

RAMADAN

IMMERSION



Imam Ali Hofioni

The Virtues of Crying

- Crying is a sign of a heart full of life and a soul full of awareness.
- Allah SWT said in surah Maryam, verse 58:

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِّنَ النَّبِيِّينَ مِن ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ
إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا
وَبُكِيًّا ۝

Those were 'some of' the prophets who Allah has blessed from among the descendants of Adam, and of those We carried with Noah 'in the Ark', and of the descendants of Abraham and Israel,¹ and of those We 'rightly' guided and chose. Whenever the revelations of the Most Compassionate were recited to them, they fell down, prostrating and weeping.

- Prophets and their descendants, as well as pious people, are known to shed tears when the signs of Allah are recited to them.
- Crying has been connected with some of the greatest people to walk the Earth, including the prophets.
- The Fire will become haram on the one who cries out of fear of Allah.
- Abu Hurairah narrated that the Messenger of Allah (s.a.w) said :

" لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حَتَّىٰ يَعُودَ اللَّبَنُ فِي الضَّرْعِ وَلَا يَجْتَمِعُ عُبَّارٌ فِي
سَبِيلِ اللَّهِ وَدُخَانَ جَهَنَّمَ "

A man who cries out of fearing Allah, will not be put into the Fire until milk returns to the udder. Jami` at-Tirmidhi 2311

- The usage of the word “MAN” in Arabic language as seen in the hadith above also includes women.
- The Prophet Muhammad states that a person who cries out of fear of Allah will not enter Hellfire until milk goes back into the udder, indicating that it is impossible for them to enter Hellfire if they cry for the sake of Allah.
- Fear of Allah, specifically indicates thinking about the punishment, mistakes, and sins that we’ve committed.
- There are numerous virtues associated with shedding tears for the sake of Allah, as indicated by various narrations.
- It was narrated from ‘Abdullah bin Mas’ud that the Messenger of Allah (ﷺ) said:

مَا مِنْ عَبْدٍ مُؤْمِنٍ يَخْرُجُ مِنْ عَيْنَيْهِ دُمُوعٌ وَإِنْ كَانَ مِثْلَ رَأْسِ الذُّبَابِ مِنْ خَشْيَةِ اللَّهِ ثُمَّ
تَصِيبُ شَيْئًا مِنْ حُرٍّ وَجْهِهِ - إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ "

“There is no believing slave who sheds tears, even if they are like the head of a fly, out of fear of Allah, and they roll down his cheeks, but Allah will forbid him to the Fire.” Sunan Ibn Majah 4197

- The hadith states that any amount of water that fills the eyes will be a means of entering paradise, and even a small tear will be a means of Allah ensuring that the person's face will never enter the Hellfire.
- In Arabic, when the face is specified, it refers to the entirety of the individual, meaning that person will not enter the Hellfire.
- When Hasna Al-Basri would see someone cry out of fear of Allah SWT, he would tell them, "O one who is crying, know that it has reached us that those who cry for the sake of Allah will be blessed and given much mercy on the Day of Judgment."
- The eyes will not be allowed to see the Hellfire.
- Some scholars say that the hellfire is a physical entity that speaks.
- The prophet of Allah SAW said:

حَرَمْتُ النَّارَ عَلَى عَيْنٍ دَمَعَتْ أَوْ بَكَتْ مِنْ خَشْيَةِ اللَّهِ ، وَحَرَمْتُ النَّارَ عَلَى عَيْنٍ سَهَرَتْ فِي سَبِيلِ اللَّهِ حَرَمْتُ النَّارَ عَلَى عَيْنٍ غَضَّتْ عَنْ مَحَارِمِ اللَّهِ .

The hellfire is forbidden to an eye that wept from the fear of Allah and the fire is forbidden to an eye that stayed awake for the cause of Allah, and the fire if forbidden to an eye that lowered its gaze from things forbidden by Allah.

