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8: Grief Of A Believer Due To Imam's Separation

One of the duties of a believer is to be sorrowful in the separation of Imam (as). It is a sign of ones attachment to Imam (as). In the poetic collection of Imam (as) the following couplets are mentioned on the subject of 'true friendship':

One of its signs is that it makes one seem like a sick person due to the eagerness to meet his beloved.

One of its signs is that he is so much attached to his beloved that he dreads anything that will make him busy (in other things).

One of its proof is that he laughs among the people in such a way that his heart is full of grief like a mother who has lost her grown up son.

This is one of the signs of the believers. In fact it is one of the most praiseworthy quality and numerous ahadith emphasize its significance.

- 1. A distinguishing quality of a Shia is that he is aggrieved by the grief of the Imams (as) and there is no doubt that the occultation of the Imam is greatest cause of sorrow for the Holy Imam (as) as will be mentioned in the excellence of weeping in separation of the Imam (as).
- 2. In Kamaluddin, through the author's own chain of narrators it is narrated from Imam Reza (as) that he said: "How abundant worthy men of faith and how abundant sorrowful men of belief will be perplexed and grievous at the loss of that crystal spring."1
- 3. 3. In Kafi it is narrated from Imam Ja'far Sadiq (as) that he said: One who sighs in sorrow regarding us and is aggrieved for oppression on us, this act of his is like glorification of Allah, and to be sad with regard to us is like worship and maintaining our secrets is like Jihad in the way of God. Kulaini says: Muhammad bin Saeed a narrator of this report says: The Imam said: Write down this tradition in gold, I have not written anything better than this.

- 4. Among the traditions mentioned in Part Four was a report of Ibne Abi Yafur regarding the right of one believer on another. That it is necessary to feel sorrowful on the grief of a believer. This is applicable to the Imam of the Time (aj) more because he is more deserving of it as he has precedence over all in the matter of faith.
- 5. In the third volume of Biharul Anwar, it is narrated from Masmah Kurdeen from Imam Ja'far Sadiq (as) that he said: Indeed, one whose heart is pained for us, when he sees us at the time of his death, he would become very happy in such a way that, that happiness will continue till he meets us besides the Cistern of Kauthar. Indeed Kauthar will be pleased on seeing our friend so much that it would make him taste different types of foods so that he may not like to leave its side.

O Masmah, one who takes a drink from it, will never ever feel thirsty again and he would never feel sorrowful. The water of Kauthar is laced with camphor and smells of musk and tastes like Zanjabeel. It is sweeter than honey and finer than butter and more flowing than tear and more fragrant than Amber. It has come out from Tasneem (a high spring in Paradise) and passes on the streams of Paradise. Its bottom is strewn with gems and rubies. There are goblets on it that number more than the stars of the heavens.

Its fragrance can be discerned from a distance of more than a thousand years' travel. The cups on it are made of gold, silver and different gems. Its fragrance will glow from those who drink it. Till a person who has drunk from it will say: Alas, if we could stay only here! I would not ask for anything else and not move from here.

Indeed You, O Kurdeen, will be of those who will drink from it. And no eye wept for us but that it was rewarded by seeing the Kauthar and did not drink from it with our friends. Indeed the fact is that whosoever will drink from it will get a special taste and joy more than who has less love for us...3

- 1. Kamaluddin, Vol. 2, Pg. 371
- 2. Usool Kafi, Vol. 2, Pg. 226, Tr. No. 16
- 3. Biharul Anwar, Vol. 8, Pg. 22, Chapter 20, Tr. No. 17

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