

Ashura Aamaal

(What to do on the 10th of Moharram)

حدثني حكيم بن داود بن حكيم وغيره عن محمد بن موسى الهمداني عن محمد بن خالد الطيالسي عن سيف بن عميرة و صالح بن عقبة جميعا عن علقمة بن محمد الحضرمي و محمد بن إسماعيل عن صالح بن عقبة عن مالك الجهني عن أبي جعفر الباقر ع قال من زار الحسين ع يوم عاشوراء من المحرم حتى يظل عنده باكيا لقي الله تعالى يوم القيامة بثواب ألفي ألف [ألف] حجة و ألفي [ألف] ألف عمرة و ألفي ألف غزوة و ثواب كل حجة و عمرة و غزوة كثواب من حج و اعتمر و غزا مع رسول الله ص و مع الأئمة الراشدين صلوات الله عليهم أجمعين

It has been narrated to me from Hakeem Bin Dawood Bin Hakeem, and someone else, from Muhammad Bin Musa Al Hamdany, from Muhammad Bin Khalid Al Tayalisi, from Sayf Bin Umeyra and Salih Bin Uqba together, from Alqama Bin Muhammad Al Hazramy and Muhammad Bin Ismail, from Salih Bin Uqba, from Maalik Al Jahny,

(It has been narrated) from Abu Ja'far Al-Baqir^{asws} having said: 'The one who performs the visitation (*Ziyaarat*) of Al-Husayn^{asws} on the tenth Day of Muharram (Ashura) and remain with him^{asws} in tears, would meet Allah^{azwj} the High on the Day of Judgement with the Rewards of two million Hajj, and two million Umra, and two million military expeditions, and the Reward of every Hajj, and Umra, and military expedition being like the one who performed the Hajj, and the Umra, and the military expedition along with Rasool-Allah^{saww} and with the Rightly Guided Imams^{asws}'.

قال قلت جعلت فداك فما لمن كان في بعد البلاد و أقاصيها و لم يمكنه المصير [المسير] إليه في ذلك اليوم قال إذا كان ذلك اليوم برز إلى الصحراء أو صعد سطحا مرتفعا في داره و أوما إليه بالسلام و اجتهد على قاتله بالداء و صلى بعده ركعتين يفعل ذلك في صدر النهار قبل الزوال

(The narrator) said: 'I said, 'May I be sacrificed for you^{asws}! So what is for the one who was in the distant cities and far places and it is not possible for him to travel to him^{asws} during that day?' He^{asws} said: 'If it was that day, he should go to the desert or ascend to a high place in his house, and gesture towards him^{asws} with the greetings, and strive against his^{asws} killers with the supplication, and Pray two Cycles after it, doing that during the forenoon before the mid-day'.

ثم ليندب الحسين ع و يبكيه و يأمر من في داره بالبكاء عليه و يقيم في داره مصيبتة بإظهار الجزع عليه و يتلاقون بالبكاء بعضهم بعضا في البيوت و ليعز بعضهم بعضا بمصاب الحسين ع فأنا ضامن لهم إذا فعلوا ذلك على الله عز و جل جميع هذا الثواب

Then mourn Al-Husayn^{asws} and weep over him^{asws}, and order the ones in his house for the weeping over him^{asws}, and establish in his house, his^{asws} difficulties by manifesting the anxiety over him^{asws}, and meet each other with the weeping in the houses strengthening each other with the calamities (which befell) Al-Husayn^{asws}, so, I^{asws} would a guarantor for them, if they were to do that, to Allah^{azwj} Mighty and Majestic, for all these Rewards'.

فقلت جعلت فداك و أنت الضامن لهم إذا فعلوا ذلك و الزعيم به قال أنا الضامن لهم ذلك و الزعيم لمن فعل ذلك قال قلت فكيف يعزي بعضهم بعضا قال يقولون عظم الله أجورنا بمصابنا بالحسين ع و جعلنا و إياكم من الطالبين بثأره مع وليه الإمام المهدي من آل محمد ص

So I said, 'May I be sacrificed for you^{asws}! And you^{asws} would be the guarantor for them, if they were to do that, and the leader by it?' He^{asws} said: 'I^{asws} am the guarantor of that for them, and the leader for the one who does that'. I said, 'How should they strengthen each other?' He^{asws} said: 'They should be saying, 'May Allah^{azwj} Magnify our Recompense by (our grieving over the) difficulties of Al-Husayn^{asws}, and Make us and you all to be from the seekers of his^{asws} revenge along with his^{asws} Guardian, the Imam Al-Mahdi^{ajfj} from the Progeny^{asws} of Muhammad^{saww}'.¹

مُحَمَّدُ بْنُ الْحَسَنِ فِي الْمَصْبَاحِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَلْقَمَةَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ ذَكَرَ لَهُ ثَوَابَ زِيَارَةِ الْحُسَيْنِ ع فِي يَوْمِ عَاشُورَاءَ فَقَالَ لَهُ فَمَا لِمَنْ كَانَ فِي بَعِيدِ الْبِلَادِ وَ أَقْاصِيهِ وَ لَمْ يُكُنْ الْمَصِيرُ إِلَيْهِ فِي ذَلِكَ الْيَوْمِ فَقَالَ إِذَا كَانَ كَذَلِكَ بَرَزَ إِلَى الصَّحْرَاءِ أَوْ صَعِدَ سَطْحًا مُرْتَفِعًا وَ أَوْمَأَ إِلَيْهِ بِالسَّلَامِ وَ اجْتَهَدَ فِي الدُّعَاءِ عَلَى قَاتِلِهِ وَ صَلَّى مِنْ بَعْدِ رَكَعَتَيْنِ وَ لَيْكُنْ ذَلِكَ فِي صَدْرِ النَّهَارِ مِنْ قَبْلِ أَنْ تَزُولَ الشَّمْسُ ثُمَّ ذَكَرَ زِيَارَةَ طَوِيلَةً ثُمَّ قَالَ وَ إِنْ اسْتَطَعْتَ أَنْ تَزُورَهُ كُلَّ يَوْمٍ مِنْ دَارِكَ بِهَذِهِ الزِّيَارَةِ فَأَفْعَلْ

