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76: Weeping For Imam Husain (as)

It is an action by which we can fulfill the rights of Imam az–Zaman (aj) and there is no doubt that fulfillment of the rights of Imam az–Zaman (aj) is a medium of achieving the nearness of Allah.

Ja'far Ibne Muhammad Ibne Qooloolay (r.a.) narrates from Imam Sadiq (as) a lengthy tradition on the merits of weeping upon Imam Husain (as): "No eye or tear is more liked by Allah than the eye that weeps on him (Imam Husain a.s.). No one weeps for him except that he has recompensed Janabe Fatima Zahra (s.a.) and helped her in the mourning. He has presented a gift to the Messenger of Allah (S) and fulfilled my right. Everyone shall be raised in Qiyamat weeping except those who weep on my oppressed forefather, Imam Husain (as). Because their eyes will be shining. He would be given the good news and his joy will be apparent from his facial expression. All the creatures would be dreading their consequences except those who had wept on Imam Husain (as). They shall be in absolute security. All the people will gather on the plains of Mahshar but these people shall be standing under the shade of the Arsh (throne) conversing with Imam Husain (as).

They shall not be fearful of the rigorous strictness of the day of accounting. They would be told to enter Paradise but would not do so. They would prefer the company of Imam Husain (as) to Paradise. The Houries of Paradise would be sending messages to them that they are waiting for these people, however, they would be so enchanted by the conversation of Imam Husain (as) that would not pay heed to the Houries."1

The phrase "fulfilled my right" indicates that weeping for Imam Husain (as) is an act that fulfills the rights of Imam az–Zaman (aj) and the other holy Imams (as). The reason for this is participation in their grief implies the fulfillment of mutual rights of believers. Because when a believer passes away there are some customs that the Shariah has ordered to be fulfilled. They are of two types: The first type is that we fulfill the rights of the dead and that consist of participating in the funeral, standing by the grave, seeking forgiveness for him, paying Sadaqah on his behalf, reciting prayers on his behalf, mentioning him nicely, etc. And the second type are with regard to his survivors, that is to present condolence to them, praying for them, sharing their grief, sending food etc. to them, and doing good to them; and

without any doubt the rights of the Imam (as) regarding this are greater than all the people.

Thus, when the believer mourns for our master, Abi Abdullah (as) the right of the Imam that remains after His Eminence, he is in fact to some extent, fulfilling the rights of the Holy Imam (as) and seeking proximity through it although he can never fulfill the whole of it. This is mentioned in traditional reports recorded from the Holy Imams (as). However to fully explain this is beyond the scope of this book. In the end we will just mention the saying of Imam (as) which clarifies it: "And he would have fulfilled our right." Thus it is our duty to think upon it.

1. Kaamiluz Ziaraat, Pg. 26

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