

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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اللَّهُمَّ بَارِكْ لِمَوْلَانَا صَاحِبِ الزَّمَانِ



معارف الاربعين

Arbaeen's Spiritual Knowledge

اللَّهُمَّ عَلِّمْ أَهْلَ بَيْتِكَ
الْقُرْآنَ

وَبَهِّنْهُ
رِزْقَ الْآرِبِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ وَسَلِّمْ
وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ
الْمُتَّبِعِينَ



اللَّهُمَّ بَارِكْ لِمَوْلَانَا صَاحِبِ الزَّمَانِ وَيُؤَمِّنُهُ زَيْنَ الْعَابِدِينَ عَلِيٍّ كَلِيمِ الْفَرَجِ

Imam Sadiq (PBUH) is reported to have said:

«إِنَّ الرَّجُلَ لَيَخْرُجُ إِلَى قَبْرِ الْحُسَيْنِ (عليه السلام) فَلَهُ إِذَا خَرَجَ مِنْ أَهْلِهِ بِأَوَّلِ خُطْوَةٍ مَغْفِرَةٌ ذُنُوبِهِ ثُمَّ لَمْ يَزَلْ يُقَدِّسُ بِكُلِّ خُطْوَةٍ حَتَّى يَأْتِيَهُ فَإِذَا أَتَاهُ نَاجَاهُ اللَّهُ تَعَالَى فَقَالَ عَبْدِي سَلْنِي أُعْطِكَ ادْعُنِي أُجِبْكَ اطْلُبْ مِنِّي أُعْطِكَ سَلْنِي حَاجَةً أَقْضِيهَا [أَقْضِيهَا] لَكَ؛ حَقٌّ عَلَى اللَّهِ أَنْ يُعْطِيَ مَا بَدَلَ»

“The one who goes to the pilgrimage of the grave of Hussain Bin Ali (PBUT), when he left his family with the first step of walking all of his sins will be forgiven. Then, with every step he takes, he continuously will be Taqdis and Tanzih (sanctity) and he reaches there, God Almighty call him and talk to him and says:

My servant! ask me so I grant you. call me so I response to you. ask me so that I give to you. ask your wish from me and I will make it true for you.”

The narrator says: It is right and certain that God Almighty will give what he wants to give.

Kamil al-Ziyarat, Chapter 49, Hadith 2

Intellect (Aql) is a gift from God that when it is given to a servant, he will be the leader and guide to the truth; Intellect is the hidden proof that always has been a scale with appear proof, those who carrying the big news, to identify Haq and right from Batil and false and Sirat Mustqim from wrong path ... and this intellect is not those imagination and illusion ideas that are mistakenly called Intellect.

اللَّهُمَّ بَارِكْ لِمَوْلَانَا صَاحِبِ الزَّمَانِ وَيُؤَمِّنُهُ زَيْنَ الْعَالَمِينَ اللَّهُمَّ عَجِّلْ لِي الْفُرْجَ

But Aql (intellect) is a light that only is granted to the chosen creatures and as long as they are with that light (Misbah), they are the light and source of guidance for who are looking for the truth; The same star that is the guidance in the dark night for ignorant and those who has lost their path; gaining all the Khair (Good) is by the light of Aql (intellect).

إِنَّمَا يُدْرِكُ الْخَيْرَ كُلَّهُ بِالْعَقْلِ، وَ لَا دِينَ لِمَنْ لَا عَقْلَ لَهُ

All the Khair that is in the divinely and illuminous word of Hazarat Ma'soumin (PBUT) that can be understood by the Knowledgeable and understanding intellect. This is Aql (intellect) that in the existence of the servant will be addressed by God and God talks to him. If an existence does not have this intellect, he does not have mean to connect to the divinely revelation. But who are the owners of this illuminous intellect?

Really, which people are the intellectuals of the people and the leaders of the nation to path of salvation? Is reaching to this light is necessary by reading books??!! Or this gift is a divine gift that God Almighty has drawn and established a way for the truth seekers and its chosen ones to achieve the truth?! That there is no way to reach this enlightenment, except following the path of al-Hussain (PBUH), which is the path of guidance and the stable path.

اللَّهُمَّ بَارِكْ لِمَوْلَانَا صَاحِبِ الزَّمَانِ وَيُؤَمِّنُهُ زَيْنَ الْعَالَمِينَ اللَّهُمَّ عَجِّلْ لِي الْفَرَجَ

The epitome of rationality in every nation is the prophet of that nation, that visible proof that brings the people to perfection and excellence at any moment. However, the benefit that each of these prophets and pilgrims have gained from the enlightenment of the intellect has depended on carrying the calamity and understanding the knowledge of Karbala and Ashura of Master of Martyrs (Sayyed al-Shuhada) (PBUH).

