

Home > Nafasul Mahmum, Relating to the heart rending tragedy of Karbala¹ > Part 5: Relating to the number of children and wives of Imam Husayn (a.s.), the merit of visiting his blessed grave, and the oppression of the Caliphs upon his grave > Merit of visiting the grave of Imam Husayn (a.s.)

Merit of visiting the grave of Imam Husayn (a.s.)

Visiting the grave of Imam Husayn (a.s.) is recommended, while emphasis upon visiting his grave is among the necessities of the Religion. It is related that the visitation to his grave is essential upon every believer and is obligatory upon every man and woman. While one who abandons it, in fact has abandoned the rights of Allah and His Prophet, while abandoning it is ungratefulness with the Prophet of Allah (S) and is a result of a defect in his belief and Religion. And the one who deliberately avoids it, he shall be among the dwellers of hell.

Imam Muhammad al Baqir (a.s.) told Muhammad bin Muslim that, *“Direct our Shi’ah to visit the grave of Husayn bin Ali (a.s.), for it has been made obligatory by Allah, the Mighty, the Sublime, upon every believer who considers Husayn (a.s.) to be his Imam”*.

Imam Ja’far as Sadiq (a.s.) says that,

“Whenever anyone amongst you go for the Hajj and then do not go for the pilgrimage of Imam Husayn (a.s.) has abandoned the right from among the rights of the Prophet of Allah (S). For the right of Husayn (a.s.) is made obligatory upon every Muslim by Allah”.

He says that, *“The one who dies without going to the head of the grave of Husayn (a.s.), while he still considers himself to be our Shi’ah, is in fact not our Shi’ah, and even if he goes to Paradise, he will remain as a guest of the inhabitants of Paradise”*.

He (Imam Sadiq) asked Aban bin Taghlib,

“O Aban! When did you go for the pilgrimage to the grave of Imam Husayn (a.s.)?”

Aban replied, “By Allah, O son of the Prophet of Allah! A lengthy time has passed since I did not renew the pledge”. Imam (a.s.) replied,

“Glory be to my Lord, the Sublime, and praise to Him! In spite of being a nobleman among the Shi’ah you

have abandoned the visitation to the grave of Husayn (a.s.)? The one who visits the grave of Imam Husayn (a.s.), Allah writes down good deeds for him at every step, and forgives his sins at each step. Then He forgives all of his past and future sins”.

It is related in numerous traditions that,

“Do not avoid visiting the grave of Imam Husayn (a.s.) even during the days of prohibition. And one who visits him (his grave) in fear (of the enemies), Allah will give him refuge from the great fear of Qiyamah and he will gain reward proportionate to the fear. And the one who fears due to their fear, Allah will bestow him a refuge under the shade of His empyrean while he shall remain along with Imam Husayn (a.s.) and shall be protected from the fear of the day of Qiyamah”.

It is related in traditions from Imam Ja’far as Sadiq (a.s.) that,

“The wealthy should visit the grave of Imam Husayn (a.s.) twice every year, while the indigent should visit once every year”.

He (a.s.) said,

“Those who live near should visit at least once every month, while those who live far away, once every three years”.

It is also related from him that,

“It is not fair to avoid it for more than four years”.

It is related from Imam Abul Hasan (a.s.) that,

“Whoever visits the grave of Imam Husayn (a.s.) thrice a year shall remain safe from indigence. It is emphasized that one should visit his grave with sincerity and eagerness. Then the one who goes to his grave with eagerness, he is among the favored slaves (of Allah) and will remain under the standard of Husayn bin Ali (a.s.). And the one who visits him for the sake of Allah, Allah will forgive his sins similar to a newly born, and the Angels will accompany him in his journey”.

It is related in another tradition that,

“Jibra’eel, Mika’eel and Israfeel accompany him until he returns back to his home”.

It is related from Humran (bin A’ayan), that I went to visit the grave of Imam Husayn (a.s.). When I returned back to my home, Imam Muhammad al Baqir (a.s.), accompanied by Umar bin Ali bin Abdullah bin Ali, came to visit me. Imam Baqir (a.s.) said,

“O Humran! Accept glad tidings that the one who visits the graves of the martyrs of the Prophet’s family,

intending Allah's proximity and solidarity to His Prophet, he shall be freed from sins similar to the day his mother gave birth to him".

