

MIRACLES OF ZIYARAT ASHURA



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BISMILLAHIR RAHMANIR RAHIM

Ziyarat Ashura was sent by Almighty Allah to the Holy Prophet (s.a.) through angel Jibrail to console him on the unique tragedy of Karbala.

Prophet Muhammad (s.a.) said:

“The difficulties I had to face were unlike anything faced by the earlier prophets (a.s.).”

Regarding this tradition, Ayatullah Shaykh Iraqi writes that, here the Prophet (s.a.) apart from his other afflictions, wishes to tell us about a tribulation in particular that was unique in nature, in the sense that none of the previous prophet were subjected to it. And that tribulation was the hostile treatment meted out to the Ahl ul Bayt (a.s.) after the demise of Prophet (s.a.). Among the hardships that the Ahl ul Bayt (a.s.) were made to face, was Karbala. Allah had informed the Prophet (s.a.) about the incident of Karbala through Jibrail. The Prophet (s.a.) was always very grievous and sorrowful about the incidents that were to follow him. So Allah (as to console him) taught the prophet (s.a.) Ziyarat Ashura and enumerated its benefits in the world and the hereafter. And Allah took it up on Himself to grant all the requests and ease all hardships through its recitation.

Allah gave this Ziyarat to Jibrail and asked him to present it to the Prophet (s.a.), so as to gladden the Ahl ul Bayt (a.s.) and their Shias, the reciters of this Ziyarat would be contented and pleased with its benefits in the hereafter and gain relief from the adversities of this world. That is why Imam Sadiq (a.s.), and he narrated from his great grandfather Imam Husayn (a.s.), and he from his brother Imam Hasan Mujtaba (a.s.), and he from his father Ali b. Abi Talib (a.s.), and he from the Prophet (s.a.), and he from Jibrail, and he from *Qalam*, and *Qalam* from *Lauh*, and *Lauh* from Allah, the Almighty Allah has guaranteed that, if one is in distress and seeks fulfillment of his demands with the recitation of this Ziyarat, then Allah with His might and majesty, and for the love of Ahl ul Bayt (a.s.) will satisfy his demands.

Imam Jafar Sadiq (a.s.) recounts: “O Safwaan! When you are confronted with some adversity, then seek redressal of your grievances from Imam Husayn (a.s.) through the Amal of Ashura. Allah has pledged the fulfillment of demands with this Ziyarat and Allah never reneges on His word.” Hardships and afflictions no matter how severe can be remedied by reciting Ziyarat Ashura for forty consecutive days.

Records of peoples experiences actually testify to the authenticity of this tradition. An effort has been made to bring such incidents in this book to put the issue beyond doubt.

Renowned Shia scholars have recited this Ziyarat regularly. They have reaped incalculable benefits through its recitation and have always resorted to it in moments of distress.

The true dreams and the prophecies relating to this Ziyarat bear clear testimony to its excellence and distinction. To chronicle all incidents was nearly impossible task. Hence only a handful of such incidents are being presented to highlight the significance of this Ziyarat to the lovers of Ahl ul Bayt (a.s.).

MIRACLES OF ZIYARAT ASHURA

1) RESPITE FROM PLAGUE

Ayatullah Haaj Shaikh Abdul Karim Haaeri Yazdi (founder of the Hauze-Ilmiyya in Qum) narrates: It was the period of my education in the Hauze Ilmiyya in Samarra. There was an epidemic in the city that had taken in its wake many victims. One day, all the scholars had assembled at Ayatullah Sayyed

Muhammad Fasharki (r.a.)'s residence, the latter being my teacher. Then unexpectedly, Ayatullah Mirza Muhammad Taqi Shirazi entered the house. His stature was no less than that of Ayatullah Fasharki. There was a round of general discussion and the scholars started deliberating on the epidemic and how at the rate it was claiming lives, it would very soon wipe out the entire city. In the midst of this discussion Ayatullah Fasharki rose, and asked, 'Do you all acknowledge me as the Mujtahid? Then if I impose a decree upon you, will you act according to it?' We all replied emphatically, 'Yes! Indeed you are the Mujtahid.' Then Ayatullah Fasharki addressed the audience and declared, 'I command the Shias of Samarra to recite Ziyarat Ashura for a period of ten days. Then offer the reward of this recitation to the mother of Imam Zamana (may our souls be sacrificed for him), Lady Nargis Khatoon (s.a.). Then beseech her to present our case to her son Imam Valiul Asr, so that Imam (a.s.) shields us from the malady.'

Ayatullah Fasharki relates further, 'I assure the person security from the plague, if he recites Ziyarat Ashura.' Since it was a matter of life and death, the entire Shia

population followed Ayatullah Fasharki's recommendation and began reciting this Ziyarat. Miraculously, with the recitation of the Ziyarat, the plague subsided and the Muminin were spared. But this phenomenon was observed only among the Shias, as the Ahle Sunnah continued to fall prey to this malady. Everyday, the plague claimed at least one from the Ahle Sunnah. They were defenseless, as this ailment was without a cure. Before long, they realized that the plague was claiming only their members, while the Shias were somehow reprieved. In order to hide their embarrassment, they started conducting the burial of their dead in the middle of the night. When one of the Ahle Sunnah inquired from the Shias, the reason behind their miraculous reprieve, the latter revealed their secret of Ziyarat Ashura. Then the Ahle Sunnah too undertook recitation of this Ziyarat. And this Ziyarat's enigmatic prowess was manifested when they also started receiving respite from the dreaded plague. In fact, some of them used to visit the shrines of Imam Ali Naqi (a.s.) and Imam Hasan al Askari (a.s.) and began confessing: 'We recite the very Ziyarat for you that is recited by your Shias.'

Shaykh Abdul Kareem observe that on reciting this Ziyarat, Shias and Ahle Suflnah both became immune to this plague.

2) ANOTHER MIRACULOUS SOLUTION

Ayatullah Dastaghaib has recorded an incident relating to Aqa Fareed (who was among the scholars of Tehran). The latter narrates: I was cornered in a seemingly hopeless situation, when I remembered the Ziyarat that was emphasized especially for the people of Sammara. I commenced reciting the Ziyarat from the first of Muharram. Incredibly, by the eighth of Muharram, my problem was solve. (*Kitabe Daastaaanhaye Shaguft* pg. 494, *Hadiyyatuz Zaaer* pg. 164, *Al Kalaam Bahrul Kalaam* vol. 1 pg.54)

3) GUARANTEED SUSTENANCE

Shaykh Abdul Jawad Haeree Maazandarani relates: Once, an indigent person approached the Shaykh of Taif viz. Shaykh Zainul Abidin Maazandarani and bemoaned the lack of resources of livelihood. Shaykh advised, 'Visit the mausoleum of Sayyadush Shohada (a.s.) and recite Ziyarat Ashura there. You will be relieved of your distress. And if you do not observe any change in your condition then visit me again.' After some time when Shaykh chanced upon that

person, he narrated, 'I was preoccupied with the recitation of the Ziyarat, when unexpectedly, a person approached me with an amount of money. He handed over that money to me and left. By the grace of Allah now my problem is solved.' (*Tazkerah Zaakereen*).

4) 'ALAS IF ONLY I HAD RECITED THIS ZIYARAT EVERY DAY!'

Shaykh Abdul Hadi Haree Maazandarani recounts from his respected father Abul Hasan Maazandarani: Once I saw Mirza Ali Naqi Tabatabai in a dream. I asked him, 'Do you sense remorse for anything?' He replied, 'Yes! I regret not having recited Ziyarat Ashura everyday.' (*Tazkerah Zaakereen*).

