



Al-Abbass Holy Shrine
Dep. Of Intellectual & Cultural Affairs
Unit of Studies

Pilgrims' Principles towards the Massive Arba'een Pilgrimage

(Ziyarat al-Arba'een)
(Merits of the Ziyarat)
(Instructions to Pilgrims)

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In memory of the Massive Arba'een pilgrimage of Imam Hussein (PBUH), the masses of believers head towards Karbala in order to extend their heartfelt condolences to the Awaited Imam – Al.Hujha bin Al.Hassan (May Allah hasten his re-appearance), to re-offer their pledge of allegiance and loyalty to him (the Awaited Imam) and his infallible forefathers and to wholeheartedly revive Imam Hussein's revolution; with the intention to grasp the moral lessons it teaches.

In short, we present this book to the respected pilgrims as a set of guiding instructions in order for them to perfectly perform their pilgrimage and to revive the aims of the Tenth of Muharram that Imam Hussein (PBUH) has been martyred for; which are represented by maintaining Allah's religion not to be neglected and to save his grandfather's, namely Prophet Mohammed's, community from the tyranny and injustice of the Umayyad dynasty.

We beseech Allah Almighty to accept their pilgrimage, to cause their wishes become a reality and to fulfill their needs for Imam Hussein's sake.

The Massive Arba'een pilgrimage

Imam Askhary (PBUH) is reported to have said the following Imamic quote: **"The signs of a believer are five; the performance of the fifty one ruk'ats prayer, the performance of the Arba'een pilgrimage, the utterance of the phrase (In the name of God; the Compassionate the Merciful) in a relatively loud voice in prayer, wearing a ring in one's right hand and covering one's forehead with dust; (when prostrating in prayer)"**

It is also reported that Imam Hussein (PBUH) said: **"I am the martyr of tears. I was murdered distressed, yet it is Allah's divine reward for me that whoever is distressed resorts to me, by God's will, he shall return to his family overwhelmingly happy and pleased."**

The following script is the original Ziyara as it is reported by the well-known scholar (Al.Tu'ssi) in his book (Tahdhib al.Ahkham), he reports it from (Safwan al. Ja'maal) who said; "My master – Imam Sadiq (PBUH) has narrated to me the following Arba'een Ziyara script:

"You should perform pilgrimage during day-time and say:

- Peace be upon the guardian of God and His most-beloved.
- Peace be upon the friend of Allah and His favorite.
- Peace be upon the choice of Allah and son of His choice.
- Peace be upon al-Hussein, the wronged and martyred.
- Peace be upon the captive of agonies,
- And the martyr of tears.
- O Allah, I do bear witness,
- That he is assuredly Your guardian and son of Your guardian.
- Your choice and son of Your choice.
- The winner of Your honoring.
- You have honored him with martyrdom,
- Endued him with happiness,
- Privileged him with honorable birth,
- Made him one of the revered masters,
- One of the leaders,
- And of the defenders of Your religion.

- Entrusted to him the inheritances of the Prophets,
- And made him a proof upon Your created beings and one of the Prophets' successors.
- So, he called (people) to Your way painstakingly,
- Gave advice,
- To save Your servants from ignorance,
- And to help them avoid the confusion of straying off.
- Yet, those who were seduced by this worldly life,
- Who sold their share (of reward) with the lowliest and meanest,
- Retailled their Hereafter with the cheapest price,
- Acted haughtily, perished because of following their desires,
- Brought upon themselves Your wrath and the wrath of Your Prophet,
- And obeyed the dissident and hypocritical servants of You,

- And the bearers of the burdens (of sins) who deserve Hellfire—all those supported each other against him (Imam Hussein).
- However, he fought against them painstakingly with steadfastness expecting Your reward,
- Until his blood was shed on account of his obedience to You,
- And his women were violated.
- So, O Allah, pour heavy curses on them,
- And chastise them with painful chastisement.
- Peace be upon you, O son of Allah's Messenger.
- Peace be upon you, O son of the chief of the Prophets' successors.
- I bear witness that you are verily the trustee of Allah and the son of His trustee.
- You live with happiness,
- Passed away with praiseworthiness,
- And died missed, wronged and martyred.
- I bear witness that Allah shall inevitably fulfill His promise to You.