Imam Ja'far as Sadiq (a.s.) said, that when the day of Qiyamah approaches, an announcer will call out, "Where are the pilgrims of Husayn (a.s.)?" A large multitude will arise, computing whose numbers would not be possible by anyone except Allah, the Mighty, the Sublime. Allah will ask them,

"Why did you visit the grave of Husayn?"

They will reply, "O Lord! We did that due to the friendship with the Prophet of Allah (a.s.) and for the sake of Ali (a.s.) and Fatemah (a.s.), and due to the sorrow that befell him". It will be said to them,

"Here are Muhammad (S), Ali (a.s.), Fatemah (a.s.), Hasan (a.s.) and Husayn (a.s.). Go and unite with them, you shall remain along with them in their status. Unite under the standard of the Prophet of Allah (S) and remain under its shade, that is in the hands of Ali (a.s.) until all of you enter Paradise".

Then they shall come to the standard from behind, the right and the left.

It is related in numerous traditions, that the visitation of Imam Husayn (a.s.)'s grave shall result in forgiveness of sins, be a means of entering Paradise, and grant liberty from hell. It shall also result in the negation of evils, elevation of rank and fulfillment of desires. The one who goes to visit the grave of Imam Husayn (a.s.), while being cognizant of his right, Allah will forgive all of his past and future sins.

In another tradition it is related that,

"His intercession will be accepted for seventy sinful people. And there is no desire that is asked at the head of his grave, except that Allah fulfils it".

Imam Ja'far as Sadiq (a.s.) asked Abdullah bin Najjar that,

"Do you go for the pilgrimage to the grave of Imam Husayn (a.s.) while sailing in the boats?"

He replied in the affirmative. Imam (a.s.) continued,

"Do you not know that when your boat capsizes, it is said to you: O you who have been cleansed, while Paradise is pleased with you?"

Qa'ed Hannat told Imam (a.s.), "People come to the grave of Imam Husayn (a.s.) with women who recite elegies and bring food along with them". Imam (a.s.) said,

"Yes, I have heard it".

Then he (a.s.) continued,

“O Qa’ed! The one who comes to the head of the grave of Imam Husayn (a.s.), being cognizant of his rights, all his past and future sins shall be forgiven”.

It is related that,

“The pilgrims of the grave of Imam Husayn (a.s.) will enter Paradise forty years before others, who will be engaged in accountability and abeyance. While his pilgrim will turn his sins into a bridge upon the door of his house, and will pass upon it as you pass upon the bridge while leaving it behind”.

It is related, that it will be said to the pilgrims of Imam Husayn (a.s.) on the day of Qiyamah that, “Catch hold of the hands of anyone whom you befriend and enter them into Paradise”. Then each man will catch hold of the hand of another until a man will say to another, “Do you not recognize me? I am the one who had risen for you on such and such day?” He shall enter him into Paradise without any hindrance or restraint.

Sulayman bin Khalid inquired from Imam Ja’far as Sadiq (a.s.) that, “I have heard that you have said, that Allah beholds the earth every day and night for a hundred thousand times. Then He forgives anyone whom He pleases and He chastises anyone whom He pleases? And that He shall forgive the pilgrim of the grave of Imam Husayn (a.s.) and his family and anyone whom he intercedes for on the day of Qiyamah, whoever he be? Then shall the one, who is worthy of hell-fire, also be forgiven?” Imam (a.s.) replied,

“Yes, even the one worthy of hell-fire, provided that he is not an enemy of the Ahlul Bayt (a.s.)”.

It is related in numerous traditions, that visiting his grave is equal to Hajj and Umrah, and striving in the way of Allah (Jihad), and emancipation of slaves, rather it is equal to twenty Hajj, and better than twenty Hajj, rather Allah will write down eighty Hajj in his account.

