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DUA · MUHARRAM

Merits of Ziyarat Ashura

زیارتِ عاشورا کی فضیلت

Ziyarat'e Ashura is Hadees'e Qudsi...

> What else could be a greater merit for this Ziyarat than to be the 'Word of Allah' (Hadees'e Qudsi)? No other Ziyarat bears this eminence and superiority. The words from Allah (swt) other than the verses of Qur'an are said to be Hadees'e Qudsi. Safwan (r) narrates that Jibraeel (a) conveyed this Ziyarat to Holy Prophet (s) and through Imam Baqir (a) it reached to the public. (Shifa al-Sudoor, pg.51 by Abul Fazl Tehrani)

Importance of Ziyarat'e Ashura...

> Marhoom Shaikh Jawad ibne Shaikh Mashkoor, was a leading jurist of Najaf who died at the age of 90 years in 1337 H. He is buried next to his father in a room in the blessed courtyard of the grave of Ameerul Momineen (a). This great scholar dreamt in the night of 26 Safar 1332 H. in which he saw Izraeel (a) (the angel of death). He did salaam to the angel of death and asked him from where he was coming. The angel of death replied, 'I am coming from Shiraz after having seized the soul (Rooh) of Mirza Ibrahim Mehlaaki.' Shaikh asked him 'In what condition is his soul in Barzakh?'

> The angel of death replied 'He is residing in the most beautiful garden and is in the best of the conditions. Allah has appointed 1,000 angels at his beck and call.' Shaikh asked him 'For which action has he received such a great reward, for his high level of knowledge? Or for the large number of students he had trained?' The angel of death replied, 'For none of these reasons'. Shaikh asked, 'Then for leading the congregational prayers and explaining the religious laws to the people?' The angel of death replied in the negative. So Shaikh asked, 'Then on what basis did he receive such a great position?' The angel of death said 'For reciting Ziyarate Ashura.' Mirza Mehlaaki recited Ziyarate Ashura regularly in the last 30 years of his life. And if due to an illness or any other reason, he was unable to recite the Ziyarat, then he would appoint a representative to recite the Ziyarat on his behalf.'

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> The next morning, Shaikh Jawad went to Ayatullah Mirza Mohammed Taqi Shirazi and narrated his dream. On hearing this, Ayatullah Mirza Mohammed Taqi began weeping. When people asked him the reason of his grief, he replied 'Mirza Ibrahim Mehlaaki was a pillar of jurisprudence and he has departed from the world.' People said 'But this news was only a dream, while we don't know the fact as yet.' Ayatullah Mirza Taqi replied, 'This was not the dream of an ordinary individual, it was the dream of Shaikh Jawad.' The very next day there was a letter informing the residents of Najaf about Mirza Ibrahim Mehlaaki's demise. In this way, the veracity of Shaikh Jawad's dream proved to be true. (Ziyarate Ashura by Nasir Rasti Lahejaani, pg.27). This incident highlights the significance of reciting Ziyarate Ashura regularly.

Consequences and benefits of Ziyarat'e Ashura...

> Shaheed'e Mehraab, Ayatullah Dastghaib Shirazi (r) narrates an incident from Ayatullah Uzma Shaikh Abdul Kareem Haayeri (r), the founder of the Hauz'e Ilmiyyah in Qum. Janab Haayeri (r) narrates, 'I was residing in Samarrah to pursue religious studies. Once, the city was struck by a deadly plague. Scores of people were dying every day. During those days, a group of religious scholars had gathered at the house of our teacher late Syed Mohammed Fesharki (r). At that time, Janab Mirza Mohammed Taqi (r) too came in that meeting. The talk turned towards the topic of plague and the devastation it was causing in terms of loss of lives.

> Marhoom Mirza Taqi (r) said, "If I command you to perform an action will all of you obey me?" Everyone replied "Yes, of course, we will obey whatever you say." Marhoom Mirza (r) then ordered "Tell every Shia of Samarrah to recite Ziyarate Ashura for the next 10 days and to gift the reward of the Ziyarat to the soul of the mother of Imam'e Zamana (a), Janabe Nargis Khatoon (s) so that the people remain safe from this disease." All those who were present in that gathering passed this information to the Shias of Samarrah, who all began reciting Ziyarate Ashura. From the very next day, there was no news of any Shia death. Only the news of the death of the Ahle Sunnat was being reported. Gradually the Sunnis realized this and asked some of their Shia friends as to the reason that why none from the Shias were dying of plague. The Shias said that they were reciting Ziyarate Ashura. On hearing this, the Sunnis too began reciting the Ziyarat. Consequently, they too were secured from the perilous effects of the plague.' (Ziyarate Ashura - Effects & Miracles, p. 24)

Imam'e Zamana (a) Emphasis for Ziyarat'e Ashura...

