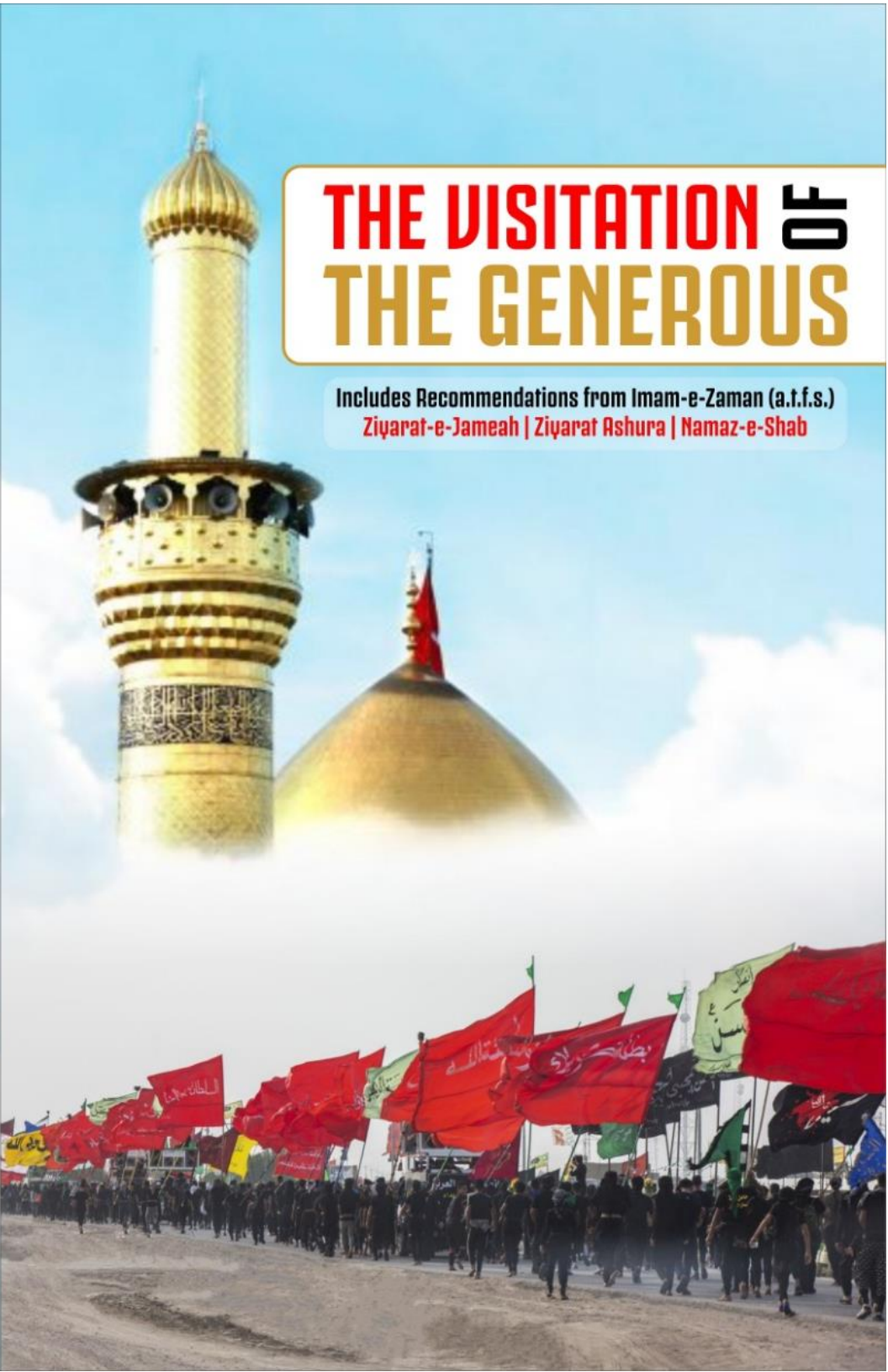
THE VISITATION OF THE GENEROUS

Includes Recommendations from Imam-e-Zaman (a.t.f.s.)

Ziyarat-e-Jameah | Ziyarat Ashura | Namaz-e-Shab



بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

THE VISITATION OF THE GENEROUS

السَّلامُ عَلَيْكُمْ يَا اَهْلَ بَيْتِ النُّبُوَّةِ---
بِكُمْ اَخْرَجَنَا اللهُ مِنَ الذُّلِّ وَ فَرَّج عَنَّا غَمَرَاتِ الْكُرُوبِ
وَ اَنْقَذَنَا مِنْ شَفَا جُرُفِ الْهَلَكَاتِ وَ مِنَ النَّارِ--
بِمُوَالاتِكُمْ عَلَّمَنَا اللهُ مَعَالِمَ دِينِنَا وَ اَصْلَحَ مَا كَانَ فَسَدَ مِنْ دُنْيَانَا--
وَ بِمُوَالاتِكُمْ تُقْبَلُ الطَّاعَةُ الْمُفْتَرَضَةُ--

Peace be upon you, O Household of Prophethood,
Through you, Allah removed us from disgrace and relieved us from the agonies of distress,
and rescued us from the edge of destruction and from the Hell Fire,
Through our loyalty to your Mastership, Allah has taught us principles of our religion and has set aright what got disturbed of our worldly affairs,
Through our loyalty to your Mastership, obligatory obedience (to Allah) is accepted.

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THE SACRED VALLEYS -
THE SHRINES OF THE PURIFIED AHLUL BAYT (A.S.)

فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوادِ الْمُقَدَّسِ طُوىً

"Then remove your shoes, indeed you are in the sacred valley of Tuwa"[1]

[1] Surah Taha (20): Verse 12

HOUSES IN WHICH ALLAH DESIRES TO BE CALLED – SHRINES OF THE PURIFIED AHLUL BAIT (A.S.)

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ

"In houses which Allah has permitted to be raised and that His name be mentioned in them; glorifying Him within them in the mornings and the evenings"[2]

[2] Surah Noor 24: Verse 36

A GARDEN FROM THE GARDENS OF PARADISE – THE TOMBS OF THE PURIFIED AHLUL BAIT (A.S.)

وَ سارِعُوا إِلى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَ جَنَّةٍ عَرْضُهَا السَّماواتُ وَ الْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

"And hasten to forgiveness from your Lord; and a Garden, the extensiveness of which is (as) the heavens and the earth, it is prepared for those who guard (against evil)."[3]

[3] Surah Aale Imran (3): Verse 133

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INTRODUCTION TO THE BOOK

The blessed journeys undertaken to the holy lands which are adorned with the shrines and tombs of the purified Ahle Bait (a.s.) are indeed a Divine Grace from the side of Allah, the Almighty.

These blessed journeys are an opportunity to gain proximity to Allah, the Almighty, to gain proximity to the Holy Prophet (s.a.w.a.) and his holy household (a.s.) and to the master of our times, Hazrat Hujjat ibn al-Hasan al-Askari (a.t.f.s.).

These blessed journeys are an opportunity for us to confess our love to the purified Ahle Bait (a.s.), to lament and cry over their sufferings, to offer our condolences to them (a.s.) and to get acquainted with their great merits and virtues, to adorn ourselves with their remembrance, to purify ourselves through salutations upon them, to elevate ourselves by mentioning their merits and submitting to them.

As much as these blessed journeys are desired and liked by Allah, His Prophet (s.a.w.a.) and the purified household of His Prophet (a.s.) it is disliked and abhorred by Shaitan, and he will try his level best to prevent the pilgrims from making best use of their time in these blessed journeys or to gain maximum spiritual benefit from the visitation.

We have compiled few traditions and teachings of the holy Ahle Bait (a.s.) in this booklet, to help us understand the significance and importance of these blessed visitations and the manner in which we can attract maximum benefit from these journeys for our Hereafter, to gain proximity to the Imam of Time (a.t.f.s.), to gain proximity to Holy Prophet (s.a.w.a) and his purified progeny (a.s.) and thereby gain proximity and nearness of Allah, the Almighty.

In the light of traditions of the holy Ahle Bait (a.s.), we have attempted in this book to cover certain topics that will help us in achieving our aim and using the Divine blessing of Visitation of the holy Ahle Bait (a.s.) in the best possible manner.

Topics Covered in the book are:

- Imam-e-Zaman (a.t.f.s.) – The Focal Point in our Journeys of Visitation.
- Significance of Visitation of Ahle Bait (a.s.)
- Generosity of Ahle Bait (a.s.)
- Objections Related to Visitation
- Checklists to help us during our Visitation
- Recommendations from Imame Zaman (a.t.f.s.)

Our masters, the purified and holy Ahle Bait (a.s.) are generous ones from the progeny of the most generous.

Generosity, nobility, forgiving, and bestowing is their habit. Countless individuals have benefited from their generosity in their lifetime and after their passing away from their blessed shrines and through their grace.

In the third part of this booklet, we have attempted to compile few instances of their generosity and nobility, so that when we are bestowed the Divine Grace of their visitation we beseech them in these holy shrines through these incidents, humble ourselves before them and request the generous ones to be generous and kind with us and to glance at us with a merciful glance.

We dedicate this book to Ummul Aimmah, Janabe Zahra (s.a.), and beseech her to cast her merciful glance on us in this world so that we are bestowed with the good fortune to serve her holy household (a.s.) and the master of our time, Imame Zaman (a.t.f.s.) in the best possible manner and to intercede for us in the Hereafter so that we become eligible for Divine Mercy.

We pray to Allah, the Almighty and His Last Proof, Hazrat Imame Zaman (a.t.f.s.) to grant us the good fortune of the blessed visitation of the generous household of the Prophet (a.s.) again and again in this world and to pardon us through their intercession in the Hereafter.

PART I -THE FOCUAL POINT OF OUR VISITATOIN - IMAM-E-ZAMAN (A.T.F.S.)

The blessed journeys undertaken for the visitation of the holy Ahle Bait (a.s.) are one of the best actions through which one can gain proximity and closeness with the Master of the Age, the one who loves us more than a mother loves her infant child, the Proof of Allah upon His creations, the Imam of our Times, Hazrat Hujjat ibn al-Hasan al-Askari (a.t.f.s.).

Indeed, gaining closeness and proximity to Imame Zaman (a.t.f.s.) will take a believer closer to Allah, the Almighty. We have been commanded to seek proximity to Allah, the Almighty through the holy Ahle Bait (a.s.).

We read thus in Ziyarat of Imame Zaman (a.t.f.s.) to be recited on the day of Friday.

اَتَقَرَّبُ اِلَی اللهِ تَعَالَی بِكَ وَ بِاٰلِ بَيْتِكَ

"I seek nearness to Allah through you, and through your Ahle Bait (a.s.)"[4]

There are many incidents of meetings with Imam e Zaman (a.t.f.s.) which show that, he frequents the blessed shrines and tombs of his noble forefathers.

It is quite possible that the pilgrim is entering the blessed shrine from the very gate that Hazrat Imam-e-Zaman (at.f.s.) passes by when visiting his purified forefathers.

It is beyond doubt that these holy and blessed shrines are frequently visited by our Master – Hazrat Imame Zaman (a.t.f.s.). We present here one such incident which shows that Imame Zaman (a.t.f.s.) visits the shrine of Hazrat Ameerul Momineen (a.s.) very frequently.

[4] Ziyarat of Imame Zaman (atfs) to be recited on Friday

The esteemed scholar, Mirza Husain Noori, quotes the below incident in his book 'Najmus Saquib'.

A reliable gentleman has narrated this incident, although this report is famous among the people of Najaf al-Ashraf. The incident is as follows:

The house in which I reside, in the year 789 A.H., once belonged to a virtuous and pious man named Husain Mudallil, and Sabaat Mudallil is named after him. And this Sabaat (a roof between two houses) is adjacent to the walls of the Holy mausoleum of Najaf. This person also had a family. He became affected by such terrible paralysis that he could not even stand up.

The members of his family used to assist him in fulfilling his necessary needs. He remained affected by this malady for a long time as a result of which his family was engulfed in extreme poverty and began to depend on charity. In 720 A.H. when a fourth part of the night had passed, he awoke his family members. They saw that the house and the ceiling were illuminated with such a bright light that it dazzled their eyes. They asked him what the matter was.

He said: The Imam of the Time (a.t.f.s.) had come and he told me: O Husain, stand up. I said: My master, I am unable to stand up as you can see. He took my hand and made me stand up and all the signs of paralysis disappeared. Now I am perfectly healthy and cured.

The Imam (a.t.f.s.) also said: This canopy is my route to visit my grandfather Ameerul Momineen (a.s.) so you must close it every night. I said: We hear and obey Allah and you, our master!

After that the man arose and by way of thanksgiving for this divine mercy and kindness, he went to visit the mausoleum of His Eminence, Ameerul Momineen (a.s.). And that canopy, till this day is a place where people pray during times of need and all those who make petitions at this spot achieve success by the blessings of the holy footsteps of Hazrat Imame Zaman (a.t.f.s.)."[5]

[5] Najmus Saquib, Chp. 7, Incident 44 – Husain bin Mudalil meets the Imam

In another tradition we see that Hazrat Imam Sadiq (a.s.) prays in his supplication for the one who performs the Ziyarat of Sayyed ush Shohda Hazrat Imam Husain (a.s.).

The narrator says that he sought permission to meet Hazrat Imam Sadiq (a.s.). When he entered the house, he saw Hazrat Imam Sadiq (a.s.) on his praying mat reciting the below supplication,

"O Allah! O one who has chosen us for honor… Forgive me and my brothers who perform the Ziyarat of my grandfather, Imam Husain (a.s.) 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 Husain (a.s.) 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 Paradise, protect them day and night..."

It is evident from the above tradition that performing the Ziyarat of these blessed personalities, whom The Almighty Allah has distinguished from rest of the creations becomes a source of attracting the grace and Nazre Inayat of the Imam of the Time, to such an extend that Imam (a.s.) includes the visitors in his blessed prayers and prays for their forgiveness and seeks Divine rewards for the visitors.

We should therefore, make all endeavours to attract the blessed attention of the Imam of our Time (a.t.f.s.) towards us during these honourable journeys and we should be attentive towards him, remember him, supplicate for him, pray for his early re-appearance, perform Ziyarat in his proxy and try to feel his presence throughout the journey and especially during our visitation to the blessed shrines of his noble forefathers.

If we are able to do this, then without doubt, a single glance of affection from our master, Hazrat Imame Zaman (a.t.f.s.) would transform us completely, bring us out from the darkness of doubts and ignorance towards the Divine light of certainty and faith, cleanse us of filth and sins and adorn us with piety and righteousness and would place us where the winds of Divine recognition are continuously flowing.

Hazrat Imam Mohammed Baqir (a.s.) informs us in a tradition,

لَا قُوَّةَ لَنَا عَلَى طَاعَةِ اللَّهِ إِلَّا بِتَوْفِيقِ اللَّهِ عَزَّ وَ جَلَّ

"… we have no strength to obey Allah except by the grace (bestowed) by Allah, the Mighty and High."[6]

Indeed, we are completely dependent upon Allah, The Almighty to bestow upon us the Grace to obey Him, obey His Messenger and obey His Proofs.

We pray to Allah, the Almighty, that for the sake of these holy and noble personalities, He bestows upon us the good fortune to seek proximity to Him and to His chosen ones, the holy Ahle Bait (a.s.) and especially the Master of the Age, Hazrat Imame Zaman (a.t.f.s.) and to remember the Imam of our Time and to be attentive towards the Imam of our Time in the blessed journeys of visitation of His chosen ones which in itself is a Grace from the side of The Almighty!

[6] Kitab at-Tawheed of Sheikh Sadooq (a.r.), page 242

ZIYARAT IN NIYABAT OF IMAM-E-ZAMAN (A.T.F.S.)

The esteemed author of the book 'Mikyal al-Makarim' has brought complete chapters on significance of performing recommended actions in Niyabat of Hazrat Imame Zaman (a.t.f.s.), removing Sadaqa on his behalf, performing Hajj and Umrah on his behalf, perform the Tawaaf of Khane Kaaba on his behalf, reciting the Holy Quran on his behalf and also performing Ziyarat of Holy Prophet (s.a.w.a.) and the holy Ahle Bait (a.s.) on behalf of the Master of our Age – Hazrat Imame Zaman (a.t.f.s.).

We present here few traditions on significance of performing Ziyarat of Ahle Bait (a.s.) on behalf of Imam e Zaman (a.t.f.s.) specifically and performing recommended actions on his behalf in general.

PERFORMING ZIYARAT WITH THE INTENTION OF NIYABAT OF THE HOLY IMAMS (A.S.)

The author of Mikyal al-Makarim, quotes from Wasailush Shia, that Dawood Surmi said to Hazrat Imam Hasan Askari (a.s.),

I performed the Ziyarat of your father and dedicated it to you.

He (a.s.) replied: For that you shall get a great reward from the Almighty Allah and we are thankful to you.[7]

If we perform the Ziyarat on behalf of the Imam our Time, indeed it will be a means to attract his blessed attention towards us, enable us to fulfil our duty towards him, which will invariably make the visitor eligible for great Divine rewards.

ACTIONS ON BEHALF OF THE HOLY AHLE BAIT (A.S.) ARE THE BEST ACTIONS

In the book of Al-Kafi in a tradition of Imam Taqi (a.s.) reported by Musa bin al-Qasim.

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[7] Mikyal al-Makarim, Vol. 2, Duty No. 29 - Ziarat Of The Holy Prophet And Imams (aj) On Behalf Of Imam (aj)

The narrator says that he asked Imam (a.s.), "I wanted to perform Tawaf on behalf of you and your forefathers (a.s.) but people said that Tawaf was not permitted on behalf of the successors (awsiya)?"

Imam (a.s.), "Rather, you must do as many tawafs as possible."

The narrator says that after a period of three years, again he came to Imam (a.s.) and said, "I had previously obtained permission from you to perform Tawaf on behalf of you and your father.

After this I performed as many tawafs as Allah willed for me on behalf of you and your respected father. After this I had an idea!" "What was it?" asked Imam (a.s.).

The narrator replied, "One day I performed Tawaf on behalf of the Messenger of Allah (s.aw.a.)." Imam (a.s.) recited Salawat on the Holy Prophet (s.a.w.a.) thrice.

The narrator continued, "On the second day I performed Tawaf in lieu of Ameerul Momineen (a.s.), then for Imam Hasan al-Mujtaba (a.s.), Imam Husain (a.s.), Imam Sajjad (a.s.), Imam Baqir (a.s.), Imam Sadiq (a.s.), on the eight day I performed it on behalf of your grandfather Imam Musa al-Kazim (a.s.). On the ninth day for your respected father Imam Reza (a.s.) and on the tenth day I had the fortune of performing Tawaf for your respected self (a.s.). I worship Allah through the Wilayat of these personalities."

Imam (a.s.) said, "By Allah! You are worshipping Allah through a religion other than which Allah will not except any religion."

The narrator said, "Often I have performed Tawaf on behalf of your respected grandmother, Fatima Zahra (s.a.) and sometimes I didn't."

Imam (a.s.) said, "Do more Tawaf! If Allah wills it will be the best action performed by you."[8]

[8] Mikyal al-Makarim, Vol. 2, Duty No. 27-28 - To Perform Tawaf (Circumambulation) On Behalf of Imam (a.t.f.s.) or to Send Someone For Performing Tawaf On His Behalf

The first part of the tradition clearly establishes that not only is it permissible to perform Tawaaf of Holy Kaaba or perform Ziyarat on behalf of the Ahle Bait (a.s.) or perform other recommended actions on their behalf, but rather it is recommended and liked by the holy Imams.

Hazrat Imam Hasan Askari (a.s.) exhorted the narrator to do it as much as possible, by replying "you must do as many Tawaafs as possible".

The second part of the tradition teaches us that worshipping Allah without the Wilayat and medium of these holy personalities is incomplete and not worthy of being accepted near Allah. The narrator also guided us towards the important fact that every time we visit the blessed lands either to perform tawaaf of the holy Kaaba or to perform Ziyarat of these blessed personalities, we should adorn our visitations by performing these actions on behalf of these exalted personalities.

Hazrat Imam Hasan Askari (a.s.) again exhorted the narrator, to do it more and declared actions performed on behalf of the holy Ahle Bait (a.s.) will be the best actions performed by an individual.

COMPANIONSHIP OF AHLE BAIT (A.S.) IN PARADISE

Ali Ibne Mughira is quoted in Al-Kafi that he asked Imam Kazim (a.s.), "My father had asked your respected grandfather regarding the complete recitation of Quran every night and he told him, "Yes it can be completed every night." When my father asked about completion of Quran in the month of Ramadan he received the same reply. So, he used to finish reading the complete Quran forty times during the holy month of Ramadan.

After him I continued this practice. On the day of Eid, I complete a Quran for the Holy Prophet (s.a.w.a.) and after him for Ameerul Momineen (a.s.) till I reach you. So, tell me how is this act of our considered by your goodself?

Imam (a.s.) replied, "Your reward is that you shall be in the company of those exalted personalities."

The narrator said, "Such a high reward?" Imam (a.s.) said three times, "Yes".[9]

Indeed, the holy Ahle Bait (a.s.) are the most generous from progeny of the most generous ones.

It is not possible that sinful claimants of their Wilayat like us, who love them, try to tread on their path, try to learn and practice their teachings, who become happy in their happiness and sad in their sufferings, and hate their enemies, are inimical to those who troubled them and usurped their rights, if we remember them and adorn our actions with their remembrance, their generous nature and open-handed and magnanimous behaviour is such that it is not possible that they do not reciprocate at their followers with mercy and affection and fatherly love inspite of their shortcomings and lapses.

We beg to the Almighty Allah for the sake of Mohammad and his progeny, to bestow upon us the Taufeeq to perform this meritorious deed of visitation of the holy Ahle Bait (a.s.) on behalf of the Master of the Age, Imame Zaman (a.t.f.s.) and the holy Ahle Bait (a.s.)

RECITING FIRST ZIYARAT IN NIYABAT OF IMAME ZAMAN (A.T.F.S.)

In the famous tradition from Holy Prophet (s.a.w.a.) where he said,

The Holy Prophet (s.a.w.a.) said: "By the One who sent with truth, no man is perfect in faith till he does not consider me dearer to him than his parents, family and all other people."[10]

It is clear from the above narration that the holy Ahle Bait (a.s.) have the right over us that we should give them precedence over ourselves and our family members.

The esteemed scholar Ayatullah Mohammed Taqi Isfahani (a.r.), quotes in Mikyal al-Makarim from another great scholar Sayed ibn Tawoos that he

[9] Mikyal al-Makarim, Vol. 2, Duty No. 45 - Reward Of Reciting Qur'an For Imam (aj)
[10] Hayat al-Quloob, Vol. 2, Chapter 50

reminded his son about the acts that we should perform during the Ghaibat of Imam (a.t.f.s.).

He finally says, "You must care for his leadership, loyalty and attachment in a way that Allah, Holy Prophet (s.a.w.a.) and the forefathers of Imam Mahdi (a.t.f.s.) expect from you. You must give preference of the needs of Imam (a.t.f.s.) over your own needs when you are reciting the Namaz-e-Hajat (Prayer of having your need fulfilled). Before giving Sadaqah on behalf of your family members, give Sadaqah on behalf of Imam az-Zaman (a.t.f.s.) and pray for him. In addition to this, give him preference in every good deed. All these things will invite Imam's (as) attention and favors."[11]

In the light of the tradition quotes above and the instructions of Sayed Ibn Tawoos to his son, it is evident that giving preference to the Master of the Age, Hazrat Imame Zaman (a.t.f.s.) in recitation of the Ziyarat of the holy Ahle Bait (a.s.) will enable us to invite and attract his blessed attention and favours to us.

Indeed, even one affectionate glance and attention from the Imam of our Time, will remove the deficiencies in our actions and make them such that they are worthy of being accepted in the presence of The Almighty.

We pray to the Master of the Age to bestow us with his Nazre Inayat.

وَ انْظُرْ إِلَيْنَا نَظْرَةً رَحِيمَة

"and glance at us, with a merciful glance"

[11] Mikyal al-Makarim, Vol. 2, Duty No. 23 - Giving Sadaqah On Behalf Of Imam (aj)

PRAYING FOR EARLY RE-APPEARANCE OF IMAME ZAMAN (A.T.F.S.)

Abu Hashim Jafari narrates from Imam Hadi (a.s.) that he (a.s.) said,

"there are places in which Allah loves to be called upon. And I love to have someone pray for me in a place where Allah loves to be called upon and the tomb of Imam Husain (a.s.) is one of these places."[12]

Indeed, the tombs of the holy Ahle Bait (a.s.) are *"houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings"*[13]

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ

And Imam Hadi (a.s.) clearly expresses that he, himself loves that someone prays for him in these exalted places.

Praying for early re-appearance and safety and security of the Master of the Age, Hazrat Imame Zaman (a.t.f.s.) is one of the most important duties in this period of occultation. For the sake of brevity, we will present only few traditions to remind us of this important duty.

AHLE BAIT (A.S.) ARE THEMSELVES AWAITING THE RE-APPEARANCE

At the end of the famous eulogy (marsiya) which Janabe Debel (a.s.) recited in the presence of Hazrat Imam Reza (a.s.) in which Janabe Debel narrated the sufferings of the holy household of the Holy Prophet (s.a.w.a.),

Hazrat Imam Reza (a.s.) said to Janabe Debel, "O Dibil, would it not be better if you add the following two verses at the end of your marsiya?

Dibil said: Indeed, O son of Allah's Messenger.

[12] Kamiluz Ziyaraat, Chapter 90, Tradition 1
[13] (Surah Noor 24: Verse 36)

The Imam recited:

وَ قَبْرٌ بِطُوسٍ يَا لَهَا مِنْ مُصِيبَةٍ
تَوَقَّدُ فِي الْأَحْشَاءِ بِالْحُرُقَاتِ
إِلَى الْحَشْرِ حَتَّى يَبْعَثَ اللَّهُ قَائِماً
يُفَرِّجُ عَنَّا الْهَمَّ وَ الْكُرُبَاتِ[14]

And a tomb shall be made in Tus by whose tragedy
The inner portion of the body will be scorched.
Till the gathering until Allah raises our Qaem (a.t.f.s.)
He will relieve us from sorrows and distress

Indeed, Holy Prophet (s.a.w.a.), Janabe Zahra (s.a.), Hazrat Ameerul Momineen (a.s.) and all the Imams (a.s.) are aggrieved, sad and heart-broken in their graves, just as Imam Reza (a.s.) has expressed above and are awaiting the re-appearance of the one who will avenge for the sufferings of this purified and noble household.

Our first and the most important prayer, therefore in front the very graves of these noble personalities should be the prayer which is going to remove their sorrow, that is, the prayer for the early re-appearance of Hazrat Imame Zaman (a.t.f.s.).

Imam Hadi (a.s.) guided us that there are certain places where Allah loves to be called, and indeed the best way to call Him in these places is to call upon Him to hasten the re-appearance of the one whose re-appearance is awaited by these very noble and exalted personalities whom we are bestowed with the good fortune of visiting.

[14] Oyoun Al Akhbaar Al-Reza (a.s.), Vol. 2, page 264

RIGHT OF ONE WHO DOES GOODNESS TO US

It is due to the blessed presence of the Master of the Age, Hazrat Imame Zaman (a.t.f.s.) and it is through his channel that we enjoy innumerable bounties in our daily life.

Hazrat Imam Sadiq (a.s.) says,

بِنَا أَثْمَرَتِ الْأَشْجَارُ وَ أَيْنَعَتِ الثِّمَارُ وَ جَرَتِ الْأَنْهَارُ وَ بِنَا يَنْزِلُ غَيْثُ السَّمَاءِ وَ يَنْبُتُ عُشْبُ الْأَرْضُ

"It is due to us that trees bear fruit, and then they ripen, and it is due to us that rivers flow and due to us rain descends from the sky and vegetation grows on earth".[15]

It is evident from the above tradition that there are many favours, benevolence and goodness which is flowing towards us from Hazrat Imame Zaman (a.t.f.s.). Not only the very bounty of our existence and survival is due to the blessed presence of the Master of the Age, Hazrat Imame Zaman (a.t.f.s.) but all other goodness and bounties that we enjoy on a day-to-day basis like our sustenance, etc are also due to his blessed presence.

Hazrat Imam Zainul Abideen (a.s.) states in Risalatul Huqooq, that amongst the rights of one who does good to you is that you pray for him sincerely.

He (a.s.) says,

وَ أَمَّا حَقُّ ذِي الْمَعْرُوفِ عَلَيْكَ فَأَنْ تَشْكُرَهُ وَ تَذْكُرَ مَعْرُوفَهُ وَ تَكْسِبَهُ الْمَقَالَةَ الْحَسَنَةَ وَ تُخْلِصَ لَهُ الدُّعَاءَ فِيمَا بَيْنَكَ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا فَعَلْتَ ذَلِكَ كُنْتَ قَدْ شَكَرْتَهُ سِرّاً وَ عَلَانِيَةً

[15] Bihar al-Anwaar, Vol. 24, page 196

"And as for the right of the one who has done good to you, it is that you should thank him and acknowledge his kindness; and spread the good word around about him, and sincerely supplicate for him in your private and public prayers to Allah, the Almighty.Then if you do that, you have thanked him both in private and in public."[16]

COMPLAIN OF HAZRAT IMAME ZAMAN (A.T.F.S.)

There is an incident which is often quoted by our scholars in their lectures and reference to the same is also made by scholars and devotees of during the blessed journey of Ziyarat to Karbala.

There was a devout of Imame Zaman (a.t.f.s) who had the good fortune of the blessed Ziyarat of Imame Zaman (a.t.f..s) near the tomb of Sayyed ush Shohda (a.s.) and during the conversation he said to the master of our times, Hazrat Imame Zaman (a.t.f.s.), that the shrine is filled with his supporters and lovers, then why does he not re-appear sooner!

Imame Zaman (a.t.f.s.) replied, that indeed there was a huge crowd, but none were remembering him or praying for him. Everyone was praying for themselves or their children and family members only.

The above incident also confirms that Imame Zaman (a.t.f.s.) expects his Shias to pray for him at these blessed places.[17]

[16] Risalatal Huqooq, Right No 28 – One who treats you kindl
[17] Some scholars narrate the same incident for Masjid e Jamkaran

FEELING THE PRESENCE OF IMAM E ZAMAN (ATFS) IN THE BLESSED LANDS

As we mentioned earlier that these blessed shrines are indeed amongst those places which are frequented by Hazrat Imame Zaman (a.t.f.s.).

It is quite probable, that it may be Friday eve or Eve of Aashoor or Day of Aashoor or eve of Arbaeen or Day of Arbaeen or other days like Shahadat of Holy Prophet (s.a.w.a.), Shahadat of Ameerul Momineen (a.s.) or days like 13 Rajab, 3 Shabaan, 15 Shabaan, the nights of Qadr and other days and nights in which visitation of the holy Ahle Bait (a.s.) are recommended and that Hazrat Imame Zaman (a.t.f.s.) is also present in the blessed shrine and reciting the Ziyarat of his noble forefather.

We should pray to The Almighty that our eyes have sinned due to which we are not able to see his magnificent personality or due to the sins that we have committed we are not able to hear the noble recitations in his blessed voice, but let Him out of His Grace bestow upon us the good fortune of feeling the presence of Hazrat Imame Zaman (a.t.f.s.) in these blessed lands.

We have been commanded by Hazrat Imam Mohammed Baqir (a.s.) to always consider the holy Ahle Bait (a.s.) to be present near us.

Janabe Abu Baseer narrates that he heard Hazrat Imam Baqir (a.s.) mention to a visitor from Africa,

"If you think that we don't have the seeing eye and the hearing ear for you, then you are mistaken. By Allah, nothing from your affairs is concealed from us. You should always consider us to be present and make a habit of performing good deeds and be from the devout, so that you are identified with that. This is our request to our children and Shias."[18]

We also plead in Dua e Ahad thus,

اللَّهُمَّ أَرِنِي الطَّلْعَةَ الرَّشِيدَةَ وَ الْغُرَّةَ الْحَمِيدَةَ وَ اكْحُلْ نَاظِرِي بِنَظْرَةٍ مِنِّي إِلَيْهِ

[18] Mikyal al-Makarim, Resemblance to Hazrat Isa (a.s.), Al Kharaaej al-Qutb al-Rawandi, Pg. 92)

"O Allah, (please do) show me his magnificent mien (face), and his praiseworthy forehead, delight my eyes by letting me have a look at him."

RECOMMENDATIONS FROM IMAME ZAMAN (A.T.F.S.)

Another way to seek attention and favours of the Master of the Age, Hazrat Imame Zaman (a.t.f.s.) is to tread the path shown by Imame Zaman (a.t.f.s.) himself and to act on his recommendations.

We present here an incident of meeting with Imame Zaman (a.t.f.s.) in which he recommended his followers to recite Ziyarat Jameh, Ziyarat Ashura and Namaz e Shab regularly. We can definitely try and put this into practice, especially when we our bestowed with the good fortune of the visitation of the holy Ahle Bait (a.s.) and we should perform these actions on his behalf seeking his nearness and satisfaction.

Below is an extract from the book Najmus Saquib, where the esteemed Mohaddith, Mirza Husain Noori (a.r.), narrates the incident from Sayyid Ahmad Ibne Hashim Ibne Sayyid Musawi Rashti, a businessman from Rasht in Iran.

Sayyid Ahmad Rashti says, In the year 1280, I left the city of Rasht towards the city of Tabriz, intending to perform Hajj at the Sacred House of Allah. I resided in the house of Hajj Safar Ali Tabrizi, the famous merchant.

Hajj Jabbar Isfahani, prepared for a caravan to the city of Tarabuzn; I therefore hired a riding animal from him and joined the caravan alone, without having any friend with me. In the first station of our journey, three men joined me after Hajj Jabbar had arisen their desires to accompany me. These three men were Hajj Baqir Tabrizi, a well-known personality who would perform this ritual pilgrimage on behalf of someone else, Hajj Sayyid Husayn Tabrizi, a merchant, and a third man called Hajj Ali who was a servant. During the journey, we accompanied each other up to the city of al-Rum from which we set for Tarabuzn.

In one of the stations between these two cities, Hajj Jabbar approached and informed us that we would soon pass through a dangerous way; therefore, we must not lag behind the caravan.

So, we began to travel faster to catch up with the caravan ahead. We had hardly travelled some distance that it began snowing heavily. It was dark and visibility was poor.
My companions covered their heads and continued to move quickly. I tried my best to keep up with them, but in this weather, it was difficult for me and soon they had gone ahead leaving me alone.

I got down from my horse and sat on one side of the road in a state of helplessness and dejection. I was carrying only about 600 Tumans, which I had kept with me for the journey. Finally, I decided to spend the night there and continue the journey in the morning.

As we had not travelled very far from the city, there was a possibility for me to turn back and select a few strong men with me as my companions and renew my effort to catch up with the caravan.

I was deliberating over this option, when suddenly I saw a garden on the opposite side of the road and its gardener. It seemed that there was a shovel in his hand with which he was clearing the snow from the branches of the trees in the garden.

He came closer to me and stood at a distance and asked me in Persian, “Who are you?”

I told him that my companions had gone ahead and that I was new in this area and did not know the way.

He said to me, “Recite Namaz-e-Shab so that you may find the road.” I readied myself for prayers and recited the night prayers (Namaz-e-Shab).

After I completed my prayers, he came to me again and said, “You are still here? Why haven’t you left?”

I said, “By Allah, I swear that I don’t know the way.”

He said, “Recite Ziyarat Jamiah.

I did not know Ziyarat Jamiah by heart and even at that time I knew that I would not be able to complete it. Yet I began reciting it and soon found that I had recited it completely, without any mistake.
As I completed the Ziyarat, the gardener came to me again and asked, “You are still here? Why are you sitting here?”

I began crying uncontrollably and said, “Yes, I am still here. I don’t know the way or else I would have left.”

He said, “Recite Ziyarat Ashura.”

I got up and began reciting it. I did not know Ziyarat Ashura by heart and even at that time I knew that I would not be able to complete it. Yet I began reciting it and soon found that I had recited it completely with the 100 salaams and 100 curses without any mistake. I even recited Dua Alqamah, which is recited after Ziyarat Ashura.

After I completed the recitation, he came to me again and asked, “You are still here? Why haven’t you left yet?”

I said, “I will be here at least till morning.”

He said, “Wait, I will convey you to your destination.” He mounted a donkey, hauled the shovel on this shoulder and asked me to mount too.

I complied with his request. At this time, I tugged at the reins of my horse, but he did not move.

The gardener said, “Give me the reins.” I gave them to him. He shifted the shovel to his left shoulder and began to move. Surprisingly, the horse began to move along with him.

While moving, he placed his hand on my thigh and said, “Why don’t you pray Shab Prayer?” Then he repeated thrice, “Nafila, Nafila, Nafila”

Then he said, “Why don’t you recite Ziyarat Ashura, then he repeated thrice for emphasis, “Ashura, Ashura, Ashura!”

Then he said, “Why don’t you recite Ziyarat Jamiah?” Then he repeated thrice for emphasis, “Jamiah, Jamiah, Jamiah!”

In this way, he reminded me about these three actions.

Suddenly he turned to me and said, “Look there are your friends.”

I saw my companions at a distance. They had stopped at the river and were performing Wudhu for the Morning Prayer. I alighted and moved towards my horse to reach them. I had hardly reached my horse that I saw the gardener. He had got down from the mule and was waiting to help me mount my horse. He turned the horse in the direction of my friends.

At this point a few thoughts began racing through my mind. Who was this person?

Firstly, he spoke to me in Persian, in an area where this language was not spoken. The people in the area were Turkish and they followed the Christian religion, and there was no other person in this area.

Secondly, he had asked me to recite Nafila, Ziyarat Jamiah and Ziyarat Ashura.

Thirdly, despite the fact that I had waited for so long at that place, he was able to convey me to my companions in a very short time!

However, when I turned to address him, I could not see anyone. In fact there was no sign at all of any person having been there. Then, I joined my companions.

As evident from the above incident, that Hazrat Imame Zaman (a.t.f.s.) has made us attentive and recommended to recite three things, Ziyarat e Jameah, Ziyarat e Ashura and Namaz e Shab.

Indeed, we should make an effort to regularly recite these daily and be even more punctual of reciting them in the blessed journeys of visitation of the purified Ahle Bait (a.s.). Furthermore, if we perform these musthab actions in proxy (niyabat) of Imame Zaman (a.t.f.s.), indeed it enable us to seek his blessed attention.

We pray to Imame Zaman (a.t.f.s.) to give us the good fortune of being regular in reciting Ziyarat Jameah, Ziyarat Ashura and Namaz e Shab during these blessed journeys.

PART II - SIGNIFICANCE OF VISITATION OF THE AHLE BAIT (A.S.)

In the dua that we recite at the time of entering the shrine of Hazrat Imam Husain (a.s.) we read,

اللَّهُمَّ إِنَّ هَذَا مَقَامٌ كَرَّمْتَنِي بِهِ وَ شَرَّفْتَنِي بِهِ

"O Allah! Surely this is the place where you have honoured me and dignified me".[19]

The blessed journeys undertaken for the visitation of the purified Ahle Bait (a.s.) are amongst the choicest blessings and good fortune that Allah, the Almighty bestows upon His chosen servants.

The holy and purified Ahle Bait (a.s.) are the best creations of Allah and the lands which contain their tombs or are associated with them are the best and the most blessed amongst the lands.

Let us acquaint ourselves on the significance of these blessed journeys so that we are mindful of our actions, conduct and the manner in which we spend our time in these journeys.

We present below few narrations and traditions of the holy and pure Ahle Bait (a.s.) to enlighten us in this aspect.

We beseech Ahle Bait (a.s.) themselves to help us understand their stature, their position, their unfathomable virtues, and the significance of their visitation.

[19] Kamiluz Ziyaraat, Chp. 79, Tradition 1

VISITATION AFTER PASSING AWAY IS LIKE VISITATION IN LIFETIME

Abdul Rehman bin Muslim narrates from Hazrat Imam Sadiq (a.s.),

مَنْ زَارَنَا فِي مَمَاتِنَا فَكَأَنَّمَا زَارَنَا فِي حَيَاتِنَا

Hazrat Imam Sadiq (a.s.) said,

One who visits us after our passing away is like the one who visited us in our lifetime.[20]

There are numerous traditions and parts of supplications which clearly state that visiting the holy Ahle Bait (a.s.) after their passing away is like visiting them in their lifetime.

There are many incidents, where we see that the companions of the holy Ahle Bait (a.s.) were able to visit the noble Ahle Bait (a.s.) in their lifetime, to convey their salutations upon them, seek their blessings, ask them questions, clarify their doubts, present their beliefs to them, seek help from them in their lifetime, in the very same manner we can also present ourselves in front of these holy personalities in their shrines and near their tombs and graves, convey our salutations to them, converse with them, seek guidance from them and seek the best of the Hereafter and the world from them.

Yazid bin Abdul Maik narrates from his father, from his grandfather who said,

دَخَلْتُ عَلَى فَاطِمَةَ ع فَبَدَأَتْنِي بِالسَّلَامِ ثُمَّ قَالَتْ مَا غَدَا بِكَ

قُلْتُ طَلَبُ الْبَرَكَة

[20] Bihar al-Anwar, Vol. 100, page 124, Kitab al-Mazaar of Sheikh Mufeed, page 201

I went to see Janabe Zahra (s.a.). She initiated the greetings to me and asked, what has brought you here?

I replied, to seek blessings"[21]

Indeed, we can do the same upon reaching the blessed shrines of our masters and beg to them that we have come to seek blessings from them. They are indeed as capable and worthy of bestowing us with their blessings after their passing away as they were in their lifetime.

The above narration further continues,

قَالَتْ أَخْبَرَنِي أَبِي وَ هُوَ ذَا مَنْ سَلَّمَ عَلَيْهِ أَوْ عَلَيَّ ثَلَاثَةَ أَيَّامٍ أَوْجَبَ اللَّهُ لَهُ الْجَنَّةَ قُلْتُ لَهَا فِي حَيَاتِهِ وَ حَيَاتِكِ قَالَتْ نَعَمْ وَ بَعْدَ مَوْتِنَا

She (a.s.) replied, 'My father (s.a.w.a.) informed me, that the one who greets him and greets me for three days, Allah would obligate the Paradise for him'.

I asked her (s.a.) : 'During his lifetime and your lifetime?'

She (s.a.) replied: 'Yes, and after our passing away''.[22]

The second part of this narration further confirms the tradition from Hazrat Imam Sadiq (a.s.) quoted earlier, that visitation of these holy personalities and conveying salaam to them after their passing away is like conveying salaam to them in their lifetime.

Another important actionable lesson from this tradition is that in our journeys to these blessed lands, even though we may be visiting other Aimmah (a.s.) we can still convey our salutations to Holy Prophet (s.a.w.a.) and Janabe Zahra (s.a.) from their shrines and gift the sawaab to the holy personality in whose shrine we are conveying the salaam from.

[21] Bihar al-Anwar, Vol. 43, page 185
[22] Bihar al-Anwar, Vol. 43, page 185

Furthermore, even if one is unable to go to visit the holy Ahle Bait (a.s.), they have advised to send salutations to them from our hometowns and it will reach them.

The Holy Prophet (s.a.w.a.) says in this regard,

قَالَ رَسُولُ اللَّهِ ص مَنْ زَارَ قَبْرِي بَعْدَ مَوْتِي كَانَ كَمَنْ هَاجَرَ إِلَيَّ فِي حَيَاتِي فَإِنْ لَمْ تَسْتَطِيعُوا فَابْعَثُوا إِلَيَّ السَّلَامَ فَإِنَّهُ يَبْلُغُنِي

Holy Prophet (s.a.w.a.) said, one who comes to the Ziyarat of my grave after my passing away is like one who has migrated to me during my lifetime. Then if you cannot come for my Ziyarat, convey your salutation to me, for it is sure to reach me.[23]

Lastly, we are also reminded of this fact in the Izn Dukhool which is recommended to be recited before we enter the holy shrines of the purified and noble Ahle Bait (a.s.).

اللّٰهُمَّ اِنِّي اَعْتَقِدُ حُرْمَةَ صَاحِبِ هَذَا الْمَشْهَدِ الشَّرِيفِ فِي غَيْبَتِهِ كَمَا اَعْتَقِدُهَا فِي حَضْرَتِهِ وَ اَعْلَمُ اَنَّ رَسُولَكَ وَ خُلَفَاءَكَ عَلَيْهِمُ السَّلامُ اَحْيَاءٌ عِنْدَكَ يُرْزَقُونَ يَرَوْنَ مَقَامِي وَ يَسْمَعُونَ كَلامِي وَ يَرُدُّونَ سَلامِي وَ اَنَّكَ حَجَبْتَ عَنْ سَمْعِي كَلامَهُمْ وَ فَتَحْتَ بَابَ فَهْمِي بِلَذِيذِ مُنَاجَاتِهِمْ ---

"O Allah, I believe in the sanctity of the owner of this holy shrine in his absence as same as I believe in it in his presence. I also know for sure that Your Messenger and Your Representatives, peace be upon them, are alive, sustained in the Your presence; they can see my place, hear my words, and respond to my greetings, but You have veiled their words from my hearing and You have opened the door of my understanding to taste the fine flavour of my confidential speech…"

[23] Kamiluz Ziyaraat, Chp. 2, Tradition No 17

VISITATION WITH RECOGNITION

Hazrat Imam Sadiq (a.s.) says,

لَا يَقْبَلُ اللَّهُ عَمَلًا إِلَّا بِمَعْرِفَةٍ وَ لَا مَعْرِفَةً إِلَّا بِعَمَلٍ وَ مَنْ يَعْمَلْ دَلَّتْهُ الْمَعْرِفَةُ عَلَى الْعَمَلِ وَ مَنْ لَمْ يَعْمَلْ فَلَا مَعْرِفَةَ لَهُ

'Allah does not accept an action except that it is accompanied with recognition (marefat), and there is no recognition except that it is accompanied with action. For the one who acts, the recognition directs him to action and the one who does not act, there is no recognition for him.[24]

In the first part of the above tradition, Hazrat Imam Sadiq (a.s.) says, Allah does not accept an action except that the action is performed along with recognition or marefat.

In the book 'Dar Zeyafat e Zareh', the author Sayed Mohammed Bani Hashmi while discussing the above tradition says that,

No action has any value unless it is accompanied with recognition and is not worthy of been accepted by Allah, the Almighty. Similarly, if one does not possess the jewel of recognition with him, the visitation of the holy Ahle Bait (a.s.) will bear no fruit and he will not benefit from it.

But when the greatness of the person he is visiting is realized and the honor of his tomb is understood, the value of visiting him will become apparent and the importance of this journey and this visitation will become apparent for him.

In this way, a pilgrim with recognition, prepares with the prerequisites essential for the acceptance of the visitation and hopes that his visitation is accepted, and he is able to benefit from it.

[24] Al-Mahasin, Vol.1 , page 198; Al-Kafi, Vol. 1, page 44

It is after this that the pilgrim considers the opportunity to be in the presence of the holy Ahle Bait (a.s.) as a Divine Grace and Mercy. When he realizes that this visitation is a blessing, in the light of his intellect he affirms the need to be thankful for it with his heart, tongue and action and to act in gratitude for this great blessing during the journey.[25]

In the light of the tradition mentioned earlier and the importance of recognition quoted above, let us look briefly at few aspects of recognition with regards to the recognition of the holy and purified Ahle Bait (a.s.).

THE LEAST WHICH IS NECESSARY FROM RECOGNITION OF AN IMAM

In a tradition narrated from Janabe Hisham, he says that he was in the blessed presence of Hazrat Imam Sadiq (a.s.) when Moawiya bin Wahab and Abdul Malik bin Ayn came to meet him and asked him (a.s.) a question.

