a reminder of the *Ziyarat* of 'Ashura in which we read:

«أَسْأَلُهُ أَنْ يُبَلِّغَنِي الْمَقَامَ الْمَحْمُودَ لَكُمْ عِنْدَ اللَّهِ»

“I ask Allah to bring me to the same blessed status that you have with Allah.”

Therefore, if anyone wants to reach to Imam Husayn's position, he must wait for the Imam of the Time (as). *Arba'een* is the training of this readiness. In the *Ziyarat* of *Arba'een*, we read:

«فَمَعَكُمْ مَعَكُمْ لَا 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 *Husayni* and *Mahdavi* culture from us. In this way, the people arise in training of this readiness at *Arba'een*. That is, the people who are gathering together, whose morality is like the life in the Imam's regime.

Exalted culture of *Arba'een* and its morality

Arba'een's culture is completely different from the culture of life outside of *Arba'een*. In *Arba'een's* culture, individuals behave according to the mood of the era of the Imam of the Time (as), that is to say, they show sympathy, sacrifice and self-sacrifice to each other. All people, especially the dear people of Iraq, show this mood very well; throughout the year, even poor people will gradually save their money so that they can be sacrificed to Imam Husayn's pilgrims in *Arba'een*. Rich people spend billions of dollars on these days, and even people who are not rich are spending all their savings on this way.

Following the disagreement between the two Iraqi families, the son of a family killed the other family's son. When the verdict was given to the retribution, the victim's father told the murderer's father: "I will give up my son's blood, provided that you give me your guests on the day of *Arba'een*!"

From these beautiful scenes in Iraq, are abundant. Young people and old men as well kneeling in front of cars crying and begging you to get out of the car and eat from their foods! Even in some cases, some people stand there, fall into the hands and feet of the pilgrims and asking them eagerly to go to their homes. These are the

government's ethics of the Imam of Time (as) that people sacrifice everything for others.

Also, in Iran, you see someone who due to illness or problems, does not have the ability to participate in *Arbaeen's* journey, provides travel expenses for others. And he says that you should go to pilgrimage to me; it means, he is not jealous, and when he is not able to go, does not let Karbala off and alone then; he sends others to the *Ziyarat* instead of him; of course, he receives the rewards of this charity in the world and the Hereafter.

قَالَ الصَّادِقُ: «...يُجْعَلُ لَهُ بِكُلِّ دِرْهَمٍ أَنْفَقَهُ عَشْرَةُ آلَافِ دِرْهَمٍ وَ دُخِرَ ذَلِكَ لَهُ فَإِذَا حُشِرَ قِيلَ لَهُ لَكَ بِكُلِّ دِرْهَمٍ عَشْرَةُ آلَافِ دِرْهَمٍ وَ إِنَّ اللَّهَ نَظَرَ لَكَ وَ دَخَرَهَا»

Imam Sadiq (as) said: “And he will be given 10,000 dirhams for any dirham that he has spent, and it will be stored for him, and when he was resurrected and came out of the grave, he was told: “For every dirham you spent on your journey, ten thousand dirhams are yours; and God has mercy on you and has stored them for you.”

Arba'een's epic is a unique epic that eliminates dozens and hundreds of obstacles and barriers to the advent of the Imam of Time (as); therefore, if someone attends this march romantically and knowledgeable, will be of the Chosen Reformers.

This is the *Arba'een's* morality that should also be in us after we return to our homelands. When we return to our cities, we should take the mood of the *Arba'een* era and be kind and respectful to each

other; not to deal with one another after returning to our cities with the same ugly mood.

قَالَ الرضا «فَأَيْتُ عَلَى نَفْسِي إِنَّهُ مَنْ فَعَلَ ذَلِكَ وَ أَسْحَطَ وَلِيًّا مِنْ أَوْلِيَائِي دَعَوْتُ اللَّهَ لِيُعَذِّبَهُ فِي الدُّنْيَا أَشَدَّ الْعَذَابِ وَ كَانَ فِي الْأَخِرَةِ مِنَ الْخَاسِرِينَ»

Imam Reza (as) said: “I swear to my own soul that everyone who seeks to make disagreement and separation, and frighten a friend of my friends; I ask God to punish him the worst torment in the world and he will be of the losers on the Day of Resurrection.”

We seek refuge in God that we for our evil morals are so hated and cursed by the merciful Imam. *Arba'een's* ethics is the same as the Islamic ethics that the Prophet (s) said:

«الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ»

“The Muslim is the one from whose tongue and hand the Muslims is safe.”

It means that the Muslims are safe from his tongue and hand and no harm reaches from him to others. This is the mood during the reign of Imam of Time (as). We should not be disturbed by the crowded marching of *Arba'een*. The beauty of *Arba'een* is in its crowdedness. The mercy of the community is greater:

«فَإِنَّ يَدَ اللَّهِ [عَلَى] مَعَ الْجَمَاعَةِ»⁴¹

“God’s help is with the community.”

⁴¹ *Nahj al-Balagha*, Sermon, 127.

Anyone who wants his prayer to be responding should go on a *Ziyarat* at the time of the crowdedness of the shrine. There is a direct relationship between the mercy, the blessing and the response and the number of people in the shrine, so you can get more benefit out of the crowd, and everything is in the same crowd.

The beauty of *Arba'een* is that everyone will gather around the Imamate with whatever they are. With sickness, with disabilities, or on a wheelchair, everyone comes. Old, young and baby, all come. Dust, heat and cold, illness and disability and etc., do not prevent them from coming. The love of the infallible Imam is preferable to everything; that is, the person does not see all the matters related to him; he sacrifices everyone for Imam. Everyone unite with together like the era of the Hajj, and all the apparent qualities will go away. Everyone just comes to the love of the Imam, and they are humble to each other in this way. It is the characteristic of the era of the Imam of Time (as) that people abandon their arrogance, disparaging and humiliation of others, and enter the shrine in full moderation and politeness to other pilgrims. They are careful to respect each other, and lest one of them hurts. All are one. As Amir al-Mu'minin (as) said: "When you want to treat a Muslim, be careful that he is you."⁴²

⁴² *Ghurar al-Hikam*.

People here like for others whatever they like for themselves, and do not like for others whatever they dislike for themselves. People reach the stage of sacrifice in the *Ziyarat* of *Arba'een*; they prefer others to themselves.

The march of *Arba'een* is a complete presentation of all the perfections and goodness. The atmosphere of this march is filled with love and sacrifice, tears and smiles, sadness and joy, unity and sympathy, purity and intimacy, epic and spirituality, hope and refreshing. This is the same characteristic of the advent era of the Imam of Time (as). 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 morality of *Arba'een*.

Relaxation and peace of 'Ashura

Lady Zainab (sa) in the midst of tragedy of Karbala said: "I did not see but beauty"

«مَا رَأَيْتُ إِلَّا جَمِيلًا»⁴³

Imam Sajjad (as) also said about Imam Husayn (as):
قَالَ عَلِيُّ بْنُ الْحُسَيْنِ: «لَمَّا اشْتَدَّ الْأَمْرُ بِالْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ نَظَرَ إِلَيْهِ مَنْ كَانَ مَعَهُ فَإِذَا هُوَ بِخِلَافِهِمْ لِأَنَّهُمْ كُلَّمَا اشْتَدَّ الْأَمْرُ تَغَيَّرَتْ أَلْوَانُهُمْ وَارْتَعَدَتْ فَرَائِصُهُمْ وَوَجِلَتْ

⁴³ *Bihar al-Anwar*, vol. 45, Chapter 39, p. 116.

God's Prophet (s) that this world is like a prison for believers and Heaven for pagans. Death for believers is like a bridge towards the gardens of Heaven, and for pagans a bridge to Hell. No, I'm not lying and they have not lied to me."

None of the companions of *'Ashura* also suffered from fear and anxiety. Imam Baqir (as) said about the martyrs of Karbala:

«إِنَّ أَصْحَابَ جَدِّي الْحُسَيْنِ لَمْ يَجِدُوا أَلَمَ مَسِّ الْحَدِيدِ»⁴⁵

"Indeed, the companions of my grandfather Husayn did not feel the pain of the sword (of the enemy)."

They did not feel any pain at all when the sword was striking them; like our own fighters on the war front, when the bullet hit them or their hands and feet were cut off, they did not feel sorry nor complain, but they were filled with love and divine love. The believer must be more exalted day by day, but Satan's attacks constantly mislead believers with negative thoughts.

In moving toward the Lord and in the conduct of Allah, the sorrow for the believer is like a poison that removes power, speed and joy from his movement; therefore, one of the believers' duties is not to pay attention to these temptations. One of the things that Satan has invested heavily about the *Ziyarat* of Imam Husayn (as) is the same attacks and worries. When the believers want to visit Imam Husayn's

⁴⁵ *Bihar al-Anwar*, vol. 6, p. 154.

grave, Satan always casts the travel problems in the minds of people, and God allows him to do this because everyone is going to be tested. Because God wants to know, despite the various difficulties that you have, how much you love Imam Husayn (as). The clever believer, knowing this exam, does not allow any of the negative factors to prevent his move to Imam Husayn's grave, because he wants to reach his beloved one.

This anxiety and fears also existed in some of the companions of Imam Sadiq (as). Therefore, Imam refers to one of his companions, Mu'awiyah, saying:

«يَا مُعَاوِيَةَ لَا تَدَعْ زِيَارَةَ قَبْرِ الْحُسَيْنِ لِخَوْفٍ»⁴⁶

“O Mu'awiyah! Do not forsake the *Ziyarat* of Husayn's grave for fear, because anyone who abandons the *Ziyarat* will fall in such a regret that he will wish that his grave was beside him.”

Then Imam sadiq (as) added:

«أَمَّا تُحِبُّ أَنْ يَرَى اللَّهُ شَخْصَكَ وَ سَوَادَكَ فِيمَنْ يَدْعُو لَهُ رَسُولُ اللَّهِ عَلِيٌّ وَ فَاطِمَةٌ وَ
الْأَيْمَةُ»⁴⁷

“Do you not like that God see you among those for whom the Prophet, Ali and Fatima (sa) and the Imams pray?”

Imam then said:

⁴⁶ *Bihar al-Anwar*, vol. 98, Chapter, 9, p. 53.

⁴⁷ *Kamil al-Ziyarat*, Chapter 40, p. 116.

«أَمَا تُحِبُّ أَنْ تَكُونَ غَدًا مِمَّنْ يَنْقَلِبُ بِالْمَغْفُورَةِ لِمَا مَضَى وَ يُعْفَرُ لَهُ ذُنُوبُ سَبْعِينَ سَنَةً»

“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?”

Here it should be noted that this statement does not mean that a man dare to act wrong doings through the *Ziyarat* of Imam Husayn (as), rather, it means that when the believer performs the *Ziyarat* of Imam, he should no longer incline towards sin, and he should hate sin. Even if he makes a sin, his sin will be forgiven, because it was not intentional. Then the Imam said:

«أَمَا تُحِبُّ أَنْ تَكُونَ غَدًا فِيمَنْ يُصَافِحُ رَسُولَ اللَّهِ»⁴⁸

“Do you not want to be among those with whom the Messenger of Allah will shake hands on the Day of Resurrection?”

