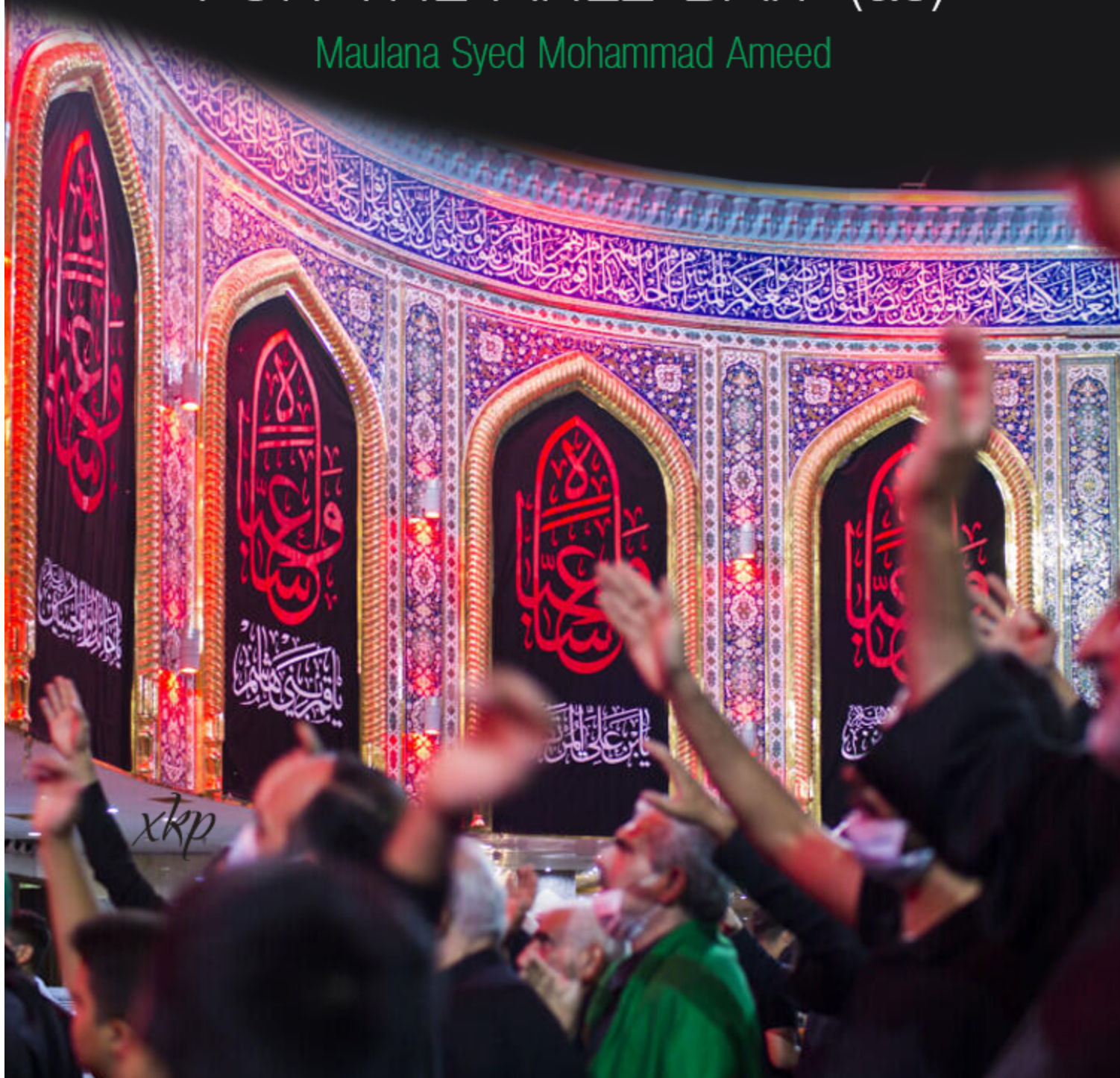


AHMIYAT-E-BUKA DAR MARASIM-E-AZA

IMPORTANCE OF WEEPING & WAILING FOR THE AHLE BAIT (as)

Maulana Syed Mohammad Aameed



P R E F A C E.

We have the proud privilege to bring out this publication showing the importance and advantage of weeping and wailing over the afflictions of the Holy Ahle Bait (A.S.) Such a Publication, we think is essential particularly in view of the fact that a section of the other sect is trying to belittle its importance by declaring it to be an unfortunately of the religious significance of this valuable asset of (weeping and wailing) inherited by us from our grand ancestors. We are sure a study of this book will enlighten them and make them shake off their ignorance and come the path shown by Allah and His Holy Messenger (S.A.) which leads not to any goal but paradise.

Unfortunate are those who entertain the negative views about weeping and wailing under the cobwebs of misunderstanding confusion brought about by the pre – Islamic beliefs regarding the prohibits of weeping and wailing. Secondly, it was Abu Sufyan who after the kind and had forbidden the pirates from composing any elegy over those who died during the battle.

Those who labour under such painful thoughts forget that nothing is prohibited unless it is explicitly expressed in the Holy Quran or by the Holy Messenger (S.A.). It is to be noted here that the practice of weeping was in existence even in the days of the Holy Messenger (S.A.) because the eyes of his mind foresaw the tragedy of Karbala and the grief's and afflictions that were to fall on Imam Husain (A.S.), can further be realized from the often repeated assertion of the Holy Prophet (S.A.) that Husain (A.S.), was from him and he was from Husain (A.S.). To strengthen our arguments in favour of weeping and wailing over the afflictions of the Holy Imam Husain (A.S.) we like to bring forward one of his own saying " I am the martyr who deserves to be wept for. No faithful person will remember me but will shed tears for me." We can never forget the historical fact when the procession of the parishioners of Karbala reached Damascus. Imam Zainul Abedeen (A.S.) first asked for the permission to weep freely over the "dead of Karbala" and thus he held the first Majlis and for eight days and nights he along with many men and women mourned the deaths of those who in Karbala sacrificed their lives for upholding the cause of truth and nothing but the truth. Aaisa binte Shati of Egypt therefore writes that it was Zainul Abedeen

(A.S.) who laid the foundation of mourning. In view of the above facts we are of the opinion that his treatises will go a long way in making the other sects realize that the mention of Husain (A.S.) ought to be an essential routine of our life and that weeping over the afflictions of Ahle Bait (A.S.) is one of the noblest forms of worship, with which we can purchase the prosperity of this world and the world Hereafter.

Maulana Syed Mohammad Ameer Sahib the author of this book is an assiduous writer on religious subjects-particularly those in which prevailing theory of practice involves an inconsistency with deep-rooted Muslim Beliefs which have been held sacred throughout the centuries. He has been writing papers and articles; one of his work is now being printed in the form of this book for the general benefit.

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The Trustees, are conscious of the fact that inside of all precautions on their part to avoid errors if something goes amiss in the form of errors of judgment involuntarily for no one can be in a position to comprehend the entire field of knowledge on any subject. Of one thing they can assure the discreet readers, to wit, that the material for the benefit of the public and for the pleasure of the Almighty Allah. If any reader finds anything which contradicts this objective, his observations in the behalf shall receive the maximum possible care to redress any remissions that may be pointed out as having crept into the reading matter with the best of wishes for the reader, we remain.

BISMILLA HIR RAHMA NIR RAHIM

THE EMPORTANCE OF WEEPING AND WAILING IN OUR CONDOLATORY OBSERVANCE.

(AHMIYAT-E-BUKA DAR MARASIM-E-AZA)

WITH THE NAME OF HIM WHO IS HOLLOWED.

"I am the martyr who deserves to be wept for. No faithful person will remember me but he will shed tears for me", (Husain, the Chief of the Martyrs).

The sight of certain mourning processions and gatherings in connection with the tragedy of Karbala has brought home to me the painful fact that the element of weeping and wailing over the sufferings and afflictions of the holy Ahle Bait, a very valuable asset which we inherited from our good ancestors and retained with us through centuries is gradually passing away from our hands and now the weeping and wailing is not as natural, as frequent and as impressive as it was in the past. If we passively allow the present trend to continue, it is feared that a time will come when we may be completely deprived of this valuable asset. God forbid that such a time comes, but if it comes then no doubt we shall suffer a loss which will not only hamper the propagation and expansion of our dear religion but will also mar the chances of our salvation and tranquility in the Hereafter. The weeping and wailing over the sufferings and afflictions of the Ahle Bait is our priceless asset whereupon depends to a large extent our temporal as well as our spiritual progress and wellbeing. It is regrettable that due to lack of foresight on our part the appreciation of this priceless asset is diminishing day by day. The sufferings and afflictions of the Ahle Bait are still described and narrated in our Majalis and other condolatory observance ; Taboot (Coffin) and Zuljinah (the steed on which Imam Husain (A.S.) rode on the battle-field of Karbala) processions accompanied by recitation of clerical poems are still taken out for a

round in commemoration of the tragedy of Karbala but there is no more the same fervor, excitement and appeal to compassion of the onlookers who would instinctively and quite un-intentionally shed tears or at least have wet eyes and thus the sufferings and afflictions of the Ahle Bait and the martyrs of Karbala gradually infused in their hearts sympathy for the Abdul Bait and the martyrs of Karbala and even others in distress or affliction. Repeated sights of the condolatory meetings and processions, etc. helped this sympathy to be firmly rooted in the hearts of the onlookers which resulted in their fervent affection for Ahle Bait and an addition to the number of the sincere followers of the Ahle Bait.

The gradual decrease of the element of weeping and wailing in our condolatory rites or observation is by no means a negligible or unnoticeable matter of slight importance. On the other hand, it constitutes the central "point and is the very essence" of all condolatory rites and is the most effective means of the propagation of our religion. Today we do not realize the magnitude and importance of the loss that may accrue to us from the extinction of this element. But if we continue sleeping upon it now we will one day either wake up to face the shocking reality of a huge and irreparable loss of an enviable possession or be awakened by someone bold enough to speak of this element of weeping and wailing and to point out to us its immense value and thus helping us to realize that the asset which Allah and His Messenger and the purified Imams had blessed us with was an extremely precious and brilliant gem which dispelled darkness by emitting light and enabled us to see things in a correct perspective and not a worthless stuff or a piece of rubbish which we had mistaken it for.

Once this fact dawned upon me I began to consider over it, thoroughly revolved the problem in my mind and discovered a variety of causes of this diminishing appreciation of weeping and wailing. To enumerate all the sundry causes and to suggest measures for counteracting them all will be not only a tedious task for me but will also make the discussion too bulky for the time and space at my disposal. I, therefore, confine myself to pointing out only one very conspicuous cause of this diminishing appreciation and suggesting remedial measures for the same.

The conspicuous cause is the use by the so-called enlightened persons of expressions and quotations (mentioned later on) in their speeches and writings aimed at belittling the importance of the priceless asset of weeping and wailing for Husain (A.S.), in the eyes of our unintelligent masses. The expressions and

potations which should not ordinarily diminish the importance of weeping and wailing, are generally so sophisticated and uttered or written in such an impressive and emphatic manner that they capture the imagination of undiscerning credulous people with the result that in the eyes of the masses the importance of weeping and wailing decreases day by day till they come to regard it as a mere show serving no useful purpose. As this is one of the most potent causes of the decrease in weeping and wailing I consider it very necessary to adopt early and effective measures for counteracting it. To satisfy this pressing need I set myself to prepare this treatise in spite of my disturbing and discouraging circumstance and by and by grace of the Almighty Allah I am now in a position to present it to my readers in an easily intelligible form and hope that this will help them to realize the importance of weeping and wailing over the sufferings and afflictions of the Ahle Bait and thus to regain our valuable inheritance and to recapitulate our forgotten lesson of weeping and wailing and reviving the pathetic and inspiring sights of weeping and wailing on which depends to a large extent our material and spiritual progress and salvation. Merely to assert that there are many arguments indicating the importance of weeping and wailing cannot create as deep, durable and indestructible impression on the minds of the masses as we can expect after advancing irrefutable arguments for the importance of weeping and wailing. I, therefore take up briefly some of the arguments showing the importance of weeping and wailing and then mention and discuss the sophistic expressions and quotations used by the so called enlightened persons simultaneously pointing out that the same should not adversely affect the importance of mourning. Finally there will serve as a supplement to this treatise.

ARGUMENTS SHOWING THE IMPORTANCE OF WEEPING AND WAILING FOR THE AHLE BAIT.

These arguments are of two kinds: (i) Traditional and (ii) Rational. I begin with traditional arguments.

Traditional Arguments: The traditional arguments are again of two kinds: (i) the arguments which indicate the importance of weeping and wailing over the sufferings and afflictions of the Ahle Bait in the eyes of the Allah, and (ii) the arguments which indicate the importance of weeping and wailing over the sufferings and afflictions of the Ahle Bait in the Ahle Bait themselves.

The arguments indicating the importance of weeping and wailing over the sufferings and afflictions of the Ahle Bait in the eyes of Allah:

Out of the numerous arguments fallings in this category I take up only four arguments.

Arguments No.1: Allah attaches so much importance to the weeping and wailing for Husain (A.S.), that He made His most beloved servants - His Messengers and their executors of will weep and wail for Husain (A.S.), long before the heart – rending tragedy of Karbala took place. Father Adam (S.A.), wept for Husain, (A.S.), Nooh (A.S.), wept for Husain Ibrahim and his truthful son Ismail, (A.S.) wept for Husain Moses and Jesus, (A.S.) wept for Husain (A.S.), Mohammad, the last Prophet, (A.S.) wept for Husain and Ali and Fatima and Hasan (A.S.) wept for Husain (A.S.). They all wept for Husain (A.S.) before the tragedy of Karbala happened. After the tragedy all the enin Immaculate Imams among the descendants of Husain (A.S.), wept for Husain. (A.S.) either before or after the tragedy of Karbala wept for him bitterly and frequently. Books on pre-Islamic as well as subsequent history, particularly the books specially written on the tragedy of Karbala collectively known as ‘Maqatil’ bear

witness to their lamentations for Husain (A.S.).

If the weeping and wailing for Husain, (A.S.), had no extraordinary importance in the eyes of Allah He would not have caused to establish this practice from the days of Adam and would not have caused His chosen servants to weep and wail for Husain (A.S.), ever since.

Argument No. 2: A brief clarification as a preamble of this argument appears to be necessary. Lexicographically weeping means expression of grief by shedding tears and wailing means expression of grief in words or a plaintive cry. Metaphorically weeping and wailing means expression of grief over one's own sufferings or the sufferings or loss of life of another person in whatever form it is Man expresses his grief by shedding tears, while other creatures expresses their grief in their own different ways. A river or a sea expresses its grief by stormy rush of water or violent surging of waves. A fish expresses its grief by coming to the surface of water and running in agitation to and fro. The air expresses its grief by blowing in the form of a stormy yellow or red or black wing. The earth expresses her grief in the form of blood gushing forth from of an earthquake. The sky expresses its grief by violent pouring of water or dust. The sun expresses its grief by turning pale or in the form of an eclipse, and so on with other creatures.

The Second argument is that even those being mourned or expressed their grief over the slaughter of Husain which do not express grief on the death of anybody, e.g., the heavens and the earth. Ameerul Momineen Ali Ibne Talib, (A.S.), had foretold that the earth and the heavens would mourn over the slaughter of his son, Husain. (A.S.). There are numerous traditions and reports to the effect that the earth and the heavens did not mourn the death of anyone other than Yahya Bin Zakariah and Husain Ibne Ali. Holy Imam Jafer-e-Sadiq (A.S.). has been reported to have said that for forty days the sky kept shedding tears of blood for Husain, (A.S.). There are many other traditions stating that all the creatures mourned the death of Husain, (A.S.) e.g., 'Behar-ul-Anwar' and 'Avalam containa lengthy tradition from the same Imam which concludes with the following:

“When the pure and Immaculate Lady Fatima (A.S.) came to know from her illustrious and caressing father, the Holy Prophet (S.A.), that her child Husain would be ruthlessly slain on the battlefield of Karbala she was very much shocked. The Holy Prophet, (Allah's blessings and peace be upon him and his

holy posterity), then said to her: “Are you not satisfied with this that the holy angels will mourn for your child and everything else in this world will mourn for him” ‘Avalam’ quotes a lengthy discourse from Maisame Tammar (a very faithful companion of Ali (A.S.), whose tongue was pulled out and then his body was stoned and hanged to death as a punishment for holding Ali in great esteem and affection) ending with the words : “My master and guardian, Ameerul Momineen, had informed me that everything in this world would express its grief for Husain.”

Toosi in his ‘Amali’ has quoted Imam Jafer-e-Sadiq (A.S.), as” Imam Husain, (A.S.), had said that everything would mourn for Husain (A.S.) and that even the wild beasts would roam in agitation in jungles and forest.

According to some other tradition Imam Hasan, (A.S.), had said to Imam Husain, (A.S.). “You will be mourned by every creature including the wild beasts and aquatic animals.”

Kamil-uz-Ziyarat contains two traditions of imam jafar-e-Sadiq (A.S.), wherein he said: “All the Visible and invisible creatures of Allah wept for Husain”.

“Toosi in his ‘Amali’ quotes the following tradition of Imam Jafar-e-Sadiq (A.S.), “Everything visible or invisible wept for Husain.”

The expression of grief for Husain by most creatures was not like the expression of grief by man by shedding tears or raising plaintive cries. Nevertheless it was all mourning on their part. Otherwise Allah, the Holy Messenger and the infallible Imams would not have called the expression of grief by other creatures as ‘weeping.’ For Allah hath said in the Holy Book:

“Neither the sky nor the earth wept on them (the Phareoites) 44:29.

The sky and the earth did not weep on the destruction of the Pharaohites who were not worthy of being wept for. This means that the sky and the earth wept or can weep on the death of an eminent godly person by shedding water or tears of blood or pouring out blood or dust. In many a traditions a few of which have already been mentioned, the Immaculate Imams have called this shedding of tears of blood or pouring out of blood as weeping or mourning by the sky and the earth. We, therefore cannot help believing that the creatures other than man also wept and mourned for Husain (A.S.), although their weeping and mourning was of a different form and that everything wept according to its own

natural form of expressing grief. Since the weeping by jinn, men, angels and other earthly and heavenly beings was due to the secret command or mysterious work of Allah i.e. Allah made them all express their grief through weeping, the inescapable conclusion is that weeping and wailing for Husain (A.S.), is a matter of extraordinary importance in the eyes of Allah. Otherwise He would not have made all His creatures to weep according to their own natural forms.

Argument No. 3: Allah Himself has made arrangements for the continuance of weeping and wailing for Husain (A.S.) till the Last Day of the end of the world. Shaikh Abdul Quadir Jeelani on page 62: Vol. 11 of his book Ghuniyat-ut-Talibeen, printed in Egypt, writes

“On the day Husain (A.S.), was slaughtered seventy thousand angels descended (with the permission of Allah) on his grave to weep and they will continue weeping for him till the Day of judgement.” Shah Abdul Aziz Dehlvi in his book ‘Sirrush Shahadatain’ writes.”

Allah has destined the continuance or preservation in this (Muslim) nation till the Day of Judgments of weeping and mourning (for Husain) and the mention of his sufferings and afflictions and of the dreadful events that occurred on his slaughter.”

By the dreadful events he means emitting of blood by the earth, shedding tears of blood by the sky, lamentation and elegiac recitation by jinn and other invisible beings, protection of the multi-wounded and slaughtered body of Husain against wild beasts. The snake’s entering and coming out of the nostrils of the murderers of Husain was one of these dreadful events.

Allama Majlisi, (May Allah be merciful to him), has stated in his well-known book ‘Beharul-Anwar’ that when the Messenger of Allah, informed Fatima, (A.S.) the Chief Lady of all the worlds, of the unique sufferings and afflictions and subsequent slaughter of Husain at Karbala the lady was stricken with Violent grief. She wept bitterly and said: “When will this calamity befall my child? “The Messenger (S.A.) replied that the tragedy would happen at a time when there would be in this world neither he nor Fatima (S.A.) nor Ali. (A.S.) this reply pained the lady all the raised plaintive cries and enquired the duty of holding meeting in commemoration of his afflictions and tragic death?” “Till the Day of Judgment there will always be groups of men and women among my followers who will weep for him and hold meetings to commemorate

his slaughter,” ANSWERED THE Messenger of Allah (S.A.), this arrangement for continued weeping and wailing for Husain year after year till the Day of Judgment is a sure indicator of the extra ordinary importance of weeping for Husain in the eyes of Allah.

Argument No. 4: It is a recognized fact that the knowledge of Allah is reflected by the actual happening of incidents and the fact of the matter or the fact of the matter of the reality of everything, i.e., all incidents occur and all realities exist or take place as Allah has willed or wills them. It is also generally acknowledged that the knowledge of the Immaculate and Infallible beings, the Holy Prophets and the Holy Imams, reflects the knowledge of Allah, for their knowledge is a direct gift of Allah. This leads to the necessary corollary that the Holy Prophets and the Holy Imams knowledge of something is the same as the knowledge of Allah. Since the weeping and wailing for Imam Husain (A.S.), was of great importance in the eyes of the Holy Prophet (S.A.), and the holy Imams in his posterity, as we shall soon prove, it is impossible that the weeping and wailing may not be important in the eyes of Allah also. Out of the numerous arguments indicating the importance of weeping and wailing for Husain (A.S.), in the eyes of Allah methinks that the four arguments advanced above will serve the purpose.

I now proceed to the other set of arguments.

Arguments Indicating the Importance of Weeping and Wailing for Husain, (A.S.), in the Eves of the Holy Ahle Bait: These arguments also are of two kinds: (i) Those based on the utterances or words of the Ahle Bait and (ii) those based on their deeds.

(1) Arguments Based on the Words of the AhleBait: These arguments are the sayings or traditions of the Holy Prophet (S.A.) and the holy Imams (A.S.) indicating the importance of weeping over the sufferings and afflictions of the Ahle Bait. Out of scores of them I refer to only one utterance of the eighth Imam Ali Ibne Moosa Ar-Raza (A.S.), who says:

He who will remember our sufferings and afflictions and will weep and wail for us will be with us in the same (special) ward of Paradise.”