While replying to their question, Hazrat Imam Sadiq (a.s.) clarified their doubts and then further spoke to them concerning the aspects of recognition of Allah, he (a.s.) explained the importance recognition of Allah thus,

ثُمَّ قَالَ ع إِنَّ أَفْضَلَ الْفَرَائِضِ وَ أَوْجَبَهَا عَلَى الْإِنْسَانِ مَعْرِفَةُ الرَّبِّ وَ الْإِقْرَارُ لَهُ بِالْعُبُودِيَّةِ وَ حَدُّ الْمَعْرِفَةِ أَنْ يَعْرِفَ أَنَّهُ لَا إِلَهَ غَيْرُهُ وَ لَا شَبِيهَ لَهُ وَ لَا نَظِيرَ وَ أَنْ يَعْرِفَ أَنَّهُ قَدِيمٌ مُثْبَتٌ مَوْجُودٌ غَيْرُ فَقِيدٍ مَوْصُوفٌ مِنْ غَيْرِ شَبِيهٍ وَ لَا مُبْطِلٍ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِير

Then he (a.s.) said: 'The most superior of the obligations and the most obligatory of these upon the human being is recognition of the Lord and confessing for Him the servitude. And the minimum limit of recognition is that he recognizes that there is no god other than Him, nothing resembles Him, nothing is similar to Him, and that he should recognize that He is

[25] Dar Zeyafat e Zareh, Chapter 1

Eternal, Firm, Existing and not non-existing. He is the ascribed One without any resemblance nor any invalidator, there is nothing like Him and He is All Hearing and All Seeing.

And then explained to them the significance of recognition of Holy Prophet (s.a.w.a.) in these words,

وَ بَعْدَهُ مَعْرِفَةُ الرَّسُولِ وَ الشَّهَادَةُ بِالنُّبُوَّةِ وَ أَدْنَى مَعْرِفَةِ الرَّسُولِ الْإِقْرَارُ بِنُبُوَّتِهِ وَ أَنَّ مَا أَتَى بِهِ مِنْ كِتَابٍ أَوْ أَمْرٍ أَوْ نَهْيٍ فَذَلِكَ مِنَ اللَّهِ عَزَّ وَ جَلَّ

And after it is the recognition of Holy Prophet (s.a.w.a.) and the testimony with the Prophethood; and the least of the recognition of the Holy Prophet (s.a.w.a.) is the testifying and accepting his Prophethood and that what he (s.a.w.a.) brought with him from the book or from the commands and prohibitions that all these things are from the side of Allah Mighty and Majestic.

And then further explained the minimum level of recognition of an Imam (a.s.) in these words,

وَ بَعْدَهُ مَعْرِفَةُ الْإِمَامِ الَّذِي بِهِ تَأْتَمُّ بِنَعْتِهِ وَ صِفَتِهِ وَ اسْمِهِ فِي حَالِ الْعُسْرِ وَ الْيُسْرِ

And after it, is the recognition of the Imam. The one through whom you will follow His attributes, His characteristics, His name in difficulty and ease.

وَ أَدْنَى مَعْرِفَةِ الْإِمَامِ أَنَّهُ عِدْلُ النَّبِيِّ إِلَّا دَرَجَةَ النُّبُوَّةِ وَ وَارِثُهُ وَ أَنَّ طَاعَتَهُ طَاعَةُ اللَّهِ وَ طَاعَةُ رَسُولِ اللَّهِ وَ التَّسْلِيمُ لَهُ فِي كُلِّ أَمْرٍ وَ الرَّدُّ إِلَيْهِ وَ الْأَخْذُ بِقَوْلِهِ

وَ يَعْلَمُ أَنَّ الْإِمَامَ بَعْدَ رَسُولِ اللَّهِ ص عَلِيُّ بْنُ أَبِي طَالِبٍ وَ بَعْدَهُ الْحَسَنُ ثُمَّ الْحُسَيْنُ ثُمَّ عَلِيُّ بْنُ الْحُسَيْنِ ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ أَنَا ثُمَّ بَعْدِي مُوسَى ابْنِي وَ

بَعْدَهُ عَلِيٌّ ابْنُهُ وَ بَعْدَ عَلِيٍّ مُحَمَّدٌ ابْنُهُ وَ بَعْدَ مُحَمَّدٍ عَلِيٌّ ابْنُهُ وَ بَعْدَ عَلِيٍّ الْحَسَنُ ابْنُهُ وَ الْحُجَّةُ مِنْ وُلْدِ الْحَسَن

And the least recognition of the Imam (a.s.) is that, he is an equal of the Prophet (s.a.w.a.) except for the rank of the Prophethood, and the Imam is the inheritor of the Prophet (s.a.w.a.) and that obedience to him is obedience of Allah and obedience to Holy Prophet (s.a.w.a.), and one needs to submit to him in all affairs and refer to him in every matter and take all matters from them.

And he should know that the Imam (a.s.) after Holy Prophet (s.a.w.a.) is Ali ibn Abu Talib (a.s.), and after him is Imam Hassan (a.s.), Imam Husain (a.s.), then Imam Ali ibn Husain (a.s.) , then Imam Mohammad Bin Ali (a.s.), then I (a.s.), then after me would be Imam Musa Kazim (a.s.) my son,then after him is Imam Ali Reza (a.s.) his son, then after him would be Imam Mohammed ibn Ali (a.s.), then his son Imam Ali ibn Mohammed (a.s.), then his son Imam Hasan ibn Ali (a.s.) then the Hujjat from the progeny of Imam Hasan (a.s.).[26]

WILAYAT CRITERIA FOR GRACE OF ALLAH

Hazrat Imam Sadiq (a.s.) narrates from his forefathers that Holy Prophet (s.a.w.a.) said, Jibrael informed me that Allah, the Almighty says,

مَنْ لَمْ يَشْهَدْ أَنْ لَا إِلَهَ إِلَّا أَنَا وَحْدِي أَوْ شَهِدَ بِذَلِكَ وَ لَمْ يَشْهَدْ أَ نَّ مُحَمَّداً عَبْدِي وَ رَسُولِي أَوْ شَهِدَ بِذَلِكَ وَ لَمْ يَشْهَدْ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَلِيفَتِي أَوْ شَهِدَ بِذَلِكَ وَ لَمْ يَشْهَدْ أَنَّ الْأَئِمَّةَ مِنْ وُلْدِهِ حُجَجِي فَقَدْ جَحَدَ نِعْمَتِي وَ صَغَّرَ عَظَمَتِي وَ كَفَرَ بِآيَاتِي وَ كُتُبِي إِنْ قَصَدَنِي حَجَبْتُهُ وَ إِنْ سَأَلَنِي حَرَمْتُهُ وَ

[26] Bihar al-Anwaar, Vol. 36, page 407; al-Burhaan Fi Tafseer al-Quran, Vol. 2, page 573

إِنْ نَادَانِي لَمْ أَسْمَعْ نِدَاءَهُ وَ إِنْ دَعَانِي لَمْ أَسْتَجِبْ دُعَاءَهُ وَ إِنْ رَجَانِي خَيَّبْتُهُ وَ ذَلِكَ جَزَاؤُهُ مِنِّي وَ ما أَنَا بِظَلَّامٍ لِلْعَبِيد---

As for one who does not witness that there is no god but Me alone; or bears this testimony but does not bear witness that Mohammad (s.aw.a.) is My servant and My messenger; or testifies for the above two but does not acknowledge that Ali Ibn Abi Talib (a.s.) is My caliph; or witnesses for all the above but refuses to confess that the Imams (a.s.) from his progeny are My proofs, then indeed he has denied My bounties, belittled My greatness and disbelieved in My signs and My books. If he desires Me, I will veil Myself from him. If he asks Me, I will deprive him. When he calls Me, I will not hear his call. When he invokes Me, I will not accept his invocation. If he hopes from Me, I will disappoint him. This is my retribution for him and 'I am not unjust unto My servants'.[27]

GOOD DEEDS ARE CONVERTED TO SINS WITHOUT WILAYAT AND BARAA'AT

Below is an extract from a lengthy tradition in which Holy Prophet (s.a.w.a.) asked his companions if they wanted to know about a person whose condition would be the most evil in the Hereafter. They companions replied in the affirmative, Holy Prophet (s.a.w.a.) explained about the condition of the most unfortunate person in Hereafter thus,

قَالَ رَجُلٌ حَضَرَ الْجِهَادَ فِي سَبِيلِ اللَّهِ فَقُتِلَ مُقْبِلًا غَيْرَ مُدْبِرٍ والْحُورُ الْعِينُ يَطَّلِعْنَ إِلَيْهِ وَ خُزَّانُ الْجِنَانِ يَتَطَلَّعُونَ وُرُودَ رُوحِهِ عَلَيْهِمْ وَ أَمْلَاكُ الْأَرْضِ يَتَطَلَّعُونَ نُزُولَ حُورِ الْعِينِ إِلَيْهِ وَ الْمَلَائِكَةِ وَ خُزَّانِ الْجِنَانِ فَلَا يَأْتُونَهُ

He (s.a.w.a.) said: 'A man attends the Jihad in the way of Allah, he is killed (facing the enemy) while he did not turn back. The maiden houries are aspiring to him, and the keepers of the Paradise are aspiring for his soul to

[27] Kamaaluddin, Vol. 1, Chp 24, Tradition 3

reach them. And the angels of the sky and the angels of the earth are aspiring at the descent of the maiden houries, and the angels (who are the) keepers of the Paradise towards him but they are not descending towards him!

فَتَقُولُ مَلَائِكَةُ الْأَرْضِ حَوَالَيْ ذَلِكَ الْمَقْتُولِ مَا بَالُ الْحُورِ الْعِينِ لَا يَنْزِلْنَ إِلَيْهِ وَ مَا بَالُ خُزَّانِ الْجِنَانِ لَا يَرِدُونَ عَلَيْهِ فَيُنَادَوْنَ مِنْ فَوْقِ السَّمَاءِ السَّابِعَةِ يَا أَيَّتُهَا الْمَلَائِكَةُ انْظُرُوا إِلَى آفَاقِ السَّمَاءِ وَ دُوَيْنِهَا

The angels of the earth surrounding that killed one are saying, 'What is the matter? the maiden houries are not descending towards him, and what is the matter that the treasurers of the Paradise are not descending to him?' They are calling out from above the seventh heaven, 'O angels! Look at the horizons of the sky and below it!'

فَيَنْظُرُونَ فَإِذَا تَوْحِيدُ هَذَا الْعَبْدِ وَ إِيمَانُهُ بِرَسُولِ اللَّهِ ص وَ صَلَاتُهُ وَ زَكَاتُهُ وَ صَدَقَتُهُ وَ أَعْمَالُ بِرِّهِ كُلُّهَا مَحْبُوسَاتٌ دُوَيْنَ السَّمَاءِ قَدْ طُبِّقَتْ آفَاقُ السَّمَاءِ كُلُّهَا --- تُنَادِي أَمْلَاكُ تِلْكَ الْأَثْقَالِ الْحَامِلُونَ لَهَا الْوَارِدُونَ بِهَا مَا بَالُنَا لَا تُفَتَّحُ لَنَا أَبْوَابُ السَّمَاءِ لِنَدْخُلَ إِلَيْهَا بِأَعْمَالِ هَذَا الشَّهِيدِ

Then they look towards it (and see) the belief of Tawheed of this servant, the killed one, and his faith in Holy Prophet (s.a.w.a.), and his Salat, and his Zakat, and his charities, and his righteous deeds, all of them are being withheld below the sky and the horizons of the sky have shut… the Angels carrying those deeds, (the ones trying to ascend to the sky with them) call out, 'What is the matter? Why are the gateways of the sky not opening for us, so that we can enter with the deeds of this martyr?

فَيَأْمُرُ اللَّهُ بِفَتْحِ أَبْوَابِ السَّمَاءِ فَتُفْتَحُ ثُمَّ يُنَادِي يَا هَؤُلَاءِ الْمَلَائِكَةُ أَدْخِلُوهَا إِنْ قَدَرْتُمْ فَلَا تُقِلُّهُمْ أَجْنِحَتُهُمْ وَلَا يَقْدِرُونَ عَلَى الِارْتِفَاعِ بِتِلْكَ الْأَعْمَالِ فَيَقُولُونَ يَا رَبَّنَا لَا نَقْدِرُ عَلَى الِارْتِفَاعِ بِهَذِهِ الْأَعْمَالِ

Allah will order to open the gateways of the sky. Then they will be opened. Then a caller says to these angels, 'Enter if you are able to'. But they will not be able to ascend with their wings and are unable to ascend with those deeds. They are saying, 'O our Lord! we are unable to ascend with these deeds!'

فَيُنَادِيهِمْ مُنَادِي رَبِّنَا عَزَّ وَ جَلَّ يَا أَيُّهَا الْمَلَائِكَةُ لَسْتُمْ حُمَّالَ هَذِهِ الْأَثْقَالِ الصَّاعِدِينَ بِهَا إِنَّ حَمَلَتَهَا الصَّاعِدِينَ بِهَا مَطَايَاهَا الَّتِي تَرْفَعُهَا إِلَى دُوَيْنِ الْعَرْشِ ثُمَّ تُقِرُّهَا فِي دَرَجَاتِ الْجِنَانَ

Then a caller of our Lord calls out to them, O angels! You are not the carriers or ascenders of these loads. Surely its carrier and ascender (that which will enable it to raise it) are their "runners" who would raise these deeds to the base of the Arsh and then settle it in levels of the Paradise.

فَيَقُولُ الْمَلَائِكَةُ يَا رَبَّنَا مَا مَطَايَاهَا فَيَقُولُ اللَّهُ تَعَالَى وَ مَا الَّذِي حَمَلْتُمْ مِنْ عِنْدِهِ فَيَقُولُونَ تَوْحِيدَهُ لَكَ وَ إِيمَانَهُ بِنَبِيِّكَ فَيَقُولُ اللَّهُ تَعَالَى فَمَطَايَاهَا مُوَالاةُ عَلِيٍّ أَخِي نَبِيِّي وَ مُوَالاةُ الْأَئِمَّةِ الطَّاهِرِينَ فَإِنْ أَتَتْ فَهِيَ الْحَامِلَةُ الرَّافِعَةُ الْوَاضِعَةُ لَهَا فِي الْجِنَانِ

The angels will ask, O our Lord! What are their "runners"?' Then Allah, the Exalted will reply, "what is it that you are carrying from him?' They reply, 'His belief in Tawheed and his faith in Your Prophet (s.a.w.a.)'.

Allah, the Exalted will reply, then its "runner" is the Wilayat of the brother of My Prophet (s.a.w.a.), and the Wilayat of the purified Imams (a.s.). If the actions are accompanied with it, then it would be the carrier, the lifter, the placer of these actions in the Paradise".

فَيَنْظُرُونَ فَإِذَا الرَّجُلُ مَعَ مَا لَهُ مِنْ هَذِهِ الْأَشْيَاءِ لَيْسَ لَهُ مُوَالاةُ عَلِيٍّ وَ الطَّيِّبِينَ مِنْ آلِهِ وَ مُعَادَاةُ أَعْدَائِهِمْ

Then the angels look around at the man, but he does not possess the Wilayat of Ali ibn Abu Talib (a.s.) and Imams from his progeny (a.s.), and the enmity of their enemies.

--- ثُمَّ يُنَادِي مُنَادِي رَبِّنَا عَزَّ وَ جَلَّ يَا أَيَّتُهَا الزَّبَانِيَةُ تَنَاوَلِيهَا وَ حُطِّيهَا إِلى سَوَاءِ الْجَحِيمِ لِأَنَّ صَاحِبَهَا لَمْ يَجْعَلْ لَهَا مَطَايَا مِنْ مُوَالاةِ عَلِيٍّ ع وَ الطَّيِّبِينَ مِنْ آلِهِ

… then a caller of our Lord, Mighty and Majestic will call out, 'O you Zabaniyya (angels of Hell)! Grab it and place it amid the Blazing Fire, because its owner did not make for it a carrier (that which would enable the actions to ascend) from the Wilayat of Ali (a.s.) and Imams from his progeny (a.s.)!

قَالَ فَتُنَادِي تِلْكَ الْأَمْلَاكُ وَ يُقَلِّبُ اللَّهُ تِلْكَ الْأَثْقَالَ أَوْزَاراً وَ بَلَايَا عَلَى بَاعِثِهَا لِمَا فَارَقَهَا عَنْ مَطَايَاهَا مِنْ مُوَالاةِ أَمِيرِ الْمُؤْمِنِينَ ع

Holy Prophet (s.a.w.a.) said: 'then these Angels would grab (those deeds) and Allah would transform those loads as burdens (of sins) and afflictions due to their separation of their runner which is the Wilayat of Ameerul Momineen (a.s.).[28]

[28] Bihar al-Anwaar, Vol. 27, page 188

HEARTS OF AIMMAH (A.S.) ARE PLACE OF DIVINE WILL

إِنَّ اللَّهَ جَعَلَ قُلُوبَ الْأَئِمَّةِ مَوْرِداً لِإِرَادَتِهِ فَإِذَا شَاءَ اللَّهُ شَيْئاً شَاءُوهُ وَ هُوَ قَوْلُ اللَّهِ وَ ما تَشاؤُنَ إِلَّا أَنْ يَشاءَ اللَّه

It is narrated from Imam Hadi (a.s.) that he (a.s.) said,

Allah has made the hearts of the Imams (a.s.) to be the recipients of His will. So, whenever Allah desires anything, they desire it and this is the words of Allah, *"and you do not will except that which Allah wills*[29]*"*[30]

Holy Prophet (s.a.w.a.) and his successors, the holy Imams (a.s.) have a special position from the side of Allah, the Almighty. Allah has made these blessed personalities the containers or recipients of His Divine will.

They are the containers of His pleasure & displeasure, satisfaction and dissatisfaction and orders & prohibitions. Allah has made the hearts of the Ahle Bait (a.s.) as the place of entry and descent of His will. And He has linked the path to truth and salvation through them.

In this manner, the basis and foundation of religion are the holy Ahle Bait (a.s.).

NO COMPARISON OF AHLE BAIT (A.S.) WITH ANY CREATION

It is narrated from Hazrat Imam Mohammed Baqir (a.s.) that he (a.s.) said,

--- لَا يُقَاسُ بِنَا أَحَدٌ يَا جَابِرُ بِنَا وَ اللَّهِ أَنْقَذَكُمُ اللَّهُ وَ بِنَا نَعَشَكُمْ وَ بِنَا هَدَاكُمْ وَ نَحْنُ وَ اللَّهِ دَلَلْنَا لَكُمْ عَلَى رَبِّكُمْ فَقِفُوا عِنْدَ أَمْرِنَا وَ نَهْيِنَا وَ لَا تَرُدُّوا عَلَيْنَا مَا أَوْرَدْنَا عَلَيْكُمْ فَإِنَّا بِنِعَمِ اللَّهِ أَجَلُّ وَ أَعْظَمُ مِنْ أَنْ يُرَدَّ عَلَيْنَا وَ جَمِيعُ مَا يَرِدُ

[29] Surah Takveer (81): Verse 29
[30] Bihar al-Anwaar, Vol. 5, page 114

عَلَيْكُمْ مِنَّا فَمَا فَهِمْتُمُوهُ فَاحْمَدُوا اللَّهَ عَلَيْهِ وَ مَا جَهِلْتُمُوهُ فَرُدُّوهُ إِلَيْنَا وَ قُولُوا أَئِمَّتُنَا أَعْلَمُ بِمَا قَالُو---

Do not compare us with anyone! O Jabir! By Allah! Through us Allah saved you, through us He has sustained you, through us He guided you and by Allah we point you towards your Lord. Therefore, stop at our orders and our prohibitions, and do not rebut upon us whatever we refer to you all, for we, by the favour of Allah, are more majestic and mightier that it should be rebutted to us and the entirety of what reaches to you from us. Then you praise Allah for what you understand and return back to us what you do not understand and say, 'our Imams (a.s.) are more knowing of what they have said'.[31]

The holy Ahle Bait (a.s.) are possessors of special characteristics, distinctions, and favours from the side of Allah. These special excellences, distinctions, and characteristics which Allah, the Almighty has bestowed to the purified Ahle Bait (a.s.) are confined only to them and are not shared with anyone other than these blessed personalities.

They therefore cannot be compared to anyone, nor can any mortal be compared to them. They are superior and much more exalted than any other mortal or creation of Allah.

[31] Bihar al-Anwar, Vol. 46, page 278

WILAYAT TAKVEENI OF THE HOLY AHLE BAIT (A.S.)

Allah has made all creations subservient, submissive, and obedient to the holy Ahle Bait (a.s.). All creations have been ordered and commanded by Allah, the Almighty to be obedient and dutiful to these exalted personalities.

We read in Ziyarat e Jameah,

وَ ذَلَّ كُلُّ شَيْءٍ لَكُم

"And all things are made subservient to you"

There are many traditions which prove the Wilayat and rulership of the Prophet and the Holy Imams (a.s.) on all creatures.

Imam Jafar Sadiq (a.s.) said:

"When the polytheists requested the Holy Prophet (s.a.w.a) to split the moon, Jibraeel came down and said: O Messenger of Allah, your Lord sends greetings to you and says: I have commanded all the things of the universe to be obedient to you. Accept the request of the polytheists.

So, the Prophet of mercy raised his blessed head and ordered the moon to split into two.

Suddenly they saw it split into two and the Holy Prophet (s.a.w.a.) performed prostration of thanks.[32]

In another tradition, Holy Prophet (s.a.w.a.) said to Ameerul Momineen (a.s.):

"O Ali, The Almighty Allah has bestowed you merits: among them is that He has made pains and illnesses obedient to you; thus there is nothing, which you may forbid, but that by the permission of God, it becomes submissive to you and gets removed."

[32] Bihar al-Anwar, Vol. 17, page 352

Holy Prophet (s.a.w.a.) said this when Ameerul Momineen (a.s.) was going to a person suffering from fever. He went and said to the fever, leave the body of this one. Immediately the fever left his body and the sick one regained health.[33]

In another tradition, Hazrat Ameerul Momineen (a.s.) says,

"All things: heavens, earth, sun, moon and stars, mountains and trees, animals, seas, Paradise and Hell obey us. All this power and Wilayat is because of the great name, which Almighty Allah bestowed us and endowed us with it specially."[34]

These are just few aspects of recognition of an Imam. The reality of their excellences, virtues and status is beyond the domain of human intellect.

Hazrat Imam Ali Reza (a.s.) exclaims that man does not even have the capacity to understand and fathom one single virtue from the galaxy of virtues which Allah has conferred upon the holy Ahle Bait (a.s.)!

He (a.s.) says,

--- فَمَنْ ذَا الَّذِي يَبْلُغُ مَعْرِفَةَ الْإِمَامِ وَ يُمْكِنُهُ اخْتِيَارُهُ هَيْهَاتَ هَيْهَاتَ ضَلَّتِ الْعُقُولُ وَ تَاهَتِ الْحُلُومُ وَ حَارَتِ الْأَلْبَابُ وَ حَسَرَتِ الْعُيُونُ وَ تَصَاغَرَتِ الْعُظَمَاءُ وَ تَحَيَّرَتِ الْحُكَمَاءُ وَ تَقَاصَرَتِ الْحُلَمَاءُ وَ حَصِرَتِ الْخُطَبَاءُ وَ جَهِلَتِ الْأَلِبَّاءُ وَ كَلَّتِ الشُّعَرَاءُ وَ عَجَزَتِ الْأُدَبَاءُ وَ عَيِيَتِ الْبُلَغَاءُ عَنْ وَصْفِ شَأْنٍ مِنْ شَأْنِهِ أَوْ فَضِيلَةٍ مِنْ فَضَائِلِه

So, who is that who can reach the recognition of the Imam or is able to choose him?

[33] Bihar al-Anwar, Vol. 41, page 203
[34] Bihar al-Anwar, Vol. 26, page 7

Far be it! Far be it! The intellects have strayed, and the tolerances are lost, and the understanding ones are confused, and the eyes are dulled, and the great ones are belittled, and wise ones are confused, and the tolerant ones are deficient, and the preachers are restricted, and the intelligent ones are ignorant, and the poets are scarce (of words), and he writers are frustrated, and the eloquent ones are wordless from describing one merit from his numerous merits, or one virtue from his numerous virtues.[35]

We conclude this discussion on recognition of an Imam, with the below points summarized by Allamah Majlisi (a.r.).

He says, we are mentioning few of merits, perfections, and virtues of the holy Ahle Bait (a.s.).

1. The do not cast shadow in the sun despite clothes on their body.
2. They are able to see what is behind them just as they see what is in front of them. Hazrat Imam Baqir (a.s.) says, the Imams can see behind him, like he sees what is in front of him.[36]
3. Water emanating from their blessed fingers
4. They can see everything which is in between east and west, and there can be no obstruction for their seeing.
5. Travelling great distances even quicker than a blink of an eye.
6. They can hear even in their sleep.
7. They can see angels, Jinns and Shaitan.
8. They can hide themselves from others despite not having any apparent obstacles or obstructions.
9. They can walk on water like they walk on firm ground.
10. Ability to move about in the skies.
11. Ability to lift heavy objects, which all men cannot lift together.
12. Being as aware of their surroundings and the whole universe in their sleep, like in their wakefulness since they are the witness of Allah upon the creations.[37]

[35] Bihar al-Anwar, Vol. 25, page 124
[36] Basair al-Darajaat, page 421, tradition 12
[37] Sharh Wa Risala Iteqadaat e Allamah Majlisi (a.r.), published by Daleel e Ma Publications, Qum – Iran

PURPOSE AND INTENTION OF VISITATION

After going through the significance of visitation of the purified and blessed Ahle Bait (a.s.) and a quick glance over few aspects of their recognition, let us acquaint ourselves with the narrations and teachings of the holy Ahle Bait (a.s.), in which they have listed the reasons as to why the followers of Ahle Bait (a.s.) will either come for their visitation or with what intention they should come for their visitations.

We list here few of them.

EXPECTING DIVINE REWARDS

Holy Prophet (s.a.w.a.) said: On the Day of Judgment, I will intercede for one who comes to Medina for my Ziyarat, expecting Divine rewards.[38]

In another tradition Hazrat Imam Sadiq (a.s.) said: One who performs the Ziyarat of Imam Husain (a.s.) expecting divine rewards, without arrogance and ungratefulness and without seeking fame or to show off, will be purified of his sins just as clothes are purified with water. And no impurity will remain on them. With every foot he places, a Hajj will be written for him and every time he raises his foot, an Umrah will be written for him.[39]

Similarly, Hazrat Imam Sajjad (a.s.) said: Allah will forgive the sins of one who performs the Ziyarat of Imam Husain (a.s.) for the sake of divine pleasure. He will become sinless like a newborn child. Angels will accompany them all way and spread their wings over them till they return home. Angels will seek forgiveness for them and call out to them, "You are blessed and blessed is one whose Ziyarat you performed." He will be continuously protected along with his kin.[40]

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[38] Kamiluz Ziyaraat, Chp. 2, Tradition 14
[39] Kamiluz Ziyaraat, Chp. 57, Tradition 1
[40] Kamiluz Ziyaraat, Chp. 62, Tradition 8

SEEKING PLEASURE OF HOLY PROPHET (S.A.W.A.)

Holy Prophet (s.a.w.a.) said: My son, when I saw you all today, I felt happy as never before, but Jibraeel came and said that you will all be slain, and your graves will be far from each other. Then, I praised Allah and asked Him to bless you with the best.

Imam Husain (a.s.) asked, "Father, then who will come to the Ziyarat of our graves even though they will be far from each other?"

The Holy Prophet (s.a.w.a.) replied, "A group from my nation, that would seek my pleasure by visiting them. On the Day of Judgement, I will also hold their arms and save them from the terror and difficulties of that day.[41]

LOVE OF AHLE BAIT (A.S.)

Hazrat Imam Sadiq (a.s.) quotes a tradition from Holy Prophet (s.a.w.a.) in which he (s.a.w.a.) described the killing of Hazrat Imam Husain (a.s.) to Janabe Zahra (s.a.).

Then the Holy Prophet (s.a.w.a.) while describing the visitors to his grave said,

"And a group of people who love us will go to his Ziyarat. No one on earth knows Allah better than them and no one is more earnest to establish our rights than they are. There is no one on earth other than them who will pay attention to Imam Husain (a.s.). They are lights in the darkness of injustice and oppression. They are the intercessors of each other, and they will come to me at my Pool tomorrow. When they arrive, I will recognize them by their marks and faces. Followers of every religion will seek their leaders and they (visitors of Imam Husain (a.s.)) will look for no one except us. They are the causes of stability of the earth, and their blessings shower down on the earth.[42]

[41] Kamiluz Ziyaraat, Chp. 16, Tradition 7
[42] Kamiluz Ziyaraat, Chp. 22, Tradition 2

In another tradition, Janabe Mufaddal Ibn Umar said: I went to Imam Sadiq (a.s.) and said, “I yearn to go to Ghari (Najaf)!”

Imam (a.s.) asked, why?

I replied, “because I love Ameerul Momineen (a.s.) and would like to go for his Ziyarat,”

Imam (a.s.) continued, "do you know the excellence of his Ziyarat?.. The tradition continues with Imam (a.s.) narrating some virtues of the visitation of Ameerul Momineen (a.s.).[43]

TO ANTAGONIZE THE ENEMIES OF AHLE BAIT (A.S.)

The narrator says, that when he entered the house of Hazrat Imam Sadiq (a.s.), he saw Imam (a.s.) reciting the below prayer on his prayer mat for the visitors of Hazrat Imam Husain (a.s.).

He (a.s.) was praying, forgive me and my brothers who perform the Ziyarat of my grandfather, Imam Husain (a.s.) 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 Husain (a.s.) 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.[44]

FULFILL THE RIGHT OF AN IMAM

Imam Reza (a.s.) said: There is a binding contract on every Shia and follower towards his Imam and the most perfect and beautiful way to fulfil this contract is to perform the Ziyarat of the grave of that Imam.

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[43] Kamiluz Ziyaraat, Chp. 10, Tradition 2
[44] Kamiluz Ziyaraat, Chp. 40, Tradition 2

On the Day of Judgement, the Imam will intercede for one who performs his Ziyarat with longing and believe in that which he has been ordered to believe.[45]

TO SYMPTHAIZE WITH THE AHLE BAIT (A.S.)

Imam Sadiq (a.s.) said: On the Day of Judgement, an announcer will call out, "Where are the visitors of Husain bin Ali (a.s.)?"

A large number of people, who cannot be counted by anyone other than the Almighty Allah, will come forward. Then Allah will ask them, "What impelled you to perform the Ziyarat of Husain (a.s.)?

They will reply, "O Lord! We went to him for our love for Holy Prophet (s.a.w.a.) and love for Ali (a.s.) and Janabe Fatima (s.a.) and to sympathize with him for all that which was committed against him."

They will be told, "Here are Mohammad (s.a.w.a.), Ali (a.s.), Janabe Fatima (s.a.), Hasan (a.s.) and Husain (a.s.), join them, for you will be with them at their stage in Paradise.

Follow the standard of Holy Prophet (s.a.w.a.). Them, they will go to the standard of Holy Prophet (s.a.w.a.), which will be held by Ali (a.s.), they will remain under it, before it, to its right, to its left and behind it, until all of them enter Paradise.[46]

Apart from these traditions, there are few Duas related to the journey of visitation of the Ahle Bait (a.s.) which also make us attentive towards some aims and purpose of visitation.

[45] Kamiluz Ziyaraat, Chp 43, Tradition 2
[46] Kamiluz Ziyaraat, Chp. 55, Tradition 1

SEEKING FORGIVENESS

We pray in one of the duas recommended after Ziyarat of Hazrat Imam Husain (a.s.).

إِلَيْكَ يَا رَبِّ صَمَدْتُ مِنْ أَرْضِي وَ إِلَى ابْنِ نَبِيِّكَ قَطَعْتُ الْبِلَادَ رَجَاءَ لِلْمَغْفِرَةِ

O Lord, I have left my homeland to come to You and I have travelled across the countries to the son of Your Prophet seeking forgiveness.[47]

[47] Kamiluz Ziyaraat, Chp 79, Tradition 21

EFFECTS OF VISITATION IN HEREAFTER

There are numerous benefits and effects of these blessed visitations in the Hereafter. The more we understand the significance and importance of these effects on our Hereafter, the more careful we will be of our manners and conduct in these blessed journeys.

SAFETY FROM THE TERRORS OF THE DAY OF JUDGEMENT

Holy Prophet (s.a.w.a.) said: On the Day of Judgement, I will visit one who has performed my Ziyarat or the Ziyarat of anyone from my progeny; till I save him from the terrors of that day.[48]

INTERCESSION OF THE HOLY PROPHET (S.A.W.A.) AND THE HOLY AHLE BAIT (A.S.)

Holy Prophet (s.a.w.a.) said: On the Day of Judgement, I will intercede for one who comes to my Ziyarat.[49]

NEIGHBORHOOD OF HOLY PROPHET (S.A.W.A.) AND THE HOLY AHLE BAIT (A.S.)

Holy Prophet (s.a.w.a.) said: One who performs my Ziyarat during my lifetime or after my passing away will be in my neighborhood on the Day of Judgement.[50]

Imam Sadiq (a.s.) said: One who wants to be in the neighborhood of Holy Prophet (s.a.w.a.), Ali (a.s.) and Janabe Zahra (s.a.), should not omit the Ziyarat of Imam Husain (a.s.).[51]

[48] Kamiluz Ziyaraat, Chp. 1, Tradition 4
[49] Kamiluz Ziyaraat, Chp. 2, Tradition 1
[50] Kamiluz Ziyaraat, Chp. 2, Tradition 11
[51] Kamiluz Ziyaraat, Chp. 52, Tradition 1

WITNESSING OF THE HOLY PROPHET (S.A.W.A.) AND THE HOLY AHLE BAIT (A.S.)

Holy Prophet (s.a.w.a.) said: One who performs my Ziyarat after my passing away is like one who visited me during my lifetime and I will be his witness and intercessor on the Day of Judgement.[52]

BECOMES ELIGIBLE FOR THE PRAYERS OF THE HOLY AHLE BAIT (A.S.)

Imam Sadiq (a.s.) said to me: O Muawiyah! Do not forsake the Ziyarat of Imam Husain (a.s.) because of fear, because one who abandons the Ziyarat of Imam Husain (a.s.) will regret it so much that he will wish that his grave was besides him. Do you like Allah to see you among those for whom Holy Prophet (s.a.w.a.), Ali (a.s.), Janabe Zahra (s.a.) and the Imams (a.s.) pray?[53]

FORGIVENESS OF SINS

Imam Sadiq (a.s.) said concerning the one who visits Imam Husain (a.s.): Do you like to be of those who return forgiven of their past sins and to return from his Ziyarat with seventy years of sins forgiven? Do you like to be of those who will not have any sins about which they will be questioned when they leave this life?[54]

Imam Sadiq (a.s.) said: Visitor of Imam Husain (a.s.) places his sins at the door of his house like a bridge and leaves them behind, crossing it in the same way as one leaves a bridge behind after crossing it.[55]

Imam Sadiq (a.s.): Imam Husain (a.s.) looks at his visitors and he knows them and knows their names, fathers' names and what they carry along with them, better than they know their own sons. Also, he looks at those who weep upon him and seeks forgiveness for them and asks his father to seek forgiveness for them.[56]

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[52] Kamiluz Ziyaraat, Chp. 2, Tradition 11
[53] Kamiluz Ziyaraat, Chp 40, Traditon 1
[54] Kamiluz Ziyaraat, Chp 40, Traditon 3
[55] Kamiluz Ziyaraat, Chp 62, Traditon 1
[56] Kamiluz Ziyaraat, Chp 32, Tradition 7

SHAKING HANDS WITH THE HOLY AHLE BAIT (A.S.)

Hazrat Imam Sadiq (a.s.) advised his companion to not abandon the Ziyarat of Imam Husain (a.s.) and asked him, Do you like to be of those whose hands Holy Prophet (s.a.w.a.) will shake tomorrow?[57]

AHLE BAIT (A.S.) VISIT THE ONE WHO VISITS THEM

Imam Sadiq (a.s.) said: Indeed Janabe Fatima (s.a.), daughter of Holy Prophet (s.a.w.a.), visits the one who performs the Ziyarat of the grave of her son, Imam Husain (a.s.) and seeks forgiveness for his sins.[58]

HONORED BY ALLAH ON THE THE DAY OF JUDGEMENT

Imam Sadiq (a.s.) said: There is no one but that on the Day of Judgement he will wish to be among the visitors of Imam Husain (a.s.), because they will see the way in which the visitor of Imam Husain (a.s.) is honored and treated by the Almighty Allah.[59]

SERVED ON TABLE OF LIGHTS ON THE THE DAY OF JUDGEMENT

Imam Sadiq (a.s.) said: One who desires to be served at tables of light on the Day of Judgement should perform the Ziyarat of Imam Husain (a.s.).[60]

ENTER PARADISE FORTY YEARS BEFORE OTHERS

Imam Sadiq (a.s.) said: “On the Day of Judgement, visitors of Imam Husain (a.s.) will be given an excellence over others.”

I asked, “What is it?”

[57] Kamiluz Ziyaraat, Chp 40, Tradition 3
[58] Kamiluz Ziyaraat, Chp 40, Traditon 4
[59] Kamiluz Ziyaraat, Chp 50, Traditon 1
[60] Kamiluz Ziyaraat, Chp 50, Traditon 2

Imam (a.s.) replied, "They will enter Paradise forty years before others; whereas others have to wait in the accounting process."[61]

SPECIAL EXCELLENCES FOR THE VISITOR OF IMAM HUSAIN (A.S.) IN THE HEREFAFTER

Imam Baqir (a.s.) said:, "If people knew the reward for performing the Ziyarat of Imam Husain (a.s.), their souls would leave their bodies in remorse and they would die longing for it."

I asked, "What is the reward for going to his Ziyarat?"

Imam (a.s.) replied: Allah will record the reward of a thousand accepted Hajjs, a thousand accepted Umrahs, a thousand martyrs of Badr, fasting of a thousand people, a thousand accepted prostrations and the reward of freeing a thousand slaves in the way of Allah for one who goes to the Ziyarat of Imam Husain (a.s.) longing for him. He will be protected for a whole year from every calamity, the least of which is Shaitan. And Allah will appoint a noble angel to protect him from front, behind, right, left, above and below.

If he dies that year, angels of divine mercy will be present with him, bathe and shroud him and seek forgiveness for him. They will also follow him till the grave and widen it as far as the eye can see and Allah will keep him safe from the squeeze of the grave and from fear of angels, Munkar and Nakir. A door will also be opened from his grave to Paradise. On the Day of Judgement, scroll of deeds will be given in his right hand and he will shine with a light, which illuminates from the east to west. And an announcer will call out, "He is one who performed the Ziyarat of Imam Husain (a.s.) with enthusiasm." After that no one will remain on the Day of Judgement who will not wish that he had also performed the Ziyarat of Imam Husain (a.s.).[62]

Imam Sadiq (a.s.) said: Allah will record a million Hajj with the Qaim and a million Umrah with Holy Prophet (s.a.w.a.), freeing a million slaves and donating a million horses in the way of Allah, for one who performs the Ziyarat of Imam Husain (a.s.) on Arafah Day.

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[61] Kamiluz Ziyaraat, Chp 53, Traditon 1
[62] Kamiluz Ziyaraat, Chp 56, Traditon 3

Allah will refer to him as, "My truthful servant who believed in My promise." And the angels will add the title of "Truthful" to his name and say, "Allah has purified him from above His Throne."

Imam said, "He will be named "Karub" (proximate) on earth.[63]

ANGELS COME AND PRAY IN THE FUNERAL

Imam Sadiq (a.s.) said: There are four thousand angels by the grave of Imam Husain (a.s.), disheveled and covered with dust. They will cry over him until Judgment Day. Their chief is an angel named Mansur. These angels welcome all who come to the Ziyarat of Imam Husain (a.s.) and accompany them when they bid farewell to Imam Husain (a.s.), visit them if they become ill and pray for them at their funerals when they die and seek forgiveness for them after their death.[64]

ELIGIBILITY TO INTERCEDE FOR 100 SINFUL DESTINED FOR HELL

Imam Sadiq (a.s.) said: On the Day of Judgement, a visitor of Imam Husain (a.s.) will be able to intercede for a hundred sinful persons destined to Hell.[65]

ANGELS WILL PERFORM ZIYARAT ON BEHALF OF HIM EVERYDAY TILL HIS DEATH

Imam Sadiq (a.s.) said: When a person sets out to perform the Ziyarat of Imam Husain (a.s.), seven hundred angels accompany him who will be above, under him, to his right, left, in front and behind him until he arrives at his destination. After he performs the Ziyarat of Imam Husain (a.s.), an announcer will announce, "You have been forgiven; so, continue with good deeds." These angels will accompany him back to his house. When they arrive at his house, they will say, "We leave you in Allah's protection."

[63] Kamiluz Ziyaraat, Chp 70, Traditon 10
[64] Kamiluz Ziyaraat, Chp. 41, Tradition 1
[65] Kamiluz Ziyaraat, Chp 68, Traditon 2

They will visit him continuously till his death. Then they will perform the Ziyarat of Imam Husain (a.s.) everyday, the reward of which will be recorded for this person.[66]

EACH GOOD DEED RECORDED AS ONE MILLION GOOD DEEDS

Imam Sadiq (a.s.) said: The least that a visitor of Husain (a.s.) gains is that his every good deed will be recorded as a million good deeds for him and every sin will be considered as (only) one. And how can one be compared to a million.[67]

BAD DEEDS ARE NOT RECORDED

Imam Sadiq (a.s.) said to Safwan, O Safwan! Rejoice, for indeed Allah has some angels who carry rods of light and when the keepers are about to write a bad deed for the visitor of Husain (a.s.), these angels tell the Keepers to stop. Hence the keepers will not record the bad deed.[68]

UNLAWFUL FOR HELL TO TOUCH HIS FLESH

Imam Sadiq (a.s.) said: One who performs the Ziyarat of Imam Husain (a.s.) has connected with Holy Prophet (s.a.w.a.) and with us. It is unlawful to slander him, and it is unlawful for Hell to touch his flesh.[69]

[66] Kamiluz Ziyaraat, Chp 77, Traditon 4
[67] Kamiluz Ziyaraat, Chp 108, Traditon 5
[68] Kamiluz Ziyaraat, Chp 108, Traditon 5
[69] Kamiluz Ziyaraat, Chp 46, Traditon 1

EFFECTS OF VISITATION IN THIS WORLD

INNUMERABLE BLESSINGS

Lady Fatima (s.a.) looks at those of you who are present at the grave of Imam Husain (a.s.) and she asks Allah to shower you with all of the blessings. Imam (a.s.) continued, "Do not abstain from the Ziyarat of Imam Husain (a.s.). Indeed, the blessings of going to his Ziyarat are much greater than that which can be counted.[70]

GRANTING HIS DESIRES

Imam Sadiq (a.s.) said: … Allah will compensate him for every Dirham he spends with ten thousand cities, which will be written for him in a scroll. Allah will look after all his needs and everything that he leaves behind will be protected. He will not ask Allah for anything without Him granting it either immediately or in future.[71]

DAYS SPENT IN ZIYARAT ARE NOT COUNTED IN HIS LIFESPAN

Imam Sadiq (a.s.) said: Days spent in Ziyarat of Imam Husain (a.s.) are not counted as part of ones lifespan; and are not reduced from the time of one's death.[72]

INCREASES SUSTENANCE, PROLONGS LIFE

Imam Baqir (a.s.) said: Order our Shias to visit the grave of Imam Husain (a.s.), because his Ziyarat increases sustenance, prolongs life, and keeps afflictions away. And his Ziyarat is obligatory on every believer who believes that Husain (a.s.) is an Imam appointed by Allah.[73]

[70] Kamiluz Ziyaraat, Chp 27, Traditon 16
[71] Kamiluz Ziyaraat, Chp 46, Traditon 1
[72] Kamiluz Ziyaraat, Chp 51, Traditon 1
[73] Kamiluz Ziyaraat, Chp 61, Traditon 1

REMOVAL OF GRIEF

Imam Baqir (a.s.) said: Imam Husain (a.s.) of Kerbala was slain while he was oppressed, distressed, thirsty and aggrieved. It is indeed fitting that every aggrieved, distressed, sinful, saddened, thirsty and ill person who goes to his Ziyarat and prays near his grave, seeks proximity to Allah through him, will have his grief removed and Allah will fulfil his needs, forgive his sins, prolong his life and increase his sustenance. "So, take lesson, O those who have insight!"[74]

Imam Sadiq (a.s.) said: Imam Husain (a.s.) was slain in grief and distress. So, it is only fitting on Allah to return every aggrieved person who performs his Ziyarat, pleased.[75]

ALLAH WILL TAKE CARE OF HIS IMPORTANT MATTERS OF THIS LIFE

Hazrat Imam Sadiq (a.s.): Allah will look after the needs of those who perform the Ziyarat of Imam Husain (a.s.) and He will take care of every matter that is important to them in this life.[76]

MONEY SPENT ON ZIYARAT WILL BE RECOMPENSED

Hazrat Imam Sadiq (a.s.): Going to the Ziyarat of Imam Husain (a.s.) increases the sustenance of the servants of Allah and they will be recompensed for the money they spend.[77]

[74] Kamiluz Ziyaraat, Chp 69, Traditon 5
[75] Kamiluz Ziyaraat, Chp 69, Traditon 3
[76] Kamiluz Ziyaraat, Chp 108, Traditon 14
[77] Kamiluz Ziyaraat, Chp 108, Traditon 14

PART III - GENEROSITY OF AHLE BAIT (A.S.)

We salute the Holy Prophet (s.a.w.a.) in these words in the Ziyarat dedicated to him for the Day of Saturday.

فَاِنَّكَ كَرِيمٌ تُحِبُّ الضِّيَافَةَ

"Indeed, you are generous and hospitable".

Similarly, we salute Hazrat Ameerul Momineen (a.s.) in the Ziyarat dedicated to him for the Day of Sunday.

يَا مَوْلايَ يَا اَمِيرَ الْمُؤْمِنِينَ هَذَا يَوْمُ الْاَحَدِ وَ هُوَ يَوْمُكَ وَ بِاسْمِكَ وَ اَنَا ضَيْفُكَ فِيهِ وَ جَارُكَ فَاَضِفْنِي يَا مَوْلايَ وَ اَجِرْنِي فَاِنَّكَ كَرِيمٌ تُحِبُّ الضِّيَافَةَ

"Today is Sunday, which is your day and carrying your name, and, on this day, I am your guest and your neighbor; therefore, my master, receive me as your guest and neighbor. Surely, you are generous and hospitable".

In similar words, we salute the Master of the Age, Hazrat Imame Zaman (a.t.f.s.) in the Ziyarat dedicated to him on the Day of Friday.

وَ اَنْتَ يَا مَوْلايَ كَرِيمٌ مِنْ اَوْلادِ الْكِرَامِ

"and you, my master, are generous from the progeny of the most generous ones".

Indeed, the holy and purified household of the Holy Prophet (s.a.w.a.) are the most generous, most noble, most bestowing, most kind and the most hospitable amongst all the creations of Allah.

There are numerous incidents which highlight this magnanimous aspect of their personality.

They manifest the unfathomable peak of these noble traits to the extent that not only did these blessed personalities not shower their kind benevolence on those who loved them and followed them, but they showed it in this world also to those who were inimical to them.

The characteristic of generosity, nobility, compassion, and benevolence is manifested at such great peak in the holy household of the Holy Prophet (s.a.w.a.) that this kind behavior is inherent to them, it is in their nature, and it is their habit.

Therefore, whenever we get the good fortune to visit these great, noble, generous, and holy personalities, we should try to beseech them by reminding them of their habit of bestowing so that we are also able to benefit from their bestowal. Indeed, a bestowal from them, a kind affectionate glance from these noble ones, will surely be beneficial for our world and more importantly for our Hereafter.

In the great Ziyarat, Ziyarat e Jameah Kabeera, we are also reminded of this noble trait of the holy household of the Holy Prophet (s.a.w.a.) in these words,

السَّلامُ عَلَيْكُمْ يَا اَهْلَ بَيْتِ النُّبُوَّةِ - - - وَ اُصُولَ الْكَرَمِ

"Peace be upon you O the household of the Prophethood … (Peace be upon you) O the origins of generosity".

The word used in Ziyarat Jameah is الكرم similarly the word used in the citations of the Ziyarats quoted earlier is كريم.

اصول is derived from the root word اصل which means origin, source, root, cause or foundation of a thing.

كرم – can be translated to English as generous, noble, magnanimous.

As per books on Arabic literature كرم is not a particular, peculiar or a specific characteristic. Rather, it is a quality or attribute in every desirable, good and

pleasant thing that is superior in its kind, therefore the attribute of كرم, that is, generous, noble or magnanimous can be attributed to all desirable or good things.

The Holy Quran also confirms the same, since Allah, the Almighty has attributed the word كريم to various desirable and good things.

We present here few examples of the application of this word in the Holy Quran.