- He (Allah) shall exterminate whoever disappointed you.
- I bear witness that you fulfilled your pledge to Allah, and strove hard in His way until death.
- So, may Allah curse those who slew you.
- And may Allah curse those who wronged you.
- May Allah curse the people who, when informed about that, agreed with it. O Allah, I do ask you to witness for me that
- I am loyal to those who are loyal to him (Imam Hussein),
- And enemy to his enemies.
- May my father and mother be sacrificed for you, O son of Allah's Messenger!
- I bear witness that you were light in the sublime loins,
- And in the purified wombs.
- The impurities of the Ignorance Era could not subject you to filth,
- Nor could its murky clothes dress you.

- I also bear witness that you are one of the pillars of the religion,
- The supports of Muslims.
- I also bear witness that you are the God-fearing, pious,
- Pleased, immaculate,
- A guide, and a well-guided Imam.
- And I bear witness that the Imams from your progeny,
- Are the words of piety,
- The signs of guidance,
- The firmest fist,
- And the decisive Proof against the inhabitants of the world.
- I also bear witness that I believe in you all and in your Return.
- I have full confidence in the laws of my religion and in the seals of my deeds.
- My heart is at peace with you all,
- All my affairs are based on your commands,
- And my support for you all is already all set
- Until Allah permits you.

- So, I am with you. I am with you,
- Not with your enemies.
- Allah's blessings be upon you,
- Upon your souls, upon your bodies,
- Upon the present and the Awaited from you,
- And upon the apparent and the invisible from you.
- Respond to us, O Lord of the Worlds

Then after the recitation of the Ziyarat, perform two ruk'ats of prayer and supplicate to God and return.



Merits of the Ziyara

Of course, on such occasions - as in the case of the Massive Arba'een Pilgrimage, the pilgrim needs to initially learn the benefits of this pilgrimage which are represented by its unique merit, its importance and the close rank it brings its performer. Then, the pilgrim should learn its etiquettes.

1-The merits of pilgrimage to Imam Hussein

In fact, there are various narrations reported on the merits of performing pilgrimage to Imam Hussein's tomb. Al.Hussein bin Thuwyer reports that Abu abid Allah has said:

"O Hussein, he who sets out walking on foot towards Imam Hussein's tomb, verily Allah shall grant him a reward and forgive him a sin on every step he walks. Soon as he enters into the holy shrine, Allah shall counts him with the successful and pious, as he performs all pilgrimage-rituals; Allah shall gather him with the spiritual winners. Upon leaving the holy shrine, an Angel whispers into him saying: ((The Messenger of God sends you his peace and salutations and says – begin

your life afresh because Allah Almighty has forgiven you your entire sins))." Book – Kamil al-Ziyarat, P 128, Quote 378.

Imam Al.Sadiq is also reported to have said:

"A pilgrim, upon leaving his family and sets out on a pilgrimage to Imam Hussein's tomb, shall have his all sins forgiven on the first step he walks. Then, he shall continue to be purified through every steps until he enters into the holy shrine. So when he is at the shrine, Allah calls him; ((O My servant, ask me whatsoever I give you, supplicate to me I answer you, desire whatever and I bestow upon you and ask me a favor and I fulfill it for you))."

Imam Abu abid Allah (PBUH) said: **"Verily, Allah shall reward him whatever a believer spends in His cause"**. Book – Kamil al-Ziyarat, P 128, Quote 379.

