



# **The Mystical Elucidation of the Status of *Ḥusaynī* Grief in Light of Hadith Teachings**

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## **Abstract**

Grief over the sufferings of Imam *Ḥusayn* (AS) stands as one of the most profound manifestations of spiritual life within the Shi‘i tradition; rooted in divine love and *Walāya* based knowledge, this grief embodies a transformative spiritual reality often overlooked in common religious understandings, where it is reduced to the level of mere emotion and its epistemic, ethical, and mystical dimensions are neglected. Drawing upon hadith sources and mystical literature, this

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study contends that *Husaynī* grief is not a passive emotional state but an intentional and elevating spiritual praxis that releases the seeker from egocentrism and heedlessness and guides them along the path of self-purification and nearness to God. The findings indicate that grief for Imam *Husayn* (AS) initially leads to the abandonment of sin and the cleansing of its traces from the believer's soul, thereby preparing the heart to receive divine light. As inner purification deepens, spiritual discipline and commitment to the Sharī'a become more firmly rooted, refining the seeker's moral conduct. Ultimately, through spiritual attraction and self-effacement, the seeker attains a state of longing for intimate supplication and sincerity in intention and action, both of which form the foundation of the mystical journey. This spiritual condition facilitates access to wisdom, divine favor, and proximity to God. In its culmination, this trajectory results in divine assistance at the moment of death and intercession in the Hereafter, revealing the full mercy and *Walāya* of the Ahl al-Bayt (AS) in the life of the believer.

**Keywords:** Grief, Affliction, Imam *Husayn* (AS), Spiritual Elevation, Mystical Wayfaring, Hadith.

## Introduction

In the mystical heritage of Islam, grief over the sufferings endured by the Ahl al-Bayt (AS) occupies a distinguished position in refining the  
**202** soul, enhancing spiritual knowledge, and purifying the inner self.

According to Imam *Ṣādiq* (AS): "Whoever remembers us and tears flow from his eyes, God shall forbid the Fire from touching his face." (Bahrānī, 1727 AD/1148 AH: 17, 529) Within this framework, grief for the tribulations of Imam *Ḥusayn* (AS) holds a unique rank. As reported in another narration from Imam *Ṣādiq* (AS): "Whoever weeps for his calamities, or causes others to weep, and tears flow upon his cheeks, God shall forgive all his sins, whether small or great." (Jazā'irī, 2006 AD/1427 AH: 1, 128) Despite the elevated status of *Ḥusaynī* grief, much existing scholarship mainly addresses its ritualistic or emotional aspects, neglecting its foundational epistemic, doctrinal, and mystical significance. This narrow focus has limited recognition of grief's role as a catalyst for spiritual purification and pursuit of divine proximity, overlooking a core function that this study aims to illuminate. Accordingly, this research directly investigates how, in light of hadith teachings, grief for Imam *Ḥusayn* (AS), as the divine *Walī* and manifestation of the Perfect Human, functions within the process of mystical wayfaring. How does it advance spiritual and intellectual elevation? By answering these questions, the study offers a theoretical framework that clarifies the connections among grief, gnosis, and mystical praxis, providing renewed insight into the role of the '*Āshūrā*' experience in Shi'i mysticism.

## 1. Literature Review

Few studies directly analyze grief for the suffering of *Abā 'Abdillāh* **203**

*al-Husayn* (AS) in mystical wayfaring. Most relevant works mention it only in passing or as part of broader discussions. Some examples are: "The Feast of Calamity; Seleucid Officials at the '*Āshūrā*' Pilgrimage" by Sayyid Mahdi Mirbaqeri (2014 AD/1393 SH) studies spiritual wayfaring and stations in *Ziyārat 'Āshūrā*', but does not directly address grief over Imam *Husayn* (AS) in the mystical path. "*Abā 'Abdillāh al-Husayn* (AS): Tears Martyr" by Sayyid Muhammad Hussein Mirbaqeri (2007 AD/1386 SH) explores the importance of mourning and weeping for Imam *Husayn* (AS), linking these practices to spiritual development. The author draws on numerous narratives to show the role of mourning assemblies, the recounting of suffering, and collective weeping.

"The Mystical Dimensions of '*Āshūrā*' and the Philosophy of Tears and Lamentation for the Master of Martyrs in the Thought of Imam Khomeini" by Izzatullah Waezi (2018 AD/1397 SH) analyzes philosophical and mystical aspects of tears and mourning within Islamic tradition, especially regarding '*Āshūrā*', but does not view grief for Imam *Husayn* (AS) as an independent mystical path. Thus, while previous studies have occasionally examined mystical and spiritual dimensions of grief for Imam *Husayn* (AS), none have systematically explored its specific function as a driving force in mystical wayfaring. The present study addresses this gap by arguing that participation in mourning assemblies and engagement with grief

proximity, an area previously unexplored in dedicated research.

## 2. Theoretical Framework

This study uses Islamic mystical and ethical teachings, especially the Qur'an and hadith, to understand grief for Imam Ḥusayn (AS) in the context of wayfaring. Grief has two forms. Philosophers like *Ibn Miskawayh* and *Ṭūsī* view worldly grief as harmful and best healed by turning to God (Miskawayh, 1989 AD/1410 AH: 180; Ṭūsī: 1949 AD/1369 AH: 196). But in Sufi and hadith traditions, grief is often a positive state, showing one's openness to divine influence (Muṣṭafawī, 1980 AD/1401 AH: 187).

