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14-15-16: Due To The Sorrow Of Imam's Separation One Should Weep, Make Others Weep And Make A Sorrowful Expression

It is the duty of every believer to weep in the separation of Imam az–Zaman (aj) and help others in weeping for the same. We must mourn the difficulties that befall Imam (as). It is a duty of the Shias in Occultation of Imam (as). This is amply proved by a large number of traditions.

- 1. In Biharul Anwar, Vol. 10, it is narrated that Imam Reza (as) said, "One who remembers our calamities and weep on them or makes others weep, on the day of Judgment he shall be with us in our category. One who is reminded of our sorrows and weeps or makes other people weep, his eyes shall not weep on the day (Qiyamat) when all the eyes shall be weeping."
- 2. In the same book Imam Sadiq (as) is quoted, "One who remembers us or our mention is made before him and a tear equal to a mosquito's wing appears in his eyes, the Almighty Allah forgives his sins even if they are equal to the foam of the sea."1
- 3. In the report of Masmah, mentioned previously it was seen that the Imam said: "No eye weeps for us but that it is rewarded by seeing the Kauthar and one who loves us will drink from it..." 2

It is also narrated in the report of Masmah that Imam Sadiq (as) said: "One who weeps for our affection and for that which has befallen us is not but that the Almighty Allah send mercy for him, before the tear can come out of his eyes and when his tears flow on his cheeks, if one of those tears is thrown on Hell it can douse all the fire in such a way that no heat would remain in it." 3

4. In Biharul Anwar it is narrated from Imam Ja'far Sadiq (as) that he said: One whose eyes weep for us due to a blood that is shed from us unjustly, or a right that has been trespassed or a sanctity of ours that has been infringed, Allah, the High and the Mighty for that tear, will make his home in Paradise for

5. In Biharul Anwar it is narrated from the Amali of Shaykh Tusi and his son that Imam Zainul Abideen (as) said: There is no one who sheds a tear for us or that his eyes become moist of us but Allah, the High and the Mighty due to that places him in Paradise for years.5

Ahmad bin Yahya Awdi says: I saw His Eminence, Imam Zainul Abideen (as) in dream and that I said to him: Narrated to me Makhul bin Ibrahim from Mundhir from his father from you that: There is no man whose eye sheds a tear for us or if his eyes fill with tears for us, except that Allah, the High and the Mighty due to it, settles him in Paradise for years? He replied: Yes, I said: I had heard this tradition without your authority.

- 6. In Kamiluz Ziaraat and Biharul Anwar it is narrated from His Eminence, Ali bin Husain (as) that he said: Every believer whose eyes shed tears in grief of martyrdom of Imam Husain bin Ali (as) till the tears flow on his cheeks, the Almighty Allah gives him buildings in Paradise where he would live for centuries. And every believer who wets his eyes with tears for a pain that our enemies have inflicted in this world, and the tears flow on his cheeks, the Almighty Allah gives him a lofty place in Paradise. And every believer who suffers in our path and weeps for the suffering he receives due to his loyalty to us and tears flow on his cheeks, the Almighty Allah will remove the torment from his face and on Judgment Day keep him secure from His anger and Hellfire.6
- 7. In Biharul Anwar it is mentioned from Imam Ja'far Sadiq (as) that he said to Fudail bin Yasar: O Fudail, One who remembers us or we are mentioned in his presence, and a tear as small as the wing of a housefly comes out from his eye, the Almighty Allah forgives his sins even if they are equal to the foam of the sea.7
- 8. In another tradition, it is narrated from His Eminence, that he said: For one who weeps when we are mentioned before him, the Almighty Allah will make his face unlawful for Hellfire.8
- 9. Sayyid Ibne Tawoos says in Al-Lohoof: It is narrated from the progeny of the Messenger of Allah (S) that they said: Paradise is reserved for one who weeps in our sorrow and makes a hundred persons cry, and Paradise is reserved for one who weeps in our sorrow and makes fifty persons cry, and Paradise is reserved for one who weeps in our sorrow and makes thirty persons cry, and Paradise is reserved for one who weeps in our sorrow and makes twenty persons cry, and Paradise is reserved for one who weeps in our sorrow and makes ten persons cry, and Paradise is reserved for one who weeps in our sorrow and makes one person cry, and Paradise is reserved for one who feigns to weeps in our sorrow.
- 10. It is mentioned in Rauda Kafi through the author's own chain of narrators from Abdul Hamid Wabshi from Abu Ja'far Imam Muhammad Baqir (as) that he said to the Imam: I have a neighbor who commits all sorts of unlawful acts, so much so that he even omits the Prayer. What to say about other things? The Imam (as) said: Glory be to Allah, shall I not tell about the one who is worse than him? 'Why not,' said I. He said: The Nasibi (our enemy) is worse than him, indeed there is no one that when Ahle Bayt

