

77: Visiting The Tomb Of Imam Husain (as)

It is an act of goodwill towards Imam az-Zaman (aj) and other Purified Imams (as). By performing this we can please the pure heart of Imam (as). Imam (as) prays for the visitor of Imam Husain (as), day and night.

Ibne Qooloolay has quoted Imam Sadiq (as) in Kamiluz Ziaraat: “One who visits the tomb of my (great grand) father (Imam Husain a.s.), has performed an act of goodwill towards the Messenger of Allah (S) and has respected our relationship. The back-biting of such a person is haraam and his flesh is haraam for hell-fire.”¹

In the same book, through the author’s own chain of narrators it is narrated from Abdullah bin Sinan that he said: I asked His Eminence, Abu Abdullah Imam Sadiq (as): May I be sacrificed on you, your father said: One dirham spent in the way of Hajj is counted as a thousand. Then what will be the value if one undertakes a journey to visit your forefather, Husain (as)? He replied: O son of Sinan, each dirham will be considered as a thousand thousand – till ten thousand, and in the same proportion would his levels be increased and the pleasure of Allah will be better for him. And the Dua of Muhammad (S) will be there for him and the Dua of Amirul Momineen (as) and the Holy Imams (as) also.²

In the same book, it is narrated through the author’s own chain of narrators that Imam Sadiq (as) said: “The deed loved most by Allah is the visitation (Ziarat) of the tomb of Imam Husain (as). The deed of a believer loved most by Allah is making the Momineen happy and the condition loved most by Allah is that a person weeps in prostration.”³

Through the author’s own chain of narrators it is narrated from Muawiyah bin Wahab that he heard Imam Ja’far Sadiq (as) supplicating the Almighty Allah and beseeching Him: Send Your mercy for me, my brothers and visitors of the grave of my forefather, Husain (as). Those who spend from their funds put their bodies into trouble, for the sake of goodness to us, and in hope of reward and a good turn for us, and to please Your Prophet (S), and to follow our command, and making the enemies angry, so that through this they may obtain Your satisfaction.

So [O Allah], reward them through Your satisfaction on our behalf, and keep them in Your safety, day and night, reward their families and children, who stay behind in the best way. And be their supporter, and keep them safe from the evil of every evildoer and every weak and strong creature, and the evil of Shaitan of men and jinns, and reward them with the best for forsaking their native place and make them return safely to their families, children and relatives. O Allah, indeed, our enemies flay them for undertaking a journey to visit our graves, but do not make this fault-finding to forgo turning to us. In such a way that they should oppose our opponents. Thus, have mercy on faces colored by the heat of the sun. And have mercy on cheeks that fall on the tomb of His Eminence, Abi Abdullah al-Husain (as), and have mercy on the eyes that weep for us, and have mercy on the hearts that are aggrieved for us, and have mercy on the cry that is raised for us. O Allah, I have entrusted those bodies and souls to You till You bring them to the side of the Hauz on the day of the great thirst...[4](#)

It is a very lengthy tradition and we have quoted only that which is needed here. And this proves that it makes all the Imams (as) very pleased when we perform this action; it is fulfillment of their command, a good turn to them and a way to show enmity to their enemies.

In the same book, through the author's own chain of narrators it is narrated from Muawiyah bin Wahab from Imam Ja'far Sadiq (as) that he said to Muawiyah: O Muawiyah, do not leave the Ziarat of the grave of Imam Husain (as) due to fear, because if one leaves it for fear, will be in such regret that he would wish his grave was next to his (Imam Husain's) grave. Do you not like that the Almighty Allah sees your person and shadow between those for whom the Messenger of Allah (S), Ali, Fatima and Imams (as) pray?[5](#)

Through the author's own chain of narrators it is narrated from Halabi in a lengthy tradition that he said: I asked His Eminence, Abu Abdullah Imam Sadiq (as): May I be sacrificed on you, what do you say about one who leaves the Ziarat of Imam Husain (as) when he could do it? He replied: He has done Aaq (broken off relations) to the Holy Prophet (S) and us and considered light the command to him in this regard. And the Almighty Allah will fulfill the needs of one who goes for this Ziarat, and the Almighty Allah makes him sufficient in all the worldly affairs that are important to him, He widens his sustenance, what he spends is returned to him, fifty years' sins are forgiven, when he returns, no sin will remain in his account but that it would be washed off, when he passes away, the angels descend and give him bath and open a door to Paradise. When he is raised in Qiyamat, he will be told: For every dirham you spent, there are a thousand for you, and the Almighty Allah has stored it for you.[6](#)

In the tradition of Abdullah bin Hammad Basri it is narrated from Imam Ja'far Sadiq (as) in which the Imam has mentioned the excellence of the visitor to the grave of Imam Husain (as) till he said: "And as for that which will be with for him is that we shall be blessing him day and night..."

In the tradition of Safwan Jammaal from Imam Ja'far Sadiq (as) it is mentioned: If the visitor of Imam Husain (as) knew what joy he conveys to the Messenger of Allah (S), to Amirul Momineen (as), to Fatima and Imams (as), to martyrs of us, Ahle Bayt, and what he gets through their prayers and how

much reward he would get in the world and the hereafter and what reward is stored with Allah for him, he would wish that he is not seen at home for the rest of his life...[7](#)

[1.](#) Kaamiluz Ziaraat, Pg. 127, Chapter 46

[2.](#) Kaamiluz Ziaraat, Pg. 128, Chapter 46

[3.](#) Kaamiluz Ziaraat, Pg. 146, Chapter 48

[4.](#) Kaamiluz Ziaraat, Pg. 116, Chapter 40

[5.](#) Kaamiluz Ziaraat, Pg. 126, Chapter 45

[6.](#) Kaamiluz Ziaraat, Pg. 128, Chapter 46

[7.](#) Kaamiluz Ziaraat, Pg. 297, Tr. no. 15

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