

Chest Beating & Shedding Tears – *forbidden, permissible, or recommended?*

Al-Shaykh Nāmi Farḥāt al-‘Āmili

Translator Introduction

One of the most sensitive discussions within Shi‘i circles is that of the limits within the Ḥussaini rituals. Unfortunately, this has become a source of division for the lovers of Imām al-Ḥussain عليه السلام, rather than allowing the sacred month of Muḥarram to be a source of unity and solace.

Perhaps what is the greatest of issues surrounding these discussions is that it is often driven by emotions rather than the intellect. When speaking about Imām al-Ḥussain عليه السلام, and ways of expressing love and grief over his calamity, one cannot help being emotional. However, these emotions should not cloud our judgement in regards to the limits that have been placed upon us by the Purified Household عليهم السلام. Thus, it becomes imperative that we discuss the limits of Chest Beating & Shedding Tears (al-Laṭum wal-Bukā‘) over the calamities of Imām al-Ḥussain عليه السلام in an academic manner.

His Eminence, al-Shaykh Nāmi Farḥāt al-‘Āmili has completed this favour upon us by simplifying this academic research. He has broken down the arguments and proofs of each party and analysed and critiqued them, which includes a critique of the words of our classical scholars also.

This research is by no means a fatwa¹, but rather a research and analysis into the proofs and arguments used by each party, which also may provide insight into how some have reached their conclusions in providing a fatwa.

Along with this analysis of al-Shaykh Nāmi Farḥāt al-‘Āmili, we have taken the liberty of providing some commentary through the footnotes. Please note that aside from the primary sources, any further footnotes are considered the opinion and/or research of the translator, and totally independent from the author of this work, al-Shaykh Nāmi Farḥāt al-‘Āmili.

We thank Allāh, Mighty and Majestic, for the strength and blessings of completing this translation, and hope it comes of benefit to those who wish to seek the truth.

Sayed Aḥmed al-Ḥakīm.

¹ Religious ruling decreed by a qualified scholar.

Preamble

Chest Beating and Shedding Tears (al-Laṭum wal-Bukā') are considered from the sacred Ḥussaini rituals that was inherited by the contemporaries from the ancestors. There is no assembly [in remembrance of Imām al-Ḥussain عليه السلام] except that it is coupled with the sounds of crying of those whose hearts burn over the calamities of the Master of Martyrs عليه السلام; and do not conclude without the beating of the chest over this catastrophe that occurred upon the heart of the Infallible Household صلوات الله عليهم.

However, some have objected over these actions and have drawn their conclusions from some of the narrations that point towards the prohibition for what we have mentioned above. They are as follows:

First: What is attributed to the great Prophet صلى الله عليه واله {He is not from us who strikes his cheeks or tears apart his clothes}²

Second: The narration of Abī Miqdām, who said: I asked Abā al-Ḥassan عليه السلام, and Abā al-Ja'far عليه السلام regarding the words of Allāh, Mighty and Majestic - <<**nor will they disobey you in what is right**>>³ - he said that the Messenger of Allāh صلى الله عليه واله said to Fāṭima عليها السلام: {If I were to die, do not scratch your face over me, nor dishevel your hair over me, nor call out wailing, nor prepare mourners mourn over me.} He (the narrator) said, then he (the Prophet) said: {This is what Allāh [meant when he] said - <<**nor will they disobey you in what is right**>>}.⁴

Third: The will of Imām al-Ḥussain عليه السلام, to his sister Zaynab عليها السلام: {Oh my sister, I have made an oath upon you so fulfil my oath, that you do not tear your clothes over me, nor scratch your face over me, nor call out in wailing and lamentation upon me when I perish.}⁵

Fourth: From Imām al-Ṣādiq عليه السلام, who bequeathed when he was at the door of death: {Do not beat your cheeks over me, nor tear apart your clothes over me, for there will not be a woman who tears apart her clothes except that she will be torn greatly in Hell; the more she increases it will increase.}⁶

Fifth: What is attributed to the Messenger of Allāh صلى الله عليه واله: {Wailing is from the acts of ignorance.}⁷

² Mustadrak al-Wasā'il, Volume 1, Page 144.