Muhammad Bin Al Hassan in 'Al Misbaah', from Muhammad Bin Ismail Bin Bazi'e, from Salih Bin Uqba, from Alqamah,

(It has been narrated) from Abu Ja'far^{asws}. He^{asws} mentioned the Rewards of the visitation (*Ziyaarat*) of Al-Husayn^{asws} during the day of Ashura, so it said to him^{asws}, 'So what is for the one who was in the distant cities and far places and it is not possible for him to travel to him^{asws} during that day?' So he^{asws} said: 'When it is like that, he should go to the desert, or ascend to a high place, and gesture towards him^{asws} with the greetings, and strive regarding the supplication against his^{asws} killers, and Pray two Cycles after it. And this is to be done in the forenoon before the declining of the sun'. Then he^{asws} mentioned a lengthy *Ziyaarat*, then said: 'And if you have the ability that you can visit every day from your house with this *Ziyaarat*, so do it'.²

السَّيِّخُ مُحَمَّدُ بْنُ الْمَشْهَدِيِّ فِي مَزَارِهِ، قَالَ أَخْبَرَنِي السَّيِّخُ الْفَقِيهُ الْعَالِمُ عَمَادُ الدِّينِ مُحَمَّدُ بْنُ أَبِي الْقَاسِمِ الطَّبْرِيُّ قِرَاءَةً عَلَيْهِ وَ أَنَا أَسْمَعُ فِي شَهْرِ سَنَةِ ثَلَاثٍ وَ خَمْسِينَ وَ خَمْسِمِائَةٍ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ص عَنْ السَّيِّخِ الْفَقِيهِ أَبِي عَلِيِّ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ وَالِدِهِ السَّيِّخِ أَبِي جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ السَّيِّخِ الْمُفِيدِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ النُّعْمَانَ عَنِ ابْنِ فَوَلُوبِهِ وَ أَبِي جَعْفَرِ بْنِ بَابُويهِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ الْكَلْبِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ دَخَلْتُ عَلَى سَيِّدِي أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع يَوْمَ عَاشُورَاءَ فَأَلْفَيْتُهُ كَاسِفَ اللَّوْنِ ظَاهِرَ الْحُزْنِ وَ دُمُوعَهُ تَنَحُّدِرُ مِنْ عَيْنَيْهِ كَاللُّوْلُو الْمُنْسَاقِطِ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مِمَّ بَكَوْكَ لَا أَبْكِي اللَّهُ عَيْنَيْكَ فَقَالَ لِي أَوْ فِي عَفْلَةٍ أَنْتَ أَوْ مَا عَلِمْتَ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ ع قُتِلَ فِي مِثْلِ هَذَا الْيَوْمِ إِلَى أَنْ قَالَ ع يَا عَبْدَ اللَّهِ بْنَ سِنَانَ إِنَّ أَفْضَلَ مَا تَأْتِي بِهِ فِي مِثْلِ هَذَا الْيَوْمِ أَنْ تَعْمِدَ إِلَى ثِيَابِ طَاهِرَةٍ فَتَلْبَسَهَا وَ تَتَسَلَّبَ قُلْتُ وَ مَا التَّسَلُّبُ

Al Sheykh Muhammad Bin Al Mash'hady in his sanctuary sstaid, 'Al Sheykh Al 'Aalim Imaad Al Deen' Muhammad Bin Abu Al Qasim Al Tabary narrated to me, it was recited to him and I heard, in the months of the year five hundred and fifty three in the sight of our Master Amir Al Mumineen^{asws}, from Al Sheykh 'Al Faqeeh' Abu Ali Al Hassan Bin Muhammad, from his father Al Sheykh Abu Ja'far, from Al Sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Nu'man, from Ibn Qawlawayh, and Abu Ja'far Bin Babuwayh, from Muhammad Bin Yaqoub Al Kulayni, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan who said,

'I came up to my Master^{asws} Abu Abdullah Ja'far Bin Muhammad^{asws} on the day of Ashura and found him^{asws} to be gloomy, the grief being apparent from him^{asws}, and his^{asws} tears were rolling down his^{asws} cheeks like pearls dropping off. So I said, 'O

¹ Kaamil Al Ziyaraat – P 326, H 8

² Wasaail Al Shiah – H 19675

son^{asws} of Rasool-Allah^{saww}! From what makes you^{asws} weep, may Allah^{azwj} not Make your^{asws} eyes to weep'. So he^{asws} said to me: 'Or are you in oblivion, or do you not know that Al-Husayn Bin Ali^{asws} was killed on a day like this! – until he^{asws} said: 'O Abdullah Bin Sinan! The best of what you can come up with on a day like this is that you should resort to wearing pure garments and (performs) 'Al Tasallab'. So I said, 'And what is 'Tasallab'.

قَالَ تَحَلَّلْ أَزْرَارَكَ وَتَكْشِفْ عَنْ ذِرَاعَيْكَ كَهَيْئَةِ أَصْحَابِ الْمَصَائِبِ ثُمَّ تَخْرُجْ إِلَى أَرْضٍ مُقْفَرَةٍ أَوْ مَكَانٍ لَا يَرَاكَ أَحَدٌ أَوْ تَعَمِدَ إِلَى أَرْضٍ خَالِيَةٍ أَوْ فِي خَلْوَةٍ مُنْذُ جِبِينَ يَرْتَفِعُ النَّهَارُ فَتُصَلِّيَ أَرْبَعَ رَكَعَاتٍ نُحْسِنُ رُكُوعَهَا وَ سُجُودَهَا وَ نُسَلِّمُ بَيْنَ كُلِّ رَكَعَتَيْنِ نَقْرًا فِي الرُّكْعَةِ الْأُولَى سُورَةَ الْحَمْدِ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ تُصَلِّيَ رَكَعَتَيْنِ أُخْرَيَيْنِ نَقْرًا فِي الْأُولَى الْحَمْدَ وَ سُورَةَ الْأَحْزَابِ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ إِذَا جَاءَكَ الْمُنَافِقُونَ أَوْ مَا تَبَسَّرَ مِنَ الْقُرْآنِ ثُمَّ نَسَلَّمَ وَ تَحَوَّلَ وَجْهَكَ نَحْوَ قَبْرِ الْحُسَيْنِ ص وَ مَضَّجِعِهِ فَتَمَثَّلْ لِنَفْسِكَ مَصْرَعَهُ وَ مَنْ كَانَ مَعَهُ مِنْ وُلْدِهِ وَ أَهْلِهِ وَ نَسَلَّمَ وَ تُصَلِّيَ عَلَيْهِ وَ تَلَعُنْ قَاتِلَهُ وَ تَبَيَّرْ مِنْ أَعْمَالِهِمْ يَرْفَعُ اللَّهُ عَزَّ وَ جَلَّ لَكَ بِذَلِكَ فِي الْجَنَّةِ مِنَ الدَّرَجَاتِ وَ يَحِطُّ عَنْكَ السَّيِّئَاتِ

