



کھپےص

The Reality of Weeping for
Hussain PBUH

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INTRODUCTION

كَانَ اللَّهُ وَ لَا شَيْءَ ثُمَّ خَلَقَ اللَّوْحَ وَ أَثْبَتَ فِيهِ جَمِيعَ
أَحْوَالِ الْخَلْقِ إِلَى يَوْمِ الْقِيَامَةِ

It was Allah and there was nothing else, then
He created the Tablet (Lawh) and established
in it all the states of creation until the Day of
Judgment.

و أَوَّلُ مَا جَرَى بِهِ الْقَلَمُ عَلَى اللَّوْحِ قَتْلُ الْحُسَيْنِ
(عليه السلام)

The first thing written on the Tablet with
the pen was the description of the
martyrdom (Maqtal) of Hussain (PBUH)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The **Karbala** of Aba Abdillah al-Hussain (PBUH), is the **beginning** and inception of **existence**, and the Quran is the **knowledge** of all existence and the clarification for everything:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ

And We have revealed to you, [O Muhammad], the Book as clarification for all things.

(Surah An-Nahl, Verse 89)

Therefore, **Maqtal of Hussain** (PBUH) and the **tragedies** of Aalullah (PBUTH) are mentioned in the **inward** meanings of the **Quran**.

وَ تَقَرَّبَ بِالْحُسَيْنِ (عليه السلام) إِلَى اللَّهِ

Approaching near to Allah is possible with the **remembrance** (Dhikr) of Hazrat Sayyidu Shuhada (PBUH) which is same as remembrance (Dhikr) of **Allah**.



مَا يَتَقَرَّبُ إِلَيَّ الْمُتَقَرَّبُونَ بِمِثْلِ الْبُكَاءِ

On this basis, among all **remembrances**, the **best** and most **virtuous** is **weeping (Buka)** for Hazrat Safint un-Najat, Misbah al-Huda, Mawlana al-Husayn (PBUH).

Therefore, the explainer and **interpreter** of the Quran, the reciter of the Book of Allah and its interpreter, Hazrat Waliu Allah al-A'zam, Imam **al-Mahdi** (may our souls be sacrificed for Him), has stated:

يا جداه! فَلَيْنَ أَخَّرْتَنِي الدُّهُورُ، وَ عَاقَنِي عَنْ نَصْرِكَ
الْمَقْدُورُ، ... فَلَا نُدْبَنَّكَ صَبَاحاً وَ مَسَاءً، وَ لَا بُكَيْنَ عَلَيْكَ
بَدَلَ الدُّمُوعِ دَمًا

O My lonely Grandfather! Now that I have been hindered by the course of time and could not help

You in Karbala, then I will lament for You morning and evening, and will weep blood in place of tears.

Hussain; The tears of every believer

السَّلَامُ عَلَيْكَ يَا عَبْرَةَ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ

We recite in the Ziyarat of Hazrat Aba Abdillah al-Hussain (PBUH):

Peace be upon the tears shed by every
believing man and woman

(Bihar al-Anwar, Vol. 44, p. 208; Kamil al-Ziyarat, p. 108)

How **noble** is the status of these **tears**; What **significance** has this tear reached? Imam Sadiq (PBUH) stated:

مَنْ ذُكِرْنَا عِنْدَهُ فَفَاضَتْ عَيْنَاهُ وَ لَوْ مِثْلَ جَنَاحِ بَعُوضَةٍ
[الذُّبَابِ] غُفِرَ لَهُ ذُنُوبُهُ

If someone sheds tears the size of a fly's wing in mourning for Hazrat Aba Abdillah al-Hussain (PBUH), at that moment, all their sins are forgiven.

(Kamil al-Ziyarat, p. 103)





This tear is the tear that **cleanses** and **purify** one's **existence**. Tear shed for Aba Abdillah al-Hussain (PBUH) is the greatest **elixir**, a flowing water. Hazrat Aba Saleh Al-Mahdi (PBUH) states:

لَأَنْدُبَنَّكَ صَبَاحًا وَ مَسَاءً وَ لَأُبْكِيَنَّ عَلَيْكَ بَدَلَ
الدُّمُوعِ دَمًا

I will mourn for you morning and evening, and
will weep blood in place of tears.



