AL-QAEM AL-MUNTAZAR

(a.t.f.s.)

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Hazrat Imam Jafar Sadiq (a.s.)

Every grief and every weeping is disliked, except the grief and the weeping for **Imam Husain** (a.s.)"

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TABLE OF CONTENTS / CHAPTERS

01 We have Exalted some above others (Editorial)

02 The Elements of the Husaini Revolution

03 The Chain of Transmission of Ziyarat Ashura and its Narrators.

04 A Brief Overview of the Book' Khasais Husainiyyah'

05 Crying is Natural

06 The Weeping of Imam Raza (a.s.) over Imam Husain (a.s.)

In the name of Allah, the Most Beneficent, the Most Merciful
Blessings of Allah be upon you, O Wali al-Asr (a.t.f.s.), help us

We Have Exalted Some Above Others

Allah, Blessed and Exalted, has bestowed upon us a Book whose meanings and implications are vastly expansive; they broaden the horizon and incline the mind towards a profound truth. The Holy Quran states: "We have exalted some above others."[1]

It signifies that there are numerous levels of excellence—ranging from the lower to the higher, and then to the sublime. There exists a criterion, the fulfilment of which grants an individual excellence. The station in which Allah has placed someone serves as a touchstone. Within its exegesis lie great mysteries, significant secrets, and vital symbols. And the criterion for this excellence has also been clearly established. When Allah declares that He has exalted some over others, the underlying concept is that He has tested them on a touchstone; consequently, there are ranks, blessings, rewards, and an elevation of their status.

From this, understanding awakens, and human beings gain the strength to strive and firmly establish themselves at some level of excellence - even if it be the smallest, for a higher level is always there. Allah did not merely say, "We have exalted some above others". Rather, He sent an entire curriculum, along with a teacher and a guide, providing the means of continuity and essential elements.

First, let us examine the criterion. Broadly speaking, the excellence of prayers (salat) is for every individual. Every religious person who remains steadfast in faith will perform the prayers. On the other hand, he who belittles prayers and abandons them prepares his own downfall. Even within prayers, a set of instructions is provided to man. We submit ourselves in His presence and express our humility and humbleness before the Creator of the Universe, this is the greatest criterion.

People will toy with Islam, and there will be seventy-three sects. However, when the *syllabus* is present, the Guide is available, and the criterion is before us, then those who do not meet the standard will continue to fail. The *Chapter of Excellences* commences with a discussion of trials and examinations that elevate

[1] Surah Baqarah (2): verse 253

one's rank. The Lord has described this criterion for His servants at various places in the Quran.

When Yazid, the most despicable being, ordered the Governor of Medina to take allegiance from Husain (a.s.), he (the governor) put forth Yazid's demand to Imam Husain (a.s.). He threatened him (a.s.) to pay allegiance to Yazid, else his (a.s.) severed head would be sent to Damascus. Imam (a.s.) said a sentence that stands as the criterion and explains the benchmark of excellence and ranks. He (a.s.) said, "*One like me cannot give allegiance to one like him."* This is the criterion.

The Quran states that trials will follow: sinister strategies, whirlpools, and storms. Prohibited acts will be encouraged, self-worship will be elevated, and the true criterion will be obscured. These shall be the trials. The follower of Imam Husain (a.s.) will turn towards his (a.s.) way, and the follower of Yazid will follow the path of Yazid. There is a multitude of such individuals, and this began immediately after the martyrdom of the Messenger of Allah (s.a.w.a). While the Quran states:

"And Mohammed is but an Apostle..." (Aal-e-Imran (3): verse 144)

It implies that in all walks of life and in every action, even after he dies, he is the Messenger of Allah. It was said about him, God forbid, that the Messenger was "delirious" due to fever. On the one hand, the Holy Quran shows a mirror: *"And Mohammed is but an Apostle"*; on the other hand, the voice of authority and rulership claims that the Messenger is delirious.

It became the cause for the house of Aale Mohammed to be set on fire and for Ali (a.s.) to be dragged with ropes. Miqdad (r.a) remarked that he did not understand why Maula remained silent, and Abu Dharr (r.a) said he did not understand why Maula did not draw the sword. Salman (r.a) replied, "What can you understand of the wisdom and the standards of Ali (a.s.)? "

Ali (a.s.) knows that one of them was ranked eight, another was ninth, and the third was tenth. Similarly, this entire society is confined to three or four domains: the individual, the family-centric, and social interaction. We must determine how to live in the ecosystem we inhabit so that we may stand at least on one level of excellence.

There is excellence, but even in that level, there is a trial. The Quranic verse regarding trials declares*: "… therefore give good news to My servants. Those who*

listen to the word, then follow the best of it" (Surah Zumar (39), verse 17-18). It is their ranks that will be elevated on the Day of Resurrection.

In prayers, everyone recites Surah Hamd. In it, there is mention of those upon whom Allah has bestowed His bounty and who never go astray. It is a station at a high level. On the other hand, there is the mention of remaining distant from those who have earned Allah's wrath. Thus, five times a day in prayers, the criterion is being shown to us: that a high station for ourselves will only be achieved when we are with those upon whom Allah's bounty descends, while humiliation lies with those who have earned His wrath.

In society, whether individually or collectively, everyone wishes to elevate their rank. Whether the matter is religious or worldly, training plays a vital role. In human life, at every level, there are trials, examinations, and hardships. As one goes higher, the hardships and examinations increase, whether one is a doctor or a lawyer. The chain of trials continues from the beginning to the destination. Only then does a character emerge. It is the same in religion; as the levels of faith rise, the trials, examinations, and hardships intensify.

However, the personality that emerges after all these difficulties is the manifestation of *"those upon whom You have bestowed bounty"*. Imam Husain (a.s.) wrote a letter to Janab Habib ibn Mazahir inviting him. When the Messenger reached his house, Habib's wife asked, "Whose letter is this?" He replied, "It is from Imam Husain (a.s.)." She asked what was written, and he said, "He is calling for help; enemies in Karbala have surrounded him."

The wife became restless and asked, "What is your intention?" To test her, he said, "I am thinking… It is a battle between two princes. What will I do by going there? And if I go, what will become of you?" The wife cried out in anguish, "Fie upon such a life! The son of the Messenger (s.a.w.a) calls you, and you are in a dilemma? Janabe Habib said, "I was only testing you." It shows how high Habib's criterion was and, thus, how high his rank was. Janabe Habib heard his slave say that if the master was delayed in coming, the slave himself would set out to assist. Later, when Habib reached Karbala, Janabe Zainab (a.s.) said to Janabe Fizzah (a.s.), "Go and convey my salutations to Habib." Hearing this, Janabe Habib struck his head in grief, saying, What is my status that the daughter of Ali sends me salutations?"

Zuhair bin Qain was a Usmani who was passing near the caravan of the Imam (a.s.). The Imam (a.s.) sent Janabe Ali Akbar (a.s.) to call him. After a short while, Zuhair bid farewell to his mother and wife, saying, "I am going for the assistance of Imam Husain (a.s.)." There was such power in his words and such light in his ranks and feelings that after going to the son of the Messenger (s.a.w.a), he returned with his entire life transformed.

These are the levels that explain the phrase: *"We Have Exalted Some Above Others"*. In the natural development of a human, many attributes are established within one's innate nature (fitrat). Even if one strays towards degradation or rebellion, the Lord, through the level of his fitrat, brings him back to the right path. For instance, Hurr (a.s.) brought the caravan of Imam Husain (a.s.) to Karbala. Suddenly, his fitrat awakened, and the crucial sentence was remembered. When Hurr held the reins of Imam Husain's (a.s.) horse, Imam (a.s.) said, *"May your mother weep in your mourning!"* This jolted Hurr. From the depths of disgrace, where he was lost, Imam (a.s.) pulled him into the light of his criterion. Hurr (r.a) replied, *"O son of the Messenger (s.a.w.a), I would have said the same to you, but your mother is the Lady of Paradise; I can say nothing regarding her. Had it been anyone else, I would have made rivers of blood flow."* It is the same Hurr who spent the night of Ashura in agitated agony.

It can be discussed at length, but it would suffice to cite the words of the Holy Quran: (*And He it is Who) raised some of you above others by (various) grades, that He might try you".* (Surah Anam (6): verse 165). And the Quran says: *"...and (as for) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness; they are the inmates of the fire, in it they shall abide."* (Al-Baqarah (2), verse 257)

The Quran declares that those who have fallen into the depths of misguidance are brought towards the light, while those who are on the path of light (guidance) are sent towards Hell. Consider current affairs: Ismail Deobandi, by abandoning Wahhabism, came from misguidance towards the light and drew others along with him.

These ranks are natural; a human being's life is confined to four or five conditions – the individual, the family, society, and the urban environment. Within

all these settings, how one's character emerges is key; Allah assists, and the person continues to progress. These meanings and implications are witnesses that as the trial becomes greater, the ranks rise higher. Even in the education system, as students progress, examinations become more rigorous.

Let us speak of the criterion in Karbala. The criterion is Imam Husain (a.s.). When we read this narration, what a strange tumult arises in one's soul! When he was alone, surrounded by enemies, Jibra'eel (a.s.) said, *"I shall shade you with my wings."* Imam Husain (a.s.) replied, "No, move away from before me; this is the time of trial. Do not come between my Lord and me." As it is said, '*The one with a higher rank faces higher challenges*'

Hence, exegetes, poets, speakers and writers have remembered Imam Husain (a.s.) with various titles. Yet, those words do not encompass his life and station, for Imam Husain (a.s.) is far loftier than their meanings. We have not understood his position at all; what must be the station of Imam Husain (a.s.) before Allah that for whom a single tear of grief becomes a guarantee of Paradise?

Despite this, station and greatness are being conveyed to an entire nation today from the very pulpit of Husain (a.s.). Through the gatherings (majalis) of Husain (a.s.), our speakers have established a training institute. It is from this remembrance that the verdict of the verse is decided: 'We have exalted some over others.' Today, the remembrance of Imam Husain (a.s.) is the criterion for rising from humiliation to excellence!

Conversely, following Yazid leads to disgrace. We should accustom our children to participate in the remembrance of Husain (a.s.) so they may understand which path to adopt to elevate their position. Weeping and shedding tears in the grief of Husain (a.s.) elevates the status. Karbala is the name of the courage to traverse through trials.

This grief has kept us watchful and preserved our faith. The tears we shed find place in the kerchief of Janabe Zahra (a.s.). For us, Imam Husain (a.s.) has established such a means that our conscience awakens; we realise that his son is alive, he weeps, and he speaks with the Zulfiqar. *"You wait, and we too are waiting."*

The Elements of the Husaini Revolution

The sacrifice of Sayyidush Shohdah, Imam Husain (a.s.), and his loyal companions (a.s.) in the barren plains of Karbala stands unparalleled in the history of humanity and the world. The question arises: why did Imam Husain (a.s.) take this step, the outcome of which he knew from the very beginning? His grandfather, the Final Prophet (s.a.w.a), had long foretold that this path would lead not only to his own painful martyrdom but also to the martyrdom of individuals of every age, even the six-month-old infant, and to the agonising captivity of his household.

Below is a brief overview:

Jahiliyyah is not confined to a particular historical period that has ended, never to reappear; it is an attitude, a mentality. Whenever the essential conditions are fulfilled, it resurfaces and arises mightier than before.