The Qur'an and hadith literature present multiple forms of grief: "Grief over affliction (al-Baqarah: 153), sorrow from military defeat (Āli 'Imrān: 139), grief of separation (Yūsuf: 84), grief from remorse (Āli 'Imrān: 153), and worldly sorrow (al-Ḥadīd: 23; al-'Aṣr: 2). Likewise, hadith and mystical sources describe grief in various contexts: grief over sin (Ibn Bābawayh, 1982 AD/1403 AH: 1, 187), regret over missed opportunities for good (Tamīmī Āmidī, 1989 AD/1410 AH: 78), grief during Qur'anic recitation (Kulaynī, 1986 AD/1407 AH: 2, 614), sorrow for the suffering of others (Kūfī Ahwāzī, 1983 AD/1404 AH: 172), and the sorrow of the Ahl al-Bayt (AS) for the believers (Ibn Bābawayh, 1992 AD/1413 AH: 1, 182). In theoretical mysticism, grief is linked to the Imam's special status. Knowing the Imam leads to grief from longing and a sense of

separation from the divine, which motivates spiritual growth, not weakness? (Jami, 1991 AD/1370 SH: 43; Ibn ‘Arabī, 1984 AD/1405 AH: 187)

In practice, grief for Imam *Husayn* (AS) is a key spiritual and knowledge-based experience that deepens the seeker's path to God (Kulaynī, 1986 AD/1407 AH: 2, 614; Majlisī, 1982 AD/1403 AH: 46, 110).

From a hadith point of view, grief for the trials of God’s *Walī*, especially Imam *Husayn* (AS), is central in the Ahl al-Bayt tradition. Mourning and weeping are not just emotional acts; they help overcome hard spiritual challenges and achieve higher spiritual states. This directs the seeker from negative grief, which blocks progress, to positive grief, which encourages spiritual ascent. Thus, the theoretical framework of this study, through distinguishing between praiseworthy and blameworthy grief, analyzing the motivations and spiritual functions of grief, and grounding its discussion in the status of Imam *Husayn* (AS) within Shi’i mysticism, seeks to offer a comprehensive and systematic account of the role of grief within the process of mystical wayfaring. This framework enables a deeper understanding of Shi’i mystical experience and highlights the role of sacred emotions in the seeker's spiritual elevation.

### 3. Research Method

This study employs a descriptive, analytical approach and is based on  
**206** extensive library research. By systematically collecting and analyzing

primary sources, including Qur'anic, hadith-based, mystical, and ethical texts, the concept of grief within the trajectory of mystical wayfaring is elucidated. Subsequently, the mystical functions of grief over the sufferings of *Abā 'Abdillāh al-Ḥusayn* (AS) are extracted and examined as a foundational component of the spiritual path. In explaining the functions of *Ḥusaynī* grief, the study focuses on a set of effects and outcomes that, according to hadith teachings, bear the closest relationship to the grief's essential aims. In other words, among the various perspectives found in religious and mystical sources, those functions are highlighted which, due to their foundational nature and conceptual coherence, occupy a central position within the structure of *Ḥusaynī* wayfaring. This selection is not the result of restriction or subjective preference, but is grounded in content analysis and in the intrinsic connection of these elements to the theoretical foundations and primary purposes of grief.

#### 4. The Mystical Conceptualization of Grief

Lexical sources define "Grief" as inner sorrow, psychological distress, regret over past or unattainable matters, and a form of agitation or heaviness of the soul (Rāghib Iṣḫānī, 1991 AD/1412 AH: 1, 231; Ibn Manẓūr, 1993 AD/1414 AH: 13, 111). However, within the Islamic mystical tradition, grief is not regarded as something negative; rather, it is recognized as one of the desirable spiritual states of the mystical journey. Jami, in his "*Nafahāt al-Uns*," prefers grief over joy

and considers it a necessary condition for attaining the higher stations of the mystical path (Jami, 1991 AD/1370 SH: 43). *Ṭūsī* likewise describes grief in his ethical writings as an inner pain arising from the occurrence of an unpleasant event or the loss of an opportunity for good (*Ṭūsī*, 1955 AD/1375 AH: 51).

In "*Miṣbāḥ al-Sharī'a*," attributed to Imam *Ṣādiq* (AS), the gnostic is described as one who constantly reflects upon death, the Resurrection, and divine realities, meaning that outwardly he appears full of grief and engages minimally with people, while inwardly he experiences serenity and spiritual expansion: "Grief is among the marks of the gnostic, due to the abundance of unseen influxes upon their inner beings and because of their prolonged exposure beneath the veil of divine majesty. The grief-stricken person outwardly appears contracted, but inwardly experiences expansion; he lives among people as though ill, yet with God he lives in intimacy and nearness." (Imam *Ṣādiq* (AS), 2021 AD/1400 AH: 1, 187) This state is also praised in other narrations, for instance: "Indeed, God loves every sorrowful heart." (*Kulaynī*, 1899 AD/1329 AH: 2, 99)

Analyzing the views of Muslim mystics, it may be said that grief arising from knowledge of the station of God's friends and awareness of the existential distance from the Divine is not destructive sorrow, but a form of spiritual expansion and interior tranquility that is inwardly accompanied by sacred joy (*Mirbaqerifard et al.*, 2007



AD/1386 SH: 51). This grief originates from longing for union with the True Beloved and from the pain of separation. Along the path toward God, the seeker, through recourse to the Divine Friends and through empathy with the Ahl al-Bayt (AS), shares in their joys and sorrows (Waezi, 2018 AD/1397 SH: 22). Thus, in Islamic mysticism, grief does not signify depression or passivity; rather, it is a sign of existential awareness and yearning to return to the Divine Origin. It is one of the essential stages of the mystical journey, elevating the seeker from ordinary emotional experience to spiritual witnessing and divine proximity.

