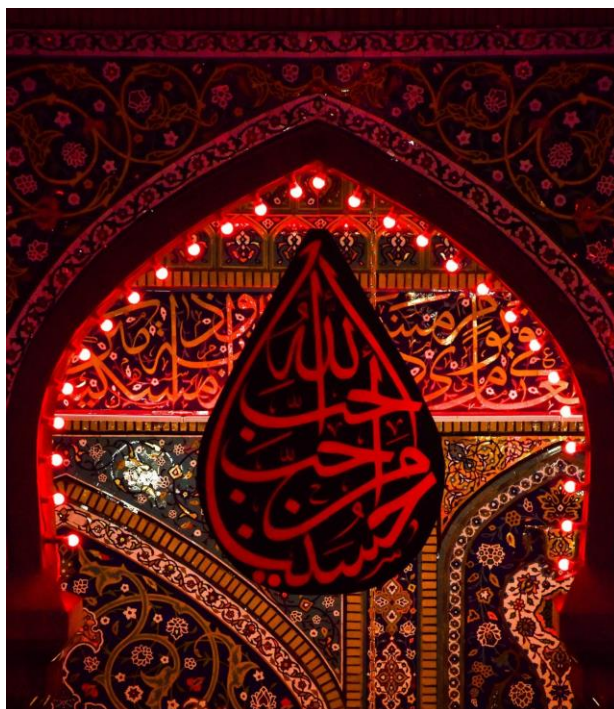


# Etiquettes of Ziyarah

## How to Visit Holy Shrines?



### Before Proceeding for Ziarat:

It is recommended<sup>1</sup> by Imam-e-Jafar-e-Sadiq<sup>-asws</sup> **to fast for three days** before leaving your house for Ziarat-e-Imam Hussain<sup>-asws</sup> and perform 'Ghusal'<sup>2</sup> on the third day. Then gather your family and pray to Allah<sup>-azwj</sup>, 'O Lord! I have given in Your<sup>-azwj</sup> protection, my soul, my belongings, my family and whoever that is related to me including those who are present, as well as, those who are elsewhere. Allah<sup>-azwj</sup> take care of ourselves, safeguard our 'Aman' and protect ourselves and declare ourselves in Your<sup>-azwj</sup> guardianship, and we are thankful for the 'Naimat'<sup>3</sup> you have granted us, and we beg to You, do not replace it with anything else! Please enhance our recognition of Your 'Naimat', as we endeavour on your path. Subsequent to praising Allah<sup>-azwj</sup> one should send 'Salawat' (blessings) on Mohammed<sup>-saww</sup> and his pure progeny<sup>-asws</sup> and commence

<sup>1</sup> Mafati-ul-Jinan, pp. 751

<sup>2</sup> Ceremonial Bath

<sup>3</sup> Wilayat of Mola Ali<sup>-asws</sup>.

his/her journey with peace of mind and elegance. It is also narrated in other traditions of Masomeen<sup>-asws</sup> that for every drop of pilgrim's perspiration, Allah<sup>-azwj</sup> creates 70,000 angels who recite 'Tasbih' and ask for Lord<sup>-azwj</sup>'s forgiveness, on behalf of the pilgrim, from that very moment until the final day of judgement.

It is narrated from Imam-e-Jafar-e-Sadiq<sup>-asws</sup> that when you go out and visit holy shrine of Imam Hussain<sup>-asws</sup> then you should be in immense state of grief, with tearful eyes, appearance of being battered with calamities, in the state of thirst and starvation. Make your prayers and leave immediately afterward and do not try to reside there permanently.

**Do not take with you 'delicious foods' (roasted meat, halva and similar stuff) and eat very basic diet upon arriving there. In another tradition, quoted by Sheikh Sadduq<sup>4</sup>, someone asked what should we eat there? Imam Jafar-e-Sadiq<sup>-asws</sup> replied, 'Eat bread with Milk'.**

It is quoted from Imam Jafar-e-Sadiq<sup>-asws</sup> that whoever would travel barefoot with the intention of Ziarat-e-Imam Hussain<sup>-asws</sup>, Allah<sup>-azwj</sup> would reward him for the every stride he takes with 1000 good deeds 'Nakiyan', would forgive 1000 sins and would upgrade 1000 time his residence in the gardens of paradise.