- Fire is forbidden from an eye that weeps out of fear of Allah, stays awake in the cause of Allah, or lowers its gaze from things that are forbidden by Allah.
- The Jihad of the eyesight is described as one of the biggest challenges people face nowadays.
- An individual who lowers their gaze for the sake of Allah will not see the Hellfire on the Day of Judgment.
- In a hadith Qudsi, Allah says:

عَنْ زِيَادِ الْعَنْبَرِيِّ قَالَ : وَعِزَّتِي ، لَا يَبْكِي عَبْدٌ مِنْ خَشْيَتِي ، إِلَّا أَجَرْتُهُ مِنْ نِقْمَتِي ، وَعِزَّتِي ، لَا يَبْكِي عَبْدٌ مِنْ خَشْيَتِي إِلَّا أَبَدَلْتُهُ ضِحْكًا فِي نُورِ قُدْسِي

Verily, Allah, blessed and exalted by He, said: 'By My Might, no servant weeps from fear of Me, except that I will save him from My wrath. And by My Might, no servant weeps from fear of Me, except that I will exchange his weeping for laughter in the light of My holiness.

- Allah will exchange the weeping and crying for laughter and smiles in the light of His Holiness on the Day of Judgment, providing a meaningful and powerful motivation for individual piety.
- The day of Judgement is a day in which very few people are smiling and or laughing. Hence, being among them means that you have succeeded.
- The Prophet knew the difficulty of crying for the sake of Allah, which makes it a significant and rare blessing.
- Another narration mentions the importance of tears in comparison to other deeds.

بلغنا أن الأعمال كلها توزن ، إلا الدمعة تخرج من عين العبد من خشية الله فإنه ليس لها وزن ولا قدر؛ وإنه ليطفا بالدمعة البحور من النار

Furaq al Sabakhi said: It has reached us that all deeds are weighed except for the tear that comes out of the servant's eye out of fear or Allah, for it has no weight or measure; and indeed, with one tear, seas of fire are extinguished

- There are many narrations that talk about the importance of tearing out of fear of Allah SWT, emphasizing the importance of such concepts.
- Crying and weeping is connected to the concept of Toba (repentance), and there is also merit to tears of gratitude and love for Allah.

The Importance of Tears in Repentance and Mercy

- Crying is imperative for our sins to be forgiven

قال سفيان بن عيينة: البكاء من مفاتيح التوبة، ألا ترى أنه يرق فيندم؟
Sufyan ibn Uyaynah said, "crying is one of the keys to repentance; do you not see how it softens the heart, leading to regret?"

- Tears shed when seeking forgiveness for our sins and mistakes are immeasurable. They are indicative of feeling bad for displeasing Allah.
- Regret is a type of fear, and regret in the heart is considered a form of repentance (Toba).
- Shedding tears along with regret leads to not only forgiveness but also more reward in Paradise.

Mercy

- Crying is something that brings about the mercy of Allah.

قال الحسن: يبني ان البكاء داع إلى الرحمة، فان استطعت ان لا يكون عمرك إلا باكيا فافعل، لعله يراك على هذه الحالة، فيرحمك بها، فإذا أنت قد نجوت من النار
Al- Hasan said, "O my son, indeed, weeping is a call to mercy. So, if you are able to spend your life in tears, do so. Perhaps He will see you in such a state and have mercy on you. Then, you would have escaped from the Fire.

- Tears invite a person towards mercy, and it is considered a call to Mercy by Allah.
- Tears of gratitude, love for Allah, and being grateful for what Allah has given are praiseworthy and a means of Mercy towards Allah, protecting the individual from the Hellfire.

Encouragement to Cry

- The prophet SAW said:

ابكوا فإن لم تبكوا فتباكوا.

Cry, and if you can not cry then pretend to cry

- Crying, or at least trying to cry, is important for humbling oneself before Allah and showing a state of need during Dua.
- Internal qualities such as patience and crying can be gained through Dua by asking for these qualities from Allah and emulating them in our actions.
- We have a famous principle within our theology, It mentions that the reward for our actions is similar to the action itself.
- This is exemplified by various statements in the Hadith and Quran, such as showing mercy to others in order to receive mercy from Allah and forgiving others to be forgiven by Allah.

Importance of Showing Mercy and Ability to Cry

- It important to be a person who always has teary-eyed
- If you want to be able to cry, we should show mercy to others who are already crying.
- Similarly, if you want Allah to grant you mercy, show mercy to those who are weak
- The poem shared in the class emphasizes the importance of being present for people who are crying, consoling them, and not abandoning them
- Making dua with humility and a sense of need is important, try to be in a state of lowliness when making dua
- Wanting the ability to cry and making dua for it is essential, as everything comes from Allah
- Being present for those who are already crying is crucial, embracing them and providing words of strength and comfort