## **5. The Mystical Functions of Grief over the Sufferings of Imam Ḥusayn (AS)**

This study explores the spiritual functions of grief over the sufferings of *Abā 'Abdillāh al-Ḥusayn* (AS) within the path of spiritual elevation and mystical wayfaring. Here, grief is treated as a profound and influential emotional, spiritual state capable of playing a pivotal role in the processes of self-purification, heightened mystical awareness, and nearness to God.

### **5-1. Renunciation of Sin**

In Shi'ī mysticism, the renunciation of sin constitutes the foundational principle of spiritual development. Most mystics maintain that the beginning of the path lies not in performing recommended acts, but in **209**

abandoning sin and purging the soul of vice. Sin disrupts the system of divine love, distorting the emotional and volitional balance necessary for one's relationship with God. The greatest spiritual danger of sin lies in its ability to redirect love away from the Divine and toward carnal pleasures and satanic impulses.

Imam *Ṣādiq* (AS) states: "Whoever disobeys God, Mighty and Majestic, does not truly love Him." (Ṣadūq, 1992 AD/1413 AH: 578) The explanation is that the pleasure derived from sin appears to the sinner as a false perfection; believing that happiness lies in attaining this pleasure, the soul becomes attached to it. Thus, the root of sin lies in the weakness of divine love, whereas the root of piety lies in its strength. Human beings face an inner conflict between two loves: love of God and love of sinful pleasure; whichever becomes dominant expels the other (Jawadi Amoli, 2009 AD/1388 SH: 2, 341). For this reason, the believers, who possess stronger divine love, find that the inclination toward sin is extinguished within them, as the Qur'an declares: "Those who believe are stronger in love for God." (al-Baqarah: 165).

Imam *Ṣādiq* (AS) also states: "I sought the love of God, Mighty and Majestic, and found it in hatred for the people of sin." (Ṭabrisī, 1945 AD/1365 SH: 12, 173) Within spiritual pedagogy, this relationship between love and aversion expresses the law of self-purification from non-divine attachments. In this framework, grief for

**210** Imam *Ḥusayn* (AS), as a manifestation of divine love, strengthens the

bond between the sorrowful heart and the True Beloved. Remembering the tribulations of Imam Ḥusayn (AS) removes the traces of unhealthy attachments and intensifies divine love within the seeker, shifting the balance of the heart decisively toward God and His Friends. As a result, love for God and His *Walī* replaces the inclination toward sin, creating the conditions for a form of "Spiritual Infallibility." Thus, tears and grief for Imam Ḥusayn (AS) are not mere emotions; they constitute an educational mechanism in the process of spiritual purification, fortifying the seeker on the path toward God.

## 5-2. Removal of the Effects of Sin

On the mystical path toward God, the first stage consists of eliminating the veils and obstacles that separate the human being from the Source of existence. Foremost among these obstacles is sin, which not only impedes spiritual ascent but also diminishes one's capacity for righteous action in society (Qeysari, 1996 AD/1375 SH: 298). In Islamic mysticism, repentance and the abandonment of sin are indispensable prerequisites for initiating the spiritual journey; without them, no authentic inner transformation can occur.

Within this framework, connection to the impeccable Imam (AS), as the intermediary of divine grace, plays a fundamental role in removing the effects of sin. One manifestation of this connection is the grief and tears shed over the sufferings of Imam Ḥusayn (AS), **211**

which occupy a special place in the narrations. Imam *Riḍā* (AS) states: "For one like *Husayn*, the mourners should weep; for verily, weeping for him eliminates great sins." (Ṣadūq, 1992 AD/1413 AH: 128) However, the forgiveness promised in such narrations is conditioned upon a genuine cognitive and practical relationship with the Imam, accompanied by piety. Superficial or exaggerated interpretations, claiming that mere tears erase all sins without behavioral transformation, are incompatible with religious and mystical principles (Davoudi and Rostamnezhad, 2009 AD/1388 SH: 69). In the logic of wayfaring, valuable tears are those that lead to inner transformation and behavioral reform, elevating remembrance of the Imam from emotion to action. Such tears forge the seeker's bond with the camp of truth and initiate enduring spiritual renewal. When accompanied by knowledge and intention, tears for Imam *Husayn* (AS) function similarly to repentance, purifying the soul and repairing its spiritual structure. This grief eradicates the roots of non-divine attachments, the very sources of sin, and directs the seeker onto the straight path. The Qur'an affirms this connection between love, obedience, and forgiveness: "Say: If you love God, follow me; God will love you and forgive you your sins." (Āli 'Imrān: 31) From this perspective, love and obedience toward the infallible Imam, who embodies the straight path, signify the actualization of a reciprocal

accompanied by knowledge, piety, and practical commitment, grief and tears for Imam Ḥusayn (AS) function as a mode of purification analogous to repentance, removing the barriers to spiritual ascent and placing the seeker on the path of divine proximity.