What a success for humans is greater than that he greets the Prophet Muhammad (s)? And how much difference is there between a person who is being questioned by anxiety and fear of Hell, with someone who dies with joy and falls into the arms of the Prophet (s)!

The narrator says: “I asked Imam Sadiq (as):

«قُلْتُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِيمَنْ تَرَكَ زِيَارَتَهُ وَ هُوَ يَقْدِرُ عَلَى ذَلِكَ»⁴⁹

May I be sacrificed on you! What do you say about someone who, having power, abandons the *Ziyarat* of Imam Husayn (as)?

⁴⁸ *Ibid.*

⁴⁹ *Ibid.*, p. 128.

And Imam Sadiq (as) replied:

قَدْ عَقَّ رَسُولَ اللَّهِ وَعَقَّنَا وَاسْتَخَفَّ بِأَمْرِ هُوَ لَهُ»

“This man has been deprived of the Prophet’s mercy and our, Ahl al-Bayt’s mercy and he has disrespected what is in his favor.”

The Prophet (as) said:

«إِيَّاكُمْ وَ عُقُوقَ الْوَالِدَيْنِ فَإِنَّ رِيحَ الْجَنَّةِ تُوجَدُ مِنْ مَسِيرَةِ أَلْفِ عَامٍ وَ لَا يَجِدُهَا عَاقٌ...»⁵⁰

“Avoid becoming deprived of the parent’s mercy, because the smell of heaven comes from a distance of thousands of years, but the one who was deprived of parent’s mercy do not feel that smell.”

Imam’s hope to the Shiites

When we go to Mecca, we feel sad for the Ka’bah. Our dear Ka’bah and our dear Medina are captured by the Zionists; because the Wahhabis are the representatives of Zionists; therefore, the Prophet (s) has many sorrows, and the only delight of the Prophet (s) is Shiites and their actions.

According to narratives, during several months when Lady Fatima Zahra (sa) was alive after the death of the Prophet (s), Gabriel constantly was coming to Lady Fatima Zahra (sa) to explain the events of the *Ummah* of the Prophet (s) until the advent of the Imam of the Time for her to make her calm down.

⁵⁰ *Al-Kafi*, vol. 2, p. 349.

قال الصادق: «إِنَّ فَاطِمَةَ مَكَثَتْ بَعْدَ رَسُولِ اللَّهِ خَمْسَةً وَ سَبْعِينَ يَوْمًا وَقَدْ كَانَ دَخَلَهَا حُزْنٌ شَدِيدٌ عَلَى أَبِيهَا وَ كَانَ جَبْرَائِيلُ يَأْتِيهَا فَيُحْسِنُ عَزَاهَا عَلَى أَبِيهَا وَ يُطَيِّبُ نَفْسَهَا وَ يُخْبِرُهَا عَنْ أَبِيهَا وَ مَكَانِهِ وَ يُخْبِرُهَا بِمَا يَكُونُ بَعْدَهَا فِي ذُرِّيَّتِهَا وَ كَانَ عَلِيٌّ يَكْتُبُ ذَلِكَ فَهَذَا مُصْحَفُ فَاطِمَةَ»⁵¹

Imam Sadiq (as) said: “Fatima was alive for seventy-five days after the passing away of her father, the Messenger of Allah, and because of the death of her father, she was very grieved. The angel Gabriel was appearing to her, making the sadness of her father's separation be seemed good, and he was giving comfort to her soul. Gabriel informed her about her father and her place and consoled her by telling her things including future events regarding her offspring that she wrote and those writings shaped the *Mushaf* Fatima. During these revelations, Ali acted as the scribe for Fatima.

Imam Khomeini said: “Gabriel was coming to her repeatedly in these 75 days, telling her things including future events regarding her offspring, and those issues have being recorded by Imam Ali (as), perhaps one of the issues that he has said, is about her exalted offspring, Imam Mahdi (as).⁵²

Therefore, the only delight of the Prophet (s) and his purified Progeny is Shiites. That is why Imam Sadiq (as) in his prayer to God

⁵¹ *Al-Kafi*, vol. 1, p. 458.

⁵² *Sahifaye Noor*, vol. 20, p. 5.

says: The Shiites and pilgrims of Imam Husayn (as) who came to my father's grave, their intention is to delight the hearts of the Prophet Muhammad (s).

Following the prayer, Imam Sadiq says:

«اللَّهُمَّ إِنَّ أَعْدَاءَنَا عَابُوا عَلَيْهِمْ بِخُرُوجِهِمْ فَلَمْ يَنْهَهُمْ ذَلِكَ عَنِ الشُّحُوصِ إِلَيْنَا خِلَافاً مِنْهُمْ عَلَى مَنْ خَالَفَنَا فَارْحَمْ تِلْكَ الْوُجُوهُ الَّتِي غَيَّرَتْهَا الشَّمْسُ وَ ارْحَمْ تِلْكَ الْأُخُدُودَ الَّتِي تَتَقَلَّبُ عَلَى حَضْرَةِ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِيِّ ارْحَمْ تِلْكَ الْأَعْيُنَ الَّتِي جَرَتْ دُمُوعُهَا رَحْمَةً لَنَا وَ ارْحَمْ تِلْكَ الْقُلُوبَ الَّتِي جَزَعَتْ وَ احْتَرَقَتْ لَنَا وَ ارْحَمْ تِلْكَ الصَّرْحَةَ الَّتِي كَانَتْ لَنَا اللَّهُمَّ إِنِّي أَسْتَوِدُّكَ تِلْكَ الْأَبْدَانِ وَ تِلْكَ الْأَنْفُسَ حَتَّى تُؤَفِّيَهُمْ عَلَى الْحَوْضِ يَوْمَ الْعَطَشِ الْأَكْبَرِ»⁵³

“O God! Our enemies blame them (our followers) because of their coming out for our pilgrimage, but their blame does not stop them from coming out to us! And they wanted to oppose our opponents. So, O’ God! Be kind to those faces that the sun changed their colors. And also have mercy on those eyes that shed tear for the sake of our love! And be kind to the hearts that are burned for our sake! And Have mercy on those cries that were raised for us! O God, I will bring those bodies and those souls to you so that on the Day of Great Thirst, You may bring them to the spring of *Kuwthar*!”

***Arba’een’s* power in organizing God's army at the End of the Time**

⁵³ *Bihar al-Anwar*, vol. 98, Chapter. 9, p. 52.

Another *Mahdavi* aspect of *Arba'een* is that in the *Arba'een*, all people of the world, from any country and with any religion, gather around the center of an Imam. *Arba'een* is the practice for the government of the Imam of Time (as). *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. Apart from *Arba'een*, this does not happen at any other time.

This is not possible anywhere in the world that tens of millions of people from about 90 countries give up their all religious and racial differences and at the height of unity and empathy, they gather around the Perfect Successor of Allah and, with admiration and sanctification, approach their true beloved one, Allah. This practice is for the formation of the reign of the Imam of the Time (as), and that is why *Arba'een* is great and we should appreciate it well.

***Arba'een* and youth**

It has been narrated that:

«سَمِعْتُ عَلِيًّا يَقُولُ إِنَّ أَصْحَابَ الْقَائِمِ شَبَابٌ لَا كُهُولَ فِيهِمْ إِلَّا كَالْكُحْلِ فِي الْعَيْنِ أَوْ كَالْمِلْحِ فِي الزَّادِ»

“The companions of Mahdi shall all be young and none shall be old except a small number equivalent to the kohl applied to the eyes or the salt sprinkled in the food.”

This means that the main foundation of the advent is the youth, as the mainstay of *Arba'een* is composed of young people. One hundred years ago, the majority of people who were marching on the *Arba'een* were people of high age, and this was a traditional worship among the old men; as before the revolution, young people usually were not going to Hajj, and Hajj was especially for the old people, while today young people are the main pillar of pilgrimages and worship. This shows that we are in the midst of a fundamental change in the history, and a unique historical event is taking place so that the majority of the population and the main activity and management are done by the young people.

Brothers of the Prophet (s) at the End of the Time

«قَالَ رسول الله: ذَاتَ يَوْمٍ وَ عِنْدَهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ اللَّهُمَّ لَقِنِي إِخْوَانِي مَرَّتَيْنِ فَقَالَ مَنْ حَوْلَهُ مِنْ أَصْحَابِهِ أَمَا نَحْنُ إِخْوَانُكَ يَا رَسُولَ اللَّهِ فَقَالَ لَا إِنَّكُمْ أَصْحَابِي وَ إِخْوَانِي قَوْمٌ مِنْ آخِرِ الزَّمَانِ آمَنُوا بِي وَ لَمْ يَرَوْنِي لَفَدُّ عَرَفَيْنِهِمْ اللَّهُ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ مِنْ قَبْلِ أَنْ يُخْرِجَهُمْ مِنْ أَصْلَابِ آبَائِهِمْ وَ أَرْحَامِ أُمَّهَاتِهِمْ لِأَحَدِهِمْ أَشَدُّ بَقِيَّةً عَلَى دِينِهِ مِنْ خَرْطِ الْقَتَادِ فِي اللَّيْلَةِ الظُّلْمَاءِ أَوْ كَالْقَابِضِ عَلَى جَمْرِ الْعُضَا أَوْلَاكَ مَصَابِيحُ الدُّجَى يُنَجِّيهِمُ اللَّهُ مِنْ كُلِّ فِتْنَةٍ غَبْرَاءَ مُظْلَمَةٍ»⁵⁴

One day the Prophet (s) said among his companions: “O God! Show me my brothers”The companions said: “O’ Messenger of

⁵⁴ *Bihar al-Anwar*, vol. 52, p. 124.

Allah! Are not we your brothers? The Prophet (s) replied: “You are my companions. And my brothers are the believers who believe in me without seeing me. God has made me known of their first names and names before they come out of the back bone of their fathers and the womb of their mothers. Staying one of them on their own religion is harder than trimming the barbed tree (*Qatad*) with a hand in the dark night; or it is like someone who holds some of the fire from the tree wood of “*Ghadha*” in his hand. They are bright lights in the darkness of night. God saves them from any dark intrigue.”

The Prophet (s) said to ‘Ali (as):

«يَا عَلِيُّ أَبُ النَّاسِ إِيمَانًا وَ أَعْظَمُهُمْ يَقِينًا قَوْمٌ يَكُونُونَ فِي آخِرِ الزَّمَانِ لَمْ يَلْحَقُوا النَّبِيَّ وَ حُجِبَ عَنْهُمْ الْحُجَّةُ فَأَمَنُوا بِسَوَادٍ عَلَى بَيَاضٍ»⁵⁵

“O ‘Ali! Be aware that the most amazing people in terms of faith, and the greatest of them in certainty, is a group that has not seen the Prophet (s), and Imam has been covered from their eyes, so they have believed through the Qura’nic verses and Hadiths on the papers.”