Imam Al.Ridha is reported to have said:

"Every Imam has an incumbent obligation upon his followers and Shias. The fulfillment of this obligation lies in performing pilgrimage to their (Imams') toms. Therefore, whoever visits them willingly – recognizing what they called for – their Imams shall be their intercessors on the

Resurrection Day." Book – Kamil al-Ziyarat, P 119, Quote 352.

Imam Al.Sadiq said:

"Allah almighty has assigned seventy angels surrounding Imam Hussein's tomb – deeply overwhelmed by sadness – praying and crying over him (Imam Hussein) until Judgment Day. Each rukat of prayer of theirs equals a thousand rukats of that of a human-being's. Yet, the reward and recompense of these prayers are granted to him whoever is a pilgrim to Imam Hussein's tomb". Book – Kamil al-Ziyarat, P 118, Quote 350.

In another Imamic quote, Imam Al. Saidq says:

"Do perform pilgrimage to Imam Hussein and forsake him not; because he is the chief of the youth of creation in paradise and the master of martyrs". Book – Kamil al-Ziyarat, P 107, Quote 316.

Imam Kadhim (PBUH) is reported to have said:

"Whoever visits Imam Hussein (PBUH) – recognizing his rights – verily Allah Almighty shall forgive all of his sins". Book – Kamil al-Ziyarat, P 134, Quote 396.



Abid Allah bin Hilal asked Imam Al-Sadiq:

"May I be sacrificed for you; what is the least reward a pilgrim to Imam Hussein's (PBUH) can have? The Imam said to me: ((O Abid Allah, the least reward he can have is that Allah will preserve his soul and his family until he returns home safe, and if it is Judgement Day, Allah is the Protector".
Book – Kamil al-Ziyarat, P 130, Quote 382.

Imam Al-Sadiq said: **"Upon observing the divine privileges bestowed on Imam Hussein's (PBUH) pilgrims by God, every person – on the Judgment Day - shall certainly desire to have been among them".** Book – Kamil al-Ziyarat, P 131, Quote 388.

2-The Angels, the Prophet and the Imams praying for Imam Hussein's pilgrims

Moreover, in regards to the merits of pilgrimage to Imam Hussein, it is narrated that the angels, the

holy Prophet and his progeny pray for Imam Hussein's pilgrims. Imam Al-Sadiq says:

"There are four thousand angels –deeply overwhelmed by sadness - at Imam Hussein's tomb, crying over him until the Resurrection Day. Their chief Angel is called (Mansour), so; whoever visits Imam Hussein's tomb, they will welcome him; whoever departs from him, they will farewell him; whoever gets ill, they will pray for him; whoever passes away, they will perform the funeral prayer on him and will seek forgiveness for him". Book – Kamil al-Ziyarat, P 116, Quote 344.

The following is a quotation from Imam Sadiq's instructive piece of advice to Muawiyah bin Wahab in which the Imam states:

"O Muawiyah, never forsake performing pilgrimage to Imam Hussein's tomb due to fear, because one who forsakes this ritual will regret it so much that he will wish that he was buried besides him. Do not you like that Allah sees you among those for whom Allah's Messenger, Ali, Fatimah and the Imams (PBUT) pray? Book – Kamil al-Ziyarat, P 107, Quote 314.

Dawuod bin Kathir reported the following quote from Imam Abi abid Allah (PBUH):

"Verily Fatimah (PBUH), Prophet Mohammed's daughter shall pray and seek forgiveness for whoever visits her son's (Imam Hussein's) tomb".

Book – Kamil al-Ziyarat, P 115, Quote 343.