While his pilgrimage is equal to the Hajj performed along with the Prophet of Allah (S), rather the one who goes for his pilgrimage, being cognizant of his rights, will be equal to the one who has performed Hajj hundred times accompanying the Prophet of Allah (S). While the one who goes for his pilgrimage barefoot, with each step that he takes forward and backwards, he will get reward of emancipating slaves from among the progeny of (Prophet) Isma’eel (a.s.).

Imam Ja’far as Sadiq (a.s.) says that,

“If I relate to you the merit of visiting his grave, you shall abandon the Hajj, while a group from among you would not go for the Hajj. Woe be to you! Do you not know that Allah preferred Karbala to be the Sanctuary of His peace and affluence before He chose Makkah to be His Sanctuary?”

Imam (a.s.) continued, “

One day Imam Husayn (a.s.) was seated in the lap of his grandfather, while he was caressing him and

smiling.”

Seeing this Ayesha said, “O Prophet of Allah! How much do you love this child?” He (S) replied,

“Woe be to you! How should I not cherish him and not be pleased with him? He is the fruit of my heart and the light of my eyes. Beware! Verily my nation will kill him, then whoever visits him (his grave) after his death, Allah will write down one of my Hajj in his account”.

Ayesha asked, “One of your Hajj?” He (S) replied, “Yes, rather two of my Hajj”. Ayesha asked, “Two of your Hajj?” and he replied, “Yes”. And as much as Ayesha started inquiring, he started increasing the amount of reward (of Hajj) until he reached ninety Hajj along with his Umrah.

Qaddah says, that I asked Imam Ja’far as Sadiq (a.s.) that, “The one who goes for the pilgrimage to the grave of Imam Husayn (a.s.), while being cognizant of his rights, and is neither an arrogant nor a denier, what has he earned?” Imam (a.s.) replied, “

One thousand accepted Hajj will be written down in his record, as also one thousand pious Umrah. And if he is a damned one, he shall be noted down as a felicitous one, and shall remain saturated eternally in the blessings of Allah”.

It is related in numerous traditions that going for his (Imam Husayn’s) pilgrimage results in the increase of age, safeguard of self and wealth, abundance of sustenance, relief from severity, and the fulfillment of desires. While the least reward of his pilgrimage is that Allah Himself guarantees the protection of his life and wealth until he returns back to his family, while on the day of Qiyamah too Allah will safeguard him fairly.

It is related, that when the news of Imam Husayn (a.s.)’s martyrdom reached the cities, a hundred thousand infertile women came to the head of his grave and later all of them conceived. While the Arabs would tell their women, “If you do not go to the grave of this magnanimous personality, you shall not conceive a son”.

Imam Muhammad al Baqir (a.s.) says that,

“Imam Husayn (a.s.) of Karbala was killed as the one subjected to oppression and severity, thirsty and devoid of any helpers, while Allah, the Mighty, the Sublime, took an oath upon Himself that there is none among the distressed, the ones subjected to severity, the sinful, sorrowful, thirsty and ailing, who come to the head of his grave and ask for desires, while intending proximity to Husayn (a.s.), except that Allah, the Mighty, the Sublime, will relieve him of his severity, fulfill his desires, forgive his sins, increase his age and multiply his sustenance. ‘Therefore get warned O ye who have eyes.’ (Surah al-Hashr, 59:2)”

Ibn Abi Ya’foor relates, that I asked Imam Ja’far as Sadiq (a.s.) that, “My eagerness to have a glimpse of you forced me to come to you and relate to you what I face”. Imam Sadiq (a.s.) replied,

“Do not complain to your Lord. It would have been fair if you would have gone to the one who holds a greater right upon you than myself”.

While his concluding sentence was more severe upon me than the former one, thus I asked, “Whose right is more greater upon me than you?” Imam (a.s.) replied,

“Husayn (a.s.), it would have been better if you went to (the grave of) Husayn (a.s.) and requested and asked your desires from Allah near him”.

It is related from Imam Ja’far as Sadiq (a.s.) that he said,

“The one who does not go to visit the grave of Imam Husayn (a.s.), he shall remain very remote from numerous abundance, while one year from his age will lessen”.