5) STRUGGLE FOR DEATH

Ayatullah Najafi Kochani an extremely devout scholar of his time, was one of Mulla Akhund Khorasani's most distinguished students. The former has mentioned a dream he saw during his days in the Hauze Ilmiyya in Isfahan. He saw death in the guise of a calf. It was enveloped by three to four children. These children were gilding over my house, until one of them sat on the wall of my house. This dream was most fascinating. Ayatullah

Najafi to seek its interpretation wrote a letter to his father explaining the entire dream. In the end he requested his father to reply as soon as possible, regarding his health, so that he could rest assured. Ayatullah Najafi's letter was still in transit, when he received a letter from his father. His father had written: 'Your mother has departed from this transient world for her eternal abode. For the Ziyarat of Imam Husayn (a.s.), she had incurred a debt of twelve tuman, which now with interest has compounded to eighty tuman.'

Ayatullah Najafi writes that his father was so poor, that even if he had gathered all means at his disposal he would never be absolved from that debt. At that moment I pledged that I would recite Ziyarat Ashura in the mosque of Isfahan for Forty days to secure respite for my father. I used to begin my recitation two hours before zavaal and complete it just before zavaal. I performed this routine for forty days. I beseeched Allah for the exemption of my father's debts and also sought two other requests. Regarding my first request, I implored Allah for the position of a Mujtahid. And as for my second, I entreated Allah not to deprive me of intercession the Day of Judgement.

I had not even completed the recitation of Ziyarat for a month, when I received another letter from my father. He informed me about having been relieved from his debt.

6) CONVERSATION WITH THE ANGEL OF DEATH (MALIKUL MAUT)

Muhammad Jawad b. Shaykh Mashkur is considered amongst the most eminent of scholars from Najaf. He had the distinction of leading the Jamat (congregation) in the precincts of the shrine of Amir al Muminin (a.s.). He expired at the age of ninety years in 1337 A.H. He was buried near the blessed grave of Amir al Muminin (a.s.).

On the 26th of Safar, 1336, Shaykh Muhammad Jawad saw Malikul Maut in a dream.

He greeted Malikul Maut and inquired, "Where are you coming from?"

Malikul Maut: 'I am coming from Shiraz where I captured the soul of Mirza Ibrahim Mahlaqi.'

Shaykh: 'What is his condition in *Barzakh*?'

Malikul Maut: 'He is residing in the most exquisite of gardens in Barzakh. Allah has nominated angels at his beckoning.'

Shaykh: ‘Has he merited this distinction from his own actions or from training his students?’

Malikul Maut: ‘Neither’

Shaykh: ‘Has he earned this merit from leading Jamat or from propagating Allah’s commands?’

Malikul Maut: ‘Neither’

Shaykh: ‘Then what action has he performed that has warranted such eminence.’

Malikul Maut: ‘He has attained this elevated status by reciting Ziyarat Ashura.’

The following day Shaykh Mashkur visited Ayatullah Mirza Muhammad Taqi Shirazi and recounted the strange dream. Mirza Shirazi heard Shaykh’s narration, and when he had finished, began weeping uncontrollably. The people sought the reason for Mirza’s wailing. Mirza Shirazi replied, ‘I am lamenting on account of Mirza Mahlaqi’s demise. For he was the pillar of jurisprudence (fiqh).’ The people said, ‘it is possible that the dream was not true.’ Mirza rejoined, ‘Although a dream, it was not witnessed by some ordinary individual, but by Shaykh Mashkur.’

The very next day a telegram was delivered to Najaf from Shiraz announcing Mirza Ibrahim Mahlaqi's demise. Consequently the dream's veracity was proved beyond doubt.

Scholars who were well acquainted with Mirza Ibrahim Mahlaqi have affirmed that, for the last thirty years of his life he had regularly recited Ziayrat Ashura. When some malady or ailment hindered him from recitation, he designated someone to recite it on his behalf. The distinguished scholar, Mulke Hussaini Shirazi, attests to this fact when he relates that Shaykh Abul Hasan Hadaïq (another scholar) had narrated to him that when Mirza Ibrahim Mahlaqi was ill he appointed him to recite this Ziyarat on his behalf.

Certain other scholars from Najaf have narrated this episode from Ayatullah Sayyed Abdul Hadi Shirazi. The latter says, 'I was present when Shaykh Mashkur was narrating his dream to Mirza Muhammad Taqi.' Besides this, Mirza Mahlaqi's son Sadruddin Mahlaqi, had himself heard the narration of Shaykh's dream. (*Kitab Dastaanhaye Shaguft* pg. 373 by Dastaghaib Shirazi)

7) A COMPANION IN THE DESERT

The celebrated Muhaddith, Mirza Husayn Noori has chronicled this incident in his *Najmus Saqib*.

‘A trader by the name of Sayyed Rashti had the good fortune of visiting Najaf. This person was a very sincere Mumin. The noted scholar of that era, Shaykh Ali Rashti came to my house and introduced me to that trader, Sayyed Rashti. He then mentioned about a very strange incident that occurred with the latter. However, I was too occupied at that time to really inquire into that episode. I decided to ask him some other time.

After a few years, I had the opportunity of visiting Najaf. By some strange coincidence I met the same trader, Sayyed Rashti. He was to return home after his visit to Samarra. I had lost my way when he advised, ‘Pray *Salat Shab*, you shall soon find your way’. I occupied myself in praying *Salat*. On its completion I stepped out of the mosque, when I met him again. He exclaimed, ‘You are still here!’ I said, ‘By Allah, I do not know my way.’ Then he recommended, ‘Recite *Ziyarat Jamia*.’ Although I had recited the *Ziyarat* several times in the past,

I had not memorized it. But on that day, I could recite the entire Ziyarat very easily.

Later, by same strange coincidence I met that person again. Again he said with amazement, 'You have not gone as yet! ' I broke into tears and confessed once again my helplessness in finding the way. This time he suggested recitation of Ziyarat Ashura to relieve me of my helplessness. My problem with Ziyarat Ashura was the same as with Ziarat Jamia. I had not committed the Ziyarat to memory nor its dua. But somehow I recited the complete Ziyarat along with the curses and salam and dua Alqamah.

Later, I chanced upon that person once again and he asked me the same question once more. I replied that I had still not found my way and would be here till the next morning. He volunteered, 'I will reunite you with your caravan with which you have got separated.' He went and returned mounted on a steed with his shovel on his left shoulder, He approached me and said, 'Mount the horse!' I did likewise. I caught hold of the reins and beckoned the horse to move ahead, but the horse did not budge. He said, 'Give me the reins.' I surrendered

the reins to him. He shifted the shovel to his left shoulder and took the reins in his right hand. I witnessed with amazement that the horse began trotting forward calmly and started covering the distance with minimum fuss.

After a while he placed his hand on my thigh and remarked, 'Why don't you pray the *Nafelah*?' Then he reiterated thrice, 'Pray *Nafelah*, *Nafelah*, *Nafelah*!'

Then he remarked, 'Why don't you recite Ziyarat Ashura?' Then he again repeated thrice, 'Recite Ziyarat Ashura, Ashura, Ashura!' I then asked him to narrate the incident. He then proceeded to recount the incident accurately without any exaggeration.

He narrated, 'This incident occurred in 1280 A.H. when I had left Rasht for Hajj. I had halted at Haji Safar Ali's house, the latter being a respected trader from Tabriz. Since I was not affiliated to any caravan, I was a little concerned and was on the lookout for someone. After sometime I saw a caravan led by Haji Jabbar Isfahani headed for the city of Tabruzan. I decided to unite with it. We had only proceeded a little when some

more persons attached themselves with the caravan. Mulla Baqir Tabrizi, Haji Sayyed Husayn Tabrizi, Haji Ali Zami and I kept walking till we arrive at Arzantehur Rum.

From there we departed for Tabruzan. Earlier, Haji Jabbar had cautioned us about that the perilous area between Arzantehur Rum and Tabruzan. He warned us never to disengage from the caravan. Daybreak was another 2 hours to 2 and half hours away. We proceeded from that place. We had barely traversed a quarter to a half of a *farsakh* when we saw dark clouds looming in the horizon. And soon those threatening clouds engulfed us in darkness. Soon there was a hailstorm, and we all were protecting ourselves and moving briskly ahead at the same time. I made every effort to keep pace with the others in the group. But unable to keep up, ultimately I found myself separated from the group.

