TRILLING AWAITING

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Abstract: *awaiting for a savior is what we can find out in all religions. The present article deals with the meaning of awaiting in practical sence. Some tips and wxamples are given in order to clarify its meaning.*

Key words: *Hazrat Mahdi, awaiting, passive life, active life*

مَنْ سَرَّهُ أَنْ يَكُونَ مِنْ أَصْحَابِ اَلْقَائِمِ فَلْيَنْتَظِرْ وَ لْيَعْمَلْ بِالْوَرَعِ وَ مَحَاسِنِ اَلْأَخْلاَقِ وَ هُوَ مُنْتَظِرٌ فَإِنْ مَاتَ وَ قَامَ اَلْقَائِمُ بَعْدَهُ كَانَ لَهُ مِنَ اَلْأَجْرِ مِثْلُ أَجْرِ مَنْ أَدْرَكَهُ فَجِدُّوا وَ اِنْتَظِرُوا هَنِيئاً لَكُمْ أَيَّتُهَا اَلْعِصَابَةُ اَلْمَرْحُومَةُ »

The Imam and the Prophet are not isolated figures from people and human life; So that people are asked to just sanctify them and bless them. The Imam and the Prophet are not in a position to be in a holy place and the people only receive their commands and prohibitions. A place that people are not allowed to approach; Unless they want to make a small statement

Anyone who is happy to be a supporter of Ghaem should wait and at the same time use expectation, piety and moral virtues, in which case, he is a real waiter. So, if he dies in this state and

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Ghaem appears after him, he has a reward like the reward of those who have understood his Imam. So take it seriously and wait. Bless you, O group of the forgiving!

The issue of waiting has always been tied to a kind of seriousness. Waiting does not happen in the presence of the waiter; Unless the essence of seriousness manifests itself in his heart, words and deeds. In Shiite narrations, "waiting" comes with seriousness, and if we remove seriousness, waiting loses its essence.

To bring it closer to the mind, we draw the state of waiting in examples of worldly calamities and troubles, and show the seriousness of waiting in these examples, and show it seriously along with waiting for the reappearance of Hazrat Sahib al-Zaman Ajal Allah Almighty Farjah. Al-Sharif in the time of the tragedy of absence, we adapt.

Example ١: Suppose we are on a road and we see a loved one who has had a terrible accident. His head is broken and he is bleeding profusely. In such cases, we do not procrastinate, even though we are not a surgeon or a specialist doctor. We call the emergency room immediately, and at the same time, we close the bleeding site with any means at our disposal and, if possible, improve his condition as much as we can. We know that constant bleeding threatens the life of this wounded man. So we get anxious and this anxiety makes us move.

Example ٢: Our house is on fire and the flames are spreading. Sufficient power and facilities to deal with fire

Does not exist. The fire department has been notified and we are waiting for the fire brigade to arrive, but if the fire brigade arrives, it will cause more damage. Therefore, we will do our best to prevent the fire from catching fire and, if we can, to extinguish part of the fire.

The waiting attitude in these examples keeps us moving, but it also brings with it effort.

Examining this matter in the form of a few points, we will show that similar

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situations must exist in those waiting for the advent of Imam al-Zaman.

Tip ۱: When we face a great loss and catastrophe that we have to deal with, while we know that we can not fully deal with the catastrophe and eliminate the damage caused by it, again We do not remain indifferent and do whatever it takes to reduce the injuries and damage of the accident, we certainly can not stand in such a calm and relaxed situation. The important factor that drives us is that we really find ourselves in the midst of a "catastrophe."

Such an effort does not even require an "order". One who understands to the extent that he realizes the catastrophe is no longer indifferent to it, he does not wait for an order from others. Someone who is really waiting is naturally restless.

Hence, if the belief in the promised expectation is true, seriousness will inevitably follow. This real restlessness (while waiting for Friadres to arrive) is so severe that it is difficult to consume waiting for the effort. One who is waiting to express himself can never sit quietly in a corner and run away from responsibility and be busy only with his own interests and personal affairs.

In some narrations, the Imams have said that while committing some sins, the spirit of faith is taken away from the sinful person, and in fact, having the spirit of faith cannot be combined with committing some sins. It is the same here; That is, the spirit of expectation cannot be summed up by indifference and inaction, and one who is indifferent to the occurrence of a catastrophe is not in fact waiting to solve that problem. Therefore, the one who is really waiting for the promised, shows this spirit in practice with the effort and effort that he makes in eliminating a corner of the catastrophes of the time of absence.

Tip ۲: In a fire accident, we can not just focus on putting out the fire and use any means to reach the target price. For example, we are not allowed to destroy others to save our homes or to burn other people's property to save our belongings from fire. The same is the

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case with "Waiting for the Faraj" and every effort and endeavor that the waiting person makes must be done within the framework of the rules of Sharia. One of the most important issues that the holy Shari'ah has considered as the duty of the waiter is that in the first place, the waiter himself, by "obeying the orders of the Shari'a", is the agent of the rules of the religion and the helper of the absent Imam.

