Crying for Imam Husain (a.s.)

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَللّٰهُمَّ كُنْ لِّوَلِيِّكَ الْحُجَّةِ بْنِ الْحَسَنِ
الْعَسْكَرِيِّ صَلَوَاتُكَ عَلَيْهِ وَعَلٰى
اٰبَآئِهٖ فِيْ هٰذِهِ السَّاعَةِ وَفِيْ كُلِّ
سَاعَةٍ. وَلِيًّا وَّحَافِظًا وَّقَآئِدًا
وَّنَاصِرًا وَّدَلِيْلًا وَّعَيْنًا. حَتّٰى
تُسْكِنَهٗٓ اَرْضَكَ طَوْعًا وَّتُمَتِّعَهٗ
فِيْهَا طَوِيْلًا.

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Preface

In 1965, a Bohri Alawi Muslim with pure intention went for the Search of Truth about the Imamat of the Imams after Imam Jafar-e-Sadiq (a.s.). In his sincere efforts he was helped by an Aalim-e-Rabbani Maulana Maulana Sayed Gulam Askari Saheb.

By the grace of Allah, he came to the conclusion that after Imam-e-Sadiq (a.s.), Imam Moosa Kazim (a.s.) is the RIGHT and DIVINELY appointed Imam. By 1970, there were about six Bohra families who accepted the Shia Ithna-Ashari Faith. In 1971, a Jamaat – 'Bohra Shia Ithna Ashari Jamat' was formed and registered with the Charity Commissioner to take care of the new families.

Since then its members have tried to spread the truth through various platforms and media. The first book printed by the Jamaat was 'From Darkness towards Light - A True story of an Ismaili Mustali Bohra accepting Shia faith.

Thereafter, the Jamaat has published several books including Ghaibat of Imam Mahdi (a.t.f.s.), The War of Siffin, Wilayat-e-Ahle Bait (a.s.), Aamaal of Shab Jum'ah, Who is your Imam?, Isbaatul Wilayah etc.

The book in your hand is an extract of few chapters from our famous books Nafasul Mahmoom of Shaikh Abbas Qummi (r.a.) and Kaamiluz Ziaraat of Abul Qasim Jafar bin Muhammad bin Musa (r.a.) (famous as Ibne Quluwayh) about crying on Imam Husain (a.s.).

Crying is a natural emotional response to certain feelings, usually sadness and hurt. The aim behind complying the book is not to prove the validity of crying for Imam Husain (a,s,) but to remind the youths the importance of this great deed which

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is from the Sunnat of the Prophets (a.s.) and Holy Infallible Imams (a.s.). This deed is not a custom but an act of manifesting our love and affection towards the Ahle Bait (a.s.) and in turn fulfilling the right of the holy verse, of Al-Mawaddat al Qurba.

Our youths should remember the tradition of Imam Sadiq (a.s.) who said: "When Imam Husain (a.s.) came to the Holy Prophet (s.a.w.a), he looked at him, hugged him and said: 'Martyrdom of Husain will generate such a fire in the hearts of believers which will never be extinguished."

May Allah accept our endeavors

Bohra Shia Ithna Ashari Jamat

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I. Reward of crying for Imam Husain (a.s.)

1. Imam Sadiq (a.s.) said:

> *The sins of whoever weeps, even as less as the wing of a mosquito, when we are mentioned before him will be forgiven, even if his sins are greater than the foam of the ocean.*[1]

2. Imam Sadiq (a.s.) said:

> *The Almighty Allah prohibited Hell to scorch the face of anyone who sheds tears when we are mentioned in his presence.*[2]

3. Imam Sajjad (a.s.) said:

> *Any believer who weeps over Imam Husain (a.s.) with a single tear will be rewarded by Allah for it; he will be made to dwell in rooms in Paradise for long ages. Any believer who cries over us with even a single tear; because of his grief over the way in which our enemies hurt us in this life, will be rewarded by Allah for it; he will be made to dwell in good settlements in Paradise. And any believer, who cries with a single tear, because of his suffering from the pain of being hurt in our way, will be kept away from the difficulties of Judgment Day by Allah and will be safe from Allah's wrath and Hellfire.*[3]

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1 Kaameluz Ziaraat, Chap. 32, Tradition no. 8
2 Kaameluz Ziaraat, Chap. 32, Tradition no. 10
3 Kaameluz Ziaraat, Chap. 32, Tradition no. 1

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4. Imam Mohammad Baqir (a.s.) said that,

> *Imam Ali bin Husain Zainul Abedeen (a.s.) said, "If a believer weeps over the martyrdom of Imam Husain (a.s.) and tears flow from his eyes and fall on his cheeks, then Allah will make him reside in the palaces of Paradise where he shall abide for a lengthy period of time. And if tears flow from a believer's eyes (in sorrow) and falls upon his cheeks for the oppression and tyranny which has been inflicted upon us by our enemies, then Allah will present him a seat in Paradise. And the believer who undergoes sufferings on our behalf and tears flow on his cheeks, then Allah will remove sorrow from his face, and on the day of Qiyamah will keep him away from His wrath and safeguard him against the fire (of hell)."*[1]

4. Ali bin Hasan bin Fazzal who relates from his father that Imam Ali Reza (a.s.) said,

> *"Whoever avoids attending to his worldly affairs on the tenth of Moharram, Allah will fulfill all the wishes and desires of this world as well as the hereafter. Whoever considers this day to be a day of mourning, sorrow and weeping for himself, Allah the Glorified will make the day of Qiyamah to be a day of rejoicing for him and his eyes will be cooled in Paradise on account of us. And whoever considers the tenth of Moharram to be a day of prosperity and buys something for his house (considering it a good omen), then Allah will not give him affluence in that thing. And on the day of Qiyamah he will be made to arise along with*

[1] Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 11

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Yazid, Ubaydullah bin Ziyad and Umar ibne Sa'ad (may Allah's curse be on all of them) and will be thrown into the lowest abyss of hell."[1]

5. Imam Ali Reza (a.s.) saying that

"Whoever remembers our sorrows, and weeps over the oppressions which have been inflicted upon us, then on the day of Qiyamah he shall be on our status along with us. And the one who remembers our sorrows and thereby weeps and makes others weep, then his eyes shall not weep on the day when all eyes will be weeping. And the one who sits in such a gathering wherein our matters are discussed, his heart will not die on the day when all hearts shall perish."[2]

6. Shaikh Jafar bin Quluwayh relates with his chain of authorities from Dawood Raqqi, who says that once I was in the presence of Imam Jafar Sadiq (a.s.) when he asked for water to drink. When he drank it, grief overtook him and his eyes became full of tears. Then he said

"O Dawood! May Allah's curse be upon the murderers of Imam Husain (a.s.). There is no servant (of Allah) who drinks water and remembers Husain and curses his enemies, except that Allah writes one lac virtues in his record, and forgives one lac sins of his, and elevates his position one lac times. It is as if he has freed one lac slaves, and on the day of Qiyamah he shall arise satiated."[3]

7. Zayd bin Shiham says that, I was sitting in the presence of

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1 Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 16