Abu Hamza<sup>-ra</sup> has narrated from Imam Jafar-e-Sadiq<sup>-asws</sup> in the Chapter of Ziarat<sup>5</sup>, **when you arrive in 'Naniwa' (another name of Karbala) then unpack your luggage, do not massage your body with oil, don't wear 'Surma' (make-up for eyes) and until the time you stay there do not eat meat.**

## VERSE 48

وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ {48}

***And We did not Show them a Sign but it was greater than its counterpart, and We Seized them with the Punishment, perhaps they would return [43:48]***

<sup>4</sup> Sawab-ul-Amal and Aqab-ul-Amal, pp. 98.,hadith 22

<sup>5</sup> See Mafati-ul-Jinan, pp. 781.

وَبِهَذَا الْإِسْنَادِ عَنْ عَبْدِ اللَّهِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرٍ الْأَرَجَانِيِّ قَالَ: صَحِبْتُ أَبَا عَبْدِ اللَّهِ ع فِي طَرِيقِ مَكَّةَ مِنَ الْمَدِينَةِ فَتَرَلْنَا مَزْلًا يُقَالُ لَهُ عُسْفَانُ ثُمَّ مَرَرْنَا بِجَبَلٍ أَسْوَدَ عَنْ يَسَارِ الطَّرِيقِ مُوحِشٍ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ ص مَا أَوْحِشَ هَذَا الْجَبَلَ مَا رَأَيْتُ فِي الطَّرِيقِ مِثْلَ هَذَا

And by this chain, from Abdullah Al Asamma, from Abdullah Bin Bakeyr Al Arjany who said,

‘I accompanied Abu Abdullah<sup>-asws</sup> in a road of Makkah from Al-Medina. We encamped at a station called Usfan. Then we passed by a mountain darker than the wild neglected road. I said to him<sup>-asws</sup>, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! How desolate is this mountain. I have not seen in the road the like of this!’

فَقَالَ لِي يَا ابْنَ بَكْرٍ أَتَدْرِي أَيُّ جَبَلٍ هَذَا قُلْتُ لَا قَالَ هَذَا جَبَلٌ يُقَالُ لَهُ الْكَمَدُ وَهُوَ عَلَى وَادٍ مِنْ أُوْدِيَةِ جَهَنَّمَ وَ فِيهِ قَتَلَةُ أَبِي الْحُسَيْنِ ع اسْتَوْدَعَهُمْ فِيهِ

So he<sup>-asws</sup> said to me: ‘O Ibn Bakeyr! Do you know which mountain is this?’ I said, ‘No’. He<sup>-asws</sup> said: ‘This is a mountain called Al-Kamad, and it is upon a valley from the valleys of Hell, and in it, they (the killers) of my<sup>-asws</sup> father<sup>-asws</sup> Al-Hussain<sup>-asws</sup> have been deposited into it.

تَجْرِي مِنْ تَحْتِهِمْ مِيَاهُ جَهَنَّمَ مِنَ الْعَسَلِ وَالصَّيْدِ وَالْحَمِيمِ وَمَا يَخْرُجُ مِنْ جُبِّ الْجَوِي وَمَا يَخْرُجُ مِنَ الْفَلَقِ مِنْ أَثَامٍ وَمَا يَخْرُجُ مِنْ طِينَةِ الْحَبَالِ وَمَا يَخْرُجُ مِنْ جَهَنَّمَ وَمَا يَخْرُجُ مِنْ لَطَى وَمِنْ الْحُطْمَةِ- وَمَا يَخْرُجُ مِنْ سَقَرٍ وَمَا يَخْرُجُ مِنَ الْحَمِيمِ وَمَا يَخْرُجُ مِنَ الْهَآوِيَةِ وَمَا يَخْرُجُ مِنَ السَّعِيرِ-

There flows beneath them the waters of Hell, from the refuse, and the pus, and the scalding water, and what comes out from the bodily fluids, and what comes out from the cleavages of sinners, and what comes out from the seepage of the prostitutes, and what comes out from Hell, and what comes out from Lazy (a valley of Hell), and from Al-Hutama (a valley of Hell), and what comes out from Saqar (a valley of Hell), and what comes out from Al-Hameem (a valley of Hell), and what comes out from Al-Hawiya (a valley of Hell), and what comes out from Al-Saeer (a valley of Hell).