(as) are mentioned in his presence and he weeps for us, except that angels touch his back and wipe off all his sins except the sins that take one out of the pale of faith. And intercession will be accepted, but it will not be accepted for the Nasibi and indeed the believer will intercede for his neighbor even though the latter may not have any good deed to his credit.

He will say: O Lord, this is my neighbor, remove his torture. At that moment he will intercede for him and Allah, the High and the Mighty says: I am your Lord, and I am more worthy to reward someone on your behalf. Then the Almighty Allah would make him enter Paradise even though he didn't have a single good deed in his account. And indeed, the least intercessor from the believers will intercede for thirty persons. It is at that time that the inmates of Hell will say:

So we have no intercessors. Nor a true friend;9

11. In Kamiluz Ziaraat and other books it is narrated from Muawiyah bin Wahab that Imam Ja'far Sadiq (as) prayed in Sajdah: Send mercy on the eyes that shed tears for our sake. And send mercy on those hearts that become restless for us and send mercy on the wailing and weeping that is for our sake. 10

Weeping in separation of the Imam of the Age (aj)

That weeping in the Imam's separation and weeping upon his hardships is a meritorious deed is proved by a tradition of Mufaddal quoted in books like Al-Kafi, Ghaibat Nomani<u>11</u> and Kamaluddin in which it is mentioned that Imam Sadiq (as) said: The text according to Kafi is as follows: Mufaddal Ibne Umar says: I heard Imam Ja'far Sadiq (as) say: "Don't be fooled! By Allah! Your Imam shall remain hidden from you for a long time.

You will be tried and examined in those times. To such an extent that some people shall say: He has died or he has gone in some cave. While the believers will be shedding tears for him. The hearts of the people will be shaken up by the calamities like the ship is tossed in the waves of the stormy sea. None shall get deliverance except those from whom Allah has taken oath, on whose hearts He has inscribed faith and whom He helped with His mercy.

At that time twelve standards will arise and all of them will be alike, thus it will not be known which is the standard of truth. I began to weep on hearing this, so the Imam said: O Abi Abdullah why do you weep? I replied: Master, why shouldn't I weep when you say that twelve standards will arise and all of them will be alike, thus how do we know which is the standard of truth? The Imam said: Look at the sun, on which army it is shining. I said: Maula, this same sun? "Yes," he replied, "O Abi Abdullah, have you seen this sun? I said: Yes. Imam said: I swear by Allah, our matter (Wilayat) is clearer than this sun." 12

In *Ghaibat Nomani* it is narrated from Mufaddal bin Umar that he said: I heard Imam Ja'far Sadiq (as) say: Don't be fooled! By Allah! Your Imam shall remain hidden from you for a long time and his remembrance will be no more. So much so that it will be said: He is dead, killed, to which valley has he

gone. And indeed the believers will weep for him... 13

In Kamaluddin, it is narrated through the author's own chain of narrators from Mufaddal from Imam Sadiq (as) that he said: "Do not protest! By Allah! Your Imam shall remain hidden from you for a long time. You will be tried and examined in those times. To such an extent that some people shall say: He has died or he has gone in some cave. While the believers will be shedding tears for him. The hearts of the people will be shaken up by the calamities like the ship is tossed in the waves of the stormy sea. None shall get deliverance except those from whom Allah has taken oath, on whose hearts He has inscribed faith and whom He helped with His mercy." 14