He^{asws} said: 'Open your buttons, and uncover your arms, as if you are the one in the calamities. Then you should go out to a desolate land, or a place where no one can see you, or resort to an empty land or in privacy, from when the day rises. So you should recite four Cycles, performing the best bowings and the Prostrations, and greetings between each of the two Cycles. Recite in the first Cycle *Surah Al Hamd* and *Al Kafiroun*. And in the second Cycle, *Al Hamd* and *Al Ikhlāas*. Then Pray two Cycles at the end reciting in the first *Al Hamd* and *Surah Al Ahzaab*, and in the second, *Al Hamd* and *Al Munafiqoun*, or whatever is easy (for you) from the Quran, then greetings and turn around your face towards around the grave of Al Husayn^{asws} and its sleeping place. So you should think of yourself as having been killed along with the ones who were with him^{asws} from his^{asws} sons^{asws} and his^{asws} family. And you should send greetings, and Pray to him^{asws}, and curse his^{asws} killers, and disavow from their deeds. Allah^{azwj} Mighty and Majestic would Raise for you, by that, Levels in the Paradise and Devalue your sins.

ثُمَّ تَسْعَى مِنَ الْمَوْضِعِ الَّذِي أَنْتَ فِيهِ إِنْ كَانَ صَحْرَاءَ أَوْ فَضَاءً وَ أَيِّ شَيْءٍ كَانَ خُطُوتَاتٍ تَقُولُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ سَأَقِ الدُّعَاءَ إِلَى أَنْ قَالَ عَ فَإِنَّ هَذَا أَفْضَلُ مِنْ كَذَا وَ كَذَا حَجَّةً وَ كَذَا وَ كَذَا عُمْرَةً تَنْطَوُّعُهَا وَ تَنْفِقُ فِيهَا مَالَكَ وَ تَتَعَبُ فِيهَا بَدَنَكَ وَ تُفَارِقُ فِيهَا أَهْلَكَ وَ وَ لَدَكَ وَ اعْلَمْ أَنَّ اللَّهَ تَعَالَى يُعْطِي مَنْ صَلَّى فِي هَذِهِ الصَّلَاةِ فِي هَذَا الْيَوْمِ وَ دَعَا بِهَذَا الدُّعَاءِ مُخْلِصًا وَ عَمِلَ هَذَا الْعَمَلُ مُوقِنًا مُصَدِّقًا عَشْرَ خِصَالٍ مِنْهَا أَنْ يَقْبِلَهُ اللَّهُ مِيتَةَ السَّوَةِ وَ يُؤْمِنَهُ مِنَ الْمَكَارِهِ وَ الْفَقْرِ وَ لَا يُظْهِرَ عَلَيْهِ عَدُوًّا إِلَى أَنْ يَمُوتَ وَ يَقْبِلَهُ مِنَ الْجُنُونِ وَ الْبَرَصِ فِي نَفْسِهِ وَ وُلْدِهِ إِلَى أَرْبَعَةِ أَعْقَابٍ لَهُ وَ لَا يَجْعَلُ لِلشَّيْطَانِ وَ لَا لِأَوْلِيَائِهِ عَلَيْهِ وَ لَا عَلَى نَسْلِهِ إِلَى أَرْبَعَةِ أَعْقَابٍ سَبِيلًا

Then walk briskly from the place in which you are in, if it was the desert or any place you may be in, saying, 'We are from Allah^{azwj} and to Him^{azwj} we are returning', and supplicate' – until he^{asws} said: 'This is better that such and such a Hajj, and such and such an Umrah, and your wealth is spent in these, and your body gets tired, and you are separated in these from your family and your children. And know that Allah^{azwj} the High would Give to the one who Prays this Prayer, in this day, and supplicates with this supplication sincerely, and performs this deeds with conviction and sincerity, ten qualities from it – Allah^{azwj} would Shield him from the evil death, and Secure him from the plots, and the poverty, and not manifest an enemy against him until he dies, and Shield him from the insanity, and the leprosy, with regards to himself and his children, nor Make any way for the Satans^{la} and his^{la} friends, nor against any of his^{asws} offspring any of the four ways'.

قَالَ ابْنُ سِنَانٍ فَأَنْصَرَفْتُ وَ أَنَا أَقُولُ الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ بِمَعْرِفَتِكُمْ وَ حُبِّكُمْ وَ أَسْأَلُهُ الْمَعُونَةَ عَلَى الْمُفْتَرَضِ مِنْ طَاعَتِكُمْ

Ibn Sinan said, 'I left and I was saying, 'The Praise is due to Allah^{azwj} who has Bestowed upon me your^{asws} recognition, and your^{asws} love, and I ask Him^{azwj} for the Assistance on the Obligation of being obedient to you^{asws}.'³

الْمَزَارُ الْقَدِيمِ، عَنْ عَلْقَمَةَ بْنِ مُحَمَّدٍ الْحَضْرَمِيِّ عَنْ أَبِي جَعْفَرِ الْبَاقِرِ ع قَالَ مَنْ أَرَادَ زِيَارَةَ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع يَوْمَ عَاشُورَاءَ وَ هُوَ الْيَوْمُ الْعَاشِرُ مِنَ الْمُحَرَّمِ فَيُظَلُّ فِيهِ بِأَكْبَرٍ مُتَفَجِّعاً حَزِيناً لَقِيَ اللَّهَ عَزَّ وَ جَلَّ بِتَوَابِ أَلْفِي حَجَّةٍ وَ أَلْفِي عُمْرَةٍ وَ أَلْفِي غَزْوَةٍ تَوَابُ كُلِّ حَجَّةٍ وَ عُمْرَةٍ وَ غَزْوَةٍ كَتُوبَ مَنْ حَجَّ وَ اعْتَمَرَ وَ غَزَا مَعَ رَسُولِ اللَّهِ ص وَ مَعَ الْأَئِمَّةِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