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Shaikh Abbas Qummi (r) in Mafaateeh al-Jenan has mentioned an incident from his teacher, Janab Mirza Husain Tabarsi (r), famous as Mohaddis Noori (r), where Imam'e Zamana (a) has emphasized the regular recitation of Ziyarate Ashura.

ہمارے استاد محترم نے نجم الثاقب میں ایک واقعہ بیان کیا ہے جس سے ظاہر ہوتا ہے کہ اس زیارت کو ہمیشہ پابندی کے ساتھ پڑھتے رہنا چاہیے اور اس میں غفلت نہیں کرنی چاہیے۔

This incident pertains to Janab Syed Ahmed bin Syed Hashim bin Syed Hasan Musawi Rashti. He was a trader from the city of Rasht. He says, In the year 1280 H, I left the city of Rasht towards the city of Tabriz, intending to go on the ritual pilgrimage (hajj). I resided in the house of Hajj Safar Ali al-Tabrizi, the famous merchant, and had to stay there with bewilderment, because I could not find a caravan to join. Hajj Jabbar al-Sadahi al-Isbahani, the pioneer, 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 Safar Ali had aroused their desires to accompany me. These three men were Baqir al-Tabrizi, Sayyid Husayn al-Tabrizi, a merchant, and Ali who was a servant. During the journey, we accompanied each other up to the city of Arzanat al-Rum from which we set for Tarabuzn.

یہ واقعہ جناب سید احمد ابن ہاشم ابن سید حسن موسوی رشتی کا ہے، وہ ایک تاجر تھے جو رشت میں رہتے تھے۔ ان سید محترم نے فرمایا: میں سہ ۱۲۸۰ھ میں حج بیت اللہ کے قصد سے اپنے شہر رشت سے تبریز آیا اور وہاں کے معروف تاجر حاجی صفر علی تبریزی کے گھر میں قیام کیا وہاں مجھے حج کو جانے والا کوئی قافلہ نہیں مل رہا تھا۔ لہذا میں بہت پریشان خاطر تھا اسی اثنا میں حاجی جبار اصفہانی آ گئے جو سامان لے کر طرابوزن کی طرف جا رہے تھے چنانچہ ان سے سواری کرایہ پر لے کر ہم بھی ان کے ساتھ چل پڑے جب ہم پہلی منزل پر اترے تو حاجی صفر علی تبریزی کی ترغیب و تشویق سے تین اور آدمی وہاں سے ہمارے ساتھ آملے ان میں سے ایک تو حاجی ملا باقر تبریزی تھے، دوسرے حاجی سید حسین تبریزی جوتا جر تھے اور تیسرے حاجی علی تھے۔ چنانچہ ہم چاروں قافلے کے ہمراہ روانہ ہو کر وہاں سے طرابوزن کی طرف گامزن ہوئے۔

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In one of the stations between the city Arzanat al-Rum and Tarabuzn, Hajj Jabbar the pioneer approached and informed us that we would soon pass through a frightening way; therefore, we must not lag behind the caravan. Complying with his warning, we hurried up. Two hours and a half or three hours before dawn, we resumed our journey altogether. No more than half a parasang walking or little more, it became dark and snow began falling down, making each one of us cover the head with every coverlet we had and try to proceed as quickly as possible. As to me, I was unable to catch them; therefore, I rode off and sat to a side of the way with exhaustive confusion. As I thought of the matter a lot, I deemed proper to stay in my place up to dawning, because the journey expenditure, which was six hundred Tumans, was entirely with me. Then, I would return to the house in which we had stayed last night and then come back again with some guards to join the caravan.