In *Ghaibat*, Shaykh Tusi, through his own chain of narrators quotes Mufaddal bin Umar that he said: I heard His Eminence, Abu Abdullah Imam Sadiq (as) say: Don't be fooled, by Allah, your Imam will remain hidden for years far away from you and his remembrance will be no more. So much so that it will be said: He is dead, killed, to which valley has he gone. And indeed the believers will weep for him and you shall be overturned like boats are overturned by the waves of the sea. Thus none will get salvation except those from whom the Almighty Allah has taken a covenant and imprinted faith on his heart and helped him by a spirit from Himself...15

I say: Pay attention and think upon it how the Imam (as) has mentioned weeping in separation of our master to be a sign of faith and something that cannot be denied. It is so because weeping for His Eminence (aj) is the proof of Marifat and sincere love for the Imam, which is a part of faith, rather in the view of the people of certainty, it is the reality. Marifat and love for the Imam cause the people of faith to weep in separation of the Imam of the Time (aj) and due to the hardships that the Imam faces. How aptly it is said:

The heart burns and tears flow in the eagerness to see you. The desire to see is burning us and the tears of separation are going to drown us.

Have you ever seen a drowning man in flames?

In Persian it is said: The proof of a true lover is in his sleeve. More deeply a person is in love, more severe is his weeping.

The chief of tradition scholars, Shaykh Sadooq has written in Kamaluddin, 16 that Sudair Sairafi said: "I, Mufaddal bin Umar, Abu Baseer and Aban bin Taghlib came to our master Abi Abdullah as–Sadiq (as) and saw him sitting on the floor and covered with Khaibari sheet made of hair, his neck was open and his sleeves folded up. He was crying like the mother having only one son laments at his death. The signs of sorrow were apparent from his face and its effects were spread on his cheeks.

Tears had moistened the hollows of his eyes and he was saying: My master, your occultation has taken away my night's sleep, it has narrowed my bed for me, and has snatched away the solace from my heart. My master your occultation has turned my tragedies into the atrocities of eternity! The loss of one

after the other perishes a crowd and a multitude.

No more I feel the tear that drops from my eye, and the moon that faintly leaves my chest from the places of tragedies and past calamities except that it exemplifies before my eye the greatest and cruelest of catastrophes, the most dismal and disdainful mishaps, mixed with your wrath, and calamities coupled with your anger."

Sudair says: Our hearts and minds were overwhelmed by that terrifying scene and mortifying view. We thought that it is the sign of a dreadful shattering or times have brought him a calamity. So we said, "May Allah, O son of the best of the creation, never bring tears into your eyes. For what incidents are your eyes pouring and your tears raining and what situation has led you to this mourning?"

Sudair says: As–Sadiq (as) took a deep sigh that his chest expanded and his fright enhanced, and he said, O, you, I looked at the Book of al–Jafr this morning, and that is the book that encompasses the knowledge of deaths, trials and tribulations and the knowledge of all that has been and all that will be until the Day of Judgment, which Allah, glory to His name, has exclusively imparted to Muhammad and the Imams after him, peace unto him and them.

I viewed therein the birth of our Qaim and his disappearance and its protraction and the length of his lifespan and the trials of the believers through him and after him in that period and the generation of doubts in their hearts from the length of his disappearance and the apostasy of most of them from their religion and their removing the cord of Islam from their necks, about which Allah, glory to His name, has said:

And We have made every man's actions to cling to his neck. (Qurah Surah Isra 17:13)

That is We have fastened to every man's neck his fateful bird which is the Wilayah. So emotions overpowered me and griefs overwhelmed me." We said, "O son of Allah's Messenger, dignify us and bestow honor upon us by sharing some of what you know from the knowledge." He said, "Allah, the Mighty and Sublime has consigned three qualities in the Qaim of ours, which He had consigned to three of the apostles. He foreordained his birth like the birth of Musa (as); his disappearance like the disappearance of Isa (as); and his protraction like the protraction of Nuh (as). Moreover, He made the lifespan of His virtuous servant, Khizr, a proof of his long life."