Imam Mahdi (PBUH) is **engaged** in **mourning**/ لَأَنْدُبَنَّكَ from morning until evening, meaning at **all times** and moments throughout the day and night, remembering the tragedy of **Karbala** of Aba Abdillah al-Hussain (PBUH). And indeed, Imam's weeping in **blood** in place of tears is a **gushing spring** that is constantly flowing.



Therefore, every believer, male or female, who attains the grace of shedding tears for Hazrat Aba Abdillah al-Hussain (PBUH) is benefiting from the outpouring of that same spring of
لَا نَدْبَنَّكَ صَبَاحًا وَ مَسَاءً وَ لَأُبْكِيَنَّ عَلَيْكَ بَدَلَ الدَّمُوعِ دَمَا in every morning and evening. Thus, the blessings of this gushing spring from Hazrat Aba Saleh Al-Mahdi (PBUH) extend to every believer and to all the universes.

It is from the gushing of this spring that the "tears of every believing man and woman/ عَبْرَةٌ كُلِّ مُؤْمِنٍ وَ
"مُؤْمِنَةٍ" attain such a dignity that we read for it in the ziyarat of Hazrat Aba Abdillah al-Hussain (PBUH):

السَّلَامُ عَلَيْكَ يَا عَبْرَةَ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ

Peace be upon you, O tear of every believing man and woman



When these tears **flow** upon the existence of "every **believing** man and woman," it dignifies and **values** their existence.

Meeting this condition for the "tears of every believing man and woman" **originate** from the gushing of a spring that occurs every morning and evening.

And in this manner, believers **follow** their Imam in this **greatest** tragedy/ **أَعْظَمَ رَزِيَّتِهَا** and in this greatest elixir.

All the **blessings** destined to be bestowed upon anyone in this world are derived from this greatest **elixir** of the **world**.

Through this tear, which is of the essence of light, and by following Hazrat Aba Saleh al-Mahdi (PBUH), one can enter into **all** the **blessings** of the world. And by entering into these blessings, one tastes the **honey** of this **endless sweetness**.





Hussain; The ship of salvation

كُنَّا سُفُنَ النَّجَاةِ لَكِنْ سَفِينَةُ جَدِّي الْحُسَيْنِ أَوْسَعَ وَ فِي
جُحِّ الْبَحَارِ أَسْرَعَ

We, Ahl al-Bayt (PBUTh), are all ships of salvation, but the ship of My grandfather Hussain (PBUH) is **broad**, and it is **fast** in traversing the **tumultuous waves** of the **seas**.

(Bihar al-Anwar, Vol. 93, p. 294)

The **quickest** way to get **closer** to Imam al-Mahdi is to **weep (Buka)** for **Hussain** (PBUH). The goal of every servant is proximity to whom they worship and proximity to their Imam.

Various paths bring us closer to Hazrat Hujjat ibn al-Hassan (may Allah hasten His reappearance), such as respecting our parents, giving charity, performing prayers on time, fulfilling religious obligations, and abstaining from prohibitions.

However, there is a path that is **faster** than all others in the journey towards **proximity** to **Imam al-Mahdi**.



That is a path derived from the **lifestyle** and **teachings** of **His Holiness**, which Imam, Himself **teaches** us.

Hazrat Hujjat ibn al-Hassan (may Allah hasten His reappearance) states:

لَأَنْدُبَنَّكَ صَبَاحاً وَ مَسَاءً وَ لَأُبْكِيَنَّ لَكَ بَدَلَ الدُّمُوعِ دَمًا

O My Forefather! I lament for You every morning and evening and weep, and if the tears in My eyes dry up, I weep blood for

You. (Bihar al-Anwar, Vol. 98, p. 238)

Weeping for Hussain; The Greatest Righteous Deed

السَّلَامُ عَلَيْكَ يَا أَبَا صَالِحٍ الْمَهْدِي
(عجل الله تعالى فرجه الشريف)

One of the **titles** of Imam **Mahdi** (Ajtfs) is “**Aba Saleh**” which means “**the father of righteous deeds.**” But what is a righteous deed?

Prayer and Fasting is a deed. Hajj is a deed. It has been mentioned in numerous narrations that:

Amir al-Mo'menin (PBUH) stated:

I am the spirit of prayer.