³ Al-Mumtaḥanah, 60:12.

⁴ Kitāb Wasā'il al-Shi'a, al-Ḥurr al-'Āmili, Volume 2, Page 915-916.

⁵ Kitāb al-Irshād, Shaykh al-Mufīd, Page 232.

⁶ Du'a'im al-Islām, Volume 1, Page 111.

⁷ Man Lā Yaḥduru al-Faqih, al-Ṣadūq, Volume 4, Page 271.

The Rebuttal

From the calamities of our time that we are trialled with, is the ignoramus forcing themselves into the domain of analysis and ijthad without any knowledge or piety, to the point that we find some summon the narrations without any meticulousness or cognisance. <<And when it is said to them, Do not make mischief in the land, they say: We are but peace-makers.>>⁸

This analysis requires meticulousness and exertion in the understanding of the sources of narrations and the reconciliation between the proofs, and it is not sufficient to just relate a narration from a book and using it as an evidence – as the laymen do. Therefore, it is imperative that the expert stands in exerting and immersing himself into the depth of the ocean of the family of Allāh صلوات الله عليهم, so that he absorbs some of their knowledge and reach the treasures of their cognisance.

The First Narration: The source of the narration is from the books of the general masses.⁹ If we refer back to the chain of narrators (*It was narrated to us by 'Abd Allāh bin Aḥmed bin Ḥanbal, who said: it was narrated to me by my father, from Wakī', from Sufyān, from Zabīd, from Ibrāhīm from Masrūq, from 'Abd Allāh who said: The Messenger of Allāh said..*) we find that all of the narrators are from the opposition.¹⁰ Thus, how can we use a narration of the opposition as an evidence for ourselves? Furthermore, there is no consequential significance for us that al-Ṭabrasi has related this tradition in Mustadrak al-Wasā'il, or whoever related it from him, such as The Second Martyr (al-Shahīd al-Thāni), Zayn al-Dīn al-Āmili in his book Maskan al-Fawā'id, so long as the original source for the narration is from the general masses.¹¹

The Second Narration: This narration was mentioned by al-Ḥurr al-Āmili in al-Wasā'il, in the chapter "A number of things that is prohibited for the female, what is disliked for them, and what is omitted from them" with the following chain: *From Moḥammed bin Yaḥya, from Salamah bin al-Khaṭṭāb, from Sulaymān bin Samā'ah, from 'Alī bin 'Ismā'il, from 'Amru bin Abī al-Miqdām, who said: I heard Abā Ja'far say.."*

This narration is weak (dha'īf) due to the presence of *Salamah bin al-Khaṭṭāb* in the chain. Al-Najāshi said: "Salamah bin al-Khaṭṭāb, Abū al-Fadhīl al-Barawastāni al-Azdūrqāni – a village from the villages of al-Ray – was weak in his narrating.¹²

Subsequently, it is not correct to use this narration as an evidence.

⁸ Al-Baqarah, 2:11.

⁹ Al-Āmah: General masses, commonly used to refer to the 'Sunni' Muslims. This narration is found in many of the reliable books of the general masses, including Ṣaḥīḥ Bukhāri (Chapter of Janā'iz, narration #53, 56 & 57; Chapter of Virtues and Merits of the Prophet (pbuh) and his Companions, narration #29); Ṣaḥīḥ Muslim (Chapter of The Book of Faith, narration #191); Sunan al-Nisā'i (Chapter of The Book of Funerals, narration #43, 45 & 47); Jāmi' al-Tirmidhi (Chapter on The Book on Jana'iz (Funerals), narration #35); Sunan ibn Mājah. The narration is graded as authentic (ṣaḥīḥ) by their scholars.

¹⁰ Al-Mukhālafīn: The opposition, commonly used for those who oppose the guardianship (wilāyah) of one or more of the twelve infallible Imāms.

¹¹ If a narration is found in the books of the general masses, it is considered a non-Shi'i reference, which is generally considered void when it comes to establishing the jurisprudence of the Twelvers.

¹² Kitāb Rijāl al-Najāshi, Page 187, #498.