Then Adam wept and cried... Ibrahim wailed...
Nouh mourned... Zakaria got upset...

This is certain tradition of God that everyone is addressed by divinely revelation and the owners of command based on their capacity of carrying the illuminous Aql (intellect) and in this way, they will be the guidance for people of their nation. What is this secret in Nineveh, whose way is column by column for the mystic that is going in this path that is Faraj and exaltation... Every step is forgiveness and every moment of breathing is Tasbih... The lighter the bag, the higher the understanding of grace that it is ugly to carry luggage and load in the presence of Karim.

Resurrection in this world that all people in its line are going toward one goal and running toward that, It is like everyone is coming back to his Fitrat and renew the covenant of Yes in Alast time. And everyone will be blessed with this brightness of the intellect according to the extent of their devotion and appeal to Hazrat Thar of Allah (the blood of God)...

That place that people see God and God talks to them...

اللَّهُمَّ بَارِكْ لِمَوْلَانَا صَاحِبِ الزَّمَانِ عَلَى كُلِّ لَوْحٍ وَفِي كُلِّ نَفْسٍ وَيُؤَيِّدُهُ زَيْنُ الْعَابِدِينَ

How beautiful that an Ummi nation without any decoration of the world and the darkness of this world, in this path will be the Marja' of the people, Because through the way of al-Hussain (PBUH) he has equipped them with the light of intellect. And a group of deluded minds, who have no luck in this field, are fools who ridiculed the craziness of lovers, they are ignorant people.

While the intellectuals of the people are gained in this land.

ان الرجل ليخرج الى قبر الحسين (عليه السلام)، فله اذا خرج من اهله بأول خطوه مغفره ذنوبه، ثم لم يزل يقدر بكل خطوه حتى يأتيه، فاذا اتاه نجاه الله تعالى فقال
: عبدى سلنى اعطك، ادعنى اجبك

In the illuminous word of Hazrat Imam Sadiq (PBUH), it is stated that whoever that get out of his house to visit Hazrat Aba Abdillah al-Hussain (PBUH), with every steps that he takes, it is blessing and forgiveness for him and whenever he reaches the sanctuary of Haram will be Kalim Allah (the one who talks to essence of God); During this journey in Karbala of Hussain (PBUH), he brings the slave to the position of God's call and he becomes the addressee of the word of revelation, and this is the meaning of rationality...

Following the path of Hussain (PBUH) gives Abd al-Mu'takif enlightenment of intellect, and that intellect is addressed and whispered by God and speaks to God;

عبدى سلنى اعطك ادعنى اجبك؛

Ask, my servant, and I will answer you, and ask,
and I will grant you.

It is in this way that man is equipped with all the good things and heaven is granted to him. الْعَقْلُ مَا اكْتَسَبَتْ بِهِ الْجَنَّةُ

اللَّهُمَّ بَارِكْ لِمَوْلَانَا صَاحِبِ الزَّمَانِ وَيُؤَيِّدِ زَيْنَ الْعَالَمِينَ عَلَيْهِ السَّلَامُ

The blessing of intellect (Aql) is something divinely and if is granted to a servant, he is equipped with all the good things.

Intellect (Aql) is the light that takes out its owner from the darkness of illusion and the veil of ignorance and takes him to the dignity and the rank of being guidance for people. The owners of intellect are the leaders that people by seeking refuge to them, reaches to the pure life. Because the intellect is addressed by God's word and they become the bearers of these words. The one and the only path to reach to the light of intellect is going to the path of Hussain (PBUH) and the servant by going and taking steps in this path in this sanctum will be the Kalim of Allah and talks to God.

The owners of intellect of the nation are those who are described as :

المُؤْمِنُ كَيْسُ الْفِطْنِ
اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ

A believer is a wise and smart one that is the owner of wisdom and intelligence.

Their identity is that they have reached the truth of existence when they are youth and have defined their whole life on the highway of the direct path which is "between the two holy places".

They answer to the questions of Nakir and Munkar in the first night of their death how beautifully, when they ask :

فِيمَا يُفْنِي شَبَابَكَ؟؟

How did you spend your youth?

اللَّهُمَّ بَارِكْ لِمَوْلَانَا صَاحِبِ الزَّمَانِ وَيُسَيِّرِ زُرُقَ الْوَرَقِ اللَّهُمَّ عَجِّلْ لَوَلِيِّكَ الْفَرَجَ

Those who have been busy with the remembrance of God all their lives on the wings of the angels, have no answer except the path of al-Hussain (PBUH). They really spent their life gaining reward and luggage for their hereafter, and what better and greater luggage is there than crying over Hussain (PBUH) and following the path of Hussain (PBUH), and this is all good in the world.