2 Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 6

3 Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 19

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Imam Jafar Sadiq (a.s.) with a group of people from Kufah, when Jafar bin Affan entered. Imam welcomed him, signaled him to sit closer to him and then said, "O Jafar" he said, "Here I am (at your service), may I be your ransom"! Imam said, *"I have heard that you recite elegies for Imam Husain (a.s.), and that you recite it very well."* He replied, "Yes, may I be your ransom." He recited and the Imam started weeping, and all those who were present there too started weeping, until Imam's beard was soaked in tears. Then he said, *"O Jafar! By Allah! The Angels close to Allah have descended here and heard your couplets for Imam Husain (a.s.) and wept like us and even more. The Almighty Allah has reserved Paradise for you at this very moment and has forgiven your sins. O Jafar! Do you want to hear something more?"* Jafar replied in the affirmative and Imam continued, *"There is none who recites elegies in the praise of Imam Husain (a.s.) and himself weeps besides making others weep, except that Allah will make Paradise obligatory for him and forgive him."*[1]

8. Abu Haroon Makfoof says that once I went to the presence of Imam Jafar Sadiq (a.s.). Imam told me to recite some couplets to which I started reciting. Then Imam (a.s.) said,

> *"Not like this, recite as you do so for him (Imam Husain) among yourselves and (standing) on the head of his grave."*

Then I recited, "While passing by the grave of Husain tell his blessed bones....." Then Imam (a.s.) started weeping and hence I became silent. Imam Sadiq (a.s.) told me to continue and recite some more, thus I recited "O Farwa! Arise and weep and lament upon your Master Husain, give an opportunity to weep over the corpse of Husain." Abu Haroon continues that Imam Sadiq (a.s.) wept bitterly and the women

[1] Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 1

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of his household too wept. When they became silent, Imam said,

> *"O Abu Haroon! If a person recites couplets about Imam Husain (a.s.) and makes ten people weep by it then Paradise is reserved for him at that very moment."*

Then Imam started reducing the number of persons till he reached one and said,

> *"If a person recites couplets about Imam Husain (a.s.) and makes a single person weep by it, then Paradise is reserved for him at that very moment."*

Imam retorted

> *"Anyone who remembers Imam Husain (a.s.) and weeps over him, shall have Paradise (as his reward)."*

Abu Ammarah (the eulogizer, Nawha recitor) that he says that, Imam Jafar Sadiq (a.s.) told me *"Recite some couplets in praise of Imam Husain (a.s.)."* I recited the couplets and Imam started weeping. Again I recited some more and he wept. I continued my recital and Imam wept each time until his entire Household started lamenting. Then Imam said,

> *"O Abu Ammarah! A person who recites couplets for Imam Husain (a.s.) and makes fifty people weep, his reward is Paradise. And a person who recites couplets for Imam Husain (a.s.) and makes thirty people weep, his reward is Paradise. And a person who recites couplets and makes twenty people weep, his reward is Paradise. And a person who recites couplets for Imam Husain (a.s.) and makes ten people weep, his reward is Paradise. While a person who recites couplets for Imam Husain (a.s.) and makes one person weep, his*

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reward is Paradise. While a person who recites couplets for Imam Husain (a.s.), and himself weeps, his reward is Paradise. And whoever recites a couplet for Imam and himself is aggrieved, his reward is Paradise."

Musme' Kardeen says that one day Imam Jafar Sadiq (a.s.) told me, *"O Musme'! Being a resident of Iraq do you go for the pilgrimage to the grave of Imam Husain (a.s.)?"* I replied, "No, for the people of Basra know me well and they are the adherents of the Caliph and there are numerous enemies from the nasibis (those who bear enmity towards the Prophet's Ahle Bait) of the clans and others around us. I fear lest they malign me in presence of the sons of Sulayman (bin Abdul Malik, the Abbaside Caliph), who would then torture and harass me." Then Imam said, *"Then do you remember the troubles which were inflicted on Imam Husain"* and I replied in the affirmative. Imam again asked, *"Are you then disturbed by it?"* I replied, "Verily yes, by Allah! And this grief effects me such that the people of my family see this (it's effects) upon my face, and I even leave my meals while this sorrow becomes apparent on my cheeks." Imam Sadiq (a.s.) said,

"May Allah have mercy upon your tears! Verily you are of those people who are afflicted by our grief, those who rejoice at our prosperity and lament over our sorrows, and who are attached to us in our time of dread and peace. In fact when you die, you will find our Blessed Forefathers close to you and they will counsel the Angel of death regarding you, and glad tidings shall be given to you which will illuminate your eyes. Then he shall be more compassionate and merciful towards you than a mother is to her son."

Saying this Imam started weeping and I too could not control

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my tears. Then he continued,

> *"Praise be to Allah, Who with His Mercy, has exalted us over all creatures, and favored our Household (Ahle Bait) with His blessings. O Musme'! Verily the heavens and the earth have been lamenting since the time the Commander of the faithful Imam Ali (a.s.) was martyred. The Angels who weep over us are numerous, and their tears have never dried up from the time of our martyrdom, and there is none who does not lament over us. And no one weeps over us and our afflictions, except that Allah sends His blessings upon him before his tears fall on his cheeks from his eyes. And if one tear, which have fallen from their eyes, is thrown in the pit of hell, its heat would cool down as if no fire ever existed there. The one whose heart feels pain for us will rejoice on the day he sees us during his death and (his delight) will remain intact till he meets us at the fountain of Kausar. Kausar itself will be contented to see our friends, and such delicacies will be placed in his mouth, that he will not be ready to move away from there."*[1]

[1] Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 4

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II. Crying before his (a.s.) martyrdom

1. Prophet Hazrat Adam (a.s.)

Through successive chain of authorities Allamah Majlisi has quoted in Behar al Anwaar, that the author of Durrus Sameen has written in the interpretation of the following verse of the Holy Quran, **"Then Adam received from his Lord (certain) words, and Allah turned to him (mercifully)"**[1] that Prophet Adam (a.s.) saw the names of Prophet Mohammad (s.a.w.a.) and Imams (a.s.) written on the base of the Empyrean (Arsh) and Jibraeel instructed him to say: O the Praiseworthy (Hameed), by the right of Mohammad (s.a.w.a.), O Most High (Ali), by the right of Ali, O Creator (Fatir), by the right of Fatemah, O Benevolent (Mohsin), by the right of Hasan and Husain, and from you is goodness. When Prophet Adam uttered the name of Husain his eyes were filled with tears and his heart was pained. Adam told Jibraeel,

> *"O brother Jibraeel! When I take the name of the fifth one among them, my eyes get filled with tears and my heart gets shattered."*

Jibraeel replied, "This son of yours (Husain) will be surrounded by such afflictions that all other calamities will seem low and less when compared to it." Prophet Adam asked Jibraeel as to what those afflictions would be, to which Jibraeel replied, "He will be killed as a thirsty, forlorn and a lonely traveller. He will have no friend or helper. Would that you see him calling out: O thirst! O loneliness! and his thirst would spread between him and the heavens like smoke. No one will answer his call except the swords and the rain of death, and he will be

[1] Surah Baraqah (2): 37

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butchered like a sheep from the back of his neck. And the enemies will rob the belongings from his tents, and his blessed head, while those of his companions, will be paraded on the points of lances in the cities in the midst of his (imprisoned) ladies. Thus it has been revealed in the knowledge of the Lord." Thus Prophet Adam and Jibraeel both started weeping as a mother weeps over the loss of her son.[1]

2. Hazrat Jibraeel (a.s.)

And it has been narrated from other trustworthy reports, that on the day of Eid, Imam Hasan (a.s.) and Imam Husain (a.s.) entered the house of their Grandfather the Prophet of Allah Mohammad (s.a.w.a.) and said,

> *"O grandfather! Today is the day of Eid, and the children of Arabs have worn new and colorful clothes, while we do not have any new dress with us, hence we have come to you."*

The Prophet (s.a.w.a.) pondered over their state and wept that he did not have a dress with him suitable for them, nor did he desire to send them disheartened and with a broken heart. He lifted his hands and prayed, "O Allah! Make amends for their and their mother's heart."

