

Understanding the Concept of Azaa' for Imam al-Husayn (a)

Session 2

1. Recitation with brief explanation 17: 106 – 109
2. Different reasons for crying and weeping
3. Necessity of looking at Sunni sources
4. Sunni sources on crying and weeping
5. Merits of Imam al-Husayn in Sunni sources

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْتٍ وَنَزَّلْنَاهُ تَنزِيلًا 106 قُلْ
 آمَنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ
 يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا 107 وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا
 لَمَفْعُولًا 108 وَيَخِرُّونَ لِلْأَذْقَانِ يَسْكُونُ وَيَزِيدُهُمْ خُشُوعًا 109

17: 106 And it is a Qur'ân which We have revealed in portions so that you may read it to the people at intervals, and We have revealed it, revealing in portions.

17:107 Say: Believe in it or believe not; surely those who are given the knowledge before it fall down on their faces, making humble prostrations when it is recited to them.

17:108 And they say: Glory be to our Lord; Truly, the promise of our Lord must to be fulfilled.

17:109 And they fall down on their faces weeping, and it adds to their humility.

Different for crying and weeping

Pretensions that some thing horrible or accident has happened as in the case the brothers of Nabi Yusuf (a)

وَجَاءُوا آبَاءَهُمْ عِشَاءَ يَبْكُونَ

12:16 And they came to their father at nightfall, weeping

When the signs of the Merciful are recited to the Prophets

إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا

19:58 when the communications of the Beneficent Allah were recited to them, they fell down prostrating and weeping

This is why there are many Hadith that we need to cry when reciting the Holy Qur'an and Du'a and Munajat

Necessity of using Sunni sources

1. We differ from them on account of our special love for the Ahlul Bayt
2. They are the one who accuse us of bid`ah (innovations)
3. Opportunity to look at their books and familiarize with some Hadith
4. We are aware of some of the funny and incredible stories therein

SB Volume 2, Book 23, Number 423:

Narrated Abu Huraira: The angel of death was sent to Moses and when he went to him, Moses slapped him severely, spoiling one of his eyes. The angel went back to his Lord, and said, "You sent me to a slave who does not want to die." Allah restored his eye and said, "Go back and tell him (i.e. Moses) to place his hand over the back of an ox, for he will be allowed to live for a number of years equal to the number of hairs coming under his hand." (So the angel came to him and told him the same). Then Moses asked, "O my Lord! What will be then?" He said, "Death will be then." He said, "(Let it be) now." He asked Allah that He bring him near the Sacred Land at a distance of a stone's throw. Allah's Apostle (p.b.u.h) said, "Were I there I would show you the grave of Moses by the way near the red sand hill."

SB Volume 2, Book 23, Number 426: (also 374)

Narrated Anas: We were in the funeral procession of the daughter of Allah's Apostle and Allah's Apostle was sitting near the grave and I saw his eyes full of tears. He said, "Is there anyone amongst you who did not have sexual relations with his wife last night?" Abu Talha replied in the affirmative. And so Allah's Apostle told him to get down in her grave and he got down in her grave and buried her.

SB Volume 1, Book 5, Number 277:

Narrated Abu Huraira:

The Prophet said, 'The (people of) Bani Israel used to take bath naked (all together) looking at each other. The Prophet Moses used to take a bath alone. They said, 'By Allah! Nothing prevents Moses from taking a bath with us except that he has a scrotal hernia.' So once Moses went out to take a bath and put his clothes over a stone and then that stone ran away with his clothes. Moses followed that stone saying, "My clothes, O stone! My clothes, O stone! till the people of Bani Israel saw him and said, 'By Allah, Moses has got no defect in his body. Moses took his clothes and began to beat the stone.'" Abu Huraira added, "By Allah! There are still six or seven marks present on the stone from that excessive beating."

Sunni sources on crying and weeping

Prophet cried for the martyrs of the battle of Mutah from distance

SB Volume 2, Book 23, Number 338:

Narrated Anas bin Malik: The Prophet said, "Zaid took over the flag and was martyred. Then it was taken by Jafar who was martyred as well. Then 'Abdullah bin Rawaha took the flag but he too was martyred and at that time the eyes of Allah's Apostle were full of tears.

Prophet's grief and tears on the death of his son Ibrâhîm

SB Volume 2, Book 23, Number 390:

Narrated Anas bin Malik: We went with Allah's Apostle (s) to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet). Allah's Apostle took Ibrahim and kissed him and smelled him and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths, and the eyes of Allah's Apostle (s) started shedding tears. 'Abdur Rahman bin 'Auf said, "O Allah's Apostle, even you are weeping!" He said, "O Ibn 'Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim ! Indeed we are grieved by your separation."