ان دونوں شہروں کے درمیان کی ایک منزل پر قافلہ سالار حاجی جبار جلودار ہمارے پاس آئے اور کہا: آگے کی منزل بہت پُر خطر ہے لہذا آج ذرا جلدی تیار ہو جانا تاکہ آپ یہ منزل قافلے کے ہمراہ طے کر لیں، اس سے پہلے ہم چاروں ساتھی قافلے کے پیچھے کچھ فاصلے پر چلتے آ رہے تھے۔

Suddenly, I noticed that there was an orchard in front of me and there was a peasant catching a shovel in the hand by which he struck the leaves of the trees to make the amassing snow fall down. The man approached me and asked, “Who are you?” “I have lagged behind the caravan and I am now lost,” I answered.

حاجی جبار کے کہنے پر ہم آج بہت جلد تیار ہوئے اور طلوع فجر سے تقریباً تین گھنٹے قبل سفر شروع کر دیا، ابھی ہم تین ہی میل آگے بڑھے ہوں گے کہ بادل گھر گئے اور برف باری بھی ہونے لگی، چنانچہ قافلے والوں میں سے ہر ایک نے تیزی سے چلنا شروع کر دیا۔

Speaking in Persian language, the man said, “You are advised to offer the Namaz Shab so that you will be guided to the right way.” Following his advice, I began offering Namaz Shab. When I accomplished the early dawn acts of worship, the man came to me again and asked, “Have you not left yet?” “In fact,” I said, “I cannot find the way.”

میں نے ان کے برابر چلنے کی بڑی کوشش کی لیکن میں ایسا نہ کر سکا اور وہ لوگ بہت دور نکل گئے اور میں ان سے بچھڑ گیا۔ میں گھوڑے سے اتر کر سرِ راہ ایک طرف بیٹھ گیا۔

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The man advised again, “You may say the Major Comprehensive Form of Ziyarat (Jame’a Kabir).” Although I did not memorize this form of Ziyarat and, even now, I cannot say it by heart although I have very frequently visited the holy shrines, at that moment I stood up and said the entire form of that ziyarat by heart.

جب کہ گھبراہٹ اور پریشانی مجھ پر چھائی ہوئی تھی، کیوں کہ سفر کے خرچ کی چھ سو تومان کی رقم میرے پاس تھی میں نے سوچا کہ سورج نکلنے تک یہاں بیٹھا رہوں اور پھر پچھلی منزل پر جاؤں جہاں سے آج ہم روانہ ہوئے تھے‘ میں چاہتا تھا کہ اس منزل سے چند محافظ ساتھ لے کر قافلے سے جاملوں گا۔

When I finished, the man appeared to me again and asked, “Have you not left your place yet?” Weeping forth, I said, “No, I have not left my place yet, because I cannot find the way.” The man advised again, “You may say Ziyarat Ashura.”

اس دوران میں نے دیکھا کہ سامنے ایک باغ ہے اور اس کا مالی بیلچہ لئے درختوں پر گری ہوئی برف ہٹا رہا ہے تھوڑی دیر کے بعد وہ میرے قریب آکر کھڑا ہو گیا اور فارسی زبان میں پوچھا کہ تم کون ہو؟ میں نے کہا: میرے قافلے والے آگے نکل گئے ہیں اور میں ان سے جدا ہو کر یہاں رہ گیا ہوں، جب کہ میں ان راستوں سے واقف نہیں ہوں۔

Although I did not memorize this form of ziyarat either and even now I cannot say it by heart, at that very moment I stood up and said the entire form of Ziyarat Ashura’ by heart following it with the statements of invoking curse on the enemies and invoking peace on the Imam (a) and the dua known as Alqamah.

اس بزرگ نے فرمایا: اتنے میں نماز تہجد ادا کرو تاکہ تمہیں راستہ معلوم ہو جائے میں نافلۂ شب ادا کرنے لگا اور وہ چلے گئے،جب میں نماز شب پڑھ چکا تو وہ دوبارہ میرے پاس آئے اور کہا: تم ابھی تک گئے نہیں؟ میں نے عرض کی: ابھی تک مجھے راستہ معلوم نہیں ہوا!