The insight that exists today is the insight that the infallible imams were looking for it. Ahl al-Bayt (as) always wanted that the Shiites should be so, and no defamatory can keep them away from Ahl al-Bayt. We should be very grateful that *Arba’een* with this shape is

⁵⁵ *Kamal al-Din*, Chapter 25, Hadith 8.

verily glad tidings of the advent and gives us the good news of reappearance of Imam of the Time (as). In *Arba'een*, we say: “O’ The Owner of Time! If you have been left alone for one thousand and one hundred and eighty years, now with us, you are no longer alone.”

Imam of the Time, in a letter to Shaykh Mufid written a thousand years ago, says: “If my Shiites have two qualities, I will come so fast, these two qualities are loyalty and empathy.”

Imam of the Time says:

«وَأَوْ أَنَّ أَشْيَاءَنَا وَقَقَهُمُ اللَّهُ لِمَطَاعَتِهِ عَلَى اجْتِمَاعِ مِنَ الْقُلُوبِ فِي الْوَفَاءِ بِالْعَهْدِ عَلَيْهِمْ لَمَّا تَأَخَّرَ عَنْهُمْ الْيَمْنُ بِلِقَائِنَا وَ لَتَلْتَّ لَهُمُ السَّعَادَةُ بِمُشَاهَدَتِنَا عَلَى حَقِّ الْمَعْرِفَةِ وَ صِدْقِهَا مِنْهُمْ بِنَا فَمَا يَحْبِسُنَا عَنْهُمْ إِلَّا مَا يَتَّصِلُ بِنَا مِمَّا نَكْرَهُهُ وَ لَا نُؤْتِرُهُ مِنْهُمْ»⁵⁶

“If our Shiites – May Allah succeed them in their obedience – have had gathered with the united and integrated hearts on fulfillment of the covenant, our meeting would not be delayed from them, and the bliss of our visit would be sooner, a visiting on the basis of true cognitive and honesty of them towards us. The reason we hide from them is nothing but what reaches us from their deeds, and we do not expect them to do this.”

The Imam considers the individual readiness and social unity as a precondition to the reappearance. *Arba'een* is the greatest power of

⁵⁶ *Bihar al-Anwar*, vol. 53, p. 177, Hadith 8.

creating both conditions of the advent of the Savior of the universe. *Arba'een* is the greatest manifestation of the loyalty and empathy of the *Ummah* of Islam, rather the people of the world for the uprising of universal promised one. The greater the *Arba'een* be held, the greater the readiness will be for the reappearance.

Eleven infallible Imams were killed due to Shia ignorance and disloyalty. Imam Mahdi (as) says: “If my Shiites are loyal to me and willing to sacrifice everything for God and for the Messenger of Allah and for Jihad in the cause of Allah, and If they strive to eliminate the barriers to my reappearance, and all of them come together and declare their readiness to the advent, I will be in a hurry. I'm in a hurry to save my children and Shiites.” Imam Mahdi (as) is the one about whom Imam Husayn (as) says:

«لَوْ أَدْرَكْتُهُ لَخَدَمْتُهُ أَيَّامَ حَيَاتِي»

“If I be in his time, I will spend all my life at his (Imam of Time) service.”

In this statement, Imam Husayn (as) has given us all the insistence that we should restore the spirit of service to the Imam Mahdi (as) in our lives. Therefore, whoever comes to the *Ziyarat* of Imam Husayn's grave will be part of the Imam's army at the time of the advent. When they do sacrifice for Imam Husayn (as), they are more prepared and willing to sacrifice their lives for the Imam Mahdi (as).

Arba'een is not just an army of thirty million people for the Imam, but an army of few hundred million people; because each of the pilgrims represents dozens more like themselves who liked to come to the *Ziyarat*, but because of illness and some problems they could not take part in this march; therefore, *Arba'een* is just one example, a pattern and symbol of the readiness of hundreds of millions of Muslims to sacrifice themselves in the way of the Successor of Allah and the perfect man. Even in Sunnis, Christians, Jews and other divine religions, there is also a readiness to join the army of the Successor of God. This is a feature of *Arba'een* that we should be thinking about it.

What Imam Husayn (as) wants from us, and it has more rewards than weeping and mourning, is thinking. Thinking about my mission in *Arba'een*, and how should I convey *Arba'een's* message and *Arba'een's* culture to my country? The pilgrim of Imam Husayn (as) is a “Chosen Reformer” and has a reforming spirit, and thus he approaches the Imam Mahdi (as), i.e., the “Main Reformer”.

Satan's attacks against the believers

Allah says in the Qur'an about the attacks of the Satan:

ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ
شَاكِرِينَ»⁵⁷

“Then will I assault them from before them and behind them, from their right and their left: Nor wilt thou find, in most of them, gratitude (for thy mercies).”

This is God's tradition and the immutable divine law that everyone decides to be faithful and to be on a straight path, is subjected to Satan's attack, and these devil attacks are for believers.

In fact, Satan is a part of the plan of the creation of man. His existence is a blessing to mankind. Satan is the creature of God, and God does not have vain creation. Man as a being who has authority and free will, in the straight path, he requires the enemy to have his faith fixed. For this reason, God has made for a human an enemy called Satan, which has no power over man except temptation. Whenever a person overcomes the temptations of the devil, he takes a score and, whenever he obeys temptations, he loses his privilege.

According to God, Satan attacks the straight path. So whoever decides to reconcile with God and repent and take the path of God

⁵⁷ Surah A'raf, Verse 18.

and the Ahl al-Bayt, it is normal that all sorts of temptations will come to him. While it may not have been so tempted when he was not on the right path, but now that he wants to follow the path, temptations begin and this is necessary for the path.

As a person has neither training nor an assignment until he is registered in a sports club or university, it is completely free and nobody has anything to do with him, but as soon as he is enrolled, the practice and the tests begin; on the human path, we also need a university whose instructor is Satan.

Satan causes the believer to become powerful and to establish his faith with the temptations, fears and doubts he creates; therefore, Satan is one of the virtues and blessings of the system of creation and is a necessary part of the right path.

Satan attacks four types: Attack from the front, rear attack, attack from the left and attack from the right. The attack on the front is the same anxieties and fears that Satan creates in the human mind for the future. Attack from the rear, is the past memories that constantly keeps the mind busy and removes the man's speed. Sometimes, even with an attack from the rear, he returns the man from the path he has gone. A right attack is an attack in which holy figures and strengths are used; that is, those who are in the society under the sacred titles such as authority, clergy, and fighters, or are companions of Imam, etc., or possess characteristics such as professorship, doctorate,

engineering, etc., by the devil's right attack, are subjected to arrogance and rebellion. In our society, especially after the revolution, these particular people have always created the greatest problems for Islam. The left attack is sin; that is, Satan tempts man by sin, so one of the devil's four raids is to create fear and anxiety.

Satan temptation in the heart of the pilgrim

For example, when someone decides to participate in the march of *Arba'een*, he creates a variety of concerns in his mind and increases his fear and anxiety to dozens. Concerns about the long route, the disease, the cold and the heat, the danger of life, the bombing, the shooting etc., all are attacks by the devil.

Human beings are constantly experiencing negative temptations in their lives, and these fears and worries increase as age grows. Young people are less fearful, but those who became more rooted in the world, and have spouses and children, their fears are greater. Essentially, the more affection and attachment of man to the world, the more Satan can create fear and temptation in him.

The reason for these temptations, fears and anxieties about the future and the cause of Satan's attack is that he wants to make the believer sad and move away. A believer whose minds are constantly engaging in negative thoughts will be deprived of power or education. God the Almighty says in the Qur'an:

«إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَ لَيْسَ بِضَارِّهِمْ شَيْئاً إِلَّا بِإِذْنِ اللَّهِ وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ»⁵⁸

“Secret counsels are only (inspired) by the Evil One, in order that he may cause grief to the Believers; but he cannot harm them in the least, except as Allah permits; and on Allah let the Believers put their trust.”

Satan constantly makes negative words and thoughts, frightening, and creates horrific thoughts in humans so that the believer will never taste the joy; while the Qur'an says that two things are signs of believers, and those two are joy and peace, that is, the believer must increase his happiness day by day.

Imam Sadiq's prayer for the pilgrims

Narrator says: I asked permission to meet Imam Sadiq (as). When I entered, I found him on his prayer mat in his house praying. I waited until he finished his prayers and then I heard him recite the following supplication:

«اللَّهُمَّ يَا مَنْ حَصَّنَا بِالْكَرَامَةِ وَ وَعَدَنَا بِالشَّفَاعَةِ وَ حَصَّنَا بِالْوَصِيَّةِ وَ أَعْطَانَا عِلْمَ مَا مَضَى وَ عِلْمَ مَا بَقِيَ وَ جَعَلَ أَفئِدَةً مِنَ النَّاسِ تَهْوَى إِلَيْنَا اغْفِرْ لِي وَ لِإِخْوَانِي وَ زُورَارِ قَبْرِ أَبِي الْحُسَيْنِ الَّذِينَ أَنْفَقُوا أَمْوَالَهُمْ وَ اشْتَرَوْا أَسْخِصُوا أَبْدَانَهُمْ رَغْبَةً فِي بَرِّنَا وَ رَجَاءً لِمَا عِنْدَكَ فِي صَلَاتِنَا وَ سُوراً أَدْخَلُوهُ عَلَى نَبِيِّكَ وَ إِجَابَةً مِنْهُمْ لِأَمْرِنَا وَ عَيْظاً أَدْخَلُوهُ عَلَى عَدُوِّنَا أَرَادُوا

⁵⁸ Surah Mujadalah, Verse 10.

بِذَلِكَ رِضَاكَ فَكَافِهِمْ عَنَّا بِالرِّضْوَانِ وَ اكْلَاهُمْ بِاللَّيْلِ وَالنَّهَارِ وَ اخْلُفْ عَلَيَّ أَهْلِيهِمْ وَ أَوْلَادِهِمْ
الَّذِينَ خُلِفُوا بِأَحْسَنِ الْخُلْفِ وَ اصْحَبْتُهُمْ وَ اكْفِهِمْ شَرَّ كُلِّ جَبَّارٍ عَنِيْدٍ وَ كُلِّ ضَعِيْفٍ مِّنْ خَلْقِكَ
وَ سَدِيْدٍ وَ شَرِّ شَيْطَانِيْنَ الْإِنْسِ وَ الْجِنِّ...»⁵⁹

“O Allah! O one who has chosen us for honor, promised us right of intercession, chosen us as successors, gave us the knowledge of the past and that which is to come and made the hearts of people inclined for us! Forgive me and my brothers who perform the *Ziyarat* of my grandfather, Imam Husayn (as) and those who spend their wealth to travel, put their bodies to trouble seeking our pleasure in hope of the reward You have kept for associating with us. They perform the *Ziyarat* of Imam Husayn (as) to make Your Prophet happy, to obey our commands and to antagonize our enemies.

By this, they want to please You, so reward them on our behalf by *Rizwan*, protect them day and night, compensate their families and children whom they left behind in the best way and befriend them, keep them away from the harm of every insolent tyrant and every weak or strong one from Your creation, keep them away from the evil of every devil from among men and Jinn...”

