

The Fruits of
the Arba'een
Pilgrimage



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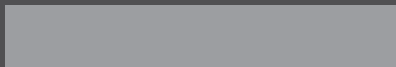


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Introduction

Praise be to Allah, Lord of the Worlds, and His blessings and peace be upon Muhammad and his pure and immaculate progeny.

Now then, a great revolution must have a great revolutionary leader who puts the stamp of his way on it and directs its course according to his plans and will.

The glow and immortality of that revolution depend on the amount of sacrifice, and the change that it brings about in society. The revolution of Imam Husain (peace be upon him) has been as such for it has enjoyed a favorable position in the hearts of people from all walks of life, and has taken root in their souls to the extent that they have been keen on commemorating it on their own and have become naturally enthusiastic about it because it has grown to be an integral part of their entity.

For that reason and according to all mundane and heavenly standards, the revolution of Imam Husain (peace be upon him) is a truly great revolution. This is undoubtedly true, because Imam Husain (peace be upon him) is the leader of that revolution and the one who set it off and paved the way for it. A

revolution carried out by such a figure is certainly a revolution beyond all standards.

((The uprising of Imam Husain which ended in the tragedy of Taff has been repeatedly presented and evaluated and has been an object of lamentation, pride, and other issues relating to this major religious epic. Perhaps no other event in Islam, nay, in the world has obtained the attention and the evaluation that this event has obtained represented by sayings and writings, many of which amounted to full books or, rather, bulky volumes.))¹

Such blessed revolution must have its brilliance that spread throughout nights and days, and must have special ceremonies conducted with the aim of commemorating it, reviving it, reacting to it, and benefiting from its bestowals. One of these ceremonies is the blessed Pilgrimage of Arba'een (ziyarat al-Arba'een). The Imams and their companions were keen on reviving it and getting the blessing of its sacred brilliance. They urged their loyal followers to revive it and to reap its great rewards. This visitation has high contents and timeless and great meanings.

The main focus of this research is not to interpret or explain this blessed pilgrimage, but to handle it with a clear methodology and approach that would finally be for the benefit of

1 Grand Ayatollah Sayyid Mohammed Sa'eed al-Hakeem, Fajr'at at-Taff, p.416

spreading and conveying the principles of the comprehensive revolution of Imam Husain (peace be upon him) who staged this revolution in order to free Muslims from oppression, ignorance, backwardness, and the accumulations of unjust rulers who had not observed towards them any bond or treaty, especially the Umayyad rulers who tried their utmost in this respect.

The occasion of the Arba'een Pilgrimage is one of the indications of that blessed revolution. Remembering Imam Husain and reviving his blessed revolution in the Arba'een Pilgrimage is a renewal of the religion and the Ahl al-Bayt² school of thought.

This Pilgrimage contains many human, social, and educational implications. This is what I am trying to shed light on in this research, but first I am going to mention the foundations and reliable references of this visitation. Moreover, I will cite some narrations that indicate the desirability of visiting Imam Husain on foot, and manifest the merit and reward of those who visit him as such. Then, I am going to clarify the role of this pilgrimage in disseminating the sufferings of Ahl al-Bayt and highlight its social and educational impact. Finally, I am going to conclude this research with the objects and methods of propagation in

² Ahl al-Bayt is a phrase meaning People of the House, or family. In the Islamic tradition, it refers to the holy family of the Prophet Muhammad, particularly his daughter Fatimah, her husband Ali, and their descendants (peace be upon them) - Translator.

the Arba'een pilgrimage, with a conclusion stating the results of this research, seeking the help of all the reliable references, sources, and books that dealt with the issue of Imam Husain with clear objectivity and rationality. I entertain the hope that the readers excuse me in advance for any slip they may find in this research due to my lack of experience and resources. I have written this research as a matter of **(And whoever venerates the ritual signs of Allah, then it is truly from the piety of hearts)**.