The Third Narration: It was mentioned by ibn Ṭāwūs in al-Lahūf, and likewise ibn A‘tham in al-Fatūh, that Imām al-Ḥussain عليه السلام addressed the women in general, saying: {Be aware if I am to die, do not tear apart your clothes over me, nor scratch your face over me}.¹³

In an older source, one of them being mentioned by Abū Mukhannaf, that the one being addressed was Zaynab عليها السلام, where Imām al-Ḥussain عليه السلام said: {Oh my sister, I have made an oath upon you so fulfil my oath, that you do not tear your clothes over me, nor scratch your face over me, nor call out in wailing and lamentation upon me when I perish}.¹⁴

When we return to the aforementioned books, and Kitāb al-Irshād – of al-Shaykh al-Mufīd – we find that there is no chain for the narration that reaches the infallible عليه السلام. Subsequently, it is a narration that is mursilah¹⁵ – it is not correct to use a mursil narration as an evidence due to its being from the category of weak narrations.

The Fourth Narration: This narration is mentioned in Kitāb Da‘ā’im al-Islām. This book was attributed to al-Shaykh al-Ṣadūq, whereas the truth is that it is established that it is by Abī Ḥanīfa al-Nu‘mān, popularly known as al-Qādhi l-Nu‘mān al-Maghribi, who was a Māliki¹⁶ – where it is said that he was guided and became a Shi‘a. There are differences of opinions regarding his school of thought, but the popular opinion is that it is established he was an Ismā‘ili due to his nearness to the Fāṭimid Empire and his assistance upon the stabilisation of the foundations of their movement. However, it was al-‘Alāmah al-Majlisi who was the first who took to the recognition that al-Nu‘mān was an Imāmi that was following the school of thought of the Twelvers, while acting upon taqiyyah¹⁷ due to his nearness to the Fāṭimid Empire.

Al-Majlisi said about him: He was a Māliki at first, then he was guided and became an Imāmi. The reports of Kitāb Da‘ā’im al-Islām are in line with what is within our popular books. However, he did not narrate from the Imāms after al-Ṣādiq عليهم السلام out of fear from the Ismā‘ili caliphs. Under the protection¹⁸ of taqiyyah, he was able to make the truth apparent to those who looked into it deeply, and reports add to confirmation and certainty.

A number of the scholars followed him (al-Majlisi), and perhaps the one who strived most in proving his Imāmiyah while acting in taqiyyah was the Muḥaddith al-Nūri, who said: He made the truth apparent to those who looked into it deeply, and this is the truth without any dispute, rather – there is no need to even look into it deeply.

However, the statement of al-Majlisi, that a number of the scholars followed him in, has no proof for it, and the attempts of al-Nūri is all futile. Therefore, there is no evidence of his reliability or any solid proof that he is an Imāmi.¹⁹ Even if we were to, for the sake of argument, accept the words of al-Majlisi and those who followed him, then we would certainly find that

¹³ Kitāb al-Lahūf fi Qatl al-Ṭafūf, Page 50; Kitāb al-Fatūh, Volume 5, Page 84.

¹⁴ Maqṭal al-Ḥussain, page 111.

¹⁵ Mursilah: A narration that does not have a complete chain. It may be missing one or more narrators, thus generally rendering the narration weak by default.

¹⁶ Māliki: One of the four main ‘Sunni’ schools of thought.

¹⁷ Taqiyyah: Religiously sanctioned dissimulation.

¹⁸ In other manuscripts: under the *secrecy* of taqiyyah.

¹⁹ Al-Sayed al-Khū‘i, may Allāh have mercy upon him, had a similar opinion, whereupon he ruled that the testimony of al-Nūri is not substantiative. Therefore, al-Khū‘i said his status is majhūl (i.e. unknown). [Mu‘jim Rijāl al-Ḥadīth, Volume 20, Page 185]

his book *Da‘ā’im al-Islām* is filled with only narrations that are *mursilah*, whereupon it is not correct to use as an evidence.²⁰

In saying this, some people try and compensate the weakness [of chain within the narrations] found in his book by reconciling them with the narrations that are in line with the reliable books - or with the popular opinions - that is used for compensating for weaknesses. The reply to that is a report that does not satisfy the requirements of *al-hujjiyah*²¹ is not considered a *ḥujjah* in its contents simply because it is in line with the reports that is a *ḥujjah*. Furthermore, the *fatāwa*²² of the scholars do not coincide with what was presented in the narration, so one cannot reconcile its weakness of the *mursil* narration in opposition to the popular jurisprudential rulings and the lack of dependence upon the contents [of the narration(s)] by the scholars.