At the old sanctuary, from Alqama Bin Muhammad Al Hazramy,

(It has been narrated) from Abu Ja'far Al-Baqir^{asws} having said: 'The one who intends the *Ziyaarat* of Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} on the day of Ashura, and it is the tenth day of Muharram, should weep with lamentations in grief, and would meet Allah^{azwj} Mighty and Majestic with the Reward of two thousand Hajj, and two thousand Umra, and two thousand military expeditions, the Rewards of each Hajj, and Umra, and military expedition being the like Rewards of the one who performed Hajj, and Umra, and participated in the military expedition along with Rasool-Allah^{saww} and the Imams^{asws}.'

قَالَ عَلْقَمَةُ بْنُ مُحَمَّدٍ الْحَضْرَمِيِّ قُلْتُ لِأَبِي جَعْفَرِ ع جُعِلْتُ فِدَاكَ فَمَا يَصْنَعُ مَنْ كَانَ فِي بُعْدِ الْبِلَادِ وَ أَقْصَابِهَا وَ لَمْ يُمَكِّنْهُ الْمَصِيرُ إِلَيْهِ فِي ذَلِكَ الْيَوْمِ قَالَ إِذَا كَانَ فِي ذَلِكَ الْيَوْمِ يَعْنِي يَوْمَ عَاشُورَاءَ فَلْيَغْتَسِلْ مَنْ أَحَبَّ مِنَ النَّاسِ أَنْ يَزُورَهُ مِنْ أَقْصَابِ الْبِلَادِ أَوْ قَرِيبِهَا فَلْيَبْرُزْ إِلَى الصَّحْرَاءِ أَوْ يَصْعُدْ سَطْحَ دَارِهِ فَلْيُصَلِّ رَكَعَتَيْنِ خَفِيفَتَيْنِ يُقْرَأُ فِيهِمَا سُورَةُ الْإِحْلَاصِ فَإِذَا سَلَّمَ أَوْ مَا إِلَيْهِ بِالسَّلَامِ وَ يَفْصِدُ إِلَيْهِ بِسَلِيمِهِ وَ إِشَارَتِهِ وَ يَنْبِيَهُ إِلَى الْجِهَةِ الَّتِي فِيهَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنِ ص

Alqama Bin Muhammad Al-Hazramy said, 'I said to Abu Ja'far^{asws}, 'May I be sacrificed for you^{asws}! So what should the one do who was in the remote cities and places far away from it, and the travel is not possible for him during that day?' He^{asws} said: 'When it is that day, meaning the day of Ashura, so he should bathe himself. The one from the people is one loves to perform *Ziyaarat* from the far away cities or its vicinities, so he should go to the desert or ascend to the high place of his house. He should Pray two Cycles, reciting in it Surah *Al-Ikhlaas*. So when he has greeted (completed the Prayer) he should gesture towards him^{asws} with the greetings and tries to be with him by his submission, and his gestures, and his intention towards the place in which is Abu Abdullah Al-Husayn^{asws}.'

تُمْ تَقُولُ وَ أَنْتَ خَاشِعٌ مُسْتَكِينٌ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ الْبَشِيرِ النَّذِيرِ وَ سَاقِ زِيَارَةَ تُشْبِهُهُ الزِّيَارَةَ الْمَعْرُوفَةَ فِي غَالِبِ الْفَقَرَاتِ وَ لَيْسَ فِيهَا الْفُضْلَانِ اللَّذَانِ فِي اللَّعْنِ وَ السَّلَامِ إِلَى أَنْ قَالَ قَالَ عَلْقَمَةُ بْنُ مُحَمَّدٍ الْحَضْرَمِيِّ عَنْ أَبِي جَعْفَرِ ع إِنْ اسْتَطَعْتَ يَا عَلْقَمَةُ أَنْ تَزُورَهُ فِي كُلِّ يَوْمٍ بِهَذِهِ الزِّيَارَةِ فِي دَارِكَ وَ نَاحِيَتِكَ وَ حَيْثُ كُنْتَ مِنَ الْبِلَادِ فِي أَرْضِ اللَّهِ فَافْعَلْ ذَلِكَ وَ لَكَ تَوَابٌ جَمِيعُ ذَلِكَ فَاجْتَهِدُوا فِي الدُّعَاءِ عَلَى قَاتِلِهِ وَ عَدُوِّهِ وَ يَكُونُ فِي صَدْرِ النَّهَارِ قَبْلَ الزَّوَالِ

Then you should be saying whilst being in humbleness and servility, 'Peace be upon you^{asws}, O son^{asws} of Rasool-Allah^{saww}! Peace be upon you^{asws}, O son^{asws} of the Giver of Good News and the Warner!' – And perform the *Ziyaarat* similar to the well-known *Ziyaarat* in most paragraphs, and there is not in it the detail of the curses and the greetings – until he said, 'And Alqama Bin Muhammad Al-Hazramy said, from Abu Ja'far^{asws}: 'If it is according to your ability, O Alqama that you should perform *Ziyaarat* every day with this *Ziyaarat* in your house, and your area, and wherever you may be

³ Mustadrak Al Wasaail – H 6844

in the cities in the land of Allah^{azwj}, so you should do that, and for you would be the Rewards of all that. Strive in the supplication against his^{asws} killers, and his^{asws} enemies, and do it in the forenoon before the declining of the sun'.⁴