Suddenly Jibraeel descended with two white dresses among the dresses of Paradise. The Prophet (s.a.w.a.) was overjoyed and said,

> *"O Masters of the youth of Paradise! Take these dresses which have been stitched by the tailor (from Allah) according to your sizes."*

Both the Imams saw that the dresses were white in colour and hence said,

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[1] Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 31

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"O Grandfather! These are of white colour, how can we wear it, when the children of Arabs have worn colourful clothes?"

The Prophet (s.a.w.a.) put his head down and started thinking about it when Jibraeel said,

"O Mohammad (s.a.w.a.)! Rejoice and cool your eyes. The powerful dyer of the Divine colour will fulfil their desire and make them happy by those colours which they desire. Hence O Prophet, do order that a ewer and vessel be brought."

A vessel was brought and Jibraeel said, "O Prophet of Allah (s.a.w.a.) ! I shall pour water over these dresses and you wring them until the desired colour appears. The Prophet (s.a.w.a.) soaked the dress of Imam Hasan (a.s.) and said, "Which colour do you desire?"

Imam Hasan (a.s.) replied that he preferred the green colour, to which the Prophet rubbed the dress with his own hands which turned into bright green colour similar to emeralds, by the will and command of Allah. He then handed it over to Imam Hasan (a.s.) who wore it. Then Jibraeel took another dress and started pouring water in the vessel. The Prophet (s.a.w.a.) then turned towards Imam Husain (a.s.), who was of five years of age at that time, and asked, "O light of my eyes! Which colour do you desire?"

To which Imam Husain (a.s.) replied that he preferred the red colour. The Prophet (s.a.w.a.) again rubbed the dress with his own blessed hands and it turned into bright red colour similar to rubies. He then handed it over to Imam Husain (a.s.) who wore it too. The Holy Prophet (s.a.w.a.) and both Imams were overjoyed and they returned back to their mother. When Jibraeel saw this he started weeping. The Prophet (s.a.w.a.) said,

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"O brother Jibraeel! This is not the day to mourn, when my sons are rejoicing and are happy. By Allah! Please let me know the reason for your grief."

Jibraeel replied, "I mourn because your sons have selected one colour each. As regards your son Hasan, he will be poisoned and because of its effect his body will turn green. And as regards your other son Husain, be will be killed by swords and his head severed, while his body will be smeared with red blood." Hearing this, the Prophet (s.a.w.a.) started weeping and his sorrow increased.[1]

3. Prophet Hazrat Ismail (a.s.)

From Imam Jafar Sadiq (a.s.), that he said regarding the verse of the Quran :"And mention Ismail in the Book, surely he was truthful in (his) promise, and he was a Messenger, a Prophet."[2]

The Ismail referred to by Allah in the above verse is not the Prophet Ismail (a.s.) the son of Prophet Ibraheem (a.s.), but is another Prophet from among the Prophets of Allah. He was chosen by Allah for his people, who tortured him to such an extent, that they peeled the skin off his head and face. An Angel descended unto him and said, "Allah the glorious has sent me to you, ask whatever is your heart's desire." The Prophet replied, "I am sympathetic towards whatever will befall Husain."[3]

4. Prophet Hazrat Zakariyah (a.s.)

About Sa'ad bin Abdullah Ash'ari's meeting with Imam al Mahdi (a.t.f.s.), in which Sa'ad asked Imam al Mahdi (a.t.f.s.)

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1 Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 31A

2 Surah Maryam (19):54.

3 Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 25

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the interpretation regarding the words: Kaf, Ha, Ya, Ain, Swad in Surah Maryam. Imam replied,

> *"These words are from the concealed codes regarding which Allah informed His Servant the Prophet Zakariyah (a.s.) and regarding which it was revealed to the Holy Prophet Mohammad (s.a.w.a.). The incident is as follows: Prophet Zakariyah (a.s.) asked his Lord to teach him the names of the Five Pure Ones, to which Jibraeel descended and taught him the five names. Whenever Prophet Zakariyah (a.s.) recited the four names, Mohammad (s.a.w.a.), Ali (a.s.), Fatemah (a.s.) and Hasan (a.s.), his heart would be enlightened and his sorrow would part away, but when he took the name of Husain (a.s.) he would become sorrowful and turn restless. One day he asked Allah Almighty, "My Lord! When I utter the names of these four Pure Personalities, my sorrow parts away, but when I take the name of Husain, I turn sorrowful and weep and wail." Then Allah, the Mighty the Sublime revealed to him regarding Kaf, Ha, Ya, Ain, Swad. Kaf stands for Karbala, Ha for Halakah (perdition) of the Prophet's Household, Ya for Yazid, the oppressor and murderer of Husain (a.s.), Ain for Atash (thirst), and Swad for (Sabr) Patience and forbearance of Husain. When Prophet Zakariyah heard this he was so much grieved that for three consecutive days he refused to come out of his place of worship and did not permit people to meet him, and remained grief-stricken and wept profusely. And he recited the following elegy: O Lord! Will you let the best of Creatures see the plight of his son? O Lord! Will you allow this disaster to fall*

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upon his House-hold? O Lord! Will you let Ali and Fatemah wear the dress of grief and will they witness this calamity?" He (Prophet Zakariyah) would always say, "O Lord! Bestow upon me with a son who would be the light of my eyes in my old-age, and when you present me with a son make my love intense for him and then let me taste the grief of his loss as Your Friend Mohammad (s.a.w.a.) who will mourn the death of his son. Thus Allah blessed Prophet Zakariyah (a.s.) with a son Prophet Yahya (a.s.) whose death was mourned by Prophet Zakariyah. Prophet Yahya (a.s.)'s period of (his mother's) pregnancy was six months similar to that of Imam Husain (a.s.)."[1]

5. Holy Prophet (s.a.w.a.)

1. Abul Jarood, who says that Imam Mohammad Baqir (a.s.) said that, one day the Holy Prophet Mohammad (s.a.w.a.) was in the house of the mother of the faithful Umme Salma (a.s.), his wife, and told her not to allow anyone to visit him. Imam Husain (a.s.), who was a child at that time, entered therein and rushed to the Prophet. Umme Salma (a.s.) followed him and saw Imam Husain seated on the chest of the Prophet and the Prophet was weeping. In his hand there was something which he was turning upside down. Then he said,

> *"O Umme Salma! Jibraeel has come to me and reported that my Husain will be martyred and this earth is of his place of martyrdom. Preserve this with you, and the day this earth turns into blood, know then that Husain has been martyred."*

Umme Salma said, "O Prophet of Allah (s.a.w.a.) ! Pray to Allah to relieve Husain from this calamity." The Prophet

[1] Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 23

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(s.a.w.a.) replied,

> *"Yes I prayed to Allah for it, but Allah revealed to me that due to his martyrdom, a status will be bestowed on him, which will be unapproachable by anyone else. And he will be having such followers (Shi'ah) who will intercede (on the day of Qiyamah) and their intercession (Shafa'ah) will be accepted. And that Mahdi (a.t.f.s.) will be from his progeny. Hence how good for them who will befriend Husain and will be among his followers (Shi'ah). For verily on the day of Qiyamah they will be successful."*[1]

2. Imam Mohammad Baqir (a.s.) that: Whenever Imam Husain (a.s.) went in the presence of the Holy Prophet Mohammad (s.a.w.a.), he would draw him closer to himself and would tell the Commander of the faithful Imam Ali (a.s.) to take care of him. Then the Prophet would bend down and start kissing him and weep. (Once) Imam Husain (a.s.) asked him as to why he wept? The Holy Prophet (s.a.w.a.) replied,