مُدْخَلاً كَرِيماً – noble entrance[78], رِزْقٌ كَرِيمٌ - generous sustenance[79], مَلَكٌ كَرِيمٌ - noble angel[80], قَوْلاً كَرِيماً – generous word[81], رَبُّ الْعَرْشِ الْكَرِيمِ - Lord of the Noble Throne[82], زَوْجٍ كَرِيمٍ - noble kind[83], مَقَامٍ كَرِيمٍ - honorable station[84], كِتَابٌ كَرِيمٌ - noble letter[85], أَجْراً كَرِيماً – generous reward[86], رَسُولٌ كَرِيمٌ - noble messenger[87], إِنَّهُ لَقُرْآنٌ كَرِيمٌ - most surely it is an honored Quran[88].

If we glance through the above verses the word كريم has been used for Messenger (رسول), Holy Quran (قران), Arsh, angel (ملک), etc which are in itself having their own stature or position. But the addition of the word كريم distinguishes it further and elevates their status even further.

For example, an angel which is called as a noble angel (ملک كريم) is having a higher status than another angel (ملک).

Now, when we say that the purified household of the Holy Prophet (s.a.w.a.) are اصل الكرم – the origin or source of nobility, then it implies that the honour and nobility of all other things which are كريم is due to the Ahle Bait (a.s.), they are the source and foundation of nobility of all other things.

[78] Surah Nisa (4): Verse 31
[79] Surah Anfaal (8): Verse 4
[80] Surah Yusuf (12): Verse 31
[81] Surah Bani Israel (17): Verse 23
[82] Surah Mominoon (23): Verse 116
[83] Surah Shura (26): Verse 7
[84] Surah Shura (26): Verse 58
[85] Surah Naml (27): Verse 29
[86] Surah Ahzaab (33): Verse 44
[87] Surah Dukhaan (44): Verse 17
[88] Surah Waqiya (56): Verse 77

Here the meaning of كرم is that the purified Ahle Bait (a.s.) are the basis and foundation of nobility and honour in all things. If a Prophet gains nobility over other Prophets (a.s.) it is only due to his precedence in acceptance the Wilayat of these purified and holy personalities. The Ulil Azm Prophets (a.s.) were given this distinction only due to their precedence over other Prophets (a.s.) in submitting and accepting the Wilayat of the holy Ahle Bait (a.s.).

Similarly, all other creations like angel, heavens, earth, stars, mountains, birds, trees, fruit, animal or water did not gain any excellence or nobility over another except through the Wilayat of the holy Ahle Bait (a.s.).

This is a more comprehensive and broader meaning of the word كرم and is not confined to being open-handed or forgiving.

Hazrat Imam Reza (a.s.) explains the reason for varied levels of creations thus,

"And during the day of Ghadeer, Allah, the Almighty presented the Wilayat unto the inhabitants of the seven skies, and the inhabitants of the seventh sky preceded to it, so it was adorned by the Throne. Then the inhabitants of the fourth sky preceded to it, so it was adorned by the Bayt Al-Mamour. Then the inhabitants of the world preceded to it, and it was adorned by the stars".

"Then He presented it unto the lands, so Makkah preceded to it, and it was adorned with the Kabah. Then Medina preceded to it, so it was adorned with the Chosen one, Mohammad (s.a.w.a.). Then Kufa preceded to it, and it was adorned by Ameerul Momineen (a.s.)".

"And He presented it to the mountains, and the first mountains to acknowledge with that were three mountains – Al-Aqeeq (agate), and mountain of Al-Firouzaj (turquoise), and mountain of Al-Yaqout (ruby). Thus, these mountains became these mountains and the most superior of the jewels. And another mountain preceded to it, and it became a mine of gold and silver. And what did not acknowledge with that and did not accept, became not growing anything".

And during that it was presented unto the waters, so whatever from these accepted, because sweet, and whatever denies became salty, bitter.

And during that is was presented unto the vegetation, so whatever accepted it became sweet, good, and whatever did not accept became bitter.

Then during that day it was presented unto the birds, so whatever accepted it, became eloquent of voice, and whatever denied it became mute, silent".[89]

The above tradition confirms the broader meaning of generosity discussed earlier.

Ahle Bait (a.s.) are كريم – generous and noble in both aspects.

Once a Bedouin came to Imam Hasan Mujhtaba (a.s.) and even before he could ask or present his need, Hazrat Imam Hasan (a.s.) instructed his slave to give him. The Bedouin said politely, O my master! will you not let me mention my need and sing your praise?"

Imam Hasan (a.s.) replied to him kindly in the below words,

"We are people whose bestowal is having freshness so that people and hopeful ones may get enjoyment from it. We give before we are asked. So that the dignity of the seeker is not reduced. If the sea comes to know our generosity, it will feel ashamed of its gushing waves".

In the next part of this book, we have attempted to bring few instances of generosity and nobility from the life of the holy Ahle Bait (a.s.).

The aim here is to remind ourselves about the generosity of our masters, the Ahle Bait (a.s.) so that we become more hopeful of their open-handedness. And also, to read these incidents in their blessed shrines and near their tombs, to beseech them through their habit of generosity by mentioning these past instances in front of them.

[89] Bihar al-Anwar, Vol. 27, Chp. 16, Tradition No. 5

GENEROSITY OF HOLY PROPHET (S.A.W.A.)

SEEKING SAME LEVEL IN PARADISE AS THE AHLE BAIT (A.S.)

It is narrated from Imam Mohammad Baqir (a.s.) and Imam Jafar Sadiq (a.s.) through authentic chains of narrators that before the Besat, the Prophet went to meet a person who behaved very politely with the Holy Prophet (s.a.w.a.). When the Holy Prophet (s.a.w.a) was appointed with prophethood, people said to him: "Do you know who that prophet is that has just risen?"

The person replied, "I don't know," People said, "It is the same person who visited you one day and you acted so politely with him."

He set out to meet the Prophet and on reaching him said:

"O Messenger of Allah (s.a.w.a.), did you recognize me?"

Holy Prophet (s.a.w.a.) asked, "Who are you?"

He replied, I am the same whom you visited on so and so day at so and so place and I served you such and such food."

The Holy Prophet (s.a.w.a.) said, "Welcome, you may ask me whatever you like."

He said, "I would like to have a hundred sheep along with the shepherds."

The Prophet considered this for a few moments and then issued the order that he should be given the sheep etc.

The Holy Prophet (s.a.w.a.) told his companions: "What has stopped this man from asking the like of that lady of Bani Israel?"

People asked: "What did the old lady ask for?"

Holy Prophet (s.a.w.a.) replied: "The Almighty Allah revealed to Prophet Musa (a.s.): "When you go out of Egypt, you must carry out the bones of

Prophet Yusuf (a.s.) and take them to Baitul Maqdas." Musa (a.s.) asked the people, "Where is the grave of Prophet Yusuf (a.s.)?"

No one could give him this information.

A very old man said: "So and so old lady knows the location."

Musa (a.s.) summoned her and asked if she knew the location of the grave of Prophet Yusuf (a.s.). Musa (a.s.) said: "Tell me about it and I will guarantee Paradise for you."

The old woman said: "By Allah, I will not inform you, till you do not do for me what I ask you to."

Musa (a.s.) said: "I guarantee Paradise for you."

She said, "No, till you don't give me what I ask for, I will not tell you about it."

Divine revelation descended on Musa (a.s.): "You can accept whatever she asks as nothing is impossible for Me." So, Musa (a.s.) said: "You may ask whatever you want."

She said, "I want to live at the same level of Paradise as you."

The Messenger of Allah (s.a.w.a.) said, "Why did that man not ask me the same?"[90]

When we get the blessed opportunity to visit the Holy Prophet (s.a.w.a.) or his purified progeny (a.s.), let us narrate the above incident and advice of Holy Prophet (s.a.w.a.) in front of the blessed tomb and beseech them saying, that the Holy Prophet (s.a.w.a.) has advised us to ask you to include us in the same level of Paradise as your blessed personalities. O the generous from the progeny of the most generous, it is not possible that you advise us to ask something and then do not bestow it when we seek it! Therefore, O

[90] Hayat al-Quloob, Vol. 2, Chapter 56

the one whom Allah has distinguished by preferring you over all the other creation, please give us place in Paradise in your neighbourhood!

REQUESTING THE AHLE BAIT (A.S.) TO SEEK FORGIVENESS FOR US

It is narrated through authentic and correct chains of narrators from the Infallibles (a.s.), that one day the Messenger of Allah (s.a.w.a.) sat with his companions and said: "My life is good for you as well as my death."

Companions said, "We know that your holy life is good for us, because through you we have been guided to the right path and achieved salvation from the fire of Hell. But how can your death be good for us?"

The Messenger of Allah (s.a.w.a.) said, "After my death, your deeds will be presented before me; and when I see your good deeds, I would pray for you that may Allah increase your Taufeeq.

And seeing your bad deeds, I will ask Allah to forgive you."

A hypocrite said, "How would you pray for us, when your bones (Allah's refuge) would have decayed into dust."

The Holy Prophet (s.a.w.a.) said, "It is not so, the Almighty Allah has made my and my Ahle Bait's flesh prohibited for the earth and our bodies do not decay in the earth."[91]

Let us beseech the Holy Prophet (s.a.w.a.) and the Ahle Bait (a.s.) through the above words of holy Prophet (s.a.w.a.) and request them to pray for us that Allah, the Almighty bestows upon us the Taufeeq to be steadfast on the Wilayat of the holy Ahle Bait (a.s.), to increase the hatred of their enemies in our hearts, to serve the purified household in this period of occultation and to grant us the good fortune of their blessed visitations again and again in our lifetime.

[91] Hayat al-Quloob, Vol. 2, Chapter 65

And also request the purified Ahle Bait (a.s.) to ask forgiveness for our sins from Allah, the Almighty and to remove the evil effects of the sins that we have committed from our lives and from our soul and to enlighten our fitrat by removing the filth of sins.

BLESSING US WITH VISITATION IN OUR LAST MOMENTS

Shaykh Tusi has narrated through authentic chains from Imam Mohammad Baqir (a.s.) that a boy from Medina frequently visited the Prophet and was sometimes sent by him on errands. Sometimes the Prophet used send his letters through this boy.

When he remained absent for some days, the Prophet inquired the reason, and learning that the boy was seriously ill, went to see him with a group of companions.

It was a blessing of the Holy Prophet (s.a.w.a.) that whenever he used to speak to a person who could not speak up, by the Prophet's blessing he used to begin speaking and he definitely gave replies to the Prophet.

The Messenger of Allah (s.a.w.a.) went to the boy and called out his name. The boy immediately replied: "Here I am, O Abul Qasim." He told him to say: I witness that there is no god Except Allah, and testify that I am the messenger of Allah.

The boy looked to his father, but he didn't say anything. Again, the Prophet urged him and again he looked at his father but he again kept quiet. The Prophet told him the third time to repeat the words. The father at last told him to do as he pleased.

He immediately repeated the creed and died. The Prophet performed the funeral rites and thanked Allah that he had saved a child from Hell.[92]

We request the holy Ahle Bait (a.s.) to protect our faith from doubts in this world and especially to come to our aid in our last moments, so that we pass away from this world with true and correct beliefs.

[92] Hayat al-Quloob, Vol. 2, Chapter 50

SEEKING NOBLE TRAITS WHICH MAKES THEM SATISFIED WITH US

It narrated through authentic chains from Imam Jafar Sadiq (a.s.) that a group of Yemenite nobles came to the Holy Prophet (s.a.w.a.) and among them was a person whose speech was most eloquent, and he began to dispute with the Prophet.

The Prophet became angry, his eyes and face became red. So, he looked down for some time.

Jibraeel descended from the heavens and said: "After greetings Your Lord says that this man is generous and brave, he feeds the poor."

The Prophet's anger was immediately dispelled and then he said: "If Jibraeel had not informed me that you are generous and brave and that you feed the poor, so I would have given you such a punishment that it would have served as a lesson for your companions who are coming behind you.

The man asked: "Does your Lord like generosity?". The Holy Prophet (s.a.w.a.) replied in the positive.

He said: "I testify to the Oneness of Allah and your Messengership, and I swear by the same God who sent you with truth that I never turned back anyone without giving something from my property.[93]

In the light of above incident, let us beseech the Ahle Bait (a.s.) for their aid in inculcating the above traits of generosity, bravery, feeding the poor and other desirable traits which are liked by Allah, His Messenger and the purified household of the Holy Prophet (s.a.w.a.).

[93] Hayat al-Quloob, Vol. 2, Chapter 50

TAUFEEQ TO CONSIDER THE AHLE BAIT (A.S.) DEARER TO US THAN OUR OWN FAMILY

Shaykh Tabarsi has narrated that Thauban, the freed slave of the Prophet used to love the Holy Prophet (s.a.w.a.) very much and could not bear separation from him. He came to the Prophet one day and his face was pale, body weak and thin. The Holy Prophet (s.a.w.a.) asked him why he was so pale? He said that he was not suffering from any illness but that till he did not see the Prophet, he used to be restless and eager and till he did not come to the Prophet, he could not get rest. Then I remember the hereafter, how I will come to the presence of the Holy Prophet (s.a.w.a.), although I know that you will get the loftiest grades of Paradise with the divine prophets. If I also reach Paradise, I will be at a much lower station than yours. And if I cannot reach Paradise, I will never be able to see you again. The following verse was revealed at that time:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۚ وَحَسُنَ أُولٰئِكَ رَفِيقًا

"And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favours from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!"[94]

The Holy Prophet (s.a.w.a.) said: "By the One who sent with truth, no man is perfect in faith till he does not consider me dearer to him than his parents, family and all other people."[95]

There are many reminders and lessons for us in this incident.

The most important is to pray to the Ahle Bait (a.s.) themselves that they inculcate in our hearts their love which is similar to the love and affection of the boy in the above incident. So that we are also unable to bear the

[94] Surah Nisa (4): Verse 69
[95] Hayat al-Quloob, Vol. 2, Chapter 50

separation from the Master of our Time, Hazrat Imame Zaman (a.t.f.s.) and yearn for him like the boy in above incident and become restless and grieved like him.

Similarly, we should yearn and desire the visitation of the tombs of the Ahle Bait (a.s.). As discussed earlier, visiting them after their passing away is like visiting them in their lifetime.

Lastly, just like the man from Bani Israel who prayed to Hazrat Isa (a.s.) to remove the doubt concerning him, let us also beseech our masters, the Ahle Bait (a.s.), the blessed personality in whose presence we are, that they glance at us with an affectionate glance which increases in our hearts our love for them and that we consider the Holy Prophet (s.a.w.a.) and his purified household (a.s.) dearer than ourselves and our family members.

GENEROSITY OF JANABE ZAHRA (S.A.)

INTERCEDE FOR US ON THE DAY OF JUDGEMENT

'From Imam Sadiq (a.s.) , he (the narrator) said, 'Jabir said to Imam Baqir (a.s.), 'May I be sacrificed for you, O son of Holy Prophet (s.a.w.a.)!

Narrate to me a Hadeeth regarding the merits of your grandmother Janabe Zahra (s.a.), when I narrate it to the Shias, they would be happy with that'.

Imam Baqir (a.s.) said, "…then when she (s.a.) comes to be at the door of the Paradise, she (s.a.) will turn around and Allah will Say: "O daughter of My Beloved! What made you turn around, and I have already commanded you to My Paradise?" She (s.a.) will say: 'O Lord! I would love it, that my worth be known on this day'.

Allah will Say: "O daughter of My Beloved, Return! Look at the one in whose heart is any love for you, or for anyone from your offspring, grab his hand and enter him into the Paradise!"

Hazrat Imam Baqir (a.s.) said: 'By Allah, O Jabir! On that Day, she (s.a.) will pick up her Shias and ones who love her (s.a.), just as a bird picks up the good seed from the bad ones'.

When her (s.a.) Shias come to be with her (s.a.) at the door of the Paradise, Allah would cast into their hearts that they should turn around.

Then, when they do turn around, Allah will Say: "O My Beloved ones! What made you to turn around and that Janabe Fatima (s.a.) daughter of My Beloved has already interceded regarding you all?"

They will say, 'O Lord! We would love it, that our worth could be known on this Day!'.

Allah will Say: "O My Beloved ones! Return and look at the ones who loved you for the love of (Janabe) Fatima (s.a.)! Look at the ones who fed you for the love of (Janabe) Fatima (s.a.)! Look at the ones who clothed you for the

love of (Janabe) Fatima (s.a.)! Look at the ones who quenched you a drink for the sake of the love of (Janabe) Fatima (s.a.)! Look at the one who repelled a backbite from you for the sake of the love of (Janabe) Fatima (s.a.), and grab his hand and enter him into the Paradise!

Let us beseech Janabe Zahra (s.a.) in the blessed shrine of the Ahle Bait (a.s.) through the above tradition, that she (s.a.) considers our being present in the blessed shrine of her Ahle Bait (a.s.) as our sign of love for her and her holy household (a.s.). And that for the sake of this love, she casts her merciful glance on us on the Day of Judgement and intercedes for our sins in front of Allah, the Almighty and that due to her blessed intercession we become eligible for His mercy, His Forgiveness, His Satisfaction and He makes us enter Paradise through the intercession of Janabe Zahra (s.a.) and the holy Ahle Bait (a.s.).

Let us also, pray to Janabe Zahra (s.a.) that she increases in our hearts the love of the Ahle Bait (a.s.) and enmity towards her (s.a.) enemies and the enemies of her (s.a.) purified household.

THE BLESSED NECKLACE

Imam Sadiq (a.s.) quoted Jabir Ibn Abdullah Al-Ansari as saying:

"One day when we had finished the Asr prayer with the Holy Prophet (s.a.w.a.) an old Arab immigrant man, who was wearing worn-out clothes and was barely able to walk because of his old age and weakness came by. The Prophet asked the old man about his affair; the old man answered:

`O Prophet of Allah (s.a.w.a.), I am starving, so feed me, I am naked, so clothe me, and poor, so help me. The Holy Prophet (s.a.w.a.) then said: `Surely I find nothing to give you. Yet, he who guides to goodness is equal to him who performs it. So go to the house of she who loves Allah and His Messenger, and Allah and His Messenger love her. The one who prefers Allah over herself I mean Fatima (s.a.).'

Janabe Zahra's (s.a.) house was near the Holy Prophet's (s.a.w.a.) house. He asked Bilal to lead the man to her house.

When the old man reached the house, he cried out: `Peace be upon you, O household of prophethood, the (dwellers of the place where) angels frequently visit, where Gabriel-the holy spirit-descends to bring what the Lord of the Worlds reveals.'

Janabe Zahra (s.a.) said: `Peace be upon you; who are you?'

The old Beduin answered: `I am an old Arab man; I have immigrated to your father, The Master of mankind, from a distant place. Daughter of Mohammad (s.a.w.a.), I am hungry and in need of clothing, so console me'.

When this occurred, the Holy Prophet (s.a.w.a.), Ali (a.s.), and Janabe Zahra (s.a.) had not eaten for three days.

Yet, Janabe Zahra (s.a.) gave him a tanned ram skin, which was used as bed for Imam Hasan (a.s.) and Imam Husain (a.s.).

Then Janabe Zahra (s.a.) told the poor man: `Take this, may Allah substitute it for you by a better gift by selling it.'

The old man replied: Daughter of Mohammed, I complain to you of hunger and you give me a ram's skin?

How can I eat with this?'

When Janabe Zahra (s.a.) heard what the old man had to say, she gave him the necklace, which was given to her by Fatima Bint Hamza Ibn Abd al-Muttalib.

The old man took the necklace and went to the Mosque to meet the Holy Prophet (s.a.w.a.) who was sitting in the presence of his companions. He went to the Prophet and said: `Messenger of Allah, Janabe Zahra (s.a.) gave me this necklace and said: `Sell it, for Allah will grant you a solution to your problem.'

When the Holy Prophet (s.a.w.a.) heard what the man had to say, he cried and said: `Indeed, Allah will grant you a solution, for Janabe Fatima (s.a.), the Mistress of all women of the world gave you this necklace.'

Meanwhile, Ammar Ibn Yasir (a.r.) said: `Messenger of Allah, do I have your permission to buy this necklace?'

The Holy Prophet (s.a.w.a.) answered: `Buy it Ammar, surely if all of mankind and Jinn participate in buying it, Allah will not torture them in Hellfire.'

Ammar said: `How much do you want for it?'

The old Beduin said: A meal of bread and meat, a Yemeni shirt to cover my private parts and to perform my prayers in front of my Lord, and a dinar so I can return to my family.'

Ammar, who had just sold his share of booty from the battle of Khaibar, told the man: I will give you twenty (20) dinars, two hundred (200) dirhams, a Yemeni shirt, my horse to take you home, and your need of wheat bread and meat.'

The old then said: `What a generous man you are!!'

When Ammar had fulfilled his promise to the old man, the later came back to the Holy Prophet (s.a.w.a.) who said:

Are you satisfied and clothed?'

The old man said: Yes, and I have become rich; may my father and mother be your sacrifice.'

The Holy Prophet (s.a.w.a.) then said: `So, reward Janabe Zahra (s.a.) for her kindness.'

The old man supplicated: `O Allah, surely You are our God whenever we ask You; `We have no other God to worship besides you; 'You are the one who grants us beneficence in all conditions;' `O Allah, grant Janabe Fatima (s.a.) that which no eye has ever seen, and ear has ever heard ....'

During that time, Ammar had perfumed the necklace with musk wrapped it in a Yemeni shirt, and gave it to one of his slaves by the name of Sahm, who he had bought with the money that he had received for selling his share of the Khaibar booty. He told Sahm:

`Take this necklace and give it to Holy Prophet (s.a.w.a.) and tell him that I give you to him also.'

When Sahm had delivered the message, the Holy Prophet (s.a.w.a.) said:

`Take the necklace to Janabe Zahra (s.a.) and I give you to her also.' When the slave had told Janabe Zahra (s.a.) the message, she (s.a.) took the necklace and told the slave that he was free.

Upon hearing Janabe Zahra (s.a.), Sahm laughed, so Janabe Zahra (s.a.) asked him about the reason that made him laugh.

He answered: `I smiled when I thought of the abundance (barkat) of goodness put in this necklace; it fed a hungry man, clothed a naked man, satisfied a poor man, freed a slave and came back to its original owner."

Just as the abundance of the blessed necklace, fed a hungry man, clothed a person without clothes, satisfied a poor man, freed a slave, we pray to Janabe Zahra (s.a.) and to the holy Ahle Bait (a.s.) through her right, that they bestow abundance to us in this world and the Hereafter, to save us from hunger and poverty in this world, to cover our sins and seek forgiveness for ours sins and free us from vices such as greed, self-conceit, laziness, pride and other vices which the Ahle Bait (a.s.) dislike.

REQUEST TO SEEK FORGIVENESS FOR OUR SINS

Imam Sadiq (a.s.) said: Indeed Janabe Zahra (s.a.), daughter of Holy Prophet (s.a.w.a.), visits one who performs the Ziyarat of the grave of her son, Imam Husain (a.s.) and seeks forgiveness for his sins.[96]

[96] Kamiluz Ziyaraat, Chp 40, Traditon 4

Let us beseech the Janabe Zahra (s.a.) in this blessed shrine to visit us in our grave and save us from the torments and sufferings of the grave through her blessed presence and to pray for forgiveness of our sins, and request her to for us that Allah, the Almighty bestows His recognition to us and the recognition of the Holy Prophet (s.a.w.a.) and that of the infallible Imams (a.s.) and the master of our time, Hazrat Imam Mahdi (a.t.f.s.)

PRAYING FOR BELIEVERS

Hazrat Imam Jafar Sadiq (a.s.) narrates from his noble forefathers from Hazrat Imam Hasan Mujhtaba (a.s.) that he (a.s.) said,

I saw my mother, Janabe Zahra (s.a.) standing in her prayer niche on Friday night. She did not cease to perform Ruku and Sajdah until morning was near, and I heard her (s.a.) supplicate for the believing men and the believing women, naming them and frequenting the supplications for them.[97]

[97] Bihar al-Anwaar, Vol. 43, Chp 4, Tradition 3

GENEROSITY OF AMEERUL MOMINEEN (A.S.)

AHLE BAIT (A.S.) SAYING AMEN TO OUR PRAYERS

The narrator said, I told His Eminence, Hazrat Imam Sadiq (a.s.): "A tradition has reached me from Amr bin Ishaq." He said: "Relate it."

I said: "He came to Ameerul Momineen Ali (a.s.) and His Eminence saw paleness in his face."

He asked: "Why is your face so pale?" So, he explained his illness.

Ameerul Momineen (a.s.) told him: "We become happy due to your happiness and are aggrieved due to your grief. We become ill due to your illness and we pray for you. And when you supplicate we say: Amen."

Amr said to Ameerul Momineen (a.s.): "I am aware of what you said, but how is it that we supplicate, and you say: Amen?"

Ameerul Momineen (a.s.) replied: "It same for us whether we are present or at a distance."

Imam Sadiq (a.s.) said: "Amr has reported truth."[98]

Ameerul Momineen (a.s.) makes us aware that they are aware of our supplications whether from near or far and that the holy Ahle Bait (a.s.) say Amen to the supplications of their followers.

Let us pray in front of the blessed tombs of our masters for the best of the world and Hereafter. Indeed, their saying Amen to our prayers will make it worthy of being accepted in the presence of Allah, the Almighty.

[98] Mikyal al-Makarim, Vol. 1, The Letter Daal (D)

SEEKING CURE FROM ALL TIMES OF PHYSICAL AND SPIRITUAL ILLNESS

The Holy Prophet (s.a.w.a.) said to Ameerul Momineen (a.s.):

"O Ali, Almighty Allah has bestowed you merits: among them being that He made pains and illnesses obedient to you; thus there is nothing, which you may forbid, but that by the permission of God, it becomes submissive to you and gets removed."

His Eminence issued this statement when Ameerul Momineen (a.s.) was going to a person suffering from fever. He went and said to the fever, leave the body of this one. Immediately the fever left his body and the sick one regained health.[99]

Let us pray to Ameerul Momineen (a.s.) and the holy Ahle Bait (a.s.) that we stand before them in front of their blessed tombs, indeed we are suffering with more severe spiritual diseases than how fever affects our physical body. We beseech them to cure us from our spiritual ailments and from diseases like laziness, procrastination, show-off, self-admiration, etc which hinder us from fulfilling our rights towards the holy Ahle Bait (a.s.) and towards the master of our time, Hazrat Imame Zaman (a.t.f.s.).

SEEKING THE MERCY OF AHLE BAIT (A.S.) FOR OUR TEARS

Asbagh bin Nubatah narrates: Along with some people, once I was walking behind Ameerul Momineen (a.s.).

A man from Quraish confronted Ameerul Momineen (a.s.) saying: "You killed our men, orphaned their children and did what you did!"

His Eminence glanced at him and said: "Get lost, O dog!"

Suddenly he transformed into a black dog. At that time he began to apologize and sought refuge of Ameerul Momineen (a.s.), while his tears flowed.

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[99] Isbat al-Wilayah

So that magnanimous Imam had pity on him and he moved his lips. The fellow returned to his former condition.[100]

With tears in our eyes, let us beseech the representative of the Holy Prophet (s.a.w.a.) in whose blessed shrine we are present that they have mercy on us just like Ameerul Momineen (a.s.) had mercy on this individual even though he was rude and inimical to him.

SEEKING PROTECTION OF FAITH TO BE ELIGIBLE FOR BOUNTIES OF PARADISE

Qutub Rawandi has narrated from Imam Mohammad Baqir (a.s.) from Imam Zainul Abideen (a.s.) from Imam Husain (a.s.) that he said:

"We were in the company of Ameerul Momineen (a.s.). There was a dry pomegranate tree near us. Some hypocrites came to us while some loyalists and believers were also present there. Ameerul Momineen (a.s.) said:

"Today, I would show you a sign and an example of the table of food of Bani Israel, which Prophet Isa (a.s.) asked from Almighty Allah."

Then he said: "Look at this dried tree." When we looked, we saw wetness of water start to flow in the dried shoots and it became green and pomegranates grew up on it. Imam (a.s.) said to his friends: "You can eat from it."

Imam Husain (a.s.) says: "We recited: In the name of Allah, the Beneficent, the Merciful and ate. We had never consumed such sweet and delicious pomegranates."

His Eminence said to our enemies: "Stretch out your hands and eat it." They stretched out their hands to pluck the fruits, but the branches went up and they were unable to take the fruits. They said: "O Ameerul Momineen (a.s.) why these people were able and we are unable to eat?"

[100] Isbat al-Wilayah

He replied: "It is as such in Paradise also. None would reach the bounties of Paradise, except our loyalists and none would be removed from there, except our enemies."[101]

Indeed, salvation in Hereafter and bounties of Paradise are only for those who remain steadfast on the Wilayat of the holy Ahle Bait (a.s.) and bear enmity from their enemies and this is complete faith. Even an iota of sympathy for their wretched enemies will lead us to perdition in Hereafter. We beseech the holy Ahle Bait (a.s.) that they keep us steadfast on the path of their Wilayat and enmity with their enemies and increases for us, our faith in them and make us more acquainted with their virtues, excellences, and recognition.

SPEAK OUT ALL THAT IS IN OUR HEARTS IN FRONT OF AHLE BAIT (A.S.)

Haarith says: One night I was engaged in conversation with Ameerul Momineen (a.s.) As we talked, I said to him, I am in need of something.

Ameerul Momineen (a.s.) said: O Haarith! Do you regard me worthy of informing me of your need?

I replied in the affirmative.

When he heard this, the Ameerul Momineen (a.s.) suddenly rose from his place and extinguished the lamp; then, with great affection and compassion he sat down beside me and said:

Do you know why I have extinguished the lamp? I have done this so that you can speak out all that is there in your heart without any kind of formality, and that I do not see the embarrassment upon your face. Now speak out all that you desire to say."[102]

The above incident highlights the fatherly love that Ameerul Momineen (a.s.) and the holy Ahle Bait (a.s.) have for their lovers and followers. An Imam is like a benevolent father, kind brother, close friend and like a loving mother

[101] Bihar al-Anwar, Vol. 41, page 249
[102] Anecdotes of Reflection, Part 4

towards her small child. We should not hesitate to pour our hearts out in front of our masters and to share our problems and concerns with them. Be it big or small, related to the world or Hereafter, be it our personal life, social life or professional life, Ameerul Momineen (a.s.) advised us to speak to them freely. Indeed, our conversing with them will not only strengthen our bond and relationship with the holy household of the Prophet (s.a.w.a.) but these blessed personalities have all power to elevate and remove these problems from our lives.

REQUESTING THE AHLE BAIT (A.S.) TO PRAY FOR MERCY AT OUR FUNERAL

Imam Zainul Abideen (a.s.) has narrated from his ancestors that when the Holy Prophet (s.a.w.a.) was invited for the funeral prayer of Baraa, he asked: Where is Ali? The companions replied: He has gone to Quba for some errand for a Muslim.

The Holy Prophet (s.a.w.a.) sat down and did not offer Prayer. The companions asked about the reason of doing so. The Holy Prophet (s.a.w.a.) replied: My Lord has asked me to delay the prayer till Ali arrives and forgives Baraa for uttering some words, which he had uttered addressing him in the presence of His Prophet, and thereby Allah may make Baraa's death an expiation of his misdeed. A person present at the time of Baraa's talk with Ali (a.s.) said: Baraa was merely joking and not talking seriously and truly from his heart.

The Holy Prophet (s.a.w.a.) said: Had his words been seriously true, Allah would have nullified his deeds even if it were equal to donating in the path of Allah, gold and silver enough to fill the space between earth and sky. But it was mere witticism and Ali (a.s.) has forgiven him. Yet I want that none of you should imagine that Ali (a.s.) is angry with him. Therefore he may again appear and forgive him front of you, so that the latter's nearness to Allah may enhance.

In the meantime, Ali (a.s.) came up there, stood in front of the body (of Baraa) and said: O Baraa! May Allah have mercy on you. You were fasting numerously and offering Prayer frequently and you died in the path of Allah.

Thereafter the Holy Prophet (s.a.w.a.) said: Had there ever been any dead person who had become needless of the burial prayer led by the Holy Prophet (s.a.w.a.), he would have been Baraa, because Ali (a.s.) has prayed in his favor. Then the Holy Prophet (s.a.w.a.) stood in front of Baraa's body and offered the funeral prayer and the burial was finalized.

When the group returned from the graveyard and sat for condolence the Holy Prophet (s.a.w.a.) remarked: O heirs and friends of the late Baraa, you are deserving congratulation more than condolence because your master went, for the sake of Baraa, from the first to the seventh sky and from the Kursi to the Arsh and took the soul of Baraa covered in curtains and made it enter Paradise.

All treasurers of Paradise came out to welcome him and the Houries looked at him from their apartments and all of them talked with him that which is known only to Allah (what they said). O soul of Baraa, glad tidings to you for the Prophet of Allah remained in wait for your sake, so that Ali may arrive and pray in your favor. Know that upholders of Arsh have on behalf of Almighty Allah, informed us that He says: My servant and O one who died in My faith, had your sins been as many as pebbles on the earth, particles of dust, drops of rain, leaves of trees, hair of animals and their looks and breaths and movements and stops, I would have pardoned them all because of Ali's prayer in your favor.[103]

[103] Hayat al-Quloob, Vol. 2, Chapter 15

SEEKING HELP TO REPAY OUR DEBT TO IMAME ZAMAN (A.T.F.S.)

It is mentioned in Tafsir Imam Hasan Askari (a.s.) that the Holy Prophet (s.a.w.a.) turned towards his companions and asked: Has anyone of you today given any benefit to your believer brother employing your rank?

Ali (a.s.) replied: O Allah's Messenger! I have done so.

The Holy Prophet (s.a.w.a.) said: Describe the event. Ali (a.s.) said: Today I happened to pass by Ammar Yasir who was apprehended by a Jew, who had loaned him thirty Dirhams. Ammar complained to me: Dear brother of Allah's Messenger! This Jew has apprehended me only to harass and disgrace me and that too only because I befriend you, Ahle Bayt (a.s.).

Kindly use your rank and position and get me released. I intended to request that Jew to favor Ammar with kindness, but Ammar (r.a.) spoke up: Dear brother of Allah's Messenger! Your honor in my eyes and heart is much more than that you make recommendation to him, who would never reject your word, even if you ask him to give feast to the whole world.

Please just request Almighty Allah to help me to return his money and protect me from seeking loans in future. So, I raised my hands to the sky and prayed: O Allah! Please fulfill Ammar's need. Thereafter I said to him: Pick up any stone or brick in front of you from the ground and it will turn into gold by Allah for you. So, he picked up a stone weighing a few kilograms. It became gold in his hands. Then he asked the Jew: How much do I owe you?

He replied: Thirty dirhams. He was asked how much in gold coins? He replied: Three Dinars. Ammar (r.a.) prayed to Allah Almighty: O Lord! Kindly make this gold soft so that I may slice it off and give to this Jew. Allah softened the metal. He took off three Mithqal gold and gave it to that Jew.

Then looking at the remaining gold, I don't wish to be that wealthy.

Therefore, O Allah: for the sake of one, for whom You made this stone, gold, please return it to its original form. So, it became a stone and Ammar (r.a.)

threw it away and exclaimed: O dear-most brother of Allah's Messenger! Your friendship in this world and Hereafter is enough for me.[104]

In the light of above incident, let us beseech the Ahle Bait (a.s.) and seek their help and favor in repaying our debts to the master of the age, Hazrat Imame Zaman (a.t.f.s).

[104] Hayat al-Quloob, Vol. 2, Chapter 58

GENEROSITY OF IMAM HASAN (A.S.)

HELP IN MEMORIZING THE TRADITIONS OF THE AHLE BAIT (A.S.)

A poor man went to him. The poor man complained to him of his condition. On that day, the Imam had no money. He found the affair difficult and felt shy of refusing the request of the poor man. He (a.s) said:

"Most surely I will guide you to something from which you will get good."

"What is it, O son of Allah's Apostle?" asked the poor man. He (a.s) said: "Go to the Caliph. His daughter has died and he has showed sorrow at her death. He has never heard an eloquent consolation from anyone.

Therefore, condole him with these words, and you will get good from him." "O son of Allah's Apostle," retorted the poor man, "make me memorize them."

The Imam (a.s) said: "Say to him: 'Praise belongs to Allah, who has covered her through your sitting by her grave and not violated her through her sitting by your grave."

The poor man memorized these words and went to the Caliph. He condoled him with these words.

The Caliph became happy, so he ordered a gift to be given to the poor man. Then he asked him, do these words belong to you? No, they belong to Imam Hasan (a.s.).

You are right, for he is the origin of eloquence. Then he ordered another gift to be given to him.[105]

Just as the man in this incident asked help from Imam Hasan (a.s.) to help him memorize the poetry, we should also seek help from Imam (a.s.) to help us memorize their traditions and their teachings.

[105] Life of Imam Hasan Mujhtaba (a.s.) – Baqir Sharif Qarashi

The words of Ahle Bait (a.s.) are light (noor), if we are able to adorn ourselves by memorizing their traditions and being inclined to their teachings and guidance, indeed we will be able to secure the best of the world and the Hereafter.

OUR GIVING IS FRESH

One day, a Bedouin came in the presence of Imam Hasan (a.s.), Imam (a.s) said to his slave, "Give him what is in the strongbox."

Ten thousand dirhams were in the strongbox.

The Bedouin asked him: "O my master, why have you not let me mention my need and spread my praise?" The Imam answered him:

1. We are people whose bestowal is having freshness so that people and hopeful ones may get enjoyment from them.
2. We give before we are asked. So that the dignity of the seeker is not reduced.
3. If the sea comes to know our overflowing generosity, it will feel ashamed of its gushing waves.[106]

We should recite these couplets recited by Hazrat Imam Hasan (a.s.) in front of the tombs of the Ahle Bait (a.s.) and beseech them by their generosity and giving nature as expressed by Imam (a.s.) in this couplet.

Indeed, the bestowal from the holy Ahle Bait (a.s.) will be much more grandeur and magnificent than what we can ever imagine.

SEEKING DELIGHT FROM AHLE BAIT (A.S.)

Imam Hasan Mujhtaba (a.s.) overlooked those who mistreated him and he kindly treated them. He had a sheep. One day he came to know that the sheep's leg was broken.

He (a.s) asked his servant: Who has done that?

[106] Life of Imam Hasan Mujhtaba (a.s.) – Baqir Sharif Qarashi

He replied, I.

Imam (a.s.) asked him, Why have you done that?

He retorted, to grieve you!

The Imam (a.s) smiled and said to him: "I will delight you!"

He set him free and gave him many gifts.[107]

Surely, we have aggrieved the master of the age, Hazrat Imame Zaman (a.t.f.s.) and the holy Ahle Bait (a.s.) through our sins. Let us beseech the Ahle Bait (a.s.) through the generosity shown by Imam Hasan (a.s.) in the above incident, that even though we have grieved them and let them down due through our sins, we still hope that they will overlook our faults, pray for our forgiveness and delight us with their grace in this world and the Hereafter.

AHLE BAIT (A.S.) RECOMPENSATE OUR SACRIFICE FOR THEM

Imam Hasan (a.s), his brother al-Husain (a.s), and their cousin Abdullah bin Jafar went to the Sacred House of Allah (the Kaaba). On their way to Mecca, they became hungry and thirsty. Their luggage had preceded them (with the caravan). They went to a house in the desert. When they reached the house, they found none there except an old woman. They asked her for food and water. The woman responded to them out of her generous soul, saying: "Yes."

The old woman had nothing except a sheep. She brought the sheep with her own hand and said to them: "Take this sheep. Milk it and drink the milk!" When they did that, the old woman said to them: "I appeal to you to slaughter the sheep. I am going to prepare some firewood, that you may grill it."

They did that, and the old woman prepared the wood. After they had had the food, they decided to depart and introduce themselves to the old

[107] Life of Imam Hasan Mujhtaba (a.s.) – Baqir Sharif Qarashi

woman, that they might reward her for her favour when they came home. They said to her: “O servant of Allah, we are some people from Quraysh. We are going to make the pilgrimage to the Sacred House of Allah. When we safely come back, come to us, that we may reward you for this favour.”

Then they went away. When the sun went down, the old woman’s husband came as usual. The old woman told him about the story, and he became angry for they had nothing except that sheep. As a result, he said to her: “Woe unto you! Why did you ordered the sheep to be slaughtered for some people whom you had not known? Then you say that they are from Quraysh!”

The time passed. One year passed, and another one came. A strong crisis befell the desert. The sky had prevented its rain from coming down, to the extent that the sources of livelihood were over. Accordingly, the old woman and her husband left the desert and resided in Medina. They could find no work to live with except collecting dung from streets and roads. They adopted that as a job. One day, while they were practicing their work, Imam Hasan (a.s.) saw the old woman and recognized her. It was time for him to reward her for her favour.

He (a.s) ordered his servants to bring her. When she stood before him, he (a.s) asked her: have you recognized me, O servant of Allah?

She replied, No.

Imam (a.s.) said, I was among your guests on the year so-and-so!

She still could not recollect and replied, I have not recognized you!

Imam (a.s.) said, even if you have not recognized me, I have recognized you.

Then Imam Hasan (a.s.) ordered his servants to buy her a thousand sheep and give a thousand dinars to her. He (a.s.) ordered one of his servants to take her to his brother Imam Husain (a.s.) and to make him recognize her.

The servant took her. When she came in, Imam Husain (a.s) recognized her. He asked the servant: “How much did my brother give to her?”

The servant told him about his brother's giving, and he (a.s) gave her money equal to that which his brother had given to her. Then Imam Husain (a.s.) sent the old woman to Abdullah bin Jafar.

When she came in front of him, he ordered a thousand sheep and a thousand dinars to be given to her. The old woman took all those things and went away. Her condition changed from abject poverty into riches and wealth.[108]

We see in this incident that the old woman sacrificed everything she possessed in the service of Ahle Bait (a.s.). Then, when she was in need, Imam Hasan (a.s.) himself recognized her and compensated her for the service that she had done to them.

Indeed, if we sacrifice our time and money for the service of Ahle Bait (a.s.) and the master of the times, Hazrat Imame Zaman (a.t.f..s), just like his noble grandfather, Imame Zaman (a.t.f.s.) will also recognize us on the Day of Judgement, when we would be terrified and without a helper or supporter and will surely help us and save us from the difficulties of the Great Day.

By the right of Hazrat Imam Hasan (a.s.) let us beseech Allah, the Almighty and the holy and purified Ahle Bait (a.s.) to bestow upon us the good fortune to their service in this world in the best possible manner and instil in us the spirit of sacrifice like the old woman in this incident.

[108] Life of Imam Hasan Mujhtaba (a.s.) – Baqir Sharif Qarashi

GENEROSITY OF IMAM HUSAIN (A.S.)

FORGIVENESS OF JANABE HUR (A.S)

On the Day of Aashoor, Janabe Hur (a.s.) remained in a state of internal turmoil for quite some time, he paid heed to his conscience and moved towards the camp of Hazrat Imam Husain (a.s.).

He waved a truce so that the companions of Imam Husain (a.s.) do not take him to be an attacker. It is narrated that Janabe Hur (a.s) overturned his shield in order to signal that he was not coming to fight but to take refuge.

The first personality to come before him was Imam Husain (a.s.). He was standing outside the camp of his family members.

Janabe Hur (a.s.) came near and said; ''Peace be upon you, O Aba Abdillah!" and then said: "Master! I am a sinner. I was the first to commit the crime of blocking your way."

Then Hur (a.s.) prayed to the Almighty God: "O Lord! Forgive my sins. I terrorized the hearts of your friends and intimidated them."

"Master! I have repented for my sins. The blackness of my face cannot be washed off with anything except my blood. I have come to you to repent after seeking your permission. However. Master! First tell me whether my repentance can be accepted?"

Hazrat Imam Husain (a.s.) replied: "Indeed your repentance will be accepted. How can your repentance not be accepted? Has the door of divine mercy ever closed for any repentant? Never!"[109]

Let us beseech Hazrat Imam Husain (a.s.) in his shrine through this incident and ask him to welcome us in his blessed presence despite our sins and our shortcomings and to forgive our mistakes and overlook our faults and to seek forgiveness for us in the presence of Allah, the Almighty and to give us

[109] Maqtal-e-Mutahhar, Majlis 22

the good fortune to serve the one who will avenge his blood, Hazrat Imame Zaman (a.t.f.s.).

TO RUB OURSELVES AGAINST THE ZARI OF THE AHLE BAIT (A.S)

Hazrat Imam Sadiq (a.s.) said: When Imam Husain (a.s.) was born, Allah ordered Jibraeel to descend to the earth with a thousand angels to congratulate Allah's Messenger (s.a.w.s.) on behalf of Allah and himself.

On his way, Jibraeel descended on an island where an angel, Fitrus lived. Fitrus was a carrier of the Throne. Once he had delayed carrying out an order of Allah so his wings were broken and he was thrown on this island. He continued worshipping Allah on that island for six hundred years, after which Imam Husain (a.s.) was born.

Fitrus asked Jibraeel, "Where are you going?"

"Allah has blessed His Eminence, Mohammad (s.a.w.s.) with a blessing and I have been sent to congratulate him on behalf of Allah and myself."

"Please Jibraeel! Take me with you. Perhaps the Prophet will intercede for me."

So Jibraeel carried Fitrus and when they arrived, Jibraeel congratulated the Prophet on behalf of Allah and himself, and then informed him about Fitrus. Holy Prophet (s.a.w.a.) told Jibraeel to bring Fitrus inside.

After Fitrus was brought inside, he informed the Prophet of his situation, who prayed for him and said, "Rub your wings against the cradle of the new born child and you will revert to your original position."

Fitrus rubbed his wings on the cradle of Imam Husain (a.s.) and began ascending the heavens.

Just as Fitrus rubbed his wings on the cradle of Hazrat Imam Husain (a.s.) let us rub ourselves against the blessed Zari of Imam Husain (a.s.) and the Ahle Bait (a.s.) and ask them for guidance, help, recognition and forgiveness.

BESTOWAL FOR TEACHING THE HOLY QURAN

It is reported that Abdul Rahman Aslami taught Surah Al-Hamd to a son of Imam Husain (a.s.).

When he brought the child to his father and made him recite the Surah the Imam was very pleased and gave the teacher a thousand dinars, a thousand garments and gave him gems. Someone asked the Imam the reason of such generosity.

Imam (a.s.) replied, where does this equate to his giving?' – meaning his teaching.[110]

Let us beseech Imam Husain (a.s.) and his noble forefathers and children whom we are visiting that they bestow upon us the good fortune to acquire religious knowledge and the learn the teachings of the Ahle Bait (a.s.) and that we get the good fortune to teach it to others. And as a gift for passing the knowledge to others, may they bestow us with increase in their recognition, more good fortune to acquire religious knowledge and to act on it and teach it to others.

CAPACITY TO UNDERSTAND THEIR EXCELLENT VIRTUES

Abdul Aziz bin Kathir says that some people approached Imam Husain (a.s.) and asked him to narrate his excellent traits.

"You will not be able to bear them," said the Imam.

But those people insisted, so he said, "One of you stay with me and I will tell him about my merits; if he is able to bear those things, I would divulge them to the others also."

[110] Bihar al-Anwaar, Vol. 44, Chp 26, Tradition 3

A man came to the Imam; the latter took him away a little distance and mentioned to him a few facts about his lofty position of effulgence. That man could not bear it; he lost his sanity and began to scream.[111]

In the blessed shrines of the Ahle Bait (a.s.) let us beg these great personalities to bestow upon us their recognition and also give us the capacity to understand and accept their high stature, position and merits and pray to the blessed Ahle Bait (a.s.) to protect us from even an iota of doubt concerning their excellences, superiority and miracles and that they keep us steadfast on their Wilayat and Baraa'at from their enemies till our last breath.

[111] Madinatul Maajiz, Vol. 2, Chp 3

GENEROSITY OF IMAM ZAINUL ABIDEEN (A.S.)

KINDNESS OF IMAM (a.s.)

Once, a relative of Imam Sajjad (a.s.) approached the Imam (a.s.) and began to revile and insult him.

The Imam (a.s.) did not utter a word in reply but, after the man had left the gathering, he turned to the people around him and said:

"You heard what this man said. Now I want you to accompany me and hear what I have to say in response to his abuses and insults."

The companions complied, "We shall surely accompany you; in fact we had hoped that you would reply to him at that very moment."

The Imam (a.s.) set off towards the person's house and was heard reciting the following Quranic verse:

And who restrain (their) anger, and forgive (the faults of) men; for God loves those who do good (to others).[112]

The narrator says: "When we heard the recitation of this verse, we realized that the Imam (a.s.) intended to exhibit goodness towards the person who had just insulted him."