This very important utterance of the Imam indicates not only the importance of weeping and wailing for the Ahle Bait in the eyes of the Imam but also proves

that the weeping and wailing for them is a form of the highest order of devotion to and worship of Allah. A form of worship is to be regarded as acceptable or unacceptable or of low or high order if Allah himself or His trusted servants, i.e., His Prophets or their executors of will and successors declare in clear and unequivocal terms that from of worship to be acceptable or unacceptable, or of low or high order. The aforesaid utterance of the Imam (S.A.) implies that weeping and wailing over the sufferings and afflictions of the holy Ahle Bait is a form of worship of the highest order. This is implied by his words, “with us in the same ward of Paradise” for the best ward of Paradise will be the ward where the Holy Ahle Bait will put up, called ‘Maqami-Vaseela’ (the place of agency of position of instrumentality) or ‘Maqami-Mahood’ (praise worthy post or position) and the words “in the same ward with us denote the mourners will also be in the ward of the Ahle Bait. As the weeping to the best ward of Paradise it must necessarily be the best form of worship of Allah. The weeping and wailing may conduct the mourners to the best ward of Paradise either as a matter of right established by the worship or as an act of grace on the part of Allah or His chosen servants, the Ahle Bait, in appreciation of this form of worship. The Imam’s assertion that the weeping and wailing over the afflictions of the Ahle Bait will enable the mourners to reach the best ward of Paradise leads us to the conclusion that weeping and wailing for the Ahle Bait is the best form of worship. This indicates the extraordinary importance of weeping and wailing for the Ahle-Bait in the eyes of the Ahle-e-Bait themselves, for it is an acknowledged fact that the greater the real importance of a thing the greater its importance is in the eyes of the Ahle Bait.

A DOUBT: The preceding argument based on the utterance of the eighth Imam. (A.S.) may give rise to some doubts in the minds of my readers which evidently I cannot examine and remove unless the same are conveyed to me. Here I want to remove the doubt that has occurred to my mind and which appears to have some weight. It is this. The conclusion that the weeping and wailing for the Ahle Bait is a form of worship of the highest order is based on the outer meaning of the word, “in the same ward with us”, which apparently mean that the mourners will be in the same special ward of Paradise which is permanent abode of the Ahle Bait. But the words cannot and must not be understood in their outer meaning. The words have not been used in the sense that the mourners also will be in the same ward in which the Ahle-Bait will reside. This is evidently impossible; for nobody else has ever undergone or shall ever undergo so many and so terrible hardships in his devotion to Allah, in resigning himself to His Will and carrying out His commands at all costs, and

made or shall ever make so numerous, so selfless and so tremendous sacrifices in such trying circumstances in the way of Allah as the Holy Ahle Bait. Allah has, therefore, awarded to them the special privilege of residing in the best ward of Paradise called 'Vaseela' or 'Maqami-Mahmood' where nobody else can go. How can the utterance of the Imam then mean that the mourners also will be Ahle Bait in their special ward? The inescapable conclusion therefore is that the words "in the same ward with us" are not to be understood in their outer meaning, but have some different inner meaning and call for an intelligent interpretation. Then what is the correct interpretation of the words? Someone may possibly suggest that the state of 'being with somebody or something' is of several kinds. One of them is 'being in the same place with another person or thing.' You may call it physical association. Another kind of 'being with' is the existence in the vicinity or neighborhood of a person or thing whether face to face with it, or adjacent to it, or anywhere it. The words "in the same ward with us" in the Imam's utterance cannot mean that the mourners will be in the same place in Paradise as the Holy Ahle Bait because it is impossible for anybody else to enter or reach that 'place.' as has already been explained. The meaning application to the utterance, therefore, is that the mourners, will be at a place or in a ward in the neighborhood of the special abode of the Ahlul Bait in such proximity of the 'Vaseela' or "Maqami-Mahmood", that the mourners and the Holy Ahle Bait will be able to enjoy the sight of each other conveniently whenever they will so desire or at all times. As an example, the outer meaning of the following verse of the Quran:

He who obeys Allah and the Messenger (Mohammad) shall be with those upon whom Allah hath bestowed His favors, of the prophets, and the truth (thoughtful of the testifiers of the Prophets), and the witness (or martyrs) and the righteousness: and excellent are those as companions: The grace from Allah is sufficient as the knower" (i.e. knoweth well who deserves grace and how much). 4:69.

Is that he who obeys Allah and the Messenger will be in the same place with the Prophets; this meaning was not testifiers, martyrs, etc. But as the words "with those" as acceptable Imam Fakhruddin Razi had to interpret meaning in their vicinity or neighborhood.

The gist of what Fakhruddin Razi means is that the words "shall be with those" in the above verse do not mean 'in the same place' or physical association with the prophets, etc., for that will be placing the superior and the inferior on the

same footing and drawing no distinction between those preferred and those on whom preference has been given, which is impossible. He therefore, says that the words, "shall be with" mean that he who obeys Allah and Messenger shall be in the neighborhood of the Prophets, their testifiers, etc. In other words, he means to say that though the Prophets and their testifiers, etc., upon whom Allah hath bestowed His special favors, will be in a ward different from the ward of those others who obey Allah and the Messenger, yet the devotion and obedience of the latter will spiritually raise them to such a degree that in spite of being in a different ward at some distance from the special ward of the Prophets and their testifiers, etc., they will be able not only to enjoy the sight of the Prophets and their testifiers etc., but will also be able to meet them when they will so desire. In the light of this interpretation of the Quranic verse the utterance of the eighth Imam implies that there are in Paradise other than the special ward of the Ahl-e-Bait that they will be put up in those prominent wards and not in the special ward of the Ahl-e-Bait.

Now the point is that when the utterance of the eighth Imam is not to be understood in its outer meaning, but has an inner meaning, the argument based on the outer meaning of the utterance cannot be treated as a valid argument; and when the argument is invalid how can it be regarded as a proof of mourning over the afflictions of the Ahl-e-Bait being the best form of worship of Allah or as proof of the importance of the mourning in the eyes of the Ahle Bait? But these are conclusions drawn above from the utterance.

Clarification of the Above Doubt: It is true that the argument was based entirely on the outer meaning of the utterance of Imam Raza (A.S.), and now we have to consider whether or not the utterance can be understood in its outer meaning. Methinks that an examination of the following three points will enable us to make an easy and correct decision in this regard:

- (1) Is it rationally impossible or at least improper to understand the utterance in question in its outer meaning? One may say that even if it is not quite impossible of the Prophets and their executors of will be in the same ward with the Prophets, and their executors of will (i.e. successors). But this is neither impossible nor improper. It is quite possible.
- (2) In case it is possible, i.e., some other persons can also be with the prophets and their executors of will, then will this 'being with' be in the same ward or place, or in their neighborhood?

(3) If this 'being with' will be in the same ward or place then will it be as a matter of right or as an act of grace?

Hereunder I briefly examine the above point.

Point No. 1: The applicability of the outer meaning of the Imam's utterance is neither altogether impossible nor quite unlikely. It is not impossible because there is no argument dismissing its possibility. It must, therefore, be possible. As to the argument stated under the Caption 'A Doubt', it does not offer an utter negation of anybody entering or reaching the special ward of the prophets and their exactors of will. There are two ways of right acquired through one's own devotion to Allah and obedience to and affection for the Ahle Bait and other righteous actions, or by grace of Allah for the sake of the Ahle Bait, i.e., either Allah may graciously allow a mourner to enter the ward of the Ahle Bait in order to afford further satisfaction to the Ahle Bait, or the Ahle Bait may themselves kindly admit their mourner to their own ward in appreciation of his complete obedience to and sincere regard for them.

If the person entertaining the doubt considers impossible the entry of a mourner for the Ahle Bait in their special ward as a matter of right then we agree with him. We do not believe that nobody else can enter their special ward as a matter of right. But this does not imply that his entry there is altogether impossible. It only implies that his entry as a matter of right is impossible. There may be other ways of entry open to him. If he thinks that there is no possibility at all of a mourner entering the special ward either by way of grace of Allah or by way of appreciation by the Ahle Bait then he is wrong ; because the argument on which the doubt is based does not imply utter impossibility. It only implies that nobody else can enter the special ward as a matter of right. It is not right thinking to discard the possibility altogether on the basis of that argument. Again, there are arguments to prove that there is not only a possibility but a strong possibility of mourner entering the ward of the Ahle Bait. Here I briefly state only three of those arguments.

Argument No. 1: Reason affirms that Allah forbidden not any of His servants to seek what is impossible to get; for seeking that which cannot be acquired is acting in vain and it is unbecoming of Allah of perfect wisdom to order a purposeless effort But He has directed His faithful servants to pray for entry into the holy precincts of 'Maqami-e-Mahmood' of the Holy Ahle Bait. In

Ziyarat-i-'Ashoora' (Salutation addressed to the martyrs of Karbala on the tenth day of muharram), which like the Quran has descended from Allah, He has directed the performer of salutation to say among other things: " I solicit (the favor of) Allah has (specially) allotted to you." This solicitation clearly indicates that it is not altogether impossible to reach the ward of the Ahle Bait. Had it been altogether impossible, Allah, the Wise, would not have directed a performer of the salutation to include this solicitation in his salutation. Similarly, none of the Infallible Imams would have advised a performer of salutation to pray for entry into the Maqam-i-Mahmood.' But an Infallible Imam has advised a performer of the salutation addressed to Ali Akbar (A.S.) (an eighteen year old son of Imam Husain, Peace be on them both, who in appearance, speech and gait very much resembled the Holy Prophet (S.A.) and whose chest was pierced with a spear on the numerous other wounds caused his death), who is not among the Ahle Bait yet will be with them in their special ward, to include in his salutation "I pray Allah for your company in the eternal paradise." The same salutation consists the prayer "May Allah grant me the privilege of being your visitor and companion and a companion of your father and grandfather."

Muhammad Yaqoob Kulaini, the leading Shia traditions, has related through a chain of reliable reports that Ameerul Momineen Ali Ibne Abi Talib, (A.S.), advised his followers to recite the following solicitation after every Namaz (daily prayers) :

"O' Allah! Make me a companion of Muhammad and his holy progeny in all places of safety and his holy proem in all their abodes and resorts! O' Allah! Link my life with their life and my death with their death and keep me in their company on all occasions and do not separate me from them! Surely Thou art Powerful over all things."

This means that there is a definite possibility of a mourner for the Ahle Bait entering their special ward.

AHLE BAIT HAVE MORE AFFECTIONATE REGARD FOR THEIR LOYAL FOLLOWERS

Argument No. 2: It has been generally accepted that the Ahle Bait have a more affectionate regard for their loyal followers and admirers than parents have for their children. In fact children of the faithful do not generally hold their parents in the same ardent affection as the sincere admirers of the Ahle Bait hold the Ahle Bait. There have been and are very few children willing to sacrifice their life their property, consorts, children and honors for their parents, but you shall find many a sincere admirer of the Ahle Bait prepared to sacrifice their all in the way of the Ahle Bait. The companion of Ameerul Momineen Ali and Imam Husain, (A.S.) are well-known examples. It behoves the noblest minded Ahle Bait of most magnanimous souls to have greater love and more affection for their sincere admirers than parents have for their children. There are several traditions to the effect that parents would not like their children to be in a place or word in Paradise different from their own. On the other hand they would like to see their children in their own ward before their eyes and Allah will mercifully allow the children of the faithful to enter the comparatively superior ward of their parents for the latter's satisfaction though the actions of the children may not entitle them to entry there. Allah hath promised this to the faithful when He says: "And those who believe and their off springs follow them in faith; We will unite their offspring's with them..... (52:21). When Allah will be so merciful to the faithful as to allow their less deserving children to enter the superior ward of their parents. He will undoubtedly be gracious enough to allow the Ahle Bait to admit their true followers and sincere admirers to their special ward or to the prominent wards in their immediate neighborhood. It is, therefore, not only possible but definitely sure that besides the Ahle Bait some other persons will also find their way to 'Vaseela' or the 'Maqam-e-Mahmood' for the sake of the Ahle Bait. The admission of other to the special ward will in no way diminish the prestige or distinctive honors of the Ahle Bait. On the other hand, the fact that not only their children but also their followers and admirers will have access to their special ward will demonstrate

their unrivalled prestige and the unique esteem in which Allah holdeth them, for this special divine favors will be confined to the Ahle Bait and not extended to any other individual or group.

Argument No.3: Allah never faith His Promise It has been taken for granted that there is never a breach of promise by Allah. In other words, it is impossible for a divine promise to remain unfulfilled. Not fulfilling a promise is a moral defect and a sin while Allah is Above-all-Defects. Again, He hath said in the Qur'an: "Allah never faith His promise" (22 : 47). We have therefore, to believe that all the promises made by Allah are bound to be fulfilled. He has promised: "Those who obey Allah and the Messenger (Mohammad) (S.A.) they shall be with those upon whom Allah has bestowed His favorer of the Prophet and Truthful and witness and the Righteous ones .and excellent are these as companions!" (4:69) already referred to above. There' are several points in this verse which call for detailed explanation. I am not going into these details and confine myself to that much which is essential for my purpose. This verse clearly indicates that Allah, in order to encourage His servants, to obey Him and the Messenger, (S.A.), and to infuse them with a passion for obedience, hath promised that whosoever obeys Allah and the Prophet (S.A.) of his nation. Since there will never be a breach of promise by Allah, as already stated, the necessary corollary is that persons of this nation will be in the ward of the some prophet and the truthful nation. Since ours is one of the nation which obeys Allah and the Messenger it is not only possible but also certain that some persons of this nation will 'be with' the Holy Prophet (S.A.) and the truthful of this nation The foregoing arguments have clearly proved that Hereafter some of the followers will be with the Prophets and the truthful of their nation in they: ward. It is definitely wrong to regard as impossible the entry of others to the special ward of the Ahl-e-Bait.

It is also not improbable – improbable neither of occurrence nor improbable of implication. In one respect he two improbable are similar: for so long as an improbable is of rare occurrence it is difficult to accept as true. With its frequent occurrence this difficulty disappears and the one time improbable becomes probable. When you receive the report of an incident highly improbable of occurrence of existence you naturally refuse or find it hard to believe in it. But when the incident becomes of frequent occurrence and you receive reports at intervals of its occurrence there yesterday and here today they improbability of its occurrence or implication vanishes away and you feel easily inclined to accept the report as true and if the reporter is trustworthy person you readily

believe in it. The telephone and the aero plane are in common use now. So are the radio and the television, etc. Had someone told you at the time their invention was completed that an instrument enabling two persons at a long distance to talk to each other had been invented or that a machine which can fly in the air and can cover long distances at a great speed along with a number of passengers in it had been invented would you or anybody else readily or easily believe in them, because so long as these things were regarded unlikely to exist or were of extremely rare occurrence these were considered to be impossible or at least improbable and you did not believe in them on the basis of mere newspaper reports. But the mention of these inventions or of their use is no longer improbable.

In short, attempts are made to interpret an improbable of implication only when the improbable statements have been reported by a single or in a single place but no interpretation is attempted after its improbability is removed by numerous confirmatory or supporting statements. Similarly, if others' being with the Ahle Bait in Paradise had been mentioned only in the aforesaid saying of Imam Riza (A.S.), we would have regarded it as improbable and sought or offered an interpretation of it. But we find that others' being with the Ahle Bait in Paradise has been mentioned in many traditions, e.g.:

(i) The Holy Prophet, (S.A.), said : "Whoever is desirous of living my life and dying my death and of living with me in the residential garden (in Paradise) arranged for me by Allah he ought to recognize the merits, virtues and honor of Ali and his successors and to befriend them and repudiate my (or, their) enemies."

(ii) Ameerul Momineen Ali (A.S.) said to Salman-e-Farsi :
"He who acquires through acquaintance with me (i.e. knows my merits, virtues and honor) will be with me in the assembly on high" (i.e., in the celestial city).

(iii) Imam Raza (A.S.), and to Bin Shabeeb :
"If you wish to be with us in the most distinguished ward of Paradise then feel our grief as your own joy."

(iv) Imam Raza (A.S.), also said to Bin Shabeeb :
"If you earnestly desire to live with the Holy Prophet (Allah's blessings and peace be upon him and his (holy) posterity), in the upper chambers of Paradise then detest and keep cursing frequently the murderers of Imam Husain (A.S.)."

(v) Imam Raza (A.S.), said to Daybal :

"He who comes to visit my grave away from my home his sins will be forgiven on the Day of Judgment and he will be with me in my ward (in paradise)"

(vi) Imam Jafar-e-Sadiq (A.S.), said to Sowoad Bin Parqad:

"He who visits the grave of Imam Husain, (A.S.) every Friday night (i.e., the night precedes day) will have his sins forgiven and will be in Paradise with Imam Husain (A.S.), which of you does not wish to be with Imam Husain (A.S.)"? He who does not wish to get salvation." answered Dawood.

(vii) The Holy Prophet has said: "He who weeps over the affliction of Husain on 'Aashoorah' (i.e., the tenth day of Muharram) he will be on the Day of Judgement with the Prophets endowed with great fortitude." (Isaaba Fee Tameezi-Sahaaba, Vol. I, Page 533, Cairo Edn.),

(viii) The Holy Prophet : (Allah's blessings and peace be upon him and his holy posterity), while holding Hasan and Husain (A.S.), by hands said : "He who loves me and them both and their parents will be with me in my ward (in Paradise) on the Day of Judgment (Sabeeb Tirmizi)

(ix) The tradition reported by Ummay Ayman and which Bibi Zainab (the elder of the two daughters of Ali and Fatima) related to Saiyid-i-Sajjaad (S.A.), in order to console him on their way from Karbala to Kufa, mentions a particular occasion on which the Holy Prophet (Allah's blessings and peace be upon him and his (holy) posterity) was very happy at the sight of his Ahle Bait. It was on this occasion that Angel Gabreil descended to him and said: 'O' Muhammad: In view of your intense feeling of happiness in the company of your brother and daughter and your grandsons Allah has been pleased to perfect his blessings and has sent to you the good news that he will keep them, their descendants and their Shias (i.e., staunch followers) in Paradise with you and that He will grant them what He will grant you and they will get what your satisfaction."

Point No. 2. Now that it has been proved that the being with of others in the wards of the Prophets and their executors of will is neither impossible nor improbable but quite possible and of probable possibility we now proceed to ascertain whether the 'being with, mentioned in the verse No. 69 of Ch. IV means close and immediate association or 'being with' mentioned in the verse and the traditions means close association and not being in the vicinity or neighborhood. Here under I advance only three arguments which will make the

matter as clear as day.

Argument No. 1.

BEING WITH MEAN ASSOCIATION AND NOT NEIGHBORHOOD

According to a universally accepted rule it is not permissible to understand a statement in its far-fetched or obscure meaning in preference to its evident meaning or the meaning which suddenly occur to mind on hearing of reading it. Failure to abide by this rule will not only make it difficult to argue a thing convincingly but will also result in the tremendous loss of setting at naught the entire code of religious laws, It is so because there is a very small number of verse or traditions of definite or clear implications. Most, of them are of general nature and the deduction and extraction of the existing laws is based on their evident (and not far-etched or obscure) meaning of a statement in preference to its evident meaning not only many religious laws but almost the entire code of religious laws will undergo a metamorphic change, for the laws are mostly based on the evident or obvious meaning of the Quranic verses and traditions of the Holy Prophet (S.A.). The obvious meaning of a statement cannot be discarded so long as there is no powerful interdiction against it or an obstacle or evil in following it. There is no doubt that 'being with' obviously means being in close association' with and not 'in neighborhood of something. The opponent thinks that 'being with' means neighborhood. He considered this interpretation to be necessary because the evident or obvious meaning cannot be discarded in the absence of a powerful interdiction or obstacle and there is nothing of this sort here the possibility or improbability of others being with the Prophets and their executors of will, therefore, vanishes away and the opponent has to admit that the 'being with' in question definitely means 'close association' and not 'neighborhood.

THE EXACT MEANING OF CLOSE ASSOCIATION.

Argument No. 2 :

Close association is not only the obvious meaning or the meaning that suddenly occurs to the mind of 'being with' occurring in the verse "Whoever obeys Allah and His Messenger....." and in the tradition of Imam Riza, (A.S.), ".....he will be with us in our ward (in Paradise)" but it is the positive and exact meaning, for the wards and excellent are these as companions" in the verse and in our ward" the tradition of Imam Raza (A.S.), clearly indicates that the exact meaning of 'being with ' is 'close association' and not in neighborhood'. Allah has called the Prophets, etc.

'Companions'. of their followers and a companion is an associate who is frequently, if not constantly, with another person and is also lenient and sympathetic to him. More than one person living together in the same place and lenient and sympathetic to one another is called 'Rafeeqs' (Arabic ward for companion and comrade) of one another. By calling the Prophets the companions of their followers the verse points out the exact meaning of 'being with, to be in close association.' It has no other meaning.

Similarity, Ameerul Momineen, (A.S.), has called some persons the companions of Prophets'. The author of Tafsee-i-Saafi, while commenting on the verse "He (Allah) know what there is in wombs" has quoted from Nahjul Balagha "whether a male child or a female child ugly or beautiful and generous or miserly, and which of them shall be the fuel of the fire (of hell) or a companion or the Prophets in Paradise." These words of Ali (A.S.), are also a clear proof of close association of some others with the Prophets, etc. In case Imam Raza (A.S.), had finished the tradition with the words "with us" one could have interpreted 'being with' as being in neighborhood, but he has also added "in our ward" and this is what close association exactly 'being with' as being in neighborhood.

Argument No. 3.

MARTYRS OF KARBALA WILL BE WITH IMAM HUSAIN (A.S.), IN THE SAME PLACE IN THE SAME WARD OF PARADISE

This has been so convincingly proved by a large number of consecutive and consistent traditions that there is left no room for any doubt or scruple. The great research scholar Abul Fazl in his comments on "Peace be on you and on the souls which disembodied in your courtyard and ended their journey with your journey" occurring in the salutation recited on Aashoora' day, says courtyard means the lofty sanctuary, in the vicinity of Allah in the assembly of angels which is the place of his liking for surely his companions are in his ward and have their abodes adjacent to or bordering the residence of that Imam of lofty rank as it appears from a large number of traditions, e.g., 'our Shias (followers) will be with us in our ward in Paradise' (O Allah: Keep us with be with us in their ward!) This comment clearly indicates that all the martyrs of Karbala will be with Imam Husain (A.S.), in the same ward of Paradise. The only difference will be that Imam Husain (A.S.), will be occupying the central seat and the other martyrs will be on seats around the seat of the Imam. A gathering of this nature is close association or 'being with' in the same place and being in neighborhood. This also leads to the conclusion that the words 'will be with' occurring in the Qur'anic verse 69 of Ch. IV and in the tradition of Imam Raza (A.S.), mean being in the same place with and not in neighborhood of the Prophets or the Imams.

The preceding three arguments have confirmed beyond doubt that 'being with' in these instances means being with in the same place and not being in the vicinity or neighborhood of the special wards of the prophets of the Ahle Bait.