One who invites others to religion must first act on what he says. "Worrying about others and neglecting yourself" is not the way to wait. Tip ٣: In the face of an injury, although we can not completely stop the bleeding, we reduce the severity of the bleeding as much as possible and never ask ourselves: "Now that all the blood is gone from the casualty, what is the use of closing a wound? has it?!" In the event of a fire, if someone can prevent even one more device from burning, he will do so and never say, "Let everything that burns burn!"

Facing a great catastrophe that we can not fully deal with will not lead to disclaimer, but to the extent that there is power and possibility, there is duty and responsibility. The situation is the same during the absence. Although we are not able to deal with all the corruptions during the absence, we must eliminate any corruption that we can. Every "one person" who is guided and even every "one sin" that is committed less, one corruption of the corruptions of the time of absence and one grief of the sorrows of our Majesty, may God Almighty hasten Farjah Al-Sharif, has been reduced. The illusion that: "Now that the world is full of corruption, there are a few sins on them!" It is caused by a lack of proper understanding of the circumstances of the absence tragedy.

"لأن يهدي الله على يديك رجلا خير لك مما طلعت عليه الشمس و غربت.»

"If God guides a person to you, it is better for you than what the sun has risen and set over."

Tip ٤: The person who is facing a house fire, to extinguish it, with any

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means available or a broken bowl that he finds, brings the water to the fire and does not wait! No one is looking for sterile gauze to close the wound of a casualty dying in an accident; But if necessary, he tears his clothes and closes them on the wound.

During absenteeism, some waiters wish to have a "full package of facilities" to begin service afterwards. . » During the difficult period of absence, as much as possible, effort is required in accordance with the same conditions.

Tip ۵: The way to deal with disaster must be consistent with the disaster itself. Water is needed to fight the fire, and "saying the call to prayer" is a good deed, but it does not work in those circumstances. To prevent the bleeding of the injured person, he should close his wound and recite two rak'ats of the recommended prayer, although it is good in normal circumstances, in that unhealthy situation, it will not cure the pain of that dying monster.

In order to solve each of the many Shiite problems during the difficult period of absence, the necessary measures must be taken in a manner commensurate with the same problem. Praying and wishing to be guided will not be the only solution to save the Shiites who are caught in the storm of beliefs; Rather, it is necessary to respond scientifically and convincingly to his suspicions, and if gaining the ability to respond to these suspicions requires years of effort, the real waiter does not doubt that this long-term effort is obligatory. Sitting alone in a corner and weeping and sighing over the catastrophes of the time of absence and merely wishing to improve the situation, has nothing to do with the disasters of the time of absence and does not untie the knot of those suffering from this disaster.

Tip ۶: In case of fire, if all the people and property of the house are exposed to fire, we will first save human lives from danger and then, in order of importance, we will remove the furniture inside the house from the fire. As long as the cash is in danger of burning, no one will save the bowl and the plate. Also, in the face of the casualties of a serious accident, we will

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not repair the superficial wounds of the injured as long as the heavy bleeding from one casualty continues.

In such situations, without anyone advising us, we naturally follow the priorities, and this "observance of the priorities" is the product of a correct understanding of the circumstances of the catastrophe. Naturalness leads the Shiites to maintain priorities in dealing with problems.

For example, when many Shiites are in danger of deviating from the "principle of belief in the Imamate," engaging in some partial and sometimes difficult theological discussions is of little use to the Shiite community. Of course, sufficient care must be taken in identifying the most important. Basically, important things that have a tangible, objective and immediate effect appear more than other activities. However, in most infrastructure reforms, which are important, they are slow and slow to come to fruition and are less visible. But such reforms, in addition to being more important, are also more sustainable and fruitful. Issues such as the principle of guidance, morality and spirituality are similar.

Tip ۷: A person who is trying to save a seriously injured person in an accident or to extinguish a fire that has broken out in his house, will never wait for a photographer, reporter, interviewer, radio and television camera, etc. to report on his services. Prepare and describe these efforts to others. Such a person is constantly doing what he considers to be his duty, regardless of whether or not someone is aware of his effective efforts. During the absence and due to the extent of the problems, Montazeri, who has understood the situation correctly, quickly puts his efforts to serve the doorstep of the curtain master and does not hesitate for a moment at the beginning of his movement.

This effort is made while the waiter, during his service, never thinks about whether others are aware of the importance of his efforts or not. "In this way, real expectation also brings 'true

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purity', in service, advising others to put our name on the list!" Not relevant.