«اللَّهُمَّ يَا مَنْ حَصَّنَا بِالْكَرَامَةِ وَ وَعَدَنَا الشَّفَاعَةَ»

In this passage of prayer, two characteristics of dignity and intercession of the Ahl al-Bayt (as) are mentioned. Ahl al-Bayt (as)

⁵⁹ *Kamil al-Ziyarat*, Chapter 40, Hadith 2.

are the principles of dignity and the highest intercessors on the Day of Judgment, as Imam Sadiq (as) says in a statement about the majesty and dignity of the Lady M'asoomah (as):

«تُدْخَلُ بِشَفَاعَتِهَا شِيعَتِي الْجَنَّةَ بِأَجْمَعِهِمْ»⁶⁰

“All of my Shiites enter Paradise with her intercession [the Lady M'asoomah (as)].”

«وَأَعْطَانَا عِلْمَ مَا مَضَى وَ مَا بَقِيَ»

It means that the knowledge of the past and that which is to come has been given to the Ahl al-Bayt. Therefore, Amir al-Mu'minin (as) says:

«لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ لَأَخْبَرْتُكُمْ بِمَا كَانُوا بِمَا يَكُونُ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ»⁶¹

“If there was no a verse in the Qur'an, I would tell you what it was, what it is and what will come till the Day of Judgment. “

«فَاجْعَلْ أَفئِدَةً مِّنَ النَّاسِ تَهْوَى إِلَيْهِمْ»

“So make the hearts of people inclined for them.”

This is a great blessing that among the billions of people in the land, only a few people love the Ahl al-Bayt (as) and their hearts deserved acceptance of the Ahl al-Bayt's *wilayat*; because they themselves said:

⁶⁰ *Bihar al-Anwar*, vol. 57, p. 228.

⁶¹ *Tawhid al-Saduq*, p. 305.

“The acceptance of the *wilayat* is a heavy burden, and every heart and soul will not accept the capacity of the *wilayat*.”

We must be very grateful that God has given our hearts the readiness and acceptance of the Ahlul Bayt’s *wilayat*, and our hearts are full of love and the authority of innocent people and divine successors. Unfortunately, billions of people on the earth still have not found their hearts in this prosperity that to be ready to accept the love of the divine successors and the manifestation of Allah’s attributes; and this is our duty. At present, there are few Shiites in the world, and this is due to our laziness, our impatience and our shortcomings.

They have the Light of the Ahl al-Bayt (as) in their existence, but we have failed to propagate the religion. In *Arba'een* we see that dear Sunnis, Christians and Jews, even Hindus, etc., come to Karbala for the sake of *Ziyarat* of Imam Husayn (as), but they do not have Shia knowledge and insight. We have failed to do our propagational task.

Yes, God has given us a great blessing. Those who constantly complain to Allah and Ahl al-Bayt (as) on worldly issues, they should be aware that the Lord has given them the great blessings that others are deprived of it.

«إِنَّ رَجُلًا جَاءَ إِلَى سَيِّدِنَا الصَّادِقِ فَفَشَاكَ إِلَيْهِ الْفَقْرَ، فَقَالَ: لَيْسَ الْأَمْرُ كَمَا ذَكَرْتَ وَ مَا أَعْرَفُكَ فَقِيرًا. قَالَ: وَ اللَّهُ يَا سَيِّدِي مَا اسْتَبَيْتُ، وَ ذَكَرَ مِنَ الْفَقْرِ قِطْعَةً وَ الصَّادِقُ يُكْذِبُهُ، إِلَى أَنْ قَالَ لَهُ: خَيْرَنِي لَوْ أُعْطِيتَ بِالْبِرَاءَةِ مِثْلَ مِائَةِ دِينَارٍ، كُنْتَ تَأْخُذُ قَالَ: لَا. إِلَى أَنْ ذَكَرَ أُلُوفَ دَنَانِيرٍ

وَ الرَّجُلُ يَحْلِفُ أَنَّهُ لَا يَفْعَلُ، فَقَالَ لَهُ: مَنْ مَعَهُ سِلْعَةٌ يُعْطَى بِهَا هَذَا الْمَالَ لَا يَبِيعُهَا هُوَ
فَقِيرٌ؟!»⁶²

“Someone came to Imam Sadiq (as) and complained about his poverty. Imam replied: It is not what you say, and I think you're not poor. The man said: my Master! I swear to God, I do not have even food for my night, and he outlined examples of his poverty. But Imam Sadiq (as) repeatedly denied him, as he told him: Tell me if someone gives you a hundred dinars to hate us, do you take it? He said: No. Imam has increased the amount to 1,000 dinars and the man swears every time he does not. Imam said to him: Who owns such a product and does not sell it at this price, is he poor?”

Sometimes Satan tempts man and despises him so that man does not realize what a great favor from Allah and Ahl al-Bayt (as) has come to him. We should be very grateful to this blessing and fear that God will not take it away from us due to our neglect.

Imam Sadiq (as), following his prayer, prayed for the pilgrims of Imam Husayn (as):

«اغْفِرْ لِي وَ لِإِخْوَانِي وَ زُورِ قَبْرِ أَبِي الْحُسَيْنِ الَّذِينَ أَنْفَقُوا أَمْوَالَهُمْ»

“O God! Forgive me and my brothers who perform the *Ziyarat* of my grandfather, Imam Husayn (as) and those who spend their wealth to travel, and put their bodies to trouble.”

⁶² *Bihar al-Anwar*, vol. 67, Chapter 7, p. 147, Hadith 1.

«رَغْبَةً فِي بَرِّنَا وَرَجَاءً لِمَا عِنْدَكَ فِي صَلَاتِنَا»

“Seeking our pleasure in hope of the reward You have kept for associating with us.”

«و سروراً ادخلوه على نبيك»

“They perform the *Ziyarat* of Imam Husayn (as) to make Your Prophet happy”

And they intended to rejoice the Prophet’s heart by the *Ziyarat* of Imam Husayn (as), because the heart of the Prophet is the saddest of hearts, because the Prophet's grave has been captured by Jewish Wahhabis. The Wahhabis are not Muslims with a particular mindset, rather, they are from the Jewish people who were forced to pretend to Islam after taking over Saudi Arabia to preserve their survival and rule over Mecca and Medina, but in fact, they did not accept Islam in any of its forms. The British, as in Iran, created Bahais to replace the Shi'a; and in Saudi Arabia, they created Al-e Saud and the Wahhabi schools, which bears no resemblance to any of the Islamic religions; that's why they do not care about them, and they kill Shia and Sunni anywhere in the world.

***Arba'een* is the supreme manifestation of God's help**

The marching of *Arba'een* is one of the highest manifestations of the divine religious triumphal and the Ahl al-Bayt (as). The dangers of participating in this enormous divine epic will never prevent the

lovers of the Lord and Ahl al-Bayt (as) from attending the host of Light and Guidance. Imam Sadiq (as) says about this fact:

«شِيعَتُنَا وَ اللَّهِ لَمْ يَزَالُوا مِنْذُ قَبْضِ اللَّهِ عَزَّ ذِكْرُهُ رَسُولَهُ ص يَنْصُرُونَنَا وَ يُقَاتِلُونَ دُونَنَا وَ يُحْرَقُونَ وَ يُعَذَّبُونَ وَ يُسَرَّدُونَ فِي الْبُلْدَانِ جَزَاهُمْ اللَّهُ عَنَّا خَيْرٌ.»

“I swear to God, our Shiites are continually on the day God took the spirit of His Prophet (and he died), so far, they have helped us and fought in our way, burned with fire, suffered torture and tormented and displaced in the cities, May God bless them on our behalf.”⁶³

Faithful and rebellious from the Quran’s viewpoint

God, in the Holy Qur'an, divides human beings into two groups of Faithful and rebellious, saying:

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ⁶⁴»

“Is then the man who believes no better than the man who is rebellious and wicked? Not equal are they.”

In another division, God in the Qur'an divides the rebellious and wicked into five categories. The divisions of God are based on the individual's beloved; because the beloved ones of a person determine his price.

⁶³ *Al-Kafi*, vol. 8, p. 268.

⁶⁴ *Surah Sajdah*, Verse 18.

Some of the individual's beloved are material; that is, these people love things like home, cars, clothes, lifestyle, etc., and they think with having such things they are valuable, while they are worthless people. God says about such people:

«ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَتَسَنَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ»⁶⁵

“Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do.”

God says: “Your hearts hardened” and then He adds: “They became like a rock and even worse in hardness.” «او اشد قسوة» Why? because some transformation and changes take place in the rocks when they hear God's name. The rocks have characteristics that some people do not have; then God mentions a few of their qualities, for example, rocks fall from the fear of God, but some hearts don't change when they hear the name of God.

⁶⁵ Surah Baqarah, Verse 74.

Stone is knowledgeable because it is a manifestation of God. All creatures are the appearances of God, and God has not created any senseless appearance.

A research by Professor Emoto about the water molecule shows that water has consciousness and knowledge. When water is called the word “Allah” or some verses of the Qur'an, the water molecule is extremely beautiful. But when the word “devil” or bad words are said, water molecules become irregular. So the water molecule also has a consciousness that behaves like this.

God introduces the third category of human beings as follows:

«أُولَئِكَ كَالْأَنْعَامِ»

“They are like cattle.”

It means the value and perfections of these people and their beloved ones are as much as animals; because they are just looking for animal instincts such as sexual desires, leisure and entertainment.

The fourth category is even lower than animals:

«أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ * أُولَئِكَ هُمُ الْعَافِلُونَ»⁶⁶

“They are like cattle, - nay more misguided: for they are heedless (of warning).”

Most humans are lower than animals, because all animals pray and praise consciously and not on instinct.

⁶⁶ Surah A'raf, Verse 179.

«كُلُّ قَدِّ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ»⁶⁷

“Each one knows its own (mode of) prayer and praise.”

While many people do not pray, most of the animals have modesty and honor; and they are loyal, but many people do not have such features. Animals will go to Heaven, while many people will be deprived of the blessings of Heaven. Therefore, if all human beings were as perfect as animals, then certainly the advent of the Imam would take place, but most people are lower than animals.

The fifth category is one that causes people to neglect the purpose of their creation, and God calls them “Devils of Humans”.

الَّذِي يُوسَّسُ فِي صُدُورِ النَّاسِ * مِنَ الْجِنَّةِ وَالنَّاسِ؛⁶⁸

“The one who whispers into the hearts of Mankind, Among *Jinns* and among men.”

Basically, every creature and every loved one that neglects us from Allah and the purpose of our creation, is our devil, whether human beings or any other being. The “devils of humans” are people with evil sentiments that cause others to neglect the purpose of their creation and human perfections.

In the Qur'an, Allah introduces these five categories of human beings as “rebellious and wicked” and accepts only one category as

⁶⁷ *Surah Noor*, Verse 41.

⁶⁸ *Surah Nas*, Verses 6-7.

human beings. Most people are disobedient and only a small group is a true and real human.

The real human is the believer

Allah the Most Exalted says in Sura Al-‘Asr:

«وَالْعَصْرِ * إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ * إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ»

“By (the Token of) Time (through the ages), Verily Man is in loss, Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.”