وَمَا مَرَرْتُ بِهَذَا الْجَبَلِ فِي سَفَرِي فَوَقَفْتُ بِهِ إِلَّا رَأَيْتُهُمَا يَسْتَعِينَانِ إِلَيَّ وَ إِلَيَّ لِأَنْظُرُ إِلَى قَتَلَةِ أَبِي وَ أَقُولُ لَهُمَا إِنَّمَا هُوَ لَاءِ فَعَلُوا مَا أَسْسْتُمَا لَمْ تَرْحَمُونَا إِذْ وُلِيْتُمْ- وَ قَتَلْتُمُونَا وَ حَرَمْتُمُونَا وَ وَثَبْتُمْ عَلَيَّ قَتَلْنَا [حَقًّا] وَ اسْتَبَدَدْتُمْ بِالْأَمْرِ دُونَنَا فَلَا رَحِمَ اللَّهُ مَنْ يَرْحَمُكُمَا دُونًَا وَ بَالَ مَا قَدَّمْتُمَا وَ مَا اللَّهُ بِظَلَامٍ لِلْعَبِيدِ

And I<sup>-asws</sup> do not pass by this mountain in my<sup>-asws</sup> journey and pause by it, except I see the two of them (Abu Bakr & Umar) crying out for help to me<sup>-asws</sup>, and I<sup>-asws</sup> looked at the killing of my<sup>-asws</sup> father<sup>-asws</sup> and I<sup>-asws</sup> am saying to them both: ‘But rather, these two

did it what they are feeling. They were not merciful to us<sup>-asws</sup> when they ruled, and they killed us<sup>-asws</sup>, and deprived us<sup>-asws</sup>, and were steadfast upon destroying our<sup>-asws</sup> rights, and exterminated us<sup>-asws</sup> by the commands of others. So, may Allah<sup>-azwj</sup> not have Mercy on the one who was merciful to you both. Taste the scourge what you sent ahead, and Allah<sup>-azwj</sup> is not the least unjust to the servant’.

وَأَشَدُّهُمَا تَضَرُّعاً وَاسْتِكَانَةً الثَّانِي قَرِيباً وَقَفْتُ عَلَيْهِمَا لِيَتَسَلَّى عَنِّي بَعْضُ مَا فِي قَلْبِي - وَرُبَّمَا طَوَّيْتُ الْجَبَلَ الَّذِي هُمَا فِيهِ وَهُوَ جَبَلُ الْكَمَدِ

And the most intense of the two in beseeching and the yielding is the second one (Umar). So, sometimes I<sup>-asws</sup> tend to pause by them in order to reassure part of what is in my<sup>-asws</sup> heart, and sometimes I<sup>-asws</sup> tread upon the mountain in which these two are, and it is mount Al-Kamad’.

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَإِذَا طَوَّيْتُ الْجَبَلَ فَمَا تَسْمَعُ قَالَ أَسْمَعُ أَصْوَاتَهُمَا يُنَادِيَانِ عَرَّجَ عَلَيْنَا نُكَلِّمُكَ فَإِنَّا نَتُوبُ وَاسْمَعُ مِنَ الْجَبَلِ صَارِخاً يَصْرُخُ بِي أَجِبُهُمَا وَقُلْ لَهُمَا احْسَبُوا فِيهَا وَلَا تَكَلَّمُونِ

He (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! So when you tread on the mountain, what do you<sup>-asws</sup> hear?’ He<sup>-asws</sup> said: ‘I<sup>-asws</sup> hear their voices calling out, ‘Ascend the mountain, we want to speak to you<sup>-asws</sup>, for we repent!’ And I<sup>-asws</sup> hear their screams from the mountain screaming at me<sup>-asws</sup>, and I<sup>-asws</sup> say to them: ‘Keep quiet therein and do not speak!’

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ مَنْ مَعَهُمْ قَالَ كُلُّ فِرْعَوْنٍ عَتَا عَلَى اللَّهِ وَ حَكَى اللَّهُ عَنْهُ فِعَالَهُ وَ كُلُّ مَنْ عَلَّمَ الْعِبَادَ الْكُفْرَ

He (the narrator) said, ‘I said, ‘May I be sacrificed for you<sup>-asws</sup>! And who (else) is with them?’ He<sup>-asws</sup> said: ‘Every pharaoh who transgressed against Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> Told about his deeds, and everyone who taught Kufr to the servants’.