It is related in numerous traditions that,

“Visiting his grave is a meritorious deed and for every dirham spent upon it is worth a thousand dirhams”.

Imam Ja’far as Sadiq (a.s.) told Ibn Sinan that,

“For every dirham spent, ten lac dirhams shall be taken into account. The Prophets, Messengers, Imams and Angels come to visit his grave. While the inhabitants of the heavens pray abundantly for his pilgrims and they give them glad tidings”.

And there are numerous other traditions quoted regarding the merit of visiting his grave, while we state some more traditions as a gift.

Shaikh Abul Qasim Ja’far bin Muhammad bin Qawlawayh Qummi relates through his chain of authorities from Mu’awiyah bin Wahab that he says, that I solicited permission from Imam Ja’far as Sadiq (a.s.) to visit him and he consented. I entered therein and saw him seated in his house upon his Prayer mat. I sat down and he completed his Prayers, then I heard him eulogizing the Almighty saying,

“O Lord! You have preferred us for eminence and have bestowed intercession through our medium us, and conferred Vicegerency as a specialty for us, while You have bestowed us with the knowledge of the past and future, and have entered our love into the hearts of people. Thus forgive me and my brothers, as also the pilgrims of the grave of Imam Husayn (a.s.), who have spent their wealth and presented their bodies to severity, in their inclination to favor us, intending reward near You due to bonding with us, and in order to appease the heart of Your Prophet (S), and to fulfill our command, and to enter rage into the hearts of our enemies. And by this act they desire Your pleasure due to us. Thus reward them through Paradise and safeguard them every day and night, then make their progeny as good successors. Then befriend them and guard them from the mischief of every obstinate tyrant, as also that of every able and disable among your creatures, and the mischief of the Satans among the genie and men. Then fulfill

their greatest desire that they wish from You, remaining far away from their home-town, as also those (of their desires) that they have desired for their children, relatives and family. O Allah! Our enemies desisted their journey while they did not stop so as to challenge our opponents. Have mercy upon the faces whose colors have turned pale due to the sun, and have mercy upon the heads that circumambulate the grave of Abu Abdullah Husayn (a.s.). Have mercy upon the eyes that shed tears upon our sorrows, and upon the hearts that are disturbed and pained for us, and also upon the wailing for us. O Allah! I offer these souls and bodies to Your refuge until You reach them to the head of the fountain of Kauthar on the day of thirst (Qiyamah)”.

He repeated this invocation in prostration several times, and then when he completed it, I asked, “May I be your ransom! If this invocation would have been for the one who had never recognized Allah, by Allah, the fire (of hell) could never devour him. By Allah! I wish I had been for the pilgrimage to his grave and would have not been for the Hajj”. Imam Sadiq (a.s.) replied,

“You are quite close to him (his grave), then what desisted you from going for his pilgrimage?”

Then he (a.s.) said,

“O Mu’awiyah! The inhabitants of the heavens, who pray for his pilgrims, are certainly more than those who pray for them upon the earth”.

It is quoted in Biharul Anwar from the author of Mazare Kabir, who quotes with his chain of transmitters from A’amash, who says, that I took residence in Kufa and had a neighbor with whom I often sat. It was the night preceding Friday and I asked him, “What do you have to say regarding the pilgrimage of Husayn (a.s.)?” He said, “It is an innovation, while every innovation is misguidance, and every misguidance is destined for hell”.

Hearing this I arose from near him filled with rage, and told myself that, “In the morning I shall go to him and relate to him the traditions proving the excellence of the Commander of the faithful Ali (a.s.), perhaps Allah might enlighten his eyes”. I went to him in the morning and knocked at his door. Someone answered from behind the door saying, “He has left for the pilgrimage in the beginning of the night”.

Immediately I followed him until I reached the Shrine of Imam Husayn (a.s.) and saw him prostrating, while he was not tiring due to excessive prostrations and genuflections. I asked, “Yesterday you told me that his pilgrimage is an innovation, and every innovation is misguidance, and every misguidance is destined for hell, while today you come for his pilgrimage?” He replied, “O Sulayman! Do not reprimand me. I was not a believer in the Imamate of Ahlul Bayt (a.s.) until tonight when I saw a dream which left me horrified”.