Muawiyah bi Wahab has reported Imam Al-Sadiq's piece of supplication intended for pilgrims of Imam Hussein's. Wahab says; "After I was given permission, I entered into Imam Sadiq's room and found him at his prayer mat. I waited until the Imam finished his prayer then I heard him reciting the following supplication:

"O Allah! O one who has chosen us for honor, promised us the right of intercession, entrusted to us His Islamic Message, made us the inheritors of all Prophets' divine messages, sealed the prophet-hood with us, selected us for His guardianship, bestowed upon us the knowledge of the past and that which is to come and made the hearts of people inclined towards us! O Allah! Forgive me and my brothers who perform pilgrimage to my grandfather's tomb (Imam Hussein (PBUH)). Those who spend their wealth performing pilgrimage, put their bodies to

trouble seeking our pleasure in hope of the reward You have kept for whoever supports us. O Allah! Forgive them as they endeavor to please your Prophet (PBUH), those who obey our commands and who strive to antagonize our enemies.

By this, they want to please You, so reward them on our behalf with Your best reward, preserve them day and night, bless their families and children - whom they left behind - in the best way and watch over them; keep them safe from the harm of every insolent tyrant and every weak or strong one from Your creation, keep them safe from the evil of every devil from among men and Jinn, grant them the best of that which they have requested while they are away from their homes for having preferred us over their families, children and relatives.

O Allah! Our enemies have criticized them for going out to perform pilgrimage to us but that did not restrain them from coming to us and opposing our opponents. So have mercy upon the faces which turned pale (due to sun beams) for our sake. Have mercy upon the faces which rest on Imam Husain's tomb (PBUH). Have mercy

upon those eyes which shed tears for us with sympathy. Have mercy upon those hearts which have become restless and distressed for us and have mercy on their lamentations for what has befallen us. O Allah! I entrust these bodies and souls to you till the day You quench their thirst from the Fountain of Kauthar". Book – Kamil al-Ziyarat, P 107, Quote 314.



In favour of Imam Hussein's timeless revivalism

Today, a lot of the believers performing pilgrimage for Imam Hussein (PBUH) – seeking Allah's reward and requital. This motive per se is as great as it can enable its adherent to attain success both in life and the hereafter. Yet, there are other motives which are as important as the one mentioned

above is. Here, we mention four of these motives or objectives:

1-Defending one's religion, holy shrines and homeland

The true believers never refrain from opposing and fighting all those who aim at spreading all forms of obscurantism and who only believe in murdering the innocent, transgressing others' honors and properties and homelands. Furthermore, those terrorist powers' ideology is comprehensively based upon demonizing whomever disagrees with their dogma.

Muslim warriors have selflessly and honorably paved the path of Jihad and have enriched it with epitomes of self-sacrifice, state of giving and glory; deriving their firmly established determination from their faith in the justice system founded by the true Islam which is embodied by the Messenger of Mercy and the Infallible Imams (PBUT).

Imam Hussein's holy city of Karbala is, no doubt, the most outstanding landmark in the history of Jihad (holy war) and is an everlasting source of inspiration from which Muslim warriors can derive

all motives of self-sacrifice. Moreover, it serves as a motivational element to all people which has preserved the religion, defended all holy places and the human dignity.

If Allah blesses and bestows upon them guidance and Jihad in His cause which is a path to salvation, mercy and forgiveness Allah has promised the pious from amongst His servants, it assuredly is an absolute happiness for the true striving believers who readily answer the call to Jihad given by the supreme religious authority to join their fellow warriors who are achieving on-going victories until they liberate every corner of the beloved homeland from the filth of ISIS and their criminal likes.

Allah Almighty says in the Noble Quran:

"And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good", (Surat al-Ankabut, V 69).

Furthermore, Jihad in the cause of Allah Almighty is a divine obligation which has its effective impacts. By virtue of Jihad, homelands and human dignities are preserved, true believers are protected from the evil of enemies, and the Prophet's pure progeny's banners remain flying on earth. In this regard, the Commander of the Faithful – Ameer Al-Mu'emineen (PBUH) – says in the introduction of his sermon on Jihad:

"Therefor, Jihad is a way to paradise which Allah Almighty has prepared for the pious from among His servants. It (Jihad) is an attire of piety and it is Allah's invincibly protective shield. Thus, he who forsakes it on his own accord; verily Allah shall inflict upon him humiliation and misfortune"

Imam Hussein (PBUH), his sons and relatives have sacrificed their blood in order to maintain the religion of Islam and to send a message that it is the obligations of the prosperous ones to drive away injustice, oppression and tyranny from the nation which has been honored by the inheritors of the Prophets and the descendant of the Islamic Message - Imam Hussein – the Martyr (PBUH).