All people are losing their real capital, and they are suffering from loss of their faith. God from among all human beings excepts a group and they are the believers and those who do righteous deeds. The act of righteousness is an action whose authority is approved by Allah and Ahl al-Bayt. A righteous person is someone who acts in accordance with the Qur'an and the infallible Imams. In choosing a spouse, choosing his field of study and his job, in his economic, social and political work, and in everyday life, he should note that if God and Ahl al-Bayt (as) are satisfied of his action or not?

The third and fourth feature of these people is that they advise others to the truth and empower others. The believers bring others to power and patience; he is not afraid of problems and enemies, and he always gives hope and strengthens the Shiites and the believers.

Another example of the true believer in the Qur'an

In Surah Al-Tuwba, Allah divides the faithful and the disobedient, according to their beloveds, saying:

«قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ»⁶⁹

“Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than Allah, or His Messenger, or the striving in His cause; - then wait until Allah brings about His decision: and Allah guides not the rebellious.”

In this verse, Allah has introduced eight beloved ones, which are, parents, sons, brothers, sisters, spouses, ethnicity (tendencies, ethnic attitudes and customs which is against God's religion) property, commerce and houses, and then states:

“If these eight beloved of three true beloved are dearer to you than Allah, the Messenger of Allah and his purified Progeny and the striving in His cause, then wait divine torment, that Allah guides not the rebellious.”

⁶⁹ Surah Tawbah, Verse 24.

Therefore, anyone whose original beloved ones are not Allah, Ahl al-Bayt (as) and striving in the cause of Allah, then he is disobedient and wicked. Such a person is out of the normal course and has lost his humanity. For this reason, the Prophet (s) said: “My *Ummah* are resurrected and gathered in the form of ten animals and other beings.”

Humans will be gathered on the Day of Resurrection with an esoteric face

قَالَ رَسُولُ اللَّهِ: يُحْشَرُ عَشْرَةُ أَصْنَافٍ مِنْ أُمَّتِي بَعْضُهُمْ عَلَى صُورَةِ الْقِرَدَةِ وَ بَعْضُهُمْ عَلَى صُورَةِ الْخَنزِيرِ وَ بَعْضُهُمْ عَلَى وُجُوهِهِمْ مُنْكَسُونَ أَرْجُلُهُمْ فَوْقَ رُءُوسِهِمْ يُسْحَبُونَ عَلَيْهَا وَ بَعْضُهُمْ عُمِيًّا وَ بَعْضُهُمْ صُمًَّّا وَ بُكْمًا وَ بَعْضُهُمْ يَمْضَعُونَ أَلْسِنَتَهُمْ فَهِيَ مَدَلَاتٍ عَلَى صُدُورِهِمْ يَسِيلُ الْقَيْحُ يَتَقَدَّرُهُمْ أَهْلُ الْجَمْعِ وَ بَعْضُهُمْ مُصَلَّبُونَ عَلَى جُدُوعٍ مِنَ النَّارِ وَ بَعْضُهُمْ أَشَدُّ نَتْنًا مِنَ الْجِيفَةِ وَ بَعْضُهُمْ مُلْبَسُونَ جَبَابًا سَائِعَةً مِنْ قَطِرَانٍ لَازِقَةٍ بِجُلُودِهِمْ وَ أَمَّا الَّذِينَ عَلَى صُورَةِ الْقِرَدَةِ فَالْقَتَابُ مِنَ النَّاسِ وَ أَمَّا الَّذِينَ عَلَى صُورَةِ الْخَنَازِيرِ فَأَهْلُ السُّحْتِ وَ أَمَّا الْمُنْكَسُونَ عَلَى وُجُوهِهِمْ فَآكِلَةُ الرَّبَا وَ أَمَّا الْعُمِيُّ فَالَّذِينَ يَجُورُونَ فِي الْحُكْمِ وَ أَمَّا الصُّمُّ وَ الْبُكْمُ فَالْمُبُونُ بِأَعْمَالِهِمْ وَ أَمَّا الَّذِينَ قُطِعَتْ أَيْدِيهِمْ وَ أَرْجُلُهُمْ فَهُمُ الَّذِينَ يُؤَدُّونَ الْجِيرَانَ وَ أَمَّا الْمُصَلَّبُونَ عَلَى جُدُوعٍ مِنَ نَارٍ فَالسُّعَاةُ بِالنَّاسِ لِلسُّلْطَانِ وَ أَمَّا الَّذِينَ أَشَدُّ نَتْنًا مِنَ الْجِيفِ فَالَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ وَ اللَّذَاتِ وَ مَنَعُوا حَقَّ اللَّهِ فِي أَمْوَالِهِمْ وَ أَمَّا الَّذِينَ يُلْبَسُونَ الْجَبَابَ أَهْلُ الْكِبْرِ وَ الْفُجُورِ وَ الْبُخْلَاءِ؛⁷⁰

⁷⁰ Bihar al-Anwar, vol. 7, p. 89.

The Prophet (s) said: “On the Day of Judgment, my community (*Ummah*) will be divided into ten groups. God Almighty will cut all those ten from the Muslims. He will change their faces and appearances. Some will come in the shape of monkeys, some in the form of swine, hands and legs of some will be cut off, and some will be blind, some deaf and dumb. One of those groups will arrive in the grand field chewing their own tongues, dirt dripping from their lips the bad foul of which will make all restless. One group will arrive upside down and will get punishment in the same position. One group will be hanging on branches of fire. One group will be spreading an obnoxious and foul smell, which will be worse than that of corpses. One group will be wearing shirts made of *Qitraan*, which will stick to their bodies.

People asked, “O Messenger of God! Who will be these people?”

The Holy Prophet (s) said, “Those who will assume the forms of monkeys will be backbiters. They create enmity between two parties and carry one's talk to the other, and make them quarrel.

“Those who will be seen as swine will be eaters of unlawful earning. For example, who give (in trade or business or bargaining) less than due, who are dishonest in their dealings with others and who mix up bad things with good to earn unlawfully and who usurp the properties of others. Those who will arrive on their heads will be eaters of interest, the usurers.

Those who will be chewing their own tongues will be the scholars who did not act according to what they taught to others, whose deeds were different from their words. They had given many sermons but never acted accordingly. Others had benefited from their advices and admonitions but they themselves had remained unfortunate and unlucky. Such scholars will chew their own tongues and will worry very much but to no avail. Those who will arrive with their hands and feet cut off will be those who had harassed their neighbors. Those who will come blind were oppressive rulers who did not do justice. Who were proud and self-centered will come dumb and deaf. Those who were putting innocent people to trouble by reporting falsely against them before rulers will be clinging to branches of fire. Foul smell will emanate from those who were gratifying their passions by resorting to unlawful sexual pleasures and also those who did not pay poor tax (Zakat or purifying deductions). Those who were making a show of their pomp by wearing clothes of pride will be, on that Day, wearing shirts of fire.”

All of these groups, although they were Muslims, and preformed the prayers, fasting and other religious assignments, but their main beloved ones were not Allah, Ahl al-Bayt (as) and Jihad in the cause of Allah.

Ziyarat is the factor of similarity

The significance of Imam Husayn's pilgrimage is that the man's spirit in this pilgrimage gradually resembles Imam Husayn (as); that is, these three beloved ones are at the top of the other beloved ones of pilgrim. As Imam Husayn (as) taught us in Karbala to sacrifice all of our family and our properties and all our assets to God. As Lady Zainab (sa) and Hazrat Abulfazl (as) taught us this.

One of the great manifestations of Abulfazl (as) is that, on the day of 'Ashura, he addressed his brothers, saying:

«قَالَ لِإِخْوَتِهِ مِنْ أُمَّهِ وَ هُمْ عَبْدُ اللَّهِ وَ جَعْفَرُ وَ عُثْمَانُ يَا بَنِي أُمِّي تَقَدَّمُوا حَتَّى أَرَاكُمْ»

He said to his brothers Abdullah, Ja'far and Uthman: "O my mother's children! Go to the battlefield sooner than me, so that I may see the reward of your death in the way of Allah."⁷¹

One who goes to the *Ziyarat* of Imam Husayn (as), shows his love for Imam by sacrificing his wealth and enduring the suffering of his journey, and declares that he is ready to sacrifice everything by following his Imam. Imam Husayn's pilgrimage is so rewarding that the pilgrim's character gradually resembles the Imam. He is willing to sacrifice everything for the religion of God. During this journey, the pilgrims with the love of Imam Husayn (as), gradually realizes that his character gets out of debauchery, and the love of God in his

⁷¹ *Al-Irshad fi Ma'rifat Hujajullah 'Al al-'Ibad*, vol. 2, p. 109.

heart become higher than the love of the family, the love of the property, and the house. The faithful by the love of Imam Husayn (as), reaches the peak of humanity.

‘Ashura, the University of Martyrs

No school causes the person to be close to God as much as Imam Husayn's school. It has never been seen in the history that anyone, as much as Imam Husayn (as), is capable of humanization, and no school has educated a true human being as far as his school.

For the last forty years, there have been people in Iran, Iraq, Afghanistan, Syria, Yemen, Palestine and other countries who were willing to sacrifice their lives and worlds in the cause of God and achieve a status that is higher than Paradise, according to the Qur'an:

72 «وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرزَقُونَ»

“Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord.”

Martyrs are in a higher position than Paradise; they are with Allah the Exalted. In the *Ziyarat* of Ahl al-Bayt, we say: “You are with your Lord; we bear witness that you are with God Himself”

No school has trained the true man and martyr as much as Sayyid al-Shohada's school. All the martyrs have loved Imam Husayn (as).

⁷² Surah Al-e 'Imran

No assembly as much as Imam Husayn's assembly can train the martyred one and educate great people who can pass the distance from the earth to the infinity (towards God). No college and no class and professorship have the educational power of Imam Husayn's mourning assembly. The love of Imam Husayn (as), and Imam Husayn's mourning assembly, and the *Ziyarat* and marching for Imam Husayn (as), which make people for tens, hundreds and thousands of years go forward. In Imam Husayn's mourning assembly, such a man is educated that no professor can in the meantime be able to educate like him.

The reason that Husayn's love inspires such people is that Imam among all human beings, has the most sacrifice in the way of God, and he has played the most love and has given his most beloved gifts in the cause of Allah. When Imam Husayn (as) loves Allah in such a way, then the people who love the Imam will love God too. As this fact stated in the following narrative:

«عَنْ أَبِي الْحَسَنِ الرَّضَائِقَالَ: مَنْ زَارَ قَبْرَ أَبِي عَبْدِ اللَّهِ بِشَطِّ الْفُرَاتِ كَانَ كَمَنْ زَارَ اللَّهَ فَوْقَ [فِي] عَرْشِهِ»⁷³

Imam Reza (as) said: “One who performs the *Ziyarat* of Imam Husayn (as) with recognition of his rights, is like one who visits Allah on His Throne”.

⁷³ *Kamil al-Ziyarat*, Chapter 59, Hadith 2.