إِنَّمَا يُدْرِكُ الْخَيْرُ كُلَّهُ بِالْعَقْلِ

They themselves have cried the light of intellect and have got the teachers of creatures and how beautifully they intercede for their people.

«زائرُ الحُسينِ (عليه السلام) مشفَعٌ يَوْمَ الْقِيَامَةِ»

«The pilgrim of Hussain (PBUH) do the intercession in the day of Judgment.»

And this land; meaning the land of Hussain (PBUH) is the only place in universe that the truth of intellect and the truth of love combined to each other and they are one and intellect and love get same meaning;

هَهُنَا مِصَارِعُ الْعُشَّاقِ وَ مَنَاخُ الرُّكَّابِ؛

These lovers are the owners of intellect and they are the lovers as well.

اللَّهُمَّ بَارِكْ لِمَوْلَانَا صَاحِبِ الزَّمَانِ وَيُؤَيِّدِ زَيْنَ الْعَابِدِينَ اللَّهُمَّ عَجِّلْ لِي الْفَرَجَ

The owners of intellect in its utmost manifestation are those who are dissolved in Hussain (PBUH) and reached to the level of Kalim of Allah. And to the extent that a servant acquires knowledge in this path and by taking steps in that, he becomes the owner of enlightenment from this intellect and speaks to God and prays.

Just as Moses went to meet the Lord in Mount Toor and after crying over Hussain (PBUH) and mentioning the calamity of His Highness, he acquired the enlightenment of intellect and reached the position of God's Word:

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

Gilding this copper of existence and bringing it to the greatest world can only be achieved in Neynava.

اتَّزَعَمُ أَنَّكَ جِرْمٌ صَغِيرٌ ، بَلْ فِيكَ انْطَوِي عَالَمُ الْاَكْبَرُ

Imam Al-Hussain's (PBUH) Ark is a great elixir and a red ruby, which saves the people from confusion, misguidance, and enlighten their hearts, knows no color, race, literacy, or border ...

اللَّهُمَّ بَارِكْ لِمَوْلَانَا صَاحِبِ الزَّمَانِ
وَيُؤَمِّنُهُ زَيْنَ الْعَابِدِينَ
اللَّهُمَّ عَجِّلْ لِي الْفَرَجَ

Only; Show your devotion so that you can get benefit
And how poor they are, the captives of the world's position
and status, the deluded and the blind of the heart, who are
stuck in a mirage, and their narrow eyes and closed hearts do
not understand and benefit from flowing water. They are false
claimants of reason, knowledge and love, while in reality they
are nothing more than an illiterate nation. They are "Hamaj
al-Ra'i" who will not find any sign of themselves in the
pictures of history;
Because the destiny of the world is determined by the intellect
of the lovers of al-Hussain (PBUH)...

Our promise Karbala:

Column 1400 the column of Salam

I sit on your way, narcissus flower, every night because of
the love of your look...

The moment that the heart of the believer will be the "the
heart of the believer is the throne of God"... al-Hussan's
dome in the Mashhad of Zowar ... and the face of pilgrims
will be the face of God ... how beautiful is the moon of
your face in the face of the visitors of your lonely ancestor,
our master and mawla

اللَّهُمَّ بَارِكْ لِمَوْلَانَا صَاحِبِ الزَّمَانِ
وَيُؤَيِّدِ زُرْقَةَ الْأَعْوَانِ
اللَّهُمَّ عَجِّلْ لَوَلِيِّكَ الْفَرَجَ

Arbaeen Walking Path (Mashayat al-Arbaeen)

Imam al-Sadiq (peace be upon him) says:

"The sigh of the one who grieves due to our oppression is tasbih (glorification), and his sorrow for us is worship."

Amali of Shaykh al-Mufid, p. 338, Al-Kafi, vol. 2, p. 226

The breath that comes out of the hearts and chests of believers who are sorrowful and grieving over the oppression of Ahlul Bayt — the greatest of which is the tragedy of Karbala — is considered tasbih and worship.

The breath of a grieving and sorrowful heart is sacred, because Imam al-Sadiq (peace be upon him) assigns to it the status of tasbih and worship.

In another profound narration regarding the value of breath, Amir al-Mu'minin (peace be upon him) says:

"A person's breath is like steps towards his appointed end."

Ghurur al-Hikam, vol. 6, p. 179

اللَّهُمَّ بَارِكْ لِمَوْلَانَا صَاحِبِ الزَّمَانِ
وَيُحْيِيهِ زَيْنِ الْعَالَمِينَ
اللَّهُمَّ عَجِّلْ لِي الْفُرْجَ

The breaths a person takes are steps towards their appointed time (death).

And in reality, if the person is a believer, then each breath becomes a step guiding him towards his meeting with his Lord and Creator.

"A person's breath is his steps."

"The sigh of the sorrowful over our oppression is tasbih."