I felt totally lost in the darkness of that blizzard. I got off my horse to rest awhile on the side of the path. I was wary and a little fearful of being looted for the 600 تومان that I had with me. I decided to discontinue my journey at that place till daybreak. Then in the morning I would retrace my footsteps

back to where I had started. There I would seek some escort who could guide me back to the caravan. I was still deliberating over my next course of action when across the road I happened to notice a garden. Strangely, there was also a gardener, who was removing the snowflakes that had accumulated on the plants. On seeing me, he advanced towards me. He stopped at a distance and asked, 'Who are you?' I replied, 'I have got separated from my companions' He replied, 'Why don't you recite Ziyarat Jamia? Recite Ziyarat Jamia, Jamia, Jamia!!!'

Then we proceeded on his horse. After while he turned to me and beckoned, 'See, there are your companions by the riverbank. They are performing *wuzu* for *Salat al Fajr*.'

I dismounted from his horse. I tried to mount my own steed, but couldn't. He himself came forward and helped me get on my horse, and then directed my horse towards the caravan. It was while moving ahead that I began thinking about that person. Who was this person who conversed with me in my own language (Persian) when that area was only inhabited by Turks who were Christians? How did he manage to unite me with my group so effortlessly?

When I turned back again, there was no one on sight, and there was no trace of that person who seemed to have vanished in thin air!!!

Anyhow I went towards the caravan, and finally I was united with my companions. (*Najmus Saqib*, Chapter 7, Hikayat 344, *Mafatihul Jinaan*)

8) RECITATION OF ZIYARAT ON BEHALF OF VALI-E-ASR

The author of *Abqariyyul Hisan*, Shaykh Ali Akbar Nahavandi, has recorded about Sayyed Ahmed who sent him one of his works in which he mentions an incident.

The latter writes, ‘I was seated in one corner of Masjid Sehla. Suddenly, a Sayyed entered the room wearing a turban (*amamah*) and a black cloak (*aba*). He looked all around and then he walked towards me. He remarked, ‘Since you recite Ziyarat Ashura every morning for Imam Zamana (a.s.), collect your monthly expenses from me, so that you don’t have to depend on anyone.’ Then he gave me some money and said, ‘This should suffice you for this month.’ He left after that. In his presence, I was completely baffled. I felt as if my feet were stuck to the earth. I found myself tongue-tied and despite my best efforts could not speak anything. And

this was my state until he left. Afterwards, I started looking for him all over but could not find him.' (*Abqariyyul Hisan*, vol. 1, page 113)

9) THE MOST BENEFICIAL ACTION FOR THE HEREAFTER

Shaykh Muhammad Husayn Ansari, was the son-in-law of the renowned Muftahid Shaykh Ansari. The former had many son, one among them i.e. Shaykh Murtaza was more popularly known as '*Aqa-e-Shaykh Buzurg*' (The Great Shaykh). The latter was among the more learned scholars of Najaf.

Shaykh Murtaza was born in 1289 A.H., and expired at the age of 33 years after being fatally bitten by a snake.

Shaykh Murtaza used to regularly recite Ziyarat Ashura every morning and late afternoon (*Asr*). After his demise, a person saw him in a dream, and inquired from him, 'Which action has benefited you the most?' Shaykh replied thrice, 'Ziyarat Ashura (*Zindagaani Shaksiyyate Shaykh Ansari*, old edition page 330, new edition page 327)

10) THE BLESSED LADY

Haaj Mulla Hasan Yazdi was deemed to be among the most distinguished of jurists from

Najaf. He has narrated from Muhammad Ali Yazdi, who was also considered to be very pious and devout. The latter followed a routine, whereby he used to visit the cemetery at night, wherein some notable scholars were buried. There he used to engage himself in supplications and worship.

Muhammad Ali Yazdi had a close companion who was with him since childhood. Even in their youth they studied together in the same school. They were always together even in matters of business and one rarely saw them separated. Then unexpectedly, this friend expired and was buried in the cemetery (referred to in the above paragraph).

Incidentally, this cemetery was also the resting-place of other god fearing and devout individuals. The friend had not been buried even for a month, when Muhammad Ali Yazdi saw him in a dream. When he saw his friend in a peaceful condition, he inquired from him, 'You seem very calm and tranquil, although I am aware of your actions which only merited painful chastisement. Tell me which act is responsible for this ease and comfort.'

His friend replied, 'Yes, indeed you are right. Until yesterday I was engulfed in agonizing punishment. But an incident occurred that transformed my state to what it is right now. Ashraf Juda's wife had expired. Her relatives buried her here. (He indicates the place of burial, which was approximately a hundred feet away). After the burial of this lady, Sayyedush Shohada, Imam Husayn (a.s.) visited her grave and ordered for the discontinuation of chastisement from her grave. Consequently on Imam's intercession her grave received amnesty from chastisement and I too was liberated. That is why you now find me so contented.'

Muhammad Ali Yazdi relates that, 'When I woke up after seeing this strange dream, I immediately left for the market of Hidaad. I was not aware of its location and whereabouts. However after a laborious search I managed to hunt down that place. I reached Ustaad Ashraf's place and asked: 'Has a lady from your family expired in the recent past?' He replied: 'Yes, we buried her only yesterday.' I asked: 'Did she have the good fortune of visiting Imam Hussain's shrine?' Ustaad: 'No'. I asked: 'Did she often discuss Imam Hussain's afflictions and hardships, or did she ever organize

some gathering (*majaalis*) where calamities of Imam's were narrated?' Ustaad: 'No.' All these questions seemed very puzzling to Ustaad Ashraf and he asked: 'I don't understand! What do you want to prove by all these question?' I then went on to relate my entire dream. When I concluded my narration, he said, 'I think I know the reason behind the mystery. In the last days of her life, my wife had taken up regular recitation of Ziyarat Ashura, and this is a direct result of that recitation.' (*Shafaes Sudoor* vol. 1 page 126-127)

Due to the distinction of this grave, Akhund Karbasi, a famed scholar, had decreed in his will to be buried near the grave of this lady. And after his demise he was buried near her, in accordance with his wishes.

11) "...WE ARE NEVER NEGLIGENT OF YOUR AFFAIRS"

A notable scholar has recorded the below-mentioned incident in his diary.

One night I saw a dream, wherein I was ordered to deliver 45,000 tuman at the shop of a respected person from Isfahan. (For the sake of discretion I have not mentioned that person's name). When I woke up, I was

in a dilemma as to whether I should act as per my dream. Besides I was not even sure whether I had such a large sum of money with me. However, when I began counting, to my utter shock and dismay, I discovered that I had with me exactly 45,000 tuman!

So I decided to visit that shop, and deliver that amount. When I reached that place I was surprised to find that I knew that individual, who was regarded as one of the most respected persons from that city. There were two other men at the shop, so I called the shopkeeper aside and whispered that I had some urgent work with him. I took him along with me near the neighbouring Masjid. The Masjid was undergoing construction and there were some labourers who were busy working. I took this person towards the veranda and inquired, 'Tell me your problem, so that I can help you.' He declined to say anything. I insisted further, but he still did not tell me. I finally handed over that sum of 45,000 tuman to him, but did not disclose the amount. When I gave him the money, he started weeping uncontrollably and said, 'I am indebted for a sum of 45,000 tuman. I had pledged to recite Ziyarat Ashura for forty days. Today is the last day.'

12) HELP FROM A MYSTERIOUS SOURCE

The renowned scholar Sayyed Sadiq Ruhani narrates: An honourable aged man comes to me and in the course of our conversation always reveals some prophecies. By some strange coincidence, his prophecy used to always materialize in the future. Finally, my curiosity got the better of me, and one day asked, ‘What is the basis for your prophecies? How do you manage to forecast with such accuracy?’ He replied: A very old person comes to meet me regularly and reveals all these prophecies to me. One day that person himself disclosed, ‘Do you know why I disclose these prophecies to you? It is because you regularly recite the Ziyarat of Sayyedush Shohada Imam Husayn (a.s.)’ Then that aged man who used to come to Sayyed Sadiq Ruhani disclosed, ‘I wake up in the middle of the night, face the qibla and recite Ziyarat Ashura with 100 repetitions of curses and salams.’