وَ فِي الْعَلَلِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْقُرَظِينِيِّ عَنِ الْمُظَفَّرِ بْنِ أَحْمَدَ الْقُرَظِينِيِّ عَنِ مُحَمَّدِ بْنِ جَعْفَرِ الْأَسَدِيِّ عَنِ سَهْلِ بْنِ زِيَادٍ عَنْ سُلَيْمَانَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يَا ابْنَ رَسُولِ اللَّهِ كَيْفَ صَارَ يَوْمُ عَاشُورَاءَ يَوْمَ مُصِيبَةٍ وَ غَمٍّ وَ حُزْنٍ وَ بُكَاءٍ دُونَ الْيَوْمِ الَّذِي قُبِضَ فِيهِ رَسُولُ اللَّهِ ص وَ الْيَوْمِ الَّذِي مَاتَتْ فِيهِ فَاطِمَةُ وَ الْيَوْمِ الَّذِي قُتِلَ فِيهِ أَمِيرُ الْمُؤْمِنِينَ ع وَ الْيَوْمِ الَّذِي قُتِلَ فِيهِ الْحَسَنُ بِالسَّمِّ

And in 'Al Illal', from Muhammad Bin Ali Al Qazminy, from Al Muzaffar Bin Ahmad Al Qazminy, from Muhammad Bin Ja'far Al Asady, from Sahl Bin Ziyad, from Suleyman Bin Abdullah, from Abdullah Bin Al Fazl Al Hashimy who said,

'I said to Abu Abdullah^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! How did the day of Ashura become the day of calamity, and sadness, and grief, and weeping apart from the in which Rasool-Allah^{saww} passed away, and the day in which Fatima^{asws} passed away, and the day in which Amir Al-Momineen^{asws} was killed, and the day in which Al-Hassan^{asws} was murdered by the poison'.

فَقَالَ إِنَّ يَوْمَ الْحُسَيْنِ أَكْبَرُ مُصِيبَةٍ مِنْ جَمِيعِ سَائِرِ الْأَيَّامِ وَ ذَلِكَ أَنَّ أَصْحَابَ الْكِسَاءِ الَّذِينَ كَانُوا أَكْرَمَ الْخَلْقِ عَلَى اللَّهِ عَزَّ وَ جَلَّ كَانُوا حَمْسَةً فَلَمَّا مَضَى عَنْهُمْ النَّبِيُّ ص بَقِيَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ فَكَانَ فِيهِمْ لِلنَّاسِ عَزَاءٌ وَ سَلْوَةٌ فَلَمَّا مَضَتْ فَاطِمَةُ كَانَ فِي أَمِيرِ الْمُؤْمِنِينَ وَ الْحَسَنِ وَ الْحُسَيْنِ لِلنَّاسِ عَزَاءٌ وَ سَلْوَةٌ

So he^{asws} said: 'The day of Al-Husayn^{asws} is of the greatest calamity from all the days and that is that the Companions of the Cloak were the ones of the most prestigious of the creatures to Allah^{azwj} Mighty and Majestic, and were five. So when the Prophet^{saww} passed away, there remained Amir Al-Momineen^{asws}, and Syeda Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}. so they^{asws} were among the people as a solace and comfort for them. So when Fatima^{asws} passed away, there was among them Amir Al-Momineen^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} for the people as a solace and comfort for them.

فَلَمَّا مَضَى أَمِيرُ الْمُؤْمِنِينَ ع كَانَ لِلنَّاسِ فِي الْحَسَنِ وَ الْحُسَيْنِ عَزَاءٌ وَ سَلْوَةٌ فَلَمَّا مَضَى الْحَسَنُ كَانَ لِلنَّاسِ فِي الْحُسَيْنِ عَزَاءٌ وَ سَلْوَةٌ فَلَمَّا قُتِلَ الْحُسَيْنُ لَمْ يَكُنْ بَقِيَ مِنْ أَصْحَابِ الْكِسَاءِ أَحَدٌ لِلنَّاسِ فِيهِ بَعْدَهُ عَزَاءٌ وَ سَلْوَةٌ فَكَانَ ذَهَابُهُ كَذَهَابِ جَمِيعِهِمْ كَمَا كَانَ بَقَاؤُهُ كِبَاءِ جَمِيعِهِمْ فَلِذَلِكَ صَارَ يَوْمُهُ أَكْبَرُ الْأَيَّامِ مُصِيبَةً

So when Amir Al-Momineen^{asws} passed away, there were among them Al-Hassan^{asws} and Al-Husayn^{asws} as a solace and comfort for them. So when Al-Hassan^{asws} passed away, there was Al-Husayn^{asws} for the people as a solace and comfort for them. So when Al-Husayn^{asws} was killed, there were not any from the Companions of the Cloak for the people after him^{asws} as a solace and comfort. So his^{asws} going away was like the going away of all of them^{asws}, just as his^{asws} remaining was like the remaining of all of them^{asws}. So it is for that (reason) that his^{asws} day is the day of the greatest calamity'.⁵

⁴ Mustadrak Al Wasaail – H 12066

⁵ Wasaail Al Shiah – H 19695

Fasting on Ashura and Arafa:

محمد بن يحيى، عن محمد بن الحسين، عن صفوان بن يحيى ; وعلي بن الحكم، عن العلاء بن رزين، عن محمد بن مسلم، عن أحدهما عليهما السلام أنه سئل عن صوم يوم عرفة فقال: [أ] ما أصومه اليوم وهو يوم دعاء ومسألة.

I enquired from asked from Imam^{asws}, regarding fasting on the day of 'Arafa'. Imam^{asws} replied, I do not fast on that day as it is the day for supplications and asking for blessings.⁶

محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن ثعلبة بن ميمون، عن محمد بن مسلم قال: سمعت أبا جعفر (عليه السلام) يقول: إن رسول الله صلى الله عليه وآله لم يصم يوم عرفة منذ نزل صيام شهر رمضان.

Imam Mohammed Baqir^{asws} said: 'Rasool Allah^{saww} did not fast on Arafa since fasting during the month of Ramazan was made obligatory.⁷

علي بن إبراهيم، عن أبيه، عن نوح بشعيب النيسابوري، عن ياسين الضرير، عن حريز، عن زرارة، عن أبي جعفر وأبي عبد الله (عليهما السلام) قالوا: لا تصم في يوم عاشورا ولا عرفة بمكة ولا في المدينة ولا في وطنك ولا في مصر من الأمصار.