فَقُلْتُ مَنْ هُمْ قَالَ نَحُو بُولِسَ الَّذِي عَلَّمَ الْيَهُودَ أَنَّ يَدَ اللَّهِ مَغْلُولَةٌ وَ نَحُو نَسْطُورَ الَّذِي عَلَّمَ النَّصَارَى أَنَّ عِيسَى الْمَسِيحَ ابْنُ اللَّهِ وَ قَالَ لَهُمْ هُمْ ثَلَاثَةٌ وَ نَحُو فِرْعَوْنَ مُوسَى الَّذِي قَالَ - أَنَا رَبُّكُمْ الْأَعْلَى وَ نَحُو نُمْرُودَ الَّذِي قَالَ قَهَزْتُ أَهْلَ الْأَرْضِ وَ قَتَلْتُ مَنْ فِي السَّمَاءِ وَ قَاتِلَ أَمِيرِ الْمُؤْمِنِينَ ع وَ قَاتِلَ فَاطِمَةَ وَ مُحَسِّنَ وَ قَاتِلَ الْحَسَنِ وَ الْحُسَيْنِ ع

So I said, ‘And who are they?’ He<sup>-asws</sup> said: ‘Like Paul who taught the Jews that the Hand of Allah<sup>-azwj</sup> is Tied up, and like Nestorius who taught the Christians that Isa<sup>-as</sup> the Messiah is a son of Allah<sup>-azwj</sup>, and said to them, ‘Three (gods)’, and like Pharaoh<sup>-la</sup> of Musa<sup>-as</sup> who said, ‘I<sup>-la</sup> am your highest lord!’, and like Nimrod<sup>-la</sup> who said, ‘I<sup>-asws</sup> will

subdue the people of the earth and kill the ones in the sky’, and the killer of Amir Al-Momineen<sup>-asws</sup>, and murderer of (Syeda) Fatima<sup>-asws</sup>, and Mohsin<sup>-asws</sup>, and killers of Al-Hassan<sup>-asws</sup> and Al-Hussain<sup>-asws</sup>.

فَأَمَّا مُعَاوِيَةَ وَ عَمْرُو فَمَا يَطْمَعَانِ فِي الْخَلَاصِ وَ مَعَهُمْ كُلُّ مَنْ نَصَبَ لَنَا الْعَدَاوَةَ وَ أَعَانَ عَلَيْنَا بِلِسَانِهِ وَ يَدِهِ وَ مَالِهِ

So, as for Muawiya and Amro (Bin Al-Aas) and what they don’t even hope anymore for the salvation, and with them is every hostile one who established enmity towards us<sup>asws</sup>, and assisted against us<sup>asws</sup> by his tongue, and his hand, and his wealth’.

قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَأَنْتَ تَسْمَعُ ذَا كَلِّهِ وَ لَا تُفْرِعُ قَالَ يَا ابْنَ بَكْرٍ إِنَّ قُلُوبَنَا غَيْرُ قُلُوبِ النَّاسِ إِنَّا مُطِيعُونَ مُصَفَّقُونَ مُضْطَفَّقُونَ نَرَى مَا لَا يَرَى النَّاسُ وَ نَسْمَعُ مَا لَا يَسْمَعُ النَّاسُ وَ إِنَّ الْمَلَائِكَةَ تَنْزِلُ عَلَيْنَا فِي رِحَالِنَا وَ تَتَقَلَّبُ فِي فُرُشِنَا وَ تَشْهَدُ طَعَامَنَا وَ تَحْضُرُ مَوْتَنَا وَ تَأْتِينَا بِأَخْبَارِ مَا يَحْدُثُ قَبْلَ أَنْ يَكُونَ

I said to him<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>! So you<sup>asws</sup> heard that, all of it, and did not chide (tell off)?’ He<sup>asws</sup> said: ‘O Ibn Bakeyr! Our<sup>asws</sup> hearts are other than the hearts of the people. We<sup>asws</sup> are obedient (to Allah<sup>-azwj</sup>, lined up in rows, Chosen. We<sup>asws</sup> see what the people cannot see, and we<sup>asws</sup> hear what the people cannot hear, and that the Angels descend unto us<sup>asws</sup> during our<sup>asws</sup> travels, and they turn in our<sup>asws</sup> beds, and attend our<sup>asws</sup> meals, and are present at our<sup>asws</sup> deaths, and they come to us<sup>asws</sup> with news of what is to occur before it even happens.