After removing the objection that any arguments proving the importance of mourning over the afflictions of the Ahle Bait were based on the outer meanings of the Quranic verse and the tradition of Imam Raza (A.S.), I now proceed to

examine the comment of Imam Raza (A.S.) on the Qur'anic verse. His comment has already been indirectly answered in the preceding paragraphs but a further elucidation appears to be advisable. Besides the fact that those who regard preference of an inferior to a superior as lawful or permissible should not object to placing the inferior on the same level as a superior, the answer to the comment is that there are two forms of two persons being in the same ward. Either the two persons, one of whom is superior to another, reside in the same ward on equal terms, i.e., having similar entitlement and enjoying similar privileges, or they are allowed to live in the same ward or compartment with difference of entitlement and enjoying different privileges, e.g., one resides there on the basis of his right and the other by way of grace, or one lives there as a principal and the other as a parasite of the former, or one is lodged there as a master and the other kept there as his servant or attendant, or one occupies the main or central part of the building while the other is allowed to live in a projection or out-house or a shed belonging to the main building. The first form of being in the same place may be unlawful or improper, but one cannot reasonably regard the second form of 'being with' as unlawful or improper, because in the latter case the difference between their entitlements and privileges will make them unlike, unequal and of different status. One of them will be entertaining the idea that the other person who has been kept there for his sake would not have been there otherwise, while the other will be thinking that it was only for the sake of the former that he could have access to the place to which he was not entitled. Thus the latter will be devoid of the feeling of superiority complex of the former while the former will be above the feeling of inferiority mark all the aspects of their lives that not only they will be feeling the not only they will be feeling the difference in their status but also other will easily recognize one of them to be the master and the owner of that ward and the other to be his servant or attendant. With this real difference in their status how can the two persons be regarded to be alike or equal simply because of their being in the same place or ward? And how can this being with be regarded as unlawful or improper? This Kind of 'being with' is considered permissible in this world and will be so considered also in the Hereafter. Do we not come across cases of the first class railway passengers purchasing first class tickets also for their servants instead of servant class tickets because of their own illness of with a view to have the servant available for any emergency or simply to make a pageantry of their affluent circumstances? Such cases are quite frequent. Intelligent persons would not act like this if it was unreasonable or improper. And in the Hereafter, will there not be Ghilman (i.e., handsome youths of Paradise) in the same ward with the Prophets to work as their attendants? Surely they will be there in the same ward with the Prophets. This is supported

not only by holy traditions but also by Quranic Verses. Had this Kind of 'being with' or close association been unlawful or improper, Allah, the Wise, would not have Kept Ghilman in the same ward with Prophets. This goes to point out that mere 'being with' the Prophets in the same ward does not necessarily imply that Ghilman are alike the Prophets or equal to them. Such 'being with' or association cannot be regarded by any stretch of imagination as unlawful or improper. Probably Imam Raza, while making his comment had in his mind only the first form of 'being with' and that is why he rejected the outer meaning of the verse and offered an interpretation ; whereas this a special form of close association. It is a universally accepted rule that the negation of a particular form does not necessarily imply the general negation of all other forms. This means that the second form of 'being with' is unquestionably permissible and proper and it is doubtlessly this form of association which the words 'being with' in the Quranic verse and the tradition of Imam Raza (A.S.), imply and Imam Razi's outright rejection and can neither be an obstacle in our way to understanding the words 'being with' in the outer and evident meaning nor a support for the doubt.

Point No. 3: Now that it has been clearly proved that the words 'being with' in the verse and the tradition mean close association or companionship and being in the same place we now proceed to consider whether this association of the followers with their Prophets, etc., and of the mourners with the Ahle Bait will be by way of right established by the followers and the mourners through their good actions or as a matter of grace. This is not difficult to decide because the verse and the tradition have already made it easy of decision. The verse contains the significant words: “This is the grace from Allah” implying that the followers will be in the same ward with their Prophets by the grace of Allah and not by way of right. In the tradition the Imam did not say that the Imams and mourners will be in the same ward. What he said was ‘he will be with us’ which implies that the Imams will be in the superior most ward of Paradise and their mourners will also be with them i.e., either Allah will be so gracious to the Imam as to allow their mourners to enter the special ward of the Imams or the Imams will be so affectionate to their mourners as to admit them to their own ward. So, the followers will be in the same ward with their Prophets and the mourners in the same ward with the Ahle Bait (A.S.) by way of grace and not by way or right. There are other traditions which support my contention, e.g., No. IX of the foregoing traditions asserting the association of the mourners with the Ahle Bait (A.S.), has the words ‘Till your full satisfaction, nay, even beyond your satisfaction’ meaning ‘O’ Messenger! We shall shower our blessings on the followers of the Ahle Bait (A.S.) to such an extent as will not only completely

satisfy you but even over and above. All this means that the mourners will be admitted to the ward of Imam Husain (A.S.), for the sake of the Imam, i.e., as a matter of grace.

The Quranic verse and the tradition referred to above unanimously and unambiguously point out to that the followers will be admitted to the ward of their Prophets and the executors of will of their Prophets and the mourners to the ward to the ward of the Ahle Bait by way of grace and not by way of right. If one keeps in view the above points and arguments it will not at all be difficult for one to decide whether or not the tradition of Imam Raza (A.S.), is to be understood in its outer meaning. The above arguments have conclusively proved that there is no real obstacle in our way to understand the tradition in its outer meaning and the so-called obstacles were imaginary, unreal and spurious, And when the tradition is to be understood in its outer meaning as supported by the verse and other tradition it will certainly prove that weeping and wailing over the afflictions of the Ahle Bait (A.S.), is the best form of worship of Allah and the most important sign of faith in the eyes of the Ahle Bait.

In connection with this argument which is based on the utterance of the eighth the Imam it appears advisable to point out that there are not only those traditions which speak of the merit of mourning over the afflictions of the Ahle Bait (A.S.) and indicate its importance as a form of divine worship by also such traditions as openly command us to mourn over their afflictions, e.g., “O” Ibne Shabeeb! If you wish to weep on account of some sorrow then weep over the affliction of Husain (A.S.),” and “Mourners ought to mourn for a grieved and oppressed person like Husain.” The traditions of this latter category are perhaps stronger arguments indicating the importance of weeping and wailing over the afflictions of the Ahle Bait (A.S.), in the eyes of the Ahle Bait (A.S.), themselves, than the arguments which speak simply of the excellence and merit of weeping and wailing because one is generally commanded to do what is important and desirable whatever be the degree of its importance and desirability.

What has already been said about the arguments based on the words of the Ahle Bait (A.S.) is sufficient for the purpose and now I proceed to the arguments in favor of mourning for the Ahle Bait based on the deeds of or practical examples set by the Ahle Bait. (A.S.),

ARGUMENT BASED ON THE DEEDS OF THE AHLE BAIT.

These arguments are the examples of mourning by the Immaculate and Infallible Ahle Bait themselves over their afflictions, providing others with occasions for mourning by holding condolatory meetings and practically encouraging their mourners. For the sake of brevity I mention only a few occasions.

MOURNING BY THE HOLY PROPHET(S,A.):

Sadooq (A.R), has recorded a lengthy statement by Ibne ‘Abbas, The gist of the statement is that one day the Holy Prophet (S.A.), was sitting in the midst of his relations when Hasan, (A.S.), came there, then Husain (A.S.), the Immaculate Lady (Fatima) (A.S.), and Ameerul Momineen Ali (A.S.), arrived there one after the other. The Prophet (S.A.), wept on seeing every one of them. They (the relations) enquired if there was none among them on seeing whom the Prophet (S.A.) would feel happy. The Prophet (S.A.) then related the merits and virtues of every one of them and then added: In spite of all this I wept on seeing them because I foresaw the grief’s and afflictions which will befall them after me”. Then he briefly related the grief and afflictions of every one of them and wept and those present also wept with him.

MOURNING BY AMEERUL MOMINEEN (A.S.):

Sadooq, (A.R.), has recorded another statement by Ibne Abbas that he was in company of Ameeru Momineen (A.S.), on his way to the battlefield of Siffeen. When they arrived at Nainevah (Karbala) a glimpse of the soil caused Ameerul

Momineen (A.S.), to weep who said in a loud voice, “o’ Ibne Abbas! Do you know this place?” When Ibne Abbas replied in the negative he said.” If you knew this place as I know it you would not have helped weeping like me”. He said this and continued weeping for a long time till his holy beard became wet with tears which flowed down to his chest. His companions also wept when they saw him weep. Thereafter Ali (A.S.) related one of his ominous dreams and a sorrowful incident of Eisa (Jesus), (A.S.), and again he wept with him. He was so overwhelmed with sorrow that he fell prostrate on the ground and had a long fit of swoon (vide ‘Majaalisul Momineen,.)

MOURNING BY IMAM HASAN (A.S.) :

Sadooq, (A.R.), recorded a report by Mufazzal Ibne Umar according to which one day Imam Husain (A.S.), come to Imam Hasan (A.S.), Imam Hasan (A.S.), began to weep when he saw Imam Husain (A.S.). When the latter enquired the reason of his weeping, Imam Hasan (A.S.), answered:” The suffering secretly but the sufferings afflictions to which you will be subjected will be out of all proportion to my afflictions. Then he briefly described the future tragedy of Karbala and the great and unique sacrifice by Imam Husain (A.S.),

MOURNING BY IMAM HUSAIN, (A.S) :

Imam Husain (A.S.) himself wept profusely on his sufferings. Excessive weeping brought him almost to the verge of death for he has said”: Excessive shedding of tears killed me.” Similarly, other members of the Ahle Bait also wept not once or twice but on numerous different occasions. But Imam Zainul Abdee, (A.S.), surpassed all other mourners.

MOURNING BY IMAM ZAINUL ABEDEEN (A.S.):

It is recorded in books that according to Imam Jafer-e-Sadiq (A.S.), there were five most excessive weepers – Adam, Yaqoob (Jacob), Yabya (John the son of Zakariyah), Fatima binte Muhammad (A.S.), and Ali Ibnul Husain (i.e., Zainul Abideen) (A.S.). Whenever he was served with meal he would weep on seeing it. According to a report one day a slave said to him.” ‘O’ my Master! If you will continue weeping like this it will one day cause your death.” I cannot help weeping whenever I remember the slaughter of Bane Fatima at Karbala.

According to another report the slave had said, ‘O’ my Master! Has the time not yet come for your mourning to end? The Imam’s reply was” Woe to you! Know that Yaqoob (Jacob), (A.S.) had twelve sons, only one of which Allah had concealed from his sight. The separation from that one grieved Yaqoob and made him weep so much that his eyes turned white and his back got crooked, in spite of that one son being alive and in this world, while I saw with my own eyes my father, my brother, my uncle and seventeen and killed. How can my moving for them come to an end?”

It has been said that whenever he picked up a mug or any other vessel for drinking water he wept so much that the vessel got filled with tears. One day somebody said to him: “Why do you weep so much that was;” Why should I not weep? It is this water which was allowed to animals, beast of burden and wild beasts but was withheld from my dear father.” They say that his grief made him weep so much that they feared loss of his eyesight.

According to one report he wept for twenty years after the tragedy of Karbala. According to another report he wept for forty years. i.e., not a single day passed without his weeping. Saiyid in his book ‘Malhoof’ and Shaikh in his ‘Muntakhab’ have recorded a statement from Imam Jafar-e-Sadiq, (A.S.), that his weeping continued till he joined Allah, the Almighty wept not for twenty of forty year which he lived after the tragedy of Karbala and that his weeping was incessant.

What has been said above was about the days of the year other than the first ten days of Muharram specially the ninth and tenth days of Muharram when the Infallible Imams used to weep excessively, their hearts melted with grief and tears incessantly flowed from their eyes and all other affairs came to a standstill. About Imam Jafar-e-Sadiq (A.S.), it has been recorded in ‘Muntakhab’ that whenever he sighted the new moon of Muharram he became restless and pain

stricken. His face indicated his overwhelming grief and most of his time was spent in weeping over the afflictions for Imam Husain (A.S.). Those who were friendly to the Ahle Bait (A.S.) would gather at his place, weep and wail with him for Imam Husain, (A.S.) and recite elegies about the tragedy of Karbala and then offer him their condolence and try to console him.

According to ‘JalaulUyoon’ Raihan Ibne Shabeeb went to see Imam Raza (A.S.), on the first of Muharram. The Imam said to him: “O” Ibne Shabeeb! Muharram is the month which was considered sacred even by the Pagans of pre-Islamic days who used to abstain from fighting and killing and oppression and victimization during this month. But this nation violated the sanctity of this month and utterly disregarded the rights of the Universal Leader (i.e., the Holy Prophet, S.A.) It was Prophet (S.A.) made captives of their womenfolk and robbed them of all their belongings.”

Ibne Babvaih has recorded in his ‘Amali’ on the authority of Ibrahim Bin Mahmood that Imam Raza, (A.S.), said “Muharram is the month in which quarrelling and fighting was considered unlawful even by the pre-Islamic Pagans, but, alas: they deemed it lawful to shed our blood, to fire our tents and to rob us of our belongings in this month. They utterly disregarded the relation with and love for us. ‘O’ Ibne Shabeeb : The tragedy of Husain, (A.S.), injured our eyes and made them Perennial conduits of our tears. They disgraced our eminent and respectable persons and caused eternal sorrow to us. Our people ought to weep and wail for Imam Husain (A.S.). He also added; “Whenever the month of Muharram arrived my father became sad and on the tenth day on which our grandfather, Imam Husain.(A.S.), was slain”. And Shaikh has recorded in his ‘Misbah’ the following report from Abdullah Bin Salaam:

“I went to see Imam Jaafar-e-Sadiq (A.S.), on the tenth day of Muharram. I saw that his face had grown pale with grief and tears were constantly flowing from his eyes. I said to the Imam: ‘O’ my Master: Allah save you from weeping: What makes you weep? He said ‘you do not seem to remember that it is the same day on which many fierce calamities befell Imam Husain in quick succession.....”

According to ‘Kaafi’ one Abdul Malik enquired from Imam Jaafar-e-Sadiq (A.S.), whether or not one should observe fast on the ninth and tenth of Muharram. The Imam answered:” Ninth of Muharram was besieged along with his relations and friends. There were camps of the Syrian army all round. Ibne

Ziyad and Umar-e-S'ad were happy and proud of their large army and regarded Imam Husain and the small band of his faithful companions as weak. They were sure that nobody could come to the aid of Husain (A.S.), from Iraq or from elsewhere May my parents be sacrificed for that forsaken traveler, He continued:" While the tenth of Muharram was the day on which Imam Husain, (A.S.), was lying wounded and slain and unclad in the midst of his faithful companions whose dead bodies were also lying unclad. Is this day fit for observing fast? No: by God: Certainly not. This is the day of sorrow and grief. This the day of the greatest calamity which befell the dwellers of the earth and the day of rejoicing for Ibne Ziyad and his people and the people of Syria....."

The Holy Imams were not content with their own weeping and mourning. They used to hold condolatory meetings for providing others also with occasions for weeping and making other weep. The importance of weeping and wailing for Husain, (A.S.), nay, its utmost importance in the eyes of Hazrat Zainab, (A.S.), is evidenced by the fact that on being set free she postponed departure for Madina by three or according to others by seven days and remained in Damascus for weeping and wailing others the affliction of Husain (A.S.), and making others weeping by relating the tragedy of Karbala). In these condolatory meetings the Holy Imam either described the grievous happenings of Karbala or invited others to describe them or to recite elegiac verse about the tragedy and encouraged the speakers, resisters and mourners in various ways. e.g., by saying welcome to them on their arrival, asking them to sit close to them, calling them helpers and friends, inviting them to speak on the afflictions of Imam Husain (A.S.), and or other members of the Ahlul Bait or to recite elegiac verses about Husain (A.S.), conveying to them the good news of salvation and admission to Paradise and of the gathering and weeping of angels on hearing their speeches recitations about Karbala. They also used to advise the mourners to see that their help in the form of participation in their grief by weeping and wailing never diminished.

Kishi (R.A.) has recorded the following report from Zaid Shahham :

" A group of we Kufis was with Imam Jaafar-e-Sadiq (A.S.), when Jafar Ibne Affan came there the Imam asked Jafar sit close to him and said : 'O' J'afar : I have heard that you compose good elgiaec poems about Husain (A.S.), Jafar answered : 'O' my Master! May I be sacrificed for you! It is. The Imam then asked him to recite something. While Jafar was reciting his elegiac verses the Imam was weeping profusely and his cheeks and beard were wet with tears. We

were also weeping with him. There after the Imam said to him. 'O' Jafar! By God the holy angels are also here and are weeping and wailing on hearing your recitation as much as we are and even more. 'O' Jafar! Good news to you that Allah has fore given your sins and assured your admission to Paradise."

According to 'Savabul A 'amal' by Saddoq (R.A.) Imam Sadiq (A.S.), asked Abu Haroon to recitation an elegy on Imam Husain (A.S.). When Abu Haroon started his recitation the Imam said to him. "Do not change your usual delivery because of my presence. Recite in the same make-weep manner in which you recite among your people. "Abu Haroon says" I began to recite as commanded. The Imam wept incessantly throughout the recitation. When I finished the recitation of one elegy he asked me for further recitation and I recited another elegy. During this recitation too the Imam continued weeping as before and I could ever hear the wailing of the ladies behind the curtain. When the second recitation was also over the Imam said:

‘O’ Abu Haroon! Know that he who composes a single couplet about Imam Husain, (A.S.), and weeps and makes ten other person, nay, only five. Nay only one person weal will surely be admitted to Paradise. It is incumbent upon Allah to decompensate him who on hearing the sufferings of Husain (A.S.) sheds so small a tear as a wing of a mosquito and He will certainly grant him admission to Paradise.”

Similar to this is the incident of Abu Imam. He also was asked by Imam Jafar-e-Sadiq (A.S.) to recite an elegy on Imam Husain (A.S.) The Imam incessantly wept during the recitation. Abu ‘Imam says! “So long as I continued the recitation the Imam continued weeping and I could hear the wailing of the ladies from the interior of the dwelling”. Thereafter the Imam mentioned the same merits and virtues of composition and recitation of elegies on Imam Husain (A.S.), as mentioned in the case of Abu Haroon.

How Imam Riza (A.S.) treated Deybal is quite well known. Tareehi has has recorded in his ‘Muntakhab’ the following as related by Deybal himself :

“Once I went to see Imam Riza (A.S.), during the days of mourning (i.e. forty days from the first of Muharram). The Imam was sitting gloomy. His companions were around him. When he saw me he said:” Deybal! You are welcome’! Then he offered me a seat by his own side and asked me to recite an elegy is incumbent upon Allah to reward him who made even one person weep

over our afflictions and he who wept on our afflictions will be raised in our group on the Day of Judgment'. Then he got up and drew a curtain and asked the ladies to sit behind it and hear my recitation. Then he said to me: 'Yes! Now begin your recitation. You are our friend and eulogist. 'O' Deybal! See that this help to us is not discontinued or diminished so long as you live'. These words of the Imam caused tears to flow spontaneously from my eyes and it was in this condition that I started my recitation."

These are the instances of practical encouragement. A single such instance is a worthy cause of pride and glory for a slave of the Ahlul Bait. How lucky is the person who receives several such encouragements, an asset preferable to getting a permanent suzerainty?

The encouragement by the Imams was not confined to polite words and courteous treatment. They used to encourage the composers of elegies on Imam Husain (A.S.) by valuable monetary awards and awards in the form of valuable commodities. What was the purpose of the valuable gift by Imam Moosa Bin 'Jafar. (A.S.) to an old man who composed only three elegiac couplets and of the precious Bin Ali and Ibrahim Bin-al Abbas if it was not for encouragement?

The above arguments based on the deeds of the Ahle Bait which have been briefly mentioned clearly indicate that weeping and wailing over the afflictions of the Ahle Bait is not only important but most important in the eyes of the Ahle Bait otherwise they would not have made so elaborate arrangements, as detailed in the above reports, for the perpetuation and welfare of the Ahle Bait. We therefore, cannot escape the conclusion that weeping and wailing over their afflictions is a matter of great importance in the eyes of the Ahle Bait as it is in the eyes of Allah.

I consider these traditional arguments based on the words and deeds of the Ahle Bait to be sufficient for the purpose and now I proceed to rational arguments.

Rational Arguments: What I had to prove with the help of traditional arguments has been fully and successfully proved. Still someone may say that I have so far advanced only traditional arguments indicating the importance of weeping and wailing over the affliction of the Ahle Bait and have not supported my contention by a single argument based on reason. The traditional arguments alone do not provide final satisfaction as long as the same are not simultaneously

supported by reason. For in that case there is room left for doubt that reason may disprove what has been proved by traditional arguments, making it necessary so to interpret the reported words and deeds so to make them corroborate with reason. I should have, therefore, advanced rational arguments in order to make my traditional convincing and satisfactory. One may think that I shall be able to do so because apparently reason is not in favor of weeping and wailing. According to reason the standard of importance of anything is that either some great benefit accrues from it or it is beneficial in multiple ways. While neither any great benefit accrues from weeping and wailing nor it is beneficial in multiple ways. But the only benefit that accrues from weeping and wailing is that it soothes a suffocating heart and cools and calms the heart and liver burning with grief, which is neither a great benefit nor multiple benefits. Reason, therefore, cannot support weeping and weeping and what is not supported by reason is not acceptable in spite of there being traditional arguments outwardly supporting it. Thus I may still be considered a failure and unsuccessful in my attempt to prove the importance of weeping and wailing in the eyes of Allah and the eyes of Ahle Bait. Before I proceed to refute the objection I have to point out that reason being opposed to something is one thing and reason not being in favor of it is another thing. There is a vast difference between the two aspects, one being contradictory of another. What is opposed to good reason is certainly not and can never be acceptable in spite of there being traditional arguments outwardly supporting. But the same cannot reasonably be said of what reason does not favor. It is so because our intellects, limited as these are, cannot encompass all facts and realities. There are a lot of them which are beyond our knowledge and imagination. Again we are not fully aware of the benefits and harms, reality and falsehood and the value and degree of importance of most of those things which are in our knowledge. How can our limited intellects then be expected to agree with all of them? And how can our intellects not favoring them or not agreeing with them can disprove their existence? The hard facts and realities will remain facts and realities despite sources we shall have to accept them though reliable sources we shall have to accept them though our intellects may not be in agreement with them. It is for this reason that wise men of all time and place have given their unanimous verdict that it is inevitable for man to believe in certain things the real causes and the various advantages and disadvantages of which may be beyond his comprehension. Everybody has to believe in certain things the real cause and various advantages and disadvantages of which are not known to him. It is so because every one of us cannot be a master of every branch of knowledge and industry and competent enough to form a satisfactory opinion on all questions connected there with. Reason,

therefore, demands that for all questions pertaining to those who are masters of the branches concerned and should believe and act according to their guidance no matter the real reason behind the guidance is or is not intelligible to one. It is in compliance with this demand of reason that one however wise takes the advice of a successful barrister-at-law, a skilled physician, an experienced colonel and experts and specialists in those branches of knowledge and industry which one is interested in and acts accordingly without hesitation and considers this practice to be quite reasonable and wise and not against reason and also sympathetically advises others to follow the practice. It is the exposition of this rule that the well-known Persian poet, Hafiz of Shiraz says:

‘Day the prayer carpet with wine if the chief magister beds you. Because traveler (guide) is not unaware of the practices and manners prevailing at the various stations on the way.’