Crying and weeping from the Mercy of Allah

SB Volume 2, Book 23, Number 373:

Narrated Usama bin Zaid: The daughter of the Prophet (s) sent (a messenger) to the Prophet requesting him to come as her child was dying (or was gasping), but the Prophet returned the messenger and told him to convey his greeting to her and say: "Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allah's reward." She again sent for him, swearing that he should come. The Prophet got up, and so did Sad bin 'Ubada, Muadh bin Jabal, Ubai bin Ka'b, Zaid bin Thabit and some other men. The child was brought to Allah's Apostle while his breath was disturbed in his chest (the sub-narrator thinks that Usama added:) as if it was a leather water-skin. On that the eyes of the Prophet (s) started shedding tears. Sad said, "O Allah's Apostle! What is this?" He replied, "It is mercy which Allah has lodged in the hearts of His slaves, and Allah is merciful only to those of His slaves who are merciful (to others).

Prophet cries for a sick person and explains that what sort of wailing is not allowed

SB Volume 2, Book 23, Number 391:

Narrated 'Abdullah bin 'Umar : Sad bin 'Ubada became sick and the Prophet along with 'Abdur Rahman bin 'Auf, Sad bin Abi Waqqas and 'Abdullah bin Masud visited him to enquire about his health. When he came to him, he found him surrounded by his household and he asked, "Has he died?" They said, "No, O Allah's Apostle." The Prophet wept and when the people saw the weeping of Allah's Apostle (p.b.u.h) they all wept. He said, "Will you listen? Allah does not punish for shedding tears, nor for the grief of the heart but he punishes or bestows His Mercy because of this." He pointed to his tongue and added, "The deceased is punished for the wailing of his relatives over him." 'Umar used to beat with a stick and throw stones and put dust over the faces (of those who used to wail over the dead).

On the death of the Holy Prophet (s)

Sahih Bukhari Volume 2, Book 23, Number 333:

Narrated 'Aisha : Abu Bakr came riding his horse from his dwelling place in As-Sunh. He got down from it, entered the Mosque and did not speak with anybody till he came to me and went direct to the Prophet, who was covered with a marked blanket. Abu Bakr uncovered his face. He knelt down and kissed him and then started weeping and said, "My father and my mother be sacrificed for you, O Allah's Prophet! Allah will not combine two deaths on you. You have died the death which was written for you."

For the martyr of Uhud

SB Volume 2, Book 23, Number 336:

Narrated Jabir bin 'Abdullah : When my father was martyred, I lifted the sheet from his face and wept and the people forbade me to do so but the Prophet did not forbid me. Then my aunt Fatima began weeping and the Prophet said, "It is all the same whether you weep or not. The angels were shading him continuously with their wings till you shifted him (from the field). "

Mourning for deceased husbands allowed for more than three days

SB Volume 2, Book 23, Number 371:

Narrated Zainab bint Abi Salama : I went to Um Habiba, the wife of Prophet, who said, "I heard the Prophets saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for any dead person for more than three days except for her husband, (for whom she should mourn) for four months and ten days.'" Later I went to Zainab bint Jahsh when her brother died; she asked for some scent, and after using it she said, "I am not in need of scent but I heard Allah's Apostle saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, (for whom she should mourn) for four months and ten days.' "

Crying over a dead does not harm or benefit the dead person

SB Volume 2, Book 23, Number 376:

Narrated 'Aisha: (the wife of the Prophet) Once Allah's Apostle passed by (the grave of) a Jewess whose relatives were weeping over her. He said, "They are weeping over her and she is being tortured in her grave."

Wailing and at same time complaining over the dead not allowed

SB Volume 2, Book 23, Number 382 and 384:

Narrated 'Abdullah: the Prophet said, "He who slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is not one of us."

Conflicting Hadith on crying at by women on the death of Ja'far b. Abu Talib

SB Volume 2, Book 23, Number 386: (also 392)

Narrated 'Aisha: When the Prophet got the news of the death of Ibn Haritha, Ja'far and Ibn Rawaha he sat down and looked sad and I was looking at him through the chink of the door. A man came and told him about the crying of the women of Ja'far. The Prophet ordered him to forbid them. The man went and came back saying that he had told them but they did not listen to him. The Prophet (s) said, "Forbid them." So again he went and came back for the third time and said, "O Allah's Apostle! By Allah, they did not listen to us at all." ('Aisha added): Allah's Apostle ordered him to go and put dust in their mouths.

I said, (to that man) "May Allah stick your nose in the dust (i.e. humiliate you)! You could neither (persuade the women to) fulfill the order of Allah's Apostle nor did you relieve Allah's Apostle from fatigue. "

Prophet was sad for a month on the martyrdom of Qur'ân reciters

SB Volume 2, Book 23, Number 387:

Narrated Anas: When the reciters of Quran were martyred, Allah's Apostle recited Qunut for one month and I never saw him (i.e. Allah's Apostle) so sad as he was on that day.

How can the deceased be tortured for the wailing of the bereaved?