وَ تُصَلِّي مَعَنَا وَ تَدْعُو لَنَا وَ تُلْقِي عَلَيْنَا أَجْنِحَتَهَا وَ تَتَقَلَّبُ عَلَى أَجْنِحَتِهَا صَبِيَانًا وَ تَمْنَعُ الدَّوَابَّ أَنْ تَصِلَ إِلَيْنَا وَ تَأْتِينَا مِمَّا فِي الْأَرْضِينَ مِنْ كُلِّ نَبَاتٍ فِي زَمَانِهِ وَ تَسْقِينَا مِنْ مَاءِ كُلِّ أَرْضٍ نَجِدُ ذَلِكَ فِي آيَاتِنَا وَ مَا مِنْ يَوْمٍ وَ لَا سَاعَةٍ وَ لَا وَقْتٍ صَلَاةٍ إِلَّا وَ هِيَ تَنْتَهِي لَهَا وَ مَا مِنْ لَيْلَةٍ تَأْتِي عَلَيْنَا إِلَّا وَ أَخْبَارُ كُلِّ أَرْضٍ عِنْدَنَا وَ مَا يَحْدُثُ فِيهَا وَ أَخْبَارُ الْجِنِّ وَ أَخْبَارُ أَهْلِ الْهَوَى مِنَ الْمَلَائِكَةِ

And they pray Salat with us<sup>asws</sup>, and supplicate for us<sup>asws</sup>, and cast their wings upon us<sup>asws</sup>, and turn our<sup>asws</sup> children upon their wings, and prevent the animals from arriving to us<sup>asws</sup>, and come to us<sup>asws</sup> from what is in the earth from every plant in its time, and quench us<sup>asws</sup> from the water of every land. We tend to find that in our<sup>asws</sup> utensils, and there is none from a day, nor an hour, nor a time for Salat, except and it is prepared for it, and there is none from a night which comes upon us<sup>asws</sup> except and the news of every land is with us<sup>asws</sup>, and what occurs therein, and news of the Jinn, and news of the inhabitants of the air, from the Angels.

وَ مَا مِنْ مَلِكٍ يَمُوتُ فِي الْأَرْضِ وَ يَقُومُ غَيْرُهُ إِلَّا أَنَا خَبَرُهُ وَ كَيْفَ سِيرَتُهُ فِي الْأَذِينَ قَبْلَهُ وَ مَا مِنْ أَرْضٍ مِنْ سِتَّةِ أَرْضِينَ إِلَى السَّابِعَةِ إِلَّا وَ نَحْنُ نُؤْتِي بِخَبَرِهِمْ



And there is none from king dying in the earth, and someone else standing except they come to us<sup>-asws</sup> with his news, and how are his ways regarding those before him. And there is none from an earth, from six firmaments up to the firmament, except and we<sup>-asws</sup> are given its news’.

فَقُلْتُ جُعِلْتُ فِدَاكَ فَأَيْنَ مُنْتَهَى هَذَا الْجَبَلِ قَالَ إِلَى الْأَرْضِ السَّابِعَةِ [السَّادِسَةِ]- وَفِيهَا جَهَنَّمُ عَلَى وَادٍ مِنْ أَوْدِيَّتِهِ عَلَيْهِ حَفْظَةٌ أَكْثَرُ مِنْ نُجُومِ السَّمَاءِ وَ قَطْرِ الْمَطَرِ وَ عَدَدِ مَا فِي الْبَحَارِ وَ عَدَدِ التَّرَى قَدْ وَكَّلَ كُلُّ مَلِكٍ مِنْهُمْ بِشَيْءٍ وَ هُوَ مُقِيمٌ عَلَيْهِ لَا يُفَارِقُهُ

So, I said, ‘May I be sacrificed for you<sup>-asws</sup>! Where is the end-point of this mountain?’ He<sup>-asws</sup> said: ‘Up to the seventh (sixth) firmament, and therein is hell upon a valley from its valleys. Upon it are keepers more than (the number of) the stars of the sky, and drops of the rain, and number of what is in the sea, and number of the (grains of the) soil. Every Angel from them has been allocated with something, and he is established upon it, not separating from it’.