13) THE CURTAIN OF ZIYARAT ASHURA

I met a very learned person in the city of Naeen. Eveiy meeting with him increases my worship and invocation with Allah and the Imams (a.s.). Once he remarked, ‘Why do learned individuals like you ignore Ziyarat Ashura and its boundless benefits?’

He continued, 'I recite Ziyarat Ashura regularly every morning. Once I was going to Mashhad. On the way, the bus halted for Salat. Even I got off the bus, but realised that my copy of Mafaithul Jinnaan was not with me. I was disturbed with the thought that I would not be able to recite Ziyarat Ashura today. Suddenly, I happened to see a curtain across the road. To my surprise, I found Ziyarat Ashura written on the curtain. I was relieved and recited the Ziyarat with contentment.' While relating this incident that person was lamenting uncontrollably.

14) FORGOTTEN PLEDGE

An Alawi lady who had gone for the Ziyarat of Sayyeda Zainab (s.a.) and Sayyeda Ruqaiya (s.a.) at Syria (Sham) narrates, 'When I reached the place where the head of Imam Husayn (a.s.) is supposed to be buried, I began wailing without any control over my tears and I found myself in a very strange state. I recited Ziyarat while I was weeping. Once a while I was reciting Ziyarat, I could perceive the curtain (facing me) being lifted. It was as if I was dreaming the entire incident. I saw some ladies, among whom, was also my mother. All of them were thanking me profusely, that I had recited Ziyarat on their behalf,

too. Suddenly I witnessed a majestic lady appear among them. Soon all the other ladies began seeking their demands and requests from this lady. Even I started advancing my demands before this lady. I said, 'I have arranged a gathering (*majlis*) wherein I recite Ziyarat Ashura. Why don't you also come to that gathering? She replied, 'I have always attended your gatherings. And I can narrate an incident to prove this. Once your cousin along with his wife came to your gathering with some offering (*tabarruk*). He faced some problems relating to his house. He pledged that if his problem was solved he would frequent your gathering. On recitation of the Ziyarat, his anxiety was transformed into ease and the construction of his house was completed. However, he forgot about his pledge and did not attend your gathering.'

On hearing this incident from that lady, I approached that person and related the entire incident to him. By the time I had completed, the complexion of his face had changed completely. He began weeping. He called out to his wife and said, 'See what she has narrated.' Then he said, 'I was so preoccupied that I could not fulfill my pledge.'

15) ILLUMINATION IN THE HOUSE

I went to the bookstore of Waziri with the purpose of purchasing the commentary of Ziyarat Ashura. There I met Shaykh Ali Akbar Saidi, who was the Imam of Shah Tahmasab Mosque. When I revealed the purpose of my visit. He then proceeded to relate an incident to me.

A Zoroastrian lady had converted to Islam. She then married Abul Qasim, who was a glass merchant. They were married approximately for three years but did not have any children. They decided that they would both recite Ziyarat Ashura for forty days, and seek their demands from Imam Husayn (a.s.). So for forty days they recited Ziyarat Ashura with 100 Salams and curses, along with Dua Alqamah. Allah accepted this Ziyarat from the two, with the intercession of Imam Husayn (a.s.). Soon the lady gave birth to a son. And this son is alive till this day in Yazd, along with his family and children, i.e. until 1420 A.H.

16) THE ADVICE

Mohsal Yazdi writes, 'It was the month of Muharram in 1380 A.H. There was a series of sermons in religious gatherings (*majalis*) arranged for Imam Husayn, in the Mosque

of Ale Rasool in Iran. One night it was my turn to recite the sermon. In this sermon I related that one who recites Ziyarat Ashura for forty days with all its proprieties and respect, then all his calamities and hardships shall be removed for the sake of this Ziyarat.

Then one day, while I was walking along the road, in Mashhad, I met Muhammad Husayn Fedaai Baharjandi, who lived in Iran working as a teacher. He was a man with very sound beliefs and a true lover of the Ahl ul Bayt (a.s.). He had earlier planned to shift to Mashshad, but somehow could not do so. After inquiring about my condition he said, 'Do you know I have finally been transferred to Mashhad?' I said, 'How is that?' He reminded: 'Didn't you once narrate in one of your sermons that one can remove his afflictions by performing the Amal of Ashura. I began performing that Aamal. Then I came to Mashhad in my holidays for Ziyarat, when I met one person, I did not know him from before. He seemed very cultured, with good etiquette. He told me, 'Do you have any wish, any unfulfilled demands?' I said, 'No. Thank you.' However, he insisted. Finally I told him that I wanted to shift to Mashhad. Immediately, he took me along with him to Khorasan, where we

met with the Governor. I was completely taken aback. It was as if this person was specially appointed to solve my problem. After the completion of all formalities he said, 'Now you can shift here, with your wife and children.'

Thus Amal Ashura was the cause through which I achieved my heart's desire.'

17) FORECATSING OF AN EPIDEMIC

During the Iran-Iraq war, one scholar from Isfahan telephoned another scholar of Qum. This was just before the dangerous epidemic had broken out in Qum. The former informed the scholar from Qum. 'Yesterday I saw your father-in-law in a dream. He requested me to tell you not to abandon recitation of Ziyarat Ashura.'

A few days later the epidemic broke out in Qum. This incident reveals that some souls do have information of the future. They know exactly what is going to occur and even suggest solutions to counter the calamity and disaster.

18) THE PERPLEXED TRAVELER

A famous scholar narrates that he was engaged in preparing the passport so that

he could travel abroad. He tried everything possible to get his passport, but was rejected. He could not even arrange for his friend's passports. In that state of restlessness and depression he saw the distinguished scholar Ayatullah Burujardi in a dream. Ayatullah Burujardi was saying, 'What should I do with Haji Sayyed Hasan who seems so determined?'

When I woke up, I was completely puzzled, and did not know what to make of this dream. Then one day, a person came and told me, 'Prepare yourself for the journey, your passport is now ready.' Bewildered, I asked, 'Who are you? How did my problem get solved?' he replied, 'I am Sayyed Haji Hussain. I was really confused about your problem for the past several days and tried everything but was unsuccessful. Eventually I beseeched Imam Husayn (a.s.) through Ziyarat Ashura for the solution of this problem. Then I performed Amal Ashura for forty nights in succession and with this recitation the problem was solved.'

19) DUA TAWASSUL AND ZIYARAT ASHURA

Once I met Haji Habib in the city of Naeen. Haji Habib was an extremely pious and devout individual. He is very attached to the

recitation of dua Tawassul. He told me, ‘I have been reciting Ziyarat Ashura regularly for the past forty years. I have witnessed its immense benefits and prospered through its recitation. Once I was confronted with a very difficult situation. I recited dua Tawassul a number of times. However, there seemed no solution in sight. Finally I pledged to recite Ziyarat Ashura for forty days. I decided to recite the Ziyarat in a desert and used to go there regularly for recitation. Then on the 29th day, I saw a very elderly person, looking majestic, his face illumined. He said, ‘why are you so disappointed and hopeless? Your problem has already been solved.’ Immediately, I rushed home. I was informed that some persons had come in my absence. They left a message for me to meet a particular person at a specific place. When I met that person, he said to me, ‘I am willing to work as per your terms.’