The Holy Quran defines Jahiliyyah as follows:

'Is it then the judgment of (the times of) ignorance (Jahiliyyah) that they desire? And who is better than Allah to judge for a sure people?' [2]

Every civilisation, culture, society, or practice that stands in opposition to the creed of Tauheed is *Jahiliyyah*. During the Umayyad era, which was founded in Saqifah, Jahiliyyah manifested in a new form. While the masses adopted the outward appearance of Islam, their inner selves were entirely permeated with *Jahiliyyah*. The struggle of Islam was not against ignorant individuals but against the doctrine of *Jahiliyyah* itself; frequenting mosques is one thing, but eradicating the veneration of entities other than Allah from the heart is quite another.

Islam entails total submission to Allah and His commands. It requires disavowing the sovereignty of all, except Allah. The denial of divine commands began at Saqifah and reached its peak with Yazid. While earlier the Creator was forsaken, here it was the denial of Allah.

If one looks at Islamic countries today, it becomes evident that the prevailing laws are neither Islamic nor Quranic. Un-Islamic laws are enforced in the name of Islam; on the one hand, some mosques are masterpieces of magnificent architecture, yet in their very vicinity, the markets of wine and gambling thrive. Non-Islamic customs and traditions are more widespread than Islamic culture.

[2] Surah Maidah (5), verse 50

In the time of Imam Husain (a.s.), the situation had deteriorated to such an extent that *Jahiliyyah* was being enforced in the name of Islam, in a manner that, had it continued, would have, within a short time, left no trace of true Islam. The orders of every ruler were proclaimed as 'Divine Decree'. The martyrdom of Imam Husain (a.s.) drew a clear line, establishing that the injunctions of a ruler, along with his character and conduct, were his own personal actions; they bore no connection to Allah.

A major issue with ordinary people is their 'superficial thinking'. They are distracted by outward appearances and remain unaware of what lies beneath. This weakness has appeared in every generation; when confronted with superficial displays, they fail to reflect upon the guidance of the true Imam (a.s.). The wars of Siffin and Nahrawan, and the treaty of Imam Hasan (a.s.), stand as obvious proofs of this.

Were the general public to focus on this truth, society's trajectory would shift. For the ruler of the time to be a performer of salat, an observer of fasts, and a pious and ascetic person is one matter. Yet, the enforcement of Divine and Islamic laws in his kingdom is a separate issue altogether. A ruler may be a Muslim himself, but if the laws of his kingdom are un-Islamic, then those laws are the laws of *Jahiliyyah*. Even in such circumstances, the Ummah must use its intellect more than its eyes, and its insight more than its sight. It becomes even more critical when the ruler of the time openly mocks Islamic beliefs and teachings. The Umayyad rulers didn't feel obliged to implement Islamic teachings, either personally or socially.

In the name of Islam, the Umayyad rulers were systematically mocking Islamic beliefs and teachings, and indeed explicitly denying them. Those who claimed to be part of Islam, and who were respected due to it (Islam), remained silent spectators. Their silence stemmed from the fact that their personal interests were safeguarded under that system. However, Imam Husain (a.s.), who was born in the lap of Islam and faith, who was raised in the household of Quran and Hadees, could not bear to see the teachings of Islam being trampled. He was the heir to the teachings of one hundred and twenty-four thousand Prophets (a.s.) and Messengers (a.s.), and the

righteous and the martyrs. How could he watch these pure teachings be destroyed? Especially at the hands of those whom the general public perceived as Muslims?

If one studies the incident of Karbala while keeping the conditions of that time in mind, it becomes clear that the event of Karbala is not merely a tale of sorrow, but a battle between Truth and Falsehood that remains alive even today. Not only is it alive, but it is intensely active. The tragic episodes of Karbala have stirred human awareness in such a manner that:

Steeped in the crimson tide of brave Abbas
The standard of Husain defies all time
Forever soaring, steadfast and unbowed
It flutters still, eternal and sublime.

Even today, the effects of this event are visible in every corner of the world. Religion remains alive today through Karbala. The fundamental elements of the Husaini Uprising were as follows:

(1) The Personality of Imam Husain (a.s.)

Imam Husain (a.s.) was the exalted personality leading the revolution, the one whose character was spotless and immaculate. He was the Infallible Imam for whom the Messenger of Allah (s.a.w.a) had given a guarantee: '*Hasan and Husain are both Imams, whether they sit (peace) or stand (rise).'* At that time, many people had heard this hadees, and many had heard it directly from the Messenger of Allah (s.a.w.a). Furthermore, the lineage of Imam Husain (a.s.) possessed an eminence and superiority granted to no one else. His grandfather was the Messenger of Allah (s.a.w.a.), his mother was Fatimah Zahra (a.s.), his father was Hazrat Ali (a.s.), his brother was Imam Hasan (a.s.), and his uncle was Jafar Tayyar. He was so close to the Messenger of Allah (s.a.w.a) that the Prophet (s.a.w.a) said: *'Husain is from me.'* Based on all these attributes, he was respected and honoured to the highest degree in the eyes of all Muslims. He was the sanctuary for all Muslims.

From a worldly perspective, he was a person of great means; otherwise, how could he have provided water to Hurr's army of one thousand? Apart from his caravan, he possessed enough provisions to suffice for a thirsty army of a

thousand. The accounts of his generosity and bounty were on every tongue. In terms of character, he was not only Infallible but also a prominent individual of *Ayat Tathir* and *Ayat Mubahalah*. No one possessed a better lineage than his, and no one surpassed him in ethics and etiquette. Those who stood against him could not even rival his slaves. All the qualities required for a universal and eternal revolution were present in him with such perfection that no one better or more exalted can be imagined. It was an essential element of the Husaini Revolution.

(2) The Completion of Proof (Itmam-e-Hujjat):

All the foundations and evidence required for this revolution were present in their most complete form. The path and method chosen by Imam Husain (a.s.) were beyond imagination. The path selected by the Imam (a.s.) was the most successful, and there was no alternative to it. The letters that arrived from Kufa were not from ordinary people; they were from prominent figures in Kufa and the chiefs of tribes, people who had lived their lives alongside his noble father. In these letters, there was mention of every kind of devotion and sacrifice. They wrote: 'The atmosphere is lush and green,' 'The fruits are ripe,' All means are prepared,' and 'If you arrive, the armed forces are ready to welcome you.' It was not just a few letters; history records the number as 12,000. It seemed as if every single person in Kufa had written a letter.

In this situation, if Imam Husain (a.s.) had rejected this invitation based on his family's past experiences, everyone would have said that the Imam (a.s.) failed to take advantage of the opportunity and allowed a very good chance to slip away. Had the Imam (a.s.) been martyred after rejecting this invitation, people today would say that if he had accepted the call of the people of Kufa, he would not have been martyred. By accepting the invitation, setting out for Kufa, and sending Muslim ibn Aqeel (a.s.) as his representative, Imam Husain (a.s.) completed the proof until the Day of Resurrection, not only for the people of Kufa but for the entire world, and the treachery of the Kufans was made manifest.

If Imam Husain (a.s.) had not sworn allegiance, would the Umayyads have left him alone? And if he had given allegiance, wouldn't it have endorsed the un-Islamic Umayyad government of their religious legitimacy? In that case, all the hopes that

the entire nation had pinned on a great personality like Imam Husain (a.s.) would have turned to dust, and his magnificent personality would have become like that of other opportunistic companions. The blood in his veins was in no way prepared for a life of humiliation. It was not the compulsion of inheritance but the choice of one nurtured in such an environment.

In the event of refusing allegiance, there were two possibilities:

(1) The Umayyads were not prepared to leave him under any circumstances; even if the Imam (a.s.) had been holding the curtains of the Kabaah, these wretched people would have martyred him in Masjidul Haram. The impact of such a martyrdom would not have been very significant, and the killers would have disappeared among those performing Hajj and Umrah; this martyrdom would have been portrayed as revenge or family enmity.

(2) He could go to a place where his lovers were present in significant numbers. The greatest number of his followers were in Kufa and Basra; their numbers were not as high in places such as Yemen. In this situation, what place was more suitable than Kufa, from where more than twelve thousand letters had arrived, and oaths of every kind of support were being sworn? Therefore, there was no alternative but Kufa.

The well-wishers of Imam Husain (a.s.), including his brother Mohammed Hanafiyyah, discouraged him from going to Kufa based on their past experiences. Mohammed Hanafiyyah was only seeing the near future, whereas the eye of Imamat was seeing the effects until the dawn of Resurrection. For this reason, the divine vision of Imam Husain (a.s.) did not accept anyone's advice, and today the world has witnessed how justified his decision was. Today, even after so many centuries, its effects remain fresh and powerful.

(3) Objectives and Purposes

Imam Husain (a.s.) was fully aware of the treachery of the people of Kufa. The martyrdom of Muslim ibn Aqeel (a.s.) and Hani ibn Urwah had confirmed this, making it clear that in the upcoming stages would be a confrontation with the Umayyad soldiers. From the outset, Imam Husain (a.s.) had clearly stated the

objectives and purposes of his revolution, and at every step from Medina to Karbala, he continued to reiterate:

By Allah, I have not set out for rebellion, nor for seeking power, nor for oppression and mischief. I have set out only to reform the Ummah of my grandfather, Mohammed Mustafa (s.a.w.a). I wish to enjoin the good (Amr bil Ma'roof) and forbid the evil (Nahi anil Munkar), and I wish to act upon the way of my grandfather and my father.'

By stating his objectives, he conveyed to the Muslim nation that living with him meant facing every kind of threat and difficulty, while standing firm against the conspiracies of the disbelievers. Imam Husain (a.s.) was not afraid of any army; he was prepared in every way, but he was not willing to give the enemy an excuse by initiating the conflict. Thus, when he encountered the army of Hurr ibn Yazid Riyahi, he said, *Allah's earth is vast; let me go elsewhere,'* but Hurr's army did not permit it and brought him to Karbala. He continued to bear all the hardships of the journey but did not initiate the war.

Upon reaching Karbala, he stated his objectives before all his kin and helpers: *'Look, in the situation that exists, death is certain…'* Therefore, on the evening of the ninth of Moharram, he gathered everyone and delivered a sermon, informing them of the situation and saying: *'See, the darkness of night has spread everywhere; take it as a veil. I release you from my allegiance; whoever wishes may leave.'* But no one moved from his place. All of them said with one voice: 'If we leave you and go, what face will we show Allah and the Messenger (s.a.w.a) on the Day of Resurrection?'

After the martyrdom of Imam Husain (a.s.), his lion-hearted sister, Janab Zainab (a.s.), did not merely narrate the tragedies in her sermons; she also explained the purposes of the martyrdom. Not only did she state the objectives, but she also declared the defeat and failure of the Umayyad goal and the accomplishment of her own objective:

Yazid, do whatever your heart desires and put forth every effort, but you can never erase our message, nor can you destroy our Revelation.'

This sermon poured such cold water on all the plans from Saqifah to Syria that, to this day, this stain has not been removed from their mantle.

(4) Awakening of the Conscience:

In the time of Imam Husain (a.s.), the conscience of the Muslim nation had died. Before their very eyes, truth was being trampled, falsehood was becoming common, Islamic teachings were being systematically mocked, and Allah and Revelation were being denied. No one's life, property, or honour was safe. Let alone the general public or those living far away, even those residing in the centres of Mecca and Medina, who had attained the honour of being in the presence of the Messenger of Allah (s.a.w.a), did not feel even a stir of unease. Consciences had died to such an extent that wine-drinkers occupied the throne, and everyone remained silent; even the form and shape of prayers had been altered.