Hence, it is an obligatory duty of all the believers to logistically, verbally or by means of prayer support the security forces members and the Popular Mobilization Forces, (Al-Hashd Al-Sha'abi) who have readily responded to the call of Jihad given by the supreme religious authority to defend Islam and Muslims. Imam Al-Sadiq (PBUH), upon addressing the martyrs of the Tenth of Muharram, he says: **"I wish I were with you (on that Day) so that I would have obtained a great success"**.

The Imam's words are a self-evident statement about the sublime rank attributed to whoever strives in the cause of Allah attempting to maintain the truth and to defend one's holy places.

2-Reforming one's soul and society

One of the most primal objectives of this Massive Pilgrimage is (reformation), as it has been established by our Imam on his way towards Kufa. Imam Hussein (PBUH) said:

"I never revolted in vain, as a rebel or as a tyrant, but I rose seeking reformation for the nation of my grandfather Muhammad. I intend to enjoin good and forbid evil; to act according to the

traditions of my grandfather, and my father Ali Ibn Abi-Talib".

Imam Hussein's (PBUH) stand was an outcry in the face of the Umayyad's dynasty who has distorted the true Islamic principles and violated moral values.

Thus, we should uphold the concept of reformation emulating what Imam Hussein (PBUH) has established through his life – yet we begin by reforming our own souls by virtue of piety on which Imam Ali (PBUH) says: **"A pious man is the one who thoughtfully guards himself against sins"**, (Book – Ghurara al-Hikham); by virtue of abstaining from all that God deems as prohibited – Imam Ali (PBUH) says: **"The top of piety is the abstention from what God deems as prohibited"**; by virtue of being committed to one's obligations and duties, enjoying good morals which should be constantly observed carefully in order to avoid any moral deviation. The true believer is the core of a good society.

If he is well-mannered, a societal straightforwardness may be achieved and if he is corrupt, the entire society goes corrupt too. Therefore, every-one – out of one's specialty -

should do the best of their ability to reform the society. For instance, the parents should care, well-bring up and educate their children.

Allah Almighty states in the Noble Quran: **"O you who have believed, protect yourselves and your families from a Fire"**, Surat At-Harim, Verse 6. The teacher should be instructive to his pupils and should constantly offer them guidance. Similarly, the relation between friends, employees and other society members.

Moreover, true believer should maintain as much politeness as he can when giving advice in order not to cause offense to others so that they may perceive it as repulsive; but he should be committed to words of wisdom as Allah Almighty says in the Noble Quran: **"Invite to the way of your Lord with wisdom and good instruction"**, Surat An-Nahil, Verse 125. The Messenger of God is reported to have said: **"He who intends to enjoy calling for goodness should perform it with words of wisdom"**. (Book – Mizan al-Hikmah).

3- Enjoying good and forbidding evil

Imam Hussein (PBUH) has said: **"I only desire to enjoy what is good and to forbid what is evil"**. Upon refusing to pay a pledge of allegiance to Yazid the accursed, Imam Hussein (PBUH) has also said: **"Yazid is an irreligious deviant, drunkard and a murderer of the innocent; thus a man like me should not pay a pledge of allegiance to a man like him"**. This statement of the Imam is a clear announcement that his stand aims only at enjoying good and forbidding evil which Allah Almighty emphasizes in the Noble Quran: **"And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful"**. Surat – Al-Imran, Verse 104.