20) GLAD TIDINGS OF THE SISTER

One of Sayyed Zayn al-Abidin Abrquee’s close relatives suffered a massive heart attack and was very critical, so much so that he was oozing blood from his mouth. All doctors were helpless, and advised him to go to Tehran for treatment. Zayn al-Abidin Abrquee was also informed about

this attack so that he could recite some dua for intercession. Sayyed ordered his children to perform *wuzu* and sit under the blazing sun to recite Ziyarat Ashura. He himself also prayed for the recovery. After a few moments he suddenly came out and declared, 'Children, get up, that person is now out of danger. Also inform your mother that her brother is now safe.' A person closely acquainted with Sayyed says that, the latter used to recite Ziyarat Ashura, which was the secret behind his amazing spiritual prowess and unwavering belief. (*Halaate Abrquee Tabatabai*, Kitabe Wuldiyyatul Muttaqeen page 20).

21) THE MOURNING

One Sayyed has recorded: 'Despite my responsibilities and engagements I used to regularly take out time for recitation of Ziyarat Ashura, although I used to recite at different times of the day (as was convenient). However, I stopped reciting it for a few days. In this period some disputes rose in our midst, and some mischievous persons taking advantage of this conflict blew the whole issue out of proportion. During one of those nights in a dream, I saw myself as an organiser of *Majalis* in an Imambargah/house and witnessed some

Anjuman arriving. (An Anjuman is an organization established for observing mourning for Imam Husayn (a.s.)). These Anjuman were beating their chests and whipping themselves with *zanjeer* (chains). I was greeting these Anjumans and they were entering that place in an orderly manner and sequence. However, among these was one Anjuman, with their flag, marching forth without any order and flow. I even invited them, but they declined.

Suddenly I saw one person standing all by himself. I invited him as well, but he refused. When I approached him I was shocked to see a deep gash on his neck. Perhaps it was due to this wound that he had refused to come inside and departed from his Anjuman without informing them.

When I woke up I narrated this dream to a person who was an expert in interpretation of dreams. He informed me: you used to recite Ziyarat Ashura regularly, until a few days ago when you stopped reciting it. That is why you found your enemies rising against you. You have been involved in this calamity due to abandoning recitation of this Ziyarat. You must renew your contact with this Ziyarat and

resume its recitation. And that person you witnessed in your dream, there are certain things related to him as well.' I decided to act upon his recommendation and resumed recitation of the Ziyarat. I had not yet completed forty days when all those problems (By the Grace of Allah) were rectified.

22) ZIYARAT ASHURA AND THE BUS

Dr. Muhammad Hadi, son of Ayatullah Allama Amini Najafi (author of the acclaimed book *Al-Ghadeer*), writes that he saw his father in a dream, four years after his expiry. This incident was in the year 1394 A.H. On Thursday, at the time of dawn. His father seemed very happy and joyful. I advanced, saluted my father, and kissed his hand. I asked, 'Which action have you performed that has gladdened you so much and made you so prosperous.' He said, 'What did you say?' I repeated, 'Which action have you performed that has gladdened you so much and made you so prosperous. Was it compilation of the book *Al-Ghadeer*, or some other book, or initiating the library in the name of Amir al Muminin (a.s.)?' He replied, 'I don't follow what you mean, please explain your query more clearly.' I replied, 'Father, you have departed for

the everlasting abode. What religious obligation or service has been the source of your salvation?’

My father, after pondering over my question, replied, ‘My son, it is only and only the Ziyarat of Sayyadush Shohada, Imam Husayn (a.s.).’ I said, ‘Father, you must be aware of the ongoing war between Iran and Iraq, due to which all contacts between the two nations have ceased. Ziyarat of Karbala has now become impossible for us.’ He said, ‘Participate in the gatherings and assemblies of Imam Husayn (a.s.). You will get the same reward as Ziyarat of Imam Husayn (a.s.). My son, I have said this to you many times before this, and I am telling you about it even now and my son, never ever abandon the recitation of Ziyarat Ashura. Consider its recitation as your most important duty, and give it the rightful place in your life. The effects of its recitation are the means of salvation in this world and the hereafter. I am hopeful for your duas.’

Allamah Amini’s son writes, ‘My father despite his busy schedule used to recite Ziyarat Ashura, and used to recommend this Ziyarat to others as well. That is why I have

been persistently reciting this Ziyarat for the past thirty years.'

23) SALUTATION FROM THE BELOVED

Ayatullah Sayyed Murtaza Muwahhid Abtahi narrates: 'When the controversy regarding tobacco had surfaced, some scholars from Isfahan, rose to defy the tyrannical Government. Their revolt paid off and the Government had to admit defeat. Then the government officials wrote a letter in Arabic and sent it to Haaj Mirza Burujardi in Isfahan, who was to deliver it to Ayatullah Mirza Muhammad Husayn Shirazi in Najaf.

Haaj Mirza Burujardi went to Samarra, to deliver the letter, he met Haaj Mirza Fateh Ali Sultan Abadi. The latter is the teacher of Ayatullah Haaj Mirza Husayn Nadwi and has written the famous book, *Al Kalematur Tayyebah fil Infaaq*. Haaj Mirza Fateh Ali Sultan Abadi after greeting Mirza Burujardi declares, 'I know the purpose of your visit. It is to deliver the letter.' Then Mirza Fateh Ali began narrating the contents of the letter, which was still with Mirza Burujardi. He gave a glimpse of his astonishing spiritual powers by recounting the exact text of the letter. When Mirza Burujardi witnessed

that he was shocked and asked Mirza Fateh Ali for some recommendation. The latter said, 'But you yourself are very spiritual.' Mirza Burujardi insisted and said, 'I want to acquire some teachings from you that will serve me as guidance.' Mirza Fateh Ali replied, 'Never abandon three things.

1. The Salat in the beginning of every month,
2. Salat Wahshat, when you receive news of someone's demise and
3. Recite Ziyarat Ashura.'

After this incident, Mirza Burujardi used to recite Ziyarat Ashura regularly. To the extent that on the day of Ashura, he used to recite this Ziyarat for each martyr, individually. He never gave up recitation of this Ziyarat. Even if he was in some gathering (*majlis*) or in a mosque he used to get busy in its recitation. Mirza Burujardi used to recite this Ziyarat with such focus that he did not like to be disturbed while reciting. Once he was invited for a feast. There, everyone, sat down to begin eating. Even Mirza Burujardi was seated along with the other guests. But he had begun recitation of Ziyarat and therefore did not touch the food. When the host learnt of this, he sent the food to Mirza's house. Mirza Burujardi's

son-in-law, Mirza Muhammad Baqir (author of *Faiz'e Akbar*), narrates, 'I witnessed that even in the last stages of death (*sakaraate maut*) Mirza Burujardi was engrossed in reciting Ziyarat. When the intensity of his pain increased, he used to halt and then again continued the recitation. Till such a time that he left for the celestial world in that state.'

24) LAST DESIRE

Ayatullah Haaj Sayyed Murtaza Muwahhid Abtahi narrates:

'Ayatullah Muhammad Husayn Shirazi's services and exertions in the way Islam and Muslims are most praiseworthy. He had never forsaken the recitation of Ziyarat Ashura. He used to always declare, 'My desire and request in front of Allah is that I recite this Ziyarat till the last day of my life.'

Allah accepted his demand and he left the world after having recited Ziyarat Ashura on the last day of his life.

25) THE MARRIAGE PROPOSAL

A very famous orator writes: A few years ago, one of my younger friends was worried about his marriage. Helpless and dejected he confided in me: 'The inability to get married

has made me grievous and distressed. Every moment I feel that frustration of being rejected when I advance my proposal'. I said, 'Maybe you have tried to get married in a family that is not worthy of you.' He replied, 'No it is not like that. If you don't believe me, you take my proposal to a family that is worthy of me.' I accepted this responsibility and advanced this proposal to a very close friend, who I was sure, would not reject it. And it actually happened that way. However, when my friend referred to the Istikharah, the marriage was not recommended. He said, 'See, I had told you!' I said, 'No problem. But if I tell you something will you act upon it.' He said, 'Yes.' I said, 'For forty days every morning after Salat and Amal (*taqibat*) recite Ziyarat Ashura with a hundred curses and salam. Inshallah your request will be granted.' He had only finished recitation for 28 days, when he came to me and exclaimed, 'My proposal was accepted by a suitable girl. In fact I am about to get married late afternoon (*Asr*), today and I want you also to attend the marriage.'