### 5-3. Spiritual Etiquette in the Path of Mystical Wayfaring

Grief and shedding tears for the sufferings of Imam Ḥusayn (AS) play a fundamental role in the formation and deepening of spiritual etiquette within the human process of mystical wayfaring. The Ḥusaynī wayfarer realizes that no degree of proximity to God can be attained without strict adherence to spiritual etiquette; hence, the mystics have considered every stage of the spiritual path to be grounded in this principle. *Hujwīrī* explicitly states that the essence of mysticism is nothing but spiritual etiquette, and that every spiritual station has its own particular etiquette, the neglect of which impedes the realization of spiritual perfection (*Hujwīrī*, 1966 AD/1386 AH: 57).

The Qur'an also accords spiritual etiquette a foundational position. The verse "Indeed, those who lower their voices in the presence of the Messenger of God..." (al-Ḥujurāt: 3) is a paradigm of praise for the people of spiritual etiquette, and the verse "The eye did not swerve, nor did it transgress" (al-Najm: 17) reflects the Prophet's exemplary spiritual etiquette in the station of divine witnessing. Likewise, the command "Tell the believing men to lower their gaze..." (al-Nūr: 30) emphasizes the observance of spiritual etiquette both outwardly and

inwardly (Hujwīrī, 1966 AD/1386 AH: 486).

‘*Allāmah Ṭabāṭabā’ī*’ defines spiritual etiquette as a beautiful and appropriate form for every legitimate act, whether in the religious domain, such as supplication and devotion, or in rational and social interactions (Ṭabāṭabā’ī, 1996 AD/1417 AH: 6, 256). From the Qur’anic perspective, spiritual etiquette is directly linked to the ultimate purpose of human existence, servitude to God, and reason itself becomes unbalanced and unproductive without spiritual etiquette's support. As Imam ‘Alī (AS) states: "Everything is in need of reason, and reason is in need of spiritual etiquette." (Tamīmī Āmidī, 1958 AD/1378 AH: 1: 80; Ibn al-Muqaffa’, 1994 AD/1415 AH: 20)

Through conforming to divine etiquette, the wayfarer prepares the ground for the manifestation of divine attributes within his being. From the viewpoint of Imam *Husayn* (AS), spiritual etiquette essentially pertains to a humble disposition toward others, as reflected in his saying: "Spiritual etiquette is that when you encounter anyone, you regard him as superior to yourself." (‘Abd al-Raḥīm, 2009 AD/1388 SH: 90)

Karbala, as a spiritual and educational school, embodies the highest manifestations of spiritual etiquette, self-sacrifice, and altruism. Through contemplative reflection upon the event of ‘*Āshūrā*’, the wayfarer experiences the concepts of knowledge, self-recognition, and spiritual etiquette in their concrete form. Thus, *Husaynī* grief and tears

**214** are not merely emotional responses; they are pedagogical acts that call

the wayfarer to practice spiritual etiquette across all dimensions of life and spiritual journeying. The result is liberation from ego-centrism and arrogance, the growth of moral character, and the deepening of spiritual knowledge. In this sense, spiritual etiquette in the school of Imam *Ḥusayn* (AS) is both the fruit of mourning for him and a prerequisite for achieving authentic wayfaring.

#### **5-4. Commitment to the Sharīʿa**

Grief and lamentation for Imam *Ḥusayn* (AS) in Shiʿi mysticism carry a pedagogical and epistemic function, guiding the wayfarer toward recognizing the foundational role of the Sharīʿa in the path of spiritual ascent. Through this sacred experience, the *Ḥusaynī* wayfarer realizes that adherence to divine commands and prohibitions is a necessary condition for attaining higher levels of knowledge and nearness to God. In the Shiʿi mystical tradition, the Sharīʿa is regarded as the indispensable prelude to the path and ultimate truth, meaning that access to the inner reality of faith is impossible without commitment to its outward forms. The Qurʾan presents obedience to God and His Messenger, and adherence to divine law, as the sole path to divine proximity. According to the verse "And indeed, this is My straight path; so follow it, and do not follow other ways lest they separate you from His way. This He has enjoined upon you that you may become God-wary," (al-Anʿām: 153) commitment to the Sharīʿa is the only means of salvation. Imam *Bāqir* (AS), in interpreting this verse, states

that the straight path refers to the Ahl al-Bayt (Bahrānī, 1995 AD/1416 AH: 2, 134). Accordingly, the Ahl al-Bayt (AS) embody the perfect union of Sharī'a and ultimate truth in their spiritual journey. Imam 'Alī (AS) declared that he never called the people to anything except that he himself acted upon it before them, and he never forbade them from anything except that he himself refrained from it (Nahj al-Balāgha, Sermon 157). This conduct indicates that even in the highest stations of mysticism and divine witnessing, adherence to religious duties and divine obligations remains a principal pillar of spiritual training.

The mysticism of Karbala is likewise structured upon the Muhammadan Sharī'a. At its deepest level, the event of '*Āshūrā*' represents the preservation of the boundaries of the Sharī'a and the defense of the truth of religion against deviation. From this perspective, mysticism devoid of Sharī'a lacks legitimacy and yields no enduring epistemic benefit, for the aim of mysticism, felicity and divine proximity, is unattainable except within the limits set by God.