People with a religious bent of mind in particular follow this practice. Once they embrace a religion considering it to be a sure path to salvation and attach themselves to a religious guide they begin to follow the commandments of the religion and the guide. They have, as a matter of fact no alternative. Reason and tradition both have proved that laws of religion are framed not according to our deficient and imperfect intellects but according to the Will of Allah and the superior intellect and foresight of the Prophet (to the heights of which our deficient intellects cannot rise) which foresee many a thing which even our mind’s eye cannot see nor our deficient intellects can perceive or understand. This is why the investigators of truth have agreed that the greatest merit or benefit accruable from religion is that it guides us where our deficient intellects either fail to discern good from bad, useful from harmful and important from unimportant or have no access at all. If this was not the benefit of a religion there was no need of believing in a heavenly religion and people would have shaped their religions according to their own intellects. The need for a heavenly religion is generally felt and unanimously recognized because our deficient intellects are quite unable to frame its rules and regulations and to enunciate and arrange its general principles and particular commandments. It is, therefore, upon the omniscient, All-Comprehending and All-Wise Allah to frame and arrange them, for His eye alone can see everything in its correct perspective. It is because of this fact that we are not allowed to reject or consider improper a religious commandment the real cause or purpose and advantage of which we are unable to understand. On the other hand we must accept it as just and worthy of compliance with confidence that there must be some good reason behind it and

some advantage accruable to us from it which our imperfect intellects cannot comprehend. Once we are satisfied that a certain belief, ritual or observance has been commanded by Allah and the Prophet we must gladly and sincerely accept it and sincerely accept it and intelligently put the commandment into practice, keeping in view the fact that we have been gifted with intellect not for framing the fundamentals of faith and making the laws of religion but for the purpose of discerning a true from a false belief and trying to understand the real cause or purpose and the advantages of what we have been commanded to do. This is the final decision of those who have been gifted with right judgment and the unanimous practice of men of integrity of purpose which is universally followed from the earliest times to this day as if it is a part of human nature. According to this decision, if, for example, we come to know through reliable sources that both Allah and His Messenger (S.A.), attach great importance to weeping and wailing over the afflictions of the Ahle Bait, we shall have to accept it as true whether or not we understand the reason behind it and its advantages and whether or not our intellects agree with it. Otherwise, it will not be surprising if one day we have to regret and repent our attitude, renounce our fanciful idea and be penitent for it like the man I whose incident has been narrated by Allama Majlisi (R.A.) in ‘Biharul Anwar’ and who had to abandon his idea and to do penance as under:

1. The Allama has recorded a report from Saiyi Ali Husaini. The report in its abridged form is as under:

“I and a few persons were in special attendance at the shrine of Imam Riza (A.S.), one of us while addressing a condolatory meeting about Imam Husain (A.S.), on the tenth of Muharram quoted Imam Mohammad Baqir (A.S.), as having said that Allah would forgive all his sins who on hearing of Imam Husain (A.S.) sheds even so small a tear as a single swing of a mosquito although his sins be as plentiful as sea froth. Present in the meeting was a man of our own group who was boastful of his knowledge and learning. After the meeting he remarked that the words attributed to Imam Muhammad Baqir (A.S.), were not genuine because reason did not agree with them. This became the topic of a prolonged discussion among us but he did not desist from his line of thought and bones. When the man who was boastful of his knowledge had gone to bed and was asleep he had a dream that the Day of Judgment had arrive, all the creatures had gathered in a vast plain for receiving judgment, the scale for weighing of actions had been fixed, the bridge of ‘Sirat’ erected, the people were accounting for their deeds in their earthly life and the Paradise and the Hell appeared in their

own glorious and glowing form while the dreamer was feeling overwhelmingly thirsty and running here and there in search of water which was nowhere available. While looking around he caught sight of a large cistern which he thought was there two men and a woman all with radiant faces, clad in black mourning garments, sorrow-stricken and weeping and shedding tears. He enquired who the three persons were and was told that they were Muhammad Mustafa (S.A.) Ali-e-Murtazan and Fatimatuzzahra (A.S.). he then enquired why they wear clad in black garments and in grief and shedding tears. He was told that it was the 'Ashoora day, the day when Imam Husain (A.S.) was killed and became martyr. They are in mourning for him and lamenting over his afflictions. On hearing this he approached the Chief Lady (i.e., Fatimatuzzahra. S.A.) and said: 'O' the Daughter of Messenger of Allah! I am extremely thirsty. Let me have some water to drink. The pure Lady said: 'Are you not the same person who denies the merits & importance of weeping and wailing for Husain. (A.S.)'? The man who was boastful of his knowledge toiled us that the dream had so much frightened him that his entire frame was trembling when he awoke. He was ashamed of his remark and in the morning went to his friends with whom he had the discussion the previous night and related before them his dream and did penance before Allah".

The above story provides a good illustration of how the sole dependence on one's own intellect may produce as undesirable result. The man who was boastful of this knowledge failed to attract the attention of the Immaculate Lady and was disappointed at a time when he very badly needed her favor. Finally, he had not only to repent of his attitude of judging everything according to his own intellect and abandon this attitude also to do penance in view of the most sacred personality of the Impeccable Lady and also to believe in the tradition of Imam Muhammad Baqir (A.S.), without further examination of it.

This has made clear the fact that two things one of which is opposed to reason and the other merely not supported by reason cannot be placed in the same category and governed by the same rule. That which is opposed to reason cannot be accepted while that which is not supported by reason is acceptable under certain circumstances, e.g., even if there it we may have to accept it.

After this clarification I proceed to refute the objection.

Even if reason does not attach any importance to weeping and wailing over the afflictions of the Ahle Bait we have to consider the weeping and wailing as

important on the basis of the traditional arguments in support of it. According to the clarification the fact that reason does not support a statement cannot neutralize a traditional argument in support of the statement. Even the doubt that reason may oppose it cannot counteract a traditional argument. That which can counteract it is only that rational argument which opposes it and not merely the doubt that reason may oppose it. Had this doubt any place in reasoning, a traditional argument alone would have never been advanced in support of any statement or belief because no traditional argument can be above such doubt. But traditional arguments have been frequently advanced in the past and are still advanced in anticipation of their being treated as sufficiently convincing. The traditional arguments of weeping and wailing over the afflictions the importance of weeping and wailing over the afflictions of Ahle Bait, must, therefore, be considered as convincing and satisfactory.

The above refutation is based on the supposition that reason does not support or agree with the importance of weeping and wailing. But the supposition itself is incorrect and contrary to truth. As a matter of fact reason agrees with weeping and wailing and agrees positively and fully, because weeping and wailing fully corresponds to the standard to the standard set by for testing the importance of anything. It has not only one important advantage but numerous most important advantages. Even weeping for the Sake of weeping is not completely devoid of advantage. But I do not want to prolong my discourse by dwelling on the advantage of weeping for its own sake which is outside the sphere of the present discussion. If anybody is desirous of knowing the same he should carefully peruse and consider the arguments advanced hereunder in support of weeping and wailing. The topic of my discussion is weeping and wailing over the afflictions of the Ahle Bait and, therefore, what I have to examine is whether or not weeping and wailing for this particular purpose has any advantage I emphatically assert and can loudly proclaim that this weeping and wailing has many important advantages. He who has not yet understood its advantages due to lack of insight importance or otherwise of the advantage which I detail below:

Advantage No. 1 :

ADVANTAGE OF WEEPING AND WAILING OVER THE AFFLICTIONS OF AHLE BAIT (A.S.), THIS KEEPS ALIVE THEIR GREAT DEEDS.

The stifling circumstances which the Ahle Bait were read to live in and had to spend their entire lives did not permit them to teach and guide the people freely, for throughout the period power rested in the hands of their enemies, who made life unbearable for them by sending them behind the bars in dungeons as most condemnable prisoners or allowing them outward freedom under strict vigilance of spies and detectives who would bring to the notice of the tyrant rulers all their engagements and activities of the day and night so that their enemies might find an excuse for putting their life to an end by some means or other. The result was that none of the Holy Ahle Bait died a natural death. A few of them were done to death with the help of a sword or a dagger while most of them were murdered by secretly administering deadly poison as an Immaculate Imam has asserted: “Every one of us has been slain or killed by poisoning.” Thus they could not perform their duty as teacher and temporal and spiritual guide to their own satisfaction or according to the need of the nation. Still, what they did in spite of the most difficult and trying circumstances spelling dangers and threatening their lives is not only considerable but surprisingly large in quantity. Their oral instructions and pieces of advice and guidance to their followers and other seekers of truth were in such abundance that what has been left after the passage of time and destruction and concealment by their enemies is contained in numerous large volumes while their practical guidance was like a limitless and never ending treasure from which intelligent people received benefit in the past, are receiving today and will continue receiving benefit till the end of the world, e.g.

(i) It were the Ahle Bait who demonstrated the highest forms of patience and submission to Allah formerly unknown to the world, as stated by a poet in his address to Imam Husain (A.S.) :

Man came to know the extent of his patience and submission (to Allah) after, (seeing) your (unique and limitless) patience and (absolute) submission (to Allah).

Who now strives to attain patience and submissions (to Allah) of higher degrees has to follow the examples set by those pioneers of true devotion to Allah and self-surrender and thus receives the benefit of their guidance.

(ii) It was the Ahle Bait who lived an ideal and exemplary life inspire of being constantly subjects to torments by the tyrant rulers of their time. Their perilous circumstances could not prevent them from living a life of piety and devotion to Allah and service to humanity. The bright traces that they have left of disciplined and virtuous life in extremely difficult circumstances and will serve as a Beacon Light to generation after generation up to the Day of Judgment.

(iii) The marvelous and eternally effective strength at the command of persons suffering from injustice and oppression was little known to the world. The Ahle Bait brought this spiritual and hidden but over whelming strength to the knowledge of man by making a discreet use of it and the world did witness how the kingdoms and empires of their cruel enemies with vast material resources were destroyed and up-rooted by the revolutions caused by the acute sufferings of the Ahle Bait and also how the great and ever-increasing veneration gained by the Ahle Bait through their unparalleled sufferings still rules over the hearts of the people with insight.

The treasure consists of countless other brilliant jewels of wisdom and knowledge from which every nation of the globe is directly or indirectly. Knowingly or unknowingly receiving benefit.

The enemies of the Holy Ahle Bait were as keenly bent upon concealing and throwing into oblivion their golden deeds as they were upon destroying the Ahle Bait. They did their utmost to achieve this nefarious purpose. These attempts, needless to point out, were not confined to the periods of the Umayyad and the Abbasids dynasties but are still going on in full vigor. Not only speeches are made to conceal the truth and facts and to propagate untruth and fiction and articles written in support of the injustice meted out to the Ahle Bait but also books are sometimes written and published for justifying the unjustifiable. All that happened in the past, that is happening now and will happen in future

was in the knowledge of the Omniscient Allah who would never allow the unparalleled sacrifices of those who suffered untold nurtures and gave away everything even dear lives in His way and He would never permit their golden deeds, which are destined to serve as milestones and torches of guidance to the seekers of truth up to the Day of Judgment. to be completely obliterated like a misplaced letter, He, therefore, decided to give eternal life to the example deeds of the Ahle Bait and to defeat the combined efforts of their opponents by causing an impressive and permanent ritual or observance to be established which would save their exemplary deeds from going into oblivion and the congenial atmosphere and life-giving air of which would keep their deeds fresh in man's memory and simultaneously defeat the efforts of their enemies. The best way to achieve this purpose was to persuade and encourage people to adopt a form of worship which would ensure permanent remembrance of their deeds and avoid any conflict of their followers with foes. The form of worship decided was weeping and wailing over the afflictions of the Ahle bait which entailed mentioning every now and then of their great deeds of guidance and sacrifices. This of repeated mention would prevent their great deeds from being treated as antique and from going into obscurity and also keep away the chances of interference by or conflict with enemies of the Ahle Bait; because in the performance of this form of worship we have to shed our own blood to beat our own heads and breasts and to scratch or wound our own bodies with chains or bowie knives while no injury is caused to others which, might result in interference by or conflict with them Allah, therefore, made His Manifestations, the Holy Prophet (S.A.) and the Infallible Imams (A.S.) to preach weeping over the afflictions of the Ahle Bait and to announce with their tongues, which used to utter divine revelations, the extra-ordinary heavenly reward for the mourners in order to make the loyal followers of the Ahle Bait edger of practicing this ritual with all the zeal at their command and to restrain them from growing indifferent to it or sluggish in its performance. Further, these manifestations of Allah linked the life in the Hereafter of their mourners with their own holy lives so that the practice of weeping and wailing over their afflictions may continue to the Day of Judgment as prophesied by the Holy Messenger of Allah, (S.A.) quoted above.

It is this arrangement by Allah which is the most dependable foundation stone of the edifice of record of the great deeds of the Ahle Bait and it is one the strength of this indestructible divinely laid foundation that their deeds challenge all the hostile force to do everything they can for obliterating them. But they will never succeed for the foundation of the great deeds of the Ahle Bait is eternal.

'Our eternal existence has been recorded in the journal of world'.

The more you try to crush us brighter will be our glitter. The more you try to suppress us the higher we shall rise. If you prepare one plot for our destruction that one plot will open ten more routes for our eternal existence. If you possess insight then you should study the wonderful works of nature on the canvas of time and see what is being done in your own homes for defeating your machinations and helping us to progress. (The vilifying statements and erroneous observations contained in the notorious book by Mahmood Ahmed Abbasi have been exposed, scathingly criticized and vindicated more by the Sunnis than by the Shias). If you will coolly consider over it you will continuously cry out:

'IT WAS THE LAMP OF THE HOUSE ITSELF THAT SET THIS HOUSE ON FIRE'. And shall be forced to admit:

Even the wind will serve the purpose of a glass chimney and save from extinguishing the candle lighted up by God.'

In short, weeping and wailing for the Ahle Bait is like a fighter in the way of Allah which along with all its consolatory rituals in spite of weakness keep our opponents nonplussed by defeating all their negative efforts and refreshing and reviving the great deeds of the Ahle Bait. It is because of this weeping and wailing that the great deeds of the Ahle Bait are still considerably fresh in spite of the stormy efforts of their enemies for destroying them.

So, one of the advantages or benefits of weeping and wailing for the Ahle Bait, (A.S.) is the preservation of the record of their great deeds.

Advantage No. 2 :

IT ENABLES US TO

Introduce to the world simultaneously the Ahle Bait and their opponent and thus to pave the way for propagation of the true religion.

Weeping is highly attractive performance. When you find somebody weeping not only you only your attention is drawn to him as by a natural impulse but you also begin to feel a restlessness which prompts you to enquire the cause of his weeping. Can anybody deny this? Certainly not. If it is not only an individual who weeps and wails but a class of people, and the class is made up of distinguished individuals and respectable persons known for their qualities of heart and regarded among the intelligentsia of the world, and if this class is confined not only to a particular town or locality but is found in every country and spread all over the world and if that class weeps and wails not only on one or two particular dates but on most of the days of the year and not individually or secretly within the four walls of their houses but collectively at condolatory public meetings held after spending a good deal of time and money and undergoing numerous inconveniences and also weeps and wails in processions on public places like through faces, etc., while beating their breasts and shedding their blood by scratching or wounding their bodies with chains and bowie knives, will not the attention of the whole world be attracted to wards that class? Surely the attention to the world will be drawn towards it because the class is fully equipped with the most effective means of attracting attention and the attention will naturally kindle the desire to know the cause of weeping and wailing of the class. Thus the attention of the world will be draw towards this class of weeping and wailing persons and the people of the world will spontaneously desire to know the cause of weeping and wailing. When as a result of this desire they will come to know that mourners weep and wail not over their own affliction of their spiritual guides the world will be further desirous of knowing about the spiritual guides, their afflictions and the cause of their afflictions.

This will lead the world to know by whom the afflictions were caused, what the views and motives of their enemies were and what their character was. In this way the world will only come to know the Ahle Bait but also their great qualities of head and heart for they were subjected to all sorts of tortures and afflictions for possessing incomparably vast knowledge and wisdom, sticking to their noble principles, maintaining their lofty character, reflected by their selfless devotion to Allah, unlimited sympathy for His creature in adverse circumstances and all possible help to them, glittering guidance to all seekers of truth and unique sacrifices for the moral and spiritual uplift of man. These great qualities had a magnetic effect on all those who came in contact with the Ahle Bait. This annoyed their despotic enemies who wanted to enjoy absolute authority over the masses. So they did their best for preventing all sorts of coercive measures against the Ahle Bait and their staunch admirers and finally finishing them openly by dagger or secretly by poison. When the world will come to know these great qualities of our great leaders the world will begin to admire them and to have sympathy for them for it is but natural to have feelings of affection and sympathy towards the oppressed particularly when they are persons of towering nobility and merit. Again, the whole world will not only come to know the enemies of the Ahle Bait but also their ignoble nature and mean character for all their tyranny over the Ahle Bait was the outcome of their self-aggrandizement and lust for power, a sure sign of mean and ignoble nature. This in turn will make the whole world despise and detest the enemies of the Ahle Bait for it is human nature to despise oppressors and bad characters.

What has been stated in the preceding paragraph is not a free play of imagination or mere supposition devoid of reality. These are the strong natural chains of cause and effect and numerous links of hard facts. Since this class of mourners weeps and wails mostly over the afflictions of Imam Husain (A.S.), caused by the oppressive and tyrant Yazid and has affection and respect for Imam Husain (A.S.). They hate Yazid to such an extent that today hardly anybody is prepared to call his or her child 'Yazid' and as the poet Josh Maleehabadi has said:

'The very name of Yazid is now a revile, a word of abuse and curse'. And they have so much affection and respect for Imam Husain, (A.S.), that the bright minded individuals of every nation regard it as a noble duty to praise the great deeds of the Imam and take pride in expressing their appreciation of and belief in his leadership of humanity.

Today nothing can be said with certainty about the future extent of this

appreciation of Imam Husain (A.S.) but the above named poet, Josh, has made the following forecast in this regard:

‘LET MANKIND WAKE UP THEN WILL COME THE TIME WHEN EVERY NATION OF THE WORLD WILL CLAIM THAT HUSAIN BELONGS TO HER’.

This is a proof of the intrinsic truth of the statements in the preceding paragraph. This indicates that if this class of mourners would have been mourning over the afflictions of the other members of the Ahle Bait- Ameerul Momineen Ali. (A.S.), the Chief of All the Women of All the World, Fatima, Imam Hasan, etc., (A.S.) with the same fervor and ardor as it mourns over the afflictions of Imam Husain (A.S.) (for all the members of the Ahle Bait were subjected to procession and murdered or poisoned to death) and in that connection the names, special traits of character and the motives of those who subjected them to oppression and killed them, one cannot estimate the extent to which the knowledge of the various nations of the globe about the Ahle Bait and their enemies would have reached by now, or the height of the pitch to which affection and veneration of the Ahle Bait and hate and condemnation for their enemies would have risen. Sufficient information about both the parties, the Ahle Bait and their enemies, in great contrast with each other, would have resulted in so extensive an affection for the former and so intense a hate for the latter about the Ahle Bait and their enemies would have reached by now, or the height of the pitch to which affection and veneration of the Ahle Bait and hate and condemnation for their enemies would have risen. Sufficient information about both the parties, the Ahle Bait and their enemies, in great contrast with each other, would have resulted in so extensive an affection for the former and so intense a hate for the latter that it would have destroyed for good all the propaganda of our opponents. Sometimes we do weep and wail over the afflictions of the other members of Ahle Bait (A.S.) but for fear of quarrel and conflict with our opponents we do not and cannot weep and wail over their afflictions as frequently and ardently as over the afflictions of Imam Husain (A.S.). The result is that so congenial an atmosphere for the propagation of our religion could not be created as we desired it to be. Still our condolatory rituals, restricted as they are, have considerably paved the way for its propagation, a proof of which is furnished by these frequent writings and speeches of the leading persons of acknowledged merit among the various nations and religious sects of the world which convey their admiration for the Ahle Bait (A.S.) and support for and appreciation of their flawless guidance and righteous way of life. The warmth and glow of our

condolatory rituals have melted the hearts of others to such an extent that now they are like soft and fertile soil for sowing the seeds of our religion. If our intelligent and eloquent speakers on religious subjects try to make considerate use of this soft and fecund soil like an experienced farmer there are sufficiently bright prospects for their success. It must, therefore, be admitted that an important advantage of weeping and wailing over the afflictions of the Ahle Bait (A.S.) is to pave the way for the propagation of our religion by introducing to the world the Ahle Bait (A.S.) and their enemies.

Advantage No. 3:

To create to our own people an insight into our religion and thus to save them from falling a prey to the irreligious propaganda by others.

A prerequisite of weeping and wailing and making others weep and wail over the afflictions of the Ahle Bait (A.S.) may fill their hearts with steam which in turn may move their eyes to shedding tears. Only such introductions as comprise of religions matters, i.e., a mention or exposition of a basic principle of faith or a religious observance, and also otherwise suit the occasion can serve the purpose. When lectures, addresses or discourses on the life and afflictions of the Ahle Bait (A.S.) in our condolatory meetings will be invariably accompanied by a mention or exposition or exposition of a religious topic and the audience will hear these mentions and expositions frequently and in a variety of style by various speakers their knowledge of religion will go on increasing day by day.

This is why average member of the Shia community happens to have a better knowledge of his religion than an average member of any other religious sect in the world has of his religion, and every Shia possesses quite a stock of religion information which he can turn to good use at the spur of the moment.