When he reached the person's house, the Imam (a.s.) called out to him and announced his arrival. On seeing the Imam, the person immediately assumed that he had come to respond to his abuses. However, as soon as the Imam (a.s.) saw the man, he said, "O' Brother! You came to me and uttered things which were appalling and unpleasant. If what you have attributed to me is true, I seek forgiveness for myself from God, but if it is not so, then I pray that God forgives you."

The man was shocked to hear these words and repented. He kissed Imam Sajjad (a.s.) between the eyes and apologised, saying: "My insults and abuse

[112] Surah Aale Imran (3): Verse 134

were unfounded and cannot be attributed to your character. In fact, those insults befit me more than you."[113]

When we are blessed with the good fortune of visitation of the holy Ahle Bait (a.s.), let us recite this same verse from the holy Quran when we stand in front of their tombs and request them to seek forgiveness for us and do good to us despite our sins and shortcomings, for Indeed Allah loves those who do good.

الَّذينَ يُنْفِقُونَ فِي السَّرَّاءِ وَ الضَّرَّاءِ وَ الْكاظِمينَ الْغَيْظَ وَ الْعافينَ عَنِ النَّاسِ وَ اللَّهُ يُحِبُّ الْمُحْسِنينَ

Those who spend (of that which Allah has bestowed them) in ease and in hardship, those who control their anger and who forgive the people, And Allah loves those who do good.[114]

REPAYING LOAN

One day, Imam Zainul Abideen (a.s.) visited Mohammad Ibn Usaamah, who was sick. The Imam (a.s.) observed that he was weeping and so asked: How do you feel?

Ibn Usaamah replied: I am in debt (and I am worried about its repayment). The Imam (a.s.) enquired: How much is your debt? Fifteen thousand dinars, he replied, upon which the Imam (a.s.) declared: I shall pay off your debt (and he paid it off).[115]

Just as the man in the above incident was weeping in front of Imam (a.s.), we should also cry, shed tears in front of the tombs of our Imams (a.s.) and present our worldly problems to them and also seek cure from them for our spiritual ailments.

[113] Anecdotes of Reflection, Part 1
[114] Surah Aale Imran (3): Verse 134
[115] Anecdotes of Reflection, Part 4

INTERCEDE IN FRONT OF ANGEL OF DEATH

A believer from the elders of Balkh got the good fortune (Taufeeq) to perform Hajj and Ziyarat of Medina for many years; and every year, when he went there he took gifts and presents for Imam Sajjad (a.s.), learnt religious laws from him and then returned to his country.

One year, when he returned, his wife asked: "Does the Imam not give you anything in return for these gifts you take for him?" That believer replied: "This honorable person, for whom I take presents is the owner of the world and the hereafter and whatever is with the people is also under his discretion. Because the Caliph of the Lord, the Divine Proof on people and the son of the Prophet is the leader of everyone." When the wife heard this, she fell silent.

The following year, that believer made preparations for Hajj and performed Hajj and Ziyarat of Medina. He came to meet Imam Zainul Abideen (a.s.) and sought permission to enter. He entered and kissed the Imam's hand. Food was laid. Imam commanded him to eat. After the dinner, pail and jug (Ibreeq) was brought for washing the hands.

The Balkhi believer wanted to pour water over the hands of the Imam. His Eminence said: "You are my guest and you want to wash my hands?"

He said: "I wish to serve you." Imam (a.s.) said: "Though you like to do this, by Allah, I also wish to show that which would please you much."

The Balkhi man poured water on the hands of the Imam till one-third of the pail was filled. Imam (a.s.) asked: "What do you see in the pail?" He replied: "Water." His Eminence asked: "There are red rubies."

When he looked carefully, he saw that water had turned into red rubies.

After that Imam (a.s.) asked him to pour more water. He poured some more water on the hands of the Imam till two-thirds of the pail was full.
His Eminence asked: "What is there?" He replied: "Water." This time, through the intention of the Imam it changed into green emeralds.

Once more Imam (a.s.) said: "Pour water." He poured till the whole pail was full. And this time the water changed into white pearls. The pail was filled with rubies, emeralds and pearls.

That man was highly amazed, and he kissed the hands of the Imam. His Eminence said: "Take these gems to your wife in return of the gifts, which you have presented us, and express regret from our side."

When Balkhi man returned and brought those jewels for his wife, she prostrated in thanks and adjured her husband to take her as well for Hajj the following year. When the Hajj season arrived, the wife set out with her husband, but fell ill on the way and died near Medina.

The man from Balkh placed the body of his wife in his tent and weeping and wailing rushed to Imam Sajjad (a.s.) and narrated the happenings. His Eminence prayed two units of ritual prayer and supplicated. Then he said: "Go back to your wife, as Almighty Allah has returned her to life through His power and wisdom."

That man hastened to his tent and indeed found her alive and in health.

He asked: "How did Almighty Allah bring you back to life?" she replied: "The angel of death arrived and captured my soul; but suddenly a gentleman with the following characteristics came – to every quality that she mentioned, her husband responded that it is the quality of my master, Ali bin Husain (a.s.).

The wife continued: "When the angel of death noticed the master, he kissed the Imam's feet and said with utmost respect: "Peace be on you, O Proof of Allah on His earth, peace be on you, O ornament of the pious (Zainul Abideen)," and received the reply to that.

The Imam told him: "Return the soul of this woman to her body. She was intending to perform my Ziyarat and I supplicated my Lord to give her additional good life of thirty years."

The angel of death said: "O beloved of the Lord, I am obedient to you."

Then he returned my soul to my body.

After that the Balkhi and his wife set out for Medina. When they met Imam (a.s.), the wife said: "By God, this is the same master, who ordered the angel of death to return my soul. This wife and husband visited the Imam many times after that till they passed away.[116]

Through the above incident let us beseech the Ahle Bait (a.s.) that they give us the good fortune to make them happy and present good gifts to them in the form of good deeds and morals and that they help us at the time of our death by making death and the stages after that easy for us and by been our helpers in these dreadful stages.

[116] Bihar al-Anwaar, Vol. 46, page 47

GENEROSITY OF IMAM BAQIR (A.S.)

NAZRE INAYAT ON MOHD BIN MUSLIM (A.R.)

Mohammad bin Muslim said: Once I went to Medina while I was ill and people informed Imam Baqir (a.s.) that I was ill. Imam Baqir (a.s.) sent a servant to me with a drink covered with a handkerchief.

The servant gave me the drink and said, “Drink it now as he has ordered me not to return until you do so.”

Then, I drank it immediately. It smelled like musk and was cold and tasty. After I finished, the servant said, “Your master has ordered you to go and meet him as soon as you finish the drink.”

I thought about what he said and the fact that I couldn’t even stand on my legs before it. But as soon as the drink entered my body, I was energized, and my cramp was relieved. I went to the Imam (a.s.) and sought permission to enter.

Imam (a.s.) raised his voice and said, “Enter, O healthy one!” I entered weeping; saluted him and kissed his hand and head.

Imam (a.s.) asked, “O Mohammad! Why are you weeping?”

I replied, “May I be sacrificed on you! I cry for the loneliness of living so far from you and for not having the ability to live besides you, so that I can look at you.”

Imam (a.s.) said: As for the lack of ability, this is what Allah has willed for our friends and those who love us, and the afflictions befall them quickly in this life.

As for loneliness, indeed believers are lonely in this life among this deviated creation until they leave it and go towards the Mercy of Allah.[117]

[117] Kamiluz Ziyaraat, Chp. 91, Tradition 7

SEEKING BESTOWAL OF KNOWLEDGE FROM IMAM

Hazrat Imam Sadiq (a.s.) narrates, 'Few people came to see my father. They asked him, 'What is a limit of the Imam?'

He (a.s.) replied: 'His limit is mighty. Whenever you enter to see him, then honour him and revere him, and believe in whatever He comes with from anything, and upon him is that he should be guiding you all, and in him is a characteristic, that whenever you come to see him, you should be able upon stop his eyes from being filled up (with tears) out of honour and prestige, because Holy Prophet (s.a.w.a.) was like that, the Imam is like that as well.'

He (the narrator) said, 'Does he (the Imam) recognise his Shias?'

He (a.s.) confirmed: 'Yes, the moment he sees them'. They said, 'We are from your Shias'. He (a.s.) replied: 'Yes, all of you!' They said, 'Inform us with a sign of that'. He said: 'I can inform you all with your names and names of your fathers and your tribes'. They said, 'Inform us'. So, he informed them…

Imam Baqir (a.s.) then said, 'We tend to give our Shias from our knowledge, to one we so desire to'.[118]

KINDNESS OF IMAM

Abdullah ibn Ataa Al Makki narrates, 'I yearned to see Imam Baqir (a.s.) while I was in Makkah.

I went Medina, out of the longing to see him. I was hit by rain and severe cold.

I reached his door in the middle of the night.

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[118] Bihar al-Anwaar, Vol. 46, Life of Imam Baqir (a.s.), Chp 5, Tradition 32

I thought that I should not disturb him and awaken him at this time and shall wait till morning.

While I was thinking this, I heard him (a.s.) say: 'O maid! Open the door for the son of Ataa, for he has been afflicted with severe cold in this night!'

She came and opened the door, and I entered the home to see him''.[119]

SEEKING REFUGE IN IMAM

Imam Sadiq (a.s.), narrates that, 'Imam Baqir (a.s.) passed by Al-Hajeen, and with him was Abu Umayya Al-Ansari, his co-traveller in his carriage. When they were in the carriage, Abu Umayya al-Ansari saw a pigeon at the side of the carriage. Abu Umayya raised his hand to ward it away.

Imam Baqir (a.s.) stopped him and said, 'O Abu Umayya! This bird has come to seek shelter with the People of the Household. I supplicated to Allah, the Almighty to turn away the snake from it, which used to come every year to eat its chicks''.[120]

[119] Bihar al-Anwaar, Vol. 46, Life of Imam Baqir (a.s.), Chp 5, Tradition 7

[120] Bihar al-Anwaar, Vol. 46, Life of Imam Baqir (a.s.), Chp 5, Tradition 19

GENEROSITY OF IMAM SADIQ (A.S.)

CALLING IMAM IN TIMES OF DISTRESS

In Bihar al Anwar it is quoted from Manaqib from Dawood Riqqi that he said:

"Two of my brothers decided to travel for performing Ziyarat. One of them was overwhelmed by thirst so much that he fell down from his mount and the other one also fell on his hands. But he got up from his place and recited the prayer and sought the help of Almighty Allah, the Holy Prophet (s.a.w.a.), Ameerul Momineen (a.s.) and the Imams (a.s.).

He uttered their names one by one till he came to the name of Imam Jafar Sadiq (a.s.) (a.s.), and he began to beseech and call out for His Eminence. Suddenly he decried a man standing beside him and asking:

'What's the problem?' He related his circumstances to that gentleman. That person gave him a piece of wood and said: 'Keep it between his (fellow traveler's) lips.' He complied with this and once he saw him open his eyes and sit up without feeling any thirst. They continued their journey and performed the Ziyarat of the holy tomb.

And when they returned towards Kufa the one who had supplicated, travelled to Medina and went to Imam Sadiq (a.s.). His Eminence asked: 'Sit down, how is your brother? Where is that (piece of) wood?' I politely replied: 'O master, when my brother fell down in that condition I was extremely distraught and when the Almighty Allah returned his soul, due to being overjoyed I forgot the (piece of) wood.'

His Eminence, Imam Sadiq (a.s.) said: 'When you were depressed by the condition of your brother, my brother, Khizr came to me. I sent you the piece of Tooba tree wood with him.' After that His Eminence turned to his servant and said: 'Go and bring that container.' The servant went and brought it. His Eminence opened it and that same piece of wood came

out. He showed it to that person who recognized it. Then the Imam returned it to its place.[121]

PROTECTION IN THE WORLD

Incident of a slave named Rafid is well known. Rafid's master, Ali bin Hubaira Shaami was infuriated and wanted to eliminate him. So, Rafid fled and sought refuge with Imam Jafar Sadiq (a.s.). His Eminence said:

"Go back to your master, convey my greetings to him and say: I have entrusted Rafid to you. So don't punish him and he should not come to any harm."

He said: "May I be sacrificed on you; he is a wicked man from Shaam." His Eminence said: "Go, and tell him what I have told you and do not fear." So, Rafid returned to his master.

On the way, he met an Arab, who asked Rafid: "Where are you going? I see your hands and face as those of a dead person." When he saw his tongue, he said: "By God, I see on your tongue a message that if you convey it to the mountains of the world, they will become obedient to you."

Rafid says: When I came to my master, he first tied up my shoulders and issued orders for my killing. I said: "I have come to you of my own accord, and I have a message for you. You can do whatever you like after listening to it. Send away all the people, so that I may convey the message in private." He ordered them to go out and when they were alone, he conveyed the message of Imam Jafar Sadiq (a.s.).

That message affected him so much that he ordered my hands to be freed, and said: "I will not be satisfied till you tie my hands just as I had tied up yours." I asked: "How can I do that?" He replied: "By Allah, my heart would not be at rest till you do that." I complied with his request.

[121] Mikyalal al-Makarim, Vol. 1, Resemblance with Janabe Khizr (a.s.)

Then he gave his finger ring to me and said: "You have my authority; you can do order whatever you like.[122]

MAKE US ACQUAINTED WITH THEIR MERITS AND FAZAIL

Ibne Shahr Ashob has narrated from Dawood Neeli that he said:

I went for Hajj in the company of Imam Jafar Sadiq (a.s.). On the way, the time of Noon Prayer arrived. Imam (a.s.) said: "Dawood, move out of my way, so that I may prepare for the ritual prayer." I said: "May I be sacrificed on you, how would you prepare for ritual prayer in this dry desert?"

He replied: "Keep quiet and don't interfere in this matter."

So, I left the way and reached a dry piece of land. His Eminence hit his foot on the ground. Cool water gushed out from there. I and His Eminence performed ablution and prayed the ritual prayer.

There was a dried up date tree drooping on the ground. While walking the Imam asked: "Dawood, would you like to have some dates?" "Yes," I said. I saw him hit his hand on the tree and shake it. He brought out dates from it and gave me to eat. Then he hit his blessed hand upon and said: "Revert to your previous condition." The tree assumed its former condition.[123]

REQUEST MALIK AL MAUT TO BE KIND WITH US

Safwan bin Yahya narrates that Abdi said:

My wife said: It is a long time since we visited Imam Sadiq (a.s.). We must go for Hajj this year and visit Imam Jafar Sadiq (a.s.) as well. I said: By God, I have no means of traveling for Hajj. But my wife said: Sell my garments, gold and jewels to fund the journey.

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[122] Isbatul Wilayah

[123] Bihar al-Anwaar, Vol. 47, page 139

I did that and we set out for Mecca. When we reached near Medina, my wife fell seriously ill; in such a way that she was on the verge of death, and I lost all hopes for her survival.

When we entered Medina, I left her alone and having lost all hope that she would live, came to Imam Sadiq (a.s.). His Eminence was wearing two coloured garments. I greeted the Imam and narrated our condition.

Imam (a.s.) said: "Are you aggrieved because of this?"

"Yes," I replied.

Imam (a.s.) said: "I have supplicated and she has regained health. Go back and you would find her sitting, while your slave girl is giving her Tabarzad sugar. I returned immediately to find what the Imam had predicted. I asked the wife what she had gone through. She said: "Almighty Allah has bestowed health to me." I said: I made haste to meet you to narrate a matter and I explained the incident between me and Imam Jafar Sadiq (a.s.).

She said: When you went away, I saw myself on the verge of death. A man came in two coloured garments and asked about my condition. I said: "I am on the verge of death and the angel of death has arrived to capture my soul."

He said: "O angel of death." He replied: "Here I am, O rightful Imam.

Imam (a.s.) said: "Are you not commanded to obey me?"

"Yes, " he replied.

Imam (a.s.) said: "I command you to delay capturing her soul for twenty years." He said: "I obey." Then that master went out along with the angel of death and I regained health.[124]

[124] Bihar al-Anwaar, Vol. 47, page 115

GUARANTEE FOR PARADISE

'Ali Ibn Hamzah relates: "I had a young friend who worked as a scribe within the Bani Umayyah administration.

Once, he asked me to arrange an appointment for him to meet Imam Sadiq (a.s.). I sought permission from the Imam (a.s.) and he agreed to meet the man. At the appointed time, my friend and I arrived in the Imam's (a.s.) presence.

My friend greeted the Imam (a.s.), sat down and said:

"May I be made your ransom! I had occupied a position in the Ministry of Treasury of the Bani Umayyah and have managed to acquire great wealth, although I have committed some crimes too!"

"If the Bani Umayyah did not have people like you to collect taxes for them and accompany them in their battles, they could not have usurped our rights," said Imam Sadiq (a.s.).

"Does there exist a way for my salvation?" pleaded the youth.

The Imam (a.s.) asked: "If I tell you, would you act upon it?"

The youth replied in the affirmative.

"From the possessions that remain with you, return those whose owners are known to you, and as for those things for which the owners are unknown to you, give them off in charity on behalf of their owners.

In exchange for this act, I shall guarantee you Paradise!" said Imam (a.s.).

Lowering his head, the youth responded after a long deliberation: "May I be made your ransom! I shall do as instructed by you."

'Ali Ibn Hamzah says: We got up and proceeded towards Kufah. There, my friend divested himself of all his possessions - even his clothes - either returning them to their owners or giving them to charity. I collected some

money from my friends to purchase some clothes for him and I used to send him money for his expenses.

A few months after this incident, he fell ill and we used to visit him regularly during his sickness. One day, when I paid him a visit, I found him on the verge of dying. Opening his eyes, he said to me: "O' 'Ali!

The Imam (a.s.) has fulfilled his promise." Then he departed from the world. We performed the ablutions, shrouded his body and finally buried him.

Sometime later, I visited the Imam (a.s.). As soon as his eyes fell upon me, he said: "O' 'Ali! I have fulfilled my promise to your friend."

"May I be made your ransom! It is as you say. He too mentioned it (the guarantee of Paradise) to me before his death".[125]

IMAM (A.S.) PROVIDING FOR HIS SHIAS

Mu'alla Ibn Khunais narrates: "One rainy night Imam Sadiq (a.s) started out from his house with the intention of proceeding towards the tent of the tribe of Bani Saidah (under which they used to gather in the heat of the day, while it would be utilized as a sleeping place by the travellers and the indigent ones, during the night).

I followed the Imam (a.s) when I noticed that something had suddenly fallen out of his hands. He (a.s) supplicated: "O' Allah! Return to me that which has fallen." I advanced nearer and saluted him at which he questioned: "Mu'alla?" I said: "Yes. May I be made your ransom!" The Imam (a.s) said to me: "Move your hand over the ground and hand over to me whatever you happen to find."

As I moved my hand over the ground I found some pieces of bread scattered around; gathering them all, which eventually became a sack-full, I handed them to him (a.s) and said: "May I be made your ransom.

[125] Anecdotes of Reflection, Part 2

Allow me to carry the sack upon my back." He (a.s) said: "No. I am more deserving of carrying the sack, but yes, I do permit you to accompany me."

Thus, together with the Imam (a.s), I reached the tent of Bani Saidah, where a group of poor people lay asleep. The Imam (a.s) began placing one or two pieces of bread below their garments till all the pieces of bread were used up.

As we turned back, I said to him: "May I be made your ransom! Are they Shiites?" The Imam (a.s) replied:

Had they been Shiites, I would have provided them with all that they needed - even their salt."[126]

SERVICE OF AHLE BAIT (A.S.)

It is related that Imam Jafar Sadiq (a.s.) had a slave. Wherever the Imam went, he accompanied him. And when Imam (a.s.) went to the mosque, he would look after his mule. One day the slave was sitting at the entrance of the mosque holding the mule, when there came some travellers from Khurasan.

One of them said, "O slave! Will you plead to your master Imam Sadiq (a.s.) to accept me as his slave in your stead, and we shall surely pay you for this."
The slave replied, "Yes I shall plead for you and talk to my master." He then went to the presence of Imam Jafar Sadiq (a.s.) and said, "O Master! May my life be your ransom. You are well aware of my services to you. If ever Allah gives me an opportunity of acquiring wealth, will you stop me from it?"

Imam (a.s.) said, "I myself will give you that much wealth, but will not let you ask from anyone else."

[126] Anecdotes of Reflection, Part 3

The slave then narrated the conversation he had with the travellers from Khurasan.

Imam (a.s.) heard it and said, "If you do not like living with me, I give you liberty to go, and accept him in your stead."

After hearing these words, the slave turned and started going.

Imam Sadiq (a.s.) called him back and said, "In exchange of your services, I would like to counsel you, which will benefit you. When the day of Qiyamat comes, the Holy Prophet (s.a.w.a.) will be connected to Allah by his light. And Ali (a.s.) will be joined together with the Holy Prophet (s.a.w.a.), and we (the Aimmah) will be attached to him (Ali (a.s.)), and our Shias in turn will be attached to us. Wherever we go, our Shias will be alongside us."

When the slave heard this, he said, "O Master! I will never leave you and go and will not prefer this world over the hereafter."

The slave then returned to the Khurasani man who asked him, "O slave! What has happened, for you went to the Imam in a good mood, while you have returned with a sad face?"

The slave narrated the whole incident and took him to the presence of Imam (a.s.). Imam Jafar Sadiq (a.s.) accepted his friendship and told him to gift one thousand Ashrafis to his slave.[127]

SIRAT, MIZAN, HISAB IS UPON AHLE BAIT (A.S.)

Zaid Shahhani narrates tha, I went to His Eminence, Imam Sadiq (a.s.) who said to me: "O Zaid, renew your worship and ask for forgiveness."

I asked, "May I be sacrificed on you, are you informing me about my death?"

[127] Manazelul Akherah

He (a.s.) replied: "O Zaid, whatever information we have about you is good and you are from our Shias."

He said: I asked, "What does it imply for me?"

He replied, "You are from our Shias and the Serat, Mizaan and accounting of our Shias is upon us and indeed we are more kind you than you yourselves are."[128]

Let us recite this above incident in front of the blessed tomb of the Ahle Bait (a.s.), renew our covenant with them, and beseech them through these words of Imam Sadiq (a.s.) and beg to them to help us at Serat, during Mizaan and Hisaab just as Imam Sadiq (a.s.) has promised us in the above incident. For it is only through their intercession and help will we be able to pass successfully from these stages of Hereafter.

[128] Mikyal al-Makarim. Vol. 1, The Mercy And Favors Of His Eminence With Regard To Us

GENEROSITY OF IMAM MUSA KAZIM (A.S.)

SAVING HIS SHIAS FROM TYRANTS

Once Haroon Abbasi, received some distinguished, classy and pricey garments as gifts, which he gifted to his (Shiite) minister Ali Ibn Yaqteen; amongst them was a cuirass of fur and golden embroidery that, due to is grandeur and magnificence, resembled the garments worn by emperors.

Ali Ibn Yaqteen sent those garments to Imam Kazim (a.s.) along with numerous other riches. The Imam (a.s.) however, returned the cuirass back to him and wrote him a letter advising: Keep it with you and do not take it out of your house; a time shall come when you shall be in need of it.

A few days later Ali Ibn Yaqteen happened to become infuriated with one of his slaves, and had him dismissed from service. This slave presented himself before Haroon and complained: Ali Ibn Yaqteen believes in the Imamate of Imam Musa Kazim (a.s.) and sends his khums to him (a.s.) every year. Even the cuirass that you had gifted to him was sent to Imam Musa Kazim (a.s.) on such and such day!

Haroon was furious when he heard this and said: I must get to the bottom of this mystery, and then ordered that Ali Ibn Yaqteen be immediately summoned before him.

When he had arrived, Haroon hollered: What have you done with the cuirass that I had given to you?

Ali Ibn Yaqteen replied: It is in the house. I have wrapped it up in a piece of cloth and every morning and evening I open it to seek blessings.

Haroon ordered: Bring it to me right away.

The cuirass is wrapped in a piece of cloth inside such and such trunk, which is located in such and such room, Ali Ibn Yaqteen directed one of his slaves, and asked him to bring it to him. The slave did as he was told and brought the cuirass.

When Haroon observed that the cuirass given by him was perfumed and wrapped in a piece of cloth, his fury subsided, and he said: "Take this back to your house; henceforth I shall never pay heed to anything is spoken against you".

He then gave numerous presents to Ali Ibn Yaqteen. As for the slave, he ordered that he be subjected to a thousand lashes; hardly had he been lashed five hundred times when he died.[129]

GOOD FORTUNE TO DO DEEDS WHICH MAKE US ELIGIBLE FOR THEIR GIFTS

One Nawroz day, Mansur Dawaaniqi, the Abbasid Caliph who took over the caliphate after his brother Abu al-Abbas Saffaah, ordered Imam Musa Kazim (a.s.) to present himself in the gathering of the Eid of Nawroz. This was so that the people could come and greet him and offer their gifts to him, which he should accept.

The Imam (a.s.) told Mansur, "Nawroz is the customary Eid of the Iranians and nothing has been said about it in Islam."

To which Mansur replied, "This act is politically motivated and is intended to keep my soldiers happy. I place you under the oath of the Great God that you accept my request and present yourself at that gathering."

The Imam (a.s.) agreed and arrived at the assembly. The army generals, nobles and the common masses arrived in his august presence, greeted him, and presented their gifts to him.

In the meantime, Mansur had ordered one of his slaves to position himself near the Imam (a.s.) and maintain a record of the money and gifts presented to him. The last person who had come to meet the Imam (a.s.) was an old man, who said to him: "O' Son of the Messenger of Allah! I am an impoverished person and lack the money to present you with gifts,

[129] Anecdotes of Reflection, Part 4

but my gift for you today are three verses of elegy, which my grandfather had composed for your grandfather, Husain ibn Ali(a.s.)."

Having said this, he then recited the verses. The Imam (a.s.) responded appreciatively, saying, "I have accepted your gift," after which he prayed for the man.

Then, turning to the slave, he instructed, "Go to Mansur, inform him of these gifts and ask him what has to be done about them?"

The slave did as he was told and upon returning, said to the Imam (a.s.):

"The Caliph has said: I have given them to you (Imam Musa Kazim) as gifts. Spend them as you desire."

The Imam (a.s.) told the old man, "Take these riches and gifts, for I am giving them all to you as gifts."[130]

BESTOWING EVEN WHEN TESTED

One day a man came to Imam Musa Kazim (a.s.) and pleaded that he was indebted for 400 dirhams.

The Imam furnished him the amount.

Then he said that his clothes were completely worn out. The Imam gave him his own dress.
Now he said that he had no mount to ride on. The Imam gave him a horse.

After that the man said that he did not know the way. The Imam sent his slave along with him.

Finally, the man said, "Master! I have no need for all these things. I had only come to test the generosity of Ahle Bait (a.s.).

[130] Muntahal Aa'maal, vol. 2, pg. 187, Anecdotes of Reflection, Part 1

I am actually a very wealthy man, and I have brought these 5000 dirhams for you. It is by way of Khums payment."

The Imam smiled, took the money and at that very moment summoned the needy Saadat and distributed it all among them.[131]

[131] Morals & Manners of the Holy Imams - Akhlaq e-A'immah (a.s.)

GENEROSITY OF IMAM REZA (A.S.)

BEGGING AHLE BAIT (A.S.) TO BE PRESENT IN OUR FUNERAL AND PRAY FOR FORGIVENESS FOR US

Another tradition that supports the fact that the Imam of every age prays for his Shias is one quoted in Bihar al Anwar on the authority of Manaqib Ibne Shahr Aashob. It is narrated by Moosa bin Sayyar who says:

"I was with His Eminence, Imam Reza (a.s.). When we had reached the gate of the city of Tus I heard the sound of wailing. I looked around for the source and suddenly saw a bier being carried out.

When I looked, I saw that our master (His Eminence, Imam Ali ibn Musa Reza (a.s.) suddenly alighting from his mount and heading towards the bier. Then he took it upon his shoulders and came towards us in such a way that he did not separate from the bier just as the kid of a goat does not leave its mother.

Then he turned towards us and said: O Moosa bin Sayyar, one who follows the bier of one of our Shias is absolved of all his sins, as if he is like a newborn child and there is no sin upon him.

And when I saw the bier of that man being placed besides the grave, I noticed my master moving the people back. Then he placed his hand on the chest of the corpse and say: O so and so, son of so and so, good news of Paradise to you, as after this moment there is no fear for you.

I said to Imam Reza (a.s.), may I be sacrificed on you, do you know this person? Because this is a place you have never visited before.

He replied: O Moosa bin Sayyar, you don't know that the deeds of our Shias are presented to us, Imams, every morning and evening. Then for each of their shortcomings we beg the Almighty Allah to forgive them and for each of their good deeds we pray the Almighty to reward them."

INCIDENT OF HABABA

It is mentioned in a traditional report that Hababa Waliba came to Ameerul Momineen (a.s.) and inquired about the signs of true Imamate and Caliphate. His Eminence gestured at a pebble and said: "Get it for me."

Hababa said: "I gave that pebble to His Eminence. He placed his seal upon it and it got imprinted. Then he said: "Anyone, who claims Imamate and like me places his seal on this stone and it leaves an imprint on it, is the true Imam."

Hababa says: "I took the stone to Imam Hasan (a.s.) after the passing away of Ameerul Momineen (a.s.) and after him to the Chief of Martyrs. They placed their seals leaving a mark."

She says: "Then I came to the chief of those who prostrate, Imam Ali bin Husain (a.s.), while I was old and weak and aged 113 years. Imam Sajjad (a.s.) gestured to me with his index finger and my youth returned."

Then the Imam said: "Give me that stone." I complied. Like his father and grandfather, the Imam placed his seal on it and it left imprint upon it. After Imam Sajjad (a.s.) I met Imam Mohammad Baqir (a.s.) and after him Imam Jafar Sadiq (a.s.). After that I met Imam Musa Kazim (a.s.) and then Imam Ali Reza (a.s.). Each of them like their ancestors, placed the seal on the stone leaving an imprint. After that Hababa lived for another nine months and then passed away.

Allamah Sayyid Hashim Bahrani has narrated from Rushaid Hujri that he said:

I, Sulaiman bin Waraqa, Malik bin Taihan and Sahal bin Hunaif were present in the service of Ameerul Momineen (a.s.) in Medina. Hababa Waliba hung a Quran from her neck and carried a rosary made from date stones. She saluted, wept and pleaded to the Imam:

"O Ameerul Momineen (a.s.), your absence among us would be extremely tragical and painful. That we should remain alive and not see you anymore? You know what I mean!"

His Eminence stretched out his hand, took the white stone, which Hababa was holding. He placed his seal on that stone leaving his imprint. Then said: "Your implication is this!"

She said: "By Allah, this is my implication. When I heard that your Shia would scatter and dissensions would appear among them, I requested the sign of recognizing the true Imam, so that if I live after you, I should be able to recognize the true Imam. May I and my family members be sacrificed on you!"

His Eminence said: "Keep this stone safe; as after me, you will meet my sons Hasan (a.s.) and Husain (a.s.), Ali bin Husain (a.s.), Mohammad bin Ali (a.s.), Jafar bin Mohammed (a.s.), Musa bin Jafar (a.s.), Ali bin Musa (a.s.) and each of them, like me, would ask for that stone. Then they would place this seal like I have done, leaving imprint on it. Know that they are the true Imams.

When you reach my grandson, Ali bin Musa Reza (a.s.), you will see another great proof from him and at that time you would choose death over your life. His Eminence would also order about carrying out your last rites and would himself pray your funeral prayer. I give you glad tidings that you will return to the world during the time of my twelfth descendant among the people of best faith, His Eminence, Mahdi."

Hababa wept in eagerness and requested: O Ameerul Momineen (a.s.), pray for me that my cognition and faith remains steadfast and that I should remain safe during the turmoils. His Eminence prayed for her.

Hababa says: "After the martyrdom of Ameerul Momineen (a.s.), I met Imam Hasan (a.s.). He said: "Bring the stone." He stretched out his hand like Ameerul Momineen (a.s.) and took the stone from me.

Then he placed the same seal of Ameerul Momineen (a.s.) and it left its mark on the stone. After His Eminence, I met Imam Husain (a.s.). He also,

like his father and brother, placed the same seal on the stone and it left its mark on it.

After the martyrdom of the Chief of Martyrs, the Shia fell into dispute. Some Shia of Hijaz began to believe in the Imamate of Mohammad bin Hanafiyyah. On the basis of this, some Shia came to me and requested me to meet Imam Sajjad (a.s.) so that the truth is revealed. I went to meet the Imam and he, like his father, grandfather and uncle, took the stone and placed the same seal upon it and it left the mark on the stone; thus, making the Imamate of His Eminence clear.

After His Eminence, I also went to meet Abu Jafar Mohammad bin Ali (a.s.), Jafar bin Mohammed (a.s.), Musa bin Jafar (a.s.) and Ali bin Musa (a.s.). These respected personages also acted like their purified ancestors. When I met Imam Ali Reza (a.s.), I had reached very old age, my hair was grey and my body was weak, but through the auspiciousness of looking at the Imams, my eyes and ears and my intellect and perception became perfect.

When my eyes fell on the luminous elegance of the eighth Imam, I smiled at him. Those present with the Imam interpreted my smile as due to my ignorance.

His Eminence said: "It is not as such. No deficiency has come in the intellect and perception of Hababa. My grandfather, Ameerul Momineen (a.s.) informed her that she would pass away during this period and would return to the world during the time of reappearance of His Eminence, Mahdi (a.s.). Therefore she has smiled in joy."
When the people heard this, they sought forgiveness and excuse and said: "We did not know this."

Then, the eighth Imam (a.s.) turned to Hababa and said: "Did my grandfather, Ameerul Momineen (a.s.) tell you what you would see from me?" She replied: "Your grandfather said that I would see a great proof from you."

His Eminence said: “Your white hair has turned black! They would never again turn white. Does this proof suffice for you, or should I add to it?” She replied: “Increase it, since divine grace is excessive on you all.”

His Eminence said: “Would you like to, in addition of your hair turning black, regain your youth?” She replied: “Yes, my master, this is a great proof.” Then His Eminence said:

“Greater than this is what I know about your opinion regarding my exalted rank in knowledge.”

Hababa says: I asked: “Master, make me the recipient of your favours and blessings.” He supplicated quietly and moved his blessed lips.

Hababa says: “By Allah, I became a youthful girl, having black hair.” When I went home and checked my body I found myself a virgin. I returned to Imam Ali Reza (a.s.) and prostrated in thanks. Then I said: “My master, shifting to the neighbourhood of divine mercy is better for me and I have nothing to do in the world.”

He said: Hababa, go into the house to my ladies and family members as preparation for your last rites are ready (for journey of hereafter).

In another traditional report, Mohammed bin Zaid says: I was in the company of my master, His Eminence, Imam Ali Reza (a.s.) and I witnessed these events. Hababa went into the house of the Imam. Not much time passed after surveying the preparations that she testified to the oneness of God and Messengership of Holy Prophet (s.a.w.a.) and passed away.

Imam Ali Reza (a.s.) said: “O Hababa, may God have mercy on you.” I asked: “Has Hababa passed away?” His Eminence replied: “When she saw preparations of her funeral, she was transferred to the neighbourhood of divine mercy.”

The narrator says: “Imam (a.s.) ordered for her funeral. Upon the orders of His Eminence, they gave her the funeral bath, shrouded her and brought her out. His Eminence prayed her funeral prayer. We and all the

Shia also prayed on her bier and then buried her. His Eminence ordered us to visit her grave and recite the Quran there and seek auspiciousness from supplicating there."[132]

SUBMITTING TO MERITS OF AHLE BAIT (A.S.)

An opponent of the Imam, named Hamid bin Mehran committed a number of audacities and uttered statements of infidelity in the presence of Mamun.

Among them he said to Mamun: "Has anyone committed such a serious crime like you that he expelled caliphate from his family and gave it to someone else?"

Mamun said: "This man (Imam Reza (a.s.)) invites people towards himself surreptitiously. I wish to appoint him as my crown prince so that he invites people to me and also confesses to our caliphate. In this way, even those, who are enchanted by him, would realize that his claim is not valid. I fear that if I do not appoint him as the crown prince, he would create a great rift in our caliphate and we wouldn't be able to repair it. Now that our worries are over it is not proper to leave him to his devices. So, as long as I can, I would not be deficient in reducing his status."

Hamid bin Mehran said: "Leave this matter to me. If there was no fear from you, I would have thrown him from reliability and respect." Mamun said: "In my view this is the most important of all matters." He said: "Gather the elders of the kingdom, judiciary, intellectuals and people of the country and society, so that I may expose his defects."

Thus, a huge gathering was organized and Mamun gathered the elders of the kingdom and made Imam Ali Reza (a.s.) sit on his throne. Hamid, the profligate, turned to the eighth Imam, the Wali of Allah and the Divine Proof and said:

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[132] Isbat al Wilayah

"People have resorted to extremism regarding you and exaggerated your praise. Rain, which sometimes falls and sometimes does not, people think that it fell due to your supplications and regarded it as your miracle. You should reject these liars."

Imam Ali Reza (a.s.) said:

"I will not stop those, who narrate about divine bounties and graces upon me, neither do I intend to pride or boast upon it."

That villain said: "If you are truthful, make the image of the lions on Mamun's throne alive and to attack me, so that it may be a miracle for you and not rain, which fell due to supplications of some people and the effect of your supplications in it was definitely not more than that of others."

Suddenly, that caliph of God and the Waliullah became infuriated and called out to the images of the two lions:

"Seize this transgressor, tear him up and don't leave any of his trace!"
Suddenly, those two images leaped out from the picture and changed into two living beasts. They tore up the profligate Hamid, broke up his bones and ate up his flesh, skin and hair.
In other words, they did not leave any trace of his; they even licked each drop of his blood. Others also witnessed this in utter bewilderment and silence.

When the lions finished off that villain, they said aloud in eloquent tongue: "O Wali of the Lord, we are waiting for your command. If you permit, we will make Mamun join his friend!" When Mamun heard this, he fell down unconscious in fright.

However, Imam Ali Reza (a.s.) said: "Be still." And he ordered them to sprinkle water on Mamun's face to revive him. Again those two lions said: "Master, allow us to make this man join his friend!" His Eminence replied: "No, destined matters remain, which must come to pass." They said: "Then what do you command us?" He replied: "Return to your places and

assume your previous form." They returned and assumed the form of two images.

Mamun said: "Thanks to Allah that He removed the mischief of Hamid bin Mehran from us!" Then he said: "O son of Allah's Messenger, this issue of caliphate was the right of your grandfather, His Eminence, Holy Prophet (s.a.w.a.) and after that it is your right. If you like, I will abdicate in your favour."

Imam Ali Reza (a.s.) said: "If I wanted, I would not have posed request to you (that is I was not needful of your abdication). As Almighty Allah made these pictures of the lions obedient to me, He has placed all creatures under my command; except for the ignorant human beings, who have put themselves into loss. [Allah wanted human beings to act according to their will and this discretion was not taken away from them]. Divine destiny will come to pass and Almighty Allah has commanded that I should not raise objection against you and remain as we are; as He commanded Yusuf (a.s.) to act according to the orders of the Firon of Egypt." Thus, Mamun was humiliated.[133]

BESTOWAL OF A SON

Abu Talib Husain ibn Abdullah ibn Banan Taee narrated that he had heard Aba Mansoor ibn Abdul Razzaq ask the ruler of Toos known as Al-Biwardi, "Do you have any children?"

He replied, "No." Then Aba Mansoor asked him, "Why don't you go to the Shrine of Imam Reza (a.s.) to pray to God near his tomb, and ask that God grant you a son. I have asked Allah, the Almighty for many of my needs there, and they have been fulfilled."

Then the ruler said, "I set out for the Shrine - may peace be upon its resident (Imam Reza) - and prayed to Allah near Imam Reza's (a.s.) tomb and asked Allah to grant me a son. Then Allah the Honorable the Exalted granted me a son.

[133] Biharul Anwar, Vol. 49, Pg. 18

Then I went to Aba Mansoor and informed him that Allah, the Highest had fulfilled my prayer in this Shrine, favoured me, granted me a son and honoured me there upon."[134]

RESPECITING ZAER AND ASKING THEM TO PRAY FOR US

Sheikh Sadooq narrates, "I asked Rokn ul-Dowleh - the ruler - for permission to go on pilgrimage to the Shrine of Imam Reza (a.s.). He issued the permit in the (Arabic) month of Rajab of the year 352 A.H. (962 A.D.), and handed it over to me. When I left there, he called me in and said, "This is a blessed Shrine which I have already visited. I asked Allah, the Almighty for my personal needs and He fulfilled all of them for me. I ask you not to forget to pray for me there, and that you visit Imam Reza (a.s.) on my behalf, since indeed prayers would be fulfilled in that Shrine.

Then I promised him that I would pray for him, and I fulfilled my promise. When I returned from that place (the Shrine) - may peace and greetings be upon its resident - and went to see him (Rukn ad-Dawla), he asked me, "Did you pray for me?" Then I said, "Yes." Then he told me, "Excellent!

Indeed it has been proven to me that prayers said in that Shrine are fulfilled."[135]

BESTOWAL OF AHLE BAIT (A.S.) IS VERY SWIFT

Abu Ali Mohammed ibn Ahmad al-Mo'athi narrated that Abul Hassan Mohammed ibn Abi Abdullah al-Harawi said, "A man and his slave went to Mashhad and they both went to visit the Shrine. Then the man started to pray at the position of the Imam's head, and the slave started to pray at the position of the Imam's feet. Then when they finished praying, they both prostrated - long prostrations. Then the man rose up his head from the position of prostration before his slave did and called out to his slave. The slave rose up his head from the position of prostration and said, "Yes, my master!"

[134] Oyoun Al Akhbaar Al-Reza (a.s.), Vol. 2
[135] Oyoun Al Akhbaar Al-Reza (a.s.), Vol. 2

Then the man asked him, "Do you want me to set you free?"

He said, "Yes." The man said, "You are set free for the sake of Allah, the Almighty. I also set my female slave in Balkh free for the sake of Allah. I marry her off to you for such and such an amount of nuptial gift for which I take responsibility on your behalf. I also endow such and such property for both of you, your children and your grand-children from your progeny. Be this Imam Imam Reza (a.s.) a witness to this."
Then the slave man cried and attested by Allah, the Almighty and the Imam (a.s.), that this was exactly what he had asked for in his prostration. And he recognized that prayers were quickly fulfilled by Allah, the Almighty."[136]

HELP IN DOING TARBIYAT OF OUR CHILDREN

Abul Abbas Ahmad ibn Mohammed ibn Ahmad ibn Al-Hussein al-Hakim - may God be pleased with him - narrated that he had heard the ruler of MarvRood, Aba Ali Aamir ibn Abdullah al-Biwardi, who was one of the tradition narrators say, "I went to visit the Shrine of Imam Reza (a.s.) in Toos. Then I saw a Turkish man enter the Shrine and stand up at the position of the Imam's head. He cried and prayed in Turkish, and said, 'O my Lord! If my son is alive, please bring us together. However, if he has died, please let me know.'

I knew Turkish. Then I asked him, 'What is the matter?' He said, 'I had a son who was with me in the Battle of IsshaqAbad. I lost him there and have had no news of him. His mother cries for him day and night. I have come here to pray to Allah, the Almighty to solve this problem, since I have heard that prayers said in this Shrine get fulfilled.' Then I felt sorry for him. I took his hands and took him out of the Shrine to act as his host that day.

Once we left the mosque, we ran into a tall, young man who had just started to grow a mustache and was wearing patched clothes. When the

[136] Oyoun Al Akhbaar Al-Reza (a.s.), Vol. 2

Turkish man saw him, he jumped towards him, hugged him and cried. They both recognized each other.

This was just the son for whom he was praying in Imam Reza's (a.s.) tomb to Allah, the Almighty to be united with, or be informed of his whereabouts. I (Abul Abbas Ahmad) asked the son, 'How did you get here?" The son said, 'After the Battle of IsshaqAbad, I ended up in Tabaristan. A man from Daylam Abad took me to his house and raised me. Now that I have grown up, I have set out to find my parents about whose whereabouts I had no information. I was accompanying a group of people, since I did not know the way until I reached here.'

Then the Turkish man said, 'I saw what has made my belief in this Shrine certain due to this tomb. Now I promise myself not to part with it for as long as I live.'"[137]

[137] Oyoun al Akhbar

GENEROSITY OF IMAM JAWAD (A.S.)

CURE FROM PHYSICAL AILMENTS AND DISEASES

GIVING VISION TO THE BLIND

Mohammed Bin Maymoun narrates that he had lost his eye-sight, and went to the blessed presence of Hazrat Imam Jawad (a.s.).

Imam Jawad (a.s.) asked him, 'O Mohammed! What is the state of your vision?'

I said, 'O son of Holy Prophet (s.a.w.a.)! My eyes have become ill, and my eyesight has gone, like what you can see'.

Mohammed bin Maymoun says that, 'He (a.s.) extended his hand and wiped them over my eyes, and my sight returned to me as healthy as it could be. I kissed his hand and his leg, and I left from his presence, and I was able to see''.[138]

CURE FROM BREATHING PROBLEM

Mohammed Bin Umeyr narrates, 'I entered to see Imam Jawad (a.s.) and with me was my brother having severe breathing difficulty with him.

He complained of that breathing difficulty to him.

He (a.s.) said: 'May Allah, the Almighty grant you good health from what you are complaining'.

We went out from his presence, and he was healthy. That breathing difficulty did not return to him until he died''.[139]

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138 Bihar al-Anwaar, Vol. 50, Chp 3, Tradition 21

139 Bihar al-Anwaar, vol. 50, Chp 3, Tradition 24

CURE FROM DEAFNESS

Abu Salama said, 'I entered to see Imam Jawad (a.s.), and there was severe deafness with me. He was informed with that. When I entered to see him , he called me towards him , wiped his hand upon my ears and my head, then said: 'Listen and retain!'

By Allah, the Almighty! I can even hear the faint things that people hear from after his supplication''.[140]

Let us rub ourselves with the blessed zari of Hazrat Imam Jawad (a.s.), narrate the above incidents to him and beg him to give us, our parents, our children, our family members cure from all physical ailments that we carry. The ones that we are aware of and the ones which are still hidden from us. Surely, Imam (a.s.) is more aware of the ailments that we carry and its cure, than us.

Let us also seek protection and cure in his blessed self, from spiritual diseases like doubts in religion and religious practices. We pray to him to keep us steadfast on his Wilayat and Wilayat of his blessed forefathers and children and to increase our submission and love for them and to increase in our hearts the hatred of their enemies and those who troubled them and oppressed.

We should seek cure from him from following our desires which led us to sin and wrong doing.

GUIDANCE FOR WHAT IS BENEFICAL IN WORLD AND HEREAFTER

Umayya Bin Ali Al Qaysi narrates, 'I and Hammad Bin Isa entered to see Imam Jawad (a.s.) at Al-Medina to bid him farewell.

He (a.s.) said to us: 'Do not go out. Stay till morning'.

[140] Bihar al-Anwaar, vol. 50, Chp 3, Tradition 35

He (the narrator) said, 'When we went out from his presence, Hammad said, 'I will go out, for my luggage has gone out'.

I said, 'As for me, I shall be staying'.

He (the narrator) said, 'Hammad went out and the valley flowed (with a flood) that night, and he drowned in it, and his grave is at Sayalah''.[141]

Let us recite the above incident in front of the blessed Zari of Imam Jawad (a.s.), and ask him, just as he advised and warned the narrator and his friend when they came to his presence from a potential danger. We should tell him that we are also in his presence, in front of his blessed zari at this moment and that he should shower his generosity on us as well by making us aware and protecting us from such potential dangers related to our worldly life and more importantly the Hereafter.

If there are things that we have planned, which will led to loss and suffering in this world, then he should erase from our minds the intention of performing these actions. If there are any habits or things that we do, which will result in loss for us in the Hereafter, then he protects us from performing and continuing such habits and actions.

We should beseech him to guide us towards all those things that will be beneficial for us and protect us, our parents, our children and our family from all those things which will be harmful in this world or the Hereafter. Also, we should ask him for taufeeq to completely submit to their teachings and advice, lest our fate is like the fate of the one who drowned by not adhering to the advice of Imam (a.s.).

HELP FOR OUR SUSTENANCE

Abu Hashim narrates, 'A man came to Imam Jawad (a.s.). He said, 'O son of Holy Prophet (s.a.w.a.)! My father died and there was wealth for him, and I am not aware of the whereabouts of his wealth, and there are a lot of dependants for me, and I am from your friends, so help me'.