(Bihar al-Anwar, Vol. 26, p. 2)

The Holy Prophet (PBUH&HF) stated:

I am the spirit of fasting (not the fasting itself).

(Bihar al-Anwar, Vol. 26, p. 2)

But among these deeds, Hazrat Aba Abdillah al-Husain (PBUH) said:

يَا عِبْرَةَ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ

I am the **tear** itself.

(Bihar al-Anwar, Vol. 98, p.)



Therefore, the **deed** that both in **appearance** and in **essence** is **Hussain** (PBUH) Himself, becomes **the best of all deeds**;

Thus, it becomes a **righteous** (Saleh) deed.

So, who is Aba Saleh (may our souls be sacrificed for Him); "the father of righteous deeds"?

Among the Imams (PBUTH), who holds the blessed title of

"Aba Saleh"?

It is the one who performs the most righteous deeds; meaning the one who not only sheds tears for Hussain (PBUH), as all creation has cried for Aba Abdillah al-Hussain (PBUH), but also sheds blood instead of tears. That Imam who is Aba Saleh and states to His lonely Forefather:

يا جَدَّاهُ! فَلَا تُدْبِنَنَّكَ صَبَاحاً وَ مَسَاءً وَ لَا بَكِيْنٌ عَلَيْكَ بَدَلٌ

الدُّمُوعَ دَمًا



Weeping for Hussain; The Purifier of Heart

The **sun purifies** and **cleanses impurities**.
The **sun** is an **absolute light** that eradicates
darkness.

الإمام شمس المشرق

(Mashariq al-Anwar al-Yaqeen, Vol. 25, p. 170)

Hussain (PBUH) is the **sun** of the realm of
existence.

When **the sun of Hussain's (PBUH)**
existence, shines upon a **heart**, all **darkness** is
eradicated, and that **heart** becomes **pure** and
purified, subsequently **entering into light**.

It is from **weeping** in the **mourning**
ceremonies of **Aba Abdillah al-Hussain**
(PBUH) that the **heart** becomes **illuminated** and
purified.

If **tears** flow from the **eyes**, it **indicates** that the
heart had become **humble**, and this does **not**
occur unless **the light of Hussain (PBUH)** shines
upon the **heart**, enveloping it entirely.

Thus, **no** darkness remains in it, and it is
cleansed.



The living Imam of our time, Hazrat Mahdi (may Allah hasten His reappearance), is the **guide** who, through establishing **mourning reciting** for His lonely grandfather **Aba Abdillah al-Hussain** (PBUH), directs us to this **secret** of **purification** through **weeping for Hussain** (PBUH).

Where His Holiness addresses His grandfather, stating:

يَا جَدَّاهُ! فَلَا تُدْبِنِّيكَ صَبَاحاً وَ مَسَاءً وَ لَا بَكِينَ عَلَيْكَ بَدَلٌ

الدُّمُوعَ دَمًا

The Day on which everyone is called with their Imam

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ

On the day We shall summon every people with their Imam. (Surah Al-Isra, Verse 71)

All creatures will be **recognized** on the Day of Resurrection by **their Imam**, their living Imam, the Imam of their Time.

We will be recognized on the Day of Judgment by name of **Baqiyyatallah al-A'zam**, Hujjat ibn al-Hasan al-Askari (Ajtfs), **the Imam our Time**.

Now, what is the **characteristic** of the Imam of **our Time**?

To become **Mahdavi**, we must understand what our Imam does **morning** and **evening**, so that we may **follow** Him to be like Him, so what **action** His Holiness would like for **His Shia**?

Being Hussaini is a condition for being Mahdavi.

Because the characteristic of Hazrat Hujjat ibn al-Hasan al-Mahdi (PBUH) is weeping (Buka) for Hussain (PBUH).





Our Imam weeps every morning and evening for calamity and oppression against His Lonely Forefather Aba Abdillah al-Hussain (PBUH) to the extent that He 'will weep blood in place of tears/ بَدَلَ الدُّمُوعِ دَمًا.

Thus, for Yusuf of Fatimah (PBUH), Imam al-Mahdi, characteristic is weeping for Hussain (PBUH), and whoever desires to be more Mahdavi in this world must be more Hussaini.

