

### 3. Expression Of Inner Love

It should be known that even though love is concealed and hidden and internal action of the heart, however it has numerous effects and clear proofs and many branches. Love resembles a full grown tree having multicolored flowers on its branches. Some of its effects are displayed through the tongue and some effects through the other physical organs of man; and just as you cannot prevent a tree from putting forth flowers, in the same way you cannot restrain a lover from expressing his love.

They say that the sorrow of love is hidden in the breast

How can I conceal a raging fire with cotton?

How nicely the poet says:

If I try to conceal my love, my tears start speaking due to the pain of what I have concealed.

When I display it, instead of deriving any benefit I am disgraced. And when I hide it, my tears do not remain concealed.

But I complain in the court of the Almighty about that which I suffer by the prolongation of grief and unending tears.

And in the same way, just as the older the tree grows, the more flowers and buds it puts forth. In the same way the stronger the friendship and love, more numerous and pronounced are the effects and signs. Among the effects of love on the eyes is sleeplessness and weeping. A person who is having this type of nostalgia has versified it as follows:

If eyes weep blood in separation, you'll see in my eyes continuous blood.

Abul Abbas Mubarrad has said in the opening lines of a panegyric:

I wept so much that ruins also wept on my condition and my enemies also wept due to my weeping when my friends deserted me.

And among the effects of love on the tongue is constant remembrance of the beloved in every condition and that which proves this are the words of Allah in *Hadith Qudsi* addressed to Prophet Moosa (as) in which He said:

“My remembrance is good in every condition.”

I say: Yes, the people who pay attention are like this only. The Almighty Allah says in the Holy Qur’an:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

**“Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand. Those who remember Allah standing and sitting and lying on their sides.” (Qur’an, Surah Aale Imran 3: 190)**

I say: This is the ultimate effect of their eagerness with regard to their object of love.

Also among the effects of love on the tongue is that it will always speak nicely about the beloved and mention nothing but the good qualities of his object of love – in every way that would please the beloved – it is from this view that many traditions are recorded extolling the composition of couplets in praise of the Purified Imams (as); here we quote only one such tradition:

It is mentioned in *Biharul Anwar* and *Wasailush Shia* from the Eighth Imam, His Eminence, Reza (as) that he said:

“No believer composes couplets in our praise but that the Almighty Allah builds for him a city in Paradise which is seven times bigger than that of this world. Every proximate angel and every messenger prophet would meet him there.”<sup>1</sup>

Another effect of love on the tongue is praying and desiring all the good things for the beloved and this matter is clear for all those who have some sense and except for foolish people, none could deny it.

The proof of the beauty of the expression of love by the tongue, rather that it is a pillar of thankfulness, is mentioned in the Holy Qur’an:

إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

**“...not he who is compelled while his heart is at rest on account of faith...” (Qur’an, Surah Nahl 16: 106)**

and it is also said:

قَالَتِ الْأَعْرَابُ آمَنَّا ۗ قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

***“The dwellers of the desert say: We believe. Say: You do not believe but say, We submit; and faith has not yet entered into your hearts.” (Qur’an, Surah Hujurat 49: 14)***

The basis of this faith, in fact is nothing but love for Allah and the Messenger of Allah. In spite of this, it is necessary that we must utter from the tongue what we believe in our heart; if we don’t do so the effects of faith will not be derived from it.

The conclusion is that: Praying for the reappearance of the Master of the Time is an indication of true faith just as composing couplets in the praise of the Purified Imams (as) is an expression of love and a sign of faith – as we are reminded – and also traditions have been recorded that mention the excellence of expressing love for Amirul Momineen (as), prove this matter since it implies the expression of inner feelings. And without any doubt, praying for an early reappearance is among its certain implications as will be explained below.

The following couplet composed by a spiritual personality is very apt in this regard:

My expressions are many and your beauty is one, and each of them from me is an indication to that elegance.

Although it implies that he is unique from the aspect of beauty and not that his beauty is restricted to one aspect.

Also there are traditions in praise of verbal expression of love recorded in manners of socializing with the believing brothers. In an authentic tradition, in the book of *Kafi*, it is narrated from Imam Ja’far Sadiq (as) that he said to Hisham bin Saalim:

“If you love someone, let that person know about it as it strengthens friendship between you.”<sup>2</sup>

Also in an authentic tradition – in the terminology of the past scholars – from Nasr bin Qaboos al-Jaleel – (r.a.) it is mentioned that he said:

Imam Ja’far Sadiq (as) told me: “If are fond of one of your believing brothers, you must let him know about it. Ibrahim (as) said: O Lord, show me how You enliven the dead. Allah said: Don’t you have faith? He said: Why not? (I am making this request) so that my heart should be at rest.”<sup>3</sup>

Allamah Majlisi in the explanation of this tradition in *Miraat al-Uqool* says: And this tradition fully applies to the point recorded in the exegesis of this verse that: “So that my heart is at rest on friendship and my being appointed as the *Khaleel* (friend of Allah).”

I say: Making the believing brothers aware of love implies all those actions that prove it and not by verbal statements alone. That which proves this is that Ibrahim (as) considered the acceptance of his *Dua* to be

a confirmation of the fact that Allah has really taken him as His *Khaleel*. On the basis of this, to prepare and arrange to pray for an early reappearance of Imam (as) is an expression of love towards him.

And it would become the cause of the Imam having more love for the one who prays, rather it would also be a cause of the love of his venerable ancestors. It is so because praying for the Imam of the Age (aj) is an expression of love towards this whole family. Therefore it would be an important cause of their bestowal and love. If except for this good effect there had been nothing else in *Dua*, it would have been sufficient for its excellence.

[1.](#) Wasailush Shia, Vol. 10, Pg. 467

[2.](#) Kafi; Vol. 2, Pg. 644

[3.](#) Kafi; Vol. 2, Pg. 644. It is part of verse (Surah Baqarah 2:260)

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