

Examining the Slogans of :

-“Waiting /Intezar is not passive: We have to fulfill special responsibilities in Ghaibat” &

-“We Must prepare ourselves & society for Reappearance of Imam(ajtfs)”

First we need to understand that Ghaibat has not occurred yesterday, nor in the last 50 years. **Ghaibat has been around for nearly 1200 years.** So it's not as if we suddenly have something special to do which was not relevant to the Mo'mineen before us.

The A'Hadith regarding the last times (*akhri zaman*) tell us that in these times good-doers will be called evil and evil-doers will be called as good, and a time will come that good will be thought of as evil and evil will be thought as good.

In Ghaibat, the best way to assist the Imam (ajtfs) is to **follow the Shariah (Islamic laws) & adorn oneself with the jewels of knowledge from the Ahlulbayt(as).**

The best way to do this is to **Gain ma'rifat** (knowledge) about the Ahlulbayt (as), and study the pearls of knowledge left by them in the form of:-

- **A'Hadith**,
- **Duas** (e.g. *Sahifa sajjadiya, Dua Aliya Mazameen, Imam zamana (atfs) duas, etc. from Mafatih Jinan*) &
- **Ziaraat** (*ziarat jamea kabira, ziarat Ameenullah, ziarat ashooa etc*)

Most of the A'Hadith for Ghaibat pertain to duas for 'preserving the **Eman'(faith)** and for '**Intezar** (waiting)'.

Ulama have stressed that the primary responsibility is to **train & better oneself**, or else one can neither improve oneself nor the society.

We should first strive to **better ourselves, and then our families** about which Allah (swt) will question us.

This is as per Quran in Sura 6 Ayat 66 “*O you who believe save yourselves and your families from the fire whose fuel will be people and stones.*”

A'Hadith tell us that it is also the duty of every Muslim i) to be aware and make others aware of the circumstances of other Muslims, particularly the oppressed ,ii) pray for them and iii) help them financially if possible.

According to A'Hadith, making conditions conducive to zuhoor involves; training(tarbiyat) of the masses, getting them on path of taqwa, loving Ahlulbayt (as), narrating the excellences of Ahlulbayt (as), pointing them to the method of worshipping , the Akhlaq of Ahlulbayt (as) etc. , just as the Ahlulbayt (as) did in their own life in this world(for approx. 250 years)

The ordinary momin/believer cannot become complacent citing ignorance (rather it is necessary to know).He should also not become overconfident, so that in spite of all his ignorance he becomes the dispenser of religious knowledge. Sadly, such people abound in our society, which has resulted in a surge of ignorance.

All these **duties are not exclusive to our times/or Ghaibat**, rather these have been the responsibility of Muslims at all times, including the times of the Holy Prophet (saws) and the Aimma (as).

In addition & besides such responsibilities mentioned above, if there is something special we should be doing, just because we are in the era of ghaibat, then it should have been present in the teachings of the Ahlulbayt (a).

Everything must be according to the teachings of The Ahlulbayt (as), anything outside of this is useless. In fact it could well be against their teachings, as many issues presented to the masses, under some slogans are.

The answers to all questions appearing/raised in society, such as *what is our responsibility, making conditions conducive etc.* are already present in the A'Hadith of Ahlulbayt (as) & mentioned above which are sufficient to grant success.

The Ulama have pointed to these from time to time as well, & a momin needs to focus on that, instead of following personal views of vested interests, which may be packaged attractively.

There is **no place for Qiyas** (Analogy) in religious matters & we have always been instructed to obey Ahlulbayt (as).

No one has authority to make any changes in religion based on his own intellect or logic etc. Everybody is bound by the teachings of the Ahlulbayt (as).

The Ahlulbayt (as) have given these very same instructions for the era of Ghaibat, too, but the mo'min of today not only refuses to adopt this approach, rather he acts in direct contradiction to it. These clear instructions of the Ahlulbayt (as) are ignored & are beyond the understanding of those who aim for politics and regime establishment.

An **important duty** which the mo'min of today, does not recognize is: **observing silence & taqayya**. The Aimma (as) themselves suffered & lived with rampant injustices, but they observed silence and taqayya in the best interests of religion. On the instructions of the Ahlulbayt (as), the mo'mineen of that time also observed silence & taqayya.

On one hand, the mention of the enemies of Ahlulbayt (as) in gatherings of aza, and even behind closed doors is discouraged. On the other hand the name of Ahlulbayt (as) is used to openly condemn powers/nations, to achieve political ends.

As regards 'fighting oppressive regimes/nations' or establishing ones' own regime is concerned, not only is this not permitted, instead we have been instructed to observe taqayya and silence. According to this blessed Hadith, the one who goes against taaqayya and silence, is not a good momin, but is a transgressor!

Imam Sadiq (as) said : *"No-one from our Ahlulbayt (as) has ever done Qiyam (stood up) in order to repel oppression or establish truth, and nor will do so before the Qiyam of the Qaim (atfs) If one does so, calamities and misfortunes would surround him, resulting in an increase in difficulties and miseries for us {the Ahlulbayt(as) } and our shias. "*

(Ref: Sahifa Kamila Urdu pg. 89, Mizan Al Hikmah vol1 pg392 no27307, Madinatul Maajiz Aaimatul Ithnaasher vol6 pg 142 ,

We pray for the early Reappearance of our Imam (ajtfs) & request his (atfs) guidance to our beliefs, thoughts & actions until then....