We, too, must become Hussaini for becoming Mahdavi, and attain the station of weeping for Hussain (PBUH).

The reappearance (Zuhur) means:

يَبْكِي عَلَى الْحُسَيْنِ (عَلَيْهِ السَّلَام) جَمِيعُ الْخَلْقِ

All creatures weep for Hussain (PBUH).

The Imamate of Imam al-Mahdi (Ajtfs) reaches its absolute manifestation on earth when there is continuous weeping morning and evening among the creatures. And in all times and in all places, everywhere becomes:

كُلُّ يَوْمٍ عَاشُورَاءُ؛ كُلُّ أَرْضٍ كَرْبَلَاءُ



Every day is Ashura, every land is Karbala. And Imam will state at the time of His reappearance:

أَلَا يَا أَهْلَ الْعَالَمِ إِنَّ جَدِّي الْحُسَيْنَ قَتَلُوهُ عَطْشَانًا

O people of the world! Indeed, My grandfather Hussain was killed while thirsty.

(Ilzam al-Nasib, Vol. 2, p. 233)

This means the day when the **entire universe recognizes** Hussain (PBUH) and **all** creatures become **mourners for Hussain** (PBUH).

Therefore, the **reappearance** of Hujjat ibn Al-Hasan (may Allah hasten His reappearance) is Hussaini. It has been stated:

لَا يَبْقَى يَوْمَ الْقِيَامَةِ أَحَدٌ لَا يَبْكِي عَلَى الْحُسَيْنِ

No one will remain on the Day of Resurrection who does not weep over Hussain

(Kamil al-Ziyarat, p. 364)

The day of reappearance means;

The day that **all** creatures **weep** over Hussain.

(Al-Kafi (Kulayni), Vol. 4, p. 576)

يَبْكِي عَلَى الْحُسَيْنِ جَمِيعُ الْخَلَائِقِ



This means all creatures must **recognize Hussain** and Karbala and Ashura of Hussain (PBUH), so that they can be addressed as 'O people of the world/ 'ألا يا أهل العالم ' by the Imam of their Time, and thus fulfill the slogans "**Ya Latharat al-Hussain** (PBUH)" in avenging blood of the oppressed and thirsty Imam of Karbala.

Weeping (Buka) is the effect of the Eulogy (Rawdeh) of the Beautiful Name of Allah (Asma Allah Al-Husna). The name for 'Remembrance/Dhikr of the Beautiful Name of Allah which is Karbala of Abi Abdillah Al-Hussain (PBUH)' has taken a special name unto itself. This special name, which is 'Remembrance of **Asma Allah Al-Husna**,' has become known as the eulogy (Rawdeh). And the effect of this eulogy is called 'Buka' (weeping). The eulogy and lamentation (Marthiyeh) of Abi Abdillah Al-Hussain (PBUH) is the Remembrance of Asma Allah Al-Husna."

The Remembrance of Asma Allah al-Husna is:

يا جَدَّاهُ! ... فَلَا تُدْبِنَنَّكَ صَبَاحاً وَ مَسَاءً

Fa **La'andubannaka**/لَا تُدْبِنَنَّكَ has taken the name '**Nudba/lament**'. What **illuminates** the hearts of believers is the **Remembrance** of the Beautiful Name of Allah (**Asma Allah Al-Husna**), which is the **elegy** of **Abi Abdillah Al-Hussain** (PBUH).

The best remembrance of Allah is the Remembrance of **Asma Allah al-Husna**. And it is the remembrance of **Abi Abdillah al-Hussain** (PBUH) which **humbles** the heart of a believer. The result of this remembrance is '**Buka**' (**weeping**), and the tear which flow from 'the **eye** of every **believing** man and woman.'

«يَا عِبْرَةَ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ»

يا أبا عبد الله الحسين (عليه السلام)



Proving the **humility** of a believer's heart is His/Her **tear**. And proving that there is no remembrance more **noble** than the elegy of Abi Abdillah (PBUH) in the world is that the result of this remembrance of Allah becomes the tear which we say:

يَا عَبْرَةَ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ

O tear of every believer

And it has been said:

أَنَا عَبْرَةُ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ

Imam is the tear of the believer's eye.