In conclusion, in order that we do not prolong the discussion, we say: The author is not reliable, and his book *Da‘ā’im al-Islām* is not reliable, and his narrations are *mursilah* - so it is not correct to depend upon what he has mentioned.

The Fifth Narration: The narration that was mentioned by *al-Ṣadūq* is *mursilah*, so one cannot depend upon it. The same meaning was also mentioned in another narration with the following chain: *From Ḥamza bin Moḥammed al-‘Alawī, from ‘Abd al-‘Azīz bin Moḥammed al-Abhari, from Moḥammed bin Zakariyya al-Jawhari, from Shu‘ayb bin Wāqid, from al-Ḥussain bin Zayd, from al- Ṣādiq, from his forefathers عليهم السلام, who said: The Messenger of Allāh صلى الله عليه واله prohibited...²³*

Contrary to this (having a chain), we do not accept the narration because the path from *al-Shaykh al-Ṣadūq* to *Shu‘ayb bin Wāqid* is *Ḥamza bin Moḥammed al-‘Alawī* and *‘Abd al-‘Azīz bin Moḥammed al-Abhari*, whereupon they are both abandoned.²⁴ Furthermore *Shu‘ayb* is not mentioned in the books of *rijāl*²⁵, so he is decreed as unknown²⁶ - thus, it is not correct to use this report as an evidence.

²⁰ Again, *Al-Sayed al-Khū‘i*, may Allāh have mercy upon him, had a similar opinion, whereupon he states that one cannot depend on this book because all of the narrations within it are *mursilah*. [Mu‘jim *Rijāl al-Ḥadīth*, Volume 20, Page 185]

²¹ *Al-Ḥujjiyah*: A substantiated and valid evidence that fulfils certain conditions. Once established, and is declared a *ḥujjah*, one should act upon it as it will be sufficient evidence for your actions on the Day of Judgement.

²² *Fatāwa*: Plural of *fatwa*. A religious jurisprudential decree made by a scholar who has used his *ijtihad* in deducting the ruling from the various evidences.

²³ *Man Lā Yaḥduruḥu al-Faqīh*, *al-Ṣadūq*, Volume 4, Page 3; *al-Majlisi* also related it from him (*al-Ṣadūq*) in *Bihār al-Anwār*, Volume 79, Page 104.

²⁴ Abandoned in the meaning that we do not accept their narrations.

²⁵ Books of *Rijāl*: Books compiled by classical scholars who compile reports and decree upon their reliability.

²⁶ *Al-Sayed al-Khū‘i*, may Allāh have mercy upon him, has mentioned that he has a total of only one narration within all of our books of narrations, that being this one found in *Man Lā Yaḥduruḥu al-Faqīh*. He was mentioned by *al-Ṣadūq* as one of his *mashāyikh* (plural of *shaykh*), which is not enough to establish his reliability - thus, his reliability remains unproven. [Mu‘jim *Rijāl al-Ḥadīth*, Volume 10, Page 38]

The recommendation of Chest Beating and Crying over the Master of Martyrs عليه السلام

Crying

It was mentioned in the report of Mu'āwiyah bin Wahab, from Abī 'Abd Allāh عليه السلام: {All forms of grieving and crying is disliked, except for the crying over al-Ḥussain عليه السلام.}²⁷

However what is used as evidence for its recommendation by the report of 'Alī bin Abī Ḥamza, from Abī 'Abd Allāh عليه السلام - I heard him say: {Indeed crying and grieving is disliked for the servant [of Allāh] in every type of grief, except for the crying and grieving over al-Ḥussain bin 'Alī عليهما السلام - for it is rewarded.}²⁸

In saying that, the chain of this narration is weak due to the presence of 'Alī bin Abī Ḥamza & al-Ḥussain bin 'Alī bin Abī Ḥamza within it.