Tip ۸: Even if we know that the victim of an accident that has fallen on the side of the street needs brain surgery, (that is, to diagnose both pain and treatment), we will not perform brain surgery without sufficient knowledge and necessary facilities. Rather, we consider the operation of surgery in those circumstances as an example of misunderstanding and lack of reason. In solving the problems of absenteeism, the real waiter, if in some cases, sees the solution of the problem beyond his power and possibilities, does not go to the field rudely and, with the help of competent people, leaves the work to the expert.

Reckless and emotional actions that lead a person to do things beyond his competence are contrary to the spirit of expectation. How many cases where the seemingly benevolent actions of the defenders of the Prophet, due to lack of expertise in how to solve the problem, have increased the tragedy a hundredfold.

Tip ۹: For once in a lifetime, a person may encounter a severe accident scene, or a violent fire, and with the little information he has in the face of the accident, take small steps to fix the problem and even make small mistakes, and Wait for expert forces for more complete measures. In this case, no one will criticize him for not personally learning enough to deal with the problem.

But if the same person lives in a situation that is constantly with these problems, for example, due to geographical conditions, his living area is frequently affected by fire or earthquake, it is assumed and necessary for him to deal with this problem, the necessary knowledge and sufficient tools. To acquire. It is not acceptable for such a person to make many mistakes due to ignorance.

In the tragic tragedy of the absence of Imam Zaman Ajal Allah Almighty Farjah Al-Sharif, the true waiter who finds himself constantly involved in this calamity, is trying to face problems, steal enough knowledge and

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skills and make the fewest mistakes in this struggle. Be. Therefore, the real waiter, on the one hand, does not consider himself allowed to enter areas that are outside his specialty, and on the other hand, if he fails to acquire the necessary knowledge and expertise, and this "weakness of knowledge" leads him to make mistakes in finding solutions. Suitable for problems, will not forgive yourself. The need to acquire knowledge to reduce errors has been emphasized in many narrations, including:

« العالم بزمانه لا تهجم عليه اللوابس »

"One who is aware of his time will not be surprised by the onslaught of heresies."

Tip ١٠: In a fierce fire, sometimes the intensity of the fire narrows the arena so much that the only way forward is to escape from the scene. Escape from the scene becomes a "duty" when the pressure of fire not only discourages us from saving others, but also fears that we will be engulfed in the flames. In the time of absence, according to what has been commanded, if seditions are destroying our religion, the primary duty is to preserve our religion; Not others, although this preservation of religion will lead to leaving the city and the country. Therefore, in spite of the many catastrophes during the time of absence and the duty to wait for its correction, emigrating from the city and the country and leaving the society alone may be considered as a duty in some cases.

Of course, it should be noted that this solution is the last encounter that awaits the catastrophes of the time of absence, otherwise in most periods of the absence of the Imam, social duties will not be abolished. Hence, where reform is possible, albeit on a small scale, it is against duty to abandon and flee from society. Only if the roaring flood and the overthrow of the evils seriously undermine ourselves and our family, we can and must move away from it.

Tip ١١: Even if none of the many signs of seriousness mentioned above are present in the waiting person, the same state of expectation of the heart is still valuable. In other words, if a person

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misses the expectation of any success, he will not be allowed to relinquish other duties, and even if he makes no effort, at least in his heart he will wait for the promised arrival, and this is his expectation. It is also valuable. In religious culture, "heart dissatisfaction with sin" is also known as a degree of prohibition of denial and indicates a person's expectation to change the situation. If the waiting of the heart is destroyed, there is no sign of waiting left.

The glory of waiting

If we are shown two pictures, in the first one, some people with clothes, shoes, hats and mountaineering equipment are walking on the slopes of the mountain, and the other picture, a group in the shade of mountain trees, is sitting on the foundation and saying And without restraint, we find that the first group has moved with the intention of ascending to higher altitudes, and to achieve its goal, it has made the necessary preparations and the necessary effort. Have spent.

But the second group, according to what they have prepared, can not target higher levels like the first group. Similarly, if a state of expectation is institutionalized in the Shiite community, it will lead to a movement and a frenzy in which any outside observer, without any explanation, will find the love, longing, attachment, and nostalgia of the Shiites for their absent beloved.

One of the most beautiful scenes that speaks volumes about the sympathetic movement of the Shiite community and amazes every viewer is the movement of the caravan of pilgrims of Aba Abdullah Al-Hussein to Karbala on the fortieth day. Both those who are on the move and those who are the gods of these pilgrims create unique scenes in front of the eyes of every intelligent person that cannot be described in any language. These scenes depict the passion and love for the beloved as well as the appropriateness and consistency of the efforts of the pilgrims with their purpose in the most beautiful way possible. May they be satisfied and

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emphasized by the Lord who is waiting
for them. God bless you.

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