Again, even an unlettered Shia has religious insight to such an extent as you cannot find even among the majority of educated persons of other religious communities and as a result of this even will educated members of other sects feel disinclined to their into a religious discussion with a Shia and try a avoid it. When they are forced by circumstances to enter into a religious discussion with an average Shia oftener than not they get ashamed and confounded, when they either embrace the true religion or stoop so low as to indulge in destructive efforts, social boycott and barbarous activities against our community. The ever increasing religious knowledge and the ever growing religious insight of the Shias make their religious beliefs so firm and constant that strong gusts of unfavorable winds cannot make them waver, the charming snares of religious sophistry cannot entrap them and sinister threats of economic boycott cannot force them to deviate from the right path. They firmly stick to their religion beliefs even when fixed like as iron peg by a hammer, evade like a clever cock the net spread for catching them and retain their true color even when crushed and powdered like collegium antimony. Their veins seem as if to reverberate the

words of their master, Ameerul Momineen (A.S.). "Shall I turn infidel after embracing the true faith"? Such echoes resounding in their minds are the play of the plectrum of ardent following of their guide, the Imam. These are facts which no well-informed person can deny. One, therefore, must admit that one of the advantages of weeping and wailing over the afflictions of the Ahle Bait (A.S.) is create religious insight among the members of our own community and to save them from falling a prey to the sophisticated talk of others.

TO KEEP PRODUCING IN OUR COMMUNITY EMINENT SPEAKERS AND POETS IN A LARGE NUMBER.

Advantage No. 4 :

In order to weep and wail and to make other weep and wail over the afflictions of the Ahle Bait (A.S.) it is necessary to describe the afflictions of the Ahle Bait (A.S.). The description of their afflictions presupposes a knowledge of their afflictions, for one without any knowledge of the afflictions cannot describe them, and a description to be successful must effective style is necessary because the speaker has to arouse the feeling of pathos among the audience and make them weep and wail over the afflictions which they have heard over and over again. A community the distinguishing trait of which is to weep and wail over the afflictions of the Ahle Bait (A.S.) will naturally keep producing person possessing good knowledge of the afflictions of the Ahle Bait (A.S.) and at the same time competent enough to describe them in prose or poetry in an attractive and effective manner. Necessity is the mother of invention. When the hall-mark of the Shia community is weeping and wailing over the afflictions of the Ahle Bait (A.S.) to ring true of its hall-mark the standing and most important demand of the community will be for persons possessing the said qualities. This demand, as a rule, will keep producing in the community highly talented and proficient speakers and poets at all times and in all places with a population of the community. When Shias are the professed mourners over the afflictions of the Ahle Bait (A.S.) and weep and wail not on certain specified occasions but all the year round. And on various occasions their constant demand for speakers and poets is bound to keep producing among them proficient speakers and poets is a large number. Experience bears testimony to the fact that so long as weeping and

wailing was in a vigorous form the community continued to produce master speakers like Maulana Saiyid Sibte Hasan, an enchanting speaker, rhetorician and orator and most eminent poets like Meer Anees, a versatile poet of towering eloquence and master of an inimitable style, and there were in the community eminent speakers and poets in a larger number than in any other nation of the globe. Even now when weeping and wailing has considerably declined there are in the community high class speakers like the master preacher Maulana Saiyid Ibne Hasan of Maunegra, the great orator Maulana Saiyid Mohammad of Delhi (since deceased and the leading orator Janab Rasheed Turabui of Hyderabad (Deccan) and top ranking poets like Janab Najm Eaffendi, a genius in poetry and composer of every variety of verse and Janab Qais Zangipuri Since doused poet of outstanding merit and master of an elegant style, while the total number of speakers and poets in this community (Praise be to God), is so large that there is hardly any country of the world altogether lacking in speakers and poets of his community who can address condolence meetings or elegiac poems in the form of a 'Quatrain, Qaseeda, Salaam or Marsiya'. On the other hand there are many countries of the world where the chief sources and addresses by the speakers or collections of melodious and exhilarating poems by the poets of this community: This is so obvious a fact that no sensible and well- in formed person can deny it. If the presence of many high ranking speakers and poets in every period of life of his community is not one of the blessings of Weeping and wailing over the afflictions of the Ahle Bait (A.S.) then what is it due to? The inescapable conclusion is that one of the advantages of weeping and wailing over the afflictions of the Ahle Bait (A.S.) is to keep producing in the community high class speakers and poets.

TO MAKE AND KEEP OUR COMMUNITY ALIVE, PROGRESSIVE AND GLORIOUS.

Advantage No. 5:

The life, progress and glory of any community depend upon a passion for unity among its members and their wise organization. The stronger the passion for unity and the wiser the organization the more progressive and glorious will be the community. What sows the seed of passion for unity and organization in the community and helps it to germinate and develop is this very practice of weeping and wailing which has earned for us the nick name the Community of Weepers.' It is this practice that keeps physically invigorating and spiritually exhilarating the community and it is the heat generated by this practice. It keeps the individuals in the community way. All the symptoms of unity and co-operation in the community-the parties of breast-beaters, the bands of Nauha (i.e. versified expressions of sorrow for a departed soul) reciters, annual condolence meeting and procession, organization of volunteers for facing those who are opposed to our consolatory observance and counteracting their mischievous propaganda-are either the direct product or the indirect result of this same practice of weeping and wailing. It is so, because the only asset in the treasure house of the community which keeps alive and alert our congregational feelings and excites them whenever necessary is this practice of weeping and wailing and the various rituals connected with it and it is this practice which is the vital force behind all the symptoms of unity in the community. This is why those who study the causes of progress and decline of nations and communities consider this practice of weeping and wailing as the main factor of progress of our community and propagation of our religion and it is because of these mournful demonstrations that they regard the community as progressive and prominent. Moreover, they appear to consider it risky to molest or attack this community of weepers' because sometimes the tears shed by the community assume the form

of a mighty flood which not only drowns any dissension or disunity in the community but also sweeps away like rubbish and stalks of straw the strongest dams and weirs constructed by rival communities as has been witnessed on various occasions in the history of the community. Nobody with a thorough knowledge of the history of this community and the deeds of valour and sacrifice with which it is replete will disagree with the aforesaid apprehension, because the history of the community records many an instance of all out efforts for the preservation of our religious and religious observances.

Now what we have got to consider is why the ware-house of the community today is not so well stored as it should have been with stable, progressive and graceful rituals and the satisfaction and prosperity of the community which the passion for unity and organization kindled by the practice of weeping and wailing can produce. In other words, why the practice of weeping and wailing is not as effective and inspiring today as before. In my opinion there are several causes of this deterioration, a few of which are mentioned hereunder :

(i) Proper advantage is not taken of the passion for unity and organization kindled by weeping and wailing. Ignorance or self-interest often mounds the passion into selfish motives which cause dissension and disintegration instead of unity and organization and thus the passion becomes a source of harm to the community instead of being a source of benefit with the result that some of us have erroneously begun to regard the passion as the ultimate cause of the ever and anon dissension and quarrels in the community and think that there will be no dissensions and quarrels if the practice of weeping and wailing is stopped and the passion is absent.

I disagree with such persons and believe that the dissensions and quarrels in the community are not the direct result of the passion kindled by weeping and wailing which exhorts us only to harmony of relation and integration but a result of the motives into which ignorance of self-interest have molded the passion. Let me illustrate the point. The Muslim exegetists of the Quran have offered different interpretation of numerous verses in order to serve their own selfish purposes and to achieve worldly gains and have made those interpretations the foundation of their religious beliefs and observances which has resulted in their splitting up into as many as seventy three sects. Can any sensible person assert that the main cause of their difference and disintegration is the Quran? Certainly not. The Quran as a matter of fact descended for ending old internecine feuds and creating accord and unity among the Muslims and organizing them into a

single will-knit nation and not for creating dissensions and discord among them.

All the internal dissensions and differences we find in the Muslim nation today are the result of sticking to their selfish interpretations of Quranic verse and clinging to their greed of worldly gains and not the result of following the instructions contained in the Quranic verses. Is it, therefore, just to blame the Quran for the internal dissensions and discord and to try (in vain) to destroy it? Unfortunately the Muslim have been using the Quran as an instrument of dissension and disintegration and as such the Holy Quran may be regarded as an indirect cause of these differences. Similarly, If some selfish and mischievous individuals make use of the passion kindled by the practice of weeping and wailing as an instrument for creating internal tension and quarrels in the community which sometimes make the whole community restless one cannot reasonably regard the passion as a cause of dissension and disintegration in the community. The passion in itself is a great uniting and integrating force, though discord and disintegration sometimes occur in the community, instead of accord and unity, due to wrong use of the passion by some selfish or mischievous person. The right course of tackling the problem of discord and disintegration in the community will therefore be to mend the ways and to correct the behavior of the selfish mischievous individuals instead of stifling or uprooting the noble and beneficial passion.

So, one of the senses deterioration is that use is not made of the passion for unity and organization kindled by the practice of weeping and wailing. In this connection I cannot help remarking that proper use of the passion is mainly the responsibility of those learned persons who address our condolence meetings and the worthy presidents of consolatory associations. Had these persons been turning the passion to its right use the condition of the community today would have been quite different. It would have been like a bright light on the high minaret on the edifice of progress. But the most bitter and regrettable truth is that some of them do not know the correct use of the passion while a few others know and make correct use of it, but the majority consists of those who are either unaware of the correct use of the passion or intentionally misuse it for achieving their own personal ends of their party at the expense of the prestige of the community. This why such benefits as should naturally accrue from the passion are not accruing to the community as a whole.

(ii) That something is the purpose of an action is one thing and it is the ultimate purpose of an action is another thing. A students work hard day and night so that

he may pass the examination in the first division. The success in the first division is of course a purpose of his hard work but not the ultimate purpose. The purpose of his hard work is to secure easily a lucrative employment and to acquire sufficient wealth by way of remuneration and the purpose of his acquiring wealth is to enable himself to live a happy and respectable life. The bright success in examination, lucrative employment and acquisition of wealth are the several links of a chain of purpose of his hard work but his ultimate or final purpose is a happy and respectable life which is desirable for its own sake. Weeping and wailing is certainly a purpose of our condolatory rituals in so far as rituals move us to weeping and wailing but this is not the final and ultimate purpose of the rituals. The ultimate purpose of weeping and wailing are unity in the community and its organization, preservation of records of the great deeds of the AhleBait (a.s), smooth propagation of our religion and producing of eloquent speakers and eminent poets in the community, etc. We should not, therefore, be contented with weeping and wailing only and think it to be our final aim. It is only a midway house between our condolatory rituals and the advantages mentioned above. We have got to ascertain whether or not those advantages have accrued to us. If not, why not? And how can we avail ourselves of those advantages? But we are apt to ignore such self- appraisal and consequently we do not get the advantage.

‘Our attitude in this respect is similar to the attitude of almost all the Muslims towards Haj, the annual pilgrimage to Mecca. They regards the performance of the various rites of Haj as the ultimate purpose of Haj and think that by performing of these rites they have discharged their duty. As a matter of fact the ultimate purpose of Haj is maintenance and strengthening the Islamic fraternity prescribed by the Holy Prophet (S.A) and the establishment of close association of and relation among all the believers in the unity of God. Had all the pilgrims to Mecca, particularly the heads of Muslims states, kept in view at the time of pilgrimage this purpose of our law-giver the unity among the Muslim states the pressing need for which was felt by Jamul-ud-Din Afghani. Frequently pointed out by Dr, Mohd Iqbal and which King Faisal is now trying his level best to achieve, should have been achieved centuries ago. But the unity has not achieved and the truly fraternal relations among the Muslim states of the world have not been established because the pilgrims are wont to regard their performance of the rites of Haj as a purpose by itself and do not try to achieve the ultimate purpose of Haj. The result is that the benefits which should have accrued to the nation from pilgrimage to Mecca have not accrued. The same is true of our practice of weeping and wailing.

Here we should bear in mind that the benefits accruable from weeping and wailing or Haj are not a negation of their being a form of worship just as the benefits accruable from Namaz (daily prayers) mentioned by Allah in the Quran is not a negation of Namaz being a form of worship. On the other hand these forms of worship are the forms of worship because of the benefits accruable from them and would not be forms of worship if they were devoid of any benefit or advantage. The accompanying benefits, therefore, are not a negation of Namaz or weeping and wailing being forms of worship, the ultimate purpose of which is an approach to Allah.

(iii) The play of the passion for unity and organization kindled by weeping and wailing is kept confined to our condolatory rituals. The passion should have been employed as stimulant in all the spheres of life specially in the economic and social spheres so that complete harmony and second which mark our condolatory observation would have marked our economic and social activities also. Had they so employed the passion the same pomp and accord would have marked all other spheres of life of the community and today we would have been an influential and splendid community.

There are other obstacles too due to which not only the likely but also the sure benefit of weeping and wailing do not appear to be accruing. Once these obstacles are removed, there is no reason why all the benefits mentioned above do not accrue to our community. During the 'Tabarra' agitation in I know when two leading Shia prelates, viz, Nasir-ul-Millat and Najmal Ulema, exerted their personal influence and removed these obstacles the passion kindled by the practice of weeping and wailing produced such admirable effects that it amazed not only the members of this community but also others who witnessed the effects, particularly those regarded weeping and wailing as a cause or symptom of timidity cowardice. This indicates that if our defeats and shortcomings are removed this practice of weeping and wailing is sure to make us a living, Progressive and splendid community.

TO MAKE GOOD OUR LIVE IN THE HEREAFTER

Advantage 6:

One who adopts the style of dress or manners peculiar to a community is regarded as belonging to that community. There is a recognized practice supported by a well-known saying of the Holy Prophet (S.A). **“He who made himself resemble a certain group belongs to that group”**. It has been proved already that the Infallible Imam used to weep and wail over the affliction of Imam Hussain, (a.s) and this practice which was peculiar to them distinguished them from their enemies. If we continue the practice of weeping and wailing over the afflictions of Imam Hussain (a.s), we shall come to resemble the Infallible Imams in this particular respect and when we shall resemble them we will come to be regarded as belonging to their group, as confirmed by Imam Riza (A.S.) who said Deybal: **“He who weeps over our afflictions Allah shall raise him on day of judgment in our group.”** It is not only weeping which can help us to enter the group of the Ahle bait (A.S.) but also putting on a semblance of grief and assuming the appearance of a weeper from them, from Ameerul Momineen Ali (a.s.) says: “if you are not actually patient then put on a semblance of patience (i.e. appear to be patient) for very often he who resembles a certain group is regarded as a one of that group. (Loo Loo wal Marjan, P31) when one with a semblance of patience can be regarded as a patient person why one with a semblance of grief and the assumed appearance of a weeper for the Ahle bait (a.s.) cannot be regarded as a weeper and wailer over their afflictions? One with the assumed appearance of a weeper will certainly be regarded as a weeper. Now there are plenty of arguments to prove that the life of those who are in the group of the Ahle bait (a.s.) in the hereafter will be comfortable. The learned writer Mulla Nazar Ali Nalqani has made out an elegant point in his book Kaashiful Asrar when he says: “If you are invited as a guest and asked to take with you such of your attendants or followers as you like you have to decide whom to take with you. Do you not deserve to be blamed and censured if you go to the feast

without him who is your friend at heart and regards you as his master? Will the Ahle bait (a.s.) leave us behind and not take with them when they will go to Paradise? Surely they will take us with them as their followers and attendants and thus our life in the hereafter will become comfortable. This is another blessing of weeping and wailing over the afflictions of the Ahle bait (a.s.).

TO TAKE US THE MOST SUPERIOR WARD OF PARADISE IN ORDER TO MAKE OUR LIFE IN THE HEREAFTER MOST COMFORTABLE

Advantage No. 7:

when one happens to find or know that somebody is in distress and is moved to weeping out of sympathy for the distressed or at least feels pity for him naturally the person in distress imagines one to be sympathetic and friendly towards him. One's weeping over his distress and feeling sorrow for his evil plight moves the person in distress to have for one a soft corner at his heart of hearts. He thinks like this: The person moved by my distress to pity or weeping has left my distress as his own, otherwise he would not have split his blood like water, shed warm tears indicating his excited feelings of sympathy and his cheeks would not have withered and lost their freshness. But he is weeping tears are flowing from his eyes and his face indicates that he shares my sorrow he is not a relation, though a stranger to me yet his feelings my distress as his own and his sympathy for me have actually brought him nearer me and now he is as close to me as my relations and friends and as such is entitled to the same warm feelings of affliction and well- wishing I have for my relations and friends. Such a trend of thought of the man in distress brings him close to the person who wept on his distress and makes former a sympathizer and well-wisher of the latter. It is a law of nature proved to be true by countless examples of all times and governs the entire mankind though a considerable majority is not inclined to act accordingly. If we keep weeping and wailing on hearing the affliction of the Ahle Bait (a.s), splitting our blood like water, reciting elegiac poems. Shedding tears and beating our breasts like mourners and grief-stricken person will all

these things have no effect on the Ahle Bait (a.s). Will they not have a soft corner for us in their hearts and not wish us well and seek our welfare? Will they not desire to take us as their companions when they go to Paradise? According to the said law of nature they are sure to have affection, regards and sympathy for us a desire for our welfare and for making us their companion. Their well-wishing is the best means of making comfortable our life in the Hereafter. Their faintest affectionate glance is an elixir and a panacea for all evils in the twinkling of an eye it can convey us even to the most superior wards of Paradise.

What has been stated in the proceeding lines is not a more conjecture. It is not only in keeping with the aforesaid law of nature but is also a truth supported by many traditions of the Holy Prophet (S.A) and the Infallible Imam (a.s). For the sake of brevity I reproduced hereunder only three of them; three because there are the following three stages of a comfortable life in the hereafter.

- (i) Forgiveness of our sins to save us from the torments of hell.
- (ii) Admission into Paradise for enjoying external blessings there.
- (iii) Access to the superior most wards of Paradise which is the last and the highest stages of a comfortable life in the hereafter.

I reproduce one tradition pertaining to each of the three stages in order to show that what has been said is a truth confirmed by the work or action of the Infallible Prophet (S.A) or the Imam.

As regards forgiveness of sins, Shaikh Sadooq in his 'book Amali' has copied a tradition recorded by Shaikh Mufeed (A.R) herein Imam Jafer e Sadiq (a.s), while speaking of Imam Hussain (a.s), has said " He (Hussain a.s) keeps an eye on those who weep for him and pray for the forgiveness of their sins and also request his elders (the Holy Prophet (S.A), his parents and elder brother Husan (a.s), to pray with him for their forgiveness" (p.34 of ' Majalis-e-Mufjeyal).

As regards admission into Paradise, Allama Majlisi has recorded a tradition on the authority of reliable persons in which the Chief of the Universe (the Holy Prophet (S.A) said to the Infallible lady (Fatima (A.S) "Whosoever among my followers weep for Hussain we shall take him by the hand and admit him into Paradise (Majlisi-Mufjeya. P31).

As to the access to the superior – most wards of Paradise. I refer to the words of Imam Reza (a.s) already quoted above "He will be in our wards."

Do these traditions not prove that our weeping over the affliction of the AhleBait (a.s), affects their hearts and moves them to wish us well and to help us? These traditions surely prove this.”

I need not point out that what the AhleBait (a.s) may desire will certainly come to happen because it is a well-recognized fact that all their requests and prayers are granted and their intercession is accepted. They occupy the high rank, denoted by the words “When we desire something to be or to do God also wills it and we do not desire anything unless God also wills it.” Their desires must be fulfilled also because Allah has appointed them Masters of the Day of Resurrection and Judgment. Purgatory and the Master of the Purgatory. Master of Paradise and Hell and Awarder of fire (of Hell) and the Garden (of Paradise). Therefore, whatever they may desire must happen and they will admit into Paradise whomsoever they would like and retain whomever they like in their superior-most wards as their own attendants. Oh! what a good success¹!

So, one most important advantage for weeping and wailing over the affliction of the Ahle Bait (a.s) is making our lives in the hereafter most comfortable by taking us to the superior-most wards of Paradise.

Having pointed out some of the advantages of the weeping and wailing I now request fair-minded truth loving persons to judge and announce whether or not the advantages are important and desirable. In case they reply in the negative I would like them to let me know the advantages or benefits which they consider to be more important and more desirable so that I may compare and contrast them with the advantages enlisted above and know which of the two sets of advantages are better and more desirable. But I do not think anybody can point out better advantages. The most important advantages one can point out cannot be more important than the advantages which I have pointed out above. If the advantages which I have pointed out are important, which surely they are, then Reason will also confirm the importance of weeping and wailing because weeping and wailing with its several important advantages conforms to the standard of importance set by Reason And when arguments based on reason will agree with the arguments based on traditions it will be unnecessary to seek interpretation of the tradition quoted by me and they will have to be accepted at their face-value and understand in their external meaning. Simultaneously It will have to be admitted that great importance of weeping and wailing has been proved by very valid arguments for the best possible proof of the existence of anything is that both conversation and conviction. I.e. tradition and reason, prove

it, Now that the great importance of weeping and wailing over the afflictions of the Ahle Bait (A.S.), has been proved by arguments based on traditions as well as reason one has no alternative other than to believe in the importance of weeping and wailing and in the intrinsic worth of the advantages thereof. If anybody still refuses to believe in the Importance of Weeping and Wailing and reality of the advantages thereof then he is guilty of discrediting the holy traditions and going against reason, an unpardonable crime which no sensible person can dare to commit. So, one has no other course open than to believe in the importance of weeping and wailing over the affections of the Ahle Bait (A.S.).

Here I may point that the advantages mentioned above have been picked out in a rapid survey by my short and slow intellect. None knows how many and great are the advantages of weeping and wailing in the deeply penetrating eyes of our Infallible Guides of immeasurable vast knowledge. But this much must be demitted that they believed our weeping and wailing over important and that is why they made elaborate verbal and practical attempts for persuading their followers to adopt and propagate this practice as evidenced by plenty of traditions. If this epitome of advantages is pursued in conjunction with the advantages mentioned by me, the utility of weeping and wailing will appear to be much greater and an admission of its importance will become unavoidable. As my chief aim was to prove the importance of weeping and wailing which, (Praise be to God), has now been proved beyond all doubt, I now close this chapter and turn to an examination of the elegant sophisticated expressions and quotations impressively and emphatically used in speeches and writings by the so-called enlightened persons.

OBJECT OF CONDOLENCE MEETING WEEPING AND WAILING

I shall give a brief introduction, reproduce the expression and quotations and then draw the conclusions.

In view of the virtue and reward of weeping and wailing over the afflictions of Husain (A.S.), as stated in the traditions of our Infallible Guides our ancestors and predecessors used to hold condolence meetings about Imam Husain (A.S.), weep and wail on hearing of his afflictions and draw the meetings to a close with tears in flier eyes and then disperse. This was the practice for several centuries during which the real object and ultimate purpose of these condolence meetings never occurred to their minds. After the lapse of a long time some persons tried to discover the real object of the condolence meetings and started the discussion which made it a controversial subject.