Accordingly, we should follow our Imam's approach in enjoying the good and forbidding the evil, establishing the truth and abolishing falsehood as far as our abilities allow – even if by denying evil by the heart in cases of fear or weakness – in order to maintain the believers from evil-doers and the oppressors. More importantly, it is quite recommendable to begin reforming our souls before commanding others.

The Prophet Mohammad is reported to have said: **"He whoever intends to enjoy calling for**

goodness should commit himself to goodness".

Book-Mizan al-Hikmah.

The Commander of the Faithful – Ameer al-Mu'emineen (PBUH), interpreting the following Verse; **"Protect yourselves and your families from a Fire"**, Quran – Surat al-Tahrim, Verse 6, he says; **"Instruct your people to do goodness"** Book-Gurar al-Hikham. On the interpretation of the same verse, Imam Sadiq says: **"You command your people of what Allah has commanded them and prevent them from what Allah has prevented them. If they obey you, you have saved them from torture; and if they disobey you, you have delivered your Lord's message"**. Book-Mizan al-Hikmah.

The Commander of the Faithful – Ameer al-Mu'emineen (PBUH) says: **"The best of the creation's act is to enjoy calling for good"**.

Imam Ali is also reported to have said: **"O believers! Whoever sees an act of aggression taking place or an evil act being called to, and rejects it with his heart, he is secure and free of responsibility. Whoever rejects it with his tongue will be rewarded, and he is better than his companion. Whoever rejects it with his sword so that the word of God may be uppermost and the word of the wrongdoers lowermost, such a one**

has attained the path of guidance and become established on the (right) way and certainty has illuminated his heart". Book-Gurar al-Hikham.

Allah's Messenger (PBUH) said: **"If Muslims do not enjoy calling for good, forbid evil and they do not follow the righteous from among my progeny; verily Allah shall empower the wicked from among them to dominate – by then the pious from them shall pray for salvation but in vain"**. Book – Amali-al-Saduq.

Imam Ali (PBUH) has said: **"The most hypocrite of people are those who call others for obedience to Allah but they themselves do not practise it; and who forbid others from disobedience but they themselves do not abide by it"**. Book - Mizan al-Hikmah

4- Following the Prophet and his Household as perfect Models

Imam Hussein (PBUH) clearly stated; **"I only intend to enjoin good and forbid evil; to act according to the traditions of my grandfather, and my father Ali Ibn Abi-Talib"**, so that his primal motto was that unto which the Quran calls; it is to follow in the prophet's footsteps. Allah says in His Noble

Quran: **"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often"**. Noble Quran, Surat Al-Ahzab, Verse 21.

As a result, Imam Hussein (PBUH) has translated the orders of the Quran into real actions as he is the speaking version of the Quran and the true equivalent to it. So as we today march towards this model hero, we must take the Prophet and his household as our epitome, act in accordance with their traditions and to firmly uphold their orders and instructions as a way of life.

Pilgrims' Instructions

1-Maintaining Prayer and Its Timing

Allah Almighty says in the Noble Quran: **"Indeed, prayer has been decreed upon the believers a decree of specified times"**. Noble Quran, Surat Am-Nisa, Verse 103.

Respected pilgrim, be heedful to the fact that maintaining performing prayer exactly on time is one of the most important aspects to which we

must pay a great deal of attention. Moreover, a true believer should not allow Satan to use his state of being tired and exhausted - due to the long distance he has walked so far on this great pilgrimage to Imam Hussein (PBUH) - so that he might be distracted by other things, forgetting to perform it on its due time. Imam Hussein (PBUH) has repeatedly emphasized the importance of praying on time and amid the most difficult of circumstances. So when the Imam was in the middle of the battlefield and was reminded of the prayer, he said: **"You remembered the prayer! May Allah include you with those who thoughtfully perform it! Yes, now is its due time"**.
Source – Makhtel al-Imam al-Hussein.