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[141] Bihar al-Anwaar, Vol. 50, Chp 3, Tradition 11

Imam Jawad (a.s.) said: 'When you have prayed the Isha Salat, then send Salawaat upon Holy Prophet (s.a.w.a.) and his holy progeny (a.s.), for your father will come to you in the dream and inform you with the matter of the wealth'.

The man did that, and he saw his father in the dream. The father said, 'O my son! My wealth is in such and such place, so take it, and go to the son of Holy Prophet (s.a.w.a.) and inform him that I have pointed you towards the wealth'.

The man went and took the wealth, and he informed the Imam and praised him (a.s.) in these words, 'All Praise is for Allah, the Almighty Who Honoured you and Chose you!''[142]

Let us also approach the Imam (a.s.) sincerely as the man in this incident. O our master! Indeed! I am from your friends and lovers as well. I confess my love for you and the purified Ahle Bait (a.s.) and proclaim my hatred towards all those who oppressed you, the purified household of Holy Prophet (s.a.w.a), so help me, O my master!

Just as you helped the man in this incident and guided him to the wealth left for him by his father, guide us, O our master! In our affairs related to seeking our sustenance and wealth. Make the seeking of sustenance easy for us and guide us to where Allah, the Almighty has placed our sustenance and increase our sustenance for us. O our master! Help us with our sustenance, so that we do not toil too much in seeking it, thereby making us negligent towards our religious obligations, duties and service of your purified household.

We also ask you, that when you widen the doors of sustenance for us, also bestow us the Taufeeq to use this sustenance to seek the satisfaction and pleasure of Allah, the Almighty, the Holy Prophet (s.a.w.a.) and his purified progeny (a.s.). Give us the Taufeeq to use this sustenance in the best possible manner for our world and Hereafter, by fulfilling our religious obligations and duties related to our wealth like helping our

[142] Bihar al-Anwaar, Vol 50, Chp 3, Tradition 8

family members, helping the other lovers of Ahle Bait (a.s.) with our wealth, spending for causes which enliven the remembrance of the Ahle Bait (a.s.) and to spend it in undertaking these blessed journeys of visitation of Holy Prophet (s.a.w.a.) and the holy and pure Ahle Bait (a.s.) again and again every year .

BESTOWAL OF SUSTENANCE FROM IMAM

Another incident of Imam Jawad (a.s.) helping a lover with sustenance is quoted below.

It is reported from Ismail Bin Abbas Al Hashimy who said, 'I came to Imam Jawad (a.s.) on the day of Eid. I complained to him of the constricted livelihood. He (a.s.) raised the prayer mat and took a gold nugget from the soil and gave it. I went out with it to the market, and it was sixteen ounces''.[143]

BESTOWING WITHOUT ASKING

Mohammed Bin Sahl narrates, 'I was in the vicinity of Makkah.

I came to Al-Medina and went to visit Imam Jawad (a.s.). I intended to ask him for a cloth to be clothed with, but I could not get a chance to ask him until I bade him farewell and intended to exit.

I said, 'I shall write to him and request him'.

He (the narrator) said, 'I wrote a letter and came to the Masjid to pray two rakats of salat and seek Forgiveness of Allah one hundred times after the Salat.

Then it occurred in my heart that I should either send the letter with someone or else I should tear it'. It occurred in my heart that I should not send it. So, I tore up the letter and went out from Al-Medina.

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[143] Bihar al-Anwaar, vol. 50, Chp 3, Tradition 27

While I was leaving, I saw a messenger, and there was a cloth with him in a towel. He was inquiring in the line and asking about Mohammed Bin Sahl Al-Qummi, until he was guided to to me.

He said, 'Your master has sent this to you'.

And there were two thin and soft pieces of cloth in it for me.[144]

Let us remind the Imam (a.s.) in front of his Zari of this generosity which he showed to Mohammed bin Sahl even when he refrained from presenting his need to him (a.s.).

O our master! Indeed you are the generous one from the progeny of the generous who bestow to others without giving them a chance to beg their needs to you. O my master! Here I am in front of you, bestow upon me the best of the world and Hereafter and fulfil all my needs that I have presented to you or those that I forgot to seek from you and even those which I do not know I should seek from you. O Generous Imam! Bestow upon me with the best of your bestowing for the sake of Holy Prophet (s.a.w.a.) and his purified progeny (a.s.).

PAIN OF IMAM JAWAD (A.S.) CONCERNING JANABE ZAHRA (S.A)

Zakariya Bin Adam narrates, 'I was in the presence of Imam Reza (a.s.) when they came with Imam Jawad (a.s.), and his age was less than four years.

Imam Jawad (a.s.) struck his blessed hand to the ground and then raised his head to the sky and prolonged the thinking.

Imam Reza (a.s.) asked him, 'By my soul! Why did you prolong your thinking?'

He (a.s.) said: 'I was thinking regarding what was done to my mother Janabe (Syeda) Fatima (s.a.).

144 Bihar al-Anwaar, Vol. 50, Chp 3, Tradition 13

But, by Allah! I shall extract both of them, and burn them, then I shall make them into particles and scatter them in the Nile like a storm!

The narrator says, I went near him and kissed between his eyes, then said, 'May my father and my mother be sacrificed for you! You are indeed for it!' – meaning the Imamate''.[145]

Let us remember the sufferings of Janabe Zahra (s.a.) in front of Imam Jawad (a.s.) and offer condolence to him for the sufferings of Janabe Zahra (s.a.). Let us read or listen to masaib of Janabe Zahra (s.a.) near his blessed journey, shed some tears, offer condolence to Imam Jawad (a.s.) and Imam Kazim (a.s.) and pray for the early re-appearance of Imam-e-Zaman (a.t.f.s.).

[145] Bihar al-Anwaar, Vol. 50, Chp 3, Tradition 38

GENEROSITY OF IMAM HADI (A.S.)

MOVE YOUR LIPS

The narrator says, 'I wrote to Imam Hadi (a.s.), 'The men love to pour out their heart to his Imam what he loves to pour out to his Lord'.

The narrator said that Imam Hadi (a.s.) wrote back and replied to him, 'If there is a need for you, then move your lips, the answer will come to you''.[146]

Let us pour our hearts out in front of Imam Hadi (a.s.) just as he advised to the narrator in the above incident.

Let us first remember the sufferings of Ahle Bait (a.s.), the treatment meted out to the most exalted beings on earth after the passing away of the Prophet (s.a.w.a.) till this very day! The burning door, the broken ribs, the one who was martyred in the womb, the conqueror who had a rope tied to his neck and was dragged in the by-lanes of Medina, and his sons who were martyred one after the other till Imam Hasan Askari (a.s.). And with tears in our eyes let us pray for the early re-appearance of the Imam of our Time, Hazrat Hujjat ibn al-Hasan al-Askari (a.t.f.s.).

Just as Imam Hadi (a.s.) advised in the above letter, "if there is a need, then move your lips", let us remember our parents, relatives and others who have a right upon us in front of the blessed tomb and beseech Imam Hadi (a.s.) to bestow upon us the best of this world and The Hereafter and that he bestows upon us the good fortune of the blessed visitation of the holy Ahle Bait (a.s.) again and again in our lifetime and after our passing away as well.

STONE BREAKING INTO TWO

[146] Bihar al-Anwaar, Vol. 50, Chp 3, Tradition 42

One day, Yunus, who has an engraver by profession (he would engrave on stones worn as rings) came to Imam Hadi (a.s.) trembling. He said, 'O my Master! I bequeath you to be good with my family'.

He (a.s.) said: 'What happened?'

Yunus said, 'Musa Bin Bugha147 is heading towards me. He had sent a stone (for a ring) to me, which was priceless. I went to engrave on it and broke it into two. I have an appointment with him tomorrow and he is Musa bin Bugha! Either he will order a thousand lashes for me or kill me!

Imam Hadi (a.s.) replied, 'Go to your house until tomorrow, for nothing will happen except good'.

When it was the next morning, he arrived early trembling in the presence of Imam Hadi (a.s.) and told him that a messenger from Musa bin Bugha had come to him asking for the stone.
Imam Hadi (a.s.) replied: 'Go to him, for you will not see except good'. He said, 'And what shall I say to him, O my Master?'

He (a.s.) smiled and said: 'Go to him and listen to what he informs you with, for nothing except good will happen'.

Yunus went and returned laughing. Yunus said that Musa bin Bugha told me that the slave girl has disputed. Can you break it into two stones?''

Imam (a.s.) said: 'O Allah! For You is the Praise When You have Made us to be from the ones who praise You truly! So what did you tell him?'

Yunus said, 'I said to him, give me some time until I ponder on how this can be done.[148]

In case of problems, go to our imam and seek help from him. In front of Imam Hadi (a.s.) right now, there might be those who have hatred against

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[147] Musa bin Bugha, was a tyrant and a powerful general in the Abbasi caliphate. He was of Turkish origin.

[148] Bihar al-Anwaar, Vol. 50, Life of Imam Hadi (a.s.), Chp 3, Tradition 3

me, don't like, or planning against me. Save me from their evil plots and mechanisms.

Save me from evil outcome of my actions that I have done out of carelessness.

HELPING FINANCIALLY CONSTRAINED

Abu Hashim Al Jafari narrates, 'Severe financial constraints afflicted me, so I came to Imam Hadi (a.s.).

He (a.s.) permitted me to meet him. When I was seated, he (a.s.) said: 'O Abu Hashim! Which Favour of Allah Mighty and Majestic is there upon you, that you want to fulfil its thanks?'

Abu Hashim said, 'I thought, but I could not think of what I should be replying to him (a.s.).

He (a.s.) initiated and said: 'Allah, the Almighty, Graced you with faith, so He prohibited your body upon the Fire, and He Graced you the good health, so He assisted you upon the acts of obedience, and He Graced you the contentment, so He Fortified you from the extravagance.

O Abu Hashim! I initiated you with this because I thought that you wanted to complain to me of the One who has done this with you, and I have ordered for one hundred Dinars to be for you, so take it!''[149]

Let us ask Imam Hadi (a.s.) that while we are in his presence, just as he reminded Abu Hashim al-Jafari and made him attentive of the blessings that Allah, the Almighty has bestowed upon him, we beseech Imam Hadi (a.s.) to make us attentive towards Allah, the Almighty and His abundant favours in our day to day life. To make us attentive towards our acts of disobedience so that we feel ashamed in the presence of Allah, the Almighty.

[149] Bihar al-Anwaar, Vol. 50, Life of Imam Hadi (a.s.), Chp 3, Tradition 7

Indeed, our standing in front of the blessed tomb of the purified Ahle Bait (a.s.) at this moment is a grace and benevolence from the side of Allah.

Also, just as Imam Hadi (a.s.) helped Abu Hashim and solved his worldly problem for which we had visited Imam (a.s.), we ask our generous master to solve our worldly problems and to make seeking of sustenance easy for us and to grant abundance in it so that our pursuit of sustenance does not make us negligent of Allah, the Almighty and does not make us negligent of our duties towards the purified Ahle Bait (a.s.).

SENDING MEDICINES FOR A SHIA

It is reported from Mohammed Bin Ali who said, 'I am informed by Zayd Bin Ali who said, 'I had fallen ill, the doctor came to see me at night and prescribed some medicines for me to be taken before dawn for such and such days. It was not possible for me to get it at night, and the doctor also went away.

A companion of Imam Hadi (a.s.) came right then and with him was a bag which contained the medication exactly.

He said to me, 'Imam Hadi (a.s.) conveys the greetings to you and says: 'Take this medicine for such and such days'.

I took it and was cured.[150]

The above incident reminds us of the abundant love that an Imam possesses for their Shias. In the darkness of night, when there was no hope for the Shia to arrange the medicines prescribed, Imam Hadi (a.s.) took care of his Shia by sending the medicines required by him through a companion.

It also shows that Imam (a.s.) is aware even of the minutest details about his Shias.

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[150] Bihar al-Anwaar, Vol. 50, Life of Imam Hadi (a.s.), Chp 3, Tradition 22

Let us remind Imam Hadi (a.s.) of his benevolence to his lover in the above incident and confess to him that, O our loving Master! We are not even aware of the physical and spiritual diseases that we carry. But we know for sure that you are aware of them. Here, I am standing in front of our blessed tomb, please cast your benevolence glance on me and cure me from the physical and spiritual diseases that I am carrying and protect me from their harm. Grant me good health and long life which I spend in the service of Ahle Bait (a.s.) and cure me of the spiritual vices that I carry and make me like you would like to see me.

REMOVING DOUBT FROM HEART

Ibrahim Bin Mohammed (who was a non-Shia), narrates that he used to fault and condemn his brother for being a Shia and an adherent to the Wilayat of the Ahle Bait (a.s.). He would condemn his brother and other Shias, till such time that Ibrahim bin Muhammed, himself became a part of the delegation which Mutawakkil sent to Medina to bring Imam Hadi (a.s.).

Ibrahim bin Muhammed narrates what transpired in that journey in below words.

We went to Medina. When he (a.s.) joined us in our return journey, we were on one of the roads and thought of pausing to take some rest due to the severe summer heat. We asked him (a.s.) if he (a.s.) wanted to descend.

He (a.s.) said: 'No'. So, we continued and did not eat or drink. The heat and the hunger intensified, and in a barren land, we could neither see anything, nor shade, nor water to quench our thirst. We started staring at him (a.s.).

He (a.s.) said: 'And what is the matter with you all? I reckon you are hungry and have become thirsty'. We said, 'Yes, by Allah, O our Master! We are exhausted'.

He (a.s.) said: 'Take a stop and eat and drink!'

I was surprised from his words, since we were in a barren desert, and could not see any water or shade to rest under.

He (a.s.) again said: 'What is the matter with you all? Take a stop!'

I rushed to the line of camels to stop them and make them kneel.

As soon as I turned, I saw two large trees, so large that a sea of people could shade under it! I did not recognise this place. It was a land of barren desert.

And then I saw a spring flowing with freshest and coldest of water.

We stopped, ate and drank and rested.

There was someone among us who had travelled that road repeatedly.

Wonders occurred in my heart at that time, and I went on to sharply look at him and attentively looked at him for a long time. When I was looking at him, he (a.s.) smiled and turned his face away from me.

I said within myself, 'By Allah! I will come to know this, how he is'.

So, I came from behind the tree, buried my sword and placed two stones upon it, and I freshened up in that place and prepared for the Salat.

Imam Hadi (a.s.) said: 'Have you all rested?'

We said, 'Yes'.

He said, 'Then let's leave with the Name of Allah!'

We departed.

When we had travelled for a while, I returned to the same place and the sword was just as I had placed, and the other signs which I placed.

There was not a single tree, nor water, nor shade nor wetness at that place.

I was astounded from that and raised my hands towards the sky. I asked Allah to Make me steadfast upon the love and the faith of Imam (a.s.) and to bestow upon me his recognition and returned to join the group.

When I joined with the group.

Imam Hadi (a.s.) turned to me and said: 'O Abu Al-Abbas!'

I said, 'Yes, O my Master! I was in doubt, and I have become from the richest of the people within myself in the world and the Hereafter'.

He (a.s.) said: 'It is like that. They (Shias) are numbered, known. They will neither be more nor less''.[151]

Ameerul Momineen (a.s.) says, there is nothing more harmful for a man's faith than a doubt which overpowers his conviction.[152] Let us stand and rub ourselves against the blessed tomb of Imam Hadi (a.s.) and ask him to strengthen our faith, increase our certainty concerning the merits and virtues of the purified Ahle Bait (a.s.) and to protect our hearts from even an iota of doubt concerning the necessity and significance of their Wilayat or Bara'aat (distancing and hatred) from their enemies.

We ask him to glance on us and remove any doubts that we may be nurturing concerning religion and to bestow upon us his recognition and the recognition of the true merits and position of his holy household (a.s.) and to make us aware of our duties and responsibilities towards the holy Ahle Bait (a.s.), and especially towards the Imam our of Time (a.t.f.s.).

[151] Bihar al-Anwaar, Vol. 50, Life of Imam Hadi (a.s.), Chp 3, Tradition 45

[152] Ghurar al-Hikam, Tradition No. 6146

GENEROSITY OF IMAM HASAN ASKARI (A.S.)

SAVING US FROM LOSS OF WORLD AND HEREFATER

The narrator says, I had a horse and as a result of it being frequently mentioned in assemblies I was pleased. One day, I visited Imam Hasan Askari (a.s.).

He asked me: "What is your horse doing?"

"It is with me," I answered. "Here it is at your door. I have just dismounted it."

"Exchange it before evening if you can find a purchaser and don't delay," he told me.

A visitor came in and the conversation came to an end. I got up thinking and went to my house. I told my brother and he said to me: "I do not know what to say about this."

However, I was jealous of it and regarded people as unworthy to buy it. Evening came. When I had prayed the night prayer, the slave boy came to me and said: "My master, your horse has just died."

I was stricken with grief. I knew that (Imam Hasan Askari (a.s.)) had meant this by those words. Some days later, I went to visit Imam Hasan Askari (a.s.). I was saying to myself: "I wish that he would replace it for me with (another) animal."

I sat down and before I could speak, he said to me: "Yes, we will replace it for you. Servant, give him my dark bay horse."

Then he said: "This is better and firmer-footed and longer living than your horse was."[153]

[153] Kitab al-Irshaad, Chapter 10

Let us beseech the Ahle Bait (a.s.), through this incident to save us from the loss of this world and the Hereafter. To bestow us what is best for us in this word, the most important is the opportunity to serve the Ahle Bait (a.s.) in this world, to serve the master of the time, Hazrat Imame Zaman (a.t.f.s.). To make the source of our sustenance easy for us and abundant for us so that we don't spend the days and nights worrying about it or striving endlessly about it and our instead to focus on our duties towards the purified Ahle Bait (a.s.).

We also pray to the Ahle Bait (a.s.) to recompense us in the Hereafter, just as the blessed Imam (a.s.) advised the man to do something and he did not perform; similar is our condition where we read so many traditions and advices of the Ahle Bait (a.s.) but fail to act on it. The above incident gives us hope, that despite our shortcomings in following them, their nobility and generosity is such that we should still hope for their mercy and help.

SEEKING GRACE TO TRANSFORM US

The narrator says,

The 'Abbāsids went to Ṣāliḥ b. Waṣīf when Imam Hasan Askari (a.s.), was imprisoned. They told him:"Be hard On him. Don't give him any ease."

"What can I do with him?" Ṣāliḥ asked them, "I entrusted him to two of the evilest men I could find. They have become (men) of worship, prayer and fasting to an amazing extent".

Then he ordered those two men who had been put in charge of (Imam Hasan Askari (a.s.)) to be brought. He said to them: "Shame on you! What is your involvement in the affairs of this man?"

They answered: "What can we say about a man who fasts through the day and stands (in prayer) through the night, who does not speak and occupies himself with nothing except worship? When he looks at us, our limbs shake and within us is (a feeling) which we have never had."

When the 'Abbāsids heard that, they left in despair.[154]

Through this incident let us beseech the Ahle Bait (a.s.) to transform us, to remove the evil in us and make us from the people of worship, prayers and fasting.

GUIDE US TO OUR RIZQ

From that which historians mentioned about his generosity was that Mohammed bin Ali bin Ibrahim bin Imam Musa bin Jafar al-Kazim(a.s.) said, "We were in utmost need. My father said, 'Let us go to this man (Imam Hasan Askari (a.s.)). It is said he is generous.'

I said, 'Do you know him?'

He said, 'No, and I have never seen him at all.'

We went to him. On our way, my father said, 'How much we need!

May he order to give us five hundred dirhams; two hundred for clothes, two hundred for flour, and one hundred for spending!'

I said to myself, 'Would that he order to give me three hundred dirhams; one hundred to buy a donkey, one hundred for spending, and one hundred for clothes so that I can go to the mountain!'

When we stopped at his (Imam Hasan Askari (a.s.)'s) door, his servant came out and said, 'Let Ali bin Ibrahim and his son Mohammed come in.'

When we came in and greeted him, he said to my father, 'O Ali, what made you not visit us all this time?'

My father said, 'I felt shy to meet you in this case.'

They (Ali and his son) stayed with the imam for some time and then came out. The servant of the imam came, gave Ali bin Ibrahim a pouch of

[154] Kitab al-Irsaad, Chapter 10

money and said, 'These are five hundred dirhams; two hundred for clothes, two hundred for flour, and one hundred for spending.' He gave Mohammed a pouch of three hundred dirhams and said to him, 'Spend one hundred for buying a donkey, one hundred for clothes, and one hundred for spending, and do not go to the mountain but go to Sawra!'

Mohammed went to Sawra and became one of the wealthy Alawids.[155]

NOT TO FEEL SHY IN ASKING FROM AHLE BAIT (A.S.)

Abu Hashim al-Jafari said, 'Once, I complained to Imam Hasan Askari (a.s.) the distress of imprisonment and the pains of ties. He wrote to me, 'You shall offer the Dhuhr (noon) Prayer in your house today.' I was set free (from prison) at noon and I offered the prayer in my house as the Imam said.

I was in need and I wanted to ask him for help (but I did not) in the letter I had sent to him. When I arrived in my house, he sent one hundred dinars to me and wrote to me, 'If you need something, do not feel shy or refrain from asking. Ask and you shall get what you like, insha'Allah.'[156]

When seeking or asking the Ahle Bait (a.s.) we should not feel shy of presenting our needs to them. We should seek from these blessed personalities and seek with confidence. For there is no one who is more generous than them in the whole wide world.

[155] Baqir Qarashi. Kashf al-Ghummah, vol.3 p.200
[156] Kashf al-Ghummah, vol.3, 202, (Baqir Qarashi)

GENEROSITY OF THE IMAM OF OUR TIME (A.T.F.S.)

Times of Ghaibat severe test, difficult to distinguish between truth and falsehood as is apparent from the below narration.

Janabe Mufaddal bin Umar narrates from Imam Sadiq (a.s.) that he heard him say:

"Do not protest! By Allah! Your Imam shall remain hidden from you for a long time. You will be tried and examined in those times. To such an extent that some people shall say: He has died or he has gone in some cave. While the believers will be shedding tears for him. The hearts of the people will be shaken up by the calamities like the ship is tossed in the waves of the stormy sea. None shall get deliverance except those from whom Allah has taken oath, on whose hearts He has inscribed faith and whom He helped with His mercy. At that time twelve standards will arise and all of them will be alike, thus it will not be known which is the standard of truth. I began to weep on hearing this, so the Imam said:

O Aba Abdullah why do you weep? I replied: Master, why shouldn't I weep when you say that twelve standards will arise and all of them will be alike, thus how do we know which is the standard of truth?

The Imam said: Look at the sun, on which army it is shining.

I said: Maula, this same sun? "Yes," he replied, "O Aba Abdillah, have you seen this sun? I said: Yes.

Imam said: I swear by Allah, our matter (Wilayat) is more clear than this sun."[157]

We can conclude from the above tradition that, the trails and examinations in the period of occultation are going to be very severe. Imam (a.s.) compared it to a ship which is tossed in the sea.

[157] Kamaaluddin, Vol. 2

Imam (a.s.) also clearly states that without help and mercy from the Allah, none will be saved.

The believers will be weeping due to the separation from their Imam (a.t.f.s).

And it will become very difficult to distinguish truth from falsehood. All standards and callers will almost look or appear to be the same. There will be very little in the apparent through which the truth can be identified. The only criteria and standard to identify truth (haq) then will be Wilayat, which is more apparent than the sun.

Traditions say that those who take their religion from the Holy Quran and traditions, their faith will be as firm as a solid mountain.

In the blessed shrines of the holy infaliables let us beseech them to grant us the taufeeq to learn religion from the Holy Quran and traditions, the ability to understand their blessed narrations, for indeed they are light.

We seek Nazre Inayat of Hazrat Sahebuz (a.t.f.s.) to remain steadfast on the path of salvation, truth and Wilayat during these testing times of his occultation.

PRAYING FOR FORGIVENESS OF SHIAS

The supplicating voice of Imam-e-Zamana (a.t.f.s.)

Allamah Majlisi has mentioned in his book Aneesul Aabidain from the reliable sources that one morning Sayed Ibne Tawoos heard Imam-e-Zaman (a.s.) reciting the following invocation at the cellar (Sardab).

O Allah! It is certain that our Shias have been created from the rays of our light and our superior teenat (dust).

There is no doubt in the fact that some sins are committed by them on the basis of their love for us. Thus, ignore the sins if they are only between you and them.

Please improve their conditions and give them In lieu of our Khums and make them enter Paradise and keep them away from fire of Hell and because of their sins do, not consider them at par with Your enemies."

Even if Imam (a.s.) had not said anything other than these sentences, it would have sufficed to prove the affection of Imam (a.s.) for his Shias. We should try to learn more about the miracles, life and supplications of Imam-e-Zamana (a.t.f.s.) as recorded by Sayed Ibne Tawoos. To purify oneself in the sea of Marefat, to make each cell of his filled with Hazrat's love, to make this blood flow in the veins of his son, to train his son to tread the lighted path is the aim of every follower of the awaited personality.

CURE TO DEAF AND DUMB

In Jannatul Maawa the great respected scholar, Mirza Husain Noori, has mentioned the following anecdote:

In the month of Jumadi al Avval of the year 1299, a man named Aqa Mohammed Mahdi came to Kazmain. He was a resident of Port Maloomeen a port of Maajeen and the countries of Burma which till that time was a colony of the British. From there to Calcutta, the capital of India is a distance of six days' travel by steamship. His father was a resident of Shiraz but he was born and bred in the port mentioned above.

Three years before the date mentioned, he fell sick with a very serious ailment. Such that after recovering from it he had become dumb and deaf. In order to seek cure, he came for the Ziyarat of the Imams (a.s.) of Iraq and he came to Kazmain to his family who were well known traders and he stayed there for 20 days till the water in the river came up and a streamer became ready to set out for Samarrah. His relatives brought him to the boat and entrusted him to the travellers who were people of Baghdad and Kerbala and requested them to take care of him and help him. They also wrote to some caretakers of Samarrah to help him in his stay.

Thus, when he had the honour to reach that blessed place it was afternoon of Friday the 10th of Jumadi al Saani of the year mentioned.

He entered the illuminated cellar (Sardab) while some holy men and reliable persons were present there. He wanted to obtain proximity of the sacred place with all humility and seek mediation.

He wrote about his condition on the surface of the wall and requested the people to pray for him. Himself also he remained a long time in prayers and seeking mediation. His prayer had not yet concluded when the Almighty Allah bestowed him cure by the miracle of Hazrat Hujjat (a.t.f.s.) and he came out of that place with an eloquent tongue.

On Saturday they brought him to the lecture of His Eminence, Chief of the Jurists and the senior-most scholar, the leader of Shias and the crown of Shariah, Aqa Mirza Mohammed Hasan Shirazi and he recited the Surah Hamd by way of benediction in the honourable company.

That day all the places were immersed in joy and celebration and in the evenings of Sunday and Monday, scholars and nobles celebrated and made illuminations in the purified courtyard of the two Askari Imams (a.s.). They versified the incident and broadcasted poems all over the country.[158]

SEEKING HIS HELP TO DEFEND RELIGOIN AND RIGHTS OF AHLE BAIT (A.S.)

Allamah Shaikh Hilli (a.r.) the great shia scholar narrates,

I had heard that a person wrote a book in which he had criticized the Shia faith and had written false and wrong traditions to prove lies as truth and truth as lies.

I know that the writer teaches only his students from his book and he never gave that book to anyone else, so that the book should not come into the hands of Shia Ulama and scholars, so that the false things written cannot be disclosed.

[158] Mikyal al Makarim, vol. 1, The Letter Qaaf (Q) - 5. Qaza-E-Hawaij – Fulfilling The Needs Of The Believers

I was very disturbed when I hear this and I made every possible attempt to lay my hands on that book. There was only one way to get the book and that was to become the student of the writer, and that is what I did.

Till three months I attended every lecture and listened to his false talks and had to bear it. I used to return very tired in the afternoon to my house. And slowly I gained his confidence and he started to trust me.

I persuaded his to lend that book and he could not refuse to lend me the book. He took an oath from me that I could keep the book only for one night and return it back the next day in the morning.

I took the book and hurried towards my home and I know that it was not possible to copy all the pages in one night. But I said to himself that I will try to copy down as many as pages and answer them and then distribute them among people. I did this so that the people may know the truth.

As I reached near my house I realized that I did not have enough ink in the house to copy the book. I hurried towards a shop to buy some ink. After that I quickly walked towards to my home.

I reached home, performed my prayers and quickly started to write. I draw lines on white papers and copied down a few pages. It had completely slipped my mind that I had not eaten anything and had no provisions for my dinner also.

And soon it was night. I performed my evening prayers and after lighting the candles I again sat down to write. Time passed by quickly and I realized that I had not even finished half of the book but being hungry and tired my eyes grew heavy and I slowed down and after a few pages it become too difficult to continue.

Suddenly I heard a knock on the door. I wondered who it could be at this time of the night. Again I heard the knock. I opened the door and saw a handsome young man standing out whose face was shining like a moon and he was smiling at me.

I did not know him and when he called out my name I was surprise that how he knew my name. I was so engrossed in my thoughts that I forget to invite the visitor in the house. I welcomed him in the house but was worried that I could not finish the book in time.

He walked calmly and went and sat near the pages I wrote. I wondered what he wanted but did not have the courage to ask the man what he wanted at this time of the night. The young man asked me why I was awake at this time of the night. I replied that I was copying down a book but he did not ask me why I was doing so. He suggested to me that I should draw the lines on the pages while he copied down the book.

I was overjoyed and started to quickly draw the lines on the pages while he copied it down. He was writing quickly and very beautifully. He was so fast that I could not catch up with him in drawing the lines.

I was very tired now and the young guest asked me to lie down and rest while he wrote.

It was a good idea and I requested the young man to wake me up before he left so I could finish the book. Soon I went to sleep.

When I wake up in the morning I saw that the guest had left. I was upset that he left without waking me up and now I could not complete the book. I rushed towards the book and turned the pages of it to see how much is left? But as I turned the pages I realized that he had completed copying the book.

How was this possible? It was impossible that he could finish the book.

The young man had left a signature at the end of the book. I looked at the sign and my whole body trembled and I started to weep profusely.

The signature read as "Writer - Hujjat (Proof of Allah)."

I realized that the guest was no other then my beloved Imam-e-Zamana (as).

This meant that Imam (as) had written these pages. He came to my help and I could not recognize him. I slept while he did my work.

Allamah Shaikh Hilli (a.r.) cried and trembled. He could not stop crying as all the time he could see only the handsome face in front of him.

He took the book and quickly hurried towards the writers house.

When he stepped out of the house he looked towards the sky and prayed "O Allah! If possible, let me meet him again."

Few Lessons that we learn are,

Allama Hilli felt very disturbed when he heard that there was someone who had written against our religion and our beliefs. He made a firm desire to defend our religion against the false propagation by writing a book.

What we learn from this is whenever we hear something against our religion or belief then we should not react by giving abuses in return or by saying bad things about that person. But the best way to reply is by removing the doubts of this person and this can be achieved only if we have religious knowledge. We should pray to Allah, the Almighty that he gives us the good fortune to acquire religious knowledge so that not only can we practice it ourselves but also remove the doubts of others and reply to objections regarding beliefs, etc.

One very important thing that we learn is that we should never make excuses and always try and look out for solutions. Allama Hilli initially tried very hard to get the book but he could not. He did not make this as an excuse to not write the reply but rather looked for options and then later became a student of this person only so that he can achieve his aim. This tells us that we should be very steadfast in acquiring knowledge of religion and spreading it.

Allama Hilli was hungry and sleepy but he knew that if he slept or arranged to eat then he will lose precious time to copy this book.

We learn that while acquiring knowledge of religion we should not give preference to our personal comfort like sleep, play, wasting time but rather spend time in acquiring knowledge.

When Allama Hilli opened the door he said, I saw a young man whose face was shining like a moon and he was smiling at me.

This shows us that Imam Mahdi (a.t.f.s.) became very happy with Allama Hilli because of the troubles and efforts which he took in defending our religion and our beliefs that we was smiling when Allama Hilli opened the door.

If we spend time in acquiring religious knowledge and then later spread it with sincerity then this will make Imam Mahdi (a.t.f.s.) very happy as well. Then may be Inshallah we can also be among the fortunate ones to see the face which has more splendour than the moon.

RETURNING TO OUR HOMETOWNS ALONG WITH PROSPERITY

The narrator of the below incident says that "I heard the following incident from my brothers in Hamadan and no one has ever falsified this story:

There is a tribe in Hamadan which is called Banu Rashid. All of its members are Shia Imamiyah, when I asked them the reason for their Shiaism an elder of their community whom I found righteous and honest, told me: It is narrated from our forefather, Rashid Hamadani that he said: When I was returning from Hajj and covering the distances through the desert I was experiencing delight in halting and moving on. I covered a long distance on foot till I was tired and needed some rest. So, I decided to sleep for sometime to regain strength. I said to myself: When the last part of the caravan passes by me I will get up and join them. I was finally awakened by the intense sun and I could not see anyone there.

I was terrified because I didn't know the way. I relied on Allah, the Mighty and Sublime and decided to move in the direction I was facing. After some time I reached greenery that had recently received rainfall. The earth was fragrant. In the middle of that I saw a palace that was glittering

like the sword. I said to myself: If only could know about this palace which I have never seen before and neither have I heard anything about it. When I came to the gate, I saw fair complexioned servants. I greeted them and they replied to me in a cheerful manner. They said: Sit down, Allah has wished you well. A servant went into the palace and then returned to say: Come inside. I entered the palace and saw that its foundations were the best type of foundations, and its construction was also the best. The servant stood at the curtain of an entrance. Then he lifted the curtain and told me to go in. I entered the room and saw a young man sitting there in such a way that a long sword was hanging above his head, and he seemed to be a full moon shining in the dark. I saluted him and he responded in a kind manner.

Then he asked: Who am I? I said: By Allah, I don't know. He said: I am that Qaim of Aale Mohammed (a.t.f.s.) who would appear in the last period of time and through this sword fill the earth with justice and equity as it would be fraught with injustice and tyranny.

I fell down on my face. He said: Don't. Get up. You are a resident of Hamadan and your name is Rashid. I said: My lord and master, you are right. He said: Would you like to return to your family? I said: Yes, my lord and master, and I would tell them of that with which I have been blessed. He gave me a pouch and gestured to the servant who walked a few steps with me. I decried mounds, trees and minarets of the mosque. The servant asked me: Do you recognize this town? I said: It seems to be like my town, Asadabad. The servant said: O Rashid, this is Asadabad, you may proceed now. When I turned back I could see him no more.

I entered Asadabad. There were forty or fifty dinars in the pouch. I went to Hamadan. I gathered my family members and conveyed the good news to them.

Till the time these dinars lasted, we remained in peace and security."[159]

[159] Kamaaluddin, Vol. 2, Chp 43, Tradition 20

O our master! Make us return to our hometowns along with the blessings of this Ziyarat which lasts through out our lifetime and is the best for our world and Hereafter.

WARDING OFF OF CALAMITIES

Ibrahim bin Mohammed Alawi says that Tareef Abu Nasr narrated to him,

"I came to the Master of the time (a.t.f.s.) and he told me to bring red sandalwood which I did. Then he asked: Do you know me? I said: Yes. He said: Who am I?

I said: My master, and the son of my master. He said: I did not ask you this. Tareef said: I said: May I be sacrificed on you, tell me. He said: I am the seal of the successors. And through me will Allah, the Mighty and Sublime wards off calamities from my family and my Shias."[160]

CURE AT MAQAAM E IMAME ZAMAN (A.T.F.S.) IN KERBALA

It is mentioned that some natives of Najaf Ashraf narrate that a man of Kashan set out for Hajj and when he reached Najaf Ashraf, he was struck by a severe illness and his legs developed gangrene. His co-travelers left him in charge of a nice man who lived in a room of the school in the holy shrine courtyard and they continued their journey.

The man used to lock him in the room everyday and leave in search for Durre Najaf stones in the desert. One day that Qashani said to that man: I am fed up with this room, please take me out and make me sit somewhere and then you can go on your way.

He agreed to this and carried me to the place of Qaem (a.t.f.s.) on the outskirts of Najaf Ashraf. He washed his shirt in a pool of water and left it to dry on a bush, while he set out towards the desert. I sat there thinking what the future held for me.

[160] Kamaaluddeen, vol. 2, page 105

Just then I noticed a wheat complexion handsome youth enter the courtyard who greeted me and then entered the building of Imam Qaem (a.t.f.s.). He prayed a few units of prayers with perfect attention and then returned to ask about my well being.

I said: I am involved in such a disease that neither it is cured, nor I die so that I may get rid of it.

He said: Don't worry, the Almighty Allah will give you both.

When he went away, I saw that the shirt, which was put out to be dried had fallen down and was soiled. I got up with a reflex action and picked it up; then I washed it once more and again spread it out on the bush to dry. The realization suddenly struck me as to how I had managed to get up as if nothing was wrong. I realized that he was Imam Qaem (a.s.) and I ran out of the place but could see no one there.

After some time, my host returned from the desert and was astonished to find my illness cured.

When I narrated the whole incident, he also regretted not being able to meet the Imam and after that we returned to our lodging.

People say that he remained in health till his associates returned. When they returned and he saw them, he again fell ill and passed away and he was buried in that courtyard. In this way what the Imam (a.s.) has said came to be true that he would get both the things. The incident became famous and the most trusted residents of that area have narrated it to me.[161]

Let us be attentive towards the master of the time, Hazrat Imame Zaman (a.t.f.s.) at Makaam e Sahebuz Zaman (a.t.f.s) in Kerbala and seek cure from him from our physical and spiritual ailments.

[161] Najmus Saquib, Meeting No. 48

SHIFA IN SARDAAB

Mulla Ali Tehrani Haji Mulla Ali Tehrani, son of Late Haji Mirza Khalil Tabib, who was the caretaker of Najaf shrine as long as he lived and he performed the Ziyarat of Samarrah most of the years and he had a strange attachment to Holy cellar and he sought for help and benefits and never was his entreaty unanswered and he said:

It never happened that I should perform the Ziyarat without seeing a miracle. And during the stay of this humble servant in Samarrah, he was honored twice in the house of this humble servant and concealed what he saw and insisted on keeping it as a secret, on the contrary to conceal all the worship acts.

When I requested to tell me something about those incidents, he said: It happened many times on dark nights when all were asleep and there was no sound or movement from anyone; I performed the Ziyarat of the Sardab.

Near the Sardab, before the entry and before the steps, I saw an effulgence shining on the wall of the first threshold in the cellar of occultation, as if someone was carrying a candle and it was moving from place to place and its rays were moving everywhere. So I went down and entered the holy cellar. I neither saw anyone there and there was no lamp there.

When he performed the Ziyarat and the symptoms of dropsy appeared in him and he became very aggrieved of it, he entered the holy cellar and said: Tonight I sought a general cure and went into the holy cellar and entered that small platform and inserted my feet into the well of cure, which people call as the well of occultation and suspended myself in it.

Not much time passed, but that my illness was cured and the Late gentleman decided to serve that shrine, but after returning to Najaf Ashraf he was unable to do so as his illness returned and he passed away

in 1290 in the last part of the month of Safar. May Allah, the Almighty raise him up with those whom he followed.[162]

YOU WILL BE TAUGHT TAWHEED

Sayyid Mahdi Qazwini, resident of the Hilla Saifiya said:

It is narrated from my spiritual father and biological uncle, the late Allamah Sayyid Mohammed Baqir Qazwini, that: In 1186 A.H. there was a terrible epidemic of plague in Iraq, in which such was the condition of Najaf that people left the town and great scholars and even Allamah Tabatabai and the author of Kashful Ghita also left the place. A large number of people perished and only very few survived. Every day I used to sit in the holy courtyard and there was no one present there from the seekers of knowledge.

During that time, I met in the lanes of Najaf, a very respectable gentleman, whom I had neither seen before not afterwards, in spite of the fact that the population of Najaf had become so restricted that no one from outside could enter the place. Thus, that gentleman looked at me and asked: You will be bestowed the knowledge of monotheism after some days. Then I dreamt that two angels had arrived and one of them was holding inscribed tablets and the other one was holding a balance. They had placed those tablets in the pans and the tablets that were weighed they placed before me and read them. So much so, this was conducted with all the tablets.

I saw that the beliefs of all the companions of the Prophet (a.s.) and the companions of the Holy Imams (a.s.) were weighed against the beliefs of Imamiyah scholars. Among whom were included everyone from Salman Farsi to Abu Zar Ghiffari till the four special deputies of Imam Zamana (a.s.): Usmaan bin Saeed, Mohammed bin Usmaan, Husain bin Rauh and Ali Ibne Mohammed Saymoori; Mulla Yaqub Kulaini, Shaykh Saduq, Ibne Babawayh, his father, Shaykh Mufeed, Abu Jafar Mohammed bin Noman, Sayyid Murtaza Alamul Huda and Shaykhut Taifa Abu Jafar Toosi; till my uncle, Sayyid Bahrul Uloom Allamah Tabatabai and all the scholars after

[162] Najmus Saquib, Incident No. 91

him were included. On seeing this dream, I became informed about the beliefs of all those gentlemen, and I became aware of such academic secrets that I was given an age equal to Prophet Nuh (a.s.), and I had spent all the time in acquiring knowledge, I would not have been able to obtain the tenth part of it.

When I rose up in the morning, I was most learned man of my time. I woke up, prayed and then completed the post prayer recitations. There was a knock at the door. The maid went to open it and brought a paper, which a brother in faith Shaykh Abdul Husain had sent. It contained some couplets in my praise, which were a brief interpretation of that dream. In other words, among the beliefs that I learnt about, was the belief of my later maternal uncle, Allamah Bahrul Uloom, which was compared to some special companions of the Prophet. But all these are confidential matters, which cannot be divulged and everyone cannot bear them. On the contrary, that late gentleman had taken oath from me not to reveal them. Thus, my dream is the result of that order of that gentleman, whom I met in a lane of Najaf and according to whom the contexts prove that he was Hazrat Hujjat (a.s.).[163]

DUA E NUDBA WITH TEARS

Mulla Zainul Aabedeen Salmasi Just, trustworthy and reliable, Aqa Mohammed, who was the caretaker of Kazmain shrine and for forty years was responsible for lighting in the shrine has narrated the report of his mother that once they had opportunity to be in the company of the pious scholar and the trustworthy gentleman, Maulana Aqa Zainul Aabedeen Salmasi and his family members in the cellar.

This gentleman became engrossed in reciting Dua Nudbah in such a touching manner that people were moved to tears all the time.

We also accompanied his recitation shedding tears at the same time. At that time, there was no one other than us. Meanwhile the smell of musk spread in the cellar fragranting the whole atmosphere and making us filled with rapture. We became absolutely speechless and could not

[163] Najmus Saquib, Incident No. 92

move. All of us were bewildered, but after sometime that fragrance disappeared; after which we regained our posture and then continued the supplication. When we returned home I asked Aqa Salmasi the cause of the fragrance. He said: Why are you posing this question? And he avoided replying. It is also written that when Maulana Ali Reza, a trusted friend of Aqa Salmasi asked whether he also had the distinction of meeting Imam Zamana (a.s.), he narrated this same incident verbatim.[164]

IMAMS RECOMMENDATION TO RECITE ZIYARAT AALE YASEEN

It is narrated from Mohammed bin Abdullah bin Jafar Himyari that he said that an epistle arrived from Imam Zamana (a.t.f.s.), in which after replies tosome questions, it was mentioned: "If you intend to make us as a medium and address us, you should recite say what the Almighty Allah has said:[165]

OBSERVING OUT DUTIES TOWARDS OUR PARENTS

It is also narrated from the same Shaykh Baqir an incident about a very pious man, who was a very dutiful son of his father and he was so caring that he placed a pot of water in the toilet and till the father completed his ablutions, he waited outside. He was always in the service of his father; however on Wednesday eves he used to visit Masjid Sahla. But at one time he stopped going there as well. When he was asked about it, he said: Once, when I was going there for forty Wednesdays regularly, on the last Wednesday, it so happened that I could not leave during the day. Night fell, although it was a moonlit night.

But I was alone. After walking for a time only a third of the distance remained when I saw an Arab riding in my direction. I thought that I was about to be robbed of my possessions. The rider came near and spoke to me in rural dialect and first thing that he asked was where I was headed. I said I was going to Masjid Sahla. Then he asked if I have something to eat. I said I have nothing.

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[164] Najmus Saquib, Incident 80
[165] Bihar al-Anwaar, Vol. 53

He told me: Check your pocket. Again I repeated that I had nothing. He chided me at this point and I found that there were some raisins in my pocket I had bought for my child, which I had forgotten to give him. Then he said thrice: I advise you about your aged father. I emphasize you about him and I command you about him. He stated this and disappeared from my sight. I immediately realized that it was Hazrat Hujjat (a.s.), who could not bear that I should remain away from the service of my father even for a single night. That is the reason why I stopped going to Masjid Sahla on Wednesday eves.[166]

STEADFASTNESS ON CORRECT FAITH

Abu Raje Himami Allamah Majlisi has narrated in Behaarul Anwaar from the book of Sultanul Mufarraj an Ahalal Imaan, compilation of the perfect scholar, Sayyid Ali bin Abdul Hamid Neeli Najafi that he said:

The incident of Abu Rajeh Himami in Hilla was famous in all the cities and it was known to all the people that:

"Of all those who have seen Imam Zamana (a.s.), there is the most famous and well known, and it is narrated by a group of scholars and eminent people of that town.

Among those eminent personalities is also the pious, senior and virtuous Shaykh Shamsuddin Mohammed bin Qaroon.

He says that there was a ruler in Hilla called 'Marjaan, the younger'. Some people reported to him that Abu Rajeh abuses the companions of the Prophet. So he got Abu Rajeh arrested and ordered him to be beaten. They beat him so severely that each part of his body was injured and they hit at his mouth so much that his teeth were broken.

Then they pierced his tongue with a thick iron needle. Then they pierced his nose and put a rope through it. After that he was given over to the ruler's men to take him around the lanes of Hilla in this manner and ordered that he should be thrashed from every side. It happened in this

[166] Najmus Saquib, Incident no. 86

way and the poor man fell down exhausted; people thought that he was dead.

They informed the king and he ordered his execution. Those present in the court wanted to know what purpose would be served by his execution. Since he was an old man this much punishment was enough for him. He was already dead, so he should be left now, and he would die a natural death. Why should the king take the responsibility of his death? When people petitioned much, he ordered his release.

Since he was seriously injured, his relatives carried him home like a corpse, everyone was sure that he would not survive that night as no sign of life remained in his body. However, when people came to see him the next day they found him in perfect health and physically fit, engrossed in ritual prayers. His teeth, that had been broken, were back in his mouth in a perfect condition. The wounds of his body and face had healed so completely as if he never had any injuries in the first place.

They were shocked at this and asked him how that came to be. He said: I was looking at death with my own eyes.

Since my tongue could not move, I was unable to utter any supplication, so I prayed to Allah in my mind and beseeched my master. When the greater part of the night had passed, I saw that the complete house was lit by a luminosity and my master, His Eminence, the Master of the Time was stroking my face and saying: Now, get up and go to your family. You are perfectly all right now.

Thus, when I got up in the morning, I was absolutely healthy as you can all see.

Shamsuddin Mohammed bin Qaroon says: By Allah, Abu Rajeh was a frail and thin man, having sallow complexion; he was very ugly and had a small beard. I used to visit the same public bath he frequented and I always saw him in the above condition. But that morning when I went to see him with other people, I saw him physically strong, his limbs powerful and his height had also increased. The beard was also bigger than before and the

complexion had a pinkish hue. It seemed as if he were a young man of twenty years. And he remained like that till his end.

When the news of his miraculous recovery spread, the governor of Hilla summoned him; who one day before had seen him in a very serious condition; but now he was perfectly cured and there no sign of any injury and his teeth were also intact. The ruler was highly impressed by this and filled with awe.

Previously when he sat at the place of Imam Zamana (a.s.) in Hilla, he used to turn his back to it, but after this incident, he used to sit facing it and he also changed his behavior with the people of Hilla. He used to forgive their mistakes and acted nicely with everyone in general. But all this was of no use to him and he died after some days.[167]

[167] Najus Saquib, Incident 41

PART IV - OBJECTIONS RELATED TO VISITATION

We have mentioned earlier the excellence of visitation of the holy Ahle Bait (a.s.). Visiting the graves and the tombs of the holy Ahle Bait (a.s.) is greatly emphasized in traditions, and that the one who undertakes the journeys towards their blessed graves is immersed in Divine Mercy and Grace.