■ Hadi Sheikh Taha
Najaf

The Juristic Foundation of the Arba'een Pilgrimage

The desirability of the Arba'een Pilgrimage can be understood from a major premise accepted by all Muslims, which states that the revival of religious ritual signs are deemed to be of the acts that confirm piety and the fear of Allah the Almighty, for He says, **(And whoever venerates the ritual signs of Allah, then it is truly from the piety of hearts)** (Al-Hajj: 32). The one who intends to visit the grave of Imam Husain (peace be upon him) knowing his right (of Imamate), seeking his intercession and advocacy before Allah out of the verse, **(And they do not intercede except for him whom He is pleased)** (Al-Anbiya: 28) will be an excellent example of the one who fears Allah (to whom belongs all perfection and majesty), guards himself against His punishment, and goes to Him through His eternally open door represented by the esteemed Imams. This is the veneration that Allah wants His servants to show towards His ritual signs because this veneration brings about goodness and success to them.

The desirability of the Arba'een Pilgrimage can be inferred from several musnad (supported) and mursal (hurried) narrations.

According to the rule of authenticity in Ilm Arrijal (the science of narration), the total of these narrations and their regular texts indicate their correctness; therefore, there should be no reason for rejecting them. These narrations are as follows:

1. Al-Hur al-Amili reported that Sheikh at-Tusi narrated in his Tahdheeb from Safwan al-Jammal that Imam Sadiq (peace be upon him) said, **“On the day of Arba’een, you should recite the visitation in the daytime and say, ‘Peace be on the intimate servant of Allah’....”**³

2. Al-Hur reported that Muhammad ibn al-Hassan narrated that Abu Muhammad al-Hasan ibn Ali al-Askari (peace be upon him) said,⁴ **“The believer has five signs: praying fifty-one Rak’ah every day, making the Arba’een pilgrimage, wearing a ring on the right hand, placing the forehead on the earth during prostration, and saying ‘Bismillahi-r-Rahmani-r-Raheem’5 in a relatively raised voice.”**⁶

It may be said: Why did not the Imam (peace be upon him) regard visiting the grave of the prophet on the fortieth day after

3 Al-Wasa’el, vol. 14, p. 487, Alul Bayt

4 One of the scholars (may Allah protect them) raised a doubt about this narration which considers visiting the grave of Imam Husain on the day of Arba’een to be one of the signs of a believer by saying, “the visitation of al-Arba’een means visiting Arba’een (forty) believers, not visiting the grave of Imam Husain on the day of his blessed Arba’een. In fact, I wonder what evidence does he have for this view? It has no supporting proof from the Book and the Sunnah, or even the historical dimension to the issuance of the narration and to the reason for issuance.

5 In the name of Allah, Most Gracious, Most Merciful.

6 Al-Wasa’el, vol. 14, p. 478, Alul Bayt

his passing away as one of the signs of a believer? Was not he better than Imam Husain? Were not his parents and his brother better than he was as well?

The answer is that Imam Husain and his issues are an exception, because the purpose of urging people to make pilgrimages especially to Imam Husain is to dignify and perpetuate Imam Husain in recognition of his redemption and sacrificing his family and dependents for Islam. Therefore, this great redemption and sacrifice has entailed urging the faithful to go on a pilgrimage to him and to make them desirous of that pilgrimage, because Imam Husain has preserved Islam by his sacrifice, which has been remained fresh as a great memory in the hearts of Muslims.

Imam Sadiq (peace be upon him) said, **“Surely, the martyrdom of Husain has ignited, in the hearts of the believers, a heat that never subsides.”**⁷

In fact, there is no objection to visiting the graves of the Prophet and the other Infallibles on their fortieth days, that is, forty days after their martyrdom, but this act has not been narrated as a sign of a believer.⁸

3. Sheikh at-Tusi narrated that on Safar the twentieth, the family of our master Imam Husain ibn Ali ibn Abu Talib (peace be upon him) returned from the Levant (ash-Sham) to the city of the Mes-