2-Not to forget Remembering Allah

In fact, instead of being overwhelmed by Allah's remembrance, some people might be distracted and indulged in insignificant matters. As a result, they will be inattentive to Imam Hussein's revivalism by which he revolted against Yazid (the tyrant) who excessively indulged himself in worldly desires, completely forsook Allah's remembrance

and endeavored to obliterate the great religion which has been protected by God.

Therefore, we are obliged to give up being distracted by worldly desires and to solely concentrate on remembering God, extolling Him, pondering upon His creation, repeatedly considering our deeds, enjoying goodness and helping people and pilgrims especially the weak and disabled from amongst them.

3-The Avoidance of What is Religiously Forbidden

The pilgrim must be aware not to fall a victim to what is religiously deemed as forbidden and to also be attentive not to be entrapped by Satan's schemes who strives to cause this massive pilgrimage to fail because it hurts him (Satan) in every step the pilgrim walks. Furthermore, Satan cannot seduce the true pilgrim and to cause him commit forbidden acts during such spiritual atmosphere, but of course he will assuredly endeavor to achieve his aim through using the mixture of people (Men and Women) in this massive pilgrimage. The most dangerous of Satan's schemes is to illegally look at women, therefore, we must beware to guard our sight against such

forbidden acts in order for us not to be guilty of such evil deeds which please Satan but displease Allah Almighty. Nevertheless, we must not underestimate such an act because it may create lust inside of us which eventually seduces the believer and makes him forget Allah's command.

Allah Almighty states in the Noble Quran: **"Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is acquainted with what they do"** and the verse **"And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment"**. Noble Quran, Surat Al-Nur, Verses 30-31.

Of course, we should distinguish between the true pilgrim who comes on foot anticipating to obtain Allah's reward, recompense and forgiveness; and a person who comes only for insignificant matters.

In his instructive advice to Abid Allah bin Jundub, Imam Sadiq said: **"O son of Jundub! Isa son of Mary (PBUT) said to his companions (Beware of the forbidden look because it leaves a lustful desire in the heart; yet it is enough an act of sedition to its doer. Blessed is he who sees**

through his heart not his eyes". (Book - Tuhaf Al-Uqul).

4-Sadness and Weeping over Imam Hussein's Tragedy

The Massive pilgrimage takes place in a state of sadness and pain over the heart-breaking tragedy of Imam Hussein (PBUH). Thus respected pilgrim, upon reviving this great event; you should avoid laughter and joking which does not go hand-in-hand with this tragic occasion – especially when you are close to the holy shrine or during listening to the tragedy being recited on most of the processions sites. We should even remember Imam Hussein's (PBUH) matchless tragedy whenever we drink water.

Also and due to the great reward it brings about, we should seize this sad occasion to shed tears on what has befallen Imam Hussein. There are a variety of narrations confirm how rewarding it is to shed tears upon Imam Hussein (PBUH). Here, it is narrated by the infallible Imam. Harrun bin Kharrijah reports from Abu abid Allah (PBUH). He (Harrun) says; **"One day we were in the presence**

of Imam Sadiq (PBUH). When Imam Hussein's name was mentioned, Imam Sadiq (PBUH) wept and we wept too. Upon raising his head, Imam Sadiq (PBUH) said: (Imam Hussein has said: "I am the martyr of tears. Whenever a believer remembers me, He weeps")".

Imam Ali bin Al-Hussein is reported to have said: "Whoever a believer's eye sheds tears -until it streams down his face upon Imam Hussein's martyrdom – verily Allah shall guarantee for him a place in Paradise where he remains eternally". Book – Kamil al-Ziyaraat. P 104, Quote 304.