Imam Mohammed Baqir^{asws} and Imam Abi Abdullah^{asws} both said: Don't fast on the day of Arafa and Ashura, neither in Mecca and Medina, nor in your country and in any other city.⁸

الحسن بن علي الهاشمي، عن محمد بن موسى، عن يعقوب بن يزيد، عن الحسن بن علي الوشاء قال: حدثني نجبة بن الحارث العطار قال: سألت أبا جعفر (عليه السلام) عن صوم يوم عاشورا، فقال: صوم متروك بنزول شهر رمضان والمتروك بدعة، قال نجبة فسألت أبا عبد الله (عليه السلام) من بعد أبيه (عليه السلام) عن ذلك فأجابني بمثل جواب أبيه، ثم قال: أما إنه صوم يوم ما نزل به كتاب ولا جرت به سنة إلا سنة آل زياد بقتل الحسين بن علي صلوات الله عليهما.

I asked about 'Soam-e-Ashor' from Imam Mohammed Baqir^{asws}. Imam^{asws} replied: This fast was abandoned after mandatory fasting in the month of Ramazan and it is an innovation to resurrect that what has been discarded. I asked the same question from Imam Aba Abdullah^{asws} and received the identical answer, but Imam^{asws} also added, there are no words on this fast in Quran, nothing in hadith of Rasool Allah^{saww}. This fast is the tradition of Allay Ziad^{la}.⁹

وعنه، عن محمد بن الحسين، عن محمد بن سنان، عن أبان، عن عبد الملك قال: سألت أبا عبد الله (عليه السلام) عن صوم تاسوعا وعاشورا من شهر المحرم فقال: تاسوعا يوم حوصر فيه الحسين (عليه السلام) وأصحابه رضي الله عنهم بكر بلا واجتمع عليه خيل أهل الشام وأنخوا عليه وفرح ابن مرجانة وعمر بن سعد بتوافر الخيل وكثرتها واستضعفوا فيه الحسين صلوات الله عليه وأصحابه رضي الله عنهم وأيقنوا أن لا يأتي الحسين (عليه السلام) ناصروا يمداه أهل العراق - بابي المستضعف الغريب - ثم قال: وأما يوم عاشورا فيوم أصيب فيه الحسين (عليه السلام) صريعا بين أصحابه وأصحابه صرعى حوله [عراة] أفصوم يكون في ذلك اليوم؟! كلا ورب البيت الحرام ما هو يوم صوم وما هو إلا يوم حزن ومصيبة دخلت على أهل السماء وأهل الأرض وجميع المؤمنين ويوم فرح وسرور لابن مرجانة وآل زياد وأهل الشام غضب الله عليهم وعلى ذرياتهم وذلك يوم بكت عليه جميع بقاع الأرض خلا بقعة الشام، فمن صامه أو تبرك به حشره الله مع آل زياد ممسوخ القلب مسخوط عليه ومن ادخر إلى منزله ذخيرة أعقبه الله تعالى نفاقا في قلبه إلى يوم يلقاه وانتزع البركة عنه وعن أهل بيته وولده وشاركه الشيطان في جميع ذلك.

⁶ Al-Kafi, tradition 1, vol. 3, pp. 321.

⁷ Al-Kafi, tradition 2, vol. 3, pp. 321.

⁸ Al-Kafi, tradition 3, vol. 3, pp. 321.

⁹ Al-Kafi, tradition 4, vol. 3, pp. 321.

I asked about the 'Soam' on the 9th and 10th of Moharram from Imam Aba Abdullah^{asws}. Imam^{asws} replied, Syrian army, on the planes of Karbala, rejoiced on the 9th, after forming and moving forward to surround Imam Hussain^{asws} and his^{asws} companions. Ibn Ziad^{la} reinforced his army and proudly looked at the endless rows of his soldiers which had outnumbered few companions of Imam Hussain^{asws}, he was convinced no one will come forward to join Imam Hussain^{asws}'s camp and people of Iraq will consider him^{asws} weak and will not dare to protect Imam^{asws} against his huge build-up. Ashora (10th) was that day when Imam Hussain^{asws} along with companions were lying on the sand of Karbala, with heads removed from their bodies. Is it appropriate to fast on that day? Surely not. By the Lord of Kabah! It is not a fasting day, it's the day of sadness and moaning. All momaneen, on the earth and in the heavens should be grieving on this day. This was a day of joy for the people of Syria, decedents of Marjana and Ibn Ziad^{la}. Allah^{azwj} admonished them on this day; this is the day when all parts of the world cried expect the Syrian segment. Allah^{azwj} will resurrect him with 'dead' heart and punish him severely whoever would fast on this day for the purpose of seeking blessings. Allah^{azwj} will Take back His^{azwj} blessings and implant disbelief in his heart, to remain there, until the final day, whoever would indulge in acquiring and piling worldly goods, not only for him but also for his family and relatives. And Iblis^{la} will have share in their deeds and activities.¹⁰

The reason due to which the day of Ashura came to be the day of the greatest difficulties

Muhammad Bin Ali Bin Bashaar Al Qazwimy narrated to us, from Abu Al Faraj Al Muzaffar Bin Ahmad Al Qazwiny, from Muhammad Bin Ja'far Al Kufy Al Asady, from Sahl Bin Ziyad Al Admy, from Suleyman Bin Abdullah Al Khazaz Al Kufy, from Abdullah Bin Al Fazal Al Hashmy who said,

حدثنا محمد بن علي بن بشار القزويني رضى الله عنه قال: حدثنا ابو الفرج المظفر بن احمد القزويني قال: حدثنا محمد بن جعفر الكوفي الاسدي قال: حدثنا سهل بن زياد الأدمي قال: حدثنا سليمان بن عبد الله الخزاز الكوفي قال: حدثنا عبد الله بن الفضل الهاشمي قال: قلت لابي عبد الله جعفر بن محمد الصادق " ع " يابن رسول الله كيف صار يوم عاشوراء يوم مصيبة وغم وجزع وبكاء دون اليوم الذي قبض منه رسول الله صلى الله عليه وآله واليوم الذي ماتت فيه فاطمة عليها السلام واليوم الذي قتل فيه أمير المؤمنين " ع " واليوم الذي قتل فيه الحسن " ع " بالسم؟

'I said to Abu Abdullah Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws}: 'O son^{asws} of Rasool-Allah^{saww}! How did the day of Ashura come to be a day of difficulties, and gloom, and distress, and wailing, besides the day in which Rasool-Allah^{saww} passed away, and the day in which Fatima^{asws} passed away, and the day in which Amir Al-Momineen^{asws} was murdered, and the day in which Al-Hassan^{asws} was murdered by the poison?'