In such a state, Imam Husain (a.s.) had to grant life to these dead consciences, to awaken these sleeping people, and to create passion, zeal, and fervour within them. He had to grant a new life to a dead nation. For this purpose, Imam Husain (a.s.) adopted two paths, both of which were successful to the highest degree, so successful that their effects are as fresh today as they were yesterday:

(a) The Women and Small Children of Banu Hashim:

In this universal and eternal revolution, Imam Husain (a.s.) brought with him the most sacred women of his family and very young children, including the six-month-old Ali Asgar (a.s.). On the battlefield, and in the markets of Kufa and Syria, the captivity of the most honourable women of Banu Hashim struck hearts and jolted consciences. This scene was so heart-rending that even stone-hearted people wept bitterly. The presence of small children conveyed to everyone that these martyrs had not left their homes for worldly goals, wealth, or power. There was no fear or dread, for why else would these women and children accompany them? It delivered a message to those dead consciences: *'Those who neglect Allah, He makes them forget their own selves.'* These people had forgotten their civilisation, culture, Arab honour, zeal, and even their humanity. For this reason, Imam Husain (a.s.) addressed them, saying: '*If in your eyes the elders are great sinners, what is the fault of these children?'* And again: *'If you have no religion and no fear of the Hereafter, then at least be human… O shameless and dishonourable ones! Stay away from my women and my tents;*

do not misbehave with them.' Even today, when the atrocities committed against these women and small children are mentioned, even stone-hearted people begin to cry. Those who advised him not to take these women and children were unaware of the goals and objectives of Imam Husain (a.s.). Every step of Imamat has eternal objectives, not temporary effects.

(b) Good Counsel and Advice:

Imam Husain (a.s.) and his loyal relatives and companions repeatedly advised the people, awakening them from the sleep of negligence and making them familiar with the truth, so that no one could claim ignorance of the situation or say they did not know whom they were attacking. Imam Husain (a.s.) repeatedly said: *'Do you not recognise me, who I am? Am I not the grandson of your Prophet? Is there any other grandson of the Prophet besides me at this time? Why are you at war with me? Have I changed any sunnah? Have I brought about any innovation? Have I taken anyone's rights? If you are not religious, then at least live as free human beings like Arabs…'*

It has already been mentioned that these people had not only forgotten religion but had even forgotten their centuries-old Arab honour. Their conscience had completely died. Regarding such people, Imam Husain (a.s.) said: *Religion is like a taste on the people's tongues. As long as comfort and ease are associated with religion, such people remain religious, but when faced with trials and difficulties, very few remain religious.'*

These were some of the elements of the revolution of Imam Husain (a.s.) that breathed life into a dead nation and granted Islam not only a new life but an eternal one. At a time when rulers were completely erasing Islamic teachings, killing humanity, and putting consciences to death, the Imam's action poured water over all their plans until the dawn of Resurrection and made every conspiracy fail.

By Allah, O Husain, you have done the work!

The Husaini Revolution and Our Condition

The Husaini Revolution is not a historical event or a tale of the past; it is the story of an awakened and living nation that had fallen asleep and become dead. It is the story of the unforgettable oppression and tyranny of history. Today's

conditions resemble the time of Imam Husain (a.s.): rulers have dissociated themselves from Islamic teachings, fear and terror are imposed upon the Ummah, and they are deeply drowned in personal interest. The only sign of life is the beating of the heart and the inhaling and exhaling of breath. To awaken and revive this sleeping, dead nation, there was a need for a great revolution and a loud cry that would awaken hearts and revive consciences. For this, all those elements are needed that were present in the plains of Karbala in the form of Imam Husain (a.s.), which comprise:

1. A Infalllible and Divine leader like Imam Husain (a.s.).
2. Completion of proof in every way.
3. Divine goals and objectives.
4. Conscience-awakening events.

These are needed to make the deviation of rulers an unpardonable crime, to awaken the sleeping nation, to enliven hearts, and to ignite a fire which will never be extinguished. For this, there is a need for a 'Husain' and a 'Zainab', as well as helpers and supporters like the companions of Imam Husain (a.s.). In the present times, all these characteristics are not present in any one person, and the one in whom they are completely present is behind the veil of occultation due to our own negligence, ingratitude, lack of appreciation, and disobedience.

Therefore, it is necessary that blood flow from the eyes, not just tears. Let there be mention of devotion and sacrifices; let the sorrow of Karbala be mentioned in every village, every land, and every city. Let the story of Karbala be told everywhere; let the conscience be revived, let humanity be jolted, and let the voices of lamentation be raised. Every Muslim, even the one with only a little sensitivity for Islam in his heart, has the Islamic and moral responsibility to narrate the events of Karbala, so that dead consciences may be enlivened, the sleeping nation may awaken, and the ground may be prepared for the luminous reappearance of the heir of Imam Husain (a.s.), Hujjat ibn Hasan Askari (a.s.), may our souls be sacrificed for him.

(The contents of this article have been derived from the speech of Ayatullah Uzma Shaheed Agha Sayyid Mohammed Baqir Sadr (r.a). May Allah elevate his rank)

The Chain of Transmission of Ziyarat Ashura and Its Narrators

The readers of Al-Muntazar magazine are familiar with the articles published in various Moharram al-Haram issues regarding the Ziyarat of Imam Husain (a.s.), in which the importance of Ziyarat Ashura has been explained. In addition, light has been shed on the countless benefits associated with this Ziyarat.

For instance, the article' Status of Imam Husain (a.s.) and His Zaer (Pilgrim) on the Day of Qiyamat' in the Moharram 1414 AH issue; then in 1417 AH, the article 'Conditions for the Ziyarat of Imam Husain (a.s.)'; followed by 'Kamiluz Ziarat' and 'Merits in Various Stages of Imam Husain's (a.s.) Ziarat' in the Moharram 1422 AH issue. Many such articles have appeared in the Moharram editions of Al-Muntazar magazine.

Here, while avoiding repetition as far as possible, we shall briefly present for the Shia and the lovers of the Ahle Bait (a.s.) material from reliable sources regarding the chain of transmission (sanad) of Ziyarat Ashura and its narrators.

As a prelude, it is necessary to mention that some individuals, due to reasons best known to them, or looking superficially at the contents of Ziyarat Ashura, either forbid its recitation, object to its chain of transmission, or label it as weak or fabricated. However, the reality is that Ziyarat Ashura is from Hadees Qudsi, and the Imams of Guidance (a.s.) not only emphasised its recitation but recited it themselves. For centuries, scholars have included it in their daily routine and have recorded its countless religious and worldly benefits.

In any case, the mourners of Imam Husain (a.s.) and the lovers of the Ahle Bait (a.s.) have always held Ziyarat Ashura close to their hearts. Through it, they express their love for the Ahle Bait (a.s.) and their disassociation from the enemies of the Ahle Bait (a.s.), and they shall continue to do so.

Labbaik Ya Husain!

The Chain of Ziyarat Ashura and Its Narrators

The clearest proof of the authenticity of Ziyarat Ashura is that our scholars have authored entire works dedicated to its commentary, explanation, and transmission. Both earlier and later scholars have recorded Ziyarat Ashura in their books through their respective chains of transmission. Allah, the Exalted, sent it to this world as *Hadees Qudsi*. Therefore, without making the article unnecessarily lengthy, we shall mention the chains and narrators of Ziyarat Ashura.

Ziyarat Ashura is *Hadees Qudsi*. It should be kept in mind that *Hadees Qudsi* refers to the Word of Allah. The difference between *Hadees Qudsi* and the Quran is that when both the words and meaning come from Allah in such a manner that they claim it to be a 'miracle', it is the Quran. And when the words and meaning don't make a claim of being a 'miracle', it is *Hadees Qudsi*. In both cases, the content is the Word of Allah. It should also be noted that when the meaning is from Allah but the wording is from another source, it is called a hadees.[3]

Not all Ziyarat possess the status of Hadees Qudsi. Only Ziyarat Ashura possesses this distinction. In the hadees of Safwan, it is explicitly stated that Ziyarat Ashura was received from Allah, through Jibraeel (a.s.), and then conveyed by the Prophet (s.a.w.a). In a lengthy tradition, Imam Sadiq (a.s.) said:

'O Safwan! I heard this Ziyarat with this guarantee from my father, and my father heard it from his father, Ali ibn Husain (a.s.), with the same guarantee. Ali ibn Husain (a.s.) heard it from Husain (a.s.), and Husain (a.s.) heard it from Hasan (a.s.). Hasan (a.s.) heard it from his father, Ameerul Momineen (a.s.). Ameerul Momineen (a.s.) heard it from the Messenger of Allah (s.a.w.a), and the Messenger of Allah (s.a.w.a) heard it from JIbraeel with this guarantee. He said: Surely Allah, the Mighty and Majestic, has sworn that whoever visits Husain ibn Ali (a.s.) with this Ziyarat, from near or far, on the Day of Ashura, and supplicates with this supplication, his Ziyarat shall be accepted.' [4]

This uninterrupted chain, from Allah, to JIbraeel, to the Prophet (s.a.w.a), to Ameerul Momineen (a.s.), and through the Imams (a.s.), is among the strongest and most exalted chains found in the corpus of Shiite hadees literature.

1. It is clearly evident from the chains of transmission mentioned in this lengthy hadees that Ziyarat Ashura is the Word of Allah, meaning it is Hadees Qudsi.
2. It is also apparent from the text of this hadees that those believers who don't get the privilege and opportunity of visiting the grave of Imam Husain (a.s.) by reaching Karbala may still perform the Ziyarat of Imam Husain (a.s.) from afar – i.e. from their own cities, villages, and residences. The reward for this is similar to the reward of performing the Ziyarat from proximity.
3. In this hadees, the word 'guarantee' has been repeatedly used. Arabic dictionaries define the word *zamaan* as guarantee, support, or surety. It is a verb that means 'sponsorship,' 'compensation,' or 'undertaking.'

[3] Ziyarat Ashura wa Aasaar Mojizah Asaaee, Nasir Rustami Lahiji, pg 50
[4] Shifa-us-Ṣudoor, pg 46,

In essence, Safwan reports Imam Sadiq (a.s.) as saying that this Ziyarat, which Allah Himself has guaranteed and supported. The Imams (a.s.) likewise guarantee it in the same manner. They guarantee every sentence of it and stand as guarantors that its reciter will be rewarded and will attain numerous religious and worldly benefits. Allah will accept their Ziyarat, and the Imams (a.s.) guarantee intercession for them in this world and on the Day of Judgment.

4. In summary, Ziyarat Ashura is reliable and authentic in its chain of transmission. Within it, a divine guarantee has been given for its content and for its acceptance.

Transmitters and Chains of Ziyarat Ashura

The Imams (a.s.) and Shia scholars have transmitted Ziyarat Ashura through their respective chains of transmission from ancient times to the present, and the Shias continue to recite this Ziyarat on the Day of Ashura and throughout the year.

It is important to highlight one point: in every era, authors and researchers have existed, books have been written, research has been conducted, and publication means have been provided. Yet this work was never accomplished easily. The difficulty persists even today, but Allah is the Cause of Causes (Musabbib al-Asbaab); He continues to open pathways. It is our scholars and researchers who have safeguarded the religion and its beliefs, allowing the true faith to reach us step by step, generation after generation.

In this regard, Marhoom Allamah Mirza Abul Fazl Tehrani (q.s), the author of Shifa-us-Ṣudoor, writes in the introduction to his book that when he was honoured with performing Hajj in 1306 AH, some believers requested him to write a commentary on Ziyarat Ashura and explain every sentence of it, so that Persian-speaking individuals and scholars could also benefit.