We have mentioned earlier that the one who does visitation is encompassed by mercy of Allah, becomes eligible for Divine rewards, he makes the Holy Prophet (s.a.w.a.) happy, fulfils the right of an Imam, his sins are forgiven, Hell is forbidden on him, attracts special grace from the Ahle Bait (a.s.).

Visitation of the Generous, is the path to salvation, and without any doubt anything which will lead to salvation, Shaitan will not be content and happy and will try to create some doubts in the minds of the people and also those who want to bring down the status of the Ahle Bait (a.s.) will try to create doubts and objections concerning visitation so that people are confused and they either decrease going for Ziyarat or forgo it completely.

We present below few objections related to visitation of the holy Ahle Bait (a.s.).

OBJECTION 1 - FREQUENCY OF VISITATION

We should not go for Ziyarat to Karbala or other holy places often. By going often, it reduces the sanctity of the place in our minds, we start taking it lightly.

Moreover, it is more important to understand the aim of Karbala or aim of Imam Husain (a.s.) than going to Karbala. In other words, visiting Karbala is not important but giving importance to Karbala in our heart is more important!

Therefore, if we have visited once, it is enough.

Reply:

The logic meted out in this objection is really appalling, we say in reply.

1. Repeating an action or performing an action again and again does not decrease its sanctity. Rather it shows that the action is considered and deemed important by the performer and therefore he likes to repeat it.

2. With regards to the acts of worship, there are many acts of worship which Allah has commanded to perform regularly. Again, this shows the importance of these acts in the eyes of Allah, the Almighty.

a. For example, performing Namaz. We have been ordained to recite the obligatory prayers 5 times in a day, every day.

b. Similarly, we have been exhorted to recite atleast 50 verses of the Holy Quran every day.

Hazrat Imam Sadeq (a.s.) has said: The Holy Quran is Allah's covenant with people. Therefore, it is incumbent on a Muslim to look at his covenant and recites fifty verses each day."[168]

[168] Odattul Daee, Tradition 762

c. Similarly, there are acts of worship which are recommended to be performed once a week, for example Friday eve.

d. And then there are acts of worship which are recommended to be performed once in year like the fasting, hajj, etc.

Although, Hajj is wajib only for those who are capable to perform it, but again for those who are capable, there is no maximum limit assigned.

Many traditions show that the companions of Aimmah (a.s.) had performed more than 10 Hajj, 20 Hajj and the Aimmah (a.s.) never reprimanded them for going to Hajj frequently nor told them understanding the aims and objectives of Hazrat Ibrahim (a.s.), Janabe Hajra and Hazrat Ismail (a.s.) are more important than going for Hajj!

3. We read in traditions, that Hazrat Imam Sadiq (a.s.) says, When Allah intends good for a person, He places the love of Husain (a.s.) and the love of his Ziyarat in his heart. When Allah intends evil for a person, He places the hatred of Husain (a.s.) and the hatred of his Ziyarat in his heart.[169]

It is noteworthy that, Imam Sadiq (a.s.) said, for the one whom Allah desires goodness he instils the desire of Ziyarat of Imam Husain (a.s.) and not that Allah, instills for him to know the aim of Imam Husain (a.s.)!

4. We present below a few traditions of the holy Ahle Bait (a.s.) which specially discuss the frequency in which one should visit the holy Ahle Bait (a.s.) or which have emphasized that their followers and lovers should visit them frequently. It is again appalling to see that those who are apparently Shia and followers of the holy Ahle Bait (a.s.) are making statements and seeding thoughts which go against the very teachings of their masters, the chosen ones, whose obedience has been made obligatory on all of us.

[169] Kamiluz Ziyaraat, Chapter 55, Tradition 3

EMPHASIS ON REPEATEDLY PERFORMING ZIYARAT

Hazrat Imam Baqir (a.s.) - one who repeatedly performs the Ziyarat of Imam Husain (a.s.) is recognized by us as our lover and he will be among the folks of Paradise, whereas the faith of one who does not perform the Ziyarat of Imam Husain (a.s.) is incomplete.[170]

In the above tradition, we have been commanded to perform the Ziyarat repeatedly.

EXHORTED TO PERFORM 3 TIMES IN THE SAME YEAR

Hazrat Imam Sadiq (a.s.) said: Allah, the exalted will record a thousand accepted Hajjs and a thousand accepted Umrahs and grant a thousand requests pertaining to this life and hereafter for one who performs the Ziyarat of Imam Husain (a.s.) on the eve of fifteenth Shaban, on the eve of Eidul Fitr and on the eve of Arafah, all in the same year.[171]

PERFORM AS MUCH AS YOU LIKE

The narrator asked Hazrat Imam Sadiq (a.s) – How frequently should I go for Ziyarat of Imam Husain (a.s.)

Imam (a.s.) replied, "as much as you like".[172]

ONCE EVERY 3 YEARS BY THOSE WHO STAY FAR

In another tradition, the narrator asked Hazrat Imam Sadiq (a.s.), "After ones return from the Ziyarat of Imam Husain (a.s.), how soon should he perform it again? And how often should one go to his Ziyarat? And what is the longest time one is allowed to stay away from his Ziyarat?"

Imam (a.s.) replied: It is not permissible to forsake his Ziyarat for longer than a month (for those who live nearby).

[170] Kamiluz Ziyaraat, Chp. 78, Tradition 4
[171] Kamiluz Ziyaraat, Chp. 70, Tradition 6
[172] Kamiluz Ziyaraat, Chp. 98, Tradition 10

But for those who live far, it should be performed at least once every three years. If three years pass and they don't go to his Ziyarat, they are ungrateful to Allah's Messenger and they have dishonored him, except those who have a valid excuse.[173]

PRAYER FOR RETURN IN THE ZIYARAT OF WIDA

وَ إِنْ أَبْقَيْتَنِي يَا رَبِّ فَارْزُقْنِي الْعَوْدَ إِلَيْهِ ثُمَّ الْعَوْدَ إِلَيْهِ بَعْدَ الْعَوْدِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِين

And if You keep me alive, my Lord! bless me with his Ziyarat again and again and again by Your Mercy, O Most Merciful of the merciful ones

It is therefore clear in the light of narrative and rational proofs quoted above, that there is absolutely no merit in this objection or argument and that such statements are clearly against the teachings of the holy Ahle Bait (a.s.).

Anyone who says the above statements or any other statement to the above effect, he is trying to undermine the lofty position of the Ahle Bait (a.s.), take their Shias away from them and is most definitely taking people away from an action that is liked by Allah, His Messenger (s.a.w.a.) and His Divine Proofs (a.s.) on the face of the earth.

[173] Kamiluz Ziyaraat, Chp. 98, Tradition 13

OBJECTION 2 - SEEKING NEEDS AFTER ZIYARAT SHOWS LACK OF SINCERITY

Even if one goes for visitation, it is not advisable to seek our needs after that. Because, if we go for visitation and seek our needs or if we go especially with the intention of seeking our needs then our visitation will not be considered as visitation with sincerity and it is like a worldly business transaction, where we offer something (our visitation) and seek something in return (fulfilment of our needs).

Reply:

No one can make such a statement except that; one of the two things is true for him.

Either he is absolutely unaware of the teachings and traditions of the holy Ahle Bait (a.s.) or he is aware of the traditions, but has given preference to his personal opinions and agenda over the teachings of the Ahle Bait (a.s.) and is purposely spreading concepts against the traditions to reduce the attachment of the Shias with Ahle Bait (a.s.), cut them from their masters, undermine their lofty position and to create doubts amongst Shias.

We reply, with the below points.

1. If this logic is correct, then we should not seek our wants and needs from Allah, the Almighty after our Namaz or after reciting Holy Quran, since even in these instances our worship of Namaz or reciting the Holy Quran will be like a business transaction devoid of sincerity. But we see,

ALLAH HAS COMMANDED US TO ASK HIM AFTER PERFORMING NAMAZ

قَالَ النَّبِيُّ ص يَقُولُ اللَّهُ تَعَالَى - - - وَ مَنْ أَحْدَثَ وَ تَوَضَّأَ وَ صَلَّى رَكْعَتَيْنِ وَ دَعَانِي وَ لَمْ أُجِبْهُ فِيمَا سَأَلَنِي مِنْ أَمْرِ دِينِهِ وَ دُنْيَاهُ فَقَدْ جَفَوْتُهُ وَ لَسْتُ بِرَبٍّ جَافٍ

Holy Prophet (s.a.w.a.) says that Allah, the Almighty, says, one whose ablution (wuzu) becomes invalid and he performs ablution again, then he recites two units of prayers, and then he calls Me, and if I do not answer him, concerning what he has asked Me from the affairs of his religion or his world then most certainly I have been harsh to him and the Lord is not harsh (or averse).[174]

In the above Hadith e Qudsi, Allah, the Almighty has instructed us that we should seek our needs either related to the world or the Hereafter from him after praying 2 units of prayer and He has promised that He will answer the prayers of such a person.

If we go by the logic presented by the disregarders of Ahle Bait (a.s.), Allah, the Almighty should have discouraged and reprimanded the act of asking Him after praying Namaz saying it shows lack of sincerity!

2. Now, especially with regards to seeking from Ahle Bait (a.s.) in visitation, it is clear that Allah has made them the channel for His mercy and the medium to reach him.

3. Allah, the Almighty instructed His chosen Prophets (a.s.), like Hazrat Adam (a.s.) or Hazrat Ibrahim (a.s.) and other Prophets (a.s.) to ask Him through the channel and medium of Ahle Bait (a.s.) and answered their prayers as well.

4. In another tradition, Imam Hadi (a.s.) has clearly mentioned that, there are places where Allah likes to be called, and the tomb of Imam Husain (a.s.) is one such place. Infact, he instructed his companions to send someone for the Ziyarat of Imam Husain (a.s.) on his behalf and pray for him (Imam Hadi (a.s.)) in the blessed shrine of his forefather.[175]

5. There are many traditions which have recommended and emphasized on the fact that the prayers of the visitors are fulfilled after his visitation or that it is recommended that the visitor seeks his needs after the visitation

[174] Wasailush Shia, Vol. 1, pag 382
[175] Kamiluz Ziyaraat, Chp. 90, Tradition 1

of the blessed shrines of the Ahle Bait (a.s.). We present here few traditions, in this regard.

Hazrat Imam Sadiq (a.s.) said: Once he (the visitor) arrives at the grave of Imam Husain (a.s.), Allah will speak to him confidentially and say, "O My servant! Ask me for anything and I will grant it. Call me, for I will answer you. Desire anything and I will fulfil it and ask Me for any of your needs so that I may grant it."[176]

In another tradition Hazrat Imam Sadiq (a.s.) exhorted his followers to seek ones need after performing Ziyarat of Imam Husain (a.s.), he (a.s.) said, "Why don't you go to his Ziyarat and invoke Allah near his grave and complain to Him about your needs?"[177]

In another tradition, Hazrat Imam Baqir (a.s.) has clearly instructed us to visit the shrines of Ahle Bait (a.s.) in times of need and to seek our needs after visitation.

Imam Baqir (a.s.) says, O so and so, what prevents you at times of need from going to the tomb of Imam Husain (a.s.), praying four Rakats and then asking Allah for you needs?[178]
In one of the Duas to be recited at the time of bidding farewell to Hazrat Imam Husain (a.s.), we implore him, in these words,

"Peace be on you, O Wali of Allah. Peace be on you, Abu Abdullah. You are my protection from the chastisement of the Hereafter. This is the time for me to leave you although I am not abandoning you, I am not replacing you with anyone other than you, nor am I giving preference to anyone else above you. I have not lost the desire to be near you."

"I have put myself in danger (by traveling to you) and have left my family and homeland (to come to you)".

[176] Kamiluz Ziyaraat, Chp. 49, Tradition 2
[177] Kamiluz Ziyaraat, Chp. 69, Tradition 8
[178] Kamiluz Ziyaraat, Chp. 83, Tradition 1

"So be there for me on the day of my need, poverty and indigence; the day when my parents, my children, my intimate friends, my companions and my relatives will not help me".

"I ask Allah, who willed and created, to remove my anguish through you and I ask Allah, who willed for me to be parted from your site, not to make this last time I come (to you Ziyarat) and to allow me to return".

"I ask Allah, who made my eyes to cry over you, to make this crying my support (on Judgment Day). And I ask Allah, who made me travel to you from my home and family, to keep this Ziyarat reserved for me[179]".

6. Similarly in books related to Ziyaraat, like Kamiluz Ziyaraat, Kitab al-Mazaar of Sheikh Mufeed, Mafatih al-Jinan or other books of traditions, there are many Duas which have been narrated to be recited after Ziyarat, in which we make the Imam we are visiting a channel to beseech Allah, the Almighty.

7. Lastly, we conclude our reply with the below quotations from the magnanimous Ziyarat, Ziyarat Jameah Kabeera, in which we beseech the Imam we are visiting to intercede in front of Allah, and request him to seek forgiveness for our sins and then soon after we beseech Allah, the Almighty through the medium of the blessed Ahle Bait (a.s.).

يَا وَلِيَّ اللهِ اِنَّ بَيْنِي وَ بَيْنَ اللهِ عَزَّ وَ جَلَّ ذُنُوبا لا يَأْتِي عَلَيْهَا اِلا رِضَاكُمْ فَبِحَقِّ مَنِ ائْتَمَنَكُمْ عَلَى سِرِّهِ وَ اسْتَرْعَاكُمْ اَمْرَ خَلْقِهِ وَ قَرَنَ طَاعَتَكُمْ بِطَاعَتِهِ لَمَّا اسْتَوْهَبْتُمْ ذُنُوبِي وَ كُنْتُمْ شُفَعَائِي فَاِنِّي لَكُمْ مُطِيعٌ

O Wali of Allah! there are sins between me and Allah, Mighty and Majestic which cannot be erased except with your satisfaction, hence , for the sake of Allah who entrusted you with His secrets, and authorised you to supervise affairs of His creatures and regarded obedience to you

[179] Kamiluz Ziyaraat, Chp. 84, Tradition 2

as His obedience, plead forgiveness for my sins, for surely you are my intercessors as I am truly obedient to you .

And then we read,

اللّٰهُمَّ اِنِّي لَوْ وَجَدْتُ شُفَعَاءَ اَقْرَبَ اِلَيْكَ مِنْ مُحَمَّدٍ وَ اَهْلِ بَيْتِهِ الْاَخْيَارِ الْاَئِمَّةِ الْاَبْرَارِ لَجَعَلْتُهُمْ شُفَعَائِي فَبِحَقِّهِمْ - - -

O Allah! had I found intercessors closer to you than Mohammed (s.a.w.a.) and his noble Ahle Bait (a.s.), the righteous Imams (a.s.) I would have made them my intercessors…

OBJECTION 3 - MONEY SPENT DURING VISITATION

It is better to spend the money, spent during Ziyarat on other things like helping community, feeding poor, building hospital, schools, etc!

Reply:

It is shameful for a claimant of Shia'ism to say such a thing, which discourages a Shia to fulfil his duties towards the Ahle Bait (a.s.).

We seek help from Ahle Bait (a.s.) to keep us safe from the mischiefs on the last times and attempt to reply to the above objection with these words.

1. While it is advisable and recommended to do all the above things, it is not necessary that we sacrifice the visitation of our masters, the purified Ahle Bait (a.s.) and reallocate this same very budget or money for these things.

2. The above objectives can be fulfilled along with the visitation and Ziyarats of Ahle Bait (a.s.) and in no way we need to replace one with another.

3. As a matter of fact, Ziyarat will result in abundance (barkat) and increase in our sustenance as per traditions and one will be able to make even bigger schools, bigger hospitals, feed more people after coming back from Ziyarat!

4. Ahle Bait (a.s.) have said, the wealthy should perform Ziyarat twice a year and the poor should perform Ziyarat once a year[180]. They did not object to their Shias coming for Ziyarat again and again and neither did they lay out any conditions of fulfilling extra social responsibilities like above before coming for Ziyarat.

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[180] Kamiluz Ziyaraat, Chp. 98, Tradition 1

5. Even during the blessed lifetime of the Ahle Bait (a.s.), there were companions who stayed far away and made a point to visit them once every year. Imams (a.s.) used to make them their guests, be hospitable to them and never discouraged them from coming again and again and did not discourage them from visiting or asked them to feed the poor, creating community centres etc.[181]

6. Lastly, and if at all one must choose one over the other, than the right of Ahle Bait (a.s.) upon us is more than the right of other creations. How can we sacrifice a superior thing over an inferior thing!

[181] One example - incident of the Balkhi who came to visit Imam Zainul Abideen (a.s.) quoted under the topic of Generosity of Imam Sajjad (a.s) in Part 3

OBJECTION 4 - PERFORMING ZIYARAT IS LIKE PERSONLALITY WORSHIP

Earlier objections like these were presented by the opponents of the holy Ahle Bait (a.s.) and the Shia faith. But in the last few years, few forward-thinking intellectuals within our community say that undertaking journeys for the visitation of the Ahle Bait (a.s.) is like 'personality worship' and we are commanded to worship only Allah. Worshipping anyone other than Allah is polytheism (Shirk), a sin which cannot be pardoned!

Reply:

This objection is farthest away from reality as possible and is nothing but 'cheeky word play'.

No one who goes for visitation (ziyarat) of Ahle Bait (a.s.) considers them as 'Allah' or god. It is absurd to equate the blessed journeys of visitation to these holy and respected personalities as 'personality worship' or that the pilgrim who visits them is committing polytheism.
We will attempt to reply to this bizarre and audacious statement in the below words, which clearly show that the visitation of the holy Ahle Bait (a.s.) is strongly based on the two weighty things – the Holy Quran and the teachings of the purified Ahle Bait (a.s.).

VISITATION OF AHLE BAIT (A.S.) FROM THE HOLY QURAN

RESPECTING THE SIGNS OF ALLAH

Allah, the Almighty says in the Holy Quran,

وَ مَنْ يُعَظِّمْ شَعائِرَ اللَّهِ فَإِنَّها مِنْ تَقْوَى الْقُلُوبِ

and whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.[182]

[182] Surah Hajj (22): Verse 32

Indeed, Holy Prophet (s.a.w.a.) and his purified progeny are from the 'signs of Allah', rather they are 'the greatest sign of Allah', Hazrat Ameerul Momineen (a.s.) says,

مَا لِلَّهِ آيَةٌ أَكْبَرُ مِنِّي

"There is no sign for Allah, greater than me"[183]

The journeys of visitation of these great and magnanimous personalities are as per the teachings of the Holy Quran and command of Allah, the Almighty where he has asked the creations to respect His signs and has further equated respecting His signs as a mark of piety. Not only is it allowed as per the Holy Quran rather it is recommended and advised.

The blessed journeys of visitation of the purified Ahle Bait (a.s.) is due to the great position and high status that they have near Allah. Allah has made these blessed personalities His door and commanded His creations to come to Him through them.

HOUSES IN WHICH ALLAH DESIRES THAT HE IS REMEMBERED

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ

"In houses which Allah has permitted to be raised and that His name be mentioned in them; glorifying Him within them in the mornings and the evenings"[184]

Holy Prophet (s.a.w.a.) was asked concerning the above verse, he (s.a.w.a.) pointed towards the house of Imam Ali (a.s.) and Janabe Fatima Zahra (sa).[185]

Similarly, there are many Ziyarats in which we read thus,

[183] Tafseer e Qummi, Vol. 1, page 309, al-Burhan fi Tafeer al-Quran, Vol. 3, page 15
[184] (Surah Noor 24: Verse 36)
[185] Tafseer e Burhaan, Vol. 4, Page 76

فَجَعَلَكُمْ فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَ يُذْكَرَ فِيهَا اسْمُهُ وَ جَعَلَ صَلَوَاتِنَا عَلَيْكُمْ رَحْمَةً لَنَا وَ كَفَّارَةً لِذُنُوبِنَا

"and He made you (Ahle Bait (a.s.)), as the houses which Allah has permitted to be raised and that His name be mentioned in them, and He has made salutations upon you as a (source of) mercy and compensation for our sins".[186]

Again, in the light of the above noble verse of the Holy Quran and teachings of the Ahle Bait (a.s.) it is established that the houses and shrines of the purified Ahle Bait (a.s.) are indeed places where Allah, the Almighty desires and likes that He be mentioned in them.

Therefore, visiting these blessed shrines, performing Namaz in them, reciting the Holy Quran, reciting the Ziyarats attributed to the holy Ahle Bait (a.s.) and performing other obligatory and recommended actions in these blessed shrines are very much as per the teachings of the Holy Quran and the purified Ahle Bait (a.s.).

VISITATION OF AHLE BAIT (A.S.) IN THE TRADITONS OF AHLE BAIT (A.S.)

We have presented many traditions in the first part of this book, where the holy and purified Ahle Bait (a.s.) have exhorted their followers to perform their visitation again and again, they have equated their visitation after their passing away similar to visiting them in their lifetime and many also mentioned many great and unfathomable rewards for the one who undertakes these blessed journeys.

We are mentioning a couple of them again below.

[186] Al-Kafi, Vol. 4, page 559

Imam Reza (a.s.) said: There is a binding contract on every Shia and follower towards his Imam and the most perfect and beautiful way to fulfil this contract is to perform the Ziyarat of the grave of that Imam.[187]

Holy Prophet (s.a.w.a.) said, "And a group of people who love us will go to his Ziyarat (Imam Husain (a.s.)). No one on earth knows Allah better than them and no one is more earnest to establish our rights than they are.[188]

In the above tradition, Holy Prophet (s.a.w.a.) declares that those who perform the Ziyarat of Ahle Bait (a.s.) have higher recognition of Allah. One who has higher recognition of Allah, will not associate anyone with Him. Therefore, those who visit the Ahle Bait (a.s.) do not do so considering them as gods or indulge in polytheism by doing so.

SUBMITTING TO AHLE BAIT (A.S.) AND FOLLOWING THEM IS NOT PERSONALITY WORSHIP

We should also bear in mind, that Ahle Bait (a.s.) are not at the position of Divinity and they are not Allah, but at the same time Allah, the Almighty has commanded complete submission and obedience of these noble and exalted personalities.

ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَ ما نَهاكُمْ عَنْهُ فَانْتَهُوا

And whatever the Messenger gives you, take it and what he prohibits you from, then you refrain from it.

We have seen earlier, under the discussion of Recognition of an Imam, that,

وَ أَدْنَى مَعْرِفَةِ الْإِمَامِ أَنَّهُ عِدْلُ النَّبِيِّ إِلَّا دَرَجَةَ النُّبُوَّةِ

[187] Kamiluz Ziyaraat, Chp 43, Tradition 2
[188] Kamiluz Ziyaraat, Chp. 22, Tradition 2

"and the least recognition of the Imam (a.s.) is that he is an equal of the Prophet (s.a.w.a.) except for the rank of the Prophethood"

Therefore, the verse quoted earlier which mentions Holy Prophet (s.a.w.a.) and other verses of Holy Quran which mention Holy Prophet (s.a.w.a.) are all applicable for his blessed and pure progeny (a.s.) as well and complete submission and obedience of the Imams (a.s.) is obligatory just as the Holy Quran necessitates complete submission and obedience for the Holy Prophet (s.a.w.a.).

Hazrat Imam Sadiq (a.s.) exclaims in another tradition,

بِنَا عُبِدَ اللَّهُ نَحْنُ الْأَدِلَّاءُ عَلَى اللَّهِ وَ لَوْلَانَا مَا عُبِدَ اللَّه

Due to us that Allah is worshipped. We are the Guides unto Allah. Were it not for us, Allah would not have been worshipped.[189]

In light of traditions and explanation of the purified Ahle Bait (a.s.) it is clear that the creations would not have known the real way to worship Allah, to gain proximity to Him or to reach His satisfaction without the Ahle Bait (a.s.). Therefore, if we really intend to worship Allah, in a manner that will take us closer to His Satisfaction, then we have to submit to Ahle Bait (a.s.), learn their teachings and act on it. There is no other path other than the path of Ahle Bait (a.s.) which will take us closer to Allah, His satisfaction and salvation in the Hereafter.

We read in Ziyarat Jameah Kabeera,

مَنْ أَرَادَ ٱللَّهَ بَدَأَ بِكُمْ

Whoever desires Allah, should begin with you

[189] Kitab at-Tawheed of Sheikh Sadooq (a.r.), page 152; Bihar al-Anwaar, Vol. 26, page 260

Therefore, submitting to Ahle Bait (a.s.), referring to them, presenting our needs to them, making them a channel between us and Allah, the Almighty does not tantamount to polytheism, rather all these actions are as per the commands of Allah and teachings of the Ahle Bait (a.s.).

It is also worth mentioning here that, complete submission and obedience to the purified Ahle Bait (a.s.) is due to the fact that they are infallible and free from errors, mistakes and sins. And therefore, complete submission to ordinary mortals is not possible since everyone is prone to error of judgement, mistake in understanding and temptations and deviation of Shaitan either big or small. If we either consciously or sub-consciously completely submit to any other ordinary mortal, then this will definitely be considered as personality worship which we should stay away from.

Ahle Bait (a.s.) have warned us,

لَا يُقَاسُ بِنَا أَحَدٌ يَا جَابِرُ بِنَا وَ اللَّهِ أَنْقَذَكُمُ اللَّهُ وَ بِنَا نَعَشَكُمْ وَ بِنَا هَدَاكُمْ وَ نَحْنُ وَ اللَّهِ دَلَلْنَا لَكُمْ عَلَى رَبِّكُمْ فَقِفُوا عِنْدَ أَمْرِنَا وَ نَهْيِنَا وَ لَا تَرُدُّوا عَلَيْنَا مَا أَوْرَدْنَا عَلَيْكُمْ فَإِنَّا بِنِعَمِ اللَّهِ أَجَلُّ وَ أَعْظَمُ مِنْ أَنْ يُرَدَّ عَلَيْنَا وَ جَمِيعُ مَا يَرِدُ عَلَيْكُمْ مِنَّا فَمَا فَهِمْتُمُوهُ فَاحْمَدُوا اللَّهَ عَلَيْهِ وَ مَا جَهِلْتُمُوهُ فَرُدُّوهُ إِلَيْنَا وَ قُولُوا أَئِمَّتُنَا أَعْلَمُ بِمَا قَالُو---

Do not compare us with anyone! O Jabir! By Allah! Through us Allah saved you, through us He has sustained you, through us He guided you and by Allah we point you towards your Lord. Therefore, stop at our orders and our prohibitions, and do not rebut upon us whatever we refer to you all, for we, by the favour of Allah, are more majestic and mightier that it should be rebutted to us and the entirety of what reaches to you from us. Then you praise Allah for what you understand and return back to us

what you do not understand and say, 'our Imams (a.s.) are more knowing of what they have said'.[190]

[190] Bihar al-Anwar, Vol. 46, page 278

OBJECTION 5 - WE ARE SINFUL, FIRST REFORM THEN PERFORM ZIYARAT

We have committed so many sins and the Ahle Bait (a.s.) are pure and infallible. How can a sinful person go for their Ziyarat. We should reform ourselves first and then perform Ziyarat!

Reply:

Shaitan has many tricks up his sleeve. He either reduces the significance of a thing or elevates it and makes it so difficult in our mind that we feel discouraged to perform it.

This objection falls in the latter category.

We reply,

1. There are so many traditions which have advised us and exhorted us to perform the blessed visitation of the holy Ahle Bait (a.s.). These traditions have not laid down any condition or eligibility that only those who have not sinned should perform the Ziyarat.

2. Rather, it is the exact opposite, when those who have sinned perform the Ziyarat, their sins are forgiven.

3. And we have been advised to continue with good deeds after we return. And they are not set as a condition before we perform their Ziyarat!

4. Although it is good to be ashamed of one's sins, but being ashamed of our sins is one thing and letting it become a barrier to perform another good deed which can actually burn those sins away is another and this is nothing but a whispering of Shaitan.

5. This same logic does not stop a person from performing Namaz daily. One can argue, I sinned today, and I am feeling ashamed, therefore I will not pray Zohar and Asr prayers as I am ashamed to stand in front of Allah! No, no sane mind will accept this argument. Rather, not performing namaz will be counted as an additional sin.

6. Traditions have mentioned that visitation of Ahle Bait (a.s.) is obligatory[191], furthermore, traditions say one who omits the Ziyarat of Imam Husain (a.s.) without any valid reason would be placed in Hell[192]. Therefore, if someone who is capable of performing the Ziyarat of Ahle Bait (a.s.) and still does not perform it, it is as if he as belittled something significant.

   Such thoughts are nothing but whisperings from Shaitan to keep us away from the holy Ahle Bait (a.s.) and make us devoid of the Divine Favours and Grace that He bestows on those who perform the visitation of His chosen ones.

[191] Kamiluz Ziyaraat, Chapter 43 – Concerning that Ziyarat of Imam Husain (a.s.) is obligatory on all

[192] Kamiluz Ziyaraat, Chp 78, Tradition 5

OBJECTION 6 - OUR ZIYARATS ARE NOT ACCEPTED

Our visitation and Ziyarat is of no use and they are not accepted. Ziyarat of only those individuals is accepted who can hear the reply of "Salaam" of the Imam (a.s.) or are able to converse with them.

Therefore, since I do not hear their replies, that means our Ziyarat is not accepted and it is merely a journey towards a grave without any rewards of benefits, either for the world or Hereafter.

Reply:

This is another argument or logic presented to really demotivate a person from undertaking these blessed journeys for the visitation of our masters, the holy and purified Ahle Bait (a.s.).

We attempt to reply to this argument in the below manner,

1. Yes, there are incidents which show that few scholars and normal people could listen to reply of Salaam or converse with the holy Ahle Bait (a.s.) while standing in front of their tombs or Zari.

2. But not been able to listen to them is not an indicator that the Ziyarat is not accepted.

3. Again, numerous traditions having been narrated concerning visitation of the Ahle Bait (a.s.) but none of them say that Ziyarat is only accepted if we are able to hear their reply. Traditions have not put forth any such condition or reasoning.

4. Traditions clearly mention that the Ahle Bait (a.s.) listen to our salaam and reply to them, but their replies are veiled from our ears. Ahle Bait (a.s.) reply to the salutations of everyone who salutes them.

5. There are many traditions where Ahle Bait (a.s.) have promised rewards for their visitors in this world and the Hereafter, and none of these traditions, lay a condition that these rewards are for those who could hear the reply of the salaam. We present few traditions.

Holy Prophet (s.a.w.a.): On Judgment Day, I will visit one who has performed my Ziyarat or the Ziyarat of anyone from my progeny; till I save him from the terrors of that day.[193]

Imam Sadiq (a.s.) said: When a man leaves his family to visit the grave of Imam Husain (a.s.), with the first step he takes, all his sins are forgiven. Then as he travels, he will become further purified. Once he arrives at the grave of Imam Husain (a.s.), Allah will speak to him confidentially and say,

"O My servant! Ask me for anything and I will grant it. Call me, for I will answer you. Desire anything and I will fulfill it and ask Me for any of your needs so that I may grant it."[194]

In the above tradition, we see that the Divine rewards and mercy are bestowed upon the visitor even before he has arrived in the shrine of the Ahle Bait (a.s.) or conveyed Salaam to them.

Each step after he leaves his home, purifies him further. Even in the second part of the above tradition, Allah has not laid out a condition that I grant needs of only those who can hear the reply to the salaam.

The logic presented in the objection is completely flawed, has no merit or basis in the traditions of the Ahle Bait (a.s.).

It is noteworthy that the above objections concerning the visitation of the holy Ahle Bait (a.s.) are not from those who deny them but rather from those who apparently claim to be their Shias and followers and surprisingly even undertake these journeys at times!

It is astonishing to see that just as the extremists destroyed the physical houses, tombs and relics of the Holy Prophet (s.a.w.a.) and his purified progeny (a.s.) from the holy cities of Mecca and Medina to decrease their remembrance; similarly, there is group within our community itself,

[193] Kamiluz Ziyaraat, Chp. 1, Tradition 4
[194] Kamiluz Ziyaraat, Chp. 49, Tradition 2

which is trying its level best to reduce the remembrance of the holy Ahle Bait (a.s.). They will raise doubts, objections, and suspicion on either the merits of Ahle Bait (a.s.), their miracles, their superiority, their blessed visitation and other things which are associated with them.

We pray to Allah, the Almighty to keep us steadfast on the straight path and that He protects us for the sake of Ahle Bait (a.s.) from doubts in religion.

PART V - PLANNING OUR JOURNEY FOR THE BLESSED VISITATIONS

Hazrat Ameerul Momineen (a.s.) emphasized the importance of planning in the below words.

التَّدْبِيرُ قَبْلَ الْعَمَلِ يُؤْمِنُكَ النَّدَم

Ameerul Momineen (a.s.) said,

Planning before action will save you from regret.[195]

The good fortune of undertaking the blessed journeys for the visitation of our masters, the holy and purified Ahle Bait (a.s.) is indeed one of the best and swiftest way to gain proximity to Allah, the Almighty and the holy household of the Holy Prophet (s.a.w.a.), attract Divine favours and gather abundant provisions for our Hereafter.

It is therefore very important that we plan these visitations well, to gain maximum spiritual benefit from them.

We do not know, if we will get an opportunity again for their blessed visitations. We are reminded of this fact in the farewell Ziyarat of the Ahle Bait (a.s.) in these words.

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي قَبْرَ نَبِيِّكَ ص فَإِنْ تَوَفَّيْتَنِي قَبْلَ ذَلِكَ فَإِنِّي أَشْهَدُ فِي مَمَاتِي عَلَى مَا أَشْهَدُ عَلَيْهِ فِي حَيَاتِي أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَ أَنَّ مُحَمَّداً عَبْدُكَ وَ رَسُولُك

O Allah! Do not make this my last Ziyarat of the grave of Your Prophet. And if You take my life before I come here again, I bear witness after my

[195] Bihar al-Anwaar, Vol. 71, page 338

passing away to that which I bear witness during my lifetime, which is; "There is no God but Allah and Mohammed is Your servant and Your Messenger."[196]

Or we read in the Ziyarat to bid farewell to Ameerul Momineen (a.s.),

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي إِيَّاهُ فَإِنْ تَوَفَّيْتَنِي قَبْلَ ذَلِكَ فَإِنِّي أَشْهَدُ فِي مَمَاتِي عَلَى مَا شَهِدْتُ عَلَيْهِ فِي حَيَاتِي أَشْهَدُ أَنَّكُمُ الْأَئِمَّةُ

O Allah! Do not let this be the last time I come to his Ziyarat. If You take my life before I come to his Ziyarat again, then surely I will bear witness after my passing away to that which I testified during my life. I bear witness that you are the Imams.[197]

We do not know, if we will get an opportunity to visit again, therefore it is prudent that we make best use of the Divine bounty that we have received.

PREPARING FOR SPIRITUAL PURIFICATION

In the Dua to be recited at the time of Ghusl, when leaving for Ziyarat we are advised to recite,

اللَّهُمَّ طَهِّرْنِي وَ طَهِّرْ لِي قَلْبِي وَ اشْرَحْ لِي صَدْرِي وَ أَجْرِ عَلَى لِسَانِي مِدْحَتَكَ وَ الثَّنَاءَ عَلَيْكَ

O Allah, purify me and purify my heart for me, expand my chest and make my tongue praise and glorify You.

Indeed, there are lofty goals and Divine rewards in visitation of the holy Ahle Bait (a.s.) which are mentioned in the first half of this book. In the

[196] Kamiluz Ziyarat, Chp. 7, Tradition 1
[197] Kamiluz Ziyaraat, Chp. 12, Tradition, 1

above dua, we are made attentive towards other important things like purification of our hearts, and we also beseech Allah for the good fortune to remember Him, Praise Him and Glorify Him.

UTILIZING OUR TIME

Apart from spiritual purification, we seek the good fortune to Praise and Glorify our Lord, in the above Dua.

We should therefore, make a list of Duas and Ziyarats that we aim to recite in the blessed journeys.

Below are few Duas and Ziyarats that are recommended that we should recite in these blessed journeys. We can group them as what can recite daily and what we should recite on specific days like Friday eve or specific places like Sardaab, Masjid e Sahla, Masjid e Kufa, etc.

DUAS AND ZIYARAT PLAN DURING ZIYARAT

Below are some duas that we have listed to be recited daily in these blessed journeys and duas which we should recite as much as possible if not daily in the blessed shrines of the holy Ahle Bait (a.s.).

Daily Recitation	
Name of Dua	Approx. Mins
Holy Quran	30
Ziyarat e Jameah	25
Dua Aaliyatul Mazameen	15
Ziyarat Ashura	10
Dua-e-Al Qama	15
Ziyarat Aale Yaseen	5
Dua e Ahad	5
Dua e Mashlool	15
Dua e Sanam e Quraish	10
Namaz e Gufayla	5
Namaz e Shab	30

Regular Recitation (Atleast once each during the journey)	
Name of Dua	Approx Mins
Dua for Thanking Allah Dua No 1 Sahife Sajjadiya	10
Salawat on Holy Prophet (s.a.w.a.) Dua No 2 Sahife Sajjadiya	5
Dua e Makarim al Akhlaq (Dua 20 Sahife Sajjadiya)	20
Dua for Parents (Dua 24 Sahife Sajjadiya)	10
Dua for Children (Dua 25 Sahife Sajjadiya)	5
Dua e Tauba Dua 31 Sahife Sajjadiya	15
Ziyarat Nahiya[198]	35
Ziyarat Ameenullah	5
Dua e Kumail	15
Dua e Abu Hamza Sumali	60
Dua e Yastasheer	10
Dua e Adilah	10
Dua e Sayfi Sageer	5
Dua e Tawassul	5
Dua e Marefat (Long)	20
Ziyarat e Istegasa	5
Munajaat e Imam Ali (as)	15
Dua e Mujeer	10
Dua e Sabah	10
Dua e Sad Subhaan	10
Ziyarat e Taziyah	10
Dua e Nudba	20

[198] Not to be missed in Kerbala

CHECKLIST OF WHAT WE SHOULD PRAY NEAR THE BLESSED TOMBS OF THE HOLY AHLE BAIT (A.S.)

- To Pray for early reappearance of Imame Zaman (a.t.f.s)
- To Pray for safety and security of Imame Zaman (a.t.f.s.)
- That Allah bestows His recognition to us, removes the coverings from our Fitrat
- Recognition of Holy Prophet (s.a.w.a.)
- Recognition of the Ahle Bait (a.s.) and the recognition of the Imam of the Time
- Opportunity to do Khidmat of the Ahle Bait (a.s.)
- Increase their Wilayat
- Increase Bara'at from the enemies of Ahle Bait (a.s.)
- Acquire religious knowledge
- Learn and understand the traditions and teachings of the holy Ahle Bait (a.s.)
- Opportunity to propagate religion
- Act on our knowledge
- Adorn us with best Akhlaq
- Make Arabic and Persian easy for us so that we are able to read books in these languages
- Good fortune to serve our parents
- Prayers for our parents in the shrines of the Ahle Bait (a.s.)
- Praying for steadfastness on religion for our children
- Grace of the Almighty that we die on faith
- Safety from doubts in religion and the tenants of religion
- Increase in sustenance
- Ease of acquiring sustenance, so that we don't get engrossed in the world and are able to focus on our religious duties.
- Good health
- Forgiveness of our sins and that of our parents, children, brothers in faith and of our family members and brethren who have passed away from this world.

REMEMBERING OUR SINS

Ayatullah Dastaghaib Shirazi says in Greater Sins,

Tawbah is a sincere feeling of shame and remorse experienced by the heart. The more the grief and sorrow in the heart the nearer the repentant will be to Divine acceptance of Tawbah. The greater the sin, the deeper should be the sorrow. A man who has sinned is like a man whose lifetime earnings are burnt away. This realisation will create intense grief and restlessness which will enhance the effectiveness of his Tawbah. Tawbah is therefore compulsory for a sinner if he wants to save himself from the horrible fate that awaits him. The loss will naturally create intense grief and restlessness. He should weep so much, remembering his sins, and he should continue to beg pardon of Allah restlessly.[199]

With regards to repentance Hazrat Ameerul Momineen (a.s.) says,
Imam Ali (a.s.) said, 'A sinner who confesses to his sin is better than an obedient man who brags about his deed.'200

Similarly, Hazrat Imam Baqir (a.s.) says, By Allah! None will be safe from his sin except the one who admits it.'201

The feeling of remorse for our sins will be more when we actually remember the sins that we have committed, feel ashamed and then seek forgiveness for it as opposed to just saying "O Allah, forgive all my sins".

We have listed below the list of 50 sins from the book Greater Sins of Ayatullah Dastaghaib Shirazi so that we can recollect our sins and specifically seek forgiveness for them by mentioning them.

[199] Greater Sins, Volume 3, Repentance (Part 1)
[200] Ghurar al-Hikam, no. 6334
[201] Bihar al-Anwaar, v. 6, p. 36, no. 56

Shirk – Polytheism	Sodomy	Non-fulfilment of Promise
Despairing from Mercy of Allah	To accuse chaste man or woman of adultery	Treachery
Qunut – Despondence	Drinking Liquor	Stealing
Disregarding Punishment of Allah	Gambling	Short Weighing and Cheating
Murder	Music	Consumption of Haraam
Disobedience to Parents	Singing	Usurping the rights of others
Qat e Rahmi	Lying	Flight from Jehad
Usurping the Property of the Orphans	False Oath	Becoming Aitrab from Hijrat
Usury	False Testimony	Helping the Oppressors
Fornication	Concealing Evidence	Not helping the oppressed
Sorcery	Wasteful Expenditure	Pride or Arrogance
To War Against Muslims	Eatting Carrion, Pork and blood	Omitting Prayers Intentionally
Non Payment of Zakat	Not Giving Importance to Hajj	To neglect any Obligatory Act
Persistence in Minor sins	Backbiting	Tale Telling
Insulting a Believer	Intrigue, Deception and Breaking Covenants	Hoarding and Black Marketing
Disrespect of Holy Quran	Disrespect of Kaaba	Disrespect of Mosque
Disrespect of Tombs of Ahle Bait (a.s.)	Disrespect of soil of grave of Imam Husain (a.s.)	

PART VI – RECOMMENDATIONS FROM IMAME ZAMAN (A.T.F.S.)

As discussed earlier in Part I of this book, these blessed visitations to the shrines of the purified Ahle Bait (a.s.) are one of the best ways to attract the attention of Hazrat Imame Zaman (a.t.f.s.).

We saw earlier that Hazrat Imame Zaman (a.t.f.s.) emphasized on regular recitation of Ziyarat Jameah, Ziyarat Ashura and Namaz e Shab.

We should make an effort to regularly recite these daily and be even more punctual of reciting them in the blessed journeys of visitation of the purified Ahle Bait (a.s.). Furthermore, if we perform these musthab actions in proxy (niyabat) of Imame Zaman (a.t.f.s.), indeed it enable us to seek his blessed attention.

We pray to Imame Zaman (a.t.f.s.) to give us the good fortune of being regular in reciting Ziyarat Jameah, Ziyarat Ashura and Namaz e Shab during these blessed journeys and in our daily lives.

ZIYARAT E JAMEAH KABEERA

Ziyarat e Jameah Kabeera is amongst the most authentic and most comprehensive forms of Ziyarat that we have with us today. Indeed, we are greatly indebted to Hazrat Imam Hadi (a.s.) who introduced and taught this Ziyarat to us.

This Ziyarat makes the lofty and magnanimous position of the holy and purified Imams (a.s.) evident for us.

It is imperative that we pay close attention to the meaning of each and every statement of this Ziyarat, for each statement of this esteemed Ziyarat contains within itself a sea of virtues, merits and excellences of the purified Imams (a.s.), whose depth is unfathomable for ordinary mortals like us.

Regular recitation of Ziyarat e Jameah has not only been emphasized and recommended by Imame Zaman (a.t.f.s.) but he (a.t.f.s.) has also authenticated and attested to the contents of this Ziyarat by calling this Ziyarat as نعمة الزيارة 'the best of Ziyarat'[202].

The purified Ahle Bait (a.s.) have warned us concerning the severity of tests and examinations in the period of occultation of our master, Hazrat Imame Zaman (a.t.f.s.). How in the last times it will be difficult to remain steadfast on true and correct beliefs and how believers who were on faith in the morning will exit from faith and true beliefs by evening.

There are numerous traditions which have highlighted that in the period of occultation it will be most severe and difficult to remain steadfast on the true and correct belief of Imamat of the purified Ahle Bait (a.s.) and to remain steadfast on the path of their Wilayat (Mastership) in the true sense.

We present two traditions here which highlight the same.

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[202] Rawzatul Muttaqeen by Allamah Mohd Taqi Majlisi, Vol. 5, page 451

The first tradition is narrated from Janabe Jabir ibn Abdullah Ansari who says while mentioning the occultation of Hazrat Imame Zaman (a.t.f.s.), Holy Prophet (s.a.w.a.) said,

الَّذِي يَغِيبُ عَنْ شِيعَتِهِ وَ أَوْلِيَائِهِ غَيْبَةً لَا يَثْبُتُ فِيهَا عَلَى الْقَوْلِ بِإِمَامَتِهِ إِلَّا مَنِ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَان

"... the one who will be hidden from his Shias and his friends. An occultation in which no one will remain steadfast on their belief of Imamat except whose hearts Allah has tested for faith..."[203]

In another tradition, Imam Zainul Abideen (a.s.) says,

مَنْ ثَبَتَ عَلَى وَلَايَتِنَا فِي غَيْبَةِ قَائِمِنَا أَعْطَاهُ اللَّهُ أَجْرَ أَلْفِ شَهِيدٍ مِثْلِ شُهَدَاءِ بَدْرٍ وَ أُحُدٍ

One who remains steadfastness upon our Wilayat in the period of occultation of our Qaem (a.t.f.s.), Allah will give him reward similar to one hundred martyrs of Badr and Ohad.[204]

In the light of above traditions, it will be very difficult to safeguard the correct beliefs of Imamat or to remain steadfast on the path of Wilayat in the period of occultation.

When we see around us today, we see that many doubts are seeded within our own society concerning the merits and virtues of the holy Ahle Bait (a.s.), questions are raised with regards to their miracles, their infallibility, their knowledge of the unseen. Even the sufferings, troubles, and oppression that they went through are at times denied or belittled.

[203] Kamaaluddin, Vol. 1, page 253, Bihar al Anwaar, Vol. 36, page 250

[204] Bihar al Anwaar, Vol. 52, page 125

So much so that even their enemies, who left no stone unturned to trouble them, oppress them, who came out to fight them, who denied them their rights, who usurped their properties are now accorded respect within our own community. There are significant efforts to show that there was harmony between Ahle Bait (a.s.) and their enemies, to dilute and remove the feeling of hatred of enemies of Ahle Bait (a.s.) from their Shias and to create a soft corner for their enemies.

In Ziyarat Jameah itself, we read that Ahle Bait (a.s.) are the means through which the faith of the people will be put to test.

وَٱلْبَابُ ٱلْمُبْتَلَىٰ بِهِ ٱلنَّاسُ

The door through which the people are put to test

And then, in the very next statement the criteria of success or failure in this test is made evident.

مَنْ أَتَاكُمْ نَجَا

Whoever reaches you is saved

وَمَنْ لَمْ يَأْتِكُمْ هَلَكَ

but whoever does not reach you is perished.

The appalling current situation of our society has made it even more necessary for us that we attach ourselves to Ziyarat Jameah, recite it regularly, ponder over its translation and closely acquaint ourselves with the merits, virtues, and excellences of the holy and purified Imams (a.s.) so that we are able to protect our beliefs and religion from the doubts and sedition of the sceptics.

This great Ziyarat makes us attentive towards important concepts and beliefs concerning the holy Ahle Bait (a.s.). To briefly mention a few,

1. The lofty and unfathomable position of an Imam.

2. Their merits, attributes, and characteristics.
3. The indispensable role of an Imam with regards to the creations.
4. The exalted status of an Imam near Allah, the Almighty.
5. The Imam, as a channel between Allah and His Creations
6. The authority and power that Allah has delegated to the holy Imams (a.s.).
7. The attributes which make them incomparable and distinct from ordinary mortals like us.
8. The true and correct beliefs which will result in salvation in Hereafter.
9. The evil fate of their enemies and those who reject their Wilayat.
10. The necessity of distancing oneself from their enemies and from those who oppressed them.
11. The necessity of submitting in front of an Imam.
12. The duties and responsibilities of their followers towards them and their teachings.