فقال: ان يوم الحسين " ع " أعظم مصيبة من جميع سائر الايام، وذلك ان أصحاب الكساء الذي كانوا أكرم الخلق على الله تعالى كانوا خمسة فلما مضى عنهم النبي صلى الله عليه وآله بقى أمير المؤمنين وفاطمة والحسن والحسين عليهم السلام فكان فيهم للناس عزاء وسلوة

¹⁰ Al-Kafi, tradition 7, vol. 3, pp. 321.

So he^{asws} said: 'The day of Al-Husayn^{asws} was the day of the greatest difficulties from the entirety of the days, and that is that the Companions of the Cloak (As'haab Al-Kisaa) were the most prestigious of the creatures to Allah^{azwj} the High, and they^{asws} were five of them. So when the Prophet^{sawww} passed away from among them^{asws}, there remained Amir Al-Momineen^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}. So there was among them, for the people was a condolence and a comfort.

فلما مضت فاطمة عليها السلام كان في أمير المؤمنين والحسن والحسين للناس عزاء وسلوة فلما مضى منهم أمير المؤمنين "ع" كان للناس في الحسن والحسين عزاء وسلوة فلما مضى الحسين "ع" كان للناس في الحسين "ع" عزاء وسلوة، فلما قتل الحسين "ع" لم يكن بقي من أهل الكساء أحد للناس فيه بعده عزاء وسلوة فكان ذهابه كذهاب جميعهم كما كان بقاؤه كبقاء جميعهم فلذلك صار يومه أعظم مصيبة.

So when Fatima^{asws} passed away, in Amir Al-Momineen^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} there used to be condolence and comfort for the people. So when Amir Al-Momineen^{asws} passed away, in Al-Hassan^{asws} and Al-Husayn^{asws}, there used to be condolence and comfort for the people. So when Al-Hassan^{asws} passed away, there used to be for the people, in Al-Husayn^{asws}, a condolence and comfort for the people. So when Al-Husayn^{asws} was killed, there did not remain anyone from the Companions of the Cloak for the people, to be a condolence and comfort for the people. So, his^{asws} going away was like the going away of all of them^{asws}, and his^{asws} remaining was like the remaining of all of them^{asws}. Thus, it is due to that, his^{asws} day became the day of the greatest difficulties'.

قال عبد الله بن الفضل الهاشمي: فقلت له يابن رسول الله فلم لم يكن للناس في علي بن الحسين عزاء وسلوة مثل ما كان لهم في آبائه عليهم السلام؟ فقال بلى ان علي بن الحسين كان سيد العابدين وإماما وحجة على الخلق بعد آبائه الماضين ولكنه لم يلق رسول الله صلى الله عليه وآله ولم يسمع منه وكان علمه وراثته عن ابيه عن جده عن النبي صلى الله عليه وآله

Abdullah Al-fazal Al-Hashimy said, 'So I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{sawww}! So did not there become a condolence and comfort in Ali^{asws} Bin Al-Husyan^{asws}, the like of what was for them in his^{asws} forefathers^{asws}?' So he^{asws} said: 'Yes, Ali^{asws} Bin Al-Husayn^{asws} was the Chief of the worshippers, and an Imam^{asws}, and a Proof^{asws} over the creatures after his^{asws} past forefathers^{asws}, but he^{asws} did not meet Rasool-Allah^{sawww}, and did not hear from him^{sawww}, and his^{asws} Knowledge and inheritance was from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from the Prophet^{sawww}.

وكان أمير المؤمنين وفاطمة والحسن والحسين عليهم السلام قد شاهدتهم الناس مع رسول الله صلى الله عليه وآله في أحوال في أن يتوالى فكانوا متى نظروا إلى أحد منهم تذكروا حاله مع رسول الله صلى الله عليه وآله وقول رسول الله له وفيه، فلما مضوا فقد الناس مشاهدة الاكرمين على الله عز وجل ولم يكن في أحد منهم فقد جميعهم إلا في فقد الحسين "ع" "لانه مضى آخرهم فلذلك صار يومه أعظم الايام مصيبة.

And Amir Al-Momineen^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, the people had seen them^{asws} with Rasool-Allah^{sawww} in various situations in a steady stream. So whenever they used to look at any one of them^{asws}, they would remember his^{asws} state with Rasool-Allah^{sawww}, and the words of Rasool-Allah^{sawww} for him^{asws} and with regards to him^{sawww}.

So when they passed, the people lost the witnessing the most prestigious ones^{asws} to Allah^{azwj} Mighty and Majestic, and losing one of them^{asws} did not amount to losing all of them^{asws} except in the case of losing Al-Husayn^{asws} because he^{asws} passed away at the end of them. Thus, it is due to that, his^{asws} day became the day of the greatest difficulties’.

قال عبد الله بن الفضل الهاشمي: فقلت له يابن رسول الله فكيف سمت العامة يوم عاشوراء، يوم بركة فيكي "ع" ثم قال: لما قتل الحسين "ع" تقرب الناس بالشام إلى يزيد فوضعوا له الاخبار وأخذوا عليه الجوائز من الاموال فكان مما وضعوا له أمر هذا اليوم وانه يوم بركة ليعدل الناس فيه من الجزع والبكاء والمصيبة والحزن إلى الفرح والسرور والتبرك والاستعداد فيه حكم الله مما بيننا وبينهم

Abdullah Bin Al Fazal Al-Hashimy said, ‘So I said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! So how come the general Muslims call the day of Ashura as a day of Blessing?’ So he^{asws} wept, then said: ‘When Al-Husayn^{asws} was killed, the people tried to get closer to Yazeed^{la} and placed the news (whatever was pleasing to him^{la}), and took parts of the wealth from him^{la}. So, from whatever they placed to him^{la} was the matter of this day that is a day of Blessing so that the people, instead of being distress, and weeping, and difficulties, and the grief, would take to happiness, and the cheerfulness, and the exchanging of gifts, and celebrating it as a festival (Eid). Allah^{azwj} will Judge between us^{asws} and them’.