I asked, “O Shaikh! What did you dreamt?” He replied, “I saw a man in a dream, who was neither too short nor too long, but was handsome while I am unable to describe his features. He was accompanied by men who had surrounded him and held him in their midst. While facing him was a man mounted upon

a horse with a bushy tail and he had worn a crown with four pillars. All the four pillars were studded with gems that had illuminated the distance of the road equal to three days. I inquired as to who he was and was told that he was the Vicegerent of the Prophet (S), Ali bin Abi Talib (a.s.).

I lifted my eyes further and saw an illuminated Camel with a litter of light, flying between the heavens and the earth. I asked as to whose mount was that and was told that it was of Sayyidah Khadijah (a.s.), the daughter of Khuwaylid, and Sayyidah Fatemah (a.s.), the daughter of Muhammad (S).

Then I asked as to who was the youth and was told that he was Hasan bin Ali (a.s.). I asked as to where were they going, and was told that all of them were going for the pilgrimage of the oppressed martyr Husayn bin Ali (a.s.), the martyr of Karbala. I went towards the litter, when I saw some notes falling down from the heavens, on which was written: The immunity of Allah, may His remembrance be sublime, is for the pilgrims of the grave of Husayn (a.s.) on the night preceding Friday. Then a caller announced to me saying: Beware! We as well as our Shi'ah are in the exalted stations of Paradise. By Allah O Sulayman! I shall not leave this place until my soul abandons my body.”

Shaikh Abul Qasim Ja'far bin Muhammad bin Qawlawayh relates from his father, who relates from Ibn Mahboob, who relates from Husayn, the grandson of Abu Hamza Sumali, that during the last days of the caliphate of Bani Marwan, I left for the pilgrimage to the grave of Imam Husayn (a.s.) hiding from the Syrians. I reached Karbala and took shelter in a corner of the desert.

At midnight I went towards the grave, and when I reached further, a man came and stood facing me saying, “Your reward is with Allah! Return back, for you shall not reach the grave”. I returned back, and when it was early morning, I went towards the grave. When I reached there, the same man approached me and said, “O slave of Allah! You shall not reach the grave”. I said, “May Allah pardon you! Why would I not reach it when I have come from Kufa for the pilgrimage? Do not desist me, for I fear lest it dawns and the Syrians find me here and kill me”.

He replied, “Wait for a moment, for (Prophet) Moosa bin Imran (a.s.) has solicited permission from Allah to visit the grave of Imam Husayn (a.s.), he has received permission and has descended from the heavens accompanied by seventy thousand Angels. They are in his (Imam's) presence since the beginning of the night and are awaiting dawn so as to return back to the heavens”. I asked him, “May Allah pardon you! Who are you?” And he replied, “I am one of the Angels appointed to guard the grave of Imam Husayn (a.s.) and invoke forgiveness for his pilgrims”.

I returned back and wondered whether my intellect would part away having heard his words. I again went to the head of the grave after dawn, while there was none to desist me now. I offered salutations and cursed his murderers, and then I offered the morning Prayers and hastened back in fear of the Syrians.

He (Ibn Qawlawayh) relates through his chain of authorities from Ishaq bin Ammar, that I asked Imam Ja'far as Sadiq (a.s.) that, “May I be your ransom, O son of the Prophet of Allah! On the night of Arafah I

was in the Shrine of Imam Husayn (a.s.) and I witnessed three thousand men with glowing countenance, emitting fragrance and adorning white clothes praying there until the morning. And as much as I tried to reach near the grave and recite invocations, I could not do so due to the immense crowd of men. When it dawned, I fell into prostration, and when I lifted my head, not a single one of them was visible". Imam Sadiq (a.s.) replied,

"Do you know who they were?"

and I replied in the negative. Imam (a.s.) continued,

"My father has related to me from his father, that when Imam Husayn (a.s.) was being martyred, four thousand angels passed by and flew upon the heavens. Allah revealed to them: 'O group of Angels! You passed by the son of my friend and beloved Muhammad (S) while they killed him when he was in severity and you did not assist him?' Then return back to the earth and reside at the head of his grave, and weep with disheveled hair and smeared in sand until the day of Qiyamah. Thus they remain at his grave until the arrival of the time".