SB Volume 2, Book 23, Number 378 (also 379, 380, 391)

Narrated Al-Mughira:

I heard the Prophet saying, "Ascribing false things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in Hell-Fire." I heard the Prophet saying, "The deceased who is wailed over is tortured for that wailing."

SM, Book 004, Number 2016:

Umar reported Allah's Apostle (may peace be upon him) as saying: The dead is punished in the grave because of wailing on it.

But the Holy Qur'an says in 6:163 (also see 17:15, 35:18, 39:7, 53:58)

وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

And no soul earns (evil) except (what it has earned) against itself, and no bearer of burden shall bear the burden of another;

Also *Sahih Muslim* disputes that the deceased be held responsible for the wailing of the relatives.

SM Book 004, Number 2022: 'Abdullah b. Abu Mulaika reported: . . . When we came (to Medina), it was before long that the Commander of the believers was wounded, and Suhaib came weeping and crying: Alas for the brother, alas for the companion. Upon this 'Umar said: Didn't you know, or didn't you hear, that the Messenger of Allah (may peace be upon him) said:" The dead is punished because of the lamentation of his family"?

Then 'Abdullah made it general and 'Umar told it of certain occasions. So I ('Abdullah b. Abu Mulaika) stood up and went to 'A'isha and told her what Ibn 'Umar had said. Upon this she said: I swear by Allah that Allah's Messenger (may peace be upon him) never said that dead would be punished because of his family's lamenting (for him). What he said was that Allah would increase the punishment of the unbeliever because of his family's lamenting for him. Verily it is Allah Who has caused laughter and weeping. No bearer of a burden will bear another's burden. Ibn Abu Mulaika said that al-Qasim b. Muhammad said that when the words of 'Umar and Ibn 'Umar were conveyed to 'A'isha, she said: You have narrated it to me from those who are neither liar nor those suspected of lying but (sometimes) hearing misleads.

SM Book 004, Number 2026:

Hisham b. 'Urwa narrated on the authority of his father that the saying of Ibn 'Umar, viz." The dead would be punished because of the lamentation of his family over him" was mentioned to 'A'isha. Upon this she said: May Allah have mercy upon Abu 'Abd al-Rahman (the kunya of Ibn 'Umar) that he heard something but could not retain it (well). (The fact is) that the bier of a Jew passed before the Messenger of Allah (may peace be upon him) and (the members of his family) were waiting over him. Upon this he said: You are wailing and he is being punished.

Merits of Imam al-Husayn in Sunni sources

Ibn Hajr al-Makki in *Sawaiqul Muhriqah* when Husayn b. Ali died it rained blood from the heavens. In the houses of people vessels got filled with blood. There was solar eclipse and total darkness was seen during the daytime. Every stone which was picked from the earth blood was seen underneath. Redness was seen on the walls as if there were films of blood over them. Every cloth which touched that blood, the stain remained on it to the last.

Musnad of Ibn Hambal on the authority of Ibn Abbas: I saw the Holy Prophet one day afternoon in my dream that his hairs were dishelved and there was clay all over it. He had a small bottle in his hand. I asked him, O Prophet may my parents be sacrificed for you. What is this? He said this is the blood of Husayn and his companions which he has collected for the entire day. Ibn Abbas says when I counted the day of this dream it was the day when Imam Husayn was killed.

Al-Fayruzabadi, III, 187 quoted by Mahmoud Ayoub in "The excellence of Imam Husayn in Sunni Hadith" One day, we are told, Hasan and Husayn were lost, and their mother Fatima came to the Prophet greatly alarmed. The angel Gabriel, however, came down and told the Prophet that the two youths were asleep in an animal fold some distance away. God, the angel reassured the anxious family, had charged an angel to keep watch over them. The Prophet went to the spot and found the angel had spread his two wings: one under them and the other over them as cover. The Prophet stooped over the two children and began to kiss them until they awoke. He then carried them on his shoulders back to the city. A large crowd of Muslims followed the Prophet and his two grandsons to the mosque. The Prophet then addressed the assembled people and said: 'O Muslims, shall I inform you of those who have the best grandfather and grandmother of humankind?' 'Yes, O Apostle of God', they all replied. 'They are Hasan and Husayn', he said. 'Their grandfather is the Apostle of God, the seal of the Messengers, and their grandmother is Khadija, daughter of Khuwaylid, mistress of the women of Paradise.' The Prophet then declared Hasan and Husayn to have the best maternal uncle and aunt: Jafar and Umm Hani', son and daughter of Abu Talib. Their maternal uncle and aunt were likewise the best of all uncles and aunts: they were al-Qasim, son of the Messenger of God, and Zaynab, daughter of the Apostle of God. The Prophet concluded: 'O God, you know that Hasan and Husayn shall be in Paradise, their uncles and aunt shall be in Paradise, and those who love them shall be in Paradise, while those who hate them shall be in the Fire.'