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The man then came to me again and said, “Have you not yet set forth?” I answered that I would stay there up to the morning. The man said, “Now, I will take you to the caravan.” He rode on a donkey, put his shovel on his shoulder, and asked me to sit behind him on the back of the animal. As I did, I pulled the rein on my horse, but it refused to move. The man then asked me to give him that rein. As I did, the man took the rein in his right hand, the shovel in his left hand, and began proceeding forward. The horse was easily led by the man.

تو فرمایا: زیارت جامعہ پڑھو، لیکن مجھے زیارت جامعہ یاد نہ تھی اور کئی مرتبہ زیارت کو آنے کے باوجود وہ اب بھی مجھے یاد نہیں ہے، لیکن اس وقت میں نے زیارت جامعہ زبانی پڑھنا شروع کر دی۔

The man then put his hand on my knee and asked, “Why are you all not offering Namaz Shab, Namaz Shab, Namaz Shab?” The man repeated it 3 times.

وہ کچھ دیر بعد پھر میرے پاس آئے اور فرمایا: تم ابھی تک گئے نہیں اور اس جگہ بیٹھے ہو؟! اس مرتبہ مجھے بے اختیار رونا آگیا اور عرض کی: ابھی تک مجھے راستے کا علم نہیں ہوا، تو آپ نے فرمایا کہ زیارت عاشورا پڑھو اور مجھے یہ زیارت بھی یاد نہ تھی اور نہ ہی اب یاد ہے۔ تاہم میں نے یہ زیارت زبانی پڑھنا شروع کر دی اور اس کے ساتھ صلوات، لعنت اور دعائے علقمہ بھی پڑھ ڈالی۔

He then said, “Why are you deserting the Ziyarat Ashura, Ziyarat Ashura, Ziyarat Ashura?” He also repeated it 3 times.

آپ پھر وہاں آئے اور فرمایا: تم ابھی تک گئے نہیں ہو؟ تو میں نے عرض کی: میں سورج نکلنے تک یہیں رہوں گا! آپ نے فرمایا: میں تمہیں قافلے تک پہنچا آتا ہوں تو آپ خچر پر سوار ہو کر بیلچہ کندھے پر رکھے ہوئے میرے قریب آگئے اور فرمایا: میرے پیچھے سوار ہو جاؤ اور میں آپ کے پیچھے سوار ہو گیا اور اپنے گھوڑے کی لگام ہاتھ میں لے لی، میں نے اسے آگے چلانے کی بہت کوشش کی مگر وہ رکا رہا، اس پر آپ نے بیلچہ بائیں کندھے پر رکھا اور میرے گھوڑے کی لگام پکڑ کر اسے چلایا تو وہ چلنے لگا۔

He then said, “Why are you not saying Ziyarat Jame’a Kabir, Ziyarat Jame’a Kabir, Ziyarat Jame’a Kabir?” He also repeated it 3 times.

چلتے چلتے آپ نے اپنا ہاتھ میری ران پر رکھا اور فرمایا: تم نافلۂ تہجد کیوں نہیں پڑھتے؟ پھر تین بار فرمایا: نافلہ نافلہ نافلہ۔ پھر فرمایا کہ تم زیارت عاشورا کیوں نہیں پڑھتے اور تین بار فرمایا: عاشورا‘ عاشورا‘ عاشورا۔ پھر فرمایا: زیارت جامعہ کیوں نہیں پڑھتے اور تین بار فرمایا: جامعہ جامعہ جامعہ۔

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The man was wandering in that area. Suddenly, he turned his face backward and said, “These are your companions. They are approaching the river to perform the ritual ablution for the Dawn Prayer.” Immediately, I rode off the donkey and tried to ride on my horse, but I could not. Noticing so, the man rode off his animal, put the shovel in the snow, helped me ride on the horse, and turned the horse’s face towards the direction where my companions were.

آپ سفر طے کرنے میں خچر کو اس قدر تیز چلا رہے تھے کہ تھوڑی ہی دیر میں گردن موڑ کر مجھ سے فرمایا : وہ دیکھو تمھارے قافلے والے نہر پر اترے ہوئے ہیں اور نمازِ فجر کے لئے وضو کر رہے ہیں۔ میں نے آپ کی سواری سے اتر کر اپنے گھوڑے پر سوار ہونا چاہا تو سوار نہ ہو سکا، آپ نے اپنی سواری سے اتر کر اپنا بیلچہ برف میں گاڑ دیا اور مجھے گھوڑے پر سوار کرا دیا۔

Only at that moment, I began to think and ask myself who that man was, how he could speak Persian in this region of Christian Turks, and how he could make me join my companions in such a short period of time. I turned my face back but I could not find anyone or any trace. Then, I joined my companions. This incident underlines the extraordinary importance of Ziyarat Ashura.