A group of conservative minded people was of the opinion that the ideal purpose of the condolence meetings was weeping and wailing over the afflictions of the Ahle Bait (A.S.), and to feel their sorrow and grief for the condolence meetings were held in compliance with the relative injunctions included in the traditions regarding weeping and wailing and to make them entitled to heavenly rewards. According to them the principal object of the condolence meetings could be no other than weeping and wailing. They regarded weeping and wailing as a standard of success of the condolence meetings, the more the weeping and wailing at a meeting the more successful the meeting was considered to be.

“The main purpose of a condolence meeting is weeping and wailing” was their motto.

The other group composed of the so-called enlightened people was opposed to the view that weeping and wailing was the main purpose. Sometime the group

said one thing, sometime another thing. The different opinions expressed by the group are reproduce hereunder:

SOME SOPHISTICATED ELEGATE STATEMENTS AND CLEVER QUOTATIONS BY THE SO-CALLED ENLIGHTENED PEOPLE:

(i) Contradictory Statements :

(a) The purpose of an optional activity should also be optional. Weeping and wailing is the result of an uncontrollable and irresistible emotion and is much as the afflictions of Husain (A.S.), are so heart rending and soul-stirring that on hearing a mention of them one weeps and wails spontaneously without any intention of doing so and unattempt tears flow from one's eyes. How can weeping and wailing, which is not the result of one's intention or attempt, be the main purpose of our condolence meetings which are held and organized at our will?

(b) Weeping and wailing is spilling our blood like water. This happens as a result of a superior instinctive force beyond one's control as it often does but no same person would voluntarily indulge in weeping and wailing. How can weeping and wailing then be the main purpose of our condolence meetings which we intentionally hold and organize with a certain purpose in view.

(c) The main purpose of our condolence meetings must be a nobles and more important one than weeping and wailing so that the meeting may assume a graceful form of worship. Since weeping and wailing is not a noble and important purpose it cannot be the main purpose of our condolence meetings.

(d) The main purpose of anything or action is its ultimate or final purpose. Weeping and wailing is only an additional or secondary purpose of our condolence meetings and not the main or ultimate purpose which is something

else. How can weeping and wailing then be regarded as the main purpose of our condolence meetings?

(ii) Statements Fixing the purpose of condolence Meetings :

(a) The main purpose of the condolence meetings is and should be the same as that of the tragedy of Karbala and the martyrdom of Husain (A.S.), of the tragedy and the martyrdom. Since the main purpose of the tragedy of Karbala and the martyrdom of Husain (A.S.) was to defend the faith of Islam and to make the servants of God dutiful, the main purpose of our condolence meeting must also be the defense of Islam and reformation of man and not weeping and wailing.

(b) The main purpose of the condolence meetings is to study the underlying purposes of the martyrdom of Husain (A.S.) and to act for achievement of those purposes. The martyrdom of Husain (A.S.) has in its train innumerable hidden purposes, proper action for achievement of which will lead to success in both the worlds. But action for achievement of those purposes is not possible unless one understands is of no use until one achievement.

The principal purpose of the condolence meetings can, therefore, be to study the multiple purposes of the martyrdom of Husain (A.S.) and to try to achieve them.

(c) The main purpose of the condolence meetings is to give wide publicity to the vast store of information, wise-sayings and pieces of good advice of the Ahle Bait (A.S.), and their instructions for the guidance of man. According to 'Qurbul-Asnaad,' Imam Jaafaer-Sadiq (A.S.), asked Fuzail Ibne Yasaar: Do you frequently speak about us in the company of your relations and friends? 'Yes! May I be sacrificed for you' answered Fuzail. The Imam added: 'Such meetings are very dear to me wherein they remind people of our purpose and thus, revive it. 'O' Fuzail! May Allah be merciful to him who reminds people of our purpose.

Revival of the Ahle Bait (A.S.), means giving publicity to their knowledge, for, according to 'Miratul-Ulooq (A.R.) (has recorded in his book 'Maali-ul-Akhbar , a report from Abdus Salaam who says that he heard Imam Riza (A.S.), saying: May Allah be merciful to him who keeps reviving our purpose. 'How can

your purpose be revived?' asked Abdus Salaam. By acquired knowledge from us and imparting it or other. These who will come to know of our vast store of information and excellent talk will join the band of our followers, replied the Imam, A simultaneous consideration of these two statements by the Imam obviously leads to the conclusion that the principal purpose of our condolence meetings is the publicity of the wisdom and information of the Ahle Bait (A.S.).

CONCLUSION

The discussion about fixation of a purpose for the condolence meetings is a fair subject of discussion by itself but it is improper to intermingle this with the discussion regarding the importance of weeping and wailing over the afflictions of the Ahle Bait (A.S.), with a view to belittle the importance of weeping and wailing by dislodging it as the main purpose of condolence meetings, because the arguments which prove the impotence of weeping and wailing are not based on its being the main purpose but are independent arguments free from such consideration. Even if weeping and wailing is not the main purpose of condolence meetings the arguments will inevitably prove its importance in condolence meetings and in other consolatory rituals. It is not an appropriate occasion for discussing the purpose of condolence meetings, because if it is proved that weeping and wailing is the main purpose then it will be an additional argument in favour of the importance of weeping and wailing, if not proved, it will in no way diminish the importance of weeping and wailing, for the independent arguments in its importance. If they still insist on discussing the purpose I shall use the right of advancing counter arguments because the discussion is likely to influence the importance of weeping and wailing the vindication of which is the sole object of this booklet. Hereunder I briefly express my view on the purpose of our condolence meetings.

In earlier centuries of the Islamic era the main purpose, nay the only purpose, of the condolence meetings was weeping and wailing. In the condolence meetings held or attended by the Infallible Imams only the afflictions of the Ahle Bait were described and there was no mention of anything else. Evidently there could be no other purpose of describing only the afflictions than weeping and wailing. If weeping and wailing was not the purpose than the condolence meetings of those days were purposeless, whereas no word or action of the Infallible Imams was purposeless, i.e., in vain. A vain action is negation of Infallibility. It is, therefore, inevitable to admit that the only purpose of the condolence meetings of those and wailing was weeping and wailing and also that weeping and wailing was the primary and not a secondary purpose. It would have been a secondary purpose only if there was some other purpose of primary importance. Since only the afflictions of the Ahle Bait. (A.S.), were described in

those meetings and nothing else, therefore, there could be no other purpose, nothing to say of the primary purpose, of these meetings.

But the main purpose of our modern condolence meetings is, so to say a compound of two ingredients-weeping and wailing which was formerly the only purpose) and teaching and correction of religious beliefs and observance. The second ingredient was added when we discovered that our condolence meetings begun abruptly with an account of afflictions of the Ahle Bait (A.S.) often prove to be ineffective and do not move the audience to weeping and wailing. It was, therefore, coned red necessary to give some suitable introduction as a preliminary to the discourse on afflictions. In error to fulfill this need and also to make our condolence meetings more useful we included some of the most important topics in Islam, i.e., the basic Divine Instructions regarding better spiritual and temporal life and other theological principles of the J'afri sect (I e., Shia religion) to serve as introduction. So, the two ingredients of modern condolence meetings are:

(i) the subsequently included introduction or preliminary discourse, generally known as : Faza-yel' a description of the superior virtues and merits of the Ahle Bait (A.S.), and, (ii) the other the same old ingredient which follows the introduction and is generally called 'Masa-yeb'l' an account of the afflictions of the Ahle Bait (A.S.). The two ingredients serve two different purposes, one imparts to the audience theoretical and practical religious knowledge while the other moves them to weeping and wailing. These two ingredients which together make the main purpose of modern condolence meetings are not only important but very important. Each one of them is more important than the other from separate points of view. The first ingredient being an introduction to the other, i.e., the main theme of a condolatory speech, is of less importance than the other while by itself is a more important ingredient because this consists of the very spirit of Islam, the Divine Commandments and Prohibitions; while the other ingredient of the joint purpose, weeping and wailing pertains to rituals and observances of Islam and is thus of secondary importance. Though weeping and wailing by itself is not as important as the introduction but here it is of greater importance because the main theme is, as a rule more important than its introduction. So both the ingredients are of great importance and none of them should be treated as trifling or insignificant.

My above opinion throws a faint light on the fact that I neither agree nor altogether disagree with any of the two aforesaid group. To some extent I agree

with both, to some extent I disagree. I agree with the conservative group in so far as I believe weeping and wailing to be the main purpose of condolence meetings and disagree with it when it confines the main purpose of condolence meetings to weeping and wailing and says, "Weeping and wailing alone is the purpose of condolence meetings." If the group means to say that the primary purpose of condolence meetings is weeping and wailing as a result of hearing of the affliction of the Ahle Bait (A.S.), and the rest is of secondary or subsidiary importance then I agree with it. But this does not imply that the first ingredient, the introduction or 'Fazayel', as it is called, is of no importance. Its importance is inherent. If the group means that weeping and wailing is all in all and the introduction is of no significance then I disagree with it because the introduction deals with the most important topics in Islam-Divine Commandments and Prohibitions, the articles of faith and religious observances and other theological principles. No religious minded person can deny the importance of these topics and regard the introduction as of no significance. He who regard such an introduction to be unnecessary or immaterial will be opposed and contradicted. My agreement and disagreement with the other group, briefly foreshadowed by the opinion I have expressed about the conservative group, will be fully explained by the following critical examination of the sophisticated and elegant statements and quotations by the so-called enlightened persons.

A CRITICAL EXMINATION OF ABOVE STATEMENTS AND QUOTATIONS BY THE SO CALLED ENLIGHTENED PERSON

They express in a few sentences already quoted their denial of weeping and wailing being the main purpose of condolence meeting I now proceed to discuss the point contained in those sentences one by one.

Statement No. 1: They say that it is only in the case of an optional activity that we have an ideal or main purpose to serve .There is no ideal to achieve in a case of natural, instructive or obligatory activity. Weeping n Wailing is almost always a natural instinctive activity and rarely adopts an optional voluntary activity as a means of achieving the purpose, weeping or wailing or making others weep and wail. A wrestler wants to become powerful but it is not possible for him to become powerful all of a sudden. He therefore, starts physical exercise to become powerful on day. A servant of God wants to approach his Creator and to become His favorite, but it is not possible for him to win the favor of his Lord immediately. He therefore starts paying homage to God more frequently worshipping Him more devotedly and rendering as much service to His creatures as possible so that he they win Divine favor, and so on. Grown powerful or winning favor of the Creator are the natural ideals or ultimate purpose achieved by means by optional or voluntary activity. This goes to point out that an ideal in generally natural or obligatory and being natural or obligatory is not an obstacle in the way of an ideal. Even if we suppose every form of weeping and wailing to be natural or instinctive still it can be a proper ideal of condolence meetings, just as becoming powerful or winning favour of the Creator which are uncontrollable achievements can be the ideals of physical exercise or frequent and more devote worship. Similarity, weeping and wailing which is an instinctive or natural activity can be fit ideal condolence meeting. But it is wrong to suppose that weeping and wailing is always instinctive and natural activity. It is optional as well as natural. There would be no reward for

weeping and wailing if it was not optional, because a natural activity is neither reward able nor punishable It has been admitted that weeping and wailing will be rewarded it must also be admitted that weeping and wailing is not always natural sometimes it is optional as weeping and wailing in condolence meetings. Since the Optional activity should also be optional as admitted by them not instinctive or natural, why weeping and wailing an optional activity, cannot be the ideal of condolence meetings held or organize at will? It can be and is an ideal or main purpose of condolence meetings.

Statement No. 2: Weeping and wailing by itself is generally not a fit object for being an ideal because it is, as state by my opponent “Spilling one’s blood like water”. But this does not imply that weeping and wailing can in no case serve as an ideal. No form of worship by itself it fit for being an ideal, because it entails physical exertion without comfort and expenditure of money without income. No material benefit accrues from the various form of Devine worship, still there are the main purpose our creation and the ideals of our life because there serve as means of approach of God. Similarity, weeping and wailing which is spilling in our valuable blood as water, by itself may be incapable of being an ideal, but this does not completely rule out the possibility its serving as an ideal. Since there accrues from weeping and wailing numerous most important benefit whereupon demands to a great extent and success and prosperity of our spiritual temporal religious social life weeping and wailing can be and certainly is a very suitable ideal of our condolence meetings.

Statement No.3: Do they think that the ideal of our condolence meetings should be as important as the ideal of the entire teachings of Islam-our perfect reformation and success in this life in the Hereafter?. But the ideal of none of the various branches of faith, I.e. religious observance, is so important. There is an ideal each of Namaz (Daily Prayers), Roza (Ramzan Fasting), Zakat(Annual 2... % Tax, payable to the indigent Muslims) and Haj (Annual Pilgrimage to the Holy Kaba), but some of these ideals is an important as ideal of the entire teaching of Islam. No sensible person will assert that the ideal of the various religious observances are not ideals simply because none of them is of great importance as the ideals of the entire teaching of Islam. Similarity if weeping and wailing as an ideal is not of as great importance as the ideal of entire teaching Islam it does not suffer its position as an ideals. If by importance they means bare importance by itself like that of the ideals of other religious observance then why can weeping and wailing not be as important and lofty aim and a valuable ideal inspire of the numerous important benefits accruable from

it, the most important being the easiest means of making the superior-most words of Paradise accessible to us?. It can be and certainly is the valuable ideal. Just as the purpose behind the construction of a mosque is that the faithful may have the facility of saying their prayers there, the purpose of establishing a school for religious study is that education in religious subjects may be imparted there and the purpose of holding “ Mehfiles” (meeting of manifestation of joy) is that we may collectively express our joy on hearing the great virtues and merits of our Infallible Spiritual Guides, so the purpose of holding a condolence meetings is that on hearing of the unparalleled affliction of the Ahle Baih (a.s), we may collectively express their grief on which depends to a large extent our spiritual and material progress. So weeping and wailing is certainly important as ideals of condolence meetings and when to this importance is added the importance of the purpose of introduction, I.e, preliminary discuss of condolence meetings, then the ideal of condolence meetings assume a far greater importance and when it is so, why cannot weeping and wailing be a splendid and graceful form of worship?.

Here it will not be out of place mention that the group sometimes says that it does not deny the importance of weeping and wailing, perhaps it was expedient for the group to say so. If somebody blames the group deny the importance of weeping and wailing in the face of countless traditions confirming it the group may defend itself by saying that it does not altogether deny the importance on the other hands, it has always believed in the importance of weeping and wailing. This doubt occur in my mind because it the group sincerely believe in the importance of weeping and wailing then it should point out the reasons for its belief and if the belief in the important is based on certain good reasons why does the group not declare their importance one-tenth of the literary efforts that it makes in dismissing weeping and wailing as a noble ideal of condolence meetings?. And why is the group content with saying that it does not deny the importance of weeping and wailing? If they Believe in the importance of weeping and wailing because of the many tradition of pointing out its importance and for no other reasons then why does it say that weeping and wailing it accepted as an ideal of condolence meetings mars the grace of these meetings and does not assumes splendid and graceful form of worship?. Are the brief!; mentioned reasons on the basic of which tradition point out the weeping and wailing to the importance group bloody regards it to be so without properly considering them, not sufficient to make weeping and wailing to noble ideal and out condolence meeting splendid and graceful. If these reasons are not sufficient why is to so? If sufficient why will the condolence meeting not be a

splendid and graceful form of worship?. Why does the group react weeping and wailing as an ideal on the lame excuse that it adversary effects the splendor and grace of our condolence meeting?. The doubt that the group's admissions of the importance of weeping and wailing is a matter of policy appear to be real, particularly when the group regards weeping and wailing as more spilling as our valuable blood as water. I cannot reasonably think that the groups sincerely believe weeping and wailing to be important.

Statement No. 4: It has been said that the main purpose or ideal or anything or action is it ultimate or final purpose. As weeping and wailing is only an additional secondary purpose of our condolence meeting it cannot be the main or primary purpose of the meetings. I have already proved weeping and wailing to be main and primary purpose of condolence meetings and further discussion of the point is unnecessary. The contradictory statements have also been discussed briefly. I now proceed to discuss the statements and evocations used by the group about fixing the purpose or ideals of condolence meeting.

Statement (a): They say that the main purpose or ideal of condolence meetings should be the same as that of tragedy of Karbala and the martyrdom of Imam Hussain (a.s). If they mean to say that there should be a practical demonstration of the events of Karbala in the meetings then they must be disappointed. It happen nowhere. They do not set up two armies one for Yazeed and other for Hussain (a.s), the former subjecting the latter to oppression to cruelty, violently, attacking and finally fishing it and the letter oppressed but the steady and undaunted for sacrificing everything for the support and defense of the true faith. The practical demonstration, which is rare, is confined only to a display of pictures and portraits, imitation arms and biers and the condolence meeting cannot be in this sense true memorials of the tragedy of Karbala and martyrdom of Hussain (a.s). If by a true memorial by mean that the aggression and violence to which Imam Hussain (a.s),his relations and friends and members of his household were subjected should be related and the audience moved to weeping and wailing so that the tragedy of Karbala may not gradually sink into oblivion then our condolence meetings are no doubt true memorial of the tragedy of Karbala and the martyrdom of Imam Hussain (a.s). But in this case the main purpose of condolence meeting is obviously to keep alive and afresh the tragedy and martyrdom by mean weeping and wailing and its preliminaries and to get the benefit accruable from it and not which was the primary object and main purpose of the actual tragedy and the martyrdom. That indirectly this is also the purpose and an ideal of our condolence meeting is a different matter.

This make it clear that despite of a difference of the primary object and the main purpose our condolence meetings are the memorial of the tragedy of Karbala and the martyrdom of Imam Hussain (a.s), and this difference does not adversely effects their memory and also that the primary object of meetings cannot be the same as the direct primary object of the actual tragedy and martyrdom of Hussain (a.s).

Statement (b): It is literally true that the tragedy of Karbala and martyrdom of Imam Hussain (a.s) are replete with obvious and implied morals which may lead us to prosperity in both of worlds. But those morals are not the main or ultimate purpose of the condolence meetings because everything that is just and true cannot evidently be the ultimate purpose of the condolence meetings. Again, had those morals been the ultimate purpose of the condolence meetings there would have been on record countless words and actions of our Insatiable Guides pointing out and dwelling upon the importance and virtues of those morals ;and when the condolence meetings were first organized by those Guides they would have begun the meetings with discourse on same of those obvious and implied morals of the martyrdom of Imam Hussain (a.s) and also asked and emphatically, persuaded others to speak on those morals so that their followers might have treated morals as the ultimate purpose of the condolence meetings. But neither such words and actions are records nor those morals were mentioned or discuss on the condolence meetings for centuries together after the days of the In Faithfull Imam. As a matter of fact those morals did not occur in the mind of the mourners of Ahle Bait (a.s), nothing to say of the mentions or discussion thereof on the other hand there are plenty of traditions and report regarding what the Imam ordered their followers to keep alive and there are all about frequent mention of their virtues and merits and their affliction and not about the study and understanding of the obvious and implied morals of the martyrdom and mentioning them and putting them into practice. It cannot, therefore be concluded that a study mention and practice of those just and true morals is the ultimate purpose of condolence meeting. The tragedy of Karbala and the martyrdom of Imam Hussain (a.s), are no doubt replete with those morals which may lead to prosperity in both the worlds but even this fact does not qualify those morals for being the ultimate purpose of the condolence meetings.

Secondly religious duties, as a rule do not demand austerity and rigor in the same measure from everyone. These duties beliefs and observance both are elastic enough to suit the individual concerned and his environment. There is a

tradition which say that if Abu Zaid were aware of the condition of the heart of Umar, I.e., his innermost thoughts and beliefs, he would have either declare Umar an Infidel or put him to death. Perhaps there is another tradition saying that if Umar were aware of the condition of the heart of Abu Zaid, Umar also would have acted similarly. It is because of the difference in the position, constitution, temperament and environment of individual and what is incumbent upon an individual is the performance of that elastic form of duty which conform to his special circumstances, whether the duty is more or less rigorous than the same duty of another individual. In the case of Namaz (daily prayers), for example, what is incumbent upon the pious people is to perform Namaz in such a way as may keep them away from all prohibited and forbidden things as has been said in the Quran. "Verily Namaz restrained (one) from faith and evil". But it is not incumbent upon the common to perform Namaz in a similar way. What is incumbent upon them is to perform the daily prayers regularly and punctually whether or not the Namaz keeps away from faith and evil. Again, as regards recitation of Quran, the duty of the pious people is to observe meticulously the etiquette of recitation of the Quran and to ponder over the meaning and implications of the verses while reciting. What is incumbent upon the common folk is only to recite Quran correctly whether or not they observe the full etiquette of the recitation and understand the meaning and implication of the verses.

So, the most difficult duty of studying, relating and putting into practice the obvious and implied morals of the tragedy of Karbala and the martyrdom of Hussain (a.s), could not be made incumbents upon all the people, the pious and the common folk. The duty was not much too exacting for common folk but also beyond their capacity and therefore, could not be made incumbents upon the groups, the pious people and the common folk. How could it then be regarded as the ultimate purpose of the condolence meetings? One is, therefore, compelled to conclude that it is incumbent upon the pious and intelligent people to weep and wail over the affliction of the Ahle Bait (a.s), and at the same time to study and relate also to put into practice the morals; while the duty of common folk is to relate or listen to the afflictions of the Ahle Bait (a.s), and to weep and wail over the affliction in order to keep alive and fresh in memory of the people the tragic event of Karbala so that those who are capable of deep correct thinking may find an occasion for study of the implied morals and exploring way of putting them into practice, though the common folk may not follow the morals practically in spite of the understanding them. To sum up, it is no doubt desirable to try to understand the morals of the tragedy and the martyrdom and also to put them

into practice, but this is not possible for all of us, hence, it cannot be the ultimate purpose of the condolence meetings. The ultimate purpose must be such as may be possible for all of us to achieve.

Statement (c): The word ‘Majlis’ in Arabic has a meaning different from that in urdu. In Arabic ‘Majlis’ means any place or occasion where some person sit together irrespective of the purpose of their gathering, while in urdu ‘Majlis’ means a meeting where the tragic event of Karbala are related. So, the word ‘Majlis’ occurring in Arabic does not everywhere means a meeting organized in memory of the Prince of martyrdom, Imam Hussain (a.s). The word ‘Majlis’ occurring in the tradition quoted from “Qurbal Asnad “ and “Mirat ul Uqool” convey the usual Arabic sense of a place or occasion where some person meet by accidently or intension and sit together, and those tradition means that wherever or whenever we happen to meet and sit together we should, among other think speaks of the mission of the Ahle Bait (a.s) and particularly relate their affliction. Neither the word “Majlis” occurring in those traditions means condolence meetings nor what is stated there is the direct and ultimate purpose of the condolence meetings. Since the existence or mention of a particular necessarily implies the existence or mention of a general with all its accessories or requirements as there should also be a mention in the condolence meetings of the mission of the Ahle Bait (a.s), and publicity of their vast knowledge and store of information. But this is usually one of the topics of discussion in our condolence meetings. Rejoicing on hearing the virtues and merits of the Ahle Bait (a.s) and weeping and wailing on hearing of their affliction are the most effective means of keeping alive their mission and these are the important constitution of our condolence meetings, but this does not prove the publicity of the knowledge and information of the Ahle Bait (a.s) is the sole purpose of the condolence meetings. Possibly the main purpose of the condolence meetings is something which also entails a publicity of the Ahle Bait (a.s), e.g. weeping and wailing over their affliction which directly keep alive their mission and also entails a publicity of their other function. In short, aforesaid tradition do not oppose weeping and wailing so the main purpose of condolence meetings and cannot reasonably be advanced as arguments against weeping and wailing as the main purpose.