Thus, the wayfarer who mourns Imam *Husayn* (AS) takes the Sharī'a as the foundation of his spiritual journey until he attains the encounter with God. As '*Allāmah Ṭabāṭabā'ī*' emphasizes, one's share of spiritual perfections corresponds to one's degree of adherence to the Sharī'a, for the Islamic law clarifies both the quality and the direction of the spiritual journey toward God (Ṭabāṭabā'ī, 2002



AD/1381 SH: 186).

Karbala thus functions as a comprehensive school elucidating the relationship between spirituality and religious law. It demonstrates that authentic mystical truth emerges from the heart of religion and under the light of commitment to Divine commandments, and any form of mysticism lacking adherence to the Sharīʿa is epistemically invalid and existentially fruitless. Hence, grief and weeping for Imam Ḥusayn (AS) are not merely emotional reactions; they are epistemic experiences that alert the human being to the fact that the divine path of wayfaring passes only through the Sharīʿa, and that only through obedience to divine injunctions can one reach the degrees of proximity and divine witnessing.

### **5-5. Attraction and Annihilation**

The concept of "Attraction within divine guardianship" in mystical and theological literature refers to the inner inclination of the human being toward the Divine Reality through love and knowledge of God's friends (Mesbah Yazdi, 2007 AD/1386 SH: 212). According to Islamic mystical thinkers, this state represents a spiritual transformation that enables moral renewal and spiritual advancement (Javadi Amoli, 2009 AD/1388 SH: 148). In this process, intellectual and emotional connection with Imam Ḥusayn (AS) may play a significant role in orienting the human being toward God, for in Shiʿi thought, the Imam is regarded as the mediator of divine grace and the

manifestation of God's will in the world (Muṭahharī, 2003 AD/1382 SH: 56). Imam *Bāqir* (AS) states: "We are the means through which God communicates with His creatures, and we Imams are the cause of the connection between heaven and earth; through us God sends down rain, and through us He brings forth sustenance." (Bahrānī, 1995 AD/1416 AH: 1, 496) Therefore, love and heartfelt sorrow for the Imam are not merely emotional responses, but pedagogical and spiritual experiences intertwined with deepening religious understanding (Roudgar, 2009 AD/1388 SH: 31).

The history of Karbala presents exemplary cases of this spiritual attraction in the companions of Imam *Husayn* (AS), individuals who, under the harsh and perilous conditions of '*Āshūrā*', consciously and steadfastly remained loyal to their moral and religious commitments. Historical and mystical analyses show that their emotional and spiritual bond with the Imam was not merely sentiment-based, but conscious, principled, and rooted in a profound understanding of the truth of divine guardianship (*Wilāya*) (Javadi Amoli, 2009 AD/1388 SH: 148).

In the path of spiritual wayfaring, weeping for Imam *Husayn* (AS) represents a unique and sacred capacity which, when utilized with awareness, can lead to a fundamental transformation in the existential structure of the wayfarer. This transformation becomes possible when the individual aligns himself with the ethos and ideals of '*Āshūrā*' and

states: "Lighten your burdens and you will reach your destination."  
(Kaf' amī, 1998 AD/1418 AH: 119)

Thus, tears for Imam *Ḥusayn* (AS) are not simply emotional expressions; they constitute a transformative and epistemic experience which, by activating the inner dimensions of the human being, directs the wayfarer toward alignment with divine guardianship. Just as the companions of Imam *Ḥusayn* (AS), by overcoming natural inclinations, attained the station of annihilation in the divine friend, the wayfarer may similarly, through following their example, take steps toward spiritual perfection and attain exalted degrees of divine proximity and mystical insight.

### **5-6. The Longing for Intimate Supplication**

In the mystical journey toward God, significant differences exist among individuals in their inclinations, desires, and motivations for worship and obedience. Some perform acts of devotion with eagerness and humility, experiencing inner comfort and attraction in servitude; whereas others find worship difficult, burdensome, and sometimes even displeasing. This distinction stems from the degree to which faith and righteous deeds have become beloved within the human heart, as expressed in the Qur'anic verse: "God has made faith beloved to you, and adorned it in your hearts, and made disbelief, wickedness, and disobedience hateful to you." (al-Ḥujurāt: 7)

According to this verse, faith and servitude are beloved to the **219**

believer, and his heart inclines toward them with humility; thus, even under difficult circumstances, the desire for divine obedience remains alive within him. In contrast, those who lack such cultivated love find worship heavy and taxing, as the Qur'an states: "Indeed, it is exceedingly burdensome, except for the humble." (al-Baqarah: 45)

One of the most important factors in generating humility and harmonizing the soul with righteous action is love for the friends of God. Love for the Ahl al-Bayt (AS) strengthens the heart's inclination toward obedience and heightens the inner motivation for servitude. In the narrations, this reality is reflected in their conduct and speech. Imam *Husayn* (AS) stated on the day of *Āshūrā'*: "Truly, I love prayer." (Ibn Tāwūs, 1996 AD/1417 AH: 58) This statement demonstrates that genuine love for God and His friends is accompanied by love for worship, and that this love becomes a means of transmitting the spirit of servitude to their followers. Therefore, one of the effects of genuine grief rooted in sincere love for the divine friend is the emergence of humility of heart and harmony with devotional acts. The stronger the love between the lover and the beloved, the greater the value and spiritual sweetness of worship becomes in one's perception, and the deeper one's longing for intimate supplication to God. This inner connection between love, grief, and worship constitutes the foundation of mystical wayfaring, for worship and intimacy with God are the essence of divine proximity

and the ultimate goal of the wayfarer on the path of spiritual knowledge.