He (Ibn Qawlawayh) relates through his chain of authorities from Mufazzal bin Umar, who says, that Imam Jafar as Sadiq (a.s.) told me,

"By Allah! It is as if I see the Angels obstructing the believers near the grave of Imam Husayn (a.s.)".

I asked, "Are they seen there?" He (a.s.) replied,

"Far be it! Far be it! By Allah! They serve the believers, to the extent that they rub their hands upon their faces. Allah sends down the dishes of Paradise every morning and evening for the pilgrims of Imam Husayn (a.s.) while the Angels serve them. And no man desires anything from his desires of this world or the hereafter, except that it is fulfilled".

I said, "By Allah! This is excellent"! Imam Sadiq (a.s.) asked,

"O Mufazza! Should I narrate to you something more?"

I replied, "Verily yes, O my master"! And he (a.s.) continued,

"It is as if I see an illuminated plank on which is kept a dome of red rubies studded with gems. Imam Husayn (a.s.) is seated upon it, while ninety thousand green domes are around him. It is as if the believers visit him and offer salutations, while Allah, the Mighty, the Sublime, tells them: 'O my friends! Ask of Me, for it is quite a long period that you have borne severity and been humiliated and persecuted, while this is the day that whatever of your desires, whether of this world or the hereafter, that you wish from Me, shall be fulfilled.' And their food and drink is from Paradise. While by Allah, this is the excellence which is unparalleled".

Allamah Majlisi says that the descending of food and drink upon them is meant in Barzakh,² while the erection of the domes will be during the days of the Raj'at (of Aimmah), for it is said, "Desires of this world as well as the hereafter".

He (Ibn Qawlawayh) relates through his chain of authorities from Abdullah bin Imad Basari, that Imam Ja'far as Sadiq (a.s.) told me that,

"There exists an excellence close to you, the similitude of which has not been bestowed upon anyone else, and I presume that you are unaware of it's essence. You do not defend it genuinely nor do you arise for it, and there are ones specialized for it who have been chosen for it, and that has not been bestowed upon them due to their own might and power, except whatever Allah had bestowed upon them. While this felicity has been bestowed upon them by Allah through His Grace and Benevolence".

I asked, "May I be your ransom! What is that, the attributes of which you have narrated? And why have you not named it?"

He (a.s.) replied, *"It is none other than the pilgrimage (to the grave) of my grandfather Husayn (a.s.), who is far away from his home-town and upon an alien land. Then the one who visits him and weeps upon him, as also the one who does not visit him but remains grief-stricken for him. And the one who was not available for him and his heart burns for him, he sends blessings upon him. The one who beholds the grave of his son (buried) at his feet upon the barren earth, where he had no relatives and family and was deprived of his rights. The apostates united until they killed him and wasted him and exposed him to the wild beasts, and they blocked access to the water of Euphrates, which was available for the dogs. They dishonored the right of the Prophet of Allah (S) and did not consider his testimony regarding himself and his Progeny (a.s.). Then he lay in his grave in a persecuted state and he fell upon the earth along with his family and Shi'ah, and he entered the earth of an alien and dreadful desert, upon the land where none goes to him except those whose hearts have been tested with belief by Allah".*

I said, "May I be your ransom! I would go for his pilgrimage until I got involved in the matters of the sovereign and was handed over the charge to safeguard their wealth. I have become quite renowned among them and have therefore abandoned the pilgrimage due to dissimulation (Taqiyyah), but am aware of the virtue involved". Imam (a.s.) said,

"Do you know what are the merits of those who visit his grave and what abundant fairness do they possess near us?"