He further states: due to having few aides, limited knowledge, inadequate circumstances, overwhelming preoccupations, and a shortage of time, he was unable to undertake this task. However, the friends' insistence continued, and their desire became increasingly insistent. Aware of his own inadequacy, he did not accept their requests. When the journey concluded, and people returned to their homelands, he too returned. He was residing in the sacred land and blessed sanctuary of Samarra, the centre of guidance and the domain of occultation of the Sultan of Wilayat, Hazrat Hujjat (a.t.f.s).

Around that time, I received a letter from one of those same friends in Tehran, though I was unable to provide him with a favourable reply. Eventually, at the beginning of Jumadul Awwal in 1307 AH, Haji Sayyid Kazim Sarraf Tehrani (r.a), whose extensive titles and praises can fill an entire page, arrived for Hajj and for the pilgrimage to Samarra.

While the learned say, 'The one under command is excused,' implying that a person acting under obligation must constantly offer apologies, it is also a rational and canonical principle that 'the achievable is not abandoned because of what is difficult. In other words, what is possible should not be cast aside merely because certain aspects are difficult. Thus, acting upon the instruction of my venerated teacher, the renowned scholar, Guardian of the Imamiyyah school, and the Great Allamah of Shiraz, Mirza Sayyid Mohammed Hasan Shirazi (1230–1312 AH), a distinguished student of Shaikh Murtaza Ansari and the author of Jawahir, I set to work.

After being blessed with the pilgrimage to Imam Raza (a.s.) in late Ramazan of 1308 AH, I began writing the first chapter of Shifa-us-Ṣudoor during the final ten days of Moharram in Samarra, despite a profound lack of both helpers and resources.[5]

Reminder

Respected readers might wonder why this has been explained at such length. The simple answer is that when one reflects upon the difficulties faced by Allamah Mirza Abul Fazl Tehrani, and then realises that through his efforts and perseverance an excellent work such as Shifa-us-Ṣudoor was produced, and that the commentary on Ziyarat Ashura reached believers and researchers, it becomes clear that this is a great blessing. We must be grateful to Allah.

Transmitters of the Ziyarat

Now, let us return to the main topic. Marhoom Abul Fazl Tehrani states that this Ziyarat, along with its commentary and chains of transmission, has been recorded in Shia books. This Ziyarat is present in *Misbah* and *Kamiluz Ziyarat*.

We are merely recording the names of the scholars who have mentioned Ziyarat Ashura here. For their full titles and biographical details, refer to Shifa-us-Ṣudoor.

[5] Shifa-us-Ṣudoor, pg 26 - 29

1. Shaikh Mohammed Husain bin Mohammed Hashim Kazimi Gharawi
2. Shaikh Murtuza Ansari
3. Mulla Ahmad Naraqi
4. Sayyid Mohammed Mahdi Tabataba'i
5. Mohammed Baqir Behbahani
6. Mohammed Akmal Isfahani
7. Mohammed Baqir Majlisi
8. Mohammed Taqi Majlisi
9. Husain bin Abdus Samad ʿAmili
10. Shaheed Saani, Zainuddin ʿAmili
11. Muhaqqiq Saani, Ali bin Abdul Ali Karaki
12. Ahmad bin Fahd Hilli
13. Ali bin Khazin
14. Shaheed Awwal, Shamsuddin Mohammed bin Hilli
15. Fakhruddin Abi Talib Mohammed
16. Jamaluddin Hasan bin Yusuf Hilli
17. Muhaqqiq Awwal, Najmuddin Jafar Saad Hilli
18. Fakhar bin Saʿd Musawi
19. Shazaan bin Jibraeel Qummi
20. Mohammed bin Abil Qasim Tabari
21. Ali Hasan ibn Shaikh, known as 'Mufid Saani'
22. Shaikh Ta'ifah, Abi Jafar Mohammed bin Hasan Tusi (d. 360 AH)

Reminder

Marhoom Allamah Mirza Abul Fazl Tehrani (a.r.) has recorded the names of these scholars along with their titles on pages 32 to 39 - spanning eight pages - in Shifa-us-Ṣudoor.[6] He has traced his chain of transmission back to Shaikh Taifah, Shaikh Tusi (a.r). His book Misbahul Mutahajjid,[7] commonly known as Misbah Shaikh, is one of the primary sources for Ziyarat Ashura.

The Primary Transmitters of Ziyarat Ashura

We mentioned at the very beginning that Ziyarat Ashura is a Hadees Qudsi. Therefore, the first transmitter is Allah, the second is Jibraeel, the third is the Holy Prophet (s.a.w.a), and the fourth transmitters and narrators are Ameerul Momineen (a.s.) and the Imams of Guidance (a.s.). After this, we recorded the

[6] Shifa-us-Ṣudoor, pg 32 - 39
[7] Misbahul Mutahajjid, Shaikh Tusi, pg 536, Beirut Edition

names of the Imamiyyah scholars who transmitted Ziyarat Ashura through their respective chains.

At the conclusion of this topic, and for the convenience of the readers, we once again narrate its chain of transmission through Imam Baqir (a.s.).

Mohammed bin Ismail bin Bazi narrated from Salih bin Uqbah, who narrated from his father, who narrated from Imam Mohammed Baqir (a.s.), that he (a.s.) said:

'*Whoever performs the Ziyarat of Husain bin Ali (a.s.) on the day of Ashura in Moharram and spends the day until nightfall in a state of weeping near him, shall meet Allah on the Day of Judgment in such a state that Allah will grant him the reward of two thousand Hajj, two thousand Umrah, and two thousand battles (ghazwah). And the reward of every battle, Hajj, and Umrah is like the reward of Hajj, Umrah, and battle performed alongside the Prophet of Allah (s.a.w.a) and the Immaculate Imams (a.s.).*'

Uqbah then asked: 'May I be sacrificed for you! What reward does that person receive who lives in a distant city and does not possess the ability or means to visit the grave of Imam Husain (a.s.)?'

The Imam (a.s.) replied:

'*If that is the case, he should go out and proceed to the desert, or ascend to the roof of his house, and point towards the grave of Husain (a.s.). He should exert effort in sending salutations to him with intensity and curse his killers. Then he should pray a two-rakat prayer. This action should be performed early in the day, before noon. Then he should weep for Husain (a.s.)…*' [8]

Attention to a few points is necessary in this hadees:

1. The chain of the Ziyarat is from Imam Baqir (a.s.).
2. One should be in Karbala on the Day of Ashura and perform the Ziyarat, prayer, weeping, and mourning near the grave of Husain (a.s.) before noon.
3. Whoever does not possess the ability or means to reach Karbala should recite this Ziyarat in their own city or village on the Day of Ashura. However, they should go to the desert or ascend to the roof or a high place of their home, and perform the Ziyarat by pointing towards the grave.

[8] Shifa-us-Ṣudoor, pg 32 - 39

4. The reward for reciting this Ziyarat from afar or from proximity is equal to the reward of two thousand Hajj, two thousand Umrah, and two thousand holy battles performed alongside the Prophet (s.a.w.a).
5. The method and etiquette of the Ziyarat have also been detailed in this hadees.

In any case, these chains of transmission are extremely reliable, and there is immense emphasis on reciting Ziyarat Ashura. Shaikh Abbas Qummi (t.s) has also transmitted this Ziyarat in Mafatihul Jinaan through the narration of Salih bin Uqbah and Sayf bin Amirah.

The author of Kamiluz Ziyarat, in the Seventy-First Chapter titled *'The reward of the one who performs the Ziyarat of Husain (a.s.) on the day of Ashura,'* has transmitted this narration from Imam Baqir (a.s.) through Salih bin Uqbah, Sayf bin Amirah, and Alqamah bin Mohammed al-Hazrami, below the seventh hadees.

Further Transmitters and Testimonies Regarding Ziyarat Ashura

Allamah Majlisi, Shaikh Mohammed Baqir (t.s), in Behaarul Anwaar, under the title '*The Method of Ziyarat on the Day of Ashura,'* referencing Kamiluz Ziyarat, has transmitted Ziyarat Ashura from Imam Baqir (a.s.) through Salih bin Uqbah, Sayf bin Amirah, and Alqamah bin Mohammed Hazrami.

The biographies of the transmitters of Ziyarat Ashura - Mohammed bin Ismail Bazi, Salih bin Uqbah bin Qays Kufi, Malik bin A'yan Juhani, Sayf bin Amirah, and Alqamah bin Mohammed Hazrami - are available in the books of Rijaal. Our grand scholars have documented their respective opinions regarding these transmitters and have authenticated them. Therefore, for us, it is a reliable and authentic Ziyarat.

Imam Zaman (a.s.), when he met Sayyid Ahmad Rashti during the Hajj journey, emphasised to him, saying: 'Why don't you recite Ziyarat Ashura?' He repeated it thrice. Ashura! Ashura! Ashura!'

Siqatul Mohaddisin, Haj Mirza Husain Tabarsi Nuri, known as Mohaddis Nuri, has written a book titled Najmus Saqib, on the life of Imam Zaman (a.s.). This work, originally written in Persian and published in two volumes by Intisharat Masjid Muqaddas Jamkaran, Qum, is now also available in English. In it, the author discusses the virtue of Ziyarat Ashura, stating that this Ziyarat has reached us from the higher realm and is among the Ahadith Qudsiyyah.

O Allah, grant us the Taufeeq to recite Ziyarat Ashura every day, and bless us with the good fortune to reach Karbala Mualla.

As Salam Alaika Ya Aba Abdillah Husain.

A Brief Overview of the Book 'Khasais Husainiyyah'

Khasais Husainiyyah is a celebrated Arabic-language work. It is counted among the authentic texts of Ayatullah Shaikh Jafar Shushtari (a.r) and remains unmatched in its field. Aga Sadiq Hasan Zadeh translated this book into Persian under the title Imam Husain īn Guneh Bood (Imam Husain Was Like This'). It was published for the fourth time in 1400 AH by Intisharat Nigaran, Qum, comprising 520 pages. Although the Arabic and Persian editions appear in a single volume, the Urdu translation by Sayyid Mohammed Ismail Rizvi was published in two volumes in March 1992 by Maktab Ahle Bait Rizvia Society, Karachi. It has become a valuable resource for Urdu-speaking reciters and orators, enabling them to narrate reliable traditions in their speeches.

Before presenting a brief overview of this invaluable book, it is necessary to outline the author's biography so that the true importance of the work may be appreciated. Ayatullah Shaikh Mohammed Jafar Shushtari (a.r) was born in 1230 AH in the city of Shushtar. Aga Buzurg Tehrani writes in his renowned work Nuqaba' Bashar: 'Haj Shaikh Jafar Shushtari, son of Husain Shushtari, was a great scholar, a renowned jurist *(Faqih)*, and one who called people towards the religion of Allah. His father, Husain Shushtari, was also a jurist and a student of Sayyid Mohammed Mujahid.'

After acquiring his preliminary education in Shushtar, he travelled to the holy city of Najaf, where he became acquainted with Allamah Shaikh Mohammed Hasan Aale Yasin. During his stay in Najaf, he attended the lectures of great scholars such as Sahib-e Fusul, Sahib-e Dawabit, Sahib-e Jawahir, Sahib-e Rasa'il wa Makasib, Shaikh Murtuza Ansari, and Shariful Ulama, Mazandarani, enriching himself with the sciences of the Ahle Bait (a.s.). He also received the certificate of *ijtihad* from Shaikh Murtuza Ansari (Majalis Shushtari, Publisher's Note).