7 Mustadrak al-Wasa'el, vol. 15, p. 318

8 Lectures of Sayyid Muhammad ash-Shirazi. Al-Naba' website

senger of Allah (Allah's blessings and peace be upon him and his progeny). It is the same day on which Jabir ibn Abdullah al-Ansari, a companion of the Prophet, came from Madina to Karbala to visit the grave of Abu Abdullah⁹ (peace be upon him) and therefore he was the first one to visit the grave of Imam Husain.¹⁰

The Islamic scholars have unanimously agreed on and acknowledged this pilgrimage and they have consistently revived its rituals over the years, a matter that proves its legitimacy and desirability. This pilgrimage has frequently been mentioned in the books of our scholars such as Sheikh at-Tusi who said, **"On the twentieth day of Safar, the family of Abu Abdullah returned ... Visiting his grave on this day is recommended."**¹¹

Sheikh al-Mufeed has also mentioned this pilgrimage under the title 'the virtue of the Arba'een pilgrimage', and made reference to the aforementioned narration of Abu Muhammad al-Hasan al-Askari.¹²

The First Martyr also mentioned it when he said, **"One of them is the visitation Arba'een on Safar the twentieth. If you intend to visit his grave on that day, visit him in the daytime and say, 'Peace be upon the intimate servant of Allah.'"**¹³

9 An agnomen of Imam Husain

10 Misbah al-Mutahajjid, p. 787

11 Ibid. p. 787

12 Al-Mazar, p. 56

13 Ibid. p. 185

Sayyid al-Kaf'ami has also narrated that visitation and said, **“As for the visitation of Arba'een, it has been narrated by Safwan ibn Mahran from Imam Sadiq who said, ‘you should perform this visitation in the daytime.’”**¹⁴

Moreover, this visitation has been mentioned by the grand narrator al-Majlisi in his Bihar al-Anwar when he reported what Sayyid al-Kaf'ami said in his Misbah.¹⁵

In former times, the poet Hisham as-Sayyah said,

“For renewing sadness on the twentieth of Safar, be prepared For on that day, the heads to their graves had been returned.”

So, peace be upon Husain and blessed is he who visits his grave on his fortieth day and on other occasions, knowing his right, enlightened with his light, following his example, and that is the great success.

¹⁴ Al-Kaf'ami, al-Misbah, p. 489

¹⁵ See Bihar al-Anwar, vol. 98, p. 328

Desirability of Visiting Imam Husain on Foot

The lovers of Ahl al-Bayt have kept visiting the grave of Imam Husain on foot, coming from every remote path. They do that on Safar the twentieth, that is, after forty days of the martyrdom of the Imam (peace be upon him).¹⁶ By doing so, they have had goals understood by none except those who have tasted the nectar of loyalty to Ahl al-Bayt, and have been fed on sacrifice served only at the tables of Ahl al-Bayt which are filled with piety and fear of Allah in secret and in public. Among these goals are:

1- Renewing loyalty to Imam Husain (peace be upon him) and his revolutionary way. This loyalty manifests itself in making an extraordinary pilgrimage to his grave on foot from very remote places.

2- Training souls longing for seeing the grave of Imam Husain

¹⁶ It seems that some numbers have certain denotations for the Middle Eastern peoples, in particular the Semitic ones such as the Arabs. Islam has adopted their way and acknowledged some of their concepts. One of these concepts is the number (forty) which is mentioned four times in the Quran in the chapters of (al-Baqarah: 51, al-Maedah: 26, al-A'raf: 142, and al-Ahqaf: 15). This number has been mentioned in the Prophetic tradition as in the hadith, "Whoever memorizes forty of my narrations, will enter paradise" and in the hadith, "Whoever worships Allah sincerely forty days, will come up with fountains of wisdom flowing from his heart to his tongue." The Torah states that the fasting of Jesus to his Lord continued for forty successive days. In the Islamic jurisprudence of Abu Hanifa and those who agreed with him, it has been mentioned that the longest period of postpartum is forty days, and that it is recommended for those who establish the night prayer to pray for forty believers. Moreover, Allah revealed the message to the prophet Muhammad (Allah's blessings and peace be upon him and his progeny) when he was forty years old. In the Egyptian civilization, the process of embalming the dead used to take forty days after which the funeral takes place. In our folklore, one of the proverbs says, "Whoever associates with some people for forty days, will become one of them."