However, it is possible to take [as an evidence] the authentic (ṣaḥīḥ) narration of al-Rayyān bin Shabīb, from al-Imām al-Ridha عليه السلام where he said to him: {Oh son of Shabīb, if you were to cry over al-Ḥussain عليه السلام such that tears flow onto your cheek, Allāh will forgive for you all the sins that you have committed, be it small or large, little or in abundance.}²⁹

And the reliable narration from Ibrāhīm bin Abī Maḥmūd who said, al-Ridha عليه السلام said: {Indeed, Muḥarram was a month that the People of Ignorance would forbid killing in it, while our blood was made lawful in it, and our sacredness was unmasked, and in it our progeny and women were insulted, burnt down our tents with fire, and all things of importance within it was finished. They did not respect the Messenger of Allah in regards to the sanctity in our affairs. Indeed, the day of al-Ḥussain wounded our eyelids, and shed our tears, and lowered our beloved into the earth of Karb and Balā'.³⁰ We have inherited the Karb and Balā' (agony and adversity) until the day of abatement. So upon the likes of al-Ḥussain let the criers cry, for crying upon him wipes away the great sins.} He عليه السلام then said: {When the month of Muḥarram would come, you would not see my father laughing, and dolefulness would be

²⁷ Wasā'il al-Shi'a, al-Ḥurr al-Āmili, Volume 3, Page 282; Āmāli al-Ṭūsi, Page 162. The narration has some discussion on its reliability. Firstly, some would object to its source, as there are question marks over al-Āmāli of al-Ṭūsi, and if it is correctly attributed to the great Shaykh al-Ṭūsi. Many would disregard this ḥadīth purely for this reason. Aside from this, one person in the chain, Abū Moḥammed al-Anṣārī, was weakened by al-Kishshi via Naṣr bin al-Ṣabbāḥ - however many rejected this weakening, such as al-Sayed al-Khū'i and al-'Allāmah al-Ḥilli, due to the weakness of Naṣr bin al-Ṣabbāḥ himself. Rather, al-Sayed al-Khū'i has stated that one can rely upon him due to a narration in al-Kāfi that apparently praises him [Mu'jīm Rijāl al-Ḥadīth, Volume 23, Page 38]. This same narration was mentioned by al-Shaykh Hādī al-Najafī whereupon he stated that there is no problem with the chain of narrators [Mawsu'at Aḥādīth Ahl al-Bayt, Volume 2, Page 78-80].

²⁸ Kāmil al-Ziyārāt, Page 201.

²⁹ Āmāli al-Ṣadūq, Page 192; Biḥār al-Anwār, Volume 44, Page 285-286, Narration #23. This has been graded as reliable by al-Majlisi I [Rawdhāt al-Muttaqīn, Volume 5, Page 384]; al-Shaykh Hādī al-Najafī [Mawsu'at Aḥādīth Ahl al-Bayt, Volume 2, Page 77-78]; al-Shaykh al-Moḥsini [Mashra'at Biḥār al-Anwār, Volume 2, Page 154].

³⁰ Karb wa-Balā' - The name which was given to the land that al-Ḥussain عليه السلام was martyred. Its literal translation is agony and adversity.

dominant over him, until ten days would pass. When it is the tenth day, that day was the day of his calamity, sadness and crying, and would say: This is the day that in it al-Ḥussain صلوات الله عليه was killed.}31

And the reliable narration from al-Ḥassan bin Fadhāl, from al-Ridha عليه السلام, who said: {... Whoever makes the day of 'Āshūrā' a day of calamity, sadness and crying for himself – Allāh, Mighty and Majestic, will make the Day of Judgement a day of happiness and buoyancy for him...}32

And the reliable narration from Fudhayl, from Abī 'Abd Allāh عليه السلام, who said: {Whoever mentions us and his eyes fill with tears, even if it were be the size of the wing of a fly, his sins would be forgiven even if it be as much as the foam of the ocean.}33

