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Mourning Al-Husayn

Among such benefits is the intensive urge (which reaches the limit of consecutive reporting) to weep over what happened to the Master of Martyrs, so much so that it has been reported that one who sheds a tear as little as the wing of a fly, his tear will put out the fire of hell. The reason behind that is: One cannot shed a tear except when he is emotionally moved and is deeply distressed because of what he or someone to whom he/she is attached had to endure.

Undoubtedly, we see such a person moved by something else which is: enmity and contempt for all the injustice and suffering inflicted.

The Imams are the most knowledgeable of all people on account of their conditions and circumstances that testify to their mission. They used to seek all means to attain their objectives.

One of those means, which obligate one to abandon the enemies of Allah and His Messenger (S), is their order to weep over the tragedy that befell al-Husayn (‘a) because it requires the bringing to memory of the heart-rending cruelty, to its emotional effects, and to the renunciation of whatever does not agree with their line.

This is the implication of the statement made by al-Husayn (‘a), wherein he said, “I am the one killed and for whose killing tears are shed; no *mu'min* remembers me without shedding his tears.” A believer, who is bonded to al-Husayn (‘a) with the bond of loyalty and support, finds himself moved and his heart distressed with regard to any harm or peril the Imam (‘a) had to undergo, and such a feeling intensifies when calamities reach their peak.

To sum up, the Master of Martyrs did not mean, by saying, “I *am the one killed and for whose killing tears are shed*,” that his being killed was solely for the purpose of people weeping over him and receiving their rewards in the hereafter, without mentioning any other effect resulting from his being killed other than people weeping over him.

How can this be so especially in the presence of other effects the most important of which is to keep the

pristine *Shari'a* alive and to correct what went wrong of the knowledge of guidance and the dissemination of reform among the nation and acquainting people of the oppression of the oppressive rulers who pursue their ambition?

But the reason for such an addition is underscoring the relationship between what reference he made to his being killed and mourning him.

One who grieves for him shall never find a redress from his grief, and the pain of disappointment can never subside due to the multitude of tragedies that befell him and to his being receptive to them with patience that drew the admiration of the angels in the heavens. The first reaction to the listener, who is moved by such tragedies, is that he weeps over them; so, whenever he remembers al-Husayn ('a), his tears flow.

Add to this the love for him in the hearts of those who love him: if you add this to that loyalty, it will better underscore the relationship between remembering him and mourning him. It is from this juncture that killing is associated with him, hence his statement, "I am the one killed and for whose killing tears are shed."

This has been the custom of the Arabs in their speech.

Whenever they see a very strong link between somebody and one of his conditions, characteristics, etc., they add his name to it. They, for example, use expressions such as "Mudar al-Hamra'," "Rabi'ah al-Khayl," "Zayd al-Nar," "children of the fire," "...husband poisoning," and so on.

Rabi'ah and Mudar did not leave out any good attribute with which they could adorn themselves except bearing the standard of war and providing horses for the battle. Zayd son of Imam Musa Ibn Ja'far ('a) was not known as having done anything outstanding, be it good or bad, other than burning the houses of the 'Abbasides in Basra.

Nor did the children of Abu Mu'it earn any human attribute to identify them except their being the children of the fire [of hell] which the Messenger of Allah (S) added to their name when he ordered their father,

'Utbah Ibn Abu Mu'it, an unbeliever, to be killed; it was then that he asked the Prophet (S), "O Muhammad! Who will take care of my children?" "The fire," answered the Messenger of Allah, peace and blessings of Allah be upon him and his progeny.

Nor was Ju'da daughter of al-Ash'ath known by any vice more than the poison which she administered to Abu Muhammad, Imam al-Hasan ('a), grandson of the Prophet (S).

But since these results are common knowledge among people, the name of the tribe of Mudar came to be associated with "al-Hamra'," the blood-red battle, whereas the war horses are added to Rabi'ah, the

fire that burned the ‘Abbasides was associated with Zayd's name, and Ju’da came to be associated with husband poisoning.

Al-Husayn (‘a) is quoted as saying, “I am the one killed and for whose killing tears are shed” (as he is referred to as such by Imam as-Sadiq [as]). This falls in the same category when the link is so strong between al-Husayn (‘a) and the tears shed in his memory.

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