قُلْتُ جُعِلْتُ فِدَاكَ إِلَيْكُمْ جَمِيعاً يُلْقُونَ الْأَخْبَارَ قَالَ لَا إِنَّمَا يُلْقَى ذَلِكَ إِلَى صَاحِبِ الْأَمْرِ وَ إِنَّا لَنَحْمِلُ مَا لَا يَقْدِرُ الْعِبَادُ عَلَى الْحُكُومَةِ فِيهِ فَتَحْكُمُ فِيهِ فَمَنْ لَمْ يَقْبَلْ حُكُومَتَنَا جَبَرْتَهُ الْمَلَائِكَةُ عَلَى قَوْلِنَا وَ أَمَرَتِ الَّذِينَ يَحْفَظُونَ نَاحِيَةً أَنْ يَفْسِرُوهُ عَلَى قَوْلِنَا وَ إِنْ كَانَ مِنَ الْجِنِّ مِنْ أَهْلِ الْخِلَافِ وَ الْكُفْرِ أَوْتَقْتُهُ وَ عَدَبْتُهُ حَتَّى يَصْبِرَ إِلَى مَا حَكَمْنَا بِهِ

I said, ‘May I be sacrificed for you<sup>-asws</sup>! All of them are casting the news to you<sup>-asws</sup>?’ He<sup>-asws</sup> said: ‘No! But rather, that is cast to the Master of the Command, and I<sup>-asws</sup> near what the servants are not able upon the government in it. So we<sup>-asws</sup> judge with regards to it. So one who does not accept our<sup>-asws</sup> decisions, the Angels compel him upon our<sup>-asws</sup> words and instruct those who are around to enforce him upon our<sup>-asws</sup> words, and even if he is from the Jinn from the people of the opposition and the Kufr, grappling him and punishing him until he comes to what we<sup>-asws</sup> had judged with’.

قُلْتُ جُعِلْتُ فِدَاكَ فَهَلْ يَرَى الْإِمَامُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فَقَالَ يَا ابْنَ بَكْرٍ فَكَيْفَ يَكُونُ حُجَّةَ اللَّهِ عَلَى مَا بَيْنَ قُطْرَيْهَا وَ هُوَ لَا يَرَاهُمْ وَ لَا يَحْكُمُ فِيهِمْ وَ كَيْفَ يَكُونُ حُجَّةَ عَلَى قَوْمٍ غُيِّبَ لَا يَقْدِرُ عَلَيْهِمْ وَ لَا يَقْدِرُونَ عَلَيْهِ وَ كَيْفَ يَكُونُ مُؤَدِّياً عَنِ اللَّهِ وَ شَاهِداً عَلَى الْخَلْقِ وَ هُوَ لَا يَرَاهُمْ وَ كَيْفَ يَكُونُ حُجَّةَ عَلَيْهِمْ وَ هُوَ مَحْجُوبٌ عَنْهُمْ

I said, ‘May I be sacrificed for you<sup>-asws</sup>! So, does the Imam<sup>-asws</sup> see what is between the east and the west?’ He<sup>-asws</sup> said: ‘O Ibn Bakr! How can he<sup>-asws</sup> be a Divine Authority of Allah<sup>-azwj</sup> upon what is between its two horizons, and he<sup>-asws</sup> cannot see them and cannot judge among them? And how can he<sup>-asws</sup> be a Divine Authority upon an absent people, not being able upon them, nor they are able upon him<sup>-asws</sup>? And how can he<sup>-asws</sup> happen to be a trustee from Allah<sup>-azwj</sup> and a witness upon the creatures, and he<sup>-asws</sup>

cannot see them? And how can he<sup>-asws</sup> happen to be a Divine Authority upon them and he<sup>-asws</sup> is veiled from them?

وَقَدْ جَعَلَ بَيْنَهُمْ وَبَيْنَهُ أَنْ يَقُومَ بِأَمْرِ رَبِّهِ فِيهِمْ وَاللَّهُ يَقُولُ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ يَعْني بِهِ مَنْ عَلَى الْأَرْضِ وَالْحُجَّةُ مِنْ بَعْدِ النَّبِيِّ ص يَقُومُ مَقَامَ النَّبِيِّ ص مِنْ بَعْدِهِ وَهُوَ الدَّلِيلُ عَلَى مَا تَشَاجَرَتْ فِيهِ الْأُمَّةُ وَالْأَخِذُ بِحُقُوقِ النَّاسِ وَالْقِيَامُ بِأَمْرِ اللَّهِ- وَالْمُنْصِفُ لِبَعْضِهِمْ مِنْ بَعْضٍ