Although this Ziyarat mentions innumerable virtues and merits of the holy Ahle Bait (a.s.), at the same time, we should bear in mind that the merits of Ahle Bait (a.s.) are not encompassed by this Ziyarat in any way, and that their reality and the reality of their merits, and their excellences, and their virtues are far more extensive which are incomprehensible. We confess to this fact in Ziyarat e Jameah itself in these words,

مَوَالِيَّ لَا أُحْصِي ثَنَائَكُمْ وَلاَ أَبْلُغُ مِنَ ٱلْمَدْحِ كُنْهَكُم وَمِنَ ٱلْوَصْفِ قَدْرَكُمْ

"O my masters, I cannot enumerate your merits, and I cannot reach the essence of your praise, and nor can I describe your position"

Let us recite this blessed Ziyarat in the shrines of the holy Ahle Bait (a.s.) while confessing to them that these are just words which we are trying to repeat from our tongues in anticipation of their favor, help and bestowal on our hearts which will acquaint us with the reality of these

words and increase our recognition of Holy Prophet (s.a.w.a.) and his pure and immaculate progeny, the Ahle Bait (a.s.).

The esteemed scholar Sheikh Sadooq (a.r.) narrates in Man La Yahzarul Faqih,

"Musa ibn Abdullah al-Nakhai said: I asked Imam Hadi (a.s.) to teach me something that I can recite eloquently and comprehensively when I perform visitation of anyone from you.

He (a.s.) replied, 'When you approach the door, stand and bear witness to the two testimonies while you are in a state of ritual purity.

اَشْهَدُاَنْ لَآ اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، وَ اَشْهَدُاَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ

Then, when you enter and see the grave, stand and say 'Allahu Akbar' (Allah is Great) thirty times.

Then take a few steps forward and maintain tranquility and dignity.

Bring your feet close together, then stand and magnify Allah the Almighty thirty times.

As you come within reach of the tomb, you should repeat the same statement forty times so that you would have said it one hundred times (Allahu Akbar).

Then say, (and then Imam (a.s.) recited the complete Ziyarat e Jameah).

ZIYARAT-E-JAMEAH

اَلسَّلاَمُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ ٱلنُّبُوَّةِ

Peace be upon you, O Household of Prophethood,

وَمَوْضِعَ ٱلرِّسَالَةِ

And the place of Prophetic mission

وَمُخْتَلَفَ ٱلْمَلاَئِكَةِ

And (the place) where angels continuously come and go

وَمَهْبِطَ ٱلْوَحْيِ

destination of the Divine revelation,

وَمَعْدِنَ ٱلرَّحْمَةِ

the originating source of mercy

وَخُزَّانَ ٱلْعِلْمِ

treasurers of knowledge,

وَمُنْتَهَىٰ ٱلْحِلْمِ

the ultimate in forbearance,

وَأُصُولَ ٱلْكَرَمِ

origins of generosity,

وَقَادَةَ ٱلْأُمَمِ

leaders of all nations,

وَأَوْلِيَاءَ ٱلنِّعَمِ

You administer of bounties

وَعَنَاصِرَ ٱلْأَبْرَارِ

foundations of the dutiful,

وَدَعَائِمَ ٱلْأَخْيَارِ

the pillars of goodness,

وَسَاسَةَ ٱلْعِبَادِ

You direct and guide mankind,

وَأَرْكَانَ ٱلْبِلاَدِ

The strong pillars of the lands,

وَأَبْوَابَ ٱلْإِيمَانِ

doors to true faith,

وَأُمَنَاءَ ٱلرَّحْمٰنِ

trustees of the All-beneficent (Allah),

وَسُلاَلَةَ ٱلنَّبِيِّينَ

The distinguished descendants of the Prophets,

وَصَفْوَةَ ٱلْمُرْسَلِينَ

The choice descendants of the Messengers,

وَعِتْرَةَ خِيَرَةِ رَبِّ ٱلْعَالَمِينَ

and offspring of the best individual in the eyes of the Lord of the worlds.

وَرَحْمَةُ ٱللَّهِ وَبَرَكَاتُهُ

Allah's mercy and blessings, too, be upon you (all).

اَلسَّلاَمُ عَلَىٰ أَئِمَّةِ ٱلْهُدَىٰ

Peace be upon the leaders of true guidance,

وَمَصَابِيحِ ٱلدُّجَىٰ

the lanterns in darkness,

وَأَعْلاَمِ ٱلتُّقَىٰ

the patterns of piety,

وَذَوِي ٱلنُّهَىٰ

the owners of understanding,

وَأُوْلِي ٱلْحِجَىٰ

the endued with thought,

وَكَهْفِ ٱلْوَرَىٰ

The safe refuge for the people,

وَوَرَثَةِ ٱلْأَنْبِيَاءِ

the inheritors of the Prophets,

وَٱلْمَثَلِ ٱلْأَعْلَىٰ

the most perfect example,

وَٱلدَّعْوَةِ ٱلْحُسْنَىٰ

the most excellent call,

وَحُجَجِ ٱللَّهِ عَلَىٰ أَهْلِ ٱلدُّنْيَا

and the decisive arguments of Allah against the inhabitants of the world,

وَٱلْآخِرَةِ وَٱلْأُولَىٰ

the Hereafter, and the former.

وَرَحْمَةُ ٱللَّهِ وَبَرَكَاتُهُ

And upon you be the mercy and blessings of Allah

اَلسَّلَامُ عَلَىٰ مَحَالِّ مَعْرِفَةِ ٱللَّهِ

Peace be upon the centers (exponents) of the recognition of Allah,

وَمَسَاكِنِ بَرَكَةِ ٱللَّهِ

the source of Allah's blessing,

وَمَعَادِنِ حِكْمَةِ ٱللَّهِ

the treasurer of Allah's wisdom,

وَحَفَظَةِ سِرِّ ٱللَّهِ

the guardians of Allah's secrets,

وَحَمَلَةِ كِتَابِ ٱللَّهِ

the carriers (and bearers) of Allah's Book,

وَأَوْصِيَاءِ نَبِيِّ ٱللَّهِ

the successors of Allah's Prophet,

وَذُرِّيَّةِ رَسُولِ ٱللَّهِ

and the progeny of Allah's Messenger,

صَلَّىٰ ٱللَّهُ عَلَيْهِ وَآلِهِ

may Allah send blessings upon him and his Household.

وَرَحْمَةُ ٱللَّهِ وَبَرَكَاتُهُ

Allah's mercy and blessings be upon you

اَلسَّلاَمُ عَلَىٰ ٱلدُّعَاةِ إِلَىٰ ٱللَّهِ

Peace be upon the callers to Allah,

وَٱلْأَدِلاَّءِ عَلَىٰ مَرْضَاتِ ٱللَّهِ

And those who indicate towards the satisfaction of Allah

وَٱلْمُسْتَقِرِّينَ فِي أَمْرِ ٱللَّهِ

the abiders by Allah's decree,

وَٱلتَّامِّينَ فِي مَحَبَّةِ ٱللَّهِ

the perfect in love for Allah,

وَٱلْمُخْلِصِينَ فِي تَوْحِيدِ ٱللَّهِ

the sincere ones in their belief in Allah's Uniqueness

وَٱلْمُظْهِرِينَ لِأَمْرِ ٱللَّهِ وَنَهْيِهِ

the manifesters of Allah's orders and prohibitions,

وَعِبَادِهِ ٱلْمُكْرَمِينَ

and Allah's honored servants

ٱلَّذِينَ لَا يَسْبِقُونَهُ بِٱلْقَوْلِ

who speak not until He has spoken

وَهُمْ بِأَمْرِهِ يَعْمَلُونَ

and act by His command.

وَرَحْمَةُ ٱللَّهِ وَبَرَكَاتُهُ

Allah's mercy and blessings, too, be upon you.

اَلسَّلاَمُ عَلَىٰ ٱلْأَئِمَّةِ ٱلدُّعَاةِ

Peace be upon the leaders who invite,

وَٱلْقَادَةِ ٱلْهُدَاةِ

And the commanders to the right guidance,

وَٱلسَّادَةِ ٱلْوُلاَةِ

the chiefs, the authorities,

وَٱلذَّادَةِ ٱلْحُمَاةِ

the defenders, the protectors,

وَأَهْلِ ٱلذِّكْرِ

the people of Zikr,

وَأُوْلِي ٱلْأَمْرِ

the possessors of authority,

وَبَقِيَّةِ ٱللَّهِ وَخِيَرَتِهِ

the remnants of Allah and His Choicest

وَحِزْبِهِ وَعَيْبَةِ عِلْمِهِ

His party, the trunk of His knowledge

وَحُجَّتِهِ وَصِرَاطِهِ

His Proof, His path,

وَنُورِهِ وَبُرْهَانِهِ

His light, and His proof.

وَرَحْمَةُ ٱللَّهِ وَبَرَكَاتُهُ

Allah's mercy and blessings, be upon you.

أَشْهَدُ أَنْ لَا إِلٰهَ إِلاَّ ٱللَّهُ

I bear witness that there is no god except Allah;

وَحْدَهُ لَا شَرِيكَ لَهُ

the One and there is no partner with Him

كَمَا شَهِدَ ٱللَّهُ لِنَفْسِهِ

just as Allah has testified to His Oneness

وَشَهِدَتْ لَهُ مَلاَئِكَتُهُ

to which His angels

وَأُوْلُو ٱلْعِلْمِ مِنْ خَلْقِهِ

and his knowledgeable creatures testify.

لَا إِلٰهَ إِلاَّ هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

There is no god save Him; the Almighty, the All-wise.

وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ ٱلْمُنْتَجَبُ

I also bear witness that Mohammad (s.a.w.a.) is His elect servant

وَرَسُولُهُ ٱلْمُرْتَضَىٰ

and His approved Messenger.

أَرْسَلَهُ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ

He sent him with right guidance and with the Religion of truth

لِيُظْهِرَهُ عَلَىٰ ٱلدِّينِ كُلِّهِ

that He may cause it to prevail over all religions

وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ

however much the idol-worshippers may be averse.

وَأَشْهَدُ أَنَّكُمُ ٱلْأَئِمَّةُ ٱلرَّاشِدُونَ

I bear witness that all of you are the rightly guided Imams,

ٱلْمَهْدِيُّونَ ٱلْمَعْصُومُونَ

truly-guided, infallible,

ٱلْمُكَرَّمُونَ ٱلْمُقَرَّبُونَ

highly revered, drawn near (to Allah),

ٱلْمُتَّقُونَ ٱلصَّادِقُونَ

pious, truthful,

ٱلْمُصْطَفَوْنَ ٱلْمُطِيعُونَ لِلَّهِ

The chosen, obedient to Allah,

ٱلْقَوَّامُونَ بِأَمْرِهِ

who establish the rule of God,

ٱلْعَامِلُونَ بِإِرَادَتِهِ

Those who act as per His decree and intention,

ٱلْفَائِزُونَ بِكَرَامَتِهِ

and successful ones through His honouring.

إِصْطَفَاكُمْ بِعِلْمِهِ

He chose you on account of His knowledge,

وَٱرْتَضَاكُمْ لِغَيْبِهِ

approved of you to maintain His unseen knowledge,

وَٱخْتَارَكُمْ لِسِرِّهِ

selected you to keep His secret,

وَٱجْتَبَاكُمْ بِقُدْرَتِهِ

decided on you by means of His omnipotence,

وَأَعَزَّكُمْ بِهُدَاهُ

And He honoured you with His guidance,

وَخَصَّكُمْ بِبُرْهَانِهِ

distinguished you with His clear proofs,

وَٱنْتَجَبَكُمْ لِنُورِهِ

glorified you with His Light,

وَأَيَّدَكُمْ بِرُوحِهِ

supported you with His Holy spirit,

وَرَضِيَكُمْ خُلَفَاءَ فِي أَرْضِهِ

and He is satisfied with you as vicegerents in His lands,

وَحُجَجاً عَلَىٰ بَرِيَّتِهِ

Decisive arguments against His creations,

وَأَنْصَاراً لِدِينِهِ

supporters of His religion,

وَحَفَظَةً لِسِرِّهِ

guardian of His secret,

وَخَزَنَةً لِعِلْمِهِ

treasures of His knowledge,

وَمُسْتَوْدَعاً لِحِكْمَتِهِ

Depository of His wisdom,

وَتَرَاجِمَةً لِوَحْيِهِ

interpreters of His revelation,

وَأَرْكَاناً لِتَوْحِيدِهِ

As the pillars of His Unity,

وَشُهَدَاءَ عَلَىٰ خَلْقِهِ

Witnesses against His creatures,

وَأَعْلاَماً لِعِبَادِهِ

signs for His servants,

وَمَنَاراً فِي بِلاَدِهِ

As the torches in His lands,

وَأَدِلاَّءَ عَلَىٰ صِرَاطِهِ

As the indicators towards His path.

عَصَمَكُمُ ٱللَّهُ مِنَ ٱلزَّلَلِ

Allah has protected you against slips,

وَآمَنَكُمْ مِنَ ٱلْفِتَنِ

secured you against seditious matters,

وَطَهَّرَكُمْ مِنَ ٱلدَّنَسِ

purified you from impurities,

وَأَذْهَبَ عَنْكُمُ ٱلرِّجْسَ

removed away from you uncleanness,

وَطَهَّرَكُمْ تَطْهِيراً

and purified you with a thorough purifying.

فَعَظَّمْتُمْ جَلاَلَهُ

Then, you glorified His majesty,

وَأَكْبَرْتُمْ شَأْنَهُ

declared great His magnificence,

وَمَجَّدْتُمْ كَرَمَهُ

glorified His nobility,

وَأَدَمْتُمْ ذِكْرَهُ

perpetuated mentioning Him,

وَوَكَّدْتُمْ مِيثَاقَهُ

consolidated His covenant,

وَأَحْكَمْتُمْ عَقْدَ طَاعَتِهِ

made firm your pledge of obedience to Him,

وَنَصَحْتُمْ لَهُ فِي ٱلسِّرِّ وَٱلْعَلاَنِيَةِ

You advised towards Him secretly and publicly,

وَدَعَوْتُمْ إِلَىٰ سَبِيلِهِ

And you called towards His way

بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ

with wisdom and good admonition,

وَبَذَلْتُمْ أَنْفُسَكُمْ فِي مَرْضَاتِهِ

sacrificed yourselves for the sake of attaining His pleasure,

وَصَبَرْتُمْ عَلَىٰ مَا أَصَابَكُمْ فِي جَنْبِهِ

acted patiently towards what befallen you for His sake,

وَأَقَمْتُمُ ٱلصَّلَاةَ

performed the prayers,

وَآتَيْتُمُ ٱلزَّكَاةَ

defrayed the poor-rate,

وَأَمَرْتُمْ بِٱلْمَعْرُوفِ

enjoined the right,

وَنَهَيْتُمْ عَنِ ٱلْمُنْكَرِ

forbade the wrong,

وَجَاهَدْتُمْ فِي ٱللَّهِ حَقَّ جِهَادِهِ

and strived in the way of Allah as exactly as striving should be

حَتَّىٰ أَعْلَنْتُمْ دَعْوَتَهُ

until you made known His call,

وَبَيَّنْتُمْ فَرَائِضَهُ

And you explained His obligations

وَأَقَمْتُمْ حُدُودَهُ

And established His boundaries,

وَنَشَرْتُمْ شَرَائِعَ أَحْكَامِهِ

And you propagated His laws,

وَسَنَنْتُمْ سُنَّتَهُ

And acted as per His rules,

وَصِرْتُمْ فِي ذٰلِكَ مِنْهُ إِلَىٰ ٱلرِّضَا

attained His pleasure through carrying out all these matters,

وَسَلَّمْتُمْ لَهُ ٱلْقَضَاءَ

surrendered to His will,

وَصَدَّقْتُمْ مِنْ رُسُلِهِ مَنْ مَضَىٰ

and testified about His Messengers who passed earlier,

فَٱلرَّاغِبُ عَنْكُمْ مَارِقٌ

Then, whoever turns away from you is an apostate,

وَٱللاَّزِمُ لَكُمْ لاَحِقٌ

whoever attaches to you will attain the destination,

وَٱلْمُقَصِّرُ فِي حَقِّكُمْ زَاهِقٌ

and whoever fails short concerning your right will perish

وَٱلْحَقُّ مَعَكُمْ وَفِيكُمْ

Surely, the truth is with you, in you,

وَمِنْكُمْ وَإِلَيْكُمْ

from you, and it always directs itself unto you.

وَأَنْتُمْ أَهْلُهُ وَمَعْدِنُهُ

You are the people of the truth, and its core.

وَمِيرَاثُ ٱلنُّبُوَّةِ عِنْدَكُمْ

The inheritance of Prophethood is with you.

وَإِيَابُ ٱلْخَلْقِ إِلَيْكُمْ

And the return of the creations is to you

وَحِسَابُهُمْ عَلَيْكُمْ

And their reckoning in with you.

وَفَصْلُ ٱلْخِطَابِ عِنْدَكُمْ

And decisive speech is with you.

وَآيَاتُ ٱللَّهِ لَدَيْكُمْ

The verses of Allah are in your possession.

وَعَزَائِمُهُ فِيكُمْ

And His determination is in you

وَنُورُهُ وَبُرْهَانُهُ عِنْدَكُمْ

His light and His proof are with you.

وَأَمْرُهُ إِلَيْكُمْ

His affairs are entrusted to you.

مَنْ وَالاَكُمْ فَقَدْ وَالَى ٱللَّهَ

Whoever declares loyalty to you has in fact declared loyalty to Allah,

وَمَنْ عَادَاكُمْ فَقَدْ عَادَىٰ ٱللَّهَ

whoever shows enmity towards you has in fact shown enmity towards Allah,

وَمَنْ أَحَبَّكُمْ فَقَدْ أَحَبَّ ٱللَّهَ

whoever loves you has in fact loved Allah,

وَمَنْ أَبْغَضَكُمْ فَقَدْ أَبْغَضَ ٱللَّهَ

whoever hates you has in fact hated Allah,

وَمَنِ ٱعْتَصَمَ بِكُمْ فَقَدِ ٱعْتَصَمَ بِٱللَّهِ

and whoever holds fast to you has in fact held fast to Allah.

أَنْتُمُ ٱلصِّرَاطُ ٱلْأَقْوَمُ

You are the most upright path,

وَشُهَدَاءُ دَارِ ٱلْفَنَاءِ

And you are the witnesses of this mortal world,

وَشُفَعَاءُ دَارِ ٱلْبَقَاءِ

the intercessors in the eternal adobe,

وَٱلرَّحْمَةُ ٱلْمَوْصُولَةُ

the connected mercy,

وَٱلآيَةُ ٱلْمَخْزُونَةُ

the stored signs,

وَٱلْأَمَانَةُ ٱلْمَحْفُوظَةُ

the safeguarded trusteeship,

وَٱلْبَابُ ٱلْمُبْتَلَىٰ بِهِ ٱلنَّاسُ

and the door through which the people are put to test.

مَنْ أَتَاكُمْ نَجَا

Whoever reaches you is saved

وَمَنْ لَمْ يَأْتِكُمْ هَلَكَ

but whoever does not reach you is perished.

إِلَىٰ ٱللَّهِ تَدْعُونَ

To Allah do you invite people,

وَعَلَيْهِ تَدُلُّونَ

towards him do you show the way,

وَبِهِ تُؤْمِنُونَ

in Him you believe,

وَلَهُ تُسَلِّمُونَ

And to Him you submit,

وَبِأَمْرِهِ تَعْمَلُونَ

You act according to His commands,

وَإِلَىٰ سَبِيلِهِ تُرْشِدُونَ

And guide towards His path,

وَبِقَوْلِهِ تَحْكُمُونَ

And you judge through His words.

سَعَدَ مَنْ وَالاَكُمْ

Successful is he who is loyal to you,

وَهَلَكَ مَنْ عَادَاكُمْ

And one who bears enmity to you will be destroyed,

وَخَابَ مَنْ جَحَدَكُمْ

One who denies you is disappointed

وَضَلَّ مَنْ فَارَقَكُمْ

Whoever separates from you is deviated,

وَفَازَ مَنْ تَمَسَّكَ بِكُمْ

One who clings to you will be successful,

وَأَمِنَ مَنْ لَجَأَ إِلَيْكُمْ

Whoever takes refuge in you is safe.,

وَسَلِمَ مَنْ صَدَّقَكُمْ

Whoever testified you attains peace,

وَهُدِيَ مَنِ ٱعْتَصَمَ بِكُمْ

and rightly guided is he who is attached to you.

مَنِ ٱتَّبَعَكُمْ فَٱلْجَنَّةُ مَأْوَاهُ

whoever follows you, then Paradise will be his abode.

وَمَنْ خَالَفَكُمْ فَٱلنَّارُ مَثْوَاهُ

And whoever opposes you, his dwelling place will be Hell.

وَمَنْ جَحَدَكُمْ كَافِرٌ

Whoever denies you is an unbeliever

وَمَنْ حَارَبَكُمْ مُشْرِكٌ

Whoever fights with you is a polytheist,

وَمَنْ رَدَّ عَلَيْكُمْ فِي أَسْفَلِ دَرْكٍ مِنَ ٱلْجَحِيمِ

and he who rejects you will be in the lowest rank of the burning fire.

أَشْهَدُ أَنَّ هٰذَا سَابِقٌ لَكُمْ فِيمَا مَضَىٰ

I bear witness that these excellences were true for you in the time that has past,

وَجَارٍ لَكُمْ فِيمَا بَقِيَ

And will continue to be true for the time that remains.

وَأَنَّ أَرْوَاحَكُمْ وَنُورَكُمْ

and that your souls, your light,

وَطِينَتَكُمْ وَاحِدَةٌ

And your teenat are all the same;

طَابَتْ وَطَهُرَتْ

blessed and purified,

بَعْضُهَا مِنْ بَعْضٍ

and one of the other.

خَلَقَكُمُ ٱللَّهُ أَنْوَاراً

Allah created you as lights;

فَجَعَلَكُمْ بِعَرْشِهِ مُحْدِقِينَ

He then made you circumambulating around His Throne

حَتَّىٰ مَنَّ عَلَيْنَا بِكُمْ

Until He favoured us with you,

فَجَعَلَكُمْ فِي بُيُوتٍ

And He then placed you in houses

أَذِنَ ٱللَّهُ أَنْ تُرْفَعَ

that He allowed to be raised

وَيُذْكَرَ فِيهَا ٱسْمُهُ

and to have His Name mentioned therein.

وَجَعَلَ صَلَوَاتِنَا عَلَيْكُمْ

He made our salutations upon you

وَمَا خَصَّنَا بِهِ مِنْ وِلاَيَتِكُمْ

And what He exclusively granted us through it from your Mastership

طِيباً لِخَلْقِنَا

A sign of purity of our creation,

وَطَهَارَةً لأَنْفُسِنَا

And a purification for our souls,

وَتَزْكِيَةً لَنَا

refinement of our manners,

وَكَفَّارَةً لِذُنُوبِنَا

and an expiation for our sins.

فَكُنَّا عِنْدَهُ مُسَلِّمِينَ بِفَضْلِكُمْ

Then surely we submit near Him concerning your merits,

وَمَعْرُوفِينَ بِتَصْدِيقِنَا إِيَّاكُمْ

And are known through our testifying concerning you,

فَبَلَغَ ٱللَّهُ بِكُمْ أَشْرَفَ مَحَلِّ ٱلْمُكَرَّمِينَ

Thus, Allah has raised you to the most noblest position of the honored ones,

وَأَعْلَىٰ مَنَازِلِ ٱلْمُقَرَّبِينَ

the highest station of those drawn near to Him,

وَأَرْفَعَ دَرَجَاتِ ٱلْمُرْسَلِينَ

and the loftiest ranks of the Messengers

حَيْثُ لَا يَلْحَقُهُ لاَحِقٌ

where none can ever reach you,

وَلاَ يَفُوقُهُ فَائِقٌ

nor can anyone ever surpass you,

وَلاَ يَسْبِقُهُ سَابِقٌ

nor can anyone ever precede you,

وَلاَ يَطْمَعُ فِي إِدْرَاكِهِ طَامِعٌ

And no one who is greedy can aspire to attain it

حَتَّىٰ لَا يَبْقَىٰ مَلَكٌ مُقَرَّبٌ

So there remains no proximate angel,

وَلاَ نَبِيٌّ مُرْسَلٌ

Nor a commissioned Prophet,

وَلاَ صِدِّيقٌ وَلاَ شَهِيدٌ

Neither a truthful nor a martyr,

وَلاَ عَالِمٌ وَلاَ جَاهِلٌ

Neither a scholar nor an ignorant,

وَلاَ دَنِيٌّ وَلاَ فَاضِلٌ

Neither an an inferior, nor a superior,

وَلاَ مُؤْمِنٌ صَالِحٌ

Neither a righteous believer,

وَلاَ فَاجِرٌ طَالِحٌ

Nor a wicked sinner,

وَلاَ جَبَّارٌ عَنِيدٌ

Neither an an obstinate tyrant,

وَلاَ شَيْطَانٌ مَرِيدٌ

Nor the devilish rebel,

وَلاَ خَلْقٌ فِيمَا بَيْنَ ذٰلِكَ شَهِيدٌ

nor any other witnessing being among these classes

إِلاَّ عَرَّفَهُمْ جَلاَلَةَ أَمْرِكُمْ

Except that they were informed by Allah about the majesty of your decrees,

وَعِظَمَ خَطَرِكُمْ

the importance of your standing,

وَكِبَرَ شَأْنِكُمْ

the greatness of your prestige,

وَتَمَامَ نُورِكُمْ

the perfection of your light,

وَصِدْقَ مَقَاعِدِكُمْ

the truthfulness of your position,

وَثَبَاتَ مَقَامِكُمْ

the firmness of your stance,

وَشَرَفَ مَحَلِّكُمْ وَمَنْزِلَتِكُمْ عِنْدَهُ

the honor of your station and position with Him,

وَكَرَامَتَكُمْ عَلَيْهِ

And your being honoured by Him

وَخَاصَّتَكُمْ لَدَيْهِ

your special position with Him,

وَقُرْبَ مَنْزِلَتِكُمْ مِنْهُ

and the extent of the closeness of your position near Him.

بِأَبِي أَنْتُمْ وَأُمَّي

May my father, my mother,

وَأَهْلِي وَمَالِي وَأُسْرَتِي

my kin, my property, and my family be ransoms for you.

أُشْهِدُ ٱللَّهَ وَأُشْهِدُكُمْ

I beseech Allah and I beseech you all to witness for me

أَنِّي مُؤْمِنٌ بِكُمْ وَبِمَا آمَنْتُمْ بِهِ

that I believe in you all and in that in which you believe,

كَافِرٌ بِعَدُوِّكُمْ وَبِمَا كَفَرْتُمْ بِهِ

I renounce your enemies and whatever you renounce,

مُسْتَبْصِرٌ بِشَأْنِكُمْ

I am fully aware of your stature,

وَبِضَلَالَةِ مَنْ خَالَفَكُمْ

and of the deviation of those who oppose you,

مُوَالٍ لَكُمْ وَلأَوْلِيَائِكُمْ

I am loyalist to you and to your loyalists,

مُبْغِضٌ لأَعْدَائِكُمْ وَمُعَادٍ لَهُمْ

I hate your enemies and I show enmity towards them,

سِلْمٌ لِمَنْ سَالَمَكُمْ

I am at peace with those who make peace with you,

وَحَرْبٌ لِمَنْ حَارَبَكُمْ

I am at war with those who are at war with you.

مُحَقِّقٌ لِمَا حَقَّقْتُمْ

I accept as true that whatever you verify,

مُبْطِلٌ لِمَا أَبْطَلْتُمْ

I consider as false whatever you refute.

مُطِيعٌ لَكُمْ

I am obedient to you,

عَارِفٌ بِحَقِّكُمْ

I recognize your right,

مُقِرٌّ بِفَضْلِكُمْ

I confess of your superiority,

مُحْتَمِلٌ لِعِلْمِكُمْ

I take from your knowledge,

مُحْتَجِبٌ بِذِمَّتِكُمْ

I take refuge under your protective shelter,

مُعْتَرِفٌ بِكُمْ

I profess to you,

مُؤْمِنٌ بِإِيَابِكُمْ

I believe in your coming back (to this world),

مُصَدِّقٌ بِرَجْعَتِكُمْ

I give testify to your return,

مُنْتَظِرٌ لأَمْرِكُمْ

I am awaiting your reign,

مُرْتَقِبٌ لِدَوْلَتِكُمْ

I am anticipate the advent of your state,

آخِذٌ بِقَوْلِكُمْ

I take from your sayings,

عَامِلٌ بِأَمْرِكُمْ

I carry out your orders,

مُسْتَجِيرٌ بِكُمْ

I take shelter in you,

زَائِرٌ لَكُمْ

I make visits to you

لاَئِذٌ عَائِذٌ بِقُبُورِكُمْ

I resort to and seek protection in your graves,

مُسْتَشْفِعٌ إِلَىٰ ٱللَّهِ عَزَّ وَجَلَّ بِكُمْ

I seek intercession with Allah the Almighty and All-majestic through you,

وَمُتَقَرِّبٌ بِكُمْ إِلَيْهِ

I seek nearness to Him through you,

وَمُقَدِّمُكُمْ أَمَامَ طَلِبَتِي

And I give precedence to you, ahead of my personal desires,

وَحَوَائِجِي وَإِرَادَتِي

My needs, and my wishes,

فِي كُلِّ أَحْوَالِي وَأُمُورِي

in all of my conditions and affairs,

مُؤْمِنٌ بِسِرِّكُمْ وَعَلاَنِيَتِكُمْ

I believe in your secrets and what you have made apparent

وَشَاهِدِكُمْ وَغَائِبِكُمْ

In your presence, and in your absence,

وَأَوَّلِكُمْ وَآخِرِكُمْ

And the first of you, and the last of you;

وَمُفَوِّضٌ فِي ذٰلِكَ كُلِّهِ إِلَيْكُمْ

I entrust to you the total charge of everything concerning me

وَمُسَلِّمٌ فِيهِ مَعَكُمْ

And I submit in this with you.

وَقَلْبِي لَكُمْ مُسَلِّمٌ

And my heart is submissive before you,

وَرَأْيِي لَكُمْ تَبَعٌ

And my opinion follows your opinion,

وَنُصْرَتِي لَكُمْ مُعَدَّةٌ

And I am eager and prepared with my support for you,

حَتَّىٰ يُحْيِيَ ٱللَّهُ تَعَالَىٰ دِينَهُ بِكُمْ

until Allah the All-exalted enlivens His religion through you,

وَيَرُدَّكُمْ فِي أَيَّامِهِ

brings you back again in His days,

وَيُظْهِرَكُمْ لِعَدْلِهِ

And he manifests you to establish His justice,

وَيُمَكِّنَكُمْ فِي أَرْضِهِ

And makes you powerful in His earth.

فَمَعَكُمْ مَعَكُمْ

Then, I am with you, with you only,

لَا مَعَ غَيْرِكُمْ

but not with anyone other than you.

آمَنْتُ بِكُمْ

I believe in you,

وَتَوَلَّيْتُ آخِرَكُمْ بِمَا تَوَلَّيْتُ بِهِ أَوَّلَكُمْ

and I declare my loyalty to the last of you just as I declared it to the first of you.

وَبَرِئْتُ إِلَىٰ ٱللَّهِ عَزَّ وَجَلَّ

And I turn to Allah in denial, Majestic and Mighty

مِنْ أَعْدَائِكُمْ

From your enemies,

وَمِنَ ٱلْجِبْتِ وَٱلطَّاغُوتِ

And from Jibt and Taghoot,

وَٱلشَّيَاطِينِ وَحِزْبِهِمُ ٱلظَّالِمِينَ لَكُمْ

And the satans, and their party who have oppressed you,

ٱلْجَاحِدِينَ لِحَقِّكُمْ

And from those who denied your rights,

وَٱلْمَارِقِينَ مِنْ وِلاَيَتِكُمْ

And from those who turned back from your Divine Mastership

وَٱلْغَاصِبِينَ لِإِرْثِكُمْ

And from those who usurped your inheritance,

ٱلشَّاكِّينَ فِيكُمْ

And from those who harbored doubts concerning you,

ٱلْمُنْحَرِفِينَ عَنْكُمْ

And from those who deviated from you,

وَمِنْ كُلِّ وَلِيجَةٍ دُونَكُمْ

And from every accomplice other than you,

وَكُلِّ مُطَاعٍ سِوَاكُمْ

And from every obeyed one except you,

وَمِنَ ٱلْأَئِمَّةِ ٱلَّذِينَ يَدْعُونَ إِلَىٰ ٱلنَّارِ

And from the leaders who call towards the Hellfire.

فَثَبَّتَنِيَ ٱللَّهُ أَبَداً مَا حَيِيتُ

May Allah make me firm, forever as long as I am alive

عَلَىٰ مُوَالاَتِكُمْ

Upon loyalty to your masteship

وَمَحَبَّتِكُمْ وَدِينِكُمْ

And upon your love, and on your religion.

وَوَفَّقَنِي لِطَاعَتِكُمْ

May He grant me success in obedience to you,

وَرَزَقَنِي شَفَاعَتَكُمْ

And bless me with your intercession,

وَجَعَلَنِي مِنْ خِيَارِ مَوَالِيكُمْ

And make me as one of the best of your loyalists

ٱلتَّابِعِينَ لِمَا دَعَوْتُمْ إِلَيْهِ

Who follow what you invite them towards,

وَجَعَلَنِي مِمَّنْ يَقْتَصُّ آثَارَكُمْ

and make me of those who are tracing on your footsteps,

وَيَسْلُكُ سَبِيلَكُمْ

And those who take your path,

وَيَهْتَدِي بِهُدَاكُمْ

And are guided through your guidance

وَيُحْشَرُ فِي زُمْرَتِكُمْ

And resurrect me in your group

وَيَكِرُّ فِي رَجْعَتِكُمْ

And brought back during your return,

وَيُمَلَّكُ فِي دَوْلَتِكُمْ

given authority in your administration,

وَيُشَرَّفُ فِي عَافِيَتِكُمْ

honored to live under your sound supervision,

وَيُمَكَّنُ فِي أَيَّامِكُمْ

given power in your days,

وَتَقِرُّ عَيْنُهُ غَداً بِرُؤْيَتِكُمْ

and having their eyes delighted by seeing you in the morrow.

بِأَبِي أَنْتُمْ وَأُمِّي

May my father, mother,

وَنَفْسِي وَأَهْلِي وَمَالِي

soul, family, and possessions be ransoms for you.

مَنْ أَرَادَ ٱللَّهَ بَدَأَ بِكُمْ

Whoever desires Allah should begin with you,

وَمَنْ وَحَّدَهُ قَبِلَ عَنْكُمْ

And whoever considers Him One has accepted this belief from you.

وَمَنْ قَصَدَهُ تَوَجَّهَ بِكُمْ

and whoever intends Him, becomes attentive to Him through you,

مَوَالِيَّ لَا أُحْصِي ثَنَائَكُمْ

O my masters, I cannot enumerate your merits

وَلاَ أَبْلُغُ مِنَ ٱلْمَدْحِ كُنْهَكُمْ

and I cannot reach the essence of your praise

وَمِنَ ٱلْوَصْفِ قَدْرَكُمْ

and nor can I describe (understand) your position (value)

وَأَنْتُمْ نُورُ ٱلْأَخْيَارِ

you are the light of the virtous,

وَهُدَاةُ ٱلْأَبْرَارِ

the guides of the pious ones,

وَحُجَجُ ٱلْجَبَّارِ

and the arguments of the Supreme Lord.

بِكُمْ فَتَحَ ٱللَّهُ

With you has Allah begun creation

وَبِكُمْ يَخْتِمُ

and with you will He seal it.

وَبِكُمْ يُنَزِّلُ ٱلْغَيْثَ

For your sake does He pour down rain,

وَبِكُمْ يُمْسِكُ ٱلسَّمَاءَ أَنْ تَقَعَ عَلَىٰ ٱلْأَرْضِ إِلاَّ بِإِذْنِهِ

for your sake does He withhold the heavens from falling on the earth except by His permission,

وَبِكُمْ يُنَفِّسُ ٱلْهَمَّ

due to you He drives away troubles

وَيَكْشِفُ ٱلضُّرَّ

And dismisses hardships.

وَعِنْدَكُمْ مَا نَزَلَتْ بِهِ رُسُلُهُ

In your possession is all that which His Messengers brought down

وَهَبَطَتْ بِهِ مَلاَئِكَتُهُ

and with which His angels descended.

وَإِلَىٰ جَدِّكُمْ بُعِثَ ٱلرُّوحُ الأَمِينُ

To your forefather was the Honest Spirit sent.

آتَاكُمُ ٱللَّهُ مَا لَمْ يُؤْتِ أَحَداً مِنَ ٱلْعَالَمِينَ

Allah has given you that which He has not given to any one all over the worlds.

طَأْطَأَ كُلُّ شَرِيفٍ لِشَرَفِكُمْ

All the noble ones bow down to your dignity,

وَبَخَعَ كُلُّ مُتَكَبِّرٍ لِطَاعَتِكُمْ

all arrogant ones humble themselves in your obedience,

وَخَضَعَ كُلُّ جَبَّارٍ لِفَضْلِكُمْ

And every tyrant submitted to your grace,

وَذَلَّ كُلُّ شَيْءٍ لَكُمْ

And everything submits before you,

وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِكُمْ

the earth has been lit up with your light,

وَفَازَ ٱلْفَائِزُونَ بِوِلاَيَتِكُمْ

and the successful ones attain success through your Mastership,

بِكُمْ يُسْلَكُ إِلَىٰ ٱلرِّضْوَانِ

Through you one is guided towards Paradise

وَعَلَىٰ مَنْ جَحَدَ وِلاَيَتَكُمْ غَضَبُ ٱلرَّحْمٰنِ

And the anger of the Beneficent (Allah) is upon the one who forsake your Mastership

بِأَبِي أَنْتُمْ وَأُمِّي

May my father, my mother,

وَنَفْسِي وَأَهْلِي وَمَالِي

Myself, my family, and my wealth be sacrificed for you.

ذِكْرُكُمْ فِي ٱلذَّاكِرِينَ

Your remembrance is distinguished (special) amongst those who remember,

وَأَسْمَاؤُكُمْ فِي ٱلْأَسْمَاءِ

And your names are the most special names,

وَأَجْسَادُكُمْ فِي ٱلْأَجْسَادِ

And your bodies are the most distinguished among other bodies,

وَأَرْوَاحُكُمْ فِي ٱلْأَرْوَاحِ

And your souls are the best among the souls,

وَأَنْفُسُكُمْ فِي ٱلنُّفُوسِ

And your hearts are the purest amongst the hearts,

وَآثَارُكُمْ فِي ٱلآثَارِ

And your traces are the best among other traces.

وَقُبُورُكُمْ فِي ٱلْقُبُورِ

And your graves are the most distinguished among other graves.

فَمَا أَحْلىٰ أَسْمَاءَكُمْ

Then, indeed how gracious are your names,

وَأَكْرَمَ أَنْفُسَكُمْ

And how noble are your souls

وَأَعْظَمَ شَأْنَكُمْ

And how mighty are your affairs,

وَأَجَلَّ خَطَرَكُمْ

And how majestic are your positions,

وَأَوْفَىٰ عَهْدَكُمْ

And how dependable are your promises,

وَأَصْدَقَ وَعْدَكُمْ

And how truthful are your promises,

كَلاَمُكُمْ نُورٌ

Your words are light.

وَأَمْرُكُمْ رُشْدٌ

And your commands lead to guidance.

وَوَصِيَّتُكُمُ التَّقْوَىٰ

And your advice is to adopt piety.

وَفِعْلُكُمُ ٱلْخَيْرُ

And your deeds are all the best.

وَعَادَتُكُمُ ٱلإِحْسَانُ

Generosity is your habit,

وَسَجِيَّتُكُمُ ٱلْكَرَمُ

Nobility is your nature.

وَشَأْنُكُمُ ٱلْحَقُّ

Your position is truth,

وَٱلصِّدْقُ وَٱلرِّفْقُ

honesty, and kindness.

وَقَوْلُكُمْ حُكْمٌ وَحَتْمٌ

Your words are final and decisive.

وَرَأْيُكُمْ عِلْمٌ وَحِلْمٌ وَحَزْمٌ

Your opinions exhibit are knowledge, forbearance, and forethought.

إِنْ ذُكِرَ ٱلْخَيْرُ كُنْتُمْ أَوَّلَهُ

Whenever goodness is mentioned, you are its beginning,

وَأَصْلَهُ وَفَرْعَهُ

Its origin, its branch,

وَمَعْدِنَهُ وَمَأْوَاهُ وَمُنْتَهَاهُ

Its essence, its center, and its ultimate.

بِأَبِي أَنْتُمْ وَأُمِّي وَنَفْسِي

May my father, my mother, and myself be your ransom,

كَيْفَ أَصِفُ حُسْنَ ثَنَائِكُمْ

How can I describe the excellence of your merits?

وَأُحْصِي جَمِيلَ بَلاَئِكُمْ

How can I enumerate the beauty exhibited by you in the times of trials?

وَبِكُمْ أَخْرَجَنَا ٱللَّهُ مِنَ ٱلذُّلِّ

Through you, Allah removed us from disgrace,

وَفَرَّجَ عَنَّا غَمَرَاتِ ٱلْكُرُوبِ

and relieved us from the agonies of distress,

وَأَنْقَذَنَا مِنْ شَفَا جُرُفِ ٱلْهَلَكَاتِ

and rescued us from the edge of destruction

وَمِنَ ٱلنَّارِ

and from the Hell Fire

بِأَبِي أَنْتُمْ وَأُمِّي وَنَفْسِي

May my father, my mother, and myself be ransoms for you.

بِمُوَالاَتِكُمْ عَلَّمَنَا ٱللَّهُ مَعَالِمَ دِينِنَا

Through our loyalty to your Mastership, Allah has taught us principles of our religion

وَأَصْلَحَ مَاكَانَ فَسَدَ مِنْ دُنْيَانَا

and has set aright what got disturbed of our worldly affairs.

وَبِمُوَالاَتِكُمْ تَمَّتِ ٱلْكَلِمَةُ

Through our loyalty to your Mastership, the beliefs are perfected,

وَعَظُمَتِ ٱلنِّعْمَةُ

the blessings are expanded,

وَائْتَلَفَتِ ٱلْفُرْقَةُ

and the discord has turned into togetherness.

وَبِمُوَالاَتِكُمْ تُقْبَلُ ٱلطَّاعَةُ ٱلْمُفْتَرَضَةُ

Through our loyalty to your Mastership, obligatory obedience (to Allah) is accepted.

وَلَكُمُ ٱلْمَوَدَّةُ ٱلْوَاجِبَةُ

And cordiality for you is obligatory,

وَٱلدَّرَجَاتُ ٱلرَّفِيعَةُ

And you have the elevated ranks,

وَٱلْمَقَامُ ٱلْمَحْمُودُ

the praiseworthy standing,

وَٱلْمَكَانُ ٱلْمَعْلُومُ عِنْدَ ٱللَّهِ عَزَّ وَجَلَّ

the renowned station with Allah the Almighty and All-majestic,

وَٱلْجَاهُ ٱلْعَظِيمُ

the topmost prestige,

وَٱلشَّأْنُ ٱلْكَبِيرُ

the supreme station,

وَٱلشَّفَاعَةُ ٱلْمَقْبُولَةُ

and the accepted intercession.

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ

O our Lord, we believe in that which You have sent down

وَٱتَّبَعْنَا ٱلرَّسُولَ

and we follow the Messenger;

فَٱكْتُبْنَا مَعَ ٱلشَّاهِدِينَ

then, write our names among those who bear witness.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا

Our Lord, let not our hearts deviate after You have guided us,

وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً

and bestow upon us mercy from Your Mercy.

إِنَّكَ أَنْتَ ٱلْوَهَّابُ

Surely You, only You, are the Bestower.

سُبْحَانَ رَبِّنَا

Glory be to our Lord

إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولاً

for in fact the promise of our Lord immediately takes effect.

يَا وَلِيَّ ٱللَّهِ

O trusted representative of Allah!

إِنَّ بَيْنِي وَبيْنَ ٱللَّهِ عَزَّ وَجَلَّ ذُنُوباً

Indeed, there are sins between me and Allah

لَا يَأْتِي عَلَيْهَا إِلَّا رِضَاكُمْ

They cannot be removed except by attaining your satisfaction.

فَبِحَقِّ مَنِ ٱئْتَمَنَكُمْ عَلَىٰ سِرِّهِ

Then by the right of the One who has entrusted you with His secret,

وَٱسْتَرْعَاكُمْ أَمْرَ خَلْقِهِ

assigned you to supervise the affairs of His creatures,

وَقَرَنَ طَاعَتَكُمْ بِطَاعَتِهِ

and equated your obedience with His obedience,

لَمَّا ٱسْتَوْهَبْتُمْ ذُنُوبِي

to (please) endue me with the favor of absolving my sins

وَكُنْتُمْ شُفَعَائِي

and you be my intercessors,

فَإِنِّي لَكُمْ مُطِيعٌ

for I am obedient to you.

مَنْ أَطَاعَكُمْ فَقَدْ أَطَاعَ ٱللَّهَ

He who obeys you has in fact obeyed Allah,

وَمَنْ عَصَاكُمْ فَقَدْ عَصَىٰ ٱللَّهَ

he who disobeys you has in fact disobeyed Allah,

وَمَنْ أَحَبَّكُمْ فَقَدْ أَحَبَّ ٱللَّهَ

he who loves you has in fact loved Allah,

وَمَنْ أَبْغَضَكُمْ فَقَدْ أَبْغَضَ ٱللَّهَ

and he who hates you has in fact hated Allah.

اَللَّهُمَّ إِنِّي لَوْ وَجَدْتُ شُفَعَاءَ

O Allah, had I found interceders

أَقْرَبَ إِلَيْكَ مِنْ مُحَمّد وَأَهْلِ بَيْتِهِ

that are closer to You than Mphammad (s.a.w.a.) and his Ahle Bait (a.s.)

ٱلْأَخْيَارِ ٱلْأَئِمَّةِ ٱلْأَبْرَارِ

the virtuous and the pious Imams,

لَجَعَلْتُهُمْ شُفَعَائِي

I would have chosen them as my intercessors.

فَبِحَقِّهِمُ ٱلَّذِي أَوْجَبْتَ لَهُمْ عَلَيْكَ

Then, I beseech You by their right that you have made obligatory upon Yourself,

أَسْأَلُكَ أَنْ تُدْخِلَنِي فِي جُمْلَةِ ٱلْعَارِفِينَ بِهِمْ وَبِحَقِّهِمْ

I ask you to include me amongst those who recognize them and their right!

وَفِي زُمْرَةِ ٱلْمَرْحُومِينَ بِشَفَاعَتِهِمْ

and in the assembly of those who are shown mercy owing to their intercession.

إِنَّكَ أَرْحَمُ ٱلرَّاحِمِينَ

Surely, You are the most merciful of all those who show mercy.

وَصَلَّىٰ ٱللَّهُ عَلَىٰ مُحَمَّدٍ وَآلِهِ ٱلطَّاهِرِينَ

May Allah send blessings upon Mohammad and his immaculate progeny

وَسَلَّمَ تَسْلِيماً كَثِيراً

and send His thorough peace upon them.

وَحَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ

Allah is Sufficient for us! Most Excellent is He in Whom we trust.

ZIYARAT E ASHURA

اَلسَّلاَمُ عَلَيْكَ يَا أَبَا عَبْدِ ٱللَّهِ

Peace be upon you O Aba Abdillah

اَلسَّلاَمُ عَلَيْكَ يَا بْنَ رَسُولِ ٱللَّهِ

Peace be upon you, O son of Messenger of Allah (s.a.w.a.)

اَلسَّلاَمُ عَلَيْكَ يَا بْنَ أَمِيرِ ٱلْمُؤْمِنِينَ

Peace be upon you, O son of Ameerul Momineen (a.s.)

وَٱبْنَ سَيِّدِ ٱلْوَصِيِّينَ

and son of the chief of the Prophets' successors.

اَلسَّلاَمُ عَلَيْكَ يَا بْنَ فَاطِمَةَ

Peace be upon you, O son of (Janabe) Fatima Zahra (s.a.),

سَيِّدَةِ نِسَاءِ ٱلْعَالَمِينَ

the leader of the women of the entire universe.

اَلسَّلاَمُ عَلَيْكَ يَا ثَارَ ٱللَّهِ وَٱبْنَ ثَارِهِ وَٱلْوِتْرَ ٱلْمَوْتُورَ

Peace be upon you, O vengeance of Allah, son of His vengeance, and the unavenged so far.