That is, Imam Husayn (as) has the power to make his pilgrim love him and bring this love into the divine love and bring it to the throne to the meeting of God. Therefore, the purpose of emphasizing the pilgrimage of Imam Husayn (as) in groups and *Arba'een marching* is to create the people who are loyal to the Imam. The reason that our eleven imams were killed and that the 12th Imam also has been left alone for more than 1180 years is due to the low number of faithful helpers.

Amir al-Mu'minin (as) says about Imam Mahdi's loneliness:

«صَاحِبُ هَذَا الْأَمْرِ الشَّرِيدُ الطَّرِيدُ الْفَرِيدُ الْوَحِيدُ»⁷⁴

“The Imam of Time is [among his Shiites] displaced, rejected, and has been neglected and left alone.”

For more than 1,300 years, Shiites cry for the innocence and loneliness of Imam Husayn (as), while the Imam Mahdi (as) is left alone for more than 1180 years. He is also lonelier than Imam Husayn (as), and is more oppressed than Imam Husayn (as).

Love is necessary but not enough

The reason that the Imam Mahdi (as) among his Shiites is displaced, rejected and alone, and that we do not cry for Husayn of our time, because it is thought that only the love of Imam is sufficient. As the Holy Quran says:

⁷⁴ *Bihar al-Anwar*, vol 51, Chapter 2, p. 120.

75 «قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى»

“Say: No reward do I ask of you for this except the intense affection of those near of kin.”

God the Exalted and the Prophet (s) have asked us to have *mawaddat* (intense affection) for Ahl al-Bayt, and “intense affection” is different from “love”. People from more than 90 countries have participated in the *Arba'een marching*, like Christians, Jews, Hindus, etc., and they all love Imam Husayn (as). But love is not enough; rather an intense affection and being persevering and being loyal to Imam are needed too.

Many loved the Imams, but ultimately the Imams were killed. Among the army of Umar Sa'd, many loved Imam Husayn (as), but, beside Umar Sa'd, they fought against Imam Husayn (as). Therefore, love is not enough and what the Qur'an urges us is the true intense affection of Ahl al-Bayt. *Mawaddat* means practical love, the love that appears in practice.

The reason for the great emphasis on the *Ziyarat* of Imam Husayn (as) and participation in the *Arba'een march* is that something higher than love should be created in the heart of the pilgrim, and that is, the Imam's true affection. Someone who has a true intense love to the Imam is willing to sacrifice everything for his Imam. The purpose of the march, *Ziyarat* and crying on Imam Husayn (as) is to reach this position; to reach

⁷⁵ *Surah Shu'ra*, Verse 23.

the position of humanity, namely, the preference of God, the Ahl al-Bayt (as) and the jihad in the way of Allah to other beloved ones.

Although we love the Imam Mahdi (as), but the Imam of Time is still alone and rejected. The people who had been around the Imam, they all loved the Imams, but were not loyal.

I do not see any helper, what happened to the helpers?

Although Imam Sadiq (as) had four thousand disciples, but he said to one of his followers:

«قَالَ الصَّادِقُ: وَ اللَّهُ يَا سَدِيرُ لَوْ كَانَ لِي شَيْعَةٌ بِعَدَدِ هَذِهِ الْجِدَاءِ مَا وَسِعَنِي الْفُجُودُ وَ نَزَلْنَا وَ صَلَّيْنَا فَلَمَّا فَرَغْنَا مِنَ الصَّلَاةِ عَطَفْتُ عَلَى الْجِدَاءِ فَعَدَدْتُهَا فَإِذَا هِيَ سَبْعَةٌ عَشَرَ»

“O Sadir, I swear to God if I had Shiites and helper in the number of these sheep, it was not worth to sit silently even a moment in the face of a tyrannical government. The narrator says: “We descended and prayed and when the prayer was finished, I counted the sheep, and saw that they were only 17.”

It is not enough to only love Imam, but we should sacrifice everything for the Imam; the reason that the Imam has been displaced and left alone for more than 1180 years is because his followers are not loyal to him. They only claim to love the Imam, but they are not willing to sacrifice and to remove the obstacles to the advent of the Imam.

***Arba'een's* power in education of the people waiting for the global promised one**

The most important message of *Arba'een* is the same most important reason for Imam Husayn's uprising. He introduces the cause of his uprising as follows:

«أُرِيدُ أَنْ أَمَرَ بِالْمَعْرُوفِ وَ أَنْهَى عَنِ الْمُنْكَرِ»⁷⁶

“I want to enjoin good and forbid evil.”

According to Imam Husayn (as), the greatest good is the sovereignty of God's religion and the authority of God over the people, and the greatest evil of the world is the rule of tyrants and oppressors on the world. The rule of tyrants is the source of all corruption and injustice.

Arba'een is the largest human community in the world, in which the participants in it, all around the perfect and innocent man, demand the greatest good, that is, the rule of the perfect man on the world. Also, the participants in the *Arba'een* are demanding the destruction of the world's greatest evil, the rule of the tyrants and oppressors of the world.

The *Ziyarat* of *Arba'een* educates those who really love the Imam of the Time (as), and during this *Ziyarat*, they reach the true intense affection and loyalty to the Imam. The main purpose of the emphasis on the mourning and *Ziyarat* of Imam Husayn (as) is to educate the

⁷⁶ *Bihar al-Anwar*, Vol 44, p. 329.

people who are willing to sacrifice everything for their Imam of Time, and to educate people to be like Imam Husayn (as). In the *Ziyarat* of 'Ashura we read:

«أَسْأَلُهُ أَنْ يُبَلِّغَنِي الْمَقَامَ الْمَحْمُودَ لَكُمْ عِنْدَ اللَّهِ»

“I ask Allah to bring me to the same blessed status that you have with Allah.”

This is the very purpose of creation. Man is created to reach the position of the succession of Allah and be the manifestation of God. This is the purpose of our creation and it is our price and worth. If one does not have such a demand, then he is disobedient, that is, he has left the normal course.

The purpose of the *Arba'een* marching and the *Ziyarat* of Imam Husayn (as) is to educate people that Allah, Ahl al-Bayt (as) and jihad in the cause of God, will be at the top of all their beloved ones. Such people are the soldiers required by the Imam of the Time (as), they are those who truly believe in Imam Mahdi (as) and they will cause the Imam to be released from loneliness and rejection.

Arba'een is the community of tens of millions of soldiers devoted to the Imam of Time at the martyrdom place of his grandfather, who innocently beheaded while he was thirsty. The slogan of all the participants of *Arba'een* is the same slogan of Imam Sajjad (as) in ibn Zayd's assembly, which said:

«أَبْلَقْتَلِ نُهَدِّدُنِي يَا ابْنَ زِيَادٍ أَمَا عَلِمْتَ أَنَّ الْقَتْلَ لَنَا عَادَةٌ وَكَرَامَتَنَا الشَّهَادَةُ»

“O Ibn Zayd! Do you threaten me to be killed? Do you not know that killing in the way of God is our habit, and the martyrdom is of our dignity?”

Arba'een represents the divine power to gather tens of millions of people around the perfect man and the infallible Imam to form an army for the Savior of universe.

Arba'een marching is one of the most outstanding effects of help of Allah and Ahl al-Bayt. The dangers of participating in this enormous divine epic will never prevent the lovers of the Lord and the faithful of Ahl al-Bayt (as) from attending the army of light and guidance. Imam Sadiq (as) says concerning this fact:

«شِيعَتُنَا وَ اللَّهِ لَمْ يَزَالُوا مُنْذُ قَبَضَ اللَّهُ رَسُولَهُ يَنْصُرُونَنَا وَ يُقَاتِلُونَ دُونَنَا وَ يُحْرَقُونَ وَ يُعَذَّبُونَ وَ يُسَرَّدُونَ فِي الْبُلْدَانِ جَزَاهُمْ اللَّهُ عَنَّا خَيْرًا»

“I swear to God, our Shiites are continually on the day God took the spirit of His Prophet (and he died), so far, they have helped us and fought in our way, burned with fire, suffered torture and tormented and displaced in the cities, May God bless them on our behalf.”

It was the art of Islam that cultivated many people among the people of Iran, Iraq, Syria, Afghanistan, Pakistan, Yemen and other nations, who gradually resembled Imam Husayn (as) and can be like Imam Husayn (as) sacrificing all things for Allah, Ahl al-Bayt (as) and jihad in the way of God's religion. This is the art of mourning

and the assembly of Imam Husayn (as); and this is the art of *Ziyarat* of Imam Husayn (as). In the *Ziyarat* of 'Ashura, we read:

«السَّلَامُ عَلَيْكَ يَا تَارَ اللَّهِ وَابْنَ تَارِهِ وَالْوَثَرَ الْمَوْثُورَ»

“Peace be upon you O’ the one who was killed and whose blood has not yet been avenged – and whose avenging is in the hands of Allah and peace be upon you, the son of one who was killed and whose blood has not yet been avenged (Imam ‘Ali b. Abi Talib(as)) and peace be upon you O’ the one who was alone, an individual (killed).”

Arba’een of Imam Husayn (as) is also his personality trait, and it represents the revival of the Imam. *Arba’een* revives the individual and the Islamic community, and even other communities. *Arba’een* is an international movement that guarantees the human life of people of the world.

Ziyarat of *Arba’een* is not only an individual *Ziyarat*. It is a social jihad and epic, a jihad which is centered on the infallible Imam and revolves around the perfect man. That is why the mass media try to censor the news of *Arba’een*. If this *Arba’een* and its dimensions are explained to the people of the world, then all people will enter Allah's true religion in crowds:

«وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا»

“And you dost see the people enter Allah's Religion in crowds

Therefore, the purpose of mentioning many rewards in the *Ziyarat* of Imam Husayn (as) is that humans are made to deserve to be soldiers of the Imam of the Time (as).

«مَنْ زَارَ الْحُسَيْنَ عَارِفًا بِحَقِّهِ كَتَبَ اللَّهُ لَهُ ثَوَابَ أَلْفِ حَجَّةٍ مَقْبُولَةٍ وَ أَلْفِ عُمْرَةٍ مَقْبُولَةٍ، وَ غَفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ»

Imam Sadiq (as) said: “Allah will record the reward of a thousand accepted *Hajjs*, and a thousand accepted ‘*Umrah*, and He will forgive all past and future sins of one who performs the *Ziyarat* of Imam Husayn (as) with recognition of his rights.”

That is to say the *Ziyarat* of Imam Husayn (as), has such an effect on the building of pilgrim’s personality. The *Ziyarat* of Imam Husayn (as) purifies the pilgrim so that not only he can compensate for his past, but in the future he will not commit a sin; and if he does a sin, that love and devotion to Imam Husayn (as) will destroy his sin. This is the effect of *Ziyarat*. *Ziyarat* of Imam Husayn (as) is not an individual issue, but a matter that relates to the future of Islam and humanity. Whatever is going to happen to humanity and the future and destiny of man is determined in *Arba’een*.