And there has been Made to be between them and him<sup>-asws</sup> that he<sup>-asws</sup> stands with the Command of his<sup>-asws</sup> Lord<sup>-azwj</sup> among them, and Allah<sup>-azwj</sup> is Saying: **And We did not Send you except to all of the people [34:28]** – meaning by it ones upon the earth, and the Divine Authority from after the Prophet<sup>-saww</sup> would be standing in the place of the Prophet<sup>-saww</sup> from after him<sup>-saww</sup>, and he<sup>-asws</sup> is the evidence upon what the community would be quarrelling in, and the seizer of the rights of the people, and the one<sup>-asws</sup> standing by the Command of Allah<sup>-azwj</sup>, and the fairness for some upon the others.

فَإِذَا لَمْ يَكُنْ مَعَهُمْ مَنْ يَنْفُذُ قَوْلَهُ وَهُوَ يَقُولُ سُنْبُيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ فَأَيُّ آيَةٍ فِي الْأَفَاقِ غَيْرِنَا أَرَاهَا اللَّهُ أَهْلَ الْأَفَاقِ- وَقَالَ مَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا فَأَيُّ آيَةٍ أَكْبَرُ مِنَّا

So, when there does not happen to be with them one who can implement His<sup>-azwj</sup> Words and He<sup>-azwj</sup> is Saying: **We will be Showing them Our Signs in the horizons and within their own selves, until it becomes clear to them that it is the Truth [41:53]**, so which Sign in the horizons apart from us<sup>-asws</sup> would Allah<sup>-azwj</sup> Show the people of the horizons? And He<sup>-azwj</sup> Said: **And We did not Show them a Sign but it was greater than its counterpart [43:48]**. So which Sign is greater than us<sup>-asws</sup>?

وَاللَّهُ إِنَّ بَنِي هَاشِمٍ وَفَرِيضًا لَتَعْرِفُ مَا أَعْطَانَا اللَّهُ وَ لَكِنَّ الْحَسَدَ أَهْلَكَهُمْ كَمَا أَهْلَكَ إِبْلِيسَ وَإِنَّهُمْ لَيَأْتُونَنَا إِذَا اضْطُرُّوا وَخَافُوا عَلَى أَنْفُسِهِمْ فَيَسْأَلُونَا فَنُوضِّحُ لَهُمْ فَيَقُولُونَ نَشْهَدُ أَنَّكُمْ أَهْلُ الْعِلْمِ ثُمَّ يَخْرُجُونَ فَيَقُولُونَ مَا رَأَيْنَا أَصْلَ مِمَّنِ اتَّبَعَ هَؤُلَاءِ وَ يَقْبَلُ مَقَالَتَهُمْ

By Allah<sup>-azwj</sup>! The Clan of Hashim<sup>-asws</sup> and Quraysh do recognise what Allah<sup>-azwj</sup> has Given us<sup>-asws</sup>, but the envy destroyed them, just as it destroyed Iblees<sup>-la</sup>, and they come to us<sup>-asws</sup> when they are desperate and fear upon themselves, so they are asking us, and we<sup>-asws</sup> clarify for them, and they are saying, ‘We testify that you<sup>-asws</sup> are the people of the knowledge’. Then they are going out, so they are saying, ‘We have not seen anyone more straying than the ones who follow them<sup>-asws</sup> and accept their<sup>-asws</sup> words’.

قُلْتُ جُعِلْتُ فِدَاكَ أَخْبَرَنِي عَنِ الْحُسَيْنِ ع لَوْ نُبِشَ كَانُوا يَجِدُونَ فِي قَبْرِهِ شَيْئًا قَالَ يَا ابْنَ بَكْرٍ مَا أَعْظَمَ مَسَائِلِكَ الْحُسَيْنِ ع مَعَ أَبِيهِ وَأُمِّهِ وَأَخِيهِ الْحَسَنِ فِي مَثَلِ رَسُولِ اللَّهِ ص يُحِبُّونَ كَمَا يُحِبِّي وَيُرْفُونَ كَمَا يُرْفُقُ

I said, ‘May I be sacrificed for you<sup>-asws</sup>! Inform me about Al-Hussain<sup>-asws</sup>. If we were to dig, would we find anything in his<sup>-asws</sup> grave?’ He<sup>-asws</sup> said: ‘O Ibn Bakr! How grievous is your question. Al-Hussain<sup>-asws</sup>, along with his<sup>-asws</sup> father<sup>-asws</sup> and his<sup>-asws</sup> mother<sup>-asws</sup>, and his<sup>-asws</sup> brother<sup>-asws</sup> Al-Hassan<sup>-asws</sup> are in the house of Rasool-Allah<sup>-saww</sup>, being Granted just as he<sup>-saww</sup> is Granted, and being Sustained just as he<sup>-asws</sup> is being Sustained.