اس کے ساتھ ہی اس کا رخ قافلے کی طرف موڑ دیا اس وقت میں دل ہی دل میں کہہ رہا تھا کہ یہ بزرگ کون ہیں جو مجھ سے فارسی زبان میں گفتگو کرتے رہے جب کہ اس علاقہ میں ترکی زبان بولنے والوں کے علاوہ کوئی نہیں رہتا اور یہاں اکثر عیسائی لوگ رہائش پذیر ہیں۔ پھر یہ کہ انہوں نے اتنی جلدی قافلے تک پہنچا دیا ہے‘ میں نے انہیں خیالوں میں جو پیچھے مڑ کر دیکھا تو وہاں کوئی بھی نظر نہ آیا اور نہ ان کا کوئی نشان دکھائی دیا‘ اس کے بعد میں قافلے والوں سے جا ملا۔

Repealing of chastisement by Ziyarat’e Ashura...

Marhoom Mohaddis Noori (r) narrates an incident from Al-Haaj Mulla Hasan Yazdi, who in turn narrates about Mohammed Ali Yazdi who used to spend his nights in worship in a particular place in Yazd known as "Mazaar" where many prominent and pious scholars are buried. He had a neighbor who was his good friend. Both of them had grown up and studied together. His friend started doing the work of "Ghassari" (tax collection). Few years later this friend died and was buried in this very ’Mazaar’ where Janab Mohammed Ali used to spend his nights in worship.

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> One month after his friend's demise, Janab Mohammed Ali saw him in a dream. His friend was looking very handsome and smart. Janab Mohammed Ali asked him 'I very well know the kind of business in which you were involved. There was nothing in that business that you did hiddenly or openly that would merit this great reward that you have received. In fact, nothing except punishment could be expected from the kind of work you used to do. Then how did you receive this great position and reward?' The friend replied 'You are absolutely right. In fact, from the time I died, till yesterday I was involved in a painful chastisement. But yesterday, the wife of Ustad Ashraf Haddad (blacksmith) died and was buried a few meters away from here. Last night Imam Husain (a) came to visit her thrice. On the third visit, he (a) ordered that the punishment from the entire graveyard be removed. Hence, now you see me living a life of ease and comfort.'

> Aqa Mohammed Ali got up with a start from his sleep. He did not know who Ashraf Haddad was nor did he know where he lived. He went to the iron market, inquired about him and reached his house. Janab Mohammed Ali asked him 'Did you have a wife?' He replied 'Yes. She died last night and I buried her at so and so place' Janab Mohammed Ali asked him 'Had she gone for the Ziyarat of Imam Husain (a)?' The man replied 'No. But why are you asking me all this?' Janab Mohammed Ali narrated to him the dream that he had seen. After hearing the entire incident, the blacksmith said 'My wife was very particular and regular in reciting Ziyarate Ashura.' (Daarus Salaam, Mohaddis Noori (r), vol. 2, p.268; Shifa al-Sudur, p. 52 - Persian Translation; Mafaateeh al-Jenan)

Ziyarat'e Ashura in the light of traditions...

> Alqamah bin Mohammed ibn Hazrami (r) narrates 'I requested Imam Baqir (a) to teach me a dua that I should recite on the day of Ashura after reciting the Ziyarat of Imam Husain (a), from near his (a) grave or from a distance.' Imam (a) replied, 'O Alqamah, whenever you wish to recite the Ziyarat of Imam Husain (a), you first perform 2 rakat namaz. Then turn towards the grave of Imam Husain (a) and while pointing towards it, you first say 'Salam' and then 'Takbir'. Thereafter, you recite Ziyarate Ashura. If you do so, then as if you have recited the supplication read by the angels while visiting the grave of Imam Husain (a). Moreover, when you recite this Ziyarat, then...

> a) Allah will increase your grade 10,00,000 times.

> b) You will be included among those people who were martyred along with Imam Husain (a).