The foregoing discussion make it clear how far I agree and disagree for the statements and quotations of the so called enlighten persons and also that some of the statements and quotations are incorrect while other are correct but are not opposed to the importance of weeping and wailing. The statements of the latter

category are correct and also the importance of weeping and wailing in just.

I now revert to the main theme of my discourse.

In the introduction to this pamphlet I have state that as important caste of the decline in weeping and wailing is the impression created on the minds on our people by the elegant and sophisticated statements and quotation of the so called enlighten persons which was gradually believing the importance of weeping and wailing in their eyes. The purpose of this pamphlet is to efface that in press ion and this could be done by discussions those statements and showing that the same should not have so impressed our people.

Now that the statements have been discussed I agree to point out that the same do not adversely affect the importance of weeping and wailing , primarily, because the importance of weeping and wailing is based on those valid arguments which are independent of its being the main purpose of condolence meetings. Secondly, some of the statements are of incorrect implication and being adversely impressed by them signifies ignorance and folly. If the statements are correct in implication but not opposed, to weeping and wailing the same should not adversely affect the importance of weeping and wailing, for only opposite things produce an adverse effect and not those which are favorable or are neither opposite nor favorable. Thus, there is no reason why weeping and wailing should be adversely effected by those statements. But the sad experience is that now the people do not attach the same importance to weeping and wailing as they use to do in the past. It is therefore, necessary to discover the reason of the deterioration. Apparently, either the reason is that the so called enlightened persons makes their statements so elegantly and lay so much emphasis on them that the statement appear to be suppurating the importance of weeping and wailing, or illiteracy and ignorance of the part of the people.

A remarkable characteristic of the common people is that they are so impressed by the statements that without any good reasons they begin to think weeping and wailing to be unimportant and insignificant. I have therefore, to say a word each to the so called enlightened persons and to the common people.

The so called enlightened person I have to adversary they should first thoroughly and carefully resolve their populist. Ideas in their minds and see if these are correct. If they are convince of the correctness of their ideas, they may freely communicate them to others; but they should see that the expression of

their ideas does not adversary affect the importance of weeping and wailing.

A more desirable curse is that while expressing their ideas they may simulate point out the importance of weeping and wailing to that the importance of weeping and wailing that not appear to be sinking.

To, the people I have to related that if they continue to be so impressed by the statement of the so called enlightened person as to think weeping and wailing to be unimportant and insignificants without any good reason every sensible person will have to regard them as ignorant and lacking in common sense.

If u are not agreeable to this, and indeed you should not be then for God's sake change your attitude cease to be impressed by these statements and adopt that attitude of your Forefathers and refuse the statements by acting against them. The impressive sight of your weeping and wailing similar to these of the part will reflect the change of your attitude and then everybody will regards you as sensible foresighted intend of ignorant and lacking in common sense.

When these words are advise and warning I close the discussion and begin a sermon on weeping and wailing .What has been said so far will remain deficient and incomplete without this sermon which is an essential complement and indispensable part of my discourse, because action according to the obvious requirement of the discourse independent of the sermon will be like action according to "Approach not prayer" neglecting "When you are index catted.

THE SERMON ON WEEPING AND WAILING

In spite of my attempt for brevity throughout this pamphlet has become quite voluminous. It will be anything but desirable to make it still more voluminous.

I shall, therefore confine myself to a few points in connection with the sermon and even these I shall mention as briefly as possible.

(i) The discussion about the importance of weeping and wailing has made it clear that weeping and wailing over the affliction of Ahle Bait (a.s), is not only a form of worship but also the best form of worship.

For God's sake do not allow this noblest form of worship to be stained or spoilt with anything that may impair or altogether ruin its good affects, e.g.

Hypocrisy, It means doing a good action with the intension of being seen by others by others knowing of his good action later on so that they may respect him for his good action sympathize with him and hold him in affliction and if he already commands their respect and has won their sympathy and affliction they may be become more ardent in their respect, sympathy and affliction for him. This Hypocrisy in any form of worship is strictly or forbidden. There is a consensus of opinion among the theologian about the forbiddance in addition to verse of the Quran and the Holy traditions (place refer to Meraj us Sadat). Hypocrisy spoils the beauty of worship and deprives it of its efficacy. A worship based on or tinted with hypocrisy cannot be a right and reward able form of worship. Possibly may nullify the worship and make it cause of divine wrath and punishment. If on weeps and wails with the intension of impressing others as a zealous mourner and being praised by them, or impressing the organizer of condolence meeting and expecting from him some favor or has similar other end in view then once weeping and wailing will not be a right form of worship. It will not only deprive the weeping and wailing of its efficacy but may also change it into as evil action and make it a cause of divine wrath punishment. It is

said that weeping and wailing is the form of worship which cannot be nullified by hypocrisy which is quite desirable in this case. Hypocrisy cannot spoil the beauty and efficacy of weeping and wailing because the traditions emphasizing the importance of weeping and wailing also direct us to put on the appearance of a weeper if we do not or cannot really weep. The purpose of putting on the appearance of a weeper cannot be anything other than making other believes that we are weeping while actually we are not weeping. This is a venomous idea and a ruinous product of the perverse mind of an ignorant “Zakir” (the person who relates the tragic events of Karbala in a Condolence meeting.) There is not a single argument in favor of this exception Again the word “Tabaki” (putting on the appearance of a weeper) occurring in traditions does not mean what the “Zakir” has supposed it to mean and even if the has the same meaning in does not convey the same sense as the “Zakir” understands or wants to convey to his audience. Scholars have not included weeping in the list of exceptional cases. Had there been any argument in favor of the exception they would have certainly mentioned it. The word “Tabaki” means either

(i) To try to weep as stated in sehah, Qamoos, and Majmaul Bahrain, standard Arabic dictionaries. The word “Tabaki” occurring in traditions, therefore, means making an attempt at weeping so that one may actually weep and not putting on the appearance of a weeper so that others may see one weeping, while on is neither weeping nor wish to weep. There is a gulf of difference between the meaning of ‘Tabak’ expressed in the above, inspired by some venomous idea and the meaning stated by me and which are according to the standard dictionaries of Arabic language. If you wish to understand more clearly the difference between the two meaning you may please refer to the explanation of the word ‘Tabaki’ as contained in Loolon Val Marjan by Allama Noori. The word ‘Tabaki’ in tradition therefore, does not mean putting on the appearance of a weeper to make others believe that we are weeping. It is wrong to assert that hypocrisy or presence to weep does not deprive weeping and wailing of its efficacy but it desirable in this form of worship. Or, it means

(ii) expression of weeping when actually there is no weeping, just an Taghooful means expressing ignorance when there is actually no ignorance; as appear as the work of eminent grammarians when say that a characteristic feature of the verbs in the category of Tufaul is that they convey a sense of affectation or undertaking of a task like ‘Tashajjo’ and ‘Tahalum’. But the verse in the category of ‘Tafaul’ does not convey the sense of affectation of undertaking of a task. They convey a sense different from though somewhat akin to the sense

conveyed by the verbs in the former category. Ibne Hijab in his book 'Shafiya' has included for affectation among the characteristics of the verbs in the category of 'Tafaul' but not mentioned 'affectation' among the characteristics of the verbs in the category of 'Tafaaul' instead he says the verbs in category of 'Tafaaul' are also used to convey the sense that subject has performed an action whereas he has not actually performed it, e.g. 'Taghafulto' means "I showed my ignorance so that the person spoken to by me may think me to be ignominy when I was not actually explained and the great research scholar Razi has explained it as: "I showed myself to be ignorant and I was ignorant whereas I was not at all ignorant". The sense of affectation conveyed by the verbs in the category of Tafaul is quite a different thing and the subject of the verb attempts as the performance of the action and wants to have it performed like Tahallama which means attempting to become forbearing so that the subject of the verb Tahallama may actually become forbearing and not to make a false display of forbearance to make other believe that he is forbearing when actually he is not forbearing. The characteristic implication of the verbs in the category of 'Tafaaul' as mentioned above is that the subject does not wish to become what he afflicts and show himself to be. He afflicts himself to be what actually he is not as a matter of policy. Similarly, 'Tamarazto' means that I afflicted myself to be sick while I was neither actually sick nor wished to fall sick but the occasion demanded me to afflict sickness and I afflicted it. The word 'Tabaki' according to traditions, therefore, means affliction to weep, but certainly it does not mean pretense of weeping. According to the etiquette of the condolence meetings everyone present should either actually weep or appear to be weeping if he cannot actually weep, so that the sight of the meetings as a whole may indicate it to be a condolence meeting. Anything that is anti-condolatory should be strictly avoided. So, one who cannot actually weep in a condolence meeting should put on the appearance of weeper not with the intention of being such to be weeping while one is actually not weeping but with the intention of seeking the pleasure of God and at the same time making an attempt to weep actually. Weeping so qualified will not be hypocrisy. The following examples will make clear the difference between these two forms of weeping. The etiquette of 'Namaz' (daily prayers) demands that in the case of 'Qayam' (standing) the person saying the prayer should so pose his face that he may appear to be looking at the place on the mat or 'Sajdah' (tablet made of wood or the dust of Karbala) whereas he rests his forehead in prostration and in the case of 'Rukoo' (bowing) he may appear to be looking between his big toes, whereas the actual purpose is neither to look at the place of resting his forehead and between the big toes nor to pretend to be looking at these places. The real purpose, however, is to seek the

pleasure of God by so posing his face that anybody looking at him may think him to be looking at the place of resting his forehead or between the big toes. Similarly, if one attending a condolence meeting cannot actually weep he should at least appear to be weeping so that others may think him to be a mourner. But his intention should be not to make others believe that he is weeping while actually he is not weeping but put on the appearance of a weeper in order to seek the pleasure of God who approves such appearance on the part of a mourner who cannot actually weep.

From the above it follows that in whatever meaning the word ‘Tabaki’ occurring in traditions is understood it does not in any case convey the sense of weeping and putting on the appearance of a weeper with the intention of being seen by others and receiving some material benefits. When weeping with the intention of being seen by others is forbidden one cannot say that hypocrisy is desirable or allowed in the case of weeping and wailing. The real purpose of putting on the appearance of a weeper is either making an attempt at weeping so that one may actually weep or seeking the pleasure of God by appearing to be a mourner. And when hypocrisy is neither desirable nor In weeping and wailing but forbidden it is sure to spoil the beauty destroy the efficacy of weeping. It is sufficient wailing as in the case of any other form of worship and to prove the ideas expressed by the ‘Zakir’ to be venomous and destructive.

Having proved hypocrisy in any form to be forbidden now request my readers to abstain from it for God’s sake and to see that their weeping and wailing is not based on or limited with hypocrisy which destroy the efficacy of all form of worship. They should actually weep or put on appearance of a weeper (when actual weeping is not possible) with the intention of seeking the pleasure of God so that they may deserve the extraordinary and valuable reward of this great form of worship.

(b) Lie, it is strictly forbidden to speak a lie save in exceptional cases. Not only all the sensible persons are unanimous about the forbiddance but also all kinds of theological arguments prove a lie to be forbidden, (for detailed information regarding prohibition of a lie please refer to Loolan Val Marjan by Allama Noori). The use of a lie is forbidden both in the case of weeping and exhorting others to weep.

From the theological dissertation by Molvi Ghufraan Maab reproduced by Molvi Illyeen Makaas, in Majalis-i-Mufiya, it appears that while mourning the

death of a person mentioning of virtues which the departed soul did not possess or while lamenting over a dead body attributing to it the virtues it did not have are either synonyms or closely related in meaning and are unanimously regarded as forbidden lies. They are of false reports in order to weep and wail over the affliction of the AhleBait (a.s), is one of the above two forms of false attribution of virtues and knowingly using false reports as a stimulant for weeping and wailing and making others weep and wail should also be considered a forbidden lie according to the unanimous decision. Molvi Ghufuran Maab has clearly stated. People take a great deal of pain and trouble for weeping and wailing and making others weep and wail in every possible way as if they are quite unaware of the sin and disobedience to God in speaking a lie or using false reports. They do not take care to avoid lies and false reports. But this must not be overlooked. This statement makes it quite clear that use of a lie or a false report even for weeping and wailing others weep is quite forbidden.

And the ideas that is lie or a false reports which is generally forbidden because permissible when the purpose of the lie or the false report is to weep makes others weep over the affliction of the AhleBait (a.s) is as venomous and destructive as the idea that hypocrisy in weeping and wailing over the affliction of the Ahle Bait (a.s) is not only allowed but desirable. The prominent scholar Shaikh Murtaza Ansari (R.A), has explained in ‘Makasib’ that a desirable discussion or action may have only a permissible and not a forbidden speech or action as its preface or introduction; and his pupils, the research scholar Abul Fazl Tehrani in his ‘Shifa’-us-Sadoor and Allama Noori in ‘Looloo-Val-Marjan’ has produced the substance of his explanation. A lie or a false report, therefore, cannot serve, and should not be used, as a preface or introduction for weeping and making others weep. If it is so used, then not only it will not become permissible but it will also make weeping and wailing a forbidden action, a vice, Maulvi Iliyeen Makaan has also recorded the following statements from Ghufuran Maab; “Making a forbidden action a means of any form of worship does not make the forbidden action invalid. On the other hand it not only destroys the efficacy of the form of worship but also change the worship into a heretic innovation”.

And this is why almost all the great scholar, except Shaikh Ali and his few followers, regards recitation of “Marsiya” (elegiac poems) in musical way as forbidden though it may cause increased weeping.

So, weeping and makes others weep cannot make legal that lie or false reports which is used in order to make people weep or to cause increased

weeping. It will deprive weeping and wailing of its efficacy and change this noblest form of worship into an evil action, a vice.

It is therefore, incumbent upon us to abstain from making a lie or a false reports a means of weeping or increased weeping, Maulvi Illiyeen Makaan in his discussion on the prohibition of composing or reciting 'Marsiya' based on a lie or false report has said after "After these discussion it must have become clear to you that it is incumbent upon one to avoid speaking a lie or using a false report even as a means of an obligatory duty or a desirable action". Accordingly the idea that lie or a false report which is generally forbidden becomes permissible when the purpose of the lie or the false report is to weep or make others weep over the affliction of the AhleBait (a.s) venomously and destructive.

Now that it has been proved that the use of a lie or false reports is strictly forbidden and the idea of permissibly in the case of weeping and making others weep is a highly misleading and destructive idea.

I request my readers not to make use of lie in order to make successful (in their opinion) their condolence meeting through increased weeping and wailing, otherwise they will deserve severe punishment in the Hereafter, instead of a good rewards, by changing weeping and wailing the noblest form of worship into a forbidden evil action by using a lie. Possibly weeping and wailing may on the Day of Judgment complains against your changes it into a forbidden action when you will not be able to make amends for your sins.

It is particularly most peremptorily incumbent upon us to abstain from attributing words or statements to an Infallible Guide (Imam) which he had not uttered because it is out of the major sins. In 'Kah Imam Jafar e Sadiq (a.s) has been reported to have said "Attributing a lie to Allah and his Messenger is one of the major sins" i.e. should knowingly attribute a lie to Allah and His Messenger. So, please never commit such a sins.

Here it will not be out of place to point out that;

(i) The weeping and making others weep which has been praised in traditions, means weeping only over the real and not supposed affliction of the AhleBait (a.s). In this connection Maulvi Illiyeen Makaam, says "the traditions mentioning the virtues of weeping and wailing are about the real affliction of the AhleBait (a.s) as described in reliable reports and not their supposed afflictions

or the afflictions falsely attributed to them.

(ii) Weeping and wailing which results from reading and hearing reliable reports, though less, is better than increased weeping and wailing resulting from reading and hearing false reports. Imam Zainul Abedeen (a.s) says; “The best action in the eye of God is that which has been done strictly according to the way or practice of the Holy Prophet, (s.a) though it may be a small and petty action.

(c) Singing; Theologians differ in their definitions of singing or music. One definition of singing is that it is that kind of voice with tuneful note which is peculiar to merry-makers and revellers. This is also called sportive or enchanting voice and intonation by profligates and libertines. The other definition will shortly appear in the words of Muhaqqiq. There is complete concern of opinion about its being totally prohibited. Maulvi Ghufrān Maab has said “prohibition of singing is one of the essential requirements of our religion and is one of those prohibitions about which the theologians are unanimous. There is no doubt about the prohibitions. Some of our Ulemas have said that prohibitions about singing are so obvious that there is no room for doubt about it. The prohibitions are such a distinctive feature of our religion as its permissibility is a distinctive feature of the religion of our opponents”, (for details please refer to ‘Minhajul Yaqeen and Majalis-e Mufjiya’).

MUSIC OR SINGING is every form of prohibited, be it in recitation of passionate, enologist or mystic poems or the recitation of the Quran or elegiac or lamentation poems. Muhaqqiq has said that in Shara’ay; Singing is that prolonging of voice mixed with intonation which makes one beside oneself or out of one mind, which make the performer dissolute or debauch and renders his evidence unacceptable, no matter such an enchanting voice is used in the recitation of poetry or the Quran.” And the great traditions Shaikh Yousuf, has stated, in Hadayad that according to the explanation by the group of companions singing is prohibited and the use of singing voice to the recitation of the Quran or prayer or poetry does not effect the prohibitions. It is prohibited in all forms and cases Maulvi Illiyeen Makaan has said in Majalis-e- Mufjiya. “Let it be known that the right view is that singing in every form is prohibited, no matter it is used in the recitation of the Quran or the elegiac poems about the Prince of martyrs, Imam Hussain (a.s) and Muhaqqiq Abul Fazl Tehrani in “Shifa-us-Sadoor” in connection with the sentence”.

“This is the day on which the people of Ziyad rejoiced
.....”has said;

“it is well known that the use of intonation in reciting elegiac poems on the Price of the martyrs is as such prohibited as in any other form,” i.e. intonation is prohibited in ‘Marsiya’ (elegiac poems on the tragedy of Karbala) as well as in other forms. Certain Ulema are of the opinion that the use of intonation in Marsiyas is an exception and permissible but their argument in favor of the exception is weak, and the majority of Ulema is definite about its being altogether prohibited. Maulvi Illiyeen Makaan says “Some of our Ulemas regard the use of singing voice or intonation in reciting the Quran and Marsiyas as exempt from the prohibitions. But this opinion is not sound.” Proceeding further he says “It has now become clear to you that according to dictionary and usage both singing is a special type of voice and it is prohibited whatever be its use, any form of worship, sermon or recitation of poetry. It is prohibited in the recitation of Marsiyas and also the Quran Recitation of Marsiya or the Quran in singing voice will not make the voice permissible.

Since some of the Ulemas disagree with the prohibition of music or intonation in ‘Marsiya’ it has become a subject of controversy and the readers are advice to turn for guidance to the Mujtahid (distinguished eminent scholar of Theology) whom they follow. If he declares to be prohibited, they may regard music in ‘Marsiya’ as permissible, but if he also declares it to be prohibited, as does the large majority of Shia Ulemas; then they ought to regard music in ‘Marsiya’ as prohibited and forbidden and completely abstain from it particularly for two reasons.

Firstly, this has throughout been a distinctive feature of the religion practice of we Shias (followers) of Ali (a.s) that in following the AhleBait (a.s), we have been regarding singing and playing on musical instruments totally prohibited and a means of entry to the Hell. This distinctive feature should not be allowed to disappear.

Secondly, the use of music and singing voice being totally prohibited, its use in a form of worship, i.e. ‘Marsiya’ or a lamentation than its use in recitation of passion poems. The Ulema have also, offered an explanation of this Alama Noori, e.g., says in ‘Loolon Val Marjan’.

This sins is using a lie or singing voice in Marsiya or recitation of the Quran and similar other form of worship is a bigger sin and a punishment for it

is sever time harder.” And the most eminent theologian of his time Aaqa Abul Hasan Ispahani (R.A) in connection with the prohibition of the music in his book. “Zakheerat-ul-Ibad” has stated. The use of music and singing voice in recitation of the Quran Marsiya and the like , e.g. Azaan (the call for prayer) is not different from its use in recitation of poetry.

The use of it in the recitation of Quran ad ‘Marsiya’ etc., is more strictly forbidden and a bigger sin much more severely punishment.”

The above two reasons make it not only obligatory but imperatively obligatory to observe perfect abstinence from music or singing voice.

When this has been made clear, I request you to have mercy upon yourselves and not to make the sole-invigorating food of weeping and wailing over the affliction of AhleBait (a.s), utterly destructive by mixing into it the deadly poison of music, otherwise your life in the Hereafter will be nothing but miserable.

Here I wish to record in writing what is very likely to raise a storm pf opposition against me. Still, I am not deterred because the hope that it may perhaps correct the wrong practice of some God fearing persons. No doubt the hope is faint because enchanting attraction of music and the support to it by prominent persons will hardly allow anybody to listen to me. But this cannot be considered as impossible and I proceed to put on record what I have in my mind. Years ago music encroached upon some of our religions observance, for instance. ‘Sozkhwani’ But is our times music is making rapid progress day by day. Its influence is raising and expanding and its use is no longer confined to our permissible celebration (like poems on marriages garlands, chronogram poems on death, etc.) but is also extending to several others form of worship

1 The verdict of music Aayatullah Alhaj Sayed Muhammad Kazim Shariyat Madaar and al others prominent Ulema is “the voice which is peculiar to the gathering of merry-makers and revellers is music and a strictly forbidden thing. It is forbidden to recite lamentation poems, ‘Marsiya’ or even the Quran in musical voice .But it is permissible to recite these things in an agreeable voice which is not musical or singing voice”(Al - Muntazar).