I did attend the marriage, and told him later, 'Don't forget that there are still twelve days left for you to recite Ziyarat. It is only with

the help of this Ziyarat that you have finally got married. In future, too, plead your cases with this Ziyarat.'

26) AN EID FOR THE DEAD

Hujjatul Islam Haaj Husayn Nizamuddin Isfahani writes, 'I was in the house of Haaj Abdul Ghafoor. The latter was the servant of Mirza Muhammad Taqi Isfahani, who was the author of *Mikyalul Makarim*. Some other friends were also present there. One of those present in that room, said 'My brother had expired. I saw him in a dream a few days ago. He was very well dressed. I was completely bewildered to see him in that dress. I asked, 'From whom have you borrowed that dress. He replied, 'No, it is not borrowed.' I said, 'I am aware of your deeds in the world, and you did not merit such good clothes.' He said, 'You are right. Indeed my deeds were shameful and I did not merit this bounty. But yesterday was nothing less than an Eid for the corpses here. Apparently a lady believer was buried here. In the first night after her burial, Sayyadush Shohada, Imam Husayn (a.s.) visited her grave. He ordered that her grave and all neighbouring graves be relieved of chastisement. Since my grave was close to her grave, I was also granted security from

chastisement, and that is why today you see me in such beautiful clothes.'

I woke up the next morning. It was time for the *Azaan* of Salat al Fajr. After finishing my Salat I left for the famous and historical cemetery near Isfahan where my brother was buried so that I could verify my dream.

When I reached there, I saw some people busy reciting Quran around some graves. I inquired from them about that lady who was buried yesterday. They replied, 'Yes, indeed last night a lady was buried.' They showed me the location of her grave. Satisfied, I immediately went to meet her son, who was staying near Ayatullah Mirza Abu Ma'aali. the latter was the teacher of Mirza Burujardi. After greeting him, I asked him about his mother's death. He said, 'She expired last night.' I inquired, 'Did she organize gatherings (*majalis*) to observe the mourning for Imam Husayn (a.s.)? Was she herself reciting difficulties and afflictions of Imam (a.s.) in these gatherings? Was she blessed with the good fortune of Imam Hussain's Ziyarat in Karbala?' He replied to the three queries in the negative, and asked, 'But exactly what would you like to know about her?' I narrated the entire dream

to him. After I had finished he said, ‘Yes everyday, she used to recite the Ziyarat of Sayyedush Shohada, Imam Husayn (a.s.).’

Near, Mirza Abul Ma’aali’s grave was a room, where Haaj Abdul Ghafoor and his friends used to gather. One day all the eminent scholars of Isfahan assembled in that place. Among them were Mustafa Faqih Emani, Shaykh Amir and Haji Husayn Mahdavi Ardkani. Haji Abdul Ghafoor introduced this lady’s son to the people gathered over there. He even showed the grave where Imam Husayn (a.s.), had himself visited it, and granted security to all the graves around that grave.

27) CALAMITIES

One person writes about two occasions when he was afflicted with calamities, which were removed with the recitation of Ziyarat Ashura.

First Occasion

This involved three difficulties.

1) I had become indebted for a sum of two million tuman for purchase of my house. A year had passed but there seemed no chance of repayment of the debt. I was very tense because of this huge debt.

2) My second difficulty was also very disturbing, which I can not reveal.

3) Poverty

These three calamities had made me very nervous. I implored Sayyeda Fatema Masuma Qum (s.a). I decided to recite Ziyarat Ashura for a period of forty days and grant the reward of this recitation to Lady Naijis Khatoon (s.a.) as a gift. I would request her to intercede on my behalf with her son, Imam Zamana (a.s.), so that Imam (a.s.) would solve my problems. My routine involved praying Ziyarat Aminullah [of Amir al Muminin (a.s.)], after reciting Salat ul Fajr. Then I used to recite Ziyarat Ashura along with hundred repetitions of curses and salam, followed by dua Alqamah.

I had only finished reciting for 28 days when my second problem was solved. On the 37th day, one of my friends who owed me some money approached me, gave me all the money and said, 'Pay off all your debts with this money.' On the completion of the 40th day, my financial problem was also solved. Thus all my problems were solved and I did not to confront such problems again.

Second Occasion

About one year had lapsed after the above-mentioned incident. I was faced with another calamity. My friends and I had entered into an agreement with a trader from Tehran. The latter was to make some purchases on our behalf. My friends had somehow made arrangements for the money and dispatched the sum to that trader. As per the agreement, we were to receive the consignment of goods by the third day. However, we learnt that the trader had cheated us and a bank, to the tune of seventy million tuman, and after that he had escaped. After three months hunting him, I was totally disheartened. I finally decided to once again resort to Ziyarat Ashura and request Imam Zamana (a.s.) for assistance.

I had recited this Ziyarat only for 20 days when this trader himself phoned me, and by the end of the 40th day I had received my amount in full. However, the others did not receive their money. Finally this trader was arrested and imprisoned for his crime.

Thus, again Ziyarat Ashura brought me some much-needed relief and relaxation. However, it must be stated here that, while reciting this Ziyarat on both the occasions,

I used to recall the grief and calamities of Imam Husayn (a.s.) and lament bitterly. I had turned my attention away from all worldly means and had placed total confidence and reliance on this Ziyarat.

28) THE DREAM OF DEATH

One scholar recounts about his paternal uncle, Sayyed Abul Qasim, translator of *Urwatul Wusqaa*. He is the son-in-law of Mulla Husayn Qulli Hamadani. Sayyed Abul Qasim used to daily go to the shrine of Amir al Muminin (a.s.), and before Salat Zuhr, used to recite Ziyarat Ashura. At times he used to recite the Ziyarat twice. Once he saw a dream wherein he witnessed that the people had brought his funeral near the place where, Agha Mashkoor, used to pray Jamat Salat (congregational prayer). He also saw a light emit from the corpse that extended to the heavens and the gardens therein. He saw one garden from among the many gardens.

Not long after that, Sayyed Abul Qasim expired. His body was laid to rest at that very spot he witnessed in his dream. Aga Buzurg Tehrani prayed his funeral prayers. The scholar narrates: I decided to verify whether I could see that very garden that was seen by Sayyed Abul Qasim in his dream. And I did

manage to see that garden, as was narrated by Sayyed.

29) THE PLEDGE FOR FULFILMENT

Sayyed Hasan Garfi, son of Raza Garfi, writes, 'My father had a workshop in Isfahan. This incident occurred in 1325 A.H. My father's workshop was robbed. The thief was arrested. But he did not confess to his crime and was therefore imprisoned for six months. For the recovery of the stolen goods, my father decided to undertake recitation of Ziyarat Ashura for forty days. Every morning after the morning Salat, he used to recite it along with the hundred curses and salam and dua Alqamah. He finished recitation for forty days, but there was still no news of his stolen goods. But he continued recitation of Ziyarat even beyond the fortieth day, so that he may regain his goods.

On the fiftieth day, my eleven-year-old sister saw a dream. She saw four Sayyed men and Sayyed ladies pass by a roti shop. My sister did salam. They after replying to the salam remarked, 'Tell your father that we shall soon return his goods. But he should also fulfill his pledge.' After a few days, the thief released some goods in the market for sale.

Now our products had our trademark imprinted on them. Besides, news of our stolen goods was published in various newspapers. So the purchaser realised that the goods actually belonged to Sayyed Raza Garfi. With the help of the trader, we tracked down the thief and it turned out to be the same person who was arrested earlier and imprisoned for six months. He was compelled to surrender the remaining goods as well. That thief spent the remaining days of his life in indigence and helplessness.