(Manaqib Aal Abi Talib (PBUTh), Vol. 4, p. 78)





Weeping for Hussain; The Cause of Connection of All Creation to Hazrat Tharullah PBUH

The proof of a believer's humble heart is their tears. And this is the secret of the **humility** and **humbleness** of **our father Adam** (PBUH). Adam's (PBUH) repentance was accepted when his heart humbled by mentioning beautiful name of Allah, and Gabriel recited to him the eulogy of **thirst** of Aba Abdillah Al-Hussain (PBUH). And Adam (PBUH) **cried** over this **calamity** so that all the angels would see tears in Adam's face, which was a sign of the humbleness of his heart. When his heart **humbled**, his **repentance** was **accepted**, and then **Adam's** (PBUH) prayer (Salat) was **established**.

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

(Al-Mu'minun, Verse 2)

Eulogy was recited for **Ibrahim** (PBUH), for **Noah** (PBUH), for **Musa** (PBUH), and **all** the **prophets** without exception, their hearts became submissive and humble by mentioning the beautiful name of Allah (**Ismu Allah al-Husna**).



They cried for Aba Abdillah (PBUH), shed tears (Buka) for Hussain, until their hearts became humble, and they gained the readiness to establish the guardianship (**Wilayah**) of Amir al-Mu'minin (PBUH) and performed the prayer (**Salat**).

This is following of **all** creation to Aba Abdillah Al-Hussain (PBUH) in establishing the **Wilayah** of Amir al-Mu'minin (PBUH).

And this is the **connection** of all creation, believers, prophets, saints, and the righteous to Aba Abdillah Al-Hussain (PBUH) through **crying**, in establishing the **Wilayah** of Amir al-Mu'minin (PBUH). For this reason, the prayer (**Salat**) is called **Silatu Allah (the connection to Allah)**, what connects to Allah

(Bihar al-Anwar, vol. 81, p. 246).

It is this **weeping** that **connects all creation** to **Tharullah**. And thus, through the mention of the beautiful name of Allah, their hearts become humble.



This crying of creation is a connection to Thar Allah (Imam Hussain), it is the connection to Him. This is the humbleness of the hearts in Dhikrullah.

And crying (Buka) for Hussain (PBUH) is the best form of crying.

It is a sign of a humble heart and carrying of **Hussaini Wilayah** (PBUH).

The **greatest elixir** in this world is **tears** for **Hussain** (AS), meaning there is no higher gem than this. But what kind of tears? It is said in the narration:

مَنْ بَكَى أَوْ أَبَكَى أَوْ تَبَاكَى وَجَبَتْ لَهُ الْجَنَّةُ

If someone cries, makes others cry, or tries to cry (Tabaki), Paradise is obligatory for him.

(Riyadh al-Abrar fi Manaqib al-A'imma al-Athar (PBUTh), Vol. 44, p. 308)

How can anyone in the world **claim** that I made people **cry** for **Hussain** (PBUH)?

We can only claim in this world that we are trying to cry (Tabaki). Which one of us can claim we have cried for Imam Hussain (PBUH)?



This crying of creation is a connection to Thar Allah (Imam Hussain), it is the connection to Him. This is the humbleness of the hearts in Dhikrullah.

And crying (Buka) for Hussain (PBUH) is the best form of crying.

It is a sign of a humble heart and carrying of **Hussaini Wilayah** (PBUH).

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**While Zainab al-Kobra (SA) has cried for
Hussain (PBUH)!**

**While Amir al-Mu'minin (PBUH) has
cried for Hussain (PBUH)!**

**While Fatima (SA) is the eulogist for
Hussain (PBUH)!**

**While Hujjat ibn al-Hasan al-Mahdi
(Ajtf) recites the eulogy for Hussain
(PBUH) morning and evening!**

فَلَيْنُ أَخَرْتَنِي الدُّهُورُ وَ عَاقَنِي عَنْ نَصْرِكَ الْمَقْدُورُ
وَلَمْ أَكُنْ لِمَنْ حَارَبَكَ مُحَارِبًا وَ لِمَنْ نَصَبَ لَكَ الْعَدَاوَةَ
مُنَاصِبًا فَلَا تُدْبِتْكَ صَبَاحًا وَ مَسَاءً وَ لِأَبْكِيَنَّ عَلَيْكَ بَدَلَ
الدُّمُوعِ دَمًا

My lonely Forefather, Hussain!! If fate has placed a distance between Me and You, O Hussain (PBUH), O Hussain (PBUH), If I couldn't be there to help You, instead: I will mourn for You morning and evening, and instead of tears, I will weep blood for You. (Bihar al-Anwar, Vol. 98, p. 238)

Mahdi of Fatima (PBUH) Himself is the eulogist, mourner, and weeper for His lonely Forefather, Hussain (PBUH).