(peace be upon him) on deliberateness and patience in dealing with various matters, for walking for several days in empty and remote places is regarded as an experience whose spiritual effects cannot be removed under any circumstances.

3- Sending a clear message to those who do not understand the relationship between the followers of Ahl al-Bayt and their Imams, clarifying the fact that this relationship is an extraordinary one in which distances melt and barriers disappear. Thus, there will be no difference between arrival and non-arrival, for it is an ethereal relationship outside time and place.

4- Imitating the march of the Imam Husain's captives when they returned from the Levant to Medina as if the lovers say, "O family of Imam Husain, if you had suffered from the midday heat and the hardships of travelling, your lovers have been traveling throughout history, and have been consoling you every year, singing the chant of immortality and the song of sacrifice. The Second Martyr said,

"How can the tears stop after the murder of Husain?

How can we slumber peacefully after he has been slain?

Slumber is impossible while his status which is high and sublime

Has suffered at the hands of his enemies a horrific crime."

The narrations of Ahl al-Bayt have urged their followers to renew this pilgrimage walking on foot, with the aim of bringing them-

selves nearer to Allah. Among these narrations are the following:

1-The narration of Husain ibn Thuwair ibn Abu Fakhitah in which he said, **“Abu Abdullah said, ‘O Husain, the one who comes out of his house to visit Husain (peace be upon him), for every step he walks on foot, Allah will reward him with hasanah (a good), and delete sayyi’a (an evil deed) from his record until, when he reaches ha’er (the location of Imam Husain’s grave), Allah will write his name among the successful.’”**¹⁷

2- What has been narrated from Abu Abdullah as saying, **“O Ali, visit Imam Husain and do not desert him, I said, ‘what is the reward of those who visit him?’ He replied, ‘whoever comes to him on foot, for every step he takes, Allah writes one hasanah (a virtue) for him, erases one sayyi’a (an evil deed) from his record, and raises his status by one degree.’”**¹⁸

3- The narration of Abu Sa’eed al-Qadi in which he said, **“I entered upon Abu Abdullah in one of his rooms and I heard him saying, ‘the Almighty Allah will record the reward of freeing a slave from the children of Ismail for the one who makes a pilgrimage to Imam Husain (peace be upon him) on foot with every step he takes and each time he raises his foot and places it on the ground.’”**¹⁹

¹⁷ Jami’ Ahadeeth ash-Shia, vol. 12, p. 431

¹⁸ Wasa’el ash-Shia, vol. 10, p. 342

¹⁹ Ibid

Someone may say: these narrations are public and not confined to the Arba'een pilgrimage. We can say in reply that we do not confine the desirability of visiting Imam Husain on foot to the Arba'een pilgrimage; however, the philosophy and the truth of making the pilgrimage on foot are manifested in the Arba'een Pilgrimage in particular, because it renews the event of Ashura and devotes the continuation of sadness and grief over the misfortune of Abu Abdullah which has filled the hearts with incessant distress and misery. The Arba'een Pilgrimage is the visitation to the grave of Imam Husain (peace be upon him) on the fortieth day after the day of Ashura, and consequently it has deserved to be as great and immoral as Ashura. Immortality cannot be obtained by a quick visitation whose impact disappears a few days later; rather, there must be a demonstration that renews grief and overflows with piety and reverence, to remind people of the days of Allah that Imam Husain revived through a wonderful sacrifice made only by the truthful and the faithful ones. Blessed are those who walk with long steps in the paths of the righteous that Allah the Originator filled with His mercy and blessings. Thus, everyone calls with one voice memorized by the sands of the wilderness and the stones of paths, **“By Allah, we will never forget Husain, By Allah, we will never forget Husain.”**

The Role of the Arba'een Pilgrimage in Disseminating the Sufferings of Ahl al-Bayt

The Arba'een Pilgrimage, in which millions of pilgrims gather every year, has been a Husaini demonstration unmasking falsity and falsification that covered large areas of the thought in the Muslim society longing for seeing the facts as they are to the extent that this society has become unable to differentiate between the sincere slogans and the false ones incapable of surviving, a matter that would actually ignite discord, and then obscure the clear vision for the innocent people who are easily affected by slogans and unable to delve into the depths of things.