### 5-7. Sincerity

Attaining the station of sincerity and immunity from satanic temptations is among the highest fruits of the mystical path and of the heart's bond with Imam Ḥusayn (AS). According to the Qur'an, after Satan was expelled from the Divine Presence, he swore to lead human beings astray, yet he admitted his inability to influence God's sincere servants: "Except Your chosen servants among them." (Ṣād: 83) *Allamah Ṭabāṭabā'ī*, in his commentary on this verse, interprets the *Mukhlaṣīn* as those who have not only purified themselves for God, but whom God Himself has chosen exclusively for Himself, freeing them from all forms of self-regard and worldly attachment. In his view, such hearts contain nothing but God; even satanic whisperings become, for them, occasions for remembering God and means of drawing nearer to Him (Ṭabāṭabā'ī, 1947 AD/1367 AH: 12, 237). This station represents the purest degree of servitude: a state in which the human being recognizes no sovereign or owner besides God, nor even attributes independence to his own qualities and actions.

As long as a person remains within the orbit of divine love and maintains a bond with God's friends, purifying the heart from every non-divine attachment, Satan loses the ability to penetrate his being. Imam Khomeini, quoting his teacher Ayatullah Shahabadi, writes: **221**

"Satan is like the watchdog of God's house; if someone is familiar with the Master of the house, it will not harm him, but it bites strangers." (Mousavi Khomeini, 1979 AD/1358 SH: 52) This metaphor elucidates the relationship between divine knowledge and protection from satanic temptation. In tradition, Imam *Husayn* (AS) is described as a "Lamp of Guidance" and an "Ark of Salvation," a characterization that indicates that a heartfelt connection with him protects a person from deviation and satanic influence (Ibn Bābawayh, 1983 AD/1403 AH: 1, 59). Ayatullah Misbah Yazdi likewise emphasizes that the essence of the Karbalā' event is a purely monotheistic reality, untouched by satanic distortions, and that attachment to it amounts to attachment to the fountainhead of divine sincerity (Misbah Yazdi, 2012 AD/1391 SH: 44).

On this basis, sorrow and love for the Master of Martyrs create the ground for attaining true sincerity. At this level, a reciprocal relationship between the servant and God is established, one in which divine love returns toward the servant, removing him from the reach of temptation and heedlessness. Through sincerity and steadfastness in *Husaynī* love, the mystic attains a degree of nearness in which the heart becomes a locus for the manifestation of divine wisdom and knowledge, and nothing but God and His saints finds a place therein.

### 5-8. Attainment of Wisdom

**222** In both the transmitted and mystical teachings, sincerity is identified as

the prerequisite for the inspiration of wisdom and divine knowledge into the human heart. A famous tradition of the Prophet (PBUH) states: "Whoever purifies himself for God for forty mornings, springs of wisdom will flow from his heart to his tongue." (Kulaynī, 1987 AD/1407 AH: 2, 16) This report indicates that sincerity is not only a necessary condition for receiving esoteric knowledge, but that its perseverance elevates the seeker to a point where he becomes a conduit for guiding others. Indeed, receiving the light of knowledge and apprehending divine truths occurs only when the heart of the seeker becomes worthy of such reception. Another prophetic report states: "Knowledge is not gained by much learning; rather, it is a light that God casts into the heart of whomever He wills." (Kulaynī, 1987 AD/1407 AH: 2, 328) From the perspective of religious epistemology, the degree of a person's connection to the transcendent realm determines the nature and quality of the insights he receives. A soul connected to the world of the angelic realm receives inspirations of a luminous and divine type, whereas one that is confined to the realm of jinn and corrupt souls receives inspirations of a satanic and veiling quality. Mystics and Islamic philosophers have long held that purification of the soul and sincerity of intention constitutes the essential conditions for receiving true knowledge. Imam Khomeini, drawing on the Qur'anic verse "Be conscious of God, and God will teach you," (al-Baqarah: 282) insists that divine instruction depends on piety and inner purity, and that without moral purification; knowledge becomes a veil (Mousavi Khomeini, 1979 **223**

AD/1358 SH: 372).

Within the epistemological framework associated with *Husaynī* sorrow, attaining sincerity becomes more accessible to the seeker, as love and grief for Imam *Husayn* (AS) establish a bond of affection between the seeker and the divine friend. This bond frees the seeker from the impurities of the ego and renders him receptive to the unseen realm and divine inspirations. At this stage, divine knowledge flows within the heart and gradually manifests upon the tongue; thus, the seeker becomes a mirror reflecting divine wisdom and a means of guiding others. Ultimately, sorrow and love for the Master of Martyrs not only purify and illuminate the inner being but also raise the seeker to the station of sincerity and the reception of divine wisdom. At this point, the heart becomes the locus of divine lights, and the tongue becomes their instrument of transmission.