اَلسَّلاَمُ عَلَيْكَ وَعَلَىٰ ٱلأَرْوَاحِ ٱلَّتِي حَلَّتْ بِفِنَائِكَ

Peace be upon you and upon the souls that resided in your courtyard.

عَلَيْكُمْ مِنِّي جَمِيعاً سَلاَمُ ٱللَّهِ أَبَداً

Peace of Allah be upon all of you from me forever

مَا بَقِيتُ وَبَقِيَ ٱللَّيْلُ وَٱلنَّهَارُ

as long as I am existent and as long as there are day and night.

يَا أَبَا عَبْدِ ٱللَّهِ

O O Aba Abdillah,

لَقَدْ عَظُمَتِ ٱلرَّزِيَّةُ

Surely the tribulations are great

وَجَلَّتْ وَعَظُمَتِ ٱلْمُصِيبَةُ بِكَ

and excruciating and unbearable is the misfortune of you

عَلَيْنَا وَعَلَىٰ جَمِيعِ أَهْلِ ٱلإِسْلاَمِ

for us and for all the people of Islam.

وَجَلَّتْ وَعَظُمَتْ مُصِيبَتُكَ

Excruciating and unbearable has been your misfortune

فِي ٱلسَّمَاوَاتِ عَلَىٰ جَمِيعِ أَهْلِ ٱلسَّمَاوَاتِ

in the heavens for all the inhabitants of the heavens.

فَلَعَنَ ٱللَّهُ أُمَّةً أَسَّسَتْ أَسَاسَ ٱلظُّلْمِ وَٱلْجَوْرِ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ

May Allah curse the people who laid the foundation of oppression and wronging against you, O Ahle Bait (a.s.).

وَلَعَنَ ٱللَّهُ أُمَّةً دَفَعَتْكُمْ عَنْ مَقَامِكُمْ

May Allah curse the people who drove you away from your position

وَأَزَالَتْكُمْ عَنْ مَرَاتِبِكُمُ ٱلَّتِي رَتَّبَكُمُ ٱللَّهُ فِيهَا

and removed you away from your ranks that Allah had granted you

وَلَعَنَ ٱللَّهُ أُمَّةً قَتَلَتْكُمْ

May Allah curse the people who killed you.

وَلَعَنَ ٱللَّهُ ٱلْمُمَهِّدِينَ لَهُمْ

May Allah curse those who paved the way for them to do so

بِٱلتَّمْكِينِ مِنْ قِتَالِكُمْ

and who made possible for them to fight against you.

بَرِئْتُ إِلَىٰ ٱللَّهِ وَإِلَيْكُمْ مِنْهُمْ

I turn to Allah and turn towards you and turn away from them,

وَمِنْ أَشْيَاعِهِمْ وَأَتْبَاعِهِمْ وَأَوْلِيَائِهِمْ

And their adherents, their followers, and their loyalists.

يَا أَبَا عَبْدِ ٱللَّهِ

O Aba Abdillah,

إِنِّي سِلْمٌ لِمَنْ سَالَمَكُمْ

I am at peace with those who are at peace with you

وَحَرْبٌ لِمَنْ حَارَبَكُمْ إِلَىٰ يَوْمِ ٱلْقِيَامَةِ

and I am at war against those who have fought against you up to the Resurrection Day.

وَلَعَنَ ٱللَّهُ آلَ زِيَادٍ وَآلَ مَرْوَانَ

May Allah also curse the family of Ziyad and the family of Marwan.

وَلَعَنَ ٱللَّهُ بَنِي أُمَيَّةَ قَاطِبَةً

May Allah also curse the descendants of Umayyah altogether.

وَلَعَنَ ٱللَّهُ ٱبْنَ مَرْجَانَةَ

May Allah also curse the son of Marjanah.

وَلَعَنَ ٱللَّهُ عُمَرَ بْنَ سَعْدٍ

May Allah also curse Umar the son of Sad.

وَلَعَنَ ٱللَّهُ شِمْراً

May Allah also curse Shimr.

وَلَعَنَ ٱللَّهُ أُمَّةً أَسْرَجَتْ وَأَلْجَمَتْ

May Allah also curse the people who saddled up, gave reins to their horses,

وَتَنَقَّبَتْ لِقِتَالِكَ

and masked their faces in preparation for fighting against you.

بِأَبِي أَنْتَ وَأُمِّي

May my father and my mother be ransoms for you.

لَقَدْ عَظُمَ مُصَابِي بِكَ

Surely my sorry for you is great,

فَأَسْأَلُ ٱللَّهَ ٱلَّذِي أَكْرَمَ مَقَامَكَ وَأَكْرَمَنِي بِكَ

so, I beseech Allah Who has honored your position and honored me because of you

أَنْ يَرْزُقَنِي طَلَبَ ثَأْرِكَ

to grants me with the opportunity to avenge you

مَعَ إِمَامٍ مَنْصُورٍ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ

with the supported leader from the Household of Mohammad,

صَلَّىٰ ٱللَّهُ عَلَيْهِ وَآلِهِ

peace of Allah be upon him and his Household.

اَللَّهُمَّ ٱجْعَلْنِي عِنْدَكَ وَجِيهاً

O Allah, (please) make me illustrious in Your sight

بِٱلْحُسَيْنِ عَلَيْهِ ٱلسَّلاَمُ فِي ٱلدُّنْيَا وَٱلآخِرَةِ

in the name of al-Husain, peace be upon him, in this world and in the Hereafter.

يَا أَبَا عَبْدِ ٱللَّهِ

O Aba Abdillah,

إِنِّي أَتَقَرَّبُ إِلَىٰ ٱللَّهِ وَإِلَىٰ رَسُولِهِ

Surely I seek nearness to Allah, to His Messenger (s.a.w.a.),

وَإِلَىٰ أَمِيرِ ٱلْمُؤْمِنِينَ وَإِلَىٰ فَاطِمَةَ

to Ameerul Momineen (a.s.), to (Janabe) Fatima (s.a.),

وَإِلَىٰ ٱلْحَسَنِ وَإِلَيْكَ بِمُوَالاَتِكَ

to Hasan (a.s.), and to you by means of loyalty to you

وَبِٱلْبَرَاءَةِ مِمَّنْ قَاتَلَكَ

and by distancing myself from those who fought against you

وَنَصَبَ لَكَ ٱلْحَرْبَ

and incurred your hostility,

وَبِٱلْبَرَاءَةِ مِمَّنْ أَسَّسَ أَسَاسَ ٱلظُّلْمِ وَٱلْجَوْرِ عَلَيْكُمْ

and by distancing myself from those who laid the foundation of oppression and cruelty against you.

وَأَبْرَأُ إِلَىٰ ٱللَّهِ وَإِلَىٰ رَسُولِهِ

I also repudiate, in the presence of Allah and His Messenger,

مِمَّنْ أَسَّسَ أَسَاسَ ذٰلِكَ

those who laid the basis of all that,

وَبَنَىٰ عَلَيْهِ بُنْيَانَهُ

established their foundations on it,

وَجَرَىٰ فِي ظُلْمِهِ وَجَوْرِهِ عَلَيْكُمْ وَعلىٰ أَشْيَاعِكُمْ

and continued in wronging and persecuting you and your adherents.

بَرِئْتُ إِلَىٰ ٱللَّهِ وَإِلَيْكُمْ مِنْهُمْ

In the presence of Allah and you all do I repudiate these.

وَأَتَقَرَّبُ إِلَىٰ ٱللَّهِ ثُمَّ إِلَيْكُمْ

And I seek nearness to Allah and then to you all

بِمُوَالاَتِكُمْ وَمُوَالاَةِ وَلِيِّكُمْ

by means of declaring loyalty to you and to your loyalists

وَبِٱلْبَرَاءَةِ مِنْ أَعْدَائِكُمْ

and by distancing from your enemies

وَٱلنَّاصِبِينَ لَكُمُ ٱلْحَرْبَ

and those who bear animosity of you

وَبِٱلْبَرَاءَةِ مِنْ أَشْيَاعِهِمْ وَأَتْبَاعِهِمْ

and distancing from their adherents and followers.

إِنِّي سِلْمٌ لِمَنْ سَالَمَكُمْ

I am verily at peace with those who have been at peace with you,

وَحَرْبٌ لِمَنْ حَارَبَكُمْ

I am at war against those who fought against you,

وَوَلِيٌّ لِمَنْ وَالاَكُمْ

loyalist to those who have been loyalist to you,

وَعَدُوٌّ لِمَنْ عَادَاكُمْ

and enemy of those who have shown enmity towards you.

فَأَسْأَلُ ٱللَّهَ ٱلَّذِي أَكْرَمَنِي بِمَعْرِفَتِكُمْ

So, I beseech Allah Who has endued me with the honor of recognizing you

وَمَعْرِفَةِ أَوْلِيَائِكُمْ

and recognizing your loyalists

وَرَزَقَنِيَ ٱلْبَرَاءَةَ مِنْ أَعْدَائِكُمْ

and Who bestowed upon me blessing of distancing from your enemies,

أَنْ يَجْعَلَنِي مَعَكُمْ فِي ٱلدُّنْيَا وَٱلآخِرَةِ

to include me with you in this world and in the Hereafter

وَأَنْ يُثَبِّتَ لِي عِنْدَكُمْ قَدَمَ صِدْقٍ

and to make firm step of honesty for me with you

فِي ٱلدُّنْيَا وَٱلآخِرَةِ

in this world and in the Hereafter.

وَأَسْأَلُهُ أَنْ يُبَلِّغَنِيَ ٱلْمَقَامَ ٱلْمَحْمُودَ لَكُمْ عِنْدَ ٱللَّهِ

I also beseech Him to make me attain the praiseworthy status that you enjoy with Allah

وَأَنْ يَرْزُقَنِي طَلَبَ ثَأْرِي

and to bestow upon me with the chance to take my own vengeance

مَعَ إِمَامِ هُدىً ظَاهِرٍ

with a leader of true guidance who is (Divinely) sustained

نَاطِقٍ بِٱلْحَقِّ مِنْكُمْ

and expressing the truth from among you.

وَأَسْأَلُ ٱللَّهَ بِحَقِّكُمْ

I also beseech Allah in your names

وَبِٱلشَّأْنِ ٱلَّذِي لَكُمْ عِنْدَهُ

and in the name of the standing that you enjoy with Him

أَنْ يُعْطِيَنِي بِمُصَابِي بِكُمْ

to recompense me for my commiserations for you

أَفْضَلَ مَا يُعْطِي مُصَاباً بِمُصِيبَتِهِ

with the most favorite thing that He ever gives as compensation for misfortunes that has afflicted anyone.

مُصِيبَةً مَا أَعْظَمَهَا

(Your) misfortune has been so astounding

وَأَعْظَمَ رَزِيَّتَهَا فِي ٱلإِسْلاَمِ

and so catastrophic for Islam

وَفِي جَمِيعِ ٱلسَّمَاوَاتِ وَٱلأَرْضِ

and for all the heavens and the entire earth.

اَللَّهُمَّ ٱجْعَلْنِي فِي مَقَامِي هٰذَا

O Allah, (please) make me in this situation of mine

مِمَّنْ تَنَالُهُ مِنْكَ صَلَوَاتٌ وَرَحْمَةٌ وَمَغْفِرَةٌ

one of those who receive blessings, mercy, and forgiveness from You.

اَللَّهُمَّ ٱجْعَلْ مَحْيَايَ مَحْيَا مُحَمَّدٍ وَآلِ مُحَمَّدٍ

O Allah, please make me live my lifetime in the same way as Mohammad (s.a.w.a.) and Mohammad's Household (a.s.) lived

وَمَمَاتِي مَمَاتَ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

and make me die on the same principles on which Mohammad (s.a.w.a.) and Mohammad's Household (a.s.) died.

اَللَّهُمَّ إِنَّ هٰذَا يَوْمٌ

O Allah, this is the day

تَبَرَّكَتْ بِهِ بَنُو أُمَيَّةَ

Which was regarded as blessed day by the descendants of Umayyah

وَٱبْنُ آكِلَةِ ٱلأَكبَادِ

and by the son of the liver-eater woman,

ٱللَّعِينُ ٱبْنُ ٱللَّعِينِ

the accursed and son of the accursed

عَلَىٰ لِسَانِكَ وَلِسَانِ نَبِيِّكَ

by the tongue of You and by the tongue of Your Prophet,

صَلَّىٰ ٱللَّهُ عَلَيْهِ وَآلِهِ

Allah's peace be upon him,

فِي كُلِّ مَوْطِنٍ وَمَوْقِفٍ

on every occasion and in every situation,

وَقَفَ فِيهِ نَبِيُّكَ صَلَّىٰ ٱللَّهُ عَلَيْهِ وَآلِهِ

which Your Prophet, Allah's peace be upon him, attended.

اَللَّهُمَّ ٱلْعَنْ أَبَا سُفْيَانَ وَمُعَاوِيَةَ وَيَزِيدَ بْنَ مُعَاوِيَةَ

O Allah, Curse Abu Sufyan, Muawiyah, and Yazid son of Muawiyah.

عَلَيْهِمْ مِنْكَ ٱللَّعْنَةُ أَبَدَ ٱلآبِدِينَ

May Your curse be upon them incessantly and everlastingly.

وَهٰذَا يَوْمٌ فَرِحَتْ بِهِ آلُ زِيَادٍ وَآلُ مَرْوَانَ

This is the day on which the family of Ziyad and the family of Marwan rejoiced

بِقَتْلِهِمُ ٱلْحُسَيْنَ صَلَوَاتُ ٱللَّهِ عَلَيْهِ

At their killing of Imam Husain, Allah's blessings be upon him.

اَللَّهُمَّ فَضَاعِفْ عَلَيْهِمُ ٱللَّعْنَ مِنْكَ

So, O Allah, pour frequent curses upon them

وَٱلْعَذَابَ ٱلأَلِيمَ

and double for them the painful chastisement.

اَللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ فِي هٰذَا ٱلْيَوْمِ

O Allah, I do seek nearness to You on this day,

وَفِي مَوْقِفِي هٰذَا

on this occasion,

وَأَيَّامِ حَيَاتِي

and on all the days of my lifetime,

بِٱلْبَرَاءَةِ مِنْهُمْ وَٱللَّعْنَةِ عَلَيْهِمْ

by distancing from them invoking curses upon them,

وَبِٱلْمُوَالاَةِ لِنَبِيِّكَ وَآلِ نَبِيِّكَ

and by declaring loyalty to Your Prophet and Your Prophet's Household,

عَلَيْهِ وَعَلَيْهِمُ ٱلسَّلاَمُ

peace be upon him and them.

You may then repeat the following Laan ** one hundred times:

اَللَّهُمَّ ٱلْعَنْ أَوَّلَ ظَالِمٍ

O Allah, curse the first tyrant

ظَلَمَ حَقَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

who oppressed the right of Mohammad (s.a.w.a.) and Mohammad's Household (a.s.)

وَآخِرَ تَابِعٍ لَهُ عَلَىٰ ذٰلِكَ

and the next (or last) to who follow him on this path

اَللَّهُمَّ ٱلْعَنِ ٱلْعِصَابَةَ ٱلَّتِي جَاهَدَتِ ٱلْحُسَيْنَ

O Allah, curse the group that fought against Imam Husain (a.s.)

وَشَايَعَتْ وَبَايَعَتْ وَتَابَعَتْ عَلَىٰ قَتْلِهِ

and those who followed them and supported them and assisted them in killing him.

اَللَّهُمَّ ٱلْعَنْهُمْ جَمِيعاً

O Allah, curse all of them.

You may then repeat the following salam ** one hundred times:

اَلسَّلاَمُ عَلَيْكَ يَا أَبَا عَبْدِ ٱللَّهِ

Peace be upon you, O Aba Abdillah

وَعَلَىٰ ٱلأَرْوَاحِ ٱلَّتِي حَلَّتْ بِفِنَائِكَ

and upon the souls that sacrificed themselves for you,

عَلَيْكَ مِنِّي سَلاَمُ ٱللَّهِ أَبَداً

Peace of Allah be upon you from me forever

مَا بَقِيتُ وَبَقِيَ ٱللَّيْلُ وَٱلنَّهَارُ

as long as I am existent and as long as there are day and night.

وَلاَ جَعَلَهُ ٱللَّهُ آخِرَ ٱلْعَهْدِ مِنِّي لِزِيَارَتِكُمْ

May Allah not cause this visit to be the last of my visit to you all.

اَلسَّلاَمُ عَلَىٰ ٱلْحُسَيْنِ

Peace be Imam Husain (a.s.),

وَعَلَىٰ عَلِيِّ بْنِ ٱلْحُسَيْنِ

upon Ali ibn Husain (a.s.),

وَعَلَىٰ أَوْلاَدِ ٱلْحُسَيْنِ

upon the sons of al-Husain,

وَعَلَىٰ أَصْحَابِ ٱلْحُسَيْنِ

and upon the companions of al-Husaun.

You may then say the following words:

اَللَّهُمَّ خُصَّ أَنْتَ أَوَّلَ ظَالِمٍ بِٱللَّعْنِ مِنِّي

O Allah, particularly curse the first tyrant, a curse from me

وَٱبْدَأْ بِهِ أَوَّلًا

and begin the first curse with him,

ثُمَّ ٱلْعَنِ ٱلثَّانِيَ وَٱلثَّالِثَ وَٱلرَّابِعَ

and then send the curse on the second, and the the third, and the fourth.

اَللَّهُمَّ ٱلْعَنْ يَزِيدَ خَامِساً

O Allah, curse Yazid the fifth,

وَٱلْعَنْ عُبَيْدَ ٱللَّهِ بْنَ زِيَادٍ وَٱبْنَ مَرْجَانَةَ

and curse Ubaydullah ibn Ziyad, and the son of Marjanah,

وَعُمَرَ بْنَ سَعْدٍ وَشِمْراً

And curse Umar ibn Sad and Shimr,

وَآلَ أَبِي سُفْيَانَ وَآلَ زِيَادٍ وَآلَ مَرْوَانَ

the family of Abu Sufyan, the family of Ziyad, and the family of Marwan

إِلَىٰ يَوْمِ ٱلْقِيَامَةِ

Up to the Day of Judgement.

You may then prostrate yourself and say the following words meanwhile:

اَللَّهُمَّ لَكَ ٱلْحَمْدُ

O Allah, all praise be to You;

حَمْدَ ٱلشَّاكِرِينَ لَكَ عَلَىٰ مُصَابِهِمْ

the praise of those who thank You for their misfortunes.

اَلْحَمْدُ لِلَّهِ عَلَىٰ عَظِيمِ رَزِيَّتِي

All praise be to Allah for my great misfortune.

اَللَّهُمَّ ٱرْزُقْنِي شَفَاعَةَ ٱلْحُسَيْنِ يَوْمَ ٱلْوُرُودِ

O Allah, (please) grant me the intercession of al-Husain on the Day of Coming (to You)

وَثَبِّتْ لِي قَدَمَ صِدْقٍ عِنْدَكَ

and make for me with You a firm step of honesty

مَعَ ٱلْحُسَيْنِ وَأَصْحَابِ ٱلْحُسَيْنِ

with al-Husain and the companions of al-Husain

ٱلَّذينَ بَذَلُواْ مُهَجَهُمْ دُونَ ٱلْحُسَيْنِ عَلَيْهِ ٱلسَّلاَمُ

who sacrificed their souls in defense of al-Husain, peace be upon him.

DUA E AL QAMA

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ

O Allah! O Allah! O Allah!

يَا مُجِيبَ دَعْوَةِ ٱلْمُضْطَرِّينَ

O He Who responds to the prayer of the distressed!

يَا كَاشِفَ كُرَبِ ٱلْمَكْرُوبِينَ

O He Who relieves the agonies of the agonized!

يَا غِيَاثَ ٱلْمُسْتَغِيثِينَ

O Aide of the callers for aid!

يَا صَرِيخَ ٱلْمُسْتَصْرِخِينَ

O Helper of those who cry for help!

وَيَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ ٱلْوَرِيدِ

O He Who is nearer to me than my life-vein!

وَيَا مَنْ يَحُولُ بَيْنَ ٱلْمَرْءِ وَقَلْبِهِ

O He Who intervenes between man and his heart!

وَيَا مَنْ هُوَ بِٱلْمَنْظَرِ ٱلأَعْلَىٰ وَبِٱلأُفُقِ ٱلْمُبِينِ

O He Who is in the Highest Position and in the Clear Horizon!

وَيَا مَنْ هُوَ ٱلرَّحْمٰنُ ٱلرَّحِيمُ عَلَىٰ ٱلْعَرْشِ ٱسْتَوَىٰ

O He Who is all-beneficent and all-merciful and is established on the Throne!

وَيَا مَنْ يَعْلَمُ خَائِنَةَ ٱلأَعْيُنِ وَمَا تُخْفِي ٱلصُّدُورُ

O He Who knows the stealthy looks and that which the breasts conceal!

وَيَا مَنْ لاَ يَخْفَىٰ عَلَيْهِ خَافِيَةٌ

O He from Whom no secret can remain hidden!

يَا مَنْ لاَ تَشْتَبِهُ عَلَيْهِ ٱلأَصْوَاتُ

O He Whom is not confused by the many voices (that pray Him)!

وَيَا مَنْ لاَ تُغَلِّطُهُ ٱلْحَاجَاتُ

O He Whom is not confounded by the many requests (that are raised to Him)!

وَيَا مَنْ لاَ يُبْرِمُهُ إِلْحَاحُ ٱلْمُلِحِّينَ

O He Who is not annoyed by the insistence of those who entreat Him persistently!

يَا مُدْرِكَ كُلِّ فَوْتٍ

O He Who overtakes every attempt of escape!

وَيَا جَامِعَ كُلِّ شَمْلٍ

O Reunifier of every scattering thing!

وَيَا بَارِئَ ٱلنُّفُوسِ بَعْدَ ٱلْمَوْتِ

O Re-originator of the souls after death!

يَا مَنْ هُوَ كُلِّ يَوْمٍ فِي شَأْنٍ

O He Who is in a state every moment!

يَا قَاضِيَ ٱلْحَاجَاتِ

O Grantor of requests!

يَا مُنَفِّسَ ٱلْكُرُبَاتِ

O Reliever of agonies!

يَا مُعْطِيَ ٱلسُّؤُلاَتِ

O Conferrer of demands!

يَا وَلِيَّ ٱلرَّغَبَاتِ

O Bestower of desires!

يَا كَافِيَ ٱلْمُهِمَّاتِ

O Savior from sufferings!

يَا مَنْ يَكْفِي مِنْ كُلِّ شَيْءٍ

O He Who can save from all things

وَلاَ يَكْفِي مِنْهُ شَيْءٌ فِي ٱلسَّمَاوَاتِ وَٱلأَرْضِ

and nothing in the heavens or in the earth can save from Him!

أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ خَاتَمِ ٱلنَّبِيِّينَ

I beseech You in the name of Mohammed the seal of the Prophets,

وَعَلِيٍّ أَمِيرِ ٱلْمُؤْمِنِينَ

`Ali the commander of the faithful,

وَبِحَقِّ فَاطِمَةَ بِنْتِ نَبِيِّكَ

Fatimah the daughter of Your Prophet,

وَبِحَقِّ ٱلْحَسَنِ وَٱلْحُسَيْنِ

al-Hasan, and al-Husayn,

فَإِنِّي بِهِمْ أَتَوَجَّهُ إِلَيْكَ فِي مَقَامِي هٰذَا

for I turn my face towards You in their names at this very situation of mine,

وَبِهِمْ أَتَوَسَّلُ

I make them my means to You,

وَبِهِمْ أَتَشَفَّعُ إِلَيْكَ

I seek their intercession for me with You,

وَبِحَقِّهِمْ أَسْأَلُكَ وَأُقْسِمُ وَأَعْزِمُ عَلَيْكَ

I beseech You in the name of Your duty towards them, I adjure You, and I beg You earnestly,

وَبِٱلشَّأْنِ ٱلَّذِي لَهُمْ عِنْدَكَ

in the name of the status that they enjoy with You,

وَبِٱلْقَدْرِ ٱلَّذِي لَهُمْ عِنْدَكَ

the value that they enjoy in Your sight,

وَبِٱلَّذِي فَضَّلْتَهُمْ عَلَىٰ ٱلْعَالَمِينَ

in the name of the thing by which You have preferred them over all the other beings,

وَبِٱسْمِكَ ٱلَّذِي جَعَلْتَهُ عِنْدَهُمْ

in the name of Your Name that You have placed with them

وَبِهِ خَصَصْتَهُمْ دُونَ ٱلْعَالَمِينَ

and given them exclusively other than all the other beings,

وَبِهِ أَبَنْتَهُمْ

and through which You have distinguished them

وَأَبَنْتَ فَضْلَهُمْ مِنْ فَضْلِ ٱلْعَالَمِينَ

and demonstrated their distinctive precedence over all the other beings so uniquely

حَتَّىٰ فَاقَ فَضْلُهُمْ فَضْلَ ٱلْعَالَمِينَ جَمِيعاً

that their preference has exceeded all the distinctive features of all the other beings;

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

I beseech You (in the name of all that) to send blessings upon Mohammed and the Household of Mohammed,

وَأَنْ تَكْشِفَ عَنِّي غَمِّي

to relieve me from my distress,

وَهَمِّي وَكَرْبِي

grief, and agony,

وَتَكْفِيَنِي ٱلْمُهِمَّ مِنْ أُمُورِي

to make up for me all my distressing affairs,

وَتَقْضِيَ عَنِّي دَيْنِي

to help me settle my debts,

وَتُجِيرَنِي مِنَ ٱلْفَقْرِ

to safeguard me against poverty,

وَتُجِيرَنِي مِنَ ٱلْفَاقَةِ

to safeguard me against scarcity,

وَتُغْنِيَنِي عَنِ ٱلْمَسْأَلَةِ إِلَىٰ ٱلْمَخْلُوقِينَ

to make me dispense with begging from the created beings,

وَتَكْفِيَنِي هَمَّ مَنْ أَخَافُ هَمَّهُ

to spare me from the distress of what I anticipate to distress me,

وَعُسْرَ مَنْ أَخَافُ عُسْرَهُ

the difficulty of what I anticipate to be difficult for me,

وَحُزُونَةَ مَنْ أَخَافُ حُزُونَتَهُ

the toughness of what I anticipate to be hard for me (to deal with),

وَشَرَّ مَنْ أَخَافُ شَرَّهُ

the evil of what I anticipate to be evil,

وَمَكْرَ مَنْ أَخَافُ مَكْرَهُ

the conspiracy of whom I anticipate to plot conspiracy (against me),

وَبَغْيَ مَنْ أَخَافُ بَغْيَهُ

the tyranny of whom I anticipate to treat me tyrannically,

وَجَوْرَ مَنْ أَخَافُ جَوْرَهُ

the injustice of whom I anticipate to be unjust to me

وَسُلْطَانَ مَنْ أَخَافُ سُلْطَانَهُ

the domination of whom I anticipate to dominate me,

وَكَيْدَ مَنْ أَخَافُ كَيْدَهُ

the trickery of whom I anticipate to trick me,

وَمَقْدُرَةَ مَنْ أَخَافُ مَقْدُرَتَهُ عَلَيَّ

and the authority of whom I anticipate to seize me,

وَتَرُدَّ عَنِّي كَيْدَ ٱلْكَيَدَةِ

and to ward off from me the trickeries of the deceivers

وَمَكْرَ ٱلْمَكَرَةِ

and the cunning of the devious.

اَللَّهُمَّ مَنْ أَرَادَنِي فَأَرِدْهُ

O Allah, stand for me against him who intends evil for me,

وَمَنْ كَادَنِي فَكِدْهُ

intrigue against him who intends to conspire against me,

وَٱصْرِفْ عَنِّي كَيْدَهُ وَمَكْرَهُ

turn away from me his trickeries, cunning,

وَبَأْسَهُ وَأَمَانِيَّهُ

influence, and evil desires,

وَٱمْنَعْهُ عَنِّي كَيْفَ شِئْتَ وَأَنَّىٰ شِئْتَ

and prevent him against me in any way You choose and at any time You choose.

اَللَّهُمَّ أَشْغِلْهُ عَنِّي

O Allah, (please) preoccupy him against me

بِفَقْرٍ لاَ تَجْبُرُهُ

by means of poverty that You never cut down,

وَبِبَلاءٍ لاَ تَسْتُرُهُ

ordeals that You never recover,

وَبِفَاقَةٍ لاَ تَسُدُّهَا

neediness that You never stop,

وَبِسُقْمٍ لاَ تُعَافِيهِ

ailment that You never heal,

وَذُلٍّ لاَ تُعِزُّهُ

humility that You never change into dignity,

وَبِمَسْكَنَةٍ لاَ تَجْبُرُهَا

and destitution that You never cut down.

اَللَّهُمَّ ٱضْرِبْ بِٱلذُّلِّ نَصْبَ عَيْنَيْهِ

O Allah, (please) strike him with humility in the center of his eyes,

وَأَدْخِلْ عَلَيْهِ ٱلْفَقْرَ فِي مَنْزِلِهِ

interleave poverty to his own house,

وَٱلْعِلَّةَ وَٱلسُّقْمَ فِي بَدَنِهِ

place ailment and disease in his body

حَتَّىٰ تَشْغَلَهُ عَنِّي بِشُغْلٍ شَاغِلٍ لاَ فَرَاغَ لَهُ

so that You will preoccupy him with an engrossing, relentless preoccupation,

وَأَنْسِهِ ذِكْرِي كَمَا أَنْسَيْتَهُ ذِكْرَكَ

make him fail to remember me in the same was as he has failed to remember You,

وَخُذْ عَنِّي بِسَمْعِهِ وَبَصَرِهِ

divert from me his hearing, sight,

وَلِسَانِهِ وَيَدِهِ

tongue, hand,

وَرِجْلِهِ وَقَلْبِهِ

leg, heart,

وَجَمِيعِ جَوَارِحِهِ

and all of his organs,

وَأَدْخِلْ عَلَيْهِ فِي جَمِيعِ ذٰلِكَ ٱلسُّقْمَ

place in him sickness in all these (organs),

وَلا تَشْفِهِ حَتَّىٰ تَجْعَلَ ذٰلِكَ لَهُ شُغْلاً شَاغِلاً بِهِ

and do not heal him so that all these (sicknesses) will preoccupy him relentlessly

عَنِّي وَعَنْ ذِكْرِي

from me and from mentioning me.

وَٱكْفِنِي يَا كَافِيَ مَا لاَ يَكْفِي سِوَاكَ

And spare me, O Savior, from all that which cannot be spared by anyone other than You,

فَإِنَّكَ ٱلْكَافِي لاَ كَافِيَ سِوَاكَ

for You are verily the Savior; and there is no savior other than You,

وَمُفَرِّجٌ لاَ مُفَرِّجَ سِوَاكَ

You are verily the Reliever, and there is no reliever other than You,

وَمُغِيثٌ لاَ مُغِيثَ سِوَاكَ

You are verily the Succorer, and there is no succorer other than You,

وَجَارٌ لاَ جَارَ سِوَاكَ

and You are verily the Shelterer, and there is no shelterer other than You.

خَابَ مَنْ كَانَ جَارُهُ سِوَاكَ

Disappointed is he whose shelterer is other than You,

وَمُغِيثُهُ سِوَاكَ

whose recourse to anywhere other than You,

وَمَفْزَعُهُ إِلَىٰ سِوَاكَ

whose resort is anywhere other than You,

وَمَهْرَبُهُ إِلَىٰ سِوَاكَ

whose way out is anywhere other than You,

وَمَلْجَأُهُ إِلَىٰ غَيْرِكَ

whose haven is anywhere other than You,

وَمَنْجَاهُ مِنْ مَخْلُوقٍ غَيْرِكَ

and whose savior from any created being is anyone other than You.

فَأَنْتَ ثِقَتِي وَرَجَائِي

You are verily my trust, my hope,

وَمَفْزَعِي وَمَهْرَبِي

my resort, my way out,

وَمَلْجَإِي وَمَنْجَايَ

my haven, and my savior.

فَبِكَ أَسْتَفْتِحُ

With You do I commence

وَبِكَ أَسْتَنْجِحُ

and through You do I seek success.

وَبِمُحَمَّدٍ وَآلِ مُحَمَّدٍ

In the name of Mohammed and the Household of Mohammed

أَتَوَجَّهُ إِلَيْكَ وَأَتَوَسَّلُ وَأَتَشَفَّعُ

do I turn my face towards You, seek means to You, and seek intercession to You.

فَأَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ

So, I beseech You, O Allah! O Allah! O Allah!

فَلَكَ ٱلْحَمْدُ وَلَكَ ٱلشُّكْرُ

Yours is all praise and Yours is all thanks.

وَإِلَيْكَ ٱلْمُشْتَكَىٰ وَأَنْتَ ٱلْمُسْتَعَانُ

To You is my complaint and You are the Besought for help.

فَأَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ

So, I beseech You, O Allah! O Allah! O Allah!

بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

In the name of Mohammed and the Household of Mohammed

أَنْ تُصَلِّيَ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

to send blessings upon Mohammed and the Household of Mohammed

وَأَنْ تَكْشِفَ عَنِّي غَمِّي وَهَمِّي وَكَرْبِي

and to relieve my distress, grief, and agony

فِي مَقَامِي هٰذَا

in this situation of mine

كَمَا كَشَفْتَ عَنْ نَبِيِّكَ هَمَّهُ وَغَمَّهُ وَكَرْبَهُ

in the same way as You have relieved the distress, grief, and agony of Your Prophet

وَكَفَيْتَهُ هَوْلَ عَدُوِّهِ

and saved him from the horrors of his enemy.

فَاكْشِفْ عَنِّي كَمَا كَشَفْتَ عَنْهُ

So, (please) relieve me in the same way as You did to him,

وَفَرِّجْ عَنِّي كَمَا فَرَّجْتَ عَنْهُ

dispel my worries in the same way as You did to him,

وَاكْفِنِي كَمَا كَفَيْتَهُ

save me in the same way as You did to him,

وَاصْرِفْ عَنِّي هَوْلَ مَا أَخَافُ هَوْلَهُ

drive away from me the horror of what I anticipate to horrify me,

وَمَؤُونَةَ مَا أَخَافُ مَؤُونَتَهُ

the encumbrance of what I anticipate to overburden me,

وَهَمَّ مَا أَخَافُ هَمَّهُ

and the distress of what I anticipate to distress me

بِلا مَؤُونَةٍ عَلَىٰ نَفْسِي مِنْ ذٰلِكَ

without making me suffer any encumbrance due to all that.

وَاصْرِفْنِي بِقَضَاءِ حَوَائِجِي

And make me leave having all my requests granted

وَكِفَايَةِ مَا أَهَمَّنِي هَمُّهُ

and having all my distresses relieved,

مِنْ أَمْرِ آخِرَتِي وَدُنْيَايَ

including the affairs of this world and the Hereafter.

يَا أَمِيرَ ٱلْمُؤْمِنِينَ

O Ameerul Momineen (a.s.)!

وَيَا أَبَا عَبْدِ ٱللَّهِ

O Aba Abdillah!

عَلَيْكُمَا مِنِّي سَلامُ ٱللَّهِ أَبَداً

Peace of Allah be upon you both from me forever

مَا بَقِيتُ وَبَقِيَ ٱللَّيْلُ وَٱلنَّهَارُ

as long as I am existent and as long as there are day and night.

وَلاَ جَعَلَهُ ٱللَّهُ آخِرَ ٱلْعَهْدِ مِنْ زِيَارَتِكُمَا

May Allah not decide this time of my visit to you both to be the last.

وَلاَ فَرَّقَ ٱللَّهُ بَيْنِي وَبَيْنَكُمَا

May Allah never separate me from you both.

اَللَّهُمَّ أَحْيِنِي حَيَاةَ مُحَمَّدٍ وَذُرِّيَّتِهِ

O Allah, (please) make me live the same lifestyle that Mohammed and his offspring lived,

وَأَمِتْنِي مَمَاتَهُمْ

make me die on the same faith on which they died,

وَتَوَفَّنِي عَلَىٰ مِلَّتِهِمْ

receive my soul while I am following their religion,

وَٱحْشُرْنِي فِي زُمْرَتِهِمْ

include me with their group,

وَلاَ تُفَرِّقْ بَيْنِي وَبَيْنَهُمْ

and never separate me from them

طَرْفَةَ عَيْنٍ أَبَداً

not for even a winking of any eye

فِي ٱلدُّنْيَا وَٱلآخِرَةِ

in this world and in the Hereafter.

يَا أَمِيرَ ٱلْمُؤْمِنِينَ

O Ameerul Momineen (a.s.)!

وَيَا أَبَا عَبْدِ ٱللَّهِ

O Aba Abdillah!

أَتَيْتُكُمَا زَائِراً

I have come to you both to visit you,

وَمُتَوَسِّلاً إِلَىٰ ٱللَّهِ رَبِّي وَرَبِّكُمَا

making both of you to be my means to Allah your and my Lord,

وَمُتَوَجِّهاً إِلَيْهِ بِكُمَا

turning my face to Him in your names,

وَمُسْتَشْفِعاً بِكُمَا إِلَىٰ ٱللَّهِ تَعَالَىٰ فِي حَاجَتِي هٰذِهِ

and seeking your intercession for me with Allah All-exalted to grant me this request of mine;

فَٱشْفَعَا لِي

so, intercede for me,

فَإِنَّ لَكُمَا عِنْدَ ٱللَّهِ ٱلْمَقَامَ ٱلْمَحْمُودَ

since you both enjoy with Allah a praiseworthy position,

وَٱلْجَاهَ ٱلْوَجِيهَ

an admissible status,

وَٱلْمَنْزِلَ ٱلرَّفِيعَ وَٱلْوَسِيلَةَ

a lofty standing, and a means (of nearness to Him).

إِنِّي أَنْقَلِبُ عَنْكُمَا

I will now leave you both,

مُنْتَظِراً لِتَنَجُّزِ ٱلْحَاجَةِ

expecting my request to be granted,

وَقَضَائِهَا وَنَجَاحِهَا مِنَ ٱللَّهِ

settled, and made successful by Allah

بِشَفَاعَتِكُمَا لِي إِلَىٰ ٱللَّهِ فِي ذٰلِكَ

on account of your intercession for me with Allah in that;

فَلا أَخِيبُ

so, do not let me down

وَلاَ يَكونُ مُنْقَلَبِي مُنْقَلَباً خَائِباً خَاسِراً

and do not make me leave with disappointment and loss;

بَلْ يَكُونُ مُنْقَلَبِي مُنْقَلَباً رَاجِحاً

rather, make me leave with achievement,

مُفْلِحاً مُنْجِحاً مُسْتَجَاباً

prosperity, success, and response (of my prayers)

بِقَضَاءِ جَمِيعِ حَوَائِجِي

by having all my requests granted.

وَتَشَفَّعَا لِي إِلَىٰ ٱللَّهِ

And (please) intercede for me with Allah recurrently.

إِنْقَلَبْتُ عَلَىٰ مَا شَاءَ ٱللَّهُ

I now leave on ‘whatever is willed by Allah shall come to pass’

وَلا حَوْلَ وَلا قُوَّةَ إِلاَّ بِٱللَّهِ

and ‘there is neither might nor power except with Allah’,

مُفَوِّضاً أَمْرِي إِلَىٰ ٱللَّهِ

relegating all my affairs to Allah,

مُلْجِئاً ظَهْرِي إِلَىٰ ٱللَّهِ

referring all my power to Allah,

مُتَوَكِّلاً عَلَىٰ ٱللَّهِ

depending upon Allah,

وَأَقُولُ حَسْبِيَ ٱللَّهُ وَكَفَىٰ

and repeating, ‘Allah is only sufficient to me,’

سَمِعَ ٱللَّهُ لِمَنْ دَعَا

and ‘May Allah respond to him who prays Him.’

لَيْسَ لِي وَرَاءَ ٱللَّهِ

Other than Allah

وَوَرَاءَكُمْ يَا سَادَتِي مُنْتَهَىٰ

and other than you all, O my masters, I have nothing to put my hope in.

مَا شَاءَ رَبِّي كَانَ

Only that which my Lord wills shall come to pass,

وَمَا لَمْ يَشَأْ لَمْ يَكُنْ

and whatever He does not will shall never be.

وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِٱللَّهِ

There is neither might nor power except with Allah.

أَسْتَوْدِعُكُمَا ٱللَّهَ

I entrust you both with Allah.

وَلا جَعَلَهُ ٱللَّهُ آخِرَ ٱلْعَهْدِ مِنِّي إِلَيْكُمَا

May Allah never decide this time of my visit to you both to be the last.

إِنْصَرَفْتُ يَا سَيِّدِي يَا أَمِيرَ ٱلْمُؤْمِنِينَ وَمَوْلاَي

May I now leave, O my master, O Ameerul Momineen (a.s.)

وَأَنْتَ يَا أَبَا عَبْدِ ٱللَّهِ يَا سَيِّدِي

and you O Aba Abdillah, O my master.

وَسَلاَمِي عَلَيْكُمَا مُتَّصِلٌ

My greetings to you both are as continuous

مَا ٱتَّصَلَ ٱللَّيْلُ وَٱلنَّهَارُ

as night and day.

وَاصِلٌ ذٰلِكَ إِلَيْكُمَا

May my greetings reach you both (all the time)

غَيْرُ مَحْجُوبٍ عَنْكُمَا سَلاَمِي

and my salutation never be screened from reaching you both,

إِنْ شَاءَ ٱللَّهُ

Allah willing.

وَأَسْأَلُهُ بِحَقِّكُمَا أَنْ يَشَاءَ ذٰلِكَ وَيَفْعَلَ

I also beseech Him in your names to determine and do that,

فَإِنَّهُ حَمِيدٌ مَجِيدٌ

for He is verily the owner of praise and the owner of glory.

إِنْقَلَبْتُ يَا سَيِّدَيَّ عَنْكُمَا

I am now leaving you both, O my masters,

تَائِباً حَامِداً لِلَّهِ

repenting to and praising Allah,

شَاكِراً رَاجِياً لِلإِجَابَةِ

and thanking Him and hoping Him to respond to me;

غَيْرَ آيِسٍ وَلاَ قَانِطٍ

I neither despair nor lose hope,

آئِباً عَائِداً رَاجِعاً إِلَىٰ زِيَارَتِكُمَا

and I intend to come back, return, revisit you both,

غَيْرَ رَاغِبٍ عَنْكُمَا وَلاَ عَنْ زِيَارَتِكُمَا

while I have never desired to leave you or to abandon visiting you;

بَلْ رَاجِعٌ عَائِدٌ إِنْ شَاءَ ٱللَّهُ

rather, I shall return and come back, if Allah wills.

وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِٱللَّهِ

There is neither might nor power except with Allah.

يَا سَادَتِي رَغِبْتُ إِلَيْكُمَا وَإِلَىٰ زِيَارَتِكُمَا

O, my masters, I do desire for both of you and for visiting you

بَعْدَ أَنْ زَهِدَ فِيكُمَا وَفِي زِيَارَتِكُمَا أَهْلُ ٱلدُّنْيَا

although the people of this world (may) abandon you both or abandon visiting you.

فَلاَ خَيَّبَنِيَ ٱللَّهُ مِمَّا رَجَوْتُ وَمَا أَمَّلْتُ فِي زِيَارَتِكُمَا

May Allah never make me fail to attain what I have hoped and desired in visiting you both.

إِنَّهُ قَرِيبٌ مُجِيبٌ

Verily, He is All-nigh, All-responding.

NAMAZ E SHAB

MERITS OF THE NIGHT PRAYER

The Holy Infallibles (a.s.) are reported to have said innumerable words about the merits of offering the Night Prayer; they have therefore described it as the honor of the true faithful believers. It brings about good health, erases the sins committed in days, saves from the loneliness in graves, beautifies the face, perfumes the body smell, and produces sustenance.

Imam Sadiq (a.s.) said, "There are three things which are the honour of a believer and his ornament both in this world and the next. They are: prayers in the last part of night (night prayers), not coveting what people possess in their hands, and the Wilayat an Imam from the progeny of Mohammad (a.s.)."[205]

Imam Sadiq (a.s.) said: "Never miss midnight prayers, because, in fact, the real loser is he who misses (the advantage of) the midnight prayer."[206]

SHORT METHOD OF RECITING NAMAZ E SHAB

It can be prayed anytime after midnight (Midnight is the exact half between sunset and sunrise). It is better and more preferable to pray during the last hours of the night and just before dawn so that one can stay awake and pray morning prayers before retiring.

There are a total of 11 rakaats in Namaz al-Shab.

8 rakats with Niyat of Namaz of Shab - 4 prayers of 2 units each like the morning prayer.

2 rakats with Niyat of Namaz of Shafa. It is to be recited like the morning prayer.

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[205] Bihar al-Anwaar, Vol. 75, page 107
[206] Bihar al-Anwaar, Vol. 83, page 127

1 rakat of Namaz al Witr. This is the most important of the whole Namaz e Shab.

METHOD OF PRAYING NAMAZ E WITR

Make Niyat of Namaz al Witr and stand up with Tasbih in your hand.

Say Takbeer and recite Sura al-Hamd followed by Surah Tawheed three times, then recite Surah Falaq and Surah Naas, one time each.

Then raise your hands for Qunoot
One can recite any Dua in the Qunoot. It is preferable to recite the following Dua.

لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ لَآ اِلٰهَ اِلَّا اللّٰهُ الْعَلِيُّ الْعَظِيْمُ سُبْحَانَ اللّٰهِ رَبِّ السَّمٰوَاتِ السَّبْعِ وَ رَبِّ الْاَرَضِيْنَ السَّبْعِ وَ مَا فِيْهِنَّ وَ مَا بَيْنَهُنَّ وَ مَا فَوْقَهُنَّ وَ مَا تَحْتَهُنَّ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ وَ سَلَامٌ عَلَي الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ يَا اَللّٰهُ الَّذِيْ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيْعُ الْبَصِيْرُ وَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ-

Then hold the Tasbig in your right hand for counting and raise your left hand pray for 40 Momineen and Mominaat whether dead or alive in the following manner:

اَللّٰهُمَّ اغْفِرْ لِهٰذَا - - (take name of the person)

Then recite 100 times: اَسْتَغْفِرُاللّٰهَ رَبِّيْ وَ اَتُوْبُ اِلَيْهِ

Then recite 7 times: هٰذَا مَقامُ الْعَآئِذِ بِكَ مِنَ النَّارِ-

After that recite 300 times: اَلْعَفْوَ اَلْعَفْوَ -

There are many recommended duas that one can recite in the Qunoot of Namaz al Witr. Few duas that we can recite are,

Dua e Faraj for safety and security of Imame Zaman (a.t.f.s.)
Dua e Marefat
Dua of Imam Mahdi (a.t.f.s.) - (Allah hummar zuqna tawfeeq...)
Dua Makarim al Akhlaq
Dua Tauba
etc

Finish the prayer in the usual way by going into Ruku and Sajdah followed by Tashahud and Salaam. After completing recite Tasbih of Janabe Zahra (s.a.)

We pray to Allah, the Almighty and the purified and holy Ahle Bait (a.s.) to give us the taufeeq to perform their blessed Ziyarat again and again and for the sake of Ahle Bait (a.s.), Allah, the Almighty bestows upon us, His recognition, the recognition of His Prophet (s.a.w.a), the recognition of Ahle Bait (a.s.) and the recognition of His Last Proof – Hazrat Hujjat ibn al-Hasan al-Askari (a.t.f.s.).

About The Book

The blessed journeys undertaken for the visitation of the holy Ahle Bait (a.s.) are one of the best actions through which one can gain proximity and closeness to The Almighty and to the Master of our Times – Hazrat Imam-e-Zaman (a.t.f.s.)

In the light of traditions of the holy Ahle Bait (a.s.), we have attempted in this book to cover certain topics that will help us in achieving our aim and using the Divine blessing of Visitation of the holy Ahle Bait (a.s.) in the best possible manner.

Topics Covered in the book are:

- Imam-e-Zaman (a.t.f.s.) – The Focal Point in our Journeys of Visitation
- Significance of Visitation of Ahle Bait (a.s.)
- Generosity of Ahle Bait (a.s.)
- Objections Related to Visitation
- Checklists to help us during our Journey
- Recommendations from Imam-e-Zaman (a.t.f.s.)
  - Ziyarat-e-Jameah
  - Ziyarat-e-Ashura and Dua-e-Al-Qama
  - Namaz-e-Shab