Hence the Arba'een Pilgrimage has emerged to represent the triumph of the sincere slogan over the sharpness of the unjust sword, and to create a spirit of harmony and adherence, because bringing people together to do one thing at one time motivated by belief will inevitably generate close ties and enhance social relationships between them, especially since the common factor among all is an act of worship performed with the aim of obtaining reward. This fully applies to the ceremony of the Arba'een Pilgrimage and the activities of the Husaini processions (mawakib). In addition, it is a sincere mission whose call rises to cover the pseudo drums of injustice.

The Arba'een Pilgrimage is the embodiment of killing the unjust and the tyrant without fighting. This matter aroused the ire of the oppressors; therefore, they have done their utmost to prevent the loyal followers from reviving this rite, tortured them, and vilified them in every possible way. For this reason, the Arba'een Pilgrimage has been a huge media action and an extremely difficult and complicated way of propagating Shiism, but at the same time, it reveals the true features of the religion. It makes the person, who is armed with nothing but loyalty and self-esteem, the substance of the mission. During the Arba'een pilgrimage, this person becomes a sacred object walking towards the mecca of purity and holiness, exceeding not his limits, walking calmly and soberly fully aware of the inviolability and sanctity of blood prescribed by Islam, for Allah the Almighty says, **"whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men."** (Shakir, Surat al-Maedah: 32). These facts have been confirmed by the narrations of Ahl al-Bayt (peace be upon them) such as:

1- Abu Thar Al-Ghifari reported that the prophet (Allah's blessings and peace be upon him and his progeny) commanded him by saying, **"O Abu Dhar, Slandering the believer is a foul act, fighting him is unbelief, eating his flesh is disobeying Allah, and the sanctity of his wealth is as the sanctity of his blood."**²⁰

²⁰ Wasael ash-Shia. Ahl al-Bayt Foundation Press, vol. 12, p. 281.

2- Abu Baseer reported that Abu Ja'far²¹ (peace be upon him) said, **"The Prophet said, 'slandering a believer is an act of defiance, fighting him is tantamount to unbelief, eating his flesh is a grave sin, the sanctity of his wealth is as the sanctity of his blood.'"**²²

3- Habbah al-Urani reported that Imam Ali (peace be upon him) said, **"Whoever entrusted a man to his blood and then that man betrayed him, I will disown the killer even if the killed one is in Fire."**²³

The Arba'een Pilgrimage has covered all those meanings and indications, and deepened the love for Imam Husain's revolution in the hearts and consciences of the people as he only rose to seek reformation for the nation of his grandfather Muhammad (Allah's blessings and peace be upon him and his progeny) intending to enjoin good and forbid evil. This was the aim of Imam Husain's uprising, so he said, **"I have not revolted wantonly or playfully, or out of corruption or injustice, but I have only risen to seek reformation for the nation of my grandfather Muhammad (Allah's blessings and peace be upon him and his progeny), intending to enjoin good and forbid evil."**²⁴

This saying should be the everlasting slogan of the Arba'een Pilgrimage.

²¹ Imam Baqir

²² Wasael ash-Shia. Ahl al-Bayt Foundation Press, vol. 12, p. 281.

²³ Wasael ash-Shia. Ahl al-Bayt Foundation Press, vol. 15, p. 281.

