



Assalam-un-Allaikum and Ya Ali^{asws} Madad,

Today, the followers of Twelve Imami Shias, are living in a very difficult time, the time of 'Grand Occultation' of Imam-e-Asr^{ajfi} (the physical absence of Imam-e-Zaman^{asws}). Imam Zainul-Abideen^{asws} says: During our 'Al-Qaim^{ajfi}'s occultation, there will only be some of our^{asws} devout believers, who firmly believe in our^{asws} Imam^{ajfi} and eagerly wait for their Imam^{ajfi}'s Zahoor. These will be our best followers of all time. This is due to the fact that Allah^{azwj} will bless them with such wisdom and Marifat that the difficulties of occultation will not be in their way for receiving spiritual guidance. And Allah^{azwj} will reward them the status of those worriers who fought in the company of Rasool Allah^{saww} and became 'Mujahedeen'. These are our sincere followers and staunch Shias. And they invite others to Allah^{azwj}'s religion, using both the explicit and the implicit means (as appropriate).¹

Similarly, Imam^{ajfi} wrote (replying to a question): 'As far as the newly occurring circumstances are concerned, you should turn (for guidance) to the **narrators of our ahadith**'²

We have been strongly instructed **not** to follow other people who came to this world like us, i.e., mujtahids, preachers, Peers, Saints, but instead make efforts to learn religion by ourselves, as per one's aspirations and abilities.

Imam-e-Jafar^{asws} says: You should recognise our^{asws} Shiites' virtues from their potential to narrate our^{asws} 'Ahadith'. We^{asws} don't consider someone 'al-Faqi' until he narrates our traditions. I asked: Is a momin a 'Mohadith' (orthodox/traditionalist/Akhbari)³? Imam^{asws} replied: Who understands our traditions is a 'Mohadith'.⁴

Imam Jafar-e-Sadiq^{asws} says: He who seeks to command is lost'; he who wishes to command is lost'.⁵ Beware of those who command and who consider themselves leaders; as God is my witness, the man behind whom the sound of sandals (of his partisans) is raised will only perish and cause (others to) perish. He who believes himself to be chief is damned, he who tries to become one is damned, and he who proclaims himself to be one is damned. Avoid leading people and avoid following people.⁶⁻⁷

Imam^{asws} says: If someone takes up religion (of Mohammed^{asws} and Alay Mohammed^{asws}) from another person (Taqlaad/Mureed), his religion remains

¹ Al-Ahtijaj, pp. 163 (Haqaiq-ul-wasiat, pp. 37)

² Al-Ihtijaj, Al-Tabrasi, vol 2, p 260, Al-'Amili, Wasail Al-Shia, vol 18, p 101, Bihar, vol 53, p 181

³ The most common names given to those who act on traditions of Masomeen^{asws}

⁴ وسائل الشيعة 27 149 11

⁵ Al-Kafi by Al-Kulayni, Usul, ibid., nums. 2, 7.

⁶ Al-Kafi by Al-Kulayni, Usul, ibid., nums. 2, 7.

⁷ Al-Kafi by Al-Kulayni, Usul, ibid., nums. 6.

infirm and is easily corrupted by others (preachers/peers) but if he takes it from 'Quran and Sunnah', then (innovations may) tremble mountains but will not his faith.⁸

In today's busy life, one may say that it is very difficult to find time to learn and practice religion; well it's not entirely true (as we have more knowledgebase, easily accessible via internet based libraries facilitating search engines). Allah^{azwj} does not Burden His^{azwj} servants, without providing them the sources and the means to understand and practice His Divine Commandments. Amir-ul-Momaneen^{asws} says: Sustenance has already been distributed but one will be questioned on his efforts in acquiring 'Marifat' (Knowledge).⁹ The source of knowledge is only the Two Divine Entities (Prophet^{saww} left behind) - the Book and the Sunnah (Ahadith).

May Allah^{azwj} enable us to follow His Deen as has been interpreted and explained by Masomeen^{asws} in their^{asws} Ahadith: Amin! Sum-Amin!

⁸ Mustadrak ul wasail, vol. 17, pp. 308

⁹ Al-Kafi, vol. 1, pg. 30