And the reliable narration from al-Ḥassan bin Fadhāl, from al-Ridha عليه السلام, who said: {Whoever remembers our calamities and cries over what was perpetrated against us, he would be with us in our ranks on the Day of Judgement. Furthermore, whoever remembers our calamities and cries or causes others to cry, his eye will not cry on the day that eyes cry. Furthermore, whoever sits in a gathering which revives our affairs, his heart does not die on the day the hearts die.}34

And the reliable narration from Moḥammed bin Muslim, from Abī Ja'far عليه السلام, who said: {'Alī bin al-Ḥussain عليهما السلام used to say: Any believer whose eyes tear up due to the killing of al-Ḥussain عليه السلام such that it flows onto his cheeks – through it, Allāh, most High, will make him dwell in a room in Paradise for a long period of time.}35

31 Āmālī al- Ṣadūq, Page 190; Biḥār al-Anwār, Volume 44, Page 283, Narration #17. It was declared as reliable by al-Shaykh al-Moḥsini [Mu'jam al-Aḥādīth al-Mu'tabara, Volume 2, Page 222, Narration #1252].

32 Āmālī al- Ṣadūq, Page 191; 'Uyūn Akhbār al-Ridha, Volume 1, Page 284; Biḥār al-Anwār, Volume 44, Page 284, Narration #18. It was declared as reliable by al-Shaykh al-Moḥsini [Mu'jam al-Aḥādīth al-Mu'tabara, Volume 2, Page 222, Narration #1253].

33 Kāmil al-Ziyārāt, Page 207, Narration #293; Biḥār al-Anwār, Volume 44, Page 284-285, Narration #20; Wasā'il al-Shi'a, Volume 14, Page 500-501, narration #19690. It was declared as reliable by al-Shaykh al-Moḥsini [Mashra'at Biḥār al-Anwār, Volume 2, Page 154].

34 Āmālī al- Ṣadūq, Page 131; Biḥār al-Anwār, Volume 44, Page 278, Narration #1. It was declared as reliable by al-Shaykh al-Moḥsini [Mu'jam al-Aḥādīth al-Mu'tabara, Volume 2, Page 221, Narration #1249].

35 Thawāb al-A'māl, page 83; Kāmil al-Ziyārāt, Page 201, Narration #285. Both chains were graded reliable by al-Shaykh Hādī al-Najafī [Mawsu'at Aḥādīth Ahl al-Bayt, Volume 2, Page 77, Narration #1330]; al-Shaykh al-Moḥsini also graded the chain in Thawāb al-A'māl as reliable [Mu'jam al-Aḥādīth al-Mu'tabara, Volume 2, Page 221, Narration #1251].

Chest Beating

It has been reported by Khālid bin Sudayr, from Abī ‘Abd Allāh عليه السلام, who said: The clothes were torn apart, and the cheeks were slapped – by the women of Fatima – over al-Ḥussain bin ‘Alī عليهم السلام, and over his likes are the cheeks slapped and the clothes torn apart.³⁶

This narration has in it weakness due to the lack of establishment of reliability of Khālid bin Sudayr.³⁷ However, the aṣḥāb³⁸ have acted upon it, and the tawātur³⁹ of historical incidents surrounding it forces out the weakness found in it.

And if someone were to oppose us in this point, we would reply that from a jurisprudential perspective, using the principle of the ibāḥa⁴⁰ and the lack of any prohibition being found from a reliable narration, or lack of proof in its harm, it is judged to be permissible due to the principle in the affairs of al-ibāḥa.

Crying and Chest Beating from a Jurisprudential perspective.

Al-Shaykh al-Ṭūsi said: Crying does not have any problems. However, as for chest beating, scratching or pulling out the hair and loud expressions of grief – then all of it is void and forbidden as per consensus.⁴¹

Perhaps him saying “consensus” indicates that the discussion is surrounding the loud expressions of grief that consists of lies, and not the general type of the loud expressions of grief, due to the popular opinion [amongst the scholars] that it is permissible. This is because it is hard to believe that these opinions would be hidden from the likes of al-Ṭūsi, for him to say there is consensus about it, in absolute.