I replied in the negative, and Imam (a.s.) continued,

"Their merit is that the heavenly Angels glorify them, while the goodness near us is that every morning and evening we pray for blessings to be descended upon them. And my father has related to me, that from the time he (Imam Husayn) was martyred, his grave has never been vacant of those offering Prayers, be it from the Angels, genie or men and beasts. There is none who does not envy his pilgrims

or touches them, and everything looks at him with hope of virtue, for he has beheld his grave”.

Imam Sadiq (a.s.) then retorted,

“I have been informed, that in the middle of the month of Sha’ban, a group of one of the districts of Kufa and other men, accompanied by the wailing women visit his grave. One of them recites the Qu’ran and the other narrates the events, while still another weeps and the other recites elegies”.

I replied, “Verily yes, may I be your ransom! I have seen them as you describe”. He replied,

“Praise be to Allah, that He has placed among men those who come to us and glorify us, recite elegies for us, and also placed among men our enemies who reproach them (our friends) for it, be it from our own relatives or others, so as to misguide them, and they consider this act of their’s to be ugly”.

It is related in Basharatul Mustafa from A’amash, who relates from Atiyyah Kufi, that he says, that I accompanied Jabir bin Abdullah Ansari for the pilgrimage to the grave of Imam Husayn (a.s.). When we entered Karbala, Jabir went towards the river Euphrates and performed bath. Then he wore his pants and placed a robe upon his shoulders, and then he opened a purse of Sa’ad (a perfume) and applied it upon his body.

He then started glorifying Allah at each step until he reached the grave, then he told me, “Bond me to the grave”. I joined him to the grave and he fell down unconscious upon it. I sprinkled water upon him and he regained consciousness while repeating thrice “O Husayn”!

Then he said, “Why does the friend not reply to his friend? How could he reply when the blood of his neck lies smeared upon his throat, while there is separation between his head and body? I bear witness that you are the son of the best of women. And why would it not be so, when you have been fed by the hands of the Master of the Prophets, and brought up in the laps of the pious, and have consumed milk from the breasts of faith and you weaned along with Islam. You died in chastity as you lived in chastity, while the hearts of the believers are aggrieved due to your separation and there is no doubt in your fruitful end. Thus peace of Allah and His Paradise upon you! I bear witness that you have treaded the path similar to your brother (Prophet) Yahya bin Zakariyyah”.

Then he turned his eyes upon the grave and said, “Peace be upon the souls that descended near the grave of Husayn (a.s.) and sat their camels thereat! I bear witness that you established the Prayers and you gave the Zakat, and you invited towards virtue and forbade against evil, and you fought against the pagans and worshipped Allah until death approached you. By Him Who sent Muhammad (S) rightly as a Prophet, we are associated with you in the struggle of yours”.

Atiyyah says that hearing this I asked, “How are we associated with them? When we did not alight at any valley or mountain, nor did we raise the swords. While these martyrs gave away their heads and bodies and are now separated from their children, while their women have been widowed?”

Jabir replied, “O Atiyah! I have heard my friend, the Prophet of Allah (S) say, that those who love some men, they shall arise along with them, while those who are pleased at the task of the nation, remains associated with them in their task. By Him Who sent Muhammad (S) rightly as a Prophet! My intention and those of my companions are similar to that of Husayn (a.s.). Now take me to the houses of Kufa”.

When we had paved a short distance, he said, “O Atiyah! I recommend to you, and I do not perceive that I shall meet you again after this journey, befriend the friends of the Progeny of the Prophet (S), and how I befriend them! And bear enmity with the enemies of the Progeny of the Prophet who bear enmity with them, although they be one of those who fast and remain awake at night (in worship). Then be merciful towards the friends of the Progeny of Muhammad (S), for if one of their feet slips due to access sins, the other one will remain steadfast due to their affection. Their friends shall return back to Paradise and their enemies to hell”.

1. A'amash's real name was Sulayman bin Mehran al Asadi and he was popularly known as A'amash i.e. a dim sighted one.

2. The intermediate period between death and Qiyamah, wherein a person enjoys riches and happiness if he is a good-doer, or suffers torment if he is an evil-doer. Ref. Qur'anic Verse: 'And after them shall be a barrier (barzakh) until the day they shall be raised again.' (Surah al Mu'menoon, 23: 100).

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