> *"My dear son! I am kissing that part of your body, which will be cut asunder by the sword, thus am lamenting over it."*

Imam Husain (a.s.) said, *"O dear Father! Will I be killed?"*

He replied, "Yes, by Allah! You, your father and your brother shall all be killed." Imam asked, *"O father! Will the places of our martyrdom be far from one another?"*

The Holy Prophet (s.a.w.a.) replied in the affirmative. To which Imam Husain (a.s.) asked, *"Who among your people would then come to visit our graves?"* He replied,

> *"No one among my people would come to visit my*

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1 Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 24

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grave, your father's grave, your brother's grave, and your grave, except the truthful ones (siddiqeen)."[1]

3. Mohammad bin Ali bin Shahr Ashob Sarawi (May Allah enlighten his grave), who relates from Ibne Abbas, that one day Hind (the wife of Abu Sufyan) called up Ayesha to ask the Prophet (s.a.w.a.) regarding the interpretation of a dream. The Prophet (s.a.w.a.) told her to relate as to what she had dreamt. She said, "I saw a sun rising over my head and a moon emerging from my interior. A dark star came forth from the moon and attacked the sun. A small (bright) star which has emerged from the sun had been swallowed up by the dark star, engulfing the entire horizon into darkness. Then I saw that numerous stars have appeared in the heavens, while the earth was filled with dark stars who have engulfed the horizon entirely." When the Prophet heard this, tears started flowing from his eyes and he ordered Hind to go away twice saying,

"O enemy of Allah! You have renewed my sorrow and have informed me of the death of my beloved ones." When she went away he said, "O Allah! Send your curse upon her and her progeny."

When he was asked regarding the interpretation of the dream he said, "The sun which had risen over her head is Ali ibne Abi Talib (a.s.), while the moon (which emerged from her interior) is Mu'awiyah the seditious, transgressor and denier of Allah. And the darkness which she refers to and the dark star which emerged from the moon and attacked the small sun (the bright star) which came forth from the sun and swallowed it, and the entire world turned dark. Its interpretation is that my son Husain will be murdered by the son of Mu'awiyah, because of which the sun will turn black (in grief) and the

[1] Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 35

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entire horizon dark. While the dark stars which have engulfed the entire earth are the Bani Umayyah."[1]

4. Mohammad bin Maki the Martyr (Shaheedal Awwal, the first martyr) who relates from Abu Mohammad Hasan bin Ahmed (Nizamuddin) bin Mohammad (Najeebuddin) bin Nima Hilli, who relates from his Honourable father Shaikh Ahmed, who relates from his brother, Jafar bin Mohammad bin Nima Hilli, who relates in his book Museerul Ehzan from Abdullah bin Abbas, who says that when the Holy Prophet Mohammad (s.a.w.a.)'s illness (because of which he later died) became severe, he called for Imam Husain (a.s.) and pressed him to his chest, while the sweat of death was apparent on him. Then he said, "What business has Yazid got with me? O Allah do not grant abundance to him, and O Allah send your curse upon Yazid."

Then he became unconscious and remained in this state for quite a long time. Then when he regained consciousness, he kissed Husain while tears were flowing from both his eyes, and he said,

> *"Beware, I and your murderer will stand in front of the Almighty (Who will judge between us)."*[2]

5. Sa'eed bin Jubayr relates from Ibne Abbas who says that one day I was seated in the presence of the Holy Prophet (s.a.w.a.) when Imam Hasan (a.s.) came. When the Prophet's sight fell on him, he started weeping and then said, "Come to me, come to me" and made him sit on his right thigh. After some time Imam Husain (a.s.) came and the Prophet after looking at him started weeping. Then he made Imam Husain sit on his left thigh. Then after some time Hazrat Fatemah (a.s.) came and the Prophet again started weeping and

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1 Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 36

2 Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 37

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repeated as before and told her to sit facing him. Then when Imam Ali (a.s.) came he started weeping and repeating his words signaled him to sit on his right side. When the companions, who were sitting there saw this, they said, "O Prophet of Allah! You have not seen anyone among them except that you have wept, is there none among them whose sight could make you happy?" The Holy Prophet (s.a.w.a.) replied,

> *"I swear by Him Who has exalted me to Prophethood and has elevated me above the entire creation! No one on the entire earth is dearer to me than them. While my weeping is the result of the sufferings which shall befall them after my death. And I recollect the oppression which shall befall my son Husain. It is as if I see him taking refuge under the shelter of my grave or the Sacred Sanctuary (Ka'bah), but no one will let him halt there. He will then go to the place which is the spot of his Martyrdom and grief and trials. While a group of men will assist him, who will be the leaders of all Martyrs among my people on the day of Judgment. It is as if I see that arrows are shot at him and he has fallen down upon the earth of perdition from his steed. Then they will slaughter him like a sheep in an oppressive manner."*

Then he started weeping and wailing and all those near him too wept and their voices increased. Then he arose and said, "O Allah, I complain to you about all those sufferings which my progeny will have to bear after my death."[1]

6. Shaikh Jafar bin Mohammad bin Quluwayh Qummi, who

[1] Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 38

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through his chain of transmitters relates from Hammad bin Usman, who in turn relates from Imam Jafar Sadiq (a.s.) that when Prophet Mohammad (s.a.w.a.) was taken to the heavens (on the night of Me'raj, Ascension), he was told by Allah Almighty that I test you by three ways so as to know the extent of your patience. The Prophet replied,

> *"I surrender to your command O Allah! But I lack the ability to forbear Your trial. Please tell me as to what the three ways are?"*

It was said, the first is hunger and giving preference to the needy over yourself and your family. The Prophet (s.a.w.a.) replied,

> *"I accept O Lord! And am satisfied and bow my head in front of your Command, while favor and patience are from You alone."*

Second being the lies which people will attribute to you, the fear and severe danger, and donating your life in My way, and fighting the forces of disbelief with your life and wealth, and patience upon the severity and difficulty which will befall you at their hands and the hands of the hypocrites, and the sorrows and troubles and the wounds of the battlefield. The Prophet replied,

> *"I accept O Lord! And am satisfied and bow my head in front of Your Command, while favor and patience are from You alone."*

While the third one being the sufferings and martyrdom which your family will have to bear after your death. Then your cousin (Imam Ali) will have to face vilification, reproach and suppression and will be frustrated besides falling prey to severity and oppression and will ultimately be martyred. The Prophet replied,

> *"I accept O Lord! And am satisfied and bow my*

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head in front of Your Command, while favour and patience are from You alone."

As regards your daughter (Sayyeda Fatemah (a.s.)), she too will have to bear the hardships (and all the afflictions which would befall her were related to him). Then this daughter of yours will have two sons from your cousin, one of whom (Imam Hasan (a.s.)) will be killed by a coward and his belongings will be looted and he will be wounded with a lance, while these acts of tyranny will be performed by the people of your nation (ummah). The Prophet (s.a.w.a.) replied,

"I accept O Lord! Verily we are Allah's, and verily unto Him shall we return, and am satisfied and bow my head in front of Your Command, while favour and patience are from You alone."