Further Notes on the Author and the Structure of 'Khasais Husainiyyah'

Ayatullah Shirazi states that when Shaikh Jafar Shushtari reached Tehran, a massive crowd of admirers gathered and urged him to offer advice and counsel. The Russian ambassador was also present. In his brief address to the gathering, Shaikh Shushtari recited the verse, *'…Surely He knows what is in the hearts'* (Surah Hud: 5). The entire assembly burst into tears. The Russian ambassador later wrote

to the Russian Czar, stating that as long as such religious personalities exist, whose single sentence can move the masses to uncontrollable weeping, none of our political strategies would succeed. For, he reasoned, if their spoken words have such an impact, how much greater must be the influence of their religious edicts (fatawa).

There were muqallidīn of Shaikh Jafar Shushtari in India, and his *Tauzhee-ul-Masail* was printed in Mumbai. However, he devoted his entire life to reciting the majalis of Aba Abdillah Husain (a.s.).

In his book Darus Salam, Mohaddis (a.r) narrates a dream of Shaikh Jafar Shushtari. Shaikh Shushtari relates: 'One night I saw in a dream that the caravan of Husain had entered Karbala and the tents were pitched. The enemy's army had gathered in ranks around the tents of the Imam. I stepped forward and saw that Imam Husain (a.s.) was sitting inside a tent. I entered and conveyed warm greetings. The Imam replied to my greeting. He drew me close and called out to Habib ibn Mazahir (a.r), saying, 'Since Shaikh Jafar is our guest, we must extend him our hospitality.' A few moments later, Habib ibn Mazahir (a.r) entered the tent with some food… I ate the food, and when I awoke, I felt that, by its blessing, I had been inspired with insights into the teachings of Islam that others before me had not explored.'

Regarding the invaluable book 'Khasais Husainiyyah', whose title means 'The Characteristics of Hazrat Imam Husain (a.s.),' the original Arabic text and its Persian translation are divided into eleven headings. The Urdu translator, the respected Sayyid Mohammed Ismail Rizvi, has arranged the material into twelve chapters. Below, we shall first present the eleven headings according to the Arabic and Persian editions. Thereafter, Inshaallah, through the verses and narrations discussed under these headings, we shall reflect upon the characteristics of Imam Husain (a.s.). Through this, we will not only increase our gratitude to Allah but also enrich our mourning (azadari) for Imam Husain (a.s.).

Introduction of the Book

In the introduction, thirty-six topics are discussed. In the light of hadees, it is established that whoever wishes to know if they are among the people of Paradise should test their heart with the love of the Ahle Bait (a.s.). If the heart accepts this

love, then they are believers. Every lover must have a longing for the Ziyarat of Imam Husain (a.s.), for the Ahle Bait (a.s.) consider their visitor (zaer) to be their friend, and such a person is a dweller of Paradise. The one who does not perform the Ziyarat of the Imam is deficient in faith. The author seeks to demonstrate that, alongside adherence to religion and the Shariah, expressing love for the Ahle Bait (a.s.), particularly through mourning for Imam Husain (a.s.), is the sole means of salvation.

First Heading: The Beginning of Creation

Under this heading, there are seven chapters.

1. *The Light (Nur) of Sayyidush Shohdah*

This chapter begins by refuting the philosophers' theory of creation. It then establishes, through reliable traditions, that Allah first created the light of the Holy Prophet (s.a.w.a). Since the Prophet (s.a.w.a) said, 'Husain is from me, and I am from Husain,' the creation of the light of Imam Husain (a.s.) is inseparable from the creation of the light of the Prophet of Allah (s.a.w.a).

2. *The Stages of the Transfer of the Light of Imam Husain (a.s.)*

It is mentioned here that whichever prophets' loins this light passed through, it left in them traces of grief and sorrow. When they inquired about the reason, Jibraeel informed them about Imam Husain (a.s.) and the tragedy of Karbala.

3. *Characteristics of the Birth*

The Prophet of Allah (s.a.w.a) awaited the arrival of Imam Husain (a.s.) in the house of Fatimah (s.a) on the 3rd of Shabaan. After the birth, he asked Asma bint Umays to bring the child. Asma replied that she had not yet cleaned him. The Prophet (s.a.w.a) said, *'Will you purify him?'* He then prayed, *'O Lord, do not grant goodness to Yazid.'*

4. *Characteristics at the time before and after the Martyrdom of Husain (a.s.)*

The martyrdom of Imam Husain (a.s.) is unlike the martyrdom of the prophets and other Imams. They were martyred either by the sword or by poison, but none immersed themselves in their own blood upon the scorching earth as Imam Husain (a.s.) (al-Mukhtasar, p. 146). His pure body remained lying on the burning sands of Karbala (Luhuf, p. 62). His sacred head was paraded on a spear (Irshad Mufid p. 117), sometimes hung from a tree, sometimes taken to Yazid's house (Maqtal

Husain, vol. 6, pp. 73–74), sometimes placed at the gate of Damascus (Maqtal Husain Khwarazmi, vol. 3, p. 63), sometimes in a vessel near Ibn Ziyad (Behaarul Anwaar, vol. 45, p. 115), and then in a tray near Yazid (al-Maftooh ibn A'sam, vol. 5, p. 239), from Karbala to Kufa and from Kufa to Sham.

5. *The Station of Imam Husain (a.s.) in Barzakh*

In Barzakh, Imam Husain (a.s.) observes his pilgrims and mourners from the right side of the Throne of Allah. He recognises them, along with their parents' names. He prays for the forgiveness of their sins and requests forgiveness for them from his noble ancestors.

6. *The Station of Imam Husain (a.s.) in Mahshar*

On the Day of Judgment, the majlis of Imam Husain (a.s.) will be recited under the shade of the Throne of Allah. Blood will be flowing from the severed veins. The majlis attendees will be weeping. The maidens of Paradise (hūr) will send messages from Paradise, saying, 'We long for your sight.' But the mourners (azadaars) will have no interest in Paradise or its bounties.

7. *The Station of Imam Husain (a.s.) in Paradise*

Imam Hasan and Imam Husain (a.s.) are the masters of the youth of Paradise. Paradise has been created, and Imam Husain (a.s.) is the adornment of all its gates. It is as though Imam Husain (a.s.) is present in every Paradise, and every Paradise is illuminated through him.

Second Heading: Attributes, Morals, and Acts of Worship of Imam Husain (a.s.)

Under this heading, there are five chapters.

1. *Universal Praise for Imam Husain (a.s.)*

When Yazid and Ibn Ziyad demanded allegiance from him, Imam Husain (a.s.) declared plainly: *'By Allah, I will never place my hand in the hands of disgraced people like you, nor will I accept your words like a slave.'* His refusal was not merely political; it was a moral stance that revealed the purity of his character and the firmness of his principles. Every community, friend and foe alike has acknowledged his nobility.

2. *The Bravery of Imam Husain (a.s.)*

On the day of Ashura, despite three days of hunger and thirst, the sacrifice of loyal companions, and the martyrdom of eighteen members of Bani Hashim in a single afternoon, including his brother and standard-bearer like Abbas, and youths such as Ali Akbar, Qasim, Ali Asgar, Awn, and Mohammed, Imam Husain (a.s.) fought a battle unparalleled in human history. His courage under such crushing circumstances has no precedent.

3. *The Worship of the Imam (a.s.)*

a) Even while in his mother's womb, the sound of glorification was heard (Khayran Zaraa).
b) After his martyrdom, the recitation of the Quran was heard from the point of the spear upon which his blessed head was raised (Irshad Mufid, vol. 2, p. 117).
c) When someone praised the worship of Imam Sajjad (a.s.), he replied: 'What do you know of my father's worship? In the entire day, he used to pray one thousand units of prayer.'
d) Fulfilment of rights: Abdur Rahman Sulami taught a son of Imam Husain (a.s.) to memorise Surah Hamd. The Imam (a.s.) gifted him one thousand gold coins, one thousand garments, and filled his mouth with Durr-e Najaf and rubies, saying: *'How could these ever compensate you for the deed you have performed?'*

4. *The Generosity of Imam Husain (a.s.)*

He never allowed a beggar to leave his door empty-handed. He would tie four thousand coins in a cloth and hand them to the recipient from behind the door so the recipient would not feel embarrassed.

(1) A man once requested one thousand coins. The Imam (a.s.) granted them. When the man began counting, the Imam asked, 'Have you sold me something that you are counting?' He replied, 'By asking, I have sold my honour.' The Imam (a.s.) said, 'You have spoken the truth,' and gave him three thousand more coins. He added: 'These thousand are for selling your honour, and another thousand are for coming to the door of the Ahle Bait.'

(2) In honour of Imam Husain (a.s.), Allah revealed the following verses of the Quran:

– Surah al-Hadid, Verse 28

– Surah al-Fajr, Verse 27

– Surah al-Isra', Verse 23

– Surah al-Isra', Verse 33

– Surah al-Saffat, Verse 7

– Surah Maryam, Verse 1

5. *The Praise of Imam Husain (a.s.) in Hadees Qudsi*

At the time of his birth, Allah said: *O Prophet, congratulations to you on the newborn. May My blessings, mercy, and benedictions be upon him.'* Allah further said: *'Imam Husain is a light, a proof for My creation, and an intercessor for the sinners.'* The Prophet of Allah (s.a.w.a) praised him, saying: *'Welcome, O adornment of the heavens and the earth.'*

And he declared: '*Indeed, Imam Husain (a.s.) is the lamp of guidance and the ark of salvation.'*

6. *Praise from the Enemies of Imam Husain (a.s.)*

(1) Muawiyah (may Allah's curse be upon him) praised Imam Husain (a.s.) in his will. (2) Umar ibn Sa'd, commander of Yazid's army, openly praised Imam Husain (a.s.) in his poetry during the tragedy of Karbala. (3) On the Day of Ashura, even the killers and enemies of Imam Husain (a.s.) praised him when they confronted him. (4) The accursed Shimr said: 'He is a capable and generous man; being killed at his hands is not a disgrace.' (5) In the court of Yazid, when Yazid's wife Hind came out bareheaded and weeping uncontrollably, Yazid covered her hair and said sympathetically: 'Go and shed tears for Husain with your own eyes, for the Quraysh are weeping and mourning over him. The truth is that Ibn Ziyad made a mistake by killing him.'

Third Heading: Acts of Worship and Praiseworthy Traits of Imam Husain (a.s.)

There are three chapters under this heading:

1. The performance of obligatory acts by Imam Husain (a.s.) on the Day of Ashura.
2. The performance of recommended acts.

3. Mention of heartfelt worship and praiseworthy traits.

Due to the length of the text, the details of these three chapters are omitted here, and only one tradition is narrated.

Imam Husain (a.s.) wept intensely six times on the Day of Ashura:

1. When bidding farewell to Sakinah. The Imam embraced his daughter and said: *My daughter, know that soon after me, a crowd will attack, and your crying will be very painful*.'
2. When he sat beside the body of Abul Fazlil Abbas (a.s.) and wept profusely.
3. When Qasim recited his battle cry. The Imam placed his arms around his neck, wept intensely, and fainted.
4. When he reached the body of Qasim, he wept profusely.
5. When Ali Akbar returned from the battlefield and asked for water, a poet describes the scene: How helpless was the daughter-in-law of the Cupbearer of Kauthar… She looked at the empty waterskin many times over…
6. When he was consoling Zaynab.

Fourth Heading: The Favours and Honours Bestowed by Allah upon Imam Husain(a.s.)