I said, "Remove the curtains for us, O son of Allah's Messenger, from the faces of these concepts." He said: "As for the birth of Musa (as). "When Firon learnt that his downfall and destruction was going to be at the hands of Musa (as) he summoned the soothsayers and they predicted the downfall of his kingdom at the hands of a youth of Bani Israel. So Firon issued orders that the bellies of pregnant ladies of the Bani Israel be slit open, till more than twenty thousand newborns were killed. But he was not able to get

Musa because Allah, the Mighty and the High protected him.

In the same way when the Bani Umayyah and the Bani Abbas came to know that the downfall and destruction of their kingdom and tyrant rulers was to be at the hands of our Qaim, they began to wreak their enmity on us and swords were drawn out to slay the progeny of the Messenger of Allah (S) and to destroy his descendants so that through it they may be able to eliminate Qaim (aj). But the Almighty Allah did not accept that His affair be divulged to anyone of the oppressors. But that His light may be perfected even though the polytheists may despise it." As for the disappearance of Isa (as). The Jews and Christians formed unanimity that he has been killed; whereas Allah belied them in this verse:

And they did not kill him nor did they crucify him, but it appeared to them so. (Qur'an, Surah Nisa 4:157)

Likewise is the disappearance of the Qaim since one group denies it for its length – ranging from one misguided person who says, 'He was never born'; to another who says, 'He was born and he died'; to another who rejects faith by saying that our Eleventh was issueless; to another who deviates by saying, 'This will increase to thirteen and upwards', and another who sins against Allah, the Mighty and Sublime by saying, 'The spirit of the Qaim speaks through the body of someone else'. "As for the protraction of Nuh: When he prayed for the descent of punishment against his people from the heavens, Allah, the Mighty and Sublime sent Jibraeel, the trusted spirit with seven kernels and said, O Apostle of Allah, Allah, the Mighty and Sublime says to you, 'They are My creation My servants. I will not destroy them with a lightning bolt until the call has been stressed upon and the proof has become binding.

Retain your hard labor in making the call to your people, for I will reward you for that. Plant these kernels, because your relief and liberation will be at its plantation, outgrowth and fruition when it reaches fruition. Give this glad tiding to your believing followers.' When the trees grew and thrived and their trunks and branches developed and spread out and their fruits grew big, he asked Allah, the Mighty and Sublime for the fulfillment of the promise.

Allah, the Mighty and Sublime ordered him to plant the seeds of those trees and retain patience and hard work and make the call to his people. He informed the community that believed in him; three hundred men of them turned away from him and said, 'If what Nuh is claiming were true, the promise of his Lord would not have been violated.'

Then Allah, the Mighty and Sublime continued to order him every time to plant the seeds until they had been planted seven times. The community of believers continued to lose groups until there were left only seventy and some odd men. At that time, did Allah, the Mighty and Sublime sent a message to him and said, 'O Nuh, now the dawn on your eyes has broken the night as the truth has manifested with clarity

and the order of belief has become pure from impurity by the apostasy of everyone who had wicked disposition.

If I had destroyed the disbelievers and kept those who have apostatized from among the believers in you, I had not fulfilled My early promise to the believers from your people who were sincere in their belief in Me and had adhered to the rope of your prophethood that I would make them heirs in earth and empower for them their religion and replace their fear with security, so that worship be pure for Me by the departure of doubts from their hearts. How could I provide heirship and empowerment and replacement of fear with security while I know the weakness of certainty of the people who apostatized and their wicked dispositions and their evil insides, which were the outcomes of hypocrisy and the initiation of misguidance.