(‘Qasidas’ or eulogia poems in praise of the AhleBait (a.s), ‘ Nauha’ or lamentation poems on the tragic events of Karbala, etc., and what is stranger still

is that some scholarly persons in cloaks and turbans also feel delighted with its charming tunes. When they are asked “Why do you listen to these recitations in a singing voice and why do you not express your disapproval of such recitations even after a condolence meeting is over?” They reply; “To understand what the singing is voice depends upon knowledge of music which we do not possess and as much cannot decide whether or not a recitation is in a singing voice. So, we hear these recitations without expressing our displeasure or disapprovals”. I have nothing to say about this reply. I simply reproduced the glorious sermon by Fazil-i- Gulistana Alauddin Muhammad (R.A), which Maulvi Illiyeen Makaan has copied in his valuable book, 'Majalis-i-Mufiya'.

“I cannot imagine what excuse they will offer on the Day of Judgment who say that they do not understand what a singing voice; really is and with this excuse like to hear singing. I say that I cannot imagine because Allah has not made incumbent upon anybody what he cannot understand and has not left anybody in the valley of amazement to wander forever. On the other hand, He has commanded everybody to turn to the Quran and the holy traditions for guidance in all matter. If he finds there an answer to his question he should regulate his action accordingly, if not then he should turn to and usage and follow their guidance. If he finds no guidance in dictionaries and usage the he should turn to the learned lexicographers and scholar of unquestionable integrity. Both lexicographers and theologians are unanimous that the essence of singing is that rise and fall of voice which contains intonation and charms and makes a listener forgetful of self. He who has defined singing as merely prolonging of voice causing a refrain or burdens of songs has attempted on a literal definition. Singing is a lexicographic rather than a theological questions (even a non Mujtahad can understand it). When such is the case have can I “understand or anticipate the excuse to be made on the Day of Judgment by the group which pretends to be ignorant of music and makes the ignorance an excuse for listening the music.”

Not only the scholarly persons in cloaks and turbans but also all the Zakir and their audience ought to think over this glorious sermon calmly and quietly so that the presence of some scholarly persons in a condolence meetings with musical recitations may not make them doubtful about the prohibitions of singing that it may counteract the whim which may result result from the reply of the scholarly persons that they do not understand what is music and what is a sweet agreeable voice, and also that they may be sure that neither the prohibition of music is doubtful nor their excuse of ignorance of music is acceptable. In case

of certain person indeed it is possible that they may be doubtful about certain types of voice even after careful consideration. In such cases which are rare the excuse of ignorance may be acceptable.

‘I have briefly mentioned the foregoing few points only by way of illustration. The real purpose, however, is that everyone should try his best to keep this great form of worship – weeping and wailing over the affliction of AhleBait (a.s) completely free from all sorts of prohibited and forbidden things and practices. It will be our greatest misfortune if we are deprived of the rewards of a form of worship which can take us to the special wards of the AhleBait (a.s), by spoiling it with any of the prohibited activities, hypocrisy, lie, music etc., which may change the worship into a prohibited activity or only a defective activity or even an unacceptable activity.

Those form of worship on the performance of which entry to the Paradise is promised in traditions, e.g. visiting the Holy Shrine of infallible Guides or weeping and wailing over the affliction of AhleBait (a.s), should not be regarded an absolute conditions or essential qualification for entry to the Paradise. There are merely subsidiary conditions or additional qualification. This is to say that these forms of worships are a means of the entry of Paradise provided there is no other prohibited action to prevent the entry. If there is any major and forgives sins to prevent entry to the Paradise the aforesaid form of worship will be of no avail, e.g., if anybody murders a faithful person without any legal excuse, or altogether stops saying the daily Prayers and think that he visit to the Holy Shrine or he weeping and wailing over the affliction of the AhleBait (a.s) will enable him to enter the Paradise this will be a vain and ridiculous idea, because:

(I) This is contrary to the verse: “Verily Allah does accept (an offering) from those who fear Him (and guarded himself from evils)” and also contrary to the traditions of “Ragheefain va Rummanian (two loaves and two pomegranates) and the traditions”. If Namaz is accepted other (good) actions may also be accepted otherwise no actions will be accepted.

(II) It is convey to all the verse and tradition speaking of good deeds going in vain. Certain sins are so ruinous that they readers ineffective even good actions.

(III) Imam Hussain (a.s) undertook the journey to Iraq for encouraging people to good actions and persuading them to guard themselves against evils as he himself recorded in his injunction to Mohammad Ibne Hanafiya and consented

to martyrdom in order to set free from ignorance the ignorant by his teachings and to guide to the right path those who were wandering in the valley of error. As an Infallible Imam has said in 'Ziyarate Arbeen. And the idea that weeping and wailing over the affliction of AhleBait (a.s) will enable them to enter the Paradise is diametrically opposed to the purpose which Imam Hussain (a.s) set before him, because intentional omission of obligatory duties and indulgence in forbidden actions is certainly ignorance and error the purpose of Imam Hussain (a.s) was the reformation of such defaulters.

(IV) Moreover, the idea is perhaps the most offensive and contemptuous as it implies belief in the abolition or cancellation of the noble religious laws. So. Nobody should entertain the ideas that any of those form of worship is an essential qualification which is bound to secure for him entry to the Paradise. The idea is bordering on us –godliness. Nay, it is definitely un-Godly. Those form of worship must be regarded as additional qualifications for entry to the Paradise only when there is nothing to prevent entry to the Paradise (e.g., disbelief or commission of a major sin) as Imam Reza (a.s), while relating the holy tradition “He who says that there is no deity but Allah remarked one of its essential conditions is the belief in my trusteeship of ‘Allah’ meaning that the recitation of and belief in “There is no deity but Allah” was no avail without the belief in the Imam being a Trustee of Allah.

Briefly, the purpose is that one should not implicitly believe in the literal version of the tradition holding out promised for entry to the Paradise but should try to understand the real meaning of an Infallible Guides in the context of the fundamental principles of religion.

(d) One must keep us eye on all the stratagems of Satan and be on ones guard against his treachery designs. One of the devil’s stratagems is that he does not try dissuading from certain forms of worship those persons whom he knows for certain to be too strictly regular to give up a certain form of worship under any circumstance. What he does in such cases is to try to include in or mingle with that form of worship some prohibited or forbidden activities which may spoil that form of worship and render it ineffective so that the performance of that form of worship may turn to be in vain and unreadable.

Another stratagem is that in the case of persons whom the devil knows to be too rigid to allow any prohibited or forbidden activity to spoil the form of worship to them he more craftily makes the evils suggestion that it is against

their piety and sanctity to participate in any form of worship about which there may be the slightest doubt of a tinge of any forbidden activity, nothing to say of such forms of worship as are marked with obviously prohibited activities. E.g. condolence meeting where “Sozkhwani” is done in a musical way or untrue or unreligious reports or irreverently towards the AhleBait (a.s), are recited, or the processions in which ‘Nauha’ are recited in a singing voice or any musical instruments are played upon. The devil makes them believe it is not only unbecoming holy men of piety to attend such condolence meetings or processions but a definite negation of piety and sanctity. The devil makes the crafty suggestion so that those holy persons may abstain from attending such condolence meetings or processions and thus be deprived of the great heavenly rewards of those forms of worship.

This is such an alluring ratiſies that even persons of considerable sanctity and piety are entrapped unaware and do not feel that they are in a trap. When some keenly intelligent man of learning informs them of their being entrapped and they realize that they had been deceived they feel ashamed and excuse themselves by saying “I get entrapped because the net was the same color as the ground on which it was spread”.

It is therefore very necessary to keep an eye on this major stratagem of the devil and also to try one’s level best to keep away from his trap with this end in view one must bear in mind that every prohibited activity found in these forms of worship does not necessarily spoil the entire form of worship and render it altogether ineffective. The evil effect of some of the prohibited activities is identical with the activities, that are the evil of the prohibited activities does not effects the original worship. For instance the condolence meetings in which ‘Nauha’ is recited or ‘Sozkhwani’ is done in an unlawful way or untrue or as irreligious tradition or report or anything unbecoming of or irreverently towards the AhleBait (a.s), is recited but the entire meeting is not marked with a prohibited activity the evil effects of the prohibited activities (Nauha or Sozkhwani) will be confined to the activities and will not render the rest of the condolence meeting ineffective and the attendance therein un-lawful. A prohibited activity, singing or lie, for example, will not change the overall character of a condolence meeting which will still be a form of worship. Similarly, in attending a condolence procession wherein ‘Nauha’ are recited in musical way or musical instruments are played upon the prohibition will be confined to hearing the recitation or the play of musical instruments and will not extend to the rest of the procession. Allama Mirza Hussain Na-yeeni, the most

learned man of his day had clarified this point in one of his circulars and after his death almost all the eminent scholars of the day who completely agreed with his viewpoint, got the circular republished. Attending such condolence meetings or processions should not be as unbecoming of holy persons or inconsistent with sanctity or piety. On the other hand it is quite in accordance with the requirements of sanctity or piety.

Having understand these things, one should cultivate the habit of attending a condolence meetings after ‘Sozkhwani’ where ‘Sozkhwan’ is done in as unlawful, I.e. musical way and to leave the meeting before musical recitation of ‘Nauha’.

As to untrue tradition or reports recited in ordinary gathering such as are held in houses, hotels, or parks etc. I am of the opinion that one must walk out of it for so long as an untrue tradition or reports is recited as advised in several tradition and also in the Holy Quran: “And indeed He has sent down to you in this Book (The Quran) that when you hear the sign of Allah discredited and mocked at. Then do not sit with them until they enter upon some other discourse, otherwise you will become like them”.(4:140).

But this does not apply to desirable meetings like a condolence meeting. It is not incumbent upon one to walk out such meetings. It is enough to abstain from bearing as untrue tradition or report and to point it out and express disapprobation of it after the meeting. It is so because of the difference of opinion regarding the truth of certain reports, e.g., the report about the marriage of Qasim Ibne Hsan(a.s), or the reports about the body of the Martyrs of Karbala being trodden under the hoofs of horse.

If it were incumbent to abstain from hearing all such exceptionable reports then it would become difficult to hear discourse from even scholars of organized merit nothing to say of ordinary ‘Zakir’ because of the possibility of one great scholar including the reports in his lecture or discourse believing it to be true and another great scholar or his disciples believing it to be untrue. In such a case it would be prohibited for the latter scholar or his disciples to hear the report and so they would not attend such a meetings. Besides the rule ‘Exercise tolerance about arguments regarding the truth of traditions, probably the Holy Exponent of Law did not consider the scope on discourse on or hearing of the virtues and affliction of the Ahle Bait(A.s), to be so restricted as to make it imperative for the audience to walk out of a condolence meetings where an untrue traditions or

report is mentioned. It is not incumbent to walk out of such meetings and probably this is why prominent Ulema and demonstration of Islam attends condolence meetings addressed not only by learned scholars but all by ordinary 'Zakir', and keep sitting and do not walk out in spite of the discourse or the lecture containing a report which they know to be untrue. What they do at the most is to point out the untrue report and to express their disapproval of it after meetings.

The above is my personal opinion not necessarily to be followed by others, who should refer the questions of listening to untrue reports in a condolence meeting and of sitting out the lecture or discourse or walking out of it to the A'alam whom they follow in religious observance or any other scholar who possess all the necessarily qualifications of a Mujtahid and act according to his verdict.

However, there can be no two opinion about participating as far as possible these noble form of worship for so long as they are from a prohibited activity, so that Satan may not deceive and deprive us of the magnificent heavenly rewards of those noble forms of worship.

The subject matter of this treatise called for a more exhaustive dealing and the purpose of what I have written on the subject is just to draw the attention of my readers to the various point stated by me so that they may ascertain their duty in respects of those points.

I close the sermon with the solicitation that All Holy Allah, may. For the sake of the Infallible Guides, grant the faithful the good fortune of trying to follow the Holy Ahle Bait (a.s) by weeping their noblest forms of worship and most prominent emblems of our religion, completely from all undesirable activities to that learned men of sanctity and piety and other conscientious and scrupulous persons whose presence is ornamental for such meetings may also grace the meeting by their presence with confidence and our opponents may not find fault with our condolence meetings or the practice of weeping and wailing.

SYNOPSIS

The following is a brief summary of the contents of this treatise;

(i) The practice of weeping and wailing over the affliction of the Ahle Bait (a.s), is of almost importance in the eye of Allah and the eye of the Messenger and the Holy Imam, and it is clear than the day that nobody is better truth loving than them or even equal to them. The followers of the Holy Messenger (s.a) and the Imam (a.s) cannot, therefore overlook the importance of the weeping and wailing if anybody tries to belittle its importance by declaring it to be an undesirable or unwholesome practice they are sure to contradict him outright and reject his remarks in the face of the declaration by Allah and the Messenger. As a matter of fact, none of us has the courage of speaking of it with contempt and everybody admit it, through outwardly, to be important. Regarding the weeping and wailing as worthless and of no consequence, at the instance of others, will, therefore is an unforgivable sin of great magnitude which must not be committed in any case.

(ii) Weeping and wailing over the affliction of AhleBait (a.s), is one of the noblest form of worship, which, not an absolute or essential qualification for entry to the Paradise, is certainly a means of taking us to the Paradise in the absence of other obstacles. We, therefore, must do our level best to practice this in the right way without associating with it any activity which may renders this of worship unacceptable. Otherwise, we shall be most unfortunate to be deprived of its magnificent heavenly reward.

(iii) Weeping and wailing over the affliction of the Ahle Bait (a.s), is an invaluable asset with which we can purchase the prosperity of this world and the world hereafter and this is why Satan is always on the look-out for an opportunity to rob us of it. It is, therefore, very necessary to exercise almost caution in safeguarding it against all stratagems of Satan, however, attractive or fascinating to that we may not be deprived of this invaluable asset; For the loss of this asset would be so colossal as to make our life in this world and the world Hereafter quite miserable.

I now bring treatise to a finish and express my sorrow to my inability to present it in the beautiful form in which I wished to present it because of united illness, particularly eye trouble. The later part of the treatise which begins with the clever quotation and sophisticated statements by the so called enlightened persons has been hastily written in outlines and could not be revised, for which fault I beg to be forgiven.

The mention of Hussain (a.s) ought to be an essential routine of our life. Why should we confine it to the conventional mourning days of Moharram?’

WEEP TO GAIN LONGIVITY AND WEEP TO YOUR HEARTS CONTENT.

LET THE TEARS FLOW FROM SCIENTIFIC POINT OF VIEW

Two types of criticism is thrown against mourning after Imam Hssain (a.s) the dearest grandson of the Holy Prophet(S.A) One type of criticism is social while the other is religious.

Answer to criticism of religious types has often been gives by religious authorities. In the same manner answer to social types of criticism have also been given. This article belong to the second category, that is, it answers social objection like (a) weeping is a sign of cowardice, it deadens ones heart etc. This article trice's to show that mental health and physical wellbeing are benefited by weeping and in the long run has positive effect on longevity. Here under we enumerate the experience of Leonard Grass as American writer about weeping.

AN AMERICAN EXPERIENCE PASIFIED HIS EMOTIONAL SHOCK BY WEEPING

Leonard Grass wrote that one day he was going to his study room, he heard “Dhum; Dhum he was startled and ran towards the stair, he saw that his small daughter was falling off the steps. He ran towards her and took her in lap. The baby girl had just learnt to crawl and by oversight he had forgotten to close the doors of the stairs. He cried in despair; ‘O’ God, ‘O’ Lord, Tears fled by the notice his wife ran towards him and took the baby from his lap. He then phoned the doctor and the first question the doctor asked was; how is her condition now? “She is weeping now” said Leonard Oh! It is good sign said the doctor. The baby becomes silent after crying for a few minutes. She was hardly hurt. She began to play after a while and when they went crawling to Leonard, he lifted her and she pressed her tiny hands on Leonard’s face and at the moment he could not control himself and broke into tears saying “Oh my dear”.

Why did his tears flow? The answer to this question has been given by physiologists. There is a controlling Centre in the brain which activates tears glands and eyes become brimmed.

There are physiological as well as physiological complication regarding tears Leonard Grass was able bodied American Youngman in childhood he was taught that, men never weep and those who weep are but childish womanish. Yet it is a fact that nothing could express his profound emotions fully as it was done by weeping, through it was against social custom of America.

Leonard’s love for his child was expressed by an involuntary act. He knew that the accident was caused by his fault and he was also content that the child was unhurt, his intrinsic desire to be forgiven was also expressed by his weeping.

OPINION OF DOCTOR WEEPING GOOD FOR BABY MEANT BABY HEALTHY

Really, weeping did more than this the opinion of the doctor that weeping was good for the baby meant that the baby was so healthy that she could express her emotions of pleasure as well as displeasure. The doctors, opinion was significant for Leonard also, because he had pacified the emotional shocked he received by giving outlet to tears. He, imparted psychosomatic to himself by weeping. There are many medical evidences in favor of the gipped effect of weeping and nothing could better relieve Leonard body and mind as did weeping. It is therefore; evident that in this era of cut throat completion and high tension the utmost essential is to shed big manly tears.

RELIVES AND FRIENDS WEEP AFTER DEVD

All of us know that we are wounded in our personal lives. Frustrations, despairs and grief are enough to make us weep. Is there anybody who had not accompanied the funeral of a relative?. Is there anybody who had not seen a mother weeping in despair after her dead child? Is there anybody who had not seen a child weeping for his broken toy? At such circumstances that best and the most natural method to express sympathy is to shed tears. Everybody knows that tears do not wash the grief out, but they do help in making grief bearable.

In present day society, generally men do not weep. Day by day society is becoming extra ordinary disciplined and hard skinned. Even if a child weeps, he is termed as cry baby.

THOSE PARENTS WHO PROHIBIT WEEPING TO THEIR CHILDREN INVITE TROUBLE

Dr. Silvis Broadway a famous psychotherapist of New York says repressed tears generally take the form of illness. Those parents who prohibit weeping to their children invite lots of trouble.

CAUSE OF SKIN DISEASE NOT EXPRESSING EMOTION VIA TEARS

To express emotions and control weeping is a matter of false pride. A woman patient of Dr. Broadway was so down with skin diseases that her life was in danger. The cause of her disease was that she was averse in expressing her emotion via tears.

Dr. Eric a psychotherapist in Massachusetts General Hospital has marred rated the case of a young nurse was forbidden to weep after death of her father lest her mother might not despair. The result of this imposed control was that she was caught with a deadly intestinal disease which eventually proved fatal for her.

HEADACHE AND FEVER ARE ALSO CAUSED BY CONTROLLING TEARS

Many of the bad habits are caused by reluctance to weep. A patient came to Dr. Broadway, clinic. He was a successful businessman but he could not talk except in a whispering sound. Dr. Broadway, told him; you cannot talk properly because you have never learnt to express your emotions through tears.”

MENTAL PATIENTS ARE MADE TO WEEP TEARS ARE MORE BENEFICIAL THAN LAUGHING.

Psychotherapist generally try to make patients weep and this is the only remedy so far found in the sphere of mental healing Dr. Broadway says;-- You pat your new born child to make him weep and in the same manner you should try to create such a state of mind in your patients that they may weep. Tears are generally unwelcome but no doubt they are more beneficial than laughing.

Why is our society agitated against tears? Indeed it is a matter of great complication. The obvious reason of these unhealthy trends is that there is an established social norm that those who weep are weak, oven through this norm is entirely false. History is witness that Emperor Awyustus Qeasor was a very brave man. He had sent three divisions comprising twenty five thousand (25,000) mercenaries to Sermonic. When he heard that his whole army was destroyed he fainted and when he got consciousness he burnt into tears.

Tears don't flow when the body is tense and grief is intense but they do when tension and grief decrease.

SCIENCE INCLUDING WEEPING BENEFICIAL FOR GENERAL WELL BEING.

Modern psychosomatic science has reached the conclusion that if men learn to weep it will be beneficial to their general well-being. To relieve tension anywhere there is no better remedy than letting the tears flow.

WOMEN LIVE LONGER AS THEY GIVE VENT TO THEIR EMOTIONS BY TEARS

It is generally observed that women continue to live longer and longer while the life span of men is becoming lesser and lesser. Men are prone to catch heart disease and many other types of ailments during the middle age that it cuts short their lives. The reason of this phenomenon is that modern life has become harder for men and easier for women. Medical science has lessened hazards of pregnancy and delivery for women and generally the fair sex give vent to their emotions by tears.

Letting the tears flow relieve extreme of emotions and eases physical tension, but modern age teaches that it is against manliness to weep. As a result of this type of teaching men control their emotions and inhibit, the free flow of tears. Due to the ill effects of this wrong inhibition men succumb to a variety of diseases in adult age while women remain immune to all this by letting their tears flow.

WEEP AND WEEP MORE AND BE HEALTHY

When a boy weep, his parents or teachers taunt him, saying; Oh, do not cry, you are a MAN. It would be proper if they tell him; weep and weep more and be healthy.

Wives should also let their husbands weep and stop them by taunting and nagging, because it will be best insurance against widowhood that is it will prolong husbands live.

SIR WINSTON CHAUCHIL NEVER INHIBITED

We have seen that it is a matter of life and death then we change our attitudes towards weeping. We must fully utilize our tension relieving mechanism, and remain assured that I won't hurt our manhood. Acquaintance of Sir Winston Churchill know that he never inhibited his tears but let the flow when occasion demanded.

HOLY PROPHET (S.A) SAID;

The following five faculties are considered virtues amongst men; justice, knowledge, generosity, patience of forbearance, modesty or bashfulness. Knowledge posseted by a scholar. Justice dispensed by a monarch, generosity practiced by the rich, forbearance displayed by the needy and modesty displayed by women each one of these was really commendable. Knowledge without practice is like a house without roof over it, a king without justice as his working motto is like a river without water in it, a rich man lacking generosity will be like a tree without bearing fruits, a needy person without the faculty of patience or forbearance will be like a lamp which emits no light and a woman without modesty will be like a good served without salt.

There are seven things which if a man performs the merits for those will be written continuously in his favor even after his death: (1) the planting of a tree

(2) digging a well. (3) digging a canal (4) building a mosque (5) writing a Quran (6) leaving behind a knowledge (invention, discovery, etc.) (7) Leaving behind a good character child, who will beseech Allah to forgive his parents.

Withhold you hand from striking and from talking that which is unlawful and bad.

Whose honors the learned, honors me.

What actions are most excellent? – To gladden the heart of a human being, to feed the hungry, to hold the affliction, to lighten the sorrow of the sorrowful land to remove the wrong of the injured.

Make peace between men when they are fighting and unite when they are disunited.

He that does good to the needy. Allah will do good to him in this world and the Hereafter.

Be persistent in good actions and refrain from evils deeds.

If you have excessive strength do not injure the weak.

Returns of hand but respectable and honorable labor of a craft of profession though small in quantity are better than the wealth which you may mass through sin and wickedness.

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