²⁴ Ibn Shahr Ashoub, Menaqib Al Abi Talib, vol. 3, p. 123

This great pilgrimage was the first to raise the banner of Ahl al-Bayt (peace be upon them) and transmitting their call to others, because their followers, being distinguished by reviving this occasion, persevering in bearing the slogans of love and loyalty in it, highlighting the grave injustice from which Ahl al-Bayt suffered, and arousing people's emotions in the occasion, have been able to draw the attention of others to them, urging them to mix with them, and get to know what they have. Furthermore, this occasion is usually commemorated in an exciting and eye-catching way, strengthened by the support of Allah the Almighty for this Victorious Sect. As a result, this pilgrimage, along with other rituals, has considerable influence in striking the sight of the world and attracting the attention of various mass media to the tragedy of Taff in its known season. The whole world has seen with its own eyes the extent of the loyal followers' desperate effort in reviving the occasion and other rituals sacrificing everything precious for them, indifferent to the risks, and unconcerned about the circumstances that may be unsuitable for such rituals.

((That explains the supplication of Imam Sadiq narrated by Muawiya ibn Wahab, which shows the Imam's awareness of the serious risks that their loyal followers may encounter in the future. He (peace be upon him) said, **"O Allah! Our enemies have criticized them for making the pilgrimage to us, but**

that did not stop them from coming to us opposing the wish of our opponents. So have mercy on their faces that have changed by the sun for us. Have mercy on their cheeks, which were alternately put on the grave of Imam Husain (peace be upon him). Have mercy on those eyes, which shed tears on us with sympathy. Have mercy on those hearts, which have become restless and distressed for us and have mercy on their lamentations for us...”))²⁵

The Social Effect of the Arba'een Pilgrimage

Visiting the graves of Ahl al-Bayt is one of the ceremonies prevailing in the Shiite communities in general. They have been widely accepted by the followers of Ahl al-Bayt, especially since many narrations with authentic chains of narrators have been reported about them from the purified imams. A quick glance at the books of visitations such as the book (Ziyaraat) by Ibn Qolowaih, and the book (Al-Misbah) by al-Kaf'ami and many other books is enough to support this opinion. Each one of these visitations celebrates a birth of one of the purified Imams such as the visitation of Shaaban 15th and the visitation of Rajab 13th. Some of these visitations commemorate the death of one of the immaculate Imams such as the visitation of Ashura, which commemorates the martyrdom of Imam Husain, and the visitation of Safar 28th, which commemorates the death of the Noble Prophet. The visitation of Arba'een belongs to the second category, for it is to renew the grief and sorrow at the death of Husain.

Like all other visitations, Arba'een has played a key role in building a community loyal to Ahl al-Bayt (peace be upon them). Being a very large gathering of millions of mourners, it presents itself as a social event that cannot be overlooked. Such a gathering has several social benefits, including:

1- Feeling the pains of the Prophet's household and offering consolation to them. This motivates people to make the pilgrimage and arm them with a marvelous energy urging them to sympathize with and consoling others, giving assistance to those who need it, sharing others' sorrows and joys, and following the example of Ahl al-Bayt. This is a clear and well-known fact for all those who made this pilgrimage and participated in the performance of the rituals, and went to seek blessing from the shrines of the infallible Imams. Whoever goes on this pilgrimage will come back loaded with the blessings of Imam Husain and the other Imams from his sons, bearing in his heart and conscience the in which Imam Husain sacrificed his sons and his family carrying this image wherever he goes as if to say,

“Do not look for my master Husain in east or west part

Leave all and come to me for his shrine is in my heart.”²⁶

2- Supporting the truth, enjoining what is right, and forbidding what is wrong:

Imam Husain has really given a high value to the principle of enjoining what is right and forbidding what is wrong, causing it to rise in public esteem. It is the fundamental in which Mus-

26 . Tathkirat al-Khawas, p. 239.

lims take pride and with which they adorn themselves. This fact is beyond doubt, for it is the tongue that clearly expresses the meaning of the words of Allah the Almighty, **“You are the best of the nations raised up for mankind, enjoining what is right and forbidding what is wrong.”** (Surat Al-Imran: 110). Furthermore, one who visits Imam Husain, while being fully aware of his right, will support the truth and make it a beacon for himself from which he never swerves, disliking the falsehood and its followers. In fact, he bears the slogan of Islam when he raises a flag, walking towards Imam Husain (peace be upon him).