As regards her second son (Imam Husain (a.s.)), the people will call him for a battle and kill him to the extent that his sons and whoever (from his family or friends) accompanying him shall also be killed. Then they will loot his family, and he will request for help from Me, but verily Martyrdom has been decreed for him and for those accompanying him. And his Martyrdom is a proof over all the people from the east to the west. And the heavens and the earth shall weep over him, and the Angels, who would not be able to assist him, shall lament too. Then I shall emerge a man (Imam Mahdi (a.t.f.s.)) from his progeny, by whose means I will assist you, and his spirit is near Me under the Empyrean."[1]

7. Imam Ali (a.s.) asked the Holy Prophet (s.a.w.a.), "Do you hold Aqeel dear to yourself?" The Prophet replied,

"Yes by Allah! I do hold him dear due to two reasons. The first being that I personally hold him dear, second being that Abu Talib loved him, and

[1] Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 40

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that his son (Muslim) will die befriending your son (Imam Husain). And verily the eyes of the believers will weep (over his martyrdom) and the Angels close to Allah will send blessings upon him."

The Prophet (s.a.w.a.) started weeping and tears fell upon his chest, then he said,

"I complain to Allah regarding that (pain and sufferings) which my Progeny will have to bear after my death."[1]

6. Ameerul Momeneen Hazrat Ali (a.s.)

Through successive chain of narrators till Shaikh Sadooq, who relates from Ibne Abbas that he says, I was along with the Commander of the faithful Imam Ali (a.s.) when we were going towards Siffeen. When we passed by Naynawah, on the banks of the River Euphrates (Farat), Imam Ali (a.s.) said in a loud voice,

"O Ibne Abbas! Do you recognize this place?"

I replied in the negative. Imam continued,

"If you had known that what I know, you would not move from here without weeping."

Then Imam Ali (a.s.) wept such bitterly that his beard became wet and tears started falling on his chest, and I too started weeping. He started calling out,

"Alas! What business the children of Abu Sufyan and Harb have with me, they being of the group of shaitan and friends of disbelief. O Aba Abdillah (Imam Husain (a.s.))! Adhere to patience and forbearance. Your father sees all that which shall befall you."

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1 Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 3

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Then he called for water and performed ablutions and recited Prayers as much as he desired and then repeated what he said before. After finishing he slept for some time and then awoke and called me. I said, “Here I am at your service, O Commander of the faithful.” Imam Ali (a.s.) said,

“Shouldn’t I narrate to you what I dreamt now?”

I replied, “Verily you slept and what you dreamt would be true and fair, O Commander of the faithful.” Imam replied,

“I dreamt that some men have descended from the heavens carrying white standards and equipped with bright and shining swords and have drawn a line on this ground. I saw that the branches of the palm-trees are reaching on the ground and frantic pure blood was dripping from them. And I saw my dear son and the light of my eyes Husain smeared in blood calling out for help, but nobody is responding to them. The men who had descended from the heavens are calling to him: O Progeny of Prophet! Adhere to patience and forbearance, for you will be killed at the hands of the most accursed people. O Aba Abdillah (Imam Husain)! This is Paradise which eagerly awaits you. Then they condoled me and said: O Abul Hasan! Glad tidings to you, for on the day of Qiyamah, Allah will cool your eyes due to him, then I awoke as you now see. By Him in whose hands is Ali’s life! The most honest Abul Qasim (Holy Prophet) had related to me, that I would come to this valley, whilst going to fight the rebellions and mischievous people. And this valley is known as Karbobala, where my Husain together with seventeen people among mine and Fatemah’s progeny would be buried, and this place is

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renowned in the heavens. And this place of Karb (grief) and Bala (trials) will be mentioned as the two Harams (of Ka'bah and Prophet's Mosque) and Baitul Muqaddas are mentioned."[1]

7. Janabe Zahra (s.a.)

Imam Sadiq (a.s.) said: Once Janabe Fatemah (s.a.) came to Allah's Messenger (s.a.w.a.) and saw that his eyes were filled with tears. She asked him, "What has upset you?" He replied, "Jibraeel informed me that my Ummah will soon slay Husain." Janabe Fatemah (s.a.) was extremely aggrieved and she rent her garments. The Prophet informed her that a descendant of this son would be the master of affairs and he will take revenge from the killers. This satisfied Janabe Fatemah.[2]

8. Imam Hasan (a.s.)

Shaikh Jafar bin Mohammad Quluwayh Qummi, that it is related to me that one day Imam Husain (a.s.) went to his brother Imam Hasan (a.s.). When he looked at Imam Hasan (a.s.), he started weeping. Imam Hasan asked,

"O Aba Abdillah! Why do you weep?"

Imam Husain replied that he wept on account of that which would befall him. Imam Hasan said,

"What shall befall me is the fatal poison, but none of my days will be similar to that of yours. Thirty thousand people, claiming to follow our Grandfather (the Prophet), will unite to attack you and shed your blood, and violate the sanctity and imprison your women-folk and children and plunder your tents. At that time the wrath (of

1 Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 32

2 Kaameluz Ziaraat, Chap. 16, Tradition no. 5

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Allah) will descend upon the Bani Umayyah and the heavens will rain blood, and all things will lament over you, to the extent that the wild-beasts of the forests and the fish of the rivers will also weep over your sufferings."[1]

[1] Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 39

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III. The entire creation of Allah cried for Imam Husain (a.s.)

1. Imam Baqir (a.s.) said:

> *Humans, Jinns, birds and beasts; all shed tears on Husain bin Ali (a.s.).*[1]

2. Imam Ali (a.s.) said:

> *Husain will be slain on the outskirts of Kufa. By Allah, as if I can see different wild animals stretching their necks on his grave, crying and weeping over him throughout night till daybreak. When this happens, beware of oppressing him (by not visiting his grave).*[2]

3. Imam Sadiq (a.s.) said: When Imam Husain (a.s.) was martyred, the seven heavens, seven earths, everything within them, everything between them and all beings and creatures on them, Paradise, Hell and everything that our Lord created, that are visible and invisible, all wept over His Eminence (a.s.) except three things. "May I be sacrificed on you! What are those?" Imam (a.s.) replied, "Basra, Damascus and the progeny of Usman bin Affan."[3]

4. I (Narrator) heard Imam Sadiq (a.s.) say: The heavens wept over Husain bin Ali (a.s.) and Yahya bin Zakariya (a.s.) and they have never wept over anyone other than them. I asked, "How was the weeping of the heavens?" Imam (a.s.) replied, "The heavens became red for forty days, like the sun at the time of

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1 Kaameluz Ziaraat, Chap. 26, Tradition no. 1
2 Kaameluz Ziaraat, Chap. 26, Tradition no. 2
3 Kaameluz Ziaraat, Chap. 26, Tradition no. 5

https://downloadshiabooks.com

sunrise and sunset."[1]

5. Imam Sajjad (a.s.) said, *"Heavens have not wept over anyone since the day they were created, except for Yahya bin Zakariya (a.s.) and Husain bin Ali (a.s.)."* I asked, "What was the weeping of the heavens?" Imam (a.s.) replied,

> *"If you had put a cloth in the wind, you'd have seen something like red mist of blood on it."*[2]

6. Imam Sadiq (a.s.) said:

> *O Zurarah! The sky rained blood for forty days and the earth became dark for forty days and the sun was eclipsed and turned red for forty days; the mountains were torn into pieces and dispersed and the seas gushed out and the angels wept for forty days over His Eminence (a.s.). And none of our ladies of Ahle Bait (a.s.) dyed their hair, applied oil or Surma and combed their hair until the head of Ubaidullah bin Ziyad was sent to us; and even after that we continued to weep over him. Whenever my grandfather remembered Imam Husain (a.s.), he would weep so much that his tears moistened his beard and everyone around him also began weeping. Angels near the grave of Imam Husain (a.s.) cry over him so much that every angel in the sky and in heavens cries in sympathy. When the soul of Imam Husain (a.s.) left his body, Hell protested in such a way that the earth almost split apart. When the filthy souls of Ubaidullah bin Ziyad and Yazid bin Muawiyah left their bodies, Hell roared so intensely that but for Allah containing it, using its dedicated keepers, it*

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1 Kaameluz Ziaraat, Chap. 28, Tradition no. 4

2 Kaameluz Ziaraat, Chap. 28, Tradition no. 12

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would have burnt everyone on earth with its outburst. And if hellfire were permitted, it would not have left anything without swallowing it. But it is restrained by shackles and controlled by orders. Hell became violent and uncontrollable more than once, until Jibraeel went to it and pacified it with his wings. The Hell cries and laments over Husain (a.s.) and its fire blazes on his killers. If it was not for the presence of Divine Proofs of Allah on the earth, it would have destroyed the earth and overturned everything on it. But earthquakes will increase only when Qiyamat is near.