Dawud al-Ruqei reports from Imam Abu abid Allah (PBUH). Dawud says: "While I was in the presence of the Imam, he was brought water to drink. Upon drinking, I saw the Imam became sad and his eyes filled with tears, then he said;"O Dawud! Cursed be he who murdered Imam Hussein (PBUH). Whoever drinks water remembering Imam Hussein and cursing his murderer, verily Allah shall bestow upon him a hundred rewards, forgive him a hundred sins, elevate him a hundred ranks and shall resurrect him as delighted on Judgement Day"". Book – Kamil al-Ziyaraat. P 104, Quote 304.

5-Enjoying Good Manners

In order for brotherhood and co-operation to spread among the crowds of pilgrims, they should abide by good manners which have been laid down by Allah Almighty and instructed by Allah's Messenger and his household (PBUT).

The Massive Arba'een Pilgrimage is a unique opportunity for us to learn and practice good mannerism as we are walking towards the spring-well of good ethics such as: being patient with harm – i.e met through our journey etc, being forgiving to those who do us harm unintentionally, expending money when needed, offering apology to others and many other ethical matters.

This pilgrimage is an invitation to abandon all forms of underestimating others, anger, stinginess, ill-talk and any other anti-ethics aspects. By this, we comply with the way our Imams want us to be. In other words, we become models through our actions not our words. In this regard, Imam Sadiq (PBUH) has said: **"Invite people (to Islam) by your deeds not words. Let them observe your piety, knowledge in Islamic jurisprudence, prayer and goodness. This is enough an invitation".**

The Imam (PBUH) has also said: **"Be good followers to us and not disgraceful"**.

In another quote, the Imam (PBUH) says to Al-Mufadhel: **"O Mufadhel, inform our Shias to invite others to our way by refraining from what Allah deems as forbidden, avoiding disobeying Allah, following what pleases Him. Having followed this, people will readily be our followers"**.

6-Altruism and Sacrifice for Others

Allah Almighty states in the Noble Quran: **"They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation"**. Quran, Surat Al-Hashir, Verse 9.

One of the problems facing this massive pilgrimage is over-crowdedness – whether within the pilgrimage ritual itself or within the holy shrine or at the precessions-sites where food and other

services are offered. In such stampedes, old and physically weak pilgrims will get hurt as well as it will convey a negative impression of this great pilgrimage to those media-affiliated TV channels or news agencies available at the scene; as this event is observed attentively by all. Here, altruism and sacrifice is needed in order for us not to be victims to Satan's seducing schemes; bearing in mind the sacrifice offered by Al-Abbass (PBUH) to his brother Imam Hussein (PBUH) on the Tenth of Muharram. Although he was thirsty and had water in his hands, he did not drink as an act of altruism towards his brother.

7-Neither Harming nor Reciprocating Harm

We should care for others' personal possessions that we may find on our pilgrimage. That is, we should not violate or spoil the right of the earth, the people and the plant and should seek permission to make use of it so that our act of pilgrimage will not be reduced in terms of reward. By this, we are only following the jurisprudential rule the Prophet (PBUH) has established in the following prophetic quote: "**Neither harming nor**

harm exists in Islam. Islam increases Muslims in goodness and decreases harm". Book – Man-la-Yahdharaho-al-fhaqih, Ch 4, P 334.

8- Showing Respect for the Servants of Imam Hussein's Pilgrims

It is incumbent on the pilgrim to highly appreciate the role of those who voluntarily constantly offer him all forms of service and should fully co-operate with them – whether those volunteers are government-affiliated such as: health-men, security-men, defense-men, water-supply-men, sewerage-system-men, refuse-collectors and etc.

Not only those but also the significant role played by those people affiliated with the holy Shrines of Imam Hussein and Al-Abbass (PBUT) or those who come from other shrines to serve Imam Hussein's pilgrims; and the people who offer services in certain centers and processions along the way to Karbala. As a result, we should co-operate with them and appreciate the work they do; and we should not be dissatisfied with the tasks assigned to them even if it delays our jobs through security check-points.



We beseech Allah Almighty – the Causer of success -
to accept your pilgrimage as best as He pleases.