It must be mentioned here about the unfulfilled pledge pointed out in the dream. In 1321 A.H., my father had gone for Haj to Makka. There, when he settled his account with Haaj Husayn Ali Darbi Koshki, (the representative of Ayatullah Moshiray), he realized that he was indebted to the latter for a sum of three thousand tuman. And he had not yet repaid that debt. When my father realized this, he immediately rushed Husayn Ali Darbi, and repaid that sum.

30) ALL AT ONE PLACE

One person narrates, ‘I witnessed a dream wherein I saw Ayatullah Husayn Khadmi, Shaykh Abbas Qummi and Shaykh Abdul

Jawad, all gathered in one of the chambers from among the chambers of Paradise. I greeted Ayatullah Khadmi and asked, 'Why is it that you all are assembled at the same place and why have you all been blessed with the same chamber?' He replied, 'We all used to recite Ziyarat Ashura, and our number of recitations was exactly the same.'

31) A DISEASE WITHOUT CURE

A scholar recounts, 'My wife had developed a tumour in her body. However, I was completely unaware about this. One night I beheld a dream where I saw myself trapped in a room with no way out. There were only three lanterns flashing in the room, which removed the gloom. After some time a camel entered the room and sat near the entrance of the tunnel and blocked it. I was fearful and lonesome. I began praying, when I suddenly woke up from dream. After a few days my wife fell ill. Immediately I took her to the doctor, who informed me about those tumors, which if not operated upon, could prove fatal. Most people were of the opinion that the Iranian doctor would be unable to do anything and that I should think of some other alternative. However, there was an Iranian doctor named Saeed, who was willing to operate upon my wife. But his fees

were exorbitant and I could not afford him. However, faced with no other option I was forced to avail of his services. But I decided to perform the Amal of Ashura, so that I may gain some respite with the intercession of Imam Zamana.

Then later when he had performed the operation, I approached him with his fees, but he declined to accept it. The doctor explained, 'I had no hopes of performing this operation successfully. Therefore I pledged that if the operation turned out to be a success, I would not accept any fees. All praise be to Allah that the operation proved fruitful and the patient was cured of her ailment.'

The scholar then says, 'I did not encounter any calamity but it was solved with the performance of Aamal Ashura.

32) THE FAITHLESS TRAVELLER

A Sayyed recounts, 'It was in 1370 A.H. just before the Hajj season. The Government had announced that only those with a valid permit would be allowed to go for Hajj.

This announcement was a little harsh and it made me very restless. I had decided to go

for Hajj in that year. I began performing the Aamal Ashura and sought Imam Hussain's help. I had completed the forty days, but to no effect. Then one night I approached the author of *Daastanhaye Shaguft* and explained my predicament to him. He had compiled all incidents of various persons who reaped benefits from the recitation of Ziyarat Ashura. However, he overlooked all those incidents where people's demands were not fulfilled despite recitation of Ziyarat Ashura. I suggested that he write a book with such incidents where people's requests and demands remained unfulfilled despite recitation of Ziyarat. I for one, had completely lost faith in the Ziyarat Ashura.

I decided to negate this belief about recitation of Ziyarat Ashura for forty days that supposed fulfilled one's demands.

That night my brother came and said, 'Despite our best efforts there has been no change in the Government's stand. We shall have to go to Tehran again tomorrow, maybe we will meet with some success.' The next day we left for Tehran, with all relevant documents, in the hope that something may develop. But we only encountered dejection and despair. We were

about to return to Qum, then suddenly a person approached us and told us to appeal to one person, perhaps he could find a solution. He said that he had approached that person many times in the past and had never returned disappointed. I told my brother that if this problem is solved today, then it would be the direct result of Aamal Ashura and the grace of Allah.

We approached that person. Even he seemed helpless with my case and said, 'Your problem seems to have no solution in sight. I don't know what to do.' We were engaged in our conversation, when suddenly his telephone rang. The official at other end asked for the passports of another fifteen persons to be arranged, so that they could also go for Hajj. I requested him to add my name to that list of fifteen persons. Meanwhile there was another phone call. This time someone told that person to rush to the hospital where his mother was in her last stages (of life). That person gave some orders for my passport, and immediately rushed towards the hospital. By the 1st of Zilhajj, my passport was ready, by the 2nd I had the passport in my hand and by the 3rd I had left Iran, for Jeddah. Thus, I was blessed with the good fortune of Hajj.

It should be mentioned here that, there were some other people like me who were also trying with desperation for Hajj. Moreover, unlike me, they had their passports ready, but could not go for Hajj.

Anyway, when I returned from Hajj, I met a friend who had also implored Allah intensely for Hajj, but could not go. I asked him, 'Had you recited Ziyarat Ashura?' he replied, Except for Ziyarat Ashura, I had exhausted all other duas. This made me realize how mistaken I was, in my faithlessness of Ziyarat Ashura. I had to acknowledge the miraculous nature of this Ziyarat.

33) SELECTION OF FORTY STUDENTS

(*TULLAB*)

Aga Nasiri, who was the among close companions of Ayatullah Hujjat Kuh Qamrahaye and Aga Gul Muhammadi Abhari narrate this incident. (There are others who have also related this incident). It was a period of drought. The people were anxious and had no idea about what to do. The students (*tullaab*) were also worried since their monthly allowance was only 10 tuman, while only a roti came for one tuman. Finally Ayatullah Hujjat Kuh Qamrahaye

summoned forty students to go to Masjid Jamkaran.

Each of them was to recite Ziyarat Ashura and seek relief from Imam Musa al Kazim (a.s.), Abul Fazal Abbas (a.s.) and Janabe Ali Asgar (a.s.). These forty students began recitation the Ziyarat. It was the blessing of this Ziyarat that, suddenly there were dense clouds and started raining heavily. The drought conditions were eased and the people gained relief from its difficulties.

34) IN QUEST OF ALCHEMY

Shaykh Samaami Haeri writes about an incident that Shaykh Moosa Sabt Shaykh narrated to him in Najaf. A person was wandering in his quest for alchemy and had this desire to somehow acquire this knowledge. (Alchemy is the art of turning base metal into gold). So he went to the shrine of Imam Husayn (a.s.), sat in a specific place and recited Ziyarat Ashura, both Marefah and Ghair Marefah, everyday, for a period of three years. Then after the termination of the three years, when he had completed his entreating, he saw Imam Husayn (a.s.) in a dream. Imam (a.s.) asked him, 'For what you have been beseeching me for so long?' That person replied, 'For

the knowledge of alchemy.' Imam (a.s.) said: 'But that knowledge is of no use to you.' However that man persisted in his demands. So finally Imam (a.s.) said, 'Okay. Go to the grave of Habib ibn Mazahir Asadi. You will find a blind man there, who has this knowledge.' That man immediately rushed towards the shrine of Habib ibn Mazahir Asadi and reached there even before the gates of the shrine were opened. He waited outside for the blind man. Then suddenly he saw him, but was shocked to see that, that man was very poor and people were advancing to give him alms. This person approached that blind man and revealed the entire incident relating to Imam Husayn (a.s.). However, the blind man refused to disclose the secret of alchemy. This person was dejected and again beseeched Imam Husayn (a.s.). Imam (a.s.) again referred him to the blind man. The blind man again refused. This went on till the third time. Finally when that person insisted too much, the blind man agreed. He took that person to the grave of ibn Abi Fahad and gave him formula and said that if you mix it like this it will turn into gold and this gold will be of benefit to you and your family. But that person said that he did not want the gold but he wanted the knowledge of alchemy. The

blind man said if that is what you want then you will have to wait for three days. When that person returned after three days he saw that. That blind man had passed away and had thrown away all the apparatus for alchemy out of his room.

35) THE VISION OF AYATULLAH BEHJAT

This is an incident narrate by the writer himself.

It was 12th Zilqad 1412 A.H., a Friday. I went to meet Ayatullah Behjat to know his opinion of Ziyarat Ashura. I said, 'I am compiling a book on all those people who have benefited by the grace and blessing of Ziyarat Ashura. Very soon I am planning to have this book published for the common masses. I also, wish to include your opinion on the effects of this Ziyarat. That is why I request you to illumine me of some of its benefits.'