Ahl al-Bayt (as) are our Heavenly Family

The Holy Prophet (s) is our true father. Imams are our main fathers and their relation to us is much more than our terrestrial

parents; because their contribution is greater in ours; therefore, in the *Ziyarat* of *'Ashura*, we read:

«بِأَبِي أَنْتَ وَ أُمِّي»

“May my father and mother be sacrificed for you.”

Or in the *Ziyarat* of *Jami'ah Kabirah*, we say:

«بِأَبِي أَنْتَ وَ أُمِّي وَ أَهْلِي وَ مَالِي وَ أُسْرَتِي»

“May my father and mother and my relatives and my property and my family be sacrificed for you.”

The parents and ourselves and the family can only be sacrificed to someone who is closer to us than our parent and the family. Ahl al-Bayt (as) is our true relative, and people like our parents, sister and brother, and others are our terrestrial kinship and earthly relatives.

Ahl al-Bayt (as) is our eternal and divine relatives, and the highest communication with relatives, is the communicating with the main relatives; therefore when someone comes to visit Imam Husayn (as), he performs family visiting. According to many authentic hadiths, communicating with the relatives is obligatory, not *Mustahab* (recommended). That is why Imam Sadiq (as) said:

“*Ziyarat* of Imam Husayn's grave is obligatory upon ever believer and Muslim.”⁷⁷

⁷⁷ *Kamil al-Ziyarat*, Chapter 23, Hadith 4.

Ziyarat is not just a recommended act. The *Ziyarat* of the infallible Imams is part of human duties and this connection should not be interrupted. Imam Sadiq (as) said:

«مَنْ زَارَهُ كَانَ اللَّهُ مِنْ وَرَاءِ حَوَائِجِهِ وَكَفَى مَا أَهَمَّهُ مِنْ أَمْرِ دُنْيَاةٍ وَ إِنَّهُ لَيَجْلِبُ الرِّزْقَ عَلَى الْعَبْدِ»⁷⁸

“And whoever visits that holy imam, Allah will meet his needs and He is sufficient for what the things of the world matter to him, and also his visitation causes the pilgrim to earn sustenance for his *Ziyarat*.”

Everyone goes to the *Ziyarat* with difficulty, loan and borrowing, it is compensated for. Because the *Ziyarat* causes the pilgrim to earn provision, because Allah replaces everything that he has spent on this way, that is, whatever of provision you want, get it from Imam Husayn (as). Human in all aspects of his existence, requires the sustenance.

People in the *Ziyarat* of Imam Husayn (as) should not only ask the worldly demands, the greatest thing we want from Imam Husayn (as) is the provision of “the honored station”.

«أَنْ يُبَلِّغَنِي الْمَقَامَ الْمَحْمُودَ لَكُمْ عِنْدَ اللَّهِ»

“And I ask Him (Allah) that He enables me to reach to the honored station with you in the presence of Allah.”

⁷⁸ *Bihar al-Anwar*, vol. 98, p. 2.

Sacred hatred

And again, in the *Ziyarat* of 'Ashura we read:

«أَسْأَلُهُ أَنْ يَرْزُقَنِي طَلَبَ تَارِكٍ مَعَ إِمَامٍ مَنْصُورٍ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ

وَأَلِيهِ»

“[And I ask Him (Allah)] that He grants me the opportunity to seek your revenge with the victorious Imam from the family of Muhammad (s).”

We ask God to make our hearts full of sacred hatred, and may God grant us the opportunity to seek the revenge of Imam Husayn (as); so the greatest thing we ask God is to succeed us in seeking the revenge of the infallible imams; and then, the provision of seeking our own revenge.

«أَنْ يَرْزُقَنِي طَلَبَ تَارِي»

“[And] that He grant me the ability to seek my own revenge.”

The *Ziyarat* of 'Ashura offers a great door of anthropology to human and the *Ziyarat* of *Arba'een* gives us succeed of both revenge. The affliction that Imam Husayn (as) suffered and we want to seek his revenge is not only the thirst and the killing and beheading the Imam Husayn (as) and capture of Imam Husayn's family.

Mukhtar avenged this affliction. The affliction that Imam Husayn (as) now suffers is that Imam Husayn (as) likes to bring his children

and his followers to the honored position with himself in the presence of Allah. He likes to educate us as his own greatness, but they killed him and killed the next Imams, and did not allow them to educate their Shiites. That's why we say to Imam Husayn (as):

« أَسْلَامٌ عَلَيْكَ يَا نَارَ اللَّهِ وَابْنَ نَارِهِ وَالْوَثَرَ الْمَوْثُورَ »

“Peace be upon you O’ the one who was killed and whose blood has not yet been avenged – and whose avenging is in the hands of Allah, and peace be upon you, the son of one who was killed and whose blood has not yet been avenged (Imam ‘Ali b. Abi Talib (as)).”

At the beginning of the *Ziyarat* of ‘*Ashura*, it is referred to the tragedy of Imam that should be avenged:

« وَ لَعَنَ اللَّهُ أُمَّةً دَفَعَتْكُمْ عَنْ مَقَامِكُمْ وَ أَرَّ النَّكْمَ عَنْ مَرَاتِبِكُمُ الَّتِي رَتَّبَكُمُ اللَّهُ فِيهَا »

“May Allah curse those people who pushed you out of your position (O’ Ahl al-Bayt) and removed you from your rank which Allah himself had granted you.”

We usually call tribulations such as thirst, beheading and captivity as great tribulation; that our natural work in this situation is to mourn on them, or cry and to wear black dress; but the tragedy that Imam Husayn has been killed for is the greatest tribulation.⁷⁹

⁷⁹ To read more about the great and greatest disaster and the Shiites' duties towards each one, refer to the book: “True Mourning” of the same author and the same publication.

The greatest calamity is the elimination of the infallible Imam and the successor of God from the leadership of society. The disaster that occurred both to Imam and to us and that is to eliminate the Imam from his position, and we must avenge for this disaster. Taking the revenge of Imam is a spiritual provision that should be asked from God. There is no material and worldly desire in the *Ziyarat* of 'Ashura. All these demands are the desires of the child from his father, and only the true believers who are sons of Imam Husayn (as) can understand these demands. If one believes that he is truly son of Imam Husayn (as) and the owner of Imam Husayn's blood, then he will take revenge on him. Then his cry will not be of the humiliation, but his cry will be accompanied by the honor and the spirit of revenge. If we cry, while the enemies of Imam Husayn (as) are free to do whatever they want to do, is dishonor. We should have fervor like Imam Husayn, Abbas, Qasim, and Ali Akbar so that not to allow the enemies to breathe.

«أَنْ يَرُفَقَنِي طَلَبُ ثَأْرِي»

“[And] that He grants me the ability to seek my own revenge.”

This means that this disaster has befallen upon me, and I have been deprived of my Imam and my father and his special education. I could become educated as greatness of Imam Husayn (as). If my father and Imam were alive, I would also benefit from their education. But now Imam Husayn (as) is not with us, so we are

orphans and have been left in orphan poverty, and we die while we are still small. It's a tragedy that we have no resemblance to our purified ancestors. The real mourning is that when we go to the *Ziyarat* of Imam Husayn (as), we should ask them to give us the success of revenge. We should ask them this ability to take revenge on them and our revenge and millions of children and orphans of the Ahl al-Bayt (as). In the *Ziyarat* of 'Ashura, we say:

«مَعَ إِمَامٍ مِّنصُورٍ»، «مَعَ إِمَامٍ هُدًى»

“With the victorious Imam”, “with the rightly guided Imam”

It means that the revenge should be taken with the Imam Mahdi (as); that is, we should go to the tent of Imam of the Time, and we should be with the Imam, and take revenge with him. If someone does not come to the tent of the Imam, he cannot avenge. In the *Ziyarat* of *Arba'een*, we read:

«أَمْرِي لِأَمْرِكُمْ مُتَّبِعٌ»

“I am the follower of all your commands”

The first duty on all of us is to be the true followers of infallible Imam.

«نُصْرَتِي لَكُمْ مُعَدَّةٌ»

“And we are always ready to help you.”

When these two tasks are performed, the result will be:

«حَتَّى يَأْتِيَ اللَّهُ بِكُمُ»

“So that God allows you”

That is, when we do not follow Imam of the Time in our own works, and are not ready to serve the Imam, and are so busy with our own issues, then how can be given to Imam the permission of reappearance? And that is why the Imam is always alone and rejected.

***Arba'een* is the renewed covenant with the blood avenger of Imam Husayn (as)**

In the *Ziyarat of Arba'een*, we renew our covenant with the Imam, and then we return with this covenant, and begin a new life style. When we return from *Arba'een*, we should live accordingly with the *Arba'een* culture and with the sense of revenge; it means that in this case, then we will be of the avengers. It is a kind of dishonor to only bring our burdens and problems to Ahl al-Bayt (as) without having any benefits to them. We should be modest to our Imam and our true Father. If we ask them for help, then we should help them too when our father asks our help.

Imam of the Time (as) every night and day needs his followers' help and says:

«هَلْ مِنْ نَاصِرٍ يَنْصُرُنِي» "Is there anyone to help me?"

Imam Husayn (as) said this word only once on the day of '*Ashura*, but the Imam of the Time every day says:

«هَلْ مِنْ نَاصِرٍ يَنْصُرُنِي» and he asks our help every day. If we ignore to hear his call, it's really dishonor. The true mourner has fervor.

«إِنِّي حَرْبٌ لِمَنْ حَارَبَكُمْ»

“Verily I am at war with those who make war with you.”

The greatness of *Arba'een* is that it creates in our hearts the spirit of compassion, empathy and loyalty, and makes us closer to Imam Husayn (as). No time and no region of the earth as much as *Arba'een* can provide this power to the army of Imam Mahdi (as). For this reason, we should always keep the *Arba'een's* heat warm. Our presence in *Arba'een*, provides the ground for the formation and full equipping of the army, which Imam Mahdi (as) needs it for his advent.

Lessons of Arba'een

People come to Karbala in *Arba'een* from different countries. the great lesson that *Arba'een* gives us is that the people love the lifestyle of *Arba'een* and *Mahdavi*.

Arba'een is a large university with tens of millions of students from all over the world and from all religions, that all want to learn the lesson of freedom, courage, kindness, philanthropy, empathy and sacrifice, and the defense of all oppressed people in the world.

Sacrifice, empathy, simplicity and companionship, preparation for sacrifice and jihad in the way of the infallible Imam show that

people love this style of life. It seems that people in *Arba'een* will have the opportunity to breathe for a few weeks to free themselves from the poor lifestyle that they have in their city. When people come here, they say: "This is our lost paradise." *Arba'een* is a fun and spiritual pleasure! Because people have a taste for the life of faith, and the taste of pure life and the life around the Imam's axis, then they realize that the purpose of life and breath is not just to spend the life and the world. The purpose of life is not just to achieve material and rational matters, but rather an overly rational and heavenly purpose.

The motive for breathing for a few days in the space of *Arba'een*, is God and infallible Imam. Man has an opportunity to breathe, live and enjoy wonderful life for God and the infallible Imam for a few days. Although people are often more comfortable in their lives than here, but they miss *Arba'een*, and they are grieved when they return to their cities.