There are no eyes and tears loved more by Allah than the eyes of those who cry and shed tears over Imam Husain (a.s.). And there is none who cries but that his crying reaches Lady Fatemah (s.a.) and he supports her in her lamentation, and his crying also reaches the Holy Prophet (s.a.w.a.) and in this way he fulfills our rights. On Judgment Day all will be raised crying except those who cried over my grandfather, Imam Husain (a.s.). Those who have cried over him will receive glad tidings when they are resurrected. They will be delighted and happiness will be apparent from their faces. People will be fearful and restless but they will feel safe from grief and hardships. People will be separate and dispersed and worried but they will be sitting with Imam Husain (a.s.) under the shade of the Arsh, conversing with him, fearless of the trials of Judgment Day. They will be told: Enter Paradise; but they will refuse, choosing to sit with Imam Husain (a.s.) and listen to him. Then Houries will summon them saying, "Indeed we and the '…youths never altering in age,' (Surah Waqiyyah

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(56): 17) are waiting for you." But they will not even turn to the Houries due to the joy and honor they feel in their gathering. Their enemies will be divided into two groups: A: Some will be pulled by their forelocks to Hell and B: Those who will cry out, "So we have no intercessors, nor a true friend;" (Shurah Shuara (26):100-101). Their enemies will see their position but will not be able to reach them or come near them. Angels will bring messages sent by their spouses and servants, informing them of the blessings prepared for them in Paradise. But they will reply, "We will join you, if Allah wills." Angels will inform their spouses of their reply. When their spouses learn how they are being honored and their closeness to Imam Husain (a.s.), they will yearn for them even more. Those who cried on Imam Husain (a.s.) will go on chanting: "Praise be to Allah Who protected us from the great terror and trials of Judgment Day and saved us from that which we feared." Then some precious saddled mounts will be brought for them which they will ride to their abodes, praising and glorifying Allah and invoking blessings on Muhammad and Aale Muhammad (a.s.).[1]

7. Imam Sadiq (a.s.) asked, *"Has anyone of you ever seen it (the owl) in day time?"* It was said, "No, it never appears during the day. It only appears at night." Imam (a.s.) said:

The owls previously dwelled in only developed structures but when Imam Husain (a.s.) was martyred, they refused to stay in developed structures and refused to take anything but ruins as abodes. Indeed, the owls fast during the day

[1] Kaameluz Ziaraat, Chap. 26, Tradition no. 6

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and are aggrieved until nightfall. At night they lament on Imam Husain (a.s.) till the morning.[1]

8. Imam Sadiq (a.s.) said:

Four thousand angels came down to fight for Imam Husain (a.s.) but he did not permit them. When they came down again to seek permission, Imam Husain (a.s.) had already been martyred. So they remain at his grave, disheveled and covered with dust, crying over him until Judgment Day. Their leader is an angel called Mansur.[2]

9. Imam Baqir (a.s.) said:

Four thousand disheveled angels, covered with dust cry over Imam Husain (a.s.) until Judgment Day. No one who comes to his Ziyarat but that they welcome him. No visitor of Imam Husain (a.s.) becomes ill, but that they visit them and none of them dies, but that they are present near him.[3]

10. Imam Sadiq (a.s.) said:

Allah has appointed four thousand disheveled angles, covered with dust, at the grave of Imam Husain (a.s.) to cry on him from sunrise to midday. At midday they are replaced with another four thousand who cry over him till sunrise.[4]

11. Imam Sadiq (a.s.) said:

Allah has appointed seventy thousand angels to the grave of Imam Husain (a.s.) who are disheveled and covered with dust to cry over him

1 Kaameluz Ziaraat, Chap. 31, Tradition no. 1
2 Kaameluz Ziaraat, Chap. 27, Tradition no. 2
3 Kaameluz Ziaraat, Chap. 27, Tradition no. 10
4 Kaameluz Ziaraat, Chap. 27, Tradition no. 11

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until Judgment Day. They pray at his grave and each of their prayers equals a thousand prayers of human beings and the rewards of their prayers is for one who performs the Ziyarat of Imam Husain (a.s.).[1]

12. Imam Sadiq (a.s.) said:

When you go for the Ziyarat of Imam Husain (a.s.), maintain silence and except for good do not say anything, because angels of the night and day who are the guards and keepers, go to the angels who are in the holy shrine and shake hands with them. But the angels of the holy shrine do not speak to them, because they are crying so intensely. So they wait from them until noon or sunrise and then speak to them about some affairs of the heavens. The angels of the holy shrine abstain from speaking between these sunrise and noon and their crying and supplicating does not subside. Indeed the Keepers do not distract the angels of the holy shrine between these two times….Imam (a.s.) continued: If the visitor of Imam Husain (a.s.) and the people knew the blessings of the Ziyarat of Imam Husain (a.s.), they would have fought one another with swords and they would have sold their belongings to go to his Ziyarat. When Hazrat Fatemah (s.a.) who is accompanied by one thousand prophets, a thousand truthful, a thousand martyrs and a million Karubiyyin who all support her in crying [over Husain (a.s.)] looks at those who perform the Ziyarat of Imam Husain (a.s.), she lets out a whoop in such a way that no angel remains in the heavens who does not cry,

[1] Kaameluz Ziaraat, Chap. 27, Tradition no. 14

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sympathizing with her cry... Hazrat Fatemah (s.a.) looks at those of you who are present at the grave of Imam Husain (a.s.) and she asks Allah to shower you with all of the blessings. Imam (a.s.) continued, "Do not abstain from the Ziyarat of Imam Husain (a.s.). Indeed the blessings of going to his Ziyarat are much greater than that which can be counted."[1]

13. Janabe Umme Salma, wife of the Holy Prophet (s.a.w.a.) said: I did not hear the lamentation of Jinns since the night Allah took the life of His Prophet (s.a.w.a.) until tonight and did not see them till when I was afflicted by the killing of my son, Husain (a.s.). Umme Salma says: I heard a Jinn recite the following: These two eyes of mine shed abundant tears. Because after me who will weep over the martyrs? Weep upon over a group who are being led towards their death by a tyrant from the progeny of a slave.[2]

14. Imam Baqir (a.s.) said:

When Imam Husain (a.s.) was about to leave Medina, the ladies of Bani Abdul Muttalib gathered and began lamentation…..

May we be sacrificed on you, we adjure you in the name of Allah, to be your ransom to keep death away from you. Then one of his aunts came forth crying and said: O Husain! I bear witness that I heard the Jinn lament over you and recite the following:

Indeed the slain one from the family of Hashim lowered the necks of Quraish and disgraced them.