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> c) On the day of Judgment, you will be included among the martyrs.

> d) You will get the reward of all the Prophets (a) who have visited the grave of Imam Husain (a) from the day that he (a) was martyred till date. (Kaamil al-Ziyarat, Ibn Qoolwayh, Chp.71, pg.194)

> At the end of this tradition, Imam Baqir (a) says, 'O Alqamah, if you can, then recite this Ziyarat every day and send salutations to Imam Husain (a). You will get all the rewards (of the one who recites it on the day of Ashura).'

> Imam Sadiq (a) says: 'The one who visits the grave of Imam Husain (a) on the day of Ashura or spends the night near his (a) grave, then it is as if he attained martyrdom along with him (a).' (Kaamil al-Ziyarat, Chp.71, Pg.191)

> Imam Sadiq (a) informs, 'The one who does the Ziyarat of Imam Husain (a) on the day of Ashura, then paradise is obligatory upon him.' (Behaar al-Anwaar, Vol.101, Pg.104)

> Imam Sadiq (a) mentions, 'The one who visits the grave of Imam Husain (a) knowing his right (of Imamate) then it is as if he has done the Ziyarat of Allah on the Arsh.' (Kaamil al-Ziyarat, Chp.71, Pg.192)

> Abdullah bin Fazl narrates, 'Once I was in the presence of Imam Sadiq (a) when a person from the city of Toos came to visit him (a). He asked. 'O son of the Messenger of Allah (s)! What do you have to say for the one who visits the grave of Aba Abdillah (a) on the day of Ashura?' Imam (a) replied, 'O Toosi! The one who visits the grave of Aba Abdillah (a) while he acknowledges that his (a) obedience is obligatory from the side of Allah, then all his past and future sins shall be forgiven. He will be granted the right of intercession for 70 sinners. There will be no haajaat that he shall ask from Allah near the grave of Aba Abdillah (a) except that it shall be accepted.' (Behaar al-Anwaar, Vol.101, Pg.23)

Door of Imam Husain (a) is a Universal Door of Mercy...

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In the sermon of 'Shabaniyyah', Holy Prophet (s) while explaining the greatness of the month of Ramazan says '... In it the doors of paradise are open...' Elucidating this statement of Holy Prophet (s), Shaikh Jafar Shushtry (r) brings forth a very subtle point. About the 'doors of paradise' he says 'If you are unable to reach the 'doors of paradise' (ie. you are unable to enter paradise due to your bad actions) then there is yet another door that leads to paradise. No one is deprived of it and it is very easy to reach that gate. Anyone, wherever he is or in whatever condition he is in, can reach to the infinite mercy of Allah through this door. Do you want to know the name of this door so that you can enter paradise? It is door of Imam Husain (a).

And the way to reach it is through humility and mourning for Aba Abdillah (a)' Shaikh continues, 'If you cannot find the path to paradise through repentance (as there are conditions for repentance and our bad actions act as hurdles) then the love of Imam Husain (a) is an enormous grace. Regardless of the extent of a person's sins and his non-repentance (in the true sense), yet no one is turned away from paradise because of this bounty (of the love of Imam Husain (a)) he will not be deprived of Allah's compassion.' (Ziyarate Ashura by Nasir Rashty, p. 35)

O Allah! For the sake of Imam Husain (a), you grant me honor and nobility near You in this world and the Hereafter!

Imam Baqir (a) said, Whoever visits Husain ibn Ali (a) on the 10th of Muharram (Ashura Day) and remains there weeping, will meet Almighty Allah on the day of meeting Him having the reward of 2000 times of going on hajj, 2000 times of going on umrah, as well as the reward of one who has participated with the Holy Messenger of Allah and with the Holy Imams in 2000 campaigns.