There are eight chapters under this heading:

1. Characteristics of Imam Husain (a.s.) are mentioned in traditions.
2. The favours and characteristics granted by Allah to Imam Husain (a.s.).
3. The favours and characteristics granted by Allah to Imam Husain (a.s.) during the conversation with the Prophet of Allah (s.a.w.a).
4. The characteristics bestowed by Allah through the Prophet (s.a.w.a).
5. The characteristics that descended from heaven for Imam Husain (a.s.).
6. The bounties of Paradise are designated for Imam Husain (a.s.).
7. The characteristics bestowed upon Imam Husain (a.s.) from other creations of Allah.
8. The characteristics granted to Imam Husain (a.s.) during his mother's pregnancy.

To increase the readers' interest, a few points from this chapter are presented:

a. On the day of his martyrdom, the earth and sky wept tears of blood.

b. Allah has granted honour to the environs of the Husaini sanctuary, and angels continuously come and go.
c. The tree through which Allah spoke to Musa (a.s.) was located near the grave of Imam Husain (a.s.).
d. On the day of Ashura, the angels of the sea called out to the sea creatures to mourn, because the son of the Prophet (s.a.w.a) had been killed.
e. The Prophet's horse, Murtajaz, was indeed the Zuljanah of Imam Husain (a.s.). His camel was also with him in Karbala.
f. Twenty-six characteristics of the land of Karbala have been mentioned.

Fifth Heading: Allah's Favours upon Imam Husain (a.s.)

There are three chapters under this heading:

1. The command of Allah to humanity.
2. The world after death.
3. The plains of Mahshar.

The length of the subject does not allow for further elaboration here, and therefore, the details of these chapters are omitted.

Sixth Heading: The Sorrowful Characteristics of Imam Husain (a.s.) and the Effects of Weeping and Mourning for Him

There are twelve chapters under this heading:

1. The hidden reasons for weeping over Imam Husain (a.s.) and their proofs.
2. The apparent reasons for weeping over Imam Husain (a.s.).
3. Mourning and grieving for Imam Husain (a.s.) - from his birth to martyrdom.
4. The mourning assemblies (majalis) were established after the martyrdom of Imam Husain (a.s.).
5. Writing articles/essays in honour of Imam Husain (a.s.) - before and after his martyrdom.
6. The characteristics of the gatherings established for weeping over Imam Husain (a.s.).
7. The importance of weeping over Imam Husain (a.s.).
8. The excellence, effects, and rewards of weeping over Imam Husain (a.s.).
9. The rewards and special effects of weeping over Imam Husain (a.s.).

10. The characteristics of weeping eyes.
11. The importance and characteristics of the tears that flow for Imam Husain (a.s.).

The details of each chapter cannot be narrated here due to their length. However, to increase the desire to refer to the book, the following points are quoted from page 271 and the subsequent pages.

The Reward and Recompense of Weeping Eyes

1. In the presence of Allah, the best eyes are those that weep in grief for Sayyidush Shohdah and in the fear of Allah.
2. Due to the hardships of the Day of Judgment, every eye will cry, except the eye that wept in the grief of Husain (a.s.).
3. On the Day of Judgment, every eye will cry for the water of Kauthar, except the eye that wept for Husain (a.s.); such an eye will be satiated with it.
4. The angels place their hands upon the eyes that weep for Husain (a.s.) and collect those tears.

The Value and Worth of Tears Shed for Imam Husain (a.s.)

1. The angels gather these tears in a glass vessel.
2. They hand them over to other angels, who pour them into the spring of the Water of Life (Aab Hayaat) in Paradise, increasing their worth a thousand-fold.
3. Everything has a measure of reward and recompense, except the tears shed in the grief of Husain (a.s.).
4. The most beloved tears in the sight of Allah are those shed for Husain (a.s.).
5. A single drop of such a tear can extinguish the fire of Hell.

The Types of Gatherings Established for Imam Husain (a.s.)

There are five types of gatherings:

1. Gatherings established before the creation of Adam (a.s.) – two gatherings.
2. Gatherings established after the creation of Adam until the birth of Imam Husain (a.s.) – sixteen gatherings.
3. Gatherings held after the birth of Imam Husain until his martyrdom – 30 gatherings.
4. Gatherings established immediately after his martyrdom in this world, twenty-one gatherings.
5. Gatherings to be established on the Day of Judgment – ten gatherings.

Seventh Heading: Characteristics of the Ziyarat of Imam Husain (a.s.)

There are twelve chapters under this heading:

1. The special virtues of the Ziyarat of Imam Husain (a.s.).
2. The special virtues of the specific Ziyarat of Imam Husain (a.s.).
3. The special characteristics of those who recite about Imam Husain (a.s.).
4. A special and astonishing reward, and a unique attribute associated with this Ziyarat.
5. The jurisprudential rulings regarding the Ziyarat of Imam Husain (a.s.).
6. The conditions and etiquette of the Ziyarat of Imam Husain (a.s.).
7. The harmful effects of abandoning the Ziyarat of Imam Husain (a.s.).
8. Special occasions designated for the Ziyarat of Imam Husain (a.s.).
9. Alternatives to the Ziyarat of Imam Husain (a.s.).
10. Special ways of addressing Imam Husain (a.s.).
11. Those who oppressed Imam Husain (a.s.) before his martyrdom.
12. The Prophet of Allah (s.a.w.a) informed Ayesha, before the martyrdom of Imam Husain (a.s.), about the virtue of his Ziyarat, each time causing her astonishment.

The details of these chapters are extensive, but to increase the reader's desire to refer to the book, a few key points are presented below.

- The Prophet of Allah (s.a.w.a) stated that one Ziyarat of Imam Husain (a.s.) is equivalent to the reward of ninety Hajj and Umrah performed with him. [9]
- It is also narrated that the visitor of Husain (a.s.) will receive the reward of a thousand martyrs of Badr. [10]
- Nine losses for abandoning the Ziyarat of Imam Husain (a.s.) have been mentioned. [11]

Eighth Heading: The Quran and Imam Husain (a.s.)

There are six chapters under this heading:

1. Imam Husain (a.s.)is the speaking Quran of Allah.

[9] Khasais, p. 281
[10] Ibid, p. 283
[11] Ibid, p. 316–318

2. Imam Husain (a.s.) shares all his attributes and excellences with the Quran.
3. The Quranic verses revealed concerning Imam Husain (a.s.).
4. The shared characteristics of Surah Hamd and Imam Husain (a.s.).
5. The Quranic explanations regarding Imam Husain (a.s.).
6. The chapters (Surahs) and verses concerning Imam Husain (a.s.).

Under this heading, twenty-five shared merits between the Quran and Imam Husain (a.s.) are listed.

Additionally:

- Fifteen places are identified as the spiritual residences of Imam Husain (a.s.).
- Eight verses are highlighted that express the oppressed state of Imam Husain (a.s.).

Ninth Heading: Imam Husain (a.s.) and the Kabaah

There are four chapters under this heading:

1. Imam Husain (a.s.) is the House of Allah.
2. The Kabaah and Imam Husain (a.s.).
3. The special effects of visiting Imam Husain (a.s.) before Hajj and Umrah.
4. Imam Husain (a.s.) and the angels.

Under this heading, the author mentions:

- Fifty similarities between the characteristics of the Kabaah and Imam Husain (a.s.).
- Three special types of angels are designated for Imam Husain (a.s.).
- Twenty-two types of angels appointed for Imam Husain (a.s.).

Tenth Heading: Imam Husain (a.s.) and the Prophets (a.s.)

There are four chapters in this:

1. The Prophets whose attributes were given to Imam Husain (a.s.).
2. The attributes generally bestowed upon Imam Husain (a.s.) by the Prophets (a.s.).
3. The virtues and tribulations granted to Imam Husain (a.s.) by the Prophets (a.s.).
4. Whatever has been granted to the Prophets from Imam Husain (a.s.).

Eleventh Heading: The Prophet of Allah (s.a.w.a) and Imam Husain (a.s.)

Readers, in short, this book is an invaluable treasure on the subject of Imam Husain (a.s.) himself. Our objectives in presenting a brief overview of this book are :

1. To draw the attention of the lovers of the infallible Imams (a.s.) toward this invaluable treasure.
2. To incline the lovers of the infallible Imams (a.s.) toward protecting, publishing, and disseminating this book.
3. To grant the lovers of the infallible Imams (a.s.) the recognition of Imam Husain (a.s.) in the light of Quranic verses and traditions.
4. To increase the passion of the lovers of the infallible Imams (a.s.) for the Ziyarat of Imam Husain (a.s.).
5. To be a cause for an increase in the devotion of the lovers of the infallible Imams (a.s.) towards mourning.
6. To acquaint the lovers of the infallible Imams (a.s.) with the author of the book.
7. To inform the lovers of the infallible Imams (a.s.) about the jurisprudential rulings regarding mourning.
8. To inform the lovers of the infallible Imams (a.s.) of the reliable sources and references.
9. To make the lovers of the Infallible Imams (a.s.) aware of their own significance.
10. For the lovers of the infallible Imams (a.s.) to offer their utmost gratitude for the bounty of the love of the Ahle Bait (a.s.).
11. To make the lovers of the infallible Imams (a.s.) realise that this sorrow grieves the Imam Zamana (a.s.) himself. Thus, we must not cause him further pain by our sins. Rather, by listening to the tribulations in gatherings and weeping profusely in sacred places, we should pray for his reappearance.
12. Do not forget such scholars in the reward of your good deeds and in the recitation of Surah Fatiha.

I pray to Allah that He hastens the reappearance of the avenger of the blood of Imam Husain (a.s.) and includes us among his helpers and supporters.

Crying Is Natural

The word 'mourning' evokes images of weeping, crying, shedding tears, and chest-beating. Mourning has several stages; sometimes, if even a single tear falls from a person's eye, it is called weeping. At times, the eyes remain dry, but a flushed face displays a deep, internal anguish, suggesting that the person is weeping inwardly even if no tears are shed. If a society fails to acknowledge the legitimacy of weeping, it exposes and obscures various realities about the human condition.

Laughter serves as the direct antithesis to tears; its progression begins with a simple smile and a visible sense of joy. The most intense expression of this joy is found in loud, unrestrained laughter. Although these two emotions are opposites, they are both fundamentally woven into the fabric of the human soul. Positive news naturally brings happiness, while tragic news inevitably leads to sorrow.

How did the general public come to adopt the idea of suppressing these natural reactions, and what was the reasoning behind it? For example, where did the belief originate that one should refrain from crying at a death to prevent the heart from becoming overly attached?

Both notions are illogical in either scenario. Nevertheless, a significant population remains insistent that mourning for the martyrs should be avoided. Within this context, we view it as a religious obligation to write an article on mourning - an expression that the adversaries of the Ahle Bait (a.s.) have tried to suppress. Upon finishing this piece, you will be able to determine whether mourning is prohibited or whether it truly has any effect on the dead.

It is a universally accepted truth that weeping and lamentation are rooted in emotional sensitivity. The deeper a person's sensitivity, the more intense their grief and wailing will become. To put it differently, having a soft heart is synonymous with being sensitive; a tender heart is even more sensitive and will therefore be more profoundly affected by sorrow. On the other hand, it can be said that the colder or hard-hearted an individual is, the less they will perceive emotions, thereby distancing them further from the act of mourning. Our goal is to move ahead by simply clarifying to the reader that a hard-hearted person has a nature that neither allows them to weep nor permits them to tolerate the tears of others.

Let us now investigate whether the act of weeping and lamenting aligns with the laws of nature. To establish this point, we intend to draw upon several examples to ensure our message is conveyed clearly to our esteemed readers.