3- Deriving inspiration from the clear features of the religion and the correct way of following that religion:

This can be achieved through evoking the approach of the Imam and his esteemed sons (peace be upon them) and following their way by reflecting on the meanings of the lines of the Arba'een visitation text which praises the way of Imam Husain (peace be upon him), **“So he did his utmost in calling them to the truth, gave sincere advice, sacrificed himself in Your way to liberate Your servants from the yoke of ignorance and the bewilderment of going astray.”**

4- The visitations in general, and the Arba'een pilgrimage in particular, function as an annual religious and worldly conference in which all Muslims meet, exchange opinions and ideas and put forth their issues for study and deliberation at minimal cost. These occasions, especially the Arba'een pilgrimage, help people to benefit from the religious educative centers and get the most out of them. Additionally, they help them to optimize their time instead of wasting it sitting pointlessly in cafes. It is worth mentioning that millions of people have been used to making this pilgrimage on foot through thick and thin. By doing so, they train their souls before their bodies on patience and deliberateness, a matter that would reflect positively on the different aspects of individuals' life. In addition, it is a sport useful for the body, because walking is recommended by doctors. Whoever practices this sport testifies to its usefulness. In fact, the social activities of the Arba'een pilgrimage have many great features and benefits owing to Allah's bestowal of honors upon Imam Husain, the beloved son of His messenger.

The Objectives and Methodology of Propagating the Arba'een Pilgrimage

The uprising of Imam Husain has many aspects and dimensions, one of which is the massive pilgrimage that has been growing in the eyes of those who rejoice at others' misfortune before the eyes of lovers. This pilgrimage can be truly regarded as a propagation channel, because it transmits a clear message to the world, and functions as a means to deliver the mission of Islam in the modern era. It carries thousands of messages and calls to various places and areas, for in the age of technology and the ongoing media revolutions, the global TV channels have become keenly interested in televising the Arba'een Pilgrimage. They have telecasted touching scenes prompting watchers from all spectrums of society to ask a big question, "What makes these great multitudes of people pour insistently to the mecca of liberty and revolution?" A resounding answer, then, come to their ears, "It is Husain and his great sacrifice."

It is well known that the success of any act of propagation, which is here the Arba'een pilgrimage, has four conditions:

1-The rich and powerful contents of the various sides of this act, for the appalling tragedy of Taff has paved the way for using this act of propagation for the benefit of the True Sect through lamenting the death of the Master of Martyrs (peace be upon him) and keeping his memory alive on all occasions, especially during the Arba'een Pilgrimage which has maintained its special glow among the loyal followers of Ahl al-Bayt.

In other words, the message of Imam Husain (peace be upon him) holds a power capable of attracting minds and hearts, and solving problems and other issues in this life.²⁷ This does not mean that the Arba'een Pilgrimage performs these roles and tasks alone, away from the rest of the complementary parts of the uprising of Imam Husain, but it is certainly an important part of the uprising, containing all the characteristics of the other parts.

2- Possession of the necessary resources such as the methods, tools, and means of cultural propaganda, taking into consideration the surrounding social conditions and circumstances. This can be easily achieved, especially since the amounts of money spent for that are so huge that they attract attention, particularly during the Arba'een of Imam Husain, whether they are in the form of permanent projects such as husainiyyat,²⁸ public endow-

27 Al-Malhamah al-Hussainiyah, vol. 3, p. 312.

28 It is the plural form of husainiyya, which is a congregation hall for Shia commemoration ceremonies, especially those associated with the remembrance of Muharram. (translator)

ments and the like, or expenses disbursed to meet the renewable needs such as foods, hospitality, and the remunerations of preachers and Husaini eulogists, and others.²⁹

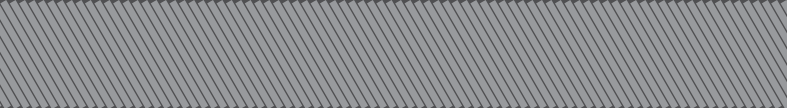
3- The technical and moral competence of preachers. Any pilgrim can be deemed an active part in the act of propagation and consequently should have the above-mentioned attributes.