Weeping for Hussain; The Sign of a Humbled Heart

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ
بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

And He brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.

(Surah Al-Anfal, Verse 63)

The secret of tears for Aba Abdillah Hussain (PBUH) is this: unless the Imam establishes a connection with the servant, the servant cannot cry and weep. If the Imam does not humble a heart, all people in the world cannot make that heart humble.

Without permission of Imam Hussain (PBUH), no one can achieve the **success** of **weeping** during the **remembrance** of His **sufferings**. Before a servant desires to shed tears, it is the Imam who desires it.





So, when a **heart** is **broken**, it must be known that Imam Hussain (PBUH) has **looked** upon that heart **first**, and thus the **remembrance** of **Hussain** (PBUH) leads to the **humility** of the **heart**. Through the **tears** shed for Aba Abdillah al-Hussain (PBUH), Allah the Almighty **honors** the believer with His grace.

كُلُّ عَيْنٍ يَوْمَ الْقِيَامَةِ بَاكِيةٌ... إِلَّا عَيْنَ مَنْ اخْتَصَّهُ اللَّهُ بِكَرَامَتِهِ
وَبَكَى عَلَى مَا يُنْتَهَكُ مِنَ الْحُسَيْنِ وَ آلِ مُحَمَّدٍ

All eyes will weep (out of horror and grief) on the Day of Judgment except the eyes that Allah has honored with His grace.

And those are the eyes that weep over the calamity and the violation of the sanctity of Imam Husayn (PBUH) and the Ahlul Bayt (PBUTH).

(Al-Khisal (Sheikh al-Saduq), vol. 2, p. 625)

This weeping and crying are a grace and distinction from Allah the Almighty.

Therefore, a believer never deprives himself of this grace.



Imam Ali ibn Musa al-Ridha (PBUH) said to
Ibn Shabib:

يَا ابْنَ شَبِيبٍ إِنَّ كُنْتَ بَاكِياً لِّشَيْءٍ فَأَبْكِ لِلْحُسَيْنِ بْنِ عَلِيٍّ
بْنِ أَبِي طَالِبٍ

O son of Shabib! If you intend to weep over
something, then you should weep over Husayn ibn
Ali ibn Abi Talib (PBUH).

(Uyun Akhbar al-Ridha (Sheikh al-Saduq), vol. 1, p. 299)



Today, the one who **calls** for and **leads** the
weeping over the calamities of **Hussain**
(PBUH), and the one who **brings hearts** to
humility and **obedience**, is the **Imam** of our
time, who Himself weeps **blood every**
morning and **evening** over the **calamity** of
His lonely **grandfather**. And the **Shia** and
companions of Imam al-Mahdi (may our
souls be sacrificed for Him) **following** their
master, **weep** and **lament** for Aba Abdillah
Hussain (PBUH) **morning** and **evening**.

السَّلَامُ عَلَيْكَ فَإِنِّي قَصَدْتُ إِلَيْكَ وَ رَجَوْتُ الْفَوْزَ لَدَيْكَ...

Peace be upon You, indeed I have intended to come to You and hope for salvation with You.

فَلَمَّا أَخَّرْتَنِي الدُّهُورُ وَ عَاقَنِي عَنْ نُصْرَتِكَ الْمَقْدُورُ...

So if time has delayed Me and kept Me away from helping and supporting You;

فَلَأَنْدُبَنَّكَ صَبَاحاً وَ مَسَاءً وَ لَأَبْكِيَنَّ عَلَيْكَ بَدَلَ الدُّمُوعِ

دَمًا

Then I will lament for You morning and evening, and I will shed tears until I weep blood instead of tears.

(An excerpt from Ziyarat al-Nahiya al-Muqaddasa)