شیخ ابو جعفر طوسیؒ نے کتاب مصباح میں کچھ اس طرح فرمائی ہے: محمد ابن اسماعیل ابن بزیع نے صالح ابن عقبہ سے اس نے اپنے باپ سے اور اس نے امام محمد باقرؑ سے روایت کی ہے کہ آپ نے فرمایا: جو شخص دسویں محرم کے دن امام حسینؑ کی زیارت کرے اور اس کے ساتھ وہاں گریہ بھی کرے تو روزِ قیامت وہ خدا سے ۲۰۰۰ حج، ۲۰۰۰ عمرہ اور ۲۰۰۰ غزوہ کے ثواب کے ساتھ اس شخص کے مثل جس نے حج، عمرہ اور جہاد حضرت رسول اللہؐ اور ائمہ طاہرینؑ کے ساتھ مل کر کیا ہو ملاقات کرے گا۔

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As for such people who cannot visit the shrine, they may come out to a wasteland or go up a high roof in their houses, wave towards Imam Husain (a) with greeting, invoke earnestly curses on those who killed him, and then offer a 2 rakat namaz. They may do so before midday. They may then mourn and weep for Imam Husain (a) and order those who live with them in their houses to weep for him, unless they fear for themselves from certain individuals who live with them. They may hold mournful ceremonies in their houses and show grief for him. They may also console one another on this terrible occasion of Imam Husain's sufferings. If they do all that, I myself guarantee for them to grant the rewards that I have mentioned beforehand.

پھر امامؑ نے فرمایا: جس کے لئے عاشورہ کے دن مزار امام حسینؑ کی زیارت کو آنا ممکن نہ ہو، اس صورت میں وہ شخص صحرا میں چلا جائے یا اپنے گھر کی سب سے اونچی چھت پر چڑھے اور حضرتؑ کی طرف اشارہ کرتے ہوئے سلام کرے اور آپ کے قاتلوں پر جتنی ہو سکے لعنت بھیجے پھر ۲ رکعت نماز پڑھے اور یہ عمل دن کے پہلے حصے میں زوال سے قبل بجا لائے بعد میں امام حسینؑ کے لئے روئے اور فریاد بلند کرے نیز گھر میں جو افراد ہوں اگر ان سے تقیہ نہ کرنا ہو تو انہیں بھی کہے کہ وہ گریہ کریں۔ اس طرح وہ اپنے گھر میں سوگواری اور گریہ و زاری کی صورت بنائے اور حضرتؑ کے مصائب پر باآواز بلند روتے ہوئے وہ لوگ ایک دوسرے کو تعزیت پیش کریں تو میں خدا کی طرف سے ان لوگوں کے لئے ضامن ہوں کہ اگر وہ اس طرح عمل کریں تو ان کو بھی یہ تمام ثواب ملے گا۔

Imam Baqir (a) said: When you intend to do ziyarat of Imam Husain (a) on the day of Ashura you may offer 2 rakat namaz and then repeat the takbir (Allahu Akbar) and then say the following ziyarat. If you do so, you will have said the prayer that is said by the angels who visit Imam Husain (a). You will be also raised one hundred million ranks to join the rank of those who were martyred with him (ie. Imam Husain (a)) and you will be included with their group. You will, moreover, be awarded the reward of the visiting of all Prophets and Messengers as well as the reward of all the visitors of Imam Husain (a) since the day of his martyrdom. Peace of Allah be upon him and upon his household."

امام باقرؑ نے فرمایا: اے علقمہ! جب تم امام حسینؑ کی زیارت کا ارادہ کرو تو ۲ رکعت نماز ادا کر لو اس کے بعد سلام کے لئے حضرتؑ کی طرف اشارہ کرو تو اشارہ کرتے وقت تکبیر کہنے کے بعد مندرجہ ذیل زیارت پڑھو۔ کیوں کہ جب تم نے ان الفاظ میں دعا کی ہے کہ جن الفاظ میں وہ فرشتے دعا کرتے ہیں جو امام حسینؑ کی زیارت کرنے آتے ہیں، چنانچہ خدا تمہارے لئے دس کروڑ درجے لکھے گا اور تم اس شخص کے مانند ہو گے جو حضرتؑ کے ہمراہ شہید ہوا ہو اور تم اس کے درجات میں حصہ دار بن جاؤ گے نیز تم ان افراد میں شمار کیے جاؤ گے جو امام حسینؑ کے ساتھ شہید ہوئے ہیں نیز تمہارے لئے ہر نبی و رسول اور امام مظلوم کے ہر اس زائر کا ثواب لکھا جائے گا جس نے اس دن سے کہ جب سے آپ شہید ہوئے ہیں آپ کی زیارت کی ہو۔ آپ پر سلام ہو اور آپ کے خاندان پر۔

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