An undeniable global reality is that every newborn enters this world with a cry. History confirms that every child who has ever stepped into the realm of humanity began their journey in this manner. It suggests that the very onset of human existence is marked by weeping. We wish to highlight for our respected readers just how fundamentally weeping is woven into the fabric of our lives. No religious creed dictates the initial cry; even the children of those who oppose the act of mourning arrive in this world crying. Their offspring are no exception to this natural law.

Every person inhabiting this world will inevitably encounter grief and hardship at some point in their journey. When struck by such affliction, it is only natural to weep. This expression of sorrow may be a conscious choice or an involuntary reflex. If we examine the broader impact of weeping, two distinct dimensions become clear. In fact, this applies to everything within a society: there are effects at the individual and societal levels.

On an individual level, this concept is easily illustrated by children who weep when they are hungry or when their toys are taken away. Many people seeking to observe the bond between a mother and child might pretend to scold the mother. The child immediately begins to cry out of fear for her safety while simultaneously developing a dislike for the person scolding the mother. It is remarkable that although the child's upbringing has only just begun, this emotional weeping is already present, occurring without any formal instruction.

Another frequently observed scenario involves distance, parting, or separation. Just as religious affiliation was not a factor in the previous case, it is not a factor here either. For example, when a father leaves his homeland for months or years to earn a livelihood, his departure and return are always marked by an atmosphere of profound sorrow or joy among his kin. Similarly, the frequent tears shed during a daughter's marriage procession are shed on both sides; the parents weep for their child, the daughter weeps for her parents, and the siblings weep for one another.

In other words, we see that the very act of weeping currently being criticised is actually a pervasive element of our society, practised without restriction. While in the womb, a baby becomes accustomed to the mother's heartbeat; upon birth, the loss of that familiar sound triggers a cry. Yet, the moment the mother pulls the child into her embrace, peace is restored.

Consider another scenario: when a person suffers a physical injury, their reaction shifts with the intensity of the trauma. A minor scratch might only cause a wince of pain to flash across the face, but a deep and severe injury often forces a person to cry out in agony. It demonstrates that the manner of weeping evolves based on the severity of the wound, a physiological response that exists entirely independent of religious doctrine.

Because humans are inherently social beings, we are deeply influenced by the community around us. When we receive tragic news concerning a neighbour or a relative, we are struck by a grief that corresponds to our level of closeness with them, manifesting as anything from a heavy sigh to loud weeping.

Beyond these examples, there are countless instances in which the urge to cry overcomes an individual. At times, tears are triggered by overwhelming joy, while at others, by the weight of remorse. It must be recognised that this is a universal attribute of life; no human existence can avoid this circle of emotion, as every person will inevitably pass through these states in one situation or another.

These same fundamental factors drive collective weeping. It is frequently observed that when a group gathers and hears of the helplessness of an oppressed soul or the cruelty of a tyrant, the eyes of the entire assembly well up with tears. While we use general examples to clarify this point, the gatherings dedicated to mourning the Ahle Bait (a.s.) serve as the most profound illustration of this phenomenon.

Since this discussion has established that weeping is not tied to any specific religion or sect but is instead a core element of human nature, we shall now examine this vital subject through the lens of history. We must ask: were these emotional effects present in ancient times as well? Although the full history of every Prophet (a.s.) has not been preserved, we will highlight specific accounts to demonstrate our point further.

The Weeping of Prophet Yaqub (a.s.)

Regardless of whether one examines the lives of other messengers, the account of Prophet Yaqub's (a.s.) mourning is documented in every historical text of the Islamic world. While there may be varying opinions regarding the exact duration or frequency of his grief, it is universally accepted that he wept so intensely that he lost his eyesight. It proves that even for a Prophet, the sorrow of being separated from a child is a natural and valid cause for weeping.

Similarly, the Holy Prophet (s.a.w.a) expressed profound grief upon the martyrdom of his uncle, Hamzah (a.r). History also records that when Ameerul Momineen (a.s.) informed him of the passing of his father, Abu Talib (a.s.), the Prophet (s.a.w.a) wept. Furthermore, there are numerous accounts of the Holy Prophet (s.a.w.a) embracing Imam Hasan (a.s.) and Imam Husain (a.s.) while weeping - he was moved to tears by their sight and by the sound of their cries.

A fundamental human trait cannot be absent from the Sunnah. The impulse to cry is a natural necessity. Whether one is a Prophet, a Successor, or a commoner, enduring the agony of affliction will inevitably lead to tears. It is illogical for some to claim, on the one hand, that the Prophet (s.a.w.a) was a human being like us, while simultaneously asserting that he never wept.

Wise thinkers argue that for a human to oppose their inherent attributes is a rebellion against nature itself. Crying is so deeply rooted in our psyche that to suppress it would lead to emotional suffocation.

While our discussion has focused on the natural laws of emotion, we must address the true cause of the opposition to mourning. It is a deep-seated fear that the crimes of the killers will be exposed. It is highly peculiar that every form of public grieving is considered permissible except for the mourning of Sayyidush Shohdah (a.s.). The world observes moments of silence or dims lights for various tragedies without a second thought, yet when it comes to Imam Husain (a.s.), a barrage of religious edicts and tactical obstacles suddenly appear.

When the martyrdom of Imam Husain (a.s.) occurred, a catastrophic tragedy befell the Ahle Bait (a.s.). Who could witness those unburied, decapitated bodies

and the heads of beloved ones raised on spears without weeping? Yet whenever the holy progeny (a.s.) sought to express their grief, heartless oppressors unleashed lashes and whips, terrorising them to silence. They did this because weeping is like a flood; when a sinner weeps out of God-consciousness, it washes away sins, but when the oppressed weep, it topples the empires of tyrants.

The oppressors believed that the revolution would die with Imam Husain (a.s.). Still, the tears of the captives amplified that revolution so powerfully that the foundations of the Umayyad caliphate were shaken. The regime of the accursed Yazid could not withstand the tears of the oppressed. Consequently, objections to weeping and mourning have been raised in every subsequent era to shield the killers and their ancestors from historical scrutiny. Despite these efforts, this mourning has never been silenced, nor will it ever be.

In conclusion, we must ask: why should we not weep? How can we refrain from remembering that oppressed and helpless soul? The tragedy of Karbala and the subsequent attempts to humiliate the holy family in the markets would grieve any tender heart, regardless of their religious affiliation. For those of us who have inherited this grief through generations, this sorrow is an inseparable part of our existence. It is a spiritual reality. The Holy Prophet (s.a.w.a) declared that the martyrdom of Husain would ignite a fire in the hearts of believers that would never cool.

Even now, our Imam in occultation recites the Ziyarat Nahiyyah, weeping morning and evening for his grandfather and shedding blood instead of tears. If our Imam weeps blood, it is our duty to at least shed tears. Whenever we drink water, we should remember their thirst, seek justice against their killers, and pray for the reappearance of the one who will avenge the blood of Imam Husain (a.s.).

We pray to the Lord of the Worlds to include us among those who mourn for Imam Husain (a.s.). May He hasten the reappearance of the Imam of our Time (a.s.), so that he may restore the rights of his ancestors and seek retribution for their unjustly shed blood.

The Weeping of Imam Raza (a.s.) over Imam Husain (a.s.)

Weeping safeguards one's existence and the health of spiritual life. If an individual avoids shedding tears during times of sorrow, their heart hardens, and their life descends into the gloom and wretchedness. Not expressing overwhelming grief or sorrow is ruination. Both philosophers and physicians view weeping as a vital psychological and spiritual remedy, providing consolation to the heart and purification of the soul. However, when this weeping is over the afflictions of the Ahle Bait (a.s.), it is not merely an emotional act, but a colossal worship, a protest against oppression, and a declaration of the Wilayat of the Ahle Bait (a.s.).

Islam clarified the virtue of weeping through the Final Prophet (s.a.w.a) and presented the tragedy of Karbala in such a way that it became the fountainhead of life for every believer. The grief of Karbala is not just a historical event, but an eternal revolution that teaches the lessons of sacrifice in the face of oppression, the firmness of faith, and the supremacy of truth.

With this introduction, we will elaborate on the mourning of Imam Raza (a.s.), the eighth jewel of the Ahle Bait (a.s.), and its historical, doctrinal, and spiritual significance in the light of Shiite narrations. His weeping was not merely a flow of tears, but a profound message that serves as a guiding light for the Shias and a challenge to the oppressors.

The Tragedy of Karbala and the Ahle Bait (a.s.)

The tragedy of Karbala (61 AH) is an agonising and heart-rending event in Islamic history, which turned the battle between truth and falsehood into an eternal exemplar for every era. It is not merely a historical tale, but a spiritual, doctrinal, and revolutionary guiding light that unveils resistance against oppression, the protection of religion, and the grandeur of sacrifice. The Ahle Bait (a.s.) preserved this tragedy in their hearts and made it a living message for the Ummah.

Imam Raza (a.s.) engaged in profound grief and deep mourning over the martyrdom of his noble grandfather, the Martyr of Karbala, Imam Husain (a.s.). His weeping was far beyond a mere emotional state; it was a declaration of the Wilayat of the Ahle Bait, a protest against Yazidi oppression, and a manifestation of the depth of faith. His companions, such as Dibil al-Khuzai, Rayyan bin Shabib, Abdullah bin Jundab, and Mohammed bin Muslim, gave this weeping the form of a movement through poetry, azadaari, and teachings, which continues today among the Shia as majalis (gatherings of mourning).

The Importance of Weeping

Weeping is an essential part of human nature. It is the source of the purity of the heart, the purification of the soul, and the depth of faith. In Islamic teachings, weeping is declared to be an immense worship when it is over the afflictions of the Ahle Bait (a.s.). The Holy Quran, in Surah Shura (verse 23), declares love for the Ahle Bait as a requirement of faith: *'Say: I do not ask of you any reward for it but love for my near relatives.'*

Imam Raza (a.s.) kept this love alive through his weeping and encouraged his companions toward it. He taught that weeping is not just tears, but a revolution that shakes the thrones of the oppressors and connects the hearts of the believers to Karbala.

Historical Background

The era of Imam Raza (a.s.) (148 AH – 203 AH) was marked by Abbasid tyranny and oppression. Political and social pressure on the Ahle Bait (a.s.) reached its peak. Despite accepting the position of heir apparent *(Wali Ahadi)* in the court of Ma'mun, the Abbasid, he kept the mission of the Ahle Bait (a.s.) alive through his teachings and actions. Even though the event of Karbala had occurred a century earlier, its grief remained fresh in his (a.s.) heart at every moment. Whenever Imam Husain (a.s.) was mentioned, his eyes would well up with tears, and he would drown in profound grief.

In a renowned narration, he stated*: 'The Day of Husain (a.s.) has wounded our eyelids, caused our tears to flow, and brought humiliation to our dear one in the land of distress and calamity, and has bequeathed to us distress and calamity until the Day of Resurrection*.' [12]

This narration highlights the depth of Karbala's grief and its eternal effects. His companions absorbed this grief into their hearts and delivered it to the Ummah in the form of mourning (azadari).

The Weeping of Imam Raza (a.s.) and the Role of His Companions

Imam Raza (a.s.) not only wept himself but also informed his companions of this magnificent virtue. His companions kept the message of Karbala alive through

[12] Uyoon Akhbare Raza, vol 2, pg 295

weeping and lamentation, the propagation of poetry, and majalis. Below are a few prominent companions who participated in this great mission.