4- Utilizing the approach of propagation and using the thinking brains, which may turn the ritual into an act of propagation capable of conveying the message for which Imam Husain revolted and sacrificed his immaculate soul.


Being a factor of propagation, the Arba'een Pilgrimage has greatly contributed to projecting a positive image of Ahl al-Bayt (peace be upon them) by means of those massive marches in which millions of pilgrims participate, and the accompanying remembrance of the exploits and sacrifice that Ahl al-Bayt (peace be upon them) made for the sake of supporting Islam, in a way that commensurates with the understanding of the targeted followers of Ahl al-Bayt, and even with other people who sympathize with the uprising of Imam Husain (peace be upon him) and its immortality.

The previous days have demonstrated that a massive visitation

²⁹ Fajl'at at-Tuff, p. 412



like the Arba'een Pilgrimage will never be obliterated because it embodies the continuation of Imam Husain's approach and the goals of his revolution. Thus, the light of the creative revolution of this pilgrimage has begun to increase and shine, a matter that leads us to urge the various official and popular sides to look upon this occasion as a symbol perfectly suitable for activating the prophetic way and the timeless goals of Imam Husain, which are ultimately the very goals of Islam. So peace be upon Husain the day he was born, the day he was martyred, and the day he will be raised up alive.



Conclusion

The tragedy of Taff has achieved its goal in such a perfect manner that it has become, with all its advanced dimensions, a loud cry that has stirred the conscience of the nation, roused it from its lethargy, and let it perceive the disappointment and loss caused by its letting down of the truth and its support for falsehood. It also let the nation perceive the wide gap between the social reality in which it lives and the religious reality prescribed by Allah the Almighty for it.³⁰


From among the great results of the tragedy of Taff are the visitations established and confirmed by the immaculate Imams to function as a strong bond between the sincere followers of Ahl al-Bayt and their distinguished Imams who are the substance of the Islamic mission and the treasure **trove of religion, whom Allah purified in His Quran by saying, “Allah wants to remove all kinds of uncleanness from you, O people of the Household, and to purify you thoroughly.”** (Surat al-Ahzab: 33). One of these eternal visitations is the Arba'een Pilgrimage whose reputé has risen immeasurably and whose performance was highly recommended by the noble Imams. Imam Hasan al-Askari (peace be upon him) regarded it as one of the believer's signs. Its spiritual effects and worldly blessings have been

³⁰ Fajl'at at-Tuff, p. 310


widely known and esteemed. Because of that, the good believers have to preserve this wonderful ritual, which unites Muslims and cleanses their hearts from the defilements of sectarianism and the rancor of ignorance. It is a pilgrimage equivalent to Hajj (major pilgrimage to Mecca) and Umrah (minor pilgrimage). In a long narration, Sadeer reported that Abu Abdullah (Imam Sadiq) said, **“O Sadeer! How difficult is it for you to go on pilgrimage to Imam Husain (peace be upon him) five times every Friday and once every day? I replied, ‘May I be sacrificed for you, there is a great distance between us.’ Imam said, ‘Ascend to the roof of your house, look to the right and left, raise your head to the sky and then try to face the direction of the grave of Imam Husain (peace be upon him) and say, ‘Peace be upon you, O Abu Abdullah. Peace be upon you, and Allah’s mercy and blessings be upon you.’ By doing so, Allah will record for you a visitation which is equivalent to a Hajj and an Umrah. Sadeer added, ‘After this there were times when I would perform this visitation more than twenty times a day.’”**³¹

This is the reward of a visitation from above a roof, so what will be the reward of those whose feet bleed and whose bodies become dusty in Imam Husain’s way gazing at his dome and longing for his blessings. We ask Allah to grant reward and wellness to those who visit Imam Husain, to hear their supplica-

31 Kamil al-Ziyarat, p. 480-481



tion, and to accept their visitation, whether it is performed from a short or long distance. May Allah the Almighty grant us success to tread in the steps of Imam Husain (peace be upon him), for Allah is indeed the All-Hearer of supplication. Praise be to Him, the Lord of the Worlds.



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