Amir al-Mu'minin (peace be upon him) likened breath to steps and Imam al-Sadiq (peace be upon him) described the breath of a sorrowful heart as tasbih and worship.

Therefore, the sighs of those grieving for Aba Abdillah al-Hussain (PBUH) are in the rank of steps walked toward Hussain and acts of worship and glorification.

The breaths — the inhaling and exhaling — of one whose heart is a mourning place for Hussain, carry the same rank and virtue as walking toward the shrine of Imam Hussain (PBUH) and, more specifically, hold the merit of proximity through the Arbaeen walk.

Truly, the breaths of those sorrowful over the tragedy of Karbala and Aba Abdillah al-Hussain (PBUH) are like the steps taken during the Arbaeen pilgrimage.

اللَّهُمَّ بَارِكْ لِمَوْلَانَا صَاحِبِ الزَّمَانِ
وَيُؤَمِّنُهُ زِيَارَةُ الْوَرَى
اللَّهُمَّ عَجِّلْ لِي الْفَرَجَ

This is precisely what the believers seek as they walk the path of Arbaeen, filled with hope.

These are steps that are accompanied by angels, steps that erase sins.

Each step taken in this journey raises the believer's rank, until they reach the shrine and say to Imam Hussain:

Peace be upon you, O Aba Abdillah (peace be upon him)

His Eminence, al-Baqiyyatullah al-A'zam (may our souls be sacrificed for him) says in Ziyarat al-Nahiyah al-Muqaddasah, addressing his estranged grandfather:

"Even if the ages delayed me and fate prevented me from aiding you, and I was not among those who fought your enemies, nor among those who opposed those who declared enmity toward you — still, I will surely mourn for you morning and evening, and I will surely weep for you blood instead of tears."

Bihar al-Anwar, vol. 98, p. 238 —
Excerpt from Ziyarat al-Nahiyah al-Muqaddasah

If time held me back and I was not able to be with you in that moment to support you... If I wasn't there to fight alongside you, nor to oppose your enemies—then I will grieve for you every morning and evening, and cry blood instead of tears.

اللَّهُمَّ بَارِكْ لِمَوْلَانَا صَاحِبِ الزَّمَانِ
وَيُؤَمِّنُهُ زِيَارَتِ الْوَالِدِ
اللَّهُمَّ عَجِّلْ لَوَالِيكَ الْفُرْجَ

Every morning and evening — or more precisely, from dawn until dusk — every moment and instant is spent lamenting over his estranged grandfather.

How can the believers and lovers of Aba Abdillah al-Hussain (peace be upon him) follow this noble statement of Imam al-Mahdi (may our souls be sacrificed for him) — to be in a constant state of lamentation for the tragedy of Karbala, morning and evening, and to be ever remembering their oppressed Imam?

As Imam al-Sadiq (PBUH) said:

“The sigh of the one who grieves due to our oppression is tasbih (glorification), and his sorrow for us is worship.” So, the breath that exits from the sorrowful and grieving hearts of believers—particularly from the tragedy and oppression in Karbala—is in harmony with the grieving heart of Imam al-Mahdi (may our souls be sacrificed for him), and that is among the highest forms of worship and glorification.

Every believer who wishes to follow the luminous words of Imam al-Mahdi (may Allah hasten his reappearance) in his Ziyarat to his estranged grandfather—where he says:

“Surely I will mourn you morning and evening” — can do so through those sorrowful and grieving breaths that arise from their wounded and afflicted hearts at the remembrance of the tragedy of Aba Abdillah al-Hussain (PBUH).

اللَّهُمَّ بَارِكْ لِمَوْلَانَا صَاحِبِ الزَّمَانِ
وَيُؤَمِّنُهُ زَيْنَ الْعَابِدِينَ
اللَّهُمَّ عَجِّلْ لِي الْفَرَجَ

In the morning, I breathe with the love of Hussain...
In the evening, I breathe with the love of Hussain...

It is enough that each breath — repeated thousands of times a day — passes through a heart and chest that is:

Grieving over the tragedy of Karbala,
Sorrowful over the oppression of
the Ahlul Bayt (PBUT),
Wounded by the martyrdom and injustice done to
Imam Hussain (PBUH).

The walk of Hussain is performed not just by feet, but also with sorrowful, grieving breaths and groans that rise from wounded hearts and chests filled with the remembrance of Karbala and Aba Abdillah al-Hussain (PBUH).

This is the walk done in imitation of our living Imam, al-Baqiyyatullah al-A'zam (may Allah hasten his reappearance) making each breath, morning and evening, immersed in the sorrow and grief over Sayyid al-Shuhada (PBUH).

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
وَبَارِكْ وَسَلِّمْ

وَبَارِكْ وَسَلِّمْ

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اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
وَبَارِكْ وَسَلِّمْ