Dibil Khuzaai

Dibil bin Ali Khuzaai (d 246 AH) was a great Shia poet and a sincere companion of Imam Raza (a.s.). His poetry was a means of expressing love for the Ahle Bait (a.s.) and the grief of Karbala in a heart-rending manner. In his famous ode Madaris Aayat, he depicted the afflictions of Karbala and the atrocities committed against the Ahle Bait (a.s.) in such a sorrowful manner that the listeners would weep from the depths of their hearts upon hearing it.

When Dibil presented this ode in the presence of Imam Raza (a.s.), the Imam's eyes welled up with tears. It is narrated that he said: 'O Dibil! Your poetry has given life to the afflictions of Husain (a.s.), and these tears are a means to attain Paradise.' Dibil's weeping and his poetry played a pivotal role in conveying the message of Karbala to the masses. His odes are still recited today at gatherings of mourning, connecting the hearts of believers to the battlefield of Karbala.

Rayyan bin Shabib

Rayyan bin Shabib was a loyal companion of Imam Raza (a.s.). He transmitted a comprehensive narration from Imam Raza (a.s.) regarding the importance of weeping, which forms a fundamental part of Shia mourning.

He (a.s.) stated: *'If you can weep over Husain (a.s.), then do so, for weeping over him erases the gravest of sins. When Moharram arrives, we must abstain from amusements and play; rather, we should remember the tragedy of my grandfather Husain (a.s.) and weep for him, because this brings you closer to Allah and to us.'* [13]

This narration highlights the importance of weeping, the significance of Moharram, and spiritual proximity to the Ahle Bait (a.s.). Rayyan bin Shabib conveyed this message of the Imam (a.s.) to the Shia world, and it remains a fundamental principle of mourning to this day.

Abdullah bin Jundab

Abdullah bin Jundab, a sincere companion of Imam Raza (a.s.), would regularly attend the majalis on Imam Husain (a.s.). He would participate in the gatherings of

[13] Amaali Saduq, pg 190; Behaarul Anwaar, vol 44, pg 286

Moharram alongside the Imam (a.s.), and upon hearing the afflictions of Karbala, would weep so much that his state would change. It is narrated that when he heard the details of the events of Karbala from the Imam (a.s.), his tears would not cease.

Imam Raza (a.s.), consoling him, said: *'O Abdullah! Your weeping is your accompaniment with Husain (a.s.), and these tears will cause you to be with us in Paradise.'* [14]

The role of Abdullah in organising mourning gatherings and spreading the message of Karbala is unforgettable. His weeping is a magnificent example for the believers, showing that remembering the afflictions of the Ahle Bait (a.s.) is a sign of the firmness of faith.

Mohammed bin Muslim

Mohammed bin Muslim, who was a renowned narrator and *faqih* in the time of Imam Raza (a.s.), emphasised the importance of remembering the afflictions of the Ahle Bait (a.s.). However, his narrations are predominantly on jurisprudential matters; in some, he is mentioned as weeping and participating in mourning. He would listen to the events of Karbala in the gatherings of the Imam (a.s.) and remind the believers of them.

In one narration, it is reported that Mohammed bin Muslim asked the Imam (a.s.) about the virtue of weeping, to which he replied: *'The person who remembers our afflictions and weeps over them, his heart becomes filled with the mercy of Allah, and he shall be our companion in Paradise.'*[15] Mohammed bin Muslim spread this message through his teachings, thereby strengthening the importance of mourning within the Shia nation.

Other Narrations

The narrations attributed to Imam Raza (a.s.) further clarify the importance and virtue of weeping:

The Virtue of Weeping

'The person who remembers the affliction of my grandfather Husain (a.s.) and weeps, and causes others to weep, shall be with us in Paradise.' [16]

[14] Behaarul Anwaar, vol 44, pg 280
[15] Kamiluz Ziyaraat, pg 175
[16] Behaarul Anwaar, vol 44, pg 278

The Eternal Grief of Karbala

'When the month of Moharram arrives, I remember the affliction of my grandfather Husain (a.s.), and grief continues to overcome me until this month passes.' [17]

The Invitation to Weep and Act

'*The one who weeps for us (the Ahle Bait) and causes one hundred people to weep, for him is Paradise; and the one who weeps and causes fifty to weep, for him is Paradise; and the one who weeps and causes thirty to weep, for him is Paradise; and the one who weeps and causes twenty to weep, for him is Paradise; and the one who weeps and causes ten to weep, for him is Paradise; and the one who weeps and causes one to weep, for him is Paradise; and the one who pretends weeping, for him is Paradise.'* [18]

Weeping and Imaan (faith)

The weeping of Imam Raza (a.s.) holds a special place in Shia beliefs. A few of its important aspects are as follows:

- *Love for the Ahle Bait*: Weeping is a manifestation of love for the Ahle Bait (a.s.), which follows the Quranic injunction (Surah Shura, verse 23). This love is the fundamental pillar of the Shia sect.
- *Protest against Oppression*: His weeping was an eternal complaint against the Yazidi oppressions.
- *Forgiveness of Sins*: Weeping is a means for the forgiveness of sins and the attainment of Paradise, as is established from his (a.s.) narrations.
- *Affirmation of Wilayat*: Weeping confirms the belief in the Wilayat of the Ahle Bait (a.s.), which is the centre of the faith of the Shias.

Spiritual Effects

The weeping of Imam Raza (a.s.) was a profound spiritual act that purified the hearts and polished the faith. It spiritually connects the believer with the martyrs of Karbala, softens the heart, and keeps them affiliated with the mission of the Ahle Bait (a.s.). He (a.s.) taught them that weeping is not merely tears, but a revolution

[17] Kamiluz Ziyaraat, pg 174
[18] Behaarul Anwaar, vol 44, pg 288

that encourages resistance against oppression. In the month of Moharram, this weeping strengthens faith and becomes a means of salvation from sins.

His companions shaped this weeping into a collective worship, which remains alive today in the mourning gatherings. During weeping, the believer envisions themselves in the battlefield of Karbala, where they witness the sacrifice and steadfastness of Imam Husain (a.s.). This act psychologically urges the believer to resist oppression and morally grants them the courage to remain steadfast in the truth.

Conclusion

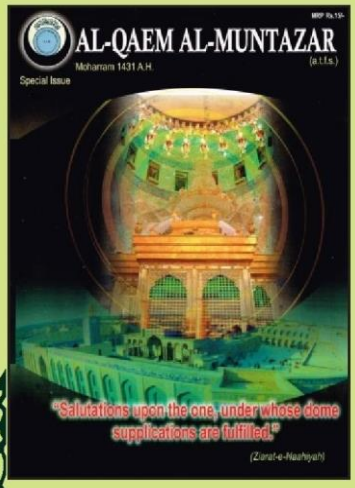
The weeping of Imam Raza (a.s.) over the martyrdom of Imam Husain (a.s.) was a manifestation of his deep love, devotion, and the Wilayat of the Ahle Bait (a.s.). His distinguished companions, such as Dibil Khuzaai, Rayyan bin Shabib, Abdullah bin Jundab, and Mohammed bin Muslim, delivered this message of mourning to the Ummah in the light of the Imam's teachings. Dibil's heart-rending poetry shook the hearts, Abdullah's azadaari influenced the believers, and Mohammed bin Muslim's teachings strengthened the faith.

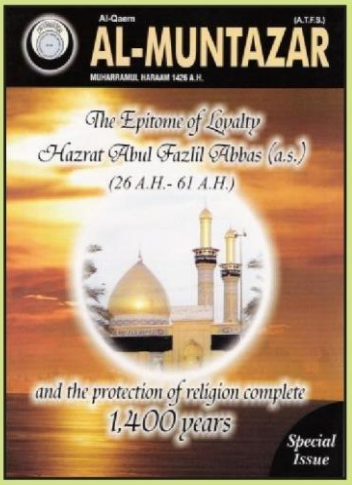
Today as well, his weeping is a guiding light for us, teaching us that action is required alongside tears so that the lesson of Karbala may continue in our lives. Karbala is the fountainhead of life for all of us. Our Imam of the Time, Hazrat Qaem (a.s.), states in Ziyarat Nahiyyah: *'I weep for my grandfather every morning and evening, and I shed tears of blood instead of tears.'* This statement reflects the truthfulness of the Ahle Bait (a.s.). Whether it is Imam Raza (a.s.) or the Twelfth Imam, the grief of Karbala is alive in everyone's expression.

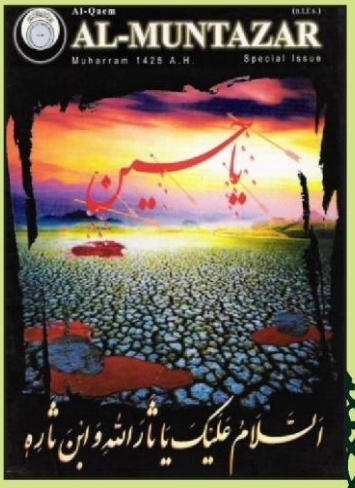
We call upon all the Ahle Bait (a.s.) – from Ameerul Momineen (a.s.) to the Seal of Successors, Imam Mahdi (a.t.f.s) – to be intercessors, and raise our hands in prayer in Your Presence, O Lord!

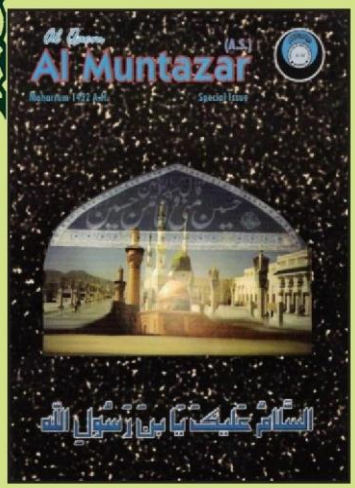
Hasten the reappearance of our Master, Hujjat bin Hasan Askari, and bless us with the good fortune to hear the afflictions of Imam Husain (a.s.) from his blessed tongue and to weep over it. Ameen.

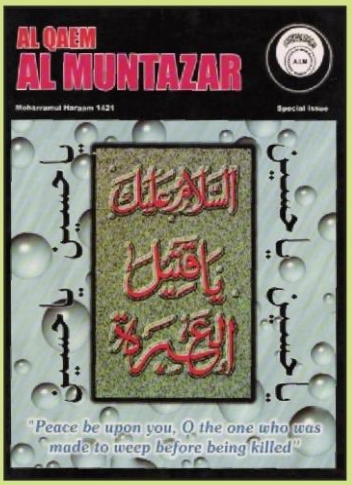
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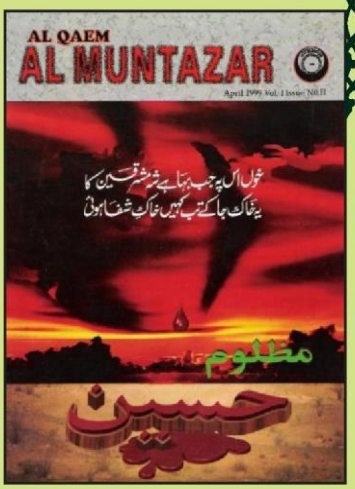












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Abu Zar Ghiffari relates that he once saw the Messenger of Allah (s.a.w.a) with Imam Hasan (a.s.) and Imam Husain (a.s.) in his lap, and he was kissing them. He then said:

Whoever loves Hasan, Husain, and their progeny with sincerity, the Hell Fire will not scorch his face, even if his sins are as numerous as the grains of sand — except if his sin is one that takes him out of faith.

(Behaarul Anwaar, vol 43, pg 269, H. No. 29)

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