However, if we were to submit to al-Shaykh al-Ṭūsi stating the prohibition of “chest beating, scratching or pulling out the hair and loud expressions of grief in absolute”, then his statement has no intellectual weight with us. The consensus that he claims is not correct, due to the popular opinion being against what he says, and the prohibition has no foundation to it, due to the weakness of the narrations that indicate it is so.

The truth is that the narrations that indicate its prohibition of loud expressions of grief, all of their chains are weak, so it is not possible to declare its prohibition or even it being disliked, so long as it does not contain any lies. Likewise, for scratching or pulling out the hair or tearing apart the clothes – all of the reports that have reached us are weak in their chain, so there is

³⁶ Tahdhīb al-Aḥkām, Volume 8, Page 325; Wasā’il al-Shi‘a, Volume 2, Page 402.

³⁷ Despite this report being weak by the standards of most scholars of rijāl – we find that al-Majlisi the first, Moḥammed Taqī, graded it reliable (muwathaq) [Rawdhat al-Mutaqīn, Volume 8, Page 68].

³⁸ Aṣḥāb: The companions.

³⁹ Tawātur: Successive and numerous reports indicating the same thing.

⁴⁰ Ibāḥa: Exemption from a burden or jurisdiction. If a thing is mubāḥ it is permissible in nature, due to the religion being silent upon it. Aside from many other reasons, this is mainly based around the principle that everything is permissible until it is proven that it is forbidden.

⁴¹ Al-Mabsūṭ, Volume 1, Page 189.

no room to declare these actions as forbidden – be it upon the infallible عليه السلام or upon any dead person in general.

We also find that al-Shaykh al-Jawāhary in *Jawāhar al-Kalām*, uses as a proof for the prohibition the narration of Jābir from Imām al-Bāqir عليه السلام: I said to him “what is al-jaza‘⁴²? He said: {The greatest type of al-jaza‘ is the screaming with wailing, lamenting, and the slapping of the face and beating of chest, and the pulling out of hair from the crown of the head. Whoever establishes the loud expressions of grief has indeed abandoned patience and taken another path.}⁴³

The direction that al-Ṭūsi and al-Jawāhary went towards is not correct, because the aforementioned narration has two paths. The first path (*from Sahl bin Ziyād, from Aḥmed bin Moḥammed bin Abī Naṣr, and al-Ḥassan bin ‘Alī together, from Abī Jamīla, from Jābir, from Abī Ja‘far عليه السلام*) is weak due to the presence of *Sahl bin Ziyād al-Ādami*, and *Abī Jamīla Mufadhal bin Ṣāliḥ*. The second path is also weak due to the presence of *Sahl bin Ziyād* in the chain.

Alongside this, we find that al-Shaykh al-Jawāhary exempted from the prohibition the grieving and crying over the Master of Martyrs عليه السلام. He said: {...Indeed exempted from that (the prohibition of grieving) is over the Prophets and Imāms عليهم السلام, or exclusively over my master and guardian, al-Ḥussain bin ‘Alī عليهما السلام, as the aforementioned narration suggests, and likewise other reports, such as the good [in chain] (ḥassan) narration from Mu‘āwiyah bin Wahb, from al-Ṣādiq عليه السلام: {Every grieving and crying is disliked, except for the grieving and crying over the killing of al-Ḥussain عليه السلام}.⁴⁴

Conclusion

It is made apparent from what has been presented, that crying and chest beating in general is mubāḥ⁴⁵, so long as that it does not involve anything forbidden, and in fact is recommended if it is done for the sake of the Master of Martyrs, Abī ‘Abd Allāh al-Ḥussain عليه السلام.

Al-Shaykh Nāmi Farḥāt al-‘Āmili

10th Dhul-Ḥijjah, 1438

Sydney, Australia.

⁴² Al-jaza‘ - Generally translated as deep grief, sadness and/or sorrow.

⁴³ *Wasā’il al-Shi‘a*, Volume 3, Page 271-271, Narration #3625

⁴⁴ *Jawāhar al-Kalām*, Volume 4, Page 371.

⁴⁵ See footnote 40.