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1 Kaameluz Ziaraat, Chap. 27, Tradition no. 16

2 Kaameluz Ziaraat, Chap. 29, Tradition no. 1

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He was the beloved of Allah's Messenger (s.a.w.a.) and not an immoderate person.

Your tragedy is the greatest and it has aggrieved all.

Imam Baqir (a.s.) said:

Jinns also recited the following: Weep over Husain (a.s.), the master, the one whose death turned the hairs gray.

You are afflicted with earthquakes and the moon had eclipsed because of his martyrdom.

And the horizons turn red at sunrise and sunset.

And the sun is covered with dust and earths with darkness.

He is the son of Fatemah (s.a.) and all the creation is afflicted by his tragedy.

We have lost our glory and inherited humiliation.[1]

[1] Kaameluz Ziaraat, Chap. 29, Tradition no. 8

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IV. Why we cry for Imam Husain (a.s.)?

1. Rayyan bin Shabeeb (the maternal uncle of Mo'tasim), who says that I went to meet Imam Ali Reza (a.s.) on the first day of the month of Moharram. Imam Ali Reza (a.s.) asked me, *"O son of Shabeeb! Are you in the state of fasting today?"* I replied in the negative. Imam continued,

> *"This is the day when Prophet Zakariyyah (a.s.) prayed to his Lord thus "Lord grant me from unto Thee a good offspring, Verily Thou art the Hearer of Prayers"*[1] *Then Allah accepted his Prayers and commanded His Angels to go and give him glad tidings regarding the birth of his son Prophet Yahya (a.s.). The Angels came and called out to him while he was engaged in Prayers in the niche. Hence the one who fasts on this day and asks for his desires from Allah, his prayer will be answered as was of Zakariyah (a.s.)."*

Then Imam (a.s.) said,

> *"O son of Shabeeb! Moharram is such a month that the Arabs of the age of ignorance (pre-Islamic) too respected its sanctity and forbade oppression and blood-shed in it. But these people (the Umayyads) did not honor the sanctity of this month nor of their Prophet. In this month they killed the son of the Prophet and imprisoned the women-folk after looting and plundering their belongings, verily Allah will never ever forgive this crime of theirs."*

[1] Surah Ale Imran (3): 38.

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"O son of Shabeeb! If you wish to mourn and lament over anyone, do so upon Husain bin Ali bin Abi Talib (a.s.) for he was beheaded like a lamb. Eighteen persons from among his family, who were unparalleled in the earth, were also killed along with him. The heavens and the earth lamented the death of Husain. Four thousand Angels descended from the heavens to aid him, but when they reached there they saw that he had already been martyred. Thus, now they all remain near his blessed grave with disheveled hair covered with dust until the rising of the Qaem (Imam al Mahdi). Then they will all aid him and their slogan will be: Vengeance for the blood of Husain."

"O son of Shabeeb! My father (Imam Moosa al Kazim(a.s.)) has related from his father (Imam Jafar Sadiq(a.s.)), who has related from his grandfather (Imam Zainul Abedeen(a.s.)), that when my grandfather Imam Husain (a.s.) was martyred, the sky rained blood and red sand."

"O son of Shabeeb! If you weep over the afflictions of Husain (a.s.) such that tears flow from your eyes and fall upon your cheeks, Allah will forgive all your sins whether big or small and less or large in number."

"O son of Shabeeb! If you desire to meet Allah the Glorified in a state purified of all sins, then go for the pilgrimage to the grave of Imam Husain (a.s.)."

"O son of Shabeeb! If you desire that you may abide in the palaces of Paradise in the company of the Holy Prophet (s.a.w.a.) and his Progeny, then invoke Allah's curse upon the murderers of Imam

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Husain (a.s.)."

"O son of Shabeeb! If you desire to earn the reward of those who were martyred along with Imam Husain (a.s.), then whenever you remember him, say: I wish I had been with them, then I too would have attained the Great Triumph."

"O son of Shabeeb! If you desire to reside in the exalted status of Paradise along with us, then bemoan our sorrows and sufferings and rejoice in our happiness and remain attached to our love. For even if a person is attached to a stone in this world, Allah shall make him arise with it on the day of Qiyamah."[1]

Ibrahim bin Abi Mahmood says that Imam Ali Reza (a.s.) said, "Moharram is a month in which bloodshed was considered unlawful by the pre-Islamic pagan Arabs, but our blood was shed in this month. Our sanctity was violated and our children and women-folk were made captives. Our tents were set ablaze and whatever was found therein was looted. And they did not even honor the relation, which we share with the Prophet of Allah (s.a.w.a.). The day on which Imam Husain (a.s.) was martyred has injured our eyes and our tears are constantly flowing since then. Our dear ones were dishonored on the plains of grief and trials (Karbo bala) making way for sorrows and sufferings until Qiyamah. Thus, sorrowful people should mourn over it (the martyrdom of Imam Husain), for weeping upon it nullifies the major

[1] Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 1

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sins."[1]

2. Abu Basir says: I was speaking with Imam Sadiq (a.s.) when one of his sons entered. Imam (a.s.) said: *May Allah bless you; and then embraced and kissed him.* Then said: *May Allah degrade those who dishonored you. May Allah avenge those who oppressed you. May Allah disappoint those who deserted you. May Allah curse those who slain you. May Allah be your guardian, protector and helper. Prophets, truthful ones, martyrs, angels of the heavens and our ladies have been weeping on you.* Then Imam (a.s.) began to weep and said:

> *Abu Basir, when I look at the children of Imam Husain (a.s.), grief overcomes me when I remember what was meted out to them and to their father. Abu Basir, Fatemah (s.a.) weeps and laments over Husain (a.s.) as a result of which Hell sighs so intensely, that if the keepers of Hell who also hear her voice did not prepare themselves to restrain it, it would burn all the inhabitants of the earth with its blazing fires and sparking fumes. So the keepers restrain it and hold its doors tightly closed as long as Fatemah (s.a.) laments. Because they fear for the inhabitants of the earth. But Hell is not pacified until Fatemah's lamentation ends. Abu Basir, the seas almost split apart and collide with each other. There is a dedicated angel for every drop of water and they prevent every drop from boiling with their wings; keeping it together because of their fear for this world and everything in it. The angels remain in fear and cry for her crying. And they pray to Allah and beseech Him, after which the inhabitants of the Arsh and those around it beg Allah. Then their voices are raised in*

[1] Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 15

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glorification of Allah, all because of their fear for the people of the earth. Even if one of their voices reached the earth, all the inhabitants would swoon, mountains would crumble and the earth would shake with its inhabitants. Abu Basir said, "May I be sacrificed on you! It is really a serious matter." Imam (a.s.) said, "That which you have not heard is greater. Abu Basir! Don't you want to be of those who support Lady Fatemah (s.a.)?" When I heard this, I cried so much that I could not speak nor could the Imam (a.s.) do, because he was crying so intensely. Then he went to his prayer room and began to recite a supplication. So I left the Imam in that state. I could not eat or sleep that night. The following morning, I was fasting and was in extreme fear when I went to Imam (a.s.). I heaved a sigh of relief when I saw that he had calmed down; and I praised and glorified Allah, because no chastisement or calamity had befallen me.[1]

3. Imam Sadiq (a.s.) said:

Imam Sajjad (a.s.) cried over his father, Husain bin Ali (a.s.), for twenty or forty years – and whenever food was brought to him, he would cry over Imam Husain (a.s.).One day his servant said, "May I be sacrificed on you, O son of Allah's Messenger! I am afraid that you will die of grief." Imam (a.s.) replied, "I only complain of my distress and grief to Allah and I know from Allah what you don't know. Whenever I remember the killing of Fatemah's children, I am choked with tears for them."[2]

