

6. A Magnificent Sight

The distance between the current social order and the promised one is extremely vast but at the same time, it is also very short.

The distance is wide like the duration of the long night of negligence for those unmindful of the light, so much so that their hearts were numbed and they felt needless of the Imam of their time (a.t.f.s). We ignore the source of life and our hearts are content with the thirst of ignorance.

Caged in unawareness, we think darkness to be light and even brag about it arrogantly!

We have distanced ourselves from the fountainhead of guidance and are passing our lives in the ocean of perplexity and amazement and are even happy about it!

How vast is this distance! This is the distance from darkness to light.

But from another aspect, this distance is very less.

Those who have submitted their hearts to the pivot of faith and the center of life;

Those who always feel the necessity to maintain contact with their Imam az-Zamaan (a.t.f.s) and realize him (a.t.f.s) with their entire existence;

Those who believe that life without the remembrance of the essence of live (a.t.f.s.) is tantamount to a barbaric and useless existence;

Those who have experienced the thirst with their entire being are searching for the elixir of life in this world's dry salt-pan;

It is for such people that the distance between these two societies is very little. Despite living in this society, their hearts are firmly ensconced in that world. They actually live in and for that world.

Talking about such people, Imam Sajjad (a.s) says,

لأن الله تبارك و تعالی أعطاهم من العقول و الافهام و المعرفة ما صارت به الغیبة عندهم بمنزلة الشهادة

“This is because Allah has granted them such intellect, understand and recognition that for them occultation is the same as witnessing.”^{[1](#)}

It is our duty to strive our utmost to reduce this distance to the maximum possible extent and to be unhappy with the prevalent circumstances; we must look forward to the divine, golden and bright future and wait for it with our entire being.

^{[1](#)}. (Kamaal al- Deen, vol. 1, p. 320, Chapter 31, Tr. No.2)

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