Ayatullah narrated, 'The existence of Ziyarat Ashura itself, is ample proof of its miraculous nature. And when one considers the fact that Imam Jafar al-Sadiq (a.s.) had narrated this Ziyarat to (Safwan), then its significance increases manifold. Imam Jafar al-Sadiq (a.s.) related to Safwan, I guarantee

a few things for the one who recites this Ziyarat:

1. His Ziyarat will be accepted
2. His action will be considered virtuous
3. No matter what his demands maybe, Allah will not turn him back dejected and disheartened.’.

‘And O Safwan! I have heard about this guarantee from my father and he from his father and this chain goes until Amir al Muminin (a.s.) the latter heard it from the Messenger of Allah (s.a.). Who narrated from Jibrail. and the latter from Allah Himself. Allah swears by His pure and holy self, that one who recites the Ziyarat with the dua (Alqamah) from near or far, his Ziyarat will be accepted and his demands will be fulfilled.’

Ayatullah Behjat further narrated that, ‘The chain of this Ziyarat makes it among the *Ahadith Qudsi*. (*Ahadith Qudsi* are those remarks and proclamations that are attributed to Allah, but are not revealed in the Quran). And it is this very Ziyarat that the most distinguished of Shia scholars used to recite with regularity, despite their busy schedules and stressful engagements, viz.

- i. Ayatullah Shaykh Muhammad Husayn

Isfahni, who was my teacher. He had compiled many books and had requested Allah to capture his soul while he was reciting Ziyarat Ashura. Allah accepted this request and he expired while he was reciting the Ziyarat.

- ii. Ayatullah Shaykh Mulla Sadra who was a master in both science logical and traditional. He was totally habitual to the recitation of this Ziyarat and would never disregard it. I am not aware of anyone more sincere and regular in the recitation of Ziyarat Ashura.
- iii. One eminent scholar narrates, 'I was in Wadius Salaam at the station of Imam Mahdi (a.s.), (*Maqame Mahdi*). I was surprised to see a very bright faced old man reciting Ziyarat Ashura. He seemed a pilgrim. However, when I approached him my amazement increased even further. It was as if a veil had been lifted. I saw the shrine of Imam Husayn (a.s.) and there was a procession of pilgrims entering and exiting the shrine. I could not believe my eyes. When I stepped back a little the entire spectacle vanished from my eyes. When I advanced a few steps I was able to witness that scene once again. I tried this several times, with the same result. The following morning,

I went back to the same place where I saw those pilgrims so as to assess the identity of that lone pilgrim. The people living in that neighbourhood informed me that, that pilgrim used to come, but by now had left. Since I still had the urge to meet to him, I again went to Wadi-us Salaam. However, this time I saw someone else in his place. When I asked that person about the other person's identity he said that the person had left the day before.

36) GUIDANCE

A scholar writes, 'I used to be very tense and strained with my domestic problems and difficulties. There seemed no solution for my problems and I did not know what to do. One day I chanced upon a copy of the book, *Ziyarat Ashura wa Asare Shaguff* (Ziyarat Ashura and its wondrous effects) when I read about the immense, miraculous benefits of this Ziyarat, I decided to resolve my calamities with its recitation.

I began recitation of Ziyarat on the 1st of Safar 1412 A.H. I used to recite Ziyarat with a hundred curses and salam along with the dua Alqamah. On the 34th day, it being *Eid al-Zahra*, I could not recite this Ziyarat.

(*Eid al-Zahra* is celebrated on 9th Rabiul Awwal and marks the end of the mourning period of the Shias, which commences from 1st Muharram. It is the day when Umar was killed. This day also marks the commencement of Imam Zamana's Imamah). A few days later, I saw a dream wherein I observed that, that there was a gathering in my mother's house. A lot of people had assembled to collect their rewards. But the person, who was to recite the Dua, had not turned up. Someone suggested that I should recite dua.

I was amazed at this strange dream. In order to learn about its interpretation. I phoned a very great scholar of Isfahan. I narrated my dream. He explained, 'There are three important aspects to your dream. The most important being Ziyarat Ashura, that you abandoned midway. If you resume its recitation all your difficulties will be solved.'

As advised by the scholar, I resumed the recitation. On the day of Arbaeen (Forty days, after martyrdom) of Imam Husayn (a.s.) by Asr (late afternoon) all difficulties had been solved. Then after some time, I was again afflicted with some adverse domestic problems. Once again I resorted to Ziyarat

Ashura. Within three days I gained relief from that adversity. Today, by the grace of Allah I lead a very comfortable life.

37) THE TWO VEILED PERSONS

There was a person who used to arrange gatherings (*Majalis*) to commemorate the birth and martyrdom of every Imam (a.s.). He used to also make arrangements for dinner for his select companions.

This person narrates, ‘One day, one of my friends had arranged a gathering, to observe mourning. He sent some food for me in a vessel. Incidentally, I was entertaining some guests at that time. In their entertainment, I misplaced that vessel.

Then after a few days, he sought his vessel from me. I requested him to come to my house to look for his vessel, as all the vessels had got mixed. He came over to my house and searched for his vessel. However, he could not locate it. This made him very angry and he started bad mouthing me among the people. Wherever he would go, he would say, ‘Am I to arrange gatherings or am I to look after all my vessels? His immodesty and indiscretion exceeded all limits. To the extent that he frequent used to

other gatherings and say, 'I will not let him usurp that vessel, I will somehow retrieve it from him.' My friends suggested that I purchase a new vessel and finish the matter. So I bought a vessel and gave it to him. He said, 'See didn't I say I would somehow recover the vessel.' The matter was resolved. However, this incident had left me aggrieved. I was very disturbed by it. Then one night in this condition I recited Ziyarat Ashura and began conversing with Sayyeda Zahra (s.a.). I complained, 'My honour and dignity have been violated, with no fault of mine.' I used to weep profusely and did not know what to do.

After that, I got engrossed in my work. Then I saw two veiled ladies enter the room. They appeared honourable from their mannerisms. I wanted to rise as a mark of respect. However, one of them motioned me to remain seated. The moment she motioned, my entire body was paralyzed and I could not rise. I tried to speak, but no words came forth. One of the ladies said, Tell that man (who has dishonoured you), that his broken vessel is not lost, but is in the passage below the ground, that opens up in his son-in-law, Mahdi's house. Tell that man: what has happened to you, why are you

behaving like this?’ After saying this both the ladies disappeared. I was stunned by the whole episode. I finally rose and wondered who these ladies were, and how they had frozen all my limbs.

I then went to that person’s house that had insulted once.

When he saw me he said spitefully, ‘Why are your eyes so red? Why are you weeping like this? Why have you come out in these clothes? What is wrong with you?’ I related the incident to him. When I had finished, he was ashamed and sought forgiveness. After that, whenever he met me, he used to seek forgiveness. I use to reply, ‘it is because of you that I was honoured with that incident.’

38) ANOTHER INCIDENT

The proofreader of the book *Ashura and its miraculous benefits* writes, ‘In those days my eyes were red and puffed up. Also my eyesight was gradually diminishing. When I read the incidents in the book. I also decided to perform the Aamal of Ashura. With the provision and grace of this Ziyarat my eyesight was restored.

Ziyarat Ashura was sent by Almighty Allah to the Holy Prophet (s.a.) through angel Jibrail to console him on the unique tragedy of Karbala.

Imam Jafar al Sadiq (a.s.) recounts, 'O Safwaan! When you are confronted with some adversity, then seek redressal of your grievances from Imam Husayn (a.s.) through the Amal of Ashura. Allah has pledged the fulfilment of demands with this Ziyarat and Allah never reneges on His word'. Hardships and afflictions no matter how severe can be remedied by reciting Ziyarat Ashura for forty consecutive days.

Brothers and sisters in faith are advised to keep the recitation of Ziyarat Ashura in daily routine, to get blessings, fulfilment of legitimate desires and ward off calamities.

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