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1 Kaameluz Ziaraat, Chap. 26, Tradition no. 7

2 Kaameluz Ziaraat, Chap. 35, Tradition no. 1

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4. One day, a servant of Imam Sajjad (a.s.) saw him in his private chamber, crying in prostration. He said, “Master, is it not time for your grief to end?” Imam (a.s.) raised his head and said:

> *Woe be on you, may your mother lament you. By Allah, Yaqub (a.s.) complained to his Lord of a matter less painful than that which I have seen and he said: ‘Alas for Yusuf!” He had only lost one son, but I saw my father and some family members slaughtered before me. The narrator says: Imam Sajjad (a.s.) used to especially sympathize with the descendants of Aqil. Hence some people asked, “Why do you have more sympathy for the children of Aqil than the children of Jafar?” He replied, “I remember what sufferings they bore with Imam Husain (a.s.) and I sympathize with them.”*[1]

5. Imam Sadiq (a.s.) said:

> *Imam Husain (a.s.) said, “I am the martyrs of tears. I will be slain in anguish. Anyone who performs my Ziyarat in anguish would be eligible of being returned to his family with his heart pleased and satisfied.”*[2]

6. Whenever Imam Husain (a.s.) was mentioned in the presence of Imam Sadiq (a.s.) during the day, he would not be seen smiling until nightfall. He (a.s.) used to say,

> *“Imam Husain (a.s.) is the (cause of shedding) tear of every believer!”*[3]

7. Imam Sadiq (a.s.) said:

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1 Kaameluz Ziaraat, Chap. 35, Tradition no. 2

2 Kaameluz Ziaraat, Chap. 36, Tradition no. 7

3 Kaameluz Ziaraat, Chap. 36, Tradition no. 2

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قَالَ اَبُوْ عَبْدِ اللهِ عليه السلام قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ عليه السلام اَنَا قَتِيْلُ الْعَبْرَةِ لَا يَذْكُرُنِيْ مُؤْمِنٌ اِلَّا اسْتَعْبَرَ

Imam Husain said, "I am the one who was made to weep before killed. No believer remembers me without weeping."[1]

[1] Kaameluz Ziaraat, Chap. 36, Tradition no. 3

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V. Crying and Mourning

1. Imam Sadiq (a.s.) said:

> *Crying and Jaza (uneasiness) is detestable over any matter except over Imam Husain (a.s.). Indeed, one who cries and acts impatiently on Imam Husain (a.s.) will be rewarded.*[1]

2. Bakr bin Mohammad Azdi that Imam Jafar Sadiq (a.s.) once told Fuzayl that, *"Do you discuss our traditions when you sit in each other's company?"* Fuzayl replied, "Yes we certainly do so, may I be your ransom!" Imam said,

> *"Whoever remembers our traditions, or in whose presence we are discussed and **tear equal to the size of a wing of a fly flow from his eyes,** Allah will forgive all his sins although they be equal in number to the foam (of the water) of the river."*[2]

3. Rabi' bin Munzir narrates from his father who quotes Imam Husain bin Ali (a.s.) as saying that

> *"There is no slave of Allah who sheds tears and **his eyes become wet**, except that Allah will put him in Paradise for a (lenghty) period..."*[3]

4. Aban bin Taghlib relates from Imam Jafar Sadiq (a.s.) that he said:

> *"The **sorrowful sigh** over the oppression which have been inflicted upon us is glorification, and grief upon us is worship. And guarding our secrets carries the reward of struggle in the path of*

1 Kaameluz Ziaraat, Chap. 32, Tradition no. 2
2 Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 12
3 Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 9

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Allah…[1]

5. Imam al-Sadiq (a.s.) said,

....وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ فَبَكَى فَلَهُ الْجَنَّةُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ فَتَبَاكَى فَلَهُ الْجَنَّةُ

"… and one who recites elegy for Imam Husain (a.s.) and cries over him then for him is Paradise and one who recites elegies for Imam Husain (a.s.) and feigns crying for him is also Paradise."[2]

6. Abu Ammarah, the Nawha recitor, narrates that one day the name of Imam Husain (a.s.) was taken in the presence of Imam Jafar Sadiq (a.s.) and **he did not even smile till the night**, and he would always say,

"Husain is the means of weeping for all believers."[3]

7. Imam Jafar Sadiq (a.s.) said that Imam Husain (a.s.) says,

*"I am the Martyr of grief was martyred in captivity. And it is (incumbent) upon Allah to send the one who comes to **visit my grave in sorrow,** to reach contented back to his family."*[4]

Ibrahim bin Abi Mahmood says that Imam Ali Reza (a.s.) said,

*"…..When the month of Moharram would approach, no one would see my father (Imam Moosa al Kazim) **ever laughing until the tenth, and grief would prevail upon him.** And the tenth would be the **day of sorrow, grief and lamenting,** and he would say: This is the day when Imam Husain (a.s.) was massacred."*[5]

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1 Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 7
2 Kaameluz Ziaraat, Chap. 33, Tradition no. 1
3 Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 10
4 Nafasul Mahmoom, Chap. 1, Section 2, Tradition no. 8
5 Nafasul Mahmoom, Chp. 1, Section 2, Tradition no. 15

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Conclusion

Alhamdolillah, by the grace of Allah and the special attention of His Last Proof (a.t.f.s.) we have traversed through traditions which indicate the importance of crying for Imam Husain (a.s.). We end our discussion with one concern. Sometimes a person listens to the difficulties of Imam Husain (as) but cannot cry, however hard he wishes, tears do not flow. Sometimes, he finds himself to be disinterested in the mourning ceremonies and words of lamentation. Despite being in a gathering of weeping and lamentation he is not grief stricken. Why would such a thing happen?

We find the reply to the above concern in the tradition of Ameerul Momeneen Ali ibne Abi Talib (as) who says 'Tears only dry up and fail to flow as a result of hard-heartedness, and the hearts only harden as a result of an abundance of sins.[1]

Thus, one of the important responsibility of our youth is to protect himself from sins which lead to hardening of heart and thereby not able to weep and cry for Imam Husain (a.s.). A point to be noted here is that we alone are not weeping and crying for Imam Husain (a.s.), the avenger of the blood of Imam Husain (a.s.) is also weeping and crying for his grandfather day and night. He (a.t.f.s.) expresses his grief in Ziarat Nahiya:

> *"….But as I have been hindered by the course of time, and (Allah's) decree has prevented me from helping you, and as I could not fight those who fought you, and was not able to show hostility to those who showed hostility to you, I will, therefore,*

[1] Elal al-Sharaae' , vol. 1, p. 81

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lament you morning and evening, and will weep blood in place of tears, out of my anguish for you and my sorrow for all that befell you…".[1]

[1] Ziarat Nahiya

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Imam Ali Reza (a.s.) said

"O son of Shabeeb! If you wish to mourn and lament over anyone, do so upon Husain bin Ali bin Abi Talib (a.s.) for he was beheaded like a lamb. Eighteen persons from among his family, who were unparalleled in the earth, were also killed along with him. The heavens and the earth lamented the death of Husain. Four thousand Angels descended from the heavens to aid him, but when they reached there they saw that he had already been martyred. Thus, now they all remain near his blessed grave with disheveled hair covered with dust until the rising of the Qaem (Imam al Mahdi). Then they will all aid him and their slogan will be: Vengeance for the blood of Husain."

(Nafasul Mahmoom, Chp 1, Section 2, Tradition no 1)

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