### 5-9. Divine Love

One of the foundational consequences of authentic sorrow for Imam *Husayn* (AS) is the emergence of a reciprocal relationship between the seeker and the Divine Beloved. In expressing love for the Master of Martyrs, the seeker in fact draws near to God and simultaneously attracts God's love toward himself. This mutual interaction represents an advanced stage of the mystical path, in which the seeker's love for the divine friend is met with God's corresponding love, culminating in



*Allamah Ṭabāṭabā'ī*, in interpreting the verse "Say: If you love God, follow me; God will love you" (Āli 'Imrān: 31), considers love a bond between the seeker and the sought. The human lover, he argues, illuminates his existential deficiencies through the perfection of the Beloved. Ultimately, when the Beloved also loves the lover, this relationship reaches its apex, and unity in love is realized. He stresses that pure worship and genuine love are attained only through adherence to a divinely sanctioned path grounded in love and sincerity, a path that itself constitutes the straightway of God. Walking this path leads the seeker to the station of divine belovedness (Ṭabāṭabā'ī, 1947 AD/1947 AH: 3, 248).

Accordingly, sorrow for the Master of Martyrs, as an expression of true love, acquires meaning and spiritual efficacy only when accompanied by practical and heartfelt imitation of his way. The seeker must align his conduct, beliefs, and orientation with that of the Imam, as articulated in *Ziyārat 'Āshūrā'*: "I am at peace with those who are at peace with you, and at war with those who wage war against you." (Ibn Qūlawayh, 1996 AD/1417 AH: 342) Realizing such commitment is the necessary prelude to reaching the station of belovedness, a station in which the attraction of divine love becomes manifest in the seeker's being and draws him to nearness and presence before God.

## **5-10. Divine Nearness**

In the transmitted sources, sorrow and grief for the Ahl al-Bayt (AS), **225**

particularly for Imam *Husayn* (AS), are not treated merely as emotional reactions but are described as acts of devotion and forms of divine obedience. This indicates that the state of sorrow, independent of other actions, elevates the seeker's inner being and accelerates his mystical journey, directly contributing to his nearness to God. Imam *Ṣādiq* (AS) states: "The breath of one who grieves for us and is sorrowful for our oppression is glorification [of God], and his grief for our cause is an act of worship." (Kulaynī, 1987 AD/1407 AH: 2, 226) From this report, it is understood that even the breathing of a sorrowful person, if rooted in awareness of the Ahl al-Bayt's oppression, is counted as remembrance and worship and is recorded among his deeds.

The essence of worship and obedience, in its mystical meaning, is connection to the divine straight path, embodied in the Ahl al-Bayt (AS), the Qur'an, and the sacred law. From this perspective, sorrow for the Ahl al-Bayt is an act they themselves have emphasized and is considered a means for spiritual ascent and nearness to God. Thus, sorrow functions as a tool for purifying and preparing the soul, playing a decisive role in achieving divine proximity.

In a tradition from Imam *Riḍā* (AS), the superiority and speed of the mystical ascent associated with sorrow for Imam *Husayn* (AS) compared to other paths is highlighted: "All of us are ships of salvation, but the ship of my grandfather *Husayn* is more spacious and

swifter in the turbulent seas." (Ṣadūq, 1992 AD/1413 AH: 62) This statement indicates that although connection to any of the Ahl al-Bayt can guide the seeker toward divine nearness, the bond with the Master of Martyrs possesses a greater capacity to encompass seekers of varying ranks and to accelerate their spiritual journey.

Therefore, sorrow for Imam *Ḥusayn* (AS) is not merely an emotional response but a form of inward worship that, through purification and illumination of the soul, guides the seeker to the straight path and the domain of divine nearness. This state quickens the mystical journey, expands the seeker's capacity to receive spiritual effusions, and ultimately elevates him to a point where, through the wisdom that flows from his tongue, he can guide others.

### **5-11. Assistance at the Moment of Death**

The moment of agony and the throes of death are stages in human life in which the effects of one's deeds and inner states become manifest in a tangible and perceptible form. At this point, the human heart reveals its level of preparedness to receive divine breezes of mercy and the manifestations of God's beauty and compassion. An individual who possess faith and a genuine connection with God and His saints experience serenity and joy in this moment, and the longing to meet the Beloved becomes active within them. Thus, their transition from this worldly realm to the next is accompanied by an experience that corresponds to their faith and righteous actions, and they become **227**

recipients of divine grace and honor. In contrast, those who have lived their lives immersed in disbelief, hypocrisy, or hostility toward God and His friends witness the signs of divine wrath and punishment. Their experience of death is filled with terror and severe anguish (Mousavi Khomeini, 1979 AD/1358 SH: 461).

Imam Khomeini emphasizes that the only light capable of guiding a person through the throes of death is the inner illumination derived from divine love and love for the saints. This radiance and purification of the heart is attained only by those who have filled their hearts with genuine love. In such a state, death is not an experience of torment but a moment of union with the Beloved, accompanied by joy and tranquility.

A narration from Imam *Ṣādiq* (AS) relates that he said to *Musma' ibn 'Abdullah*: "Do you remember the tragedies of *Ḥusayn* (AS) and weep for him?" When *Musma'* affirmed this, the Imam said: "Be aware that at the moment of your death, you will visit my forefathers, and they will instruct the Angel of Death to bring delight to your eyes and relieve you from the hardship of dying." (Kulaynī, 1987 AD/1407 AH: 3, 127)

These narrations show that grief and tears for the Master of Martyrs (AS) create an inner luminosity that makes the wayfarer worthy of encountering the Prophet (PBUH) and the Ahl al-Bayt (AS) at the moment of death, enabling him to receive their support and

**228** intercession. Thus, weeping for Imam *Ḥusayn* (AS) not only purifies

and illuminates the inner being, but at the time of death places the wayfarer under the shade of divine mercy and the companionship of the Ahl al-Bayt (AS), transforming the experience of death into a moment of union with the Beloved and eternal peace.