فَلَوْ نُبِشَ فِي أَيَّامِهِ لَوُجِدَ وَ أَمَّا الْيَوْمَ فَهُوَ حَيٌّ عِنْدَ رَبِّهِ يُرْزَقُ وَيَنْظُرُ إِلَى مُعَسَّكِرِهِ وَيَنْظُرُ إِلَى الْعَرْشِ مَتَى يُؤْمَرُ أَنْ يَحْمِلَهُ وَإِنَّهُ لَعَلَى يَمِينِ الْعَرْشِ مُتَعَلِّقٌ يَقُولُ يَا رَبِّ أَنْجِزْ لِي مَا وَعَدْتَنِي

So, if we were to dig during his<sup>-asws</sup> days, he<sup>-asws</sup> would be found, and as for today, so he<sup>-asws</sup> is alive in the Presence of his<sup>-asws</sup> Lord<sup>-azwj</sup> being Sustained, and he<sup>-asws</sup> looks at his<sup>-asws</sup> soldiers, and he<sup>-asws</sup> looks at the Throne, when he<sup>-asws</sup> would be Commanded to hold it. And he<sup>-asws</sup> is on the right of the Throne, saying: ‘O Lord<sup>-azwj</sup>! Fulfil for me<sup>-asws</sup> what You<sup>-azwj</sup> Promised me<sup>-asws</sup>!’

وَإِنَّهُ لَيَنْظُرُ إِلَى رُؤَايِهِ وَهُوَ أَعْرَفُ بِهِمْ وَ بِأَسْمَاءِ آبَائِهِمْ وَ بِدَرَجَاتِهِمْ وَ بِمَنْزِلَتِهِمْ عِنْدَ اللَّهِ مِنْ أَحَدِكُمْ بِوَلَدِهِ وَ مَا فِي رَحْلِهِ وَ إِنَّهُ لَيَبْرَى مَنْ يَبْكِيهِ فَيَسْتَغْفِرُ لَهُ رَحْمَةً لَهُ وَ يَسْأَلُ أَبَاهُ الْإِسْتِغْفَارَ لَهُ وَ يَقُولُ لَوْ تَعْلَمُ أَيُّهَا الْبَاكِي مَا أَعَدَّ لَكَ لَفَرِحْتَ أَكْثَرَ مِمَّا جَزَعْتَ

And he<sup>-asws</sup> (Imam Hussain<sup>-asws</sup>) looks at his<sup>-asws</sup> visitors, and he<sup>-asws</sup> recognises them, and by the names of their fathers, and by their ranks, and by their statuses in the Presence of Allah<sup>-azwj</sup>, from one of them by his son, and what (provisions are) in his ride. And he<sup>-asws</sup> sees the one who cry for him<sup>-asws</sup>, so he<sup>-asws</sup> seeks Forgiveness for him, (and) for Mercy for him, and he<sup>-asws</sup> asks his<sup>-asws</sup> father<sup>-asws</sup> for seeking for the Forgiveness for him, and he<sup>-asws</sup> is saying: ‘If only you knew, O you crying one, what is prepared for you, you would be joyful much more than what you are alarmed about’.

فَلْيَسْتَغْفِرْ لَهُ كُلُّ مَنْ سَمِعَ بُكَاءَهُ مِنَ الْمَلَائِكَةِ فِي السَّمَاءِ وَ فِي الْحَائِرِ وَ يَنْقَلِبُ وَ مَا عَلَيْهِ مِنْ ذَنْبٍ.

So, there seek Forgiveness for him, everyone who hears his crying, from the Angels in the sky, and in the courtyard, and he returns (from the Ziyarat), and there are no sins upon him”.<sup>6</sup>

6 H 2 – كامل الزيارات، النص، ص: 326