قال: ثم قال "ع" يابن عم وان ذلك لاقل ضررا على الاسلام واهله وضعه قوم انتحلوا مودتنا وزعموا أنهم يدينون بموالاتنا ويقولون بامامتنا زعموا ان الحسين "ع" لم يقتل وانه شبه للناس أمره كعيسى بن مريم فلا لائمة اذن على بنى امية ولا عتب على زعمهم،

He (the narrator) said, ‘Then he^{asws} said: ‘O cousin! And that was the least harmful to Al-Islam and its people, but the people who assumed our^{asws} cordiality, and assumed that they are actually making a Religion by our^{asws} Wilayah and are speaking with our^{asws} Imamate, (began) claiming that Al-Husayn^{asws} was not killed and that it just appeared to be so to the people, and that his^{asws} matter was like that of Isa^{as} Bin Mayram^{as}. So now there is no authorisation for the Imams^{asws} against the Clan of Umayya, nor any blame upon them, upon what they^{asws} were claiming.

يابن عم من زعم ان الحسين "ع" لم يقتل فقد كذب رسول الله صلى الله عليه وآله وعليه وكذب من بعده الائمة عليهم السلام في أخبارهم بقتله، ومن كذبهم فهو كافر بالله العظيم ودمه مباح لكل من سمع ذلك منه.

O cousin! The one who claims that Al-Husayn^{asws} was not killed, so he has belied Rasool-Allah^{saww}, and Ali^{asws}, and belied the ones after him^{asws} from the Imams^{asws}, in their news of him^{asws} being killed. And the one who belies them^{asws}, so he is a disbeliever in Allah^{azwj} the Magnificent, and his blood is Permissible (to be shed) for everyone who hears than from him’.

قال عبد الله بن الفضل: فقلت له يابن رسول الله فما تقول في قوم من شيعتك يقولون به؟ فقال "ع" ما هؤلاء من شيعتي واني برئ منهم (كذاوكذا وكذا وكذا إبطال القرآن والجنة والنار)

Abdullah Bin Al-Fazal said, ‘So I said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! So what are you saying regarding a people from your^{asws} Shias who are speaking by it?’ So he^{asws} said: ‘They are not from my^{asws} Shias, and I^{asws} am away from them. Such, and such, and such, and such invalidates the Quran, and the Paradise, and the Fire’.

قال: فقالت فقول الله تعالى (ولقد علمتم الذين اعتدوا منكم في السبت فقلنا لهم كونوا قردة خاسئين) قال: ان اولئك مسخروا ثلاثة ايام ثم ماتوا ولم يتناسلوا، وان القردة اليوم مثل أولئك، وكذلك الخنازير وسائر المسوخ، ما وجد منها اليوم من شيء فهو مثله لا يحل ان يؤكل لحمه.

He (the narrator) said, 'So I said, '(What about) The words of Allah^{azwj} the High [2:65] **And you have known those among you who exceeded the limits of the Sabbath, so We Said to them: Become apes, despised?**' They were metamorphosed for three days, then died, and did not produce offspring, and that the monkeys today are similar to those ones, and such is the case of the pigs and the rest of the metamorphosed ones. Nothing can be found from these. Since they are similar to it, it is not Permissible to eat their flesh'.

ثم قال "ع": لعن الله الغلاة والمفوضة فانهم صغروا عصيان الله وكفروا به وأشركوا وضلوا وأضلوا قرار من إقامة الفرائض واداء الحقوق.

Then he^{asws} said: 'May Allah^{azwj} Curse the exaggerators (*Ghulaat*) and the 'Mufawwiza' (Believers in delegation of Authority), for they have belittled the disobedience to Allah^{azwj} and have disbelieved in it, and they have associated, and strayed and have strayed others from establishing the Obligations and fulfilment of the rights'.¹¹

حدثنا محمد بن ابراهيم بن اسحاق قال: اخبرنا احمد بن محمد الهمداني عن علي بن الحسن بن فضال، عن ابيه، عن أبي الحسن علي بن موسى الرضا "ع" قال: من ترك السعي في حوائجه يوم عاشوراء قضى الله له حوائج الدنيا والآخرة ومن كان يوم عاشوراء يوم مصيبتة وحزنه وبكائه يجعل الله عز وجل يوم القيامة يوم فرحه وسروره وقرت بنا في الجنان عينه، ومن سمى يوم عاشوراء يوم بركة وادخر لمنزله شيئا لم يبارك له فيما ادخر وحشر يوم القيامة مع يزيد وعبيدالله ابن زياد وعمر بن سعد (لعنهم الله) إلى اسفل درك من النار.

Muhammad Bin Ibrahim Bin Is'haq narrated to us, from Ahmad Bin Muhammad Al Hamdany, from Ali Bin Al Hassan Bin Fazal, from his father,

(It has been narrated) from Abu Al-Hassan Ali^{asws} Bin Musa Al-Reza^{asws} having said: 'The one who abstains the running around with regard to his needs on the day of Ashura, Allah^{azwj} would Fulfil his needs of the world and the Hereafter. And the one for whom the day of Ashura was a day of his difficulties, and his grief, and his crying, Allah^{azwj} Mighty and Majestic would Make the Day of Judgement for him as a day of his happiness, and his joy, and would Delight his eyes in the Gardens. And the one who call the day of Ashura as a day of Blessing, and stashes something for his house, Allah^{azwj} would not Bless it for him with regards to what he had stashed away, and he would be Resurrected on the Day of Judgement along with Yazeed^{la}, and Ubeydullah Ibn Ziyad^{la}, and Umar Bin Sa'ad^{la} (may Allah^{azwj} Curse them^{la}) to the lowest Level from the Fire'.¹²

¹¹ Al Illal Al Sharaie – V 1 Ch 162 H 1

¹² Al Illal Al Sharaie – V 1 Ch 162 H 2