### **5-12. Intercession on the Day of Resurrection**

Intercession on the Day of Resurrection is considered one of humanity's greatest sources of hope on the path of eternal life. This is because human life does not end with death; rather, after it lies a long and arduous journey filled with trials, for which one requires spiritual provisions and abundant righteous deeds. Imam Ali (AS) points to this truth, saying: "Alas for the meagerness of provisions, the length of the journey, the remoteness of the destination, and the greatness of the goal." (Nahj al-Balāghah, Wisdom 77)

The Holy Qur'an also describes the terrors of the Day of Resurrection in many verses. In one verse it states: "On the day you behold it, every nursing mother will forget her child, and every pregnant woman will miscarry from fear; and you will see people as though drunken, though they are not drunken, but the punishment of God is severe and overwhelming." (al-Ḥajj: 2) Another passage states: "On that Day, man will flee from his brother, his mother and father, his spouse and his children." ('Abas: 33-36)

In such a scene, the intercession of the intercessors is introduced as one of the essential means of salvation: "Who is it that can intercede **229**

with Him except by His permission?" (al-Baqarah: 255) Imam Khomeini explains intercession as the inner form of guidance, meaning that one's benefiting from the guidance of the Ahl al-Bayt (AS) in this world becomes the basis for receiving their intercession in the Hereafter. The stronger one's faith and inner capacity, the greater one's share of intercession; but if faith is weak and the heart unprepared, one's ability to receive this divine mercy diminishes (Mousavi Khomeini, 1979 AD/1358 SH: 150).

Accordingly, heartfelt devotion to the Ahl al-Bayt (AS) and the illumination of the heart in this world creates the capacity to receive intercession in the next. Imam *Ṣādiq* (AS) states: "On the Day of Resurrection, all eyes will weep, except the eyes that wept in this world for Ḥusayn ibn 'Alī (AS); those eyes will be joyful and smiling on that day." (Jaza'iri, 2006 AD/1427 AH: 1, 190)

This narration indicates that weeping for the Master of Martyrs (AS) is itself a practical form of intercession. As the Prophet (PBUH) said: "When the Day of Resurrection comes, I shall take the hand of anyone who wept over the calamities of Ḥusayn (AS) and lead him into Paradise." (ibid.) Therefore, love and tears for Imam Ḥusayn (AS) not only purify and illuminate the heart in this world, but also provide salvation from the terrors of the Hereafter and enable one to benefit from the intercession of the Ahl al-Bayt (AS).

Thus, grief and weeping for Imam Ḥusayn (AS) are manifestations  
**230** of love and understanding of divine guardianship, an affection that

places a person on the path of guidance and makes him deserving of intercession. This heartfelt connection with the Master of Martyrs (AS) forms a bridge between this world and the next: a bridge that brings the believer, on a day when all people flee from one another, into the sanctuary of the Ahl al-Bayt's intercession, granting him peace, salvation, and felicity.

## Conclusion

The present study aimed to explain the spiritual and mystical functions of grief over the tragedies of *Abā 'Abdillāh al-Ḥusayn* (AS) in the path of spiritual refinement and mystical wayfaring, using a descriptive – analytical approach based on Qur'anic, hadith, and mystical sources. The findings show that in Shi'i mystical and spiritual tradition, grief for Imam Ḥusayn (AS) is not merely an emotional or ritual reaction; rather, it is a transformative spiritual experience that holds a foundational role in moral and spiritual training.

The study found that the effects and outcomes of grief for the Master of Martyrs are multidimensional. In the early stages, it leads to the abandonment of sin and the cleansing of its effects, considered the first steps in purification and spiritual discipline. This grief then fosters adherence to the Sharī'a and moral propriety, as the wayfarer, illuminated by sorrow, becomes more committed to divine boundaries and adjusts his behavior to obedience and reverence.

At higher levels, grief for Imam Ḥusayn (AS) results in attraction and

annihilation in divine guardianship, and arouses longing for intimate supplication and devotion in worship. This experience frees the soul from spiritual heedlessness and stagnation, placing it on the path of the presence of heart and spiritual vitality. Furthermore, grief over the tragedies of *Abā ‘Abdillāh* (AS) prepares the ground for sincerity in intention and action and leads to the attainment of wisdom, demonstrating its deep impact on spiritual insight and inner understanding. The findings also indicate that this spiritual experience leads to divine love, nearness to God, assistance at the moment of death, and intercession on the Day of Resurrection. This linkage between grief and its otherworldly outcomes reveals the special significance of this spiritual state in Shi‘i educational thought. In sum, grief for the tragedies of *Abā ‘Abdillāh al-Husayn* (AS) in Shi‘i mysticism both purifies the inner being and strengthens religious commitment, while also fostering knowledge, presence of heart, and nearness to God. This grief guides the wayfarer from superficial spirituality toward profound, conscious, and devotion-based wayfaring. Thus, *‘Āshūrā*’-inspired sorrow, in mystical tradition, is not mere sadness but the origin of awakening, ethical growth, and movement toward divine reality, an experience that forges a living and constructive link between intellect and emotion, Sharī‘a and way, and this world and the Hereafter.

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