There is a tremendous salute in *Mafatih al-Jinan* in the *Ziyarat* of farewell to the Imams who come after a great prayer. In these greetings, we say:

«سَلَامٌ وَلِيٍّ غَيْرِ رَاغِبٍ عَنْكُمْ»

"My Master! I am going to leave you, but I do not go out of disinclination and fatigue, I have to return, but my heart was left here with you." Then we say:

«رَزَقْنِي اللَّهَ الْعُودَ ثُمَّ الْعُودَ ثُمَّ الْعُودَ»

“May God allow me to come back again and again and again.”

When a man leaves Karbala, as if his heart remains there. Some people cannot tolerate until the next year, and they cannot be far from the Imam. It shows that people are in love with this lifestyle. But they have to live in their own city and country, contrary to this style. When we return to our city, the lifestyle is the same as the West has imposed on us, that is, the lifestyle of being alien to each other. The sacrifice, humility and kindness that was here, usually does not exist in the city. If we take this atmosphere and space from *Arba'een* to our cities, our cities will become Paradise.

Therefore, one of the great lessons of *Arba'een* and its important characteristics is that *Arba'een* plants seeds of Husayni's life and *Mahdavi* in the hearts of pilgrims, and the pilgrim loves to behave in this style of life, with the love and connection that are created in his heart.

We must promote the same lifestyle in our city. As in Karbala, we do not complain about the lack of welfare issues, we do not expect and do not fight against anyone; we should also be patient at home and in our family. The more a person just thinks about his own well-being, his morals get worse and the soul becomes more infected. A person, who has a lot of financial means, bears a heavy pressure in the world, that is, his soul is infected, and he also will have a severe

pressure in the grave. Fastidious and irritable people are usually in a state of heavy pressure both in the world and in the grave. But everyone in *Arba'een* is happy and comfortable, because they take everything easy. We should continue the same way in our life, and we should not be fastidious and irritable. Abundant wealth and financial well-being takes the peace away from human. Basically, the more property you earn, the less you relax. We should learn this simplicity. People in the pilgrimage of *Arba'een* are simple and spend the rest of their time in love of Ahl al-Bayt. They are busy with Ahl al-Bayt (as) and with their celestial family. They are busy with Hazrat Abulfazl and Imam Husayn (as). They are busy with the Amiral-Mu'minin (as), Imam al-Kadhim and Imam Jawad (as), and Imam Hadi and Imam al-Askari (as). We should also increase our spiritual and occult interests. We need to increase our heavenly relationships to make life more enjoyable.

On the other hand, we should be aware that if we are saddened by the afflictions of Ahl al-Bayt (as) and are sad for the suffering of Imam Husayn (as), and if we cry for the innocence and loneliness of Imam Husayn (as) and the afflictions of his family, then we must cry for a few times for the afflictions and loneliness of Imam Mahdi (as) who calls every day: "Is there anyone to help me?" We should spend time for the Imam Mahdi (as) and be ready to help and assist him. In the *Ziyarat of Arba'een*, we address Imam Husayn (as), saying:

«يَا لَيْتَنِي كُنْتُ مَعَكُمْ فَافُوزُ فَوْزاً عَظِيماً»⁸⁰

“I wish that I would have been with you this very day, and I would receive great salvation.”

Just now, our father and our Imam of the Time, call us to his tent, and we can reach out to great grace with helping him. Imam Sadiq (as) said:

«مَنْ مَاتَ مِنْكُمْ عَلَى هَذَا الْأَمْرِ مُنْتَظِراً لَهُ كَانَ كَمَنْ كَانَ فِي فُسْطَاطِ الْقَائِمِ»⁸¹

“Each of you who are waiting for this [reappearance] is like someone who is in the tent of the Imam of the Age.”

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ: «مَنْ ثَبَّتَ عَلَى مُوَالاتِنَا فِي غَيْبَةِ قَائِمِنَا أَعْطَاهُ اللَّهُ عِزًّا وَجَلَّ أَجْرُ

أَلْفِ شَهِيدٍ مِنْ شُهَدَاءِ بَدْرٍ وَ أُحُدٍ»⁸²

Imam Sajjad (as) said: “Whoever maintains our friendship during the occult of our Uprising Imam, God will reward him a thousand martyrs as the martyrs of Badr.”

That is, we also have a Husayn (as) who says:

«هَلْ مِنْ نَاصِرٍ يَنْصُرُنِي» (Is there anyone to help me?) and calls us to help him; therefore, if we say that I wish that I would have been at the time of the Prophet (s), I wish that I would have been at the time of the Amir al-Mu'minin (as), I wish that I would have been at the

⁸⁰ *Kamil al-Ziyarat*, Chapter 73, p. 197.

⁸¹ *Bihar al-Anwar*, Vol 52, p. 125.

⁸² *Kamal al-Din wa Tamam al-Ni'mat*, vol. 1, p. 323.

time of Imam Husayn, we should know that the Imam Mahdi is the same Prophet, and the same Amir al-Mu'minin and the same Hassan and Husayn (as).

Therefore, we should set our lifestyle with the Imam of Time (as) and be ready to help him. Those who speak of illusion and say that I wish that I would have been with Imam Husayn (as), but they are not willing to give time to the Imam of Time (as) and do not help him, these people are like the people of Imam Husayn's time, who told Imam that we love you, and we are ready to give you money and sword and horses, but we cannot come with you. Imam Husayn (as) wanted to make them perfect. He wanted to bring them to his blessed status.

«هَلْ مِنْ نَاصِرٍ يَنْصُرُنِي» does not mean that the Imam really needs their help, but the Imam calls them to help them to reach the blessed status with him, and to come to achieve this status. Now that Imam of the Time says: «هَلْ مِنْ نَاصِرٍ يَنْصُرُنِي», because Imam Mahdi (as) is compassionate to us, and he wants every one of us who can stay with Imam to find his way into his tent to choose the *Mahdavi* life style in the few days remained before the advent. It is very important that, if we really want the Imam to reappear, we should not leave the original lifestyle, which is taking revenge of the Imam from the enemies.

«إِنِّي سَلِّمٌ لِمَنْ سَأَلَكُمْ وَ حَرَبٌ لِمَنْ حَارَبَكُمْ إِلَى يَوْمِ الْقِيَامَةِ»

“I am at peace with those who make peace with you and I am at war with those who make war with you until the Day of Judgment.”

“حَرْبٌ” is the mode of warfare and the wearing of a uniform, which is, having a battle mode. Now our battle dress is black clothes that we wear. We are culture-building with these black clothes, and fight against the enemy's culture. As the veil of our ladies, is the battle clothing. When our ladies wear veil, they beat on the heads and necks of the devils by the sword of their hijab! The lady who maintains her veil, surely God gives her the reward of jihad, because when the adversary promotes the culture of unveiling and evil and vices, a lady wearing hijab fights against this culture and strives in the cause of Allah. Imam Sadiq (as) said:

«الذَّاكِرُ لِلَّهِ عَزَّ وَجَلَّ فِي الْغَافِلِينَ كَالْمُقَاتِلِ فِي الْمُحَارِبِينَ»⁸³

“The one who [among the unaware people] reminds God is as someone who fights on the battlefield.”

A woman wearing hijab, she reminds the religion and modesty, such a woman surely strives in the cause of Allah. A woman who wears her hijab in neglected environments, not only she obtains the reward of martyrdom but also she is like the one who receives the martyrdom at any moment.

⁸³ *Al-Kafi*, vol. 2, p. 503.

«إِنِّي حَرْبٌ لِمَنْ حَارَبَكُمْ» (I am at war with those who make war with you) is a great lesson that *Arba'een* gives us. We should fight against the manifestations of the enemy's culture, and against the manifestations of religious neglect and immorality. The believer should have a jihadist spirit in dealing with the manifestations of anti-Imamate, anti-social unity and anti-National Security. Having a spirit of compromise is a betrayal to Imam Husayn and the Imam of Time (as).

According to the Qur'an, Allah introduces only a person as a true believer who has collected these four qualities together in himself:

«إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ وَتَوَّصُوا بِالصَّبْرِ»

Except those who have faith and do righteous deeds, and enjoin one another to [follow] the truth, and enjoin one another to patience.

84

«والحمد لله رب العالمين»

And Praise be to Allah, the Cherisher and Sustainer of the Worlds

⁸⁴ *Surah 'Asr*, Verse 3.

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Missionary Training	38	Enjoining Good	5
Body Nutrition	8	Man in the Range of Hereafter	39
Virtue	20	Anthropology, Level 1	130
Laziness and Impatience	47	Anthropology, Level 2	179
Reliance	5	Charity	13
Description of the Hadith of the 'Unwan Basri	78	The place of Action in Human behavior	52

Description of <i>Ziyarat Jami'ah Kabirah</i>	49	Determinism and Free Will	3
Description of <i>Ziyarat of 'Ashura</i>	339	Jihad	6
Description of <i>Ziyarat of Lady Ma'sumah</i>	19	Jealousy	6
Description of Sahifah Sajjadiyah	155	Good and bad	15
Description of the most important prayers of the <i>Laylat al-Qadr</i>	6	Parental rights	9
Assigning partners to Allah and its examples	13	Humility	15
Gratitude	32	Heavenly Family	480
Satan and Holy Faces	6	Recognition of the Enemy	42
Truth and Trust	12	Recognition of the Way	54

Salawat	5	Ways to fight Sadness	76
The need to know the Rules of Religion	14	Growth and Power in the Shadow of Hardship	30
The True Mourner	11	Ignorant Psychology	9
Dignity	13	Sage Psychology	9
Knowledge and Certainty	11	Life of the New	9
Wrath	10	Ascetic	10
Negligence	36	Magic in the Qur'an	10
Think and Remembrance	23	Happiness and Misery	26
Philosophy of Existence of the Devil	23	Silence and Controversy	11
Step of truth	5	Happiness	23
Proximity to Ahl al-Bayt	16	Description of the God's Names	113

Engineering the Dreams	8	Heart	78
Cultural Engineering	14	Thinking Workshop	29
Thought Engineering	13	Workshop on Self-Knowledge	4
The Holy Covenant of the Brothers	31	Atonement for sin	11
The Holy Covenant of the Sisters	22	Hatred	10
Life Breeze 1	23	Sin and its Consequences	20
Life Breeze 2	30	We and the Imam of Time (as)	11
Life Breeze 3	25	Spiritual Discussions of the <i>Ihya</i> Nights	28
The role of man in Destinations of <i>Laylat al-Qadr</i>	8	Kindness	36
Angels Role in Managing the world	12	Love between God and Servants	8
Look and Fancy	6	Management of Sexual Instinct	22

Prayer	49	Cares of Blessed Month of Ramadan	10
Temptation and Obsession	5	Problems of Marriage (for the Brothers)	12
<i>Wilayat</i> (Authority)	142	Problems of Marriage (for the Sisters)	8
Young Wives	23	Resurrection	190
Remembrance of God	39	The Status of Satisfaction	16
		The Praised Status	4
		Life Skills 1	4
		Life Skills 2	42
		<i>Mahdism</i>	11
		Love	29