If they had procured from Me the kingdom that will be given to the believers at the time of heirship when I will have killed their enemies, they would have sniffed the smells of its attractions, and it would have strengthened the inner secrets of their hypocrisy, and eternalized the strings of misguidance and their hearts, and they would have faced their brothers with enmity and would have battled them in pursuit of chiefdom and the distinction of commanding and forbidding. And how can the religion's empowerment and the Command's spread among the believers coexist with rise of mischief and occurrence of wars? Never. Build the Ark under Our eyes and as We reveal."17

As-Sadiq (as) said, "Likewise is the Qaim (aj). The days of his occultation will be lengthy so truth may become clear and belief may become pure from impurity by the apostasy of everyone from the Shia with a wicked disposition, who are feared they are hypocrites when they expect heirship and empowerment and a vast security in the reign of the Qaim (aj)." 18

Al- Mufaddal says, I asked, "O son of Allah's Messenger, the Ahle Bayt-haters (Nawasib) believe this verse has been revealed about Abu Bakr, Umar, Uthman and Ali." He said, "May Allah not guide the hearts of the Nawasib. When was the religion which Allah and His Messenger empowered through spread of security in the Ummah and the departure of fear from their hearts and doubts from breasts during the reign of anyone of them? And in the reign of Ali (as) especially with the apostasy of Muslims and mischiefs which were occurring in their days and the wars that were breaking out between the disbelievers and between themselves." Then as–Sadiq (as) recited this verse:

Until when the apostles despaired and the people became sure that they were indeed told a lie, Our help came to them. (Qur'an, Surah Yusuf 12:110)

"And as for the Righteous Servant, Khizr (as); the Almighty Allah bestowed him with a long lifespan not due to the fact that He had made him a Prophet, or because a book was revealed to him, nor that he

brought a new Shariat nullifying the previous one, nor that He made him an Imam and required the people to follow him, nor because his obedience was compulsory. 19

Rather it was because it was there in the knowledge of Allah, the Blessed and the High, that during occultation the age of Qaim (aj) would be prolonged to an extent that people would not believe it, and they would deny a long age, He prolonged the age of the Righteous Servant, Khizr (as) without any justification, except that it be a basis for proving the age of Qaim (aj) so that the arguments and proofs of the opponents may be invalidated and that people may not have any argument against the Almighty Allah." We have quoted the complete text of the tradition as it contains many benefits and important points and it is necessary to ponder upon them."

- 1. Biharul Anwar, Vol. 44, Pg. 278, Tr. No. 3
- 2. Biharul Anwar, Vol. 44, Pg. 290
- 3. Biharul Anwar, Vol. 44, Pg. 290
- 4. Biharul Anwar, Vol. 44, Pg. 279, Tr. No. 7
- 5. Biharul Anwar, Vol. 44, Pg. 279, Tr. No. 8
- 6. Kaamiluz Ziaraat, Pg. 100, Chapter 320
- 7. Biharul Anwar, Vol. 44, Pg. 282, Tr. No. 14
- 8. Biharul Anwar, Vol. 44, Pg. 285, Tr. No. 22 quoted from Kaamiluz Ziaraat, Pg. 104, Tr. No. 10
- 9. Raudatul Kafi, Pg. 101, Tr. No. 72
- 10. Kaamiluz Ziaraat, Pg. 117
- 11. Ghaibat Nomani, Pg. 77, Chapter in praise of the period of occultation
- 12. Usool Kafi, Vol. 1, Pg. 336, Chapter of Ghaibat
- 13. Ghaibat Nomani, Pg. 77, Chapter in praise of the period of occultation
- 14. Kamaluddin, Vol. 2, Pg. 347, Chapter 33, Tr. No. 35
- 15. Al-Ghaibah, Pg. 204
- 16. Kamaluddin, Vol. 2, Pg. 352, Chapter 33, Tr. No. 50
- 17. Surah Hud 11:37
- 18. It implies the verse: Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them. (Surah Nur 24:55)
- 19. Biharul Anwar, Vol. 51, Pg. 219, Tr. No. 9

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