

## **Summary 9th February 2014 – Wiladat 11th Imam (A.S)**

**Speaker: Sh Jaffer Ladak**

**Key Theme of the Month: Building a Sustainable and Vibrant Community.**

**Quranic Verse: 49:10**

---

Hadith 11th Imam:

I command you to fear Allah. Show piety in your religion and struggle in the way of God. Speak only truths in your life, return deposits to their owners whether they are pious or sinful. Treat your neighbours kindly and courteously.

These are the matters that my grandfather Rasullulah brought.

(Style in the Arabic language now changes from speaking to those present to those who are absent - general population in the community)

Pray with them (ashira)

And attend their funeral ceremonies.

And visit their ill ones.

And fulfil their rights.

I am pleased if people point to you and say this is a Shia.

(Distinguished by your akhlaq)

When you behave piously, tell truth, return deposits and behave courteously

Good examples

Do not be burdens on us.

Attract people's fondness to us.

And save us from every evil and flawed character.

Do not attribute actions that do not benefit us to us

For surely we are the people of every kind of goodness but we are not amongst any of those things which are said to be evil on us.

No 12 from tuhfal uqool about building a community.

What should our attitude be towards other Muslims in ummah?

An apt question to ask since in our global community we interact very closely with others especially in the work place and at universities.

Hadith from 11th provides much guidance on this. It is part of a longer Hadith and is part of a will.

We will look at the Hadith in 3 levels.

1. What was the situation of the Imam at the time of the Hadith? What is the context that the statement has been made?
2. What are various views of ulema on this Hadith?
3. What are the points of reconciliation?

### **Context:**

11th Imams time could be stated as the most difficult periods of the Shias. It is the shortest period of Imamatus out of all of them spanning only 6 years.

Life span of 28 years with 6 years of Imamatus. Majority of that 6 years was under house arrest or in various prison cells.

We can look at the movement of the Muslim capital from Baghdad to Samarra.

It happened under the caliph Mutassim and according to historians there are three reasons for this.

Baghdad was created by Abu Jafar al Mansur and therefore had a connection to al Mansur. Mutassim felt he wanted to remove the link to al Mansur so moved it to Samarra.

There were many ulema residing in Baghdad because Al Rashid created Dar ul Hikmah. Due to this lots of ideas were being debated. Many ulema did not bow to the caliph but stood up against the caliph. So Mutassim felt it would be easier to move the capital so he does not need to deal with these ulema.

Tabari notes that Mutassim used to buy thousands of young slaves from the Turkish region. He made these slaves into his personal army. The people of Baghdad disliked this and various skirmishes took place between the residents and these slaves.

Mutassim purchased a large piece of land from Christians in Samarra and moved his capital here. People then moved there and it became a beautiful garrison city.

The house/prison of the 10th and 11th Imam was in the centre of the garrison. So any visitors were searched and possessions noted (strong border control).

Caliph used to call Imam to the palace twice a week to recite poetry and have discussions. Possible reason for this was to send a message that 'we are watching him (and therefore you who visit him)'

Imam therefore set up a system of representatives who travelled to 5 main Shia cities - Baghdad, Basra, Medina, Kufa, Qum.

Now if it is so difficult to obtain narrations from the Imam the Shias of that time wait with bated breath for these narrations.

The Imam also at the same time has to prepare these Shias for the Ghayba of the Imam.

So with this context in mind look back at the Hadith.

### **Opinions on Hadith:**

There are two opinions from fuqaha.

1. This Hadith was given in Taqiyyah - You pray with them, visit the sick etc because of danger of life not because you want to genuinely. One of the reasons for this viewpoint is a narration from the 6th Imam who says: Be careful with your actions because your actions are attributed to us like the child who is not disciplined, his parents are not looked favourably.
2. If it was Taqiyyah then why does the Imam say we like when people attribute these actions to a shia. So it can't be Taqiyyah which is to hide the fact of being a shia,

If there are contradictions in two narrations then the science of Hadith suggests take the latter Hadith since it is closer to our period in time.

### **Reconciliation:**

All alims consider this Hadith as shahih. The difference is whether the action is carried out under Taqiyyah or if we do it out of the goodness of the action.

What do we do....well what's the common denominator, it doesn't matter just do the action. The 11th Imam has told us what to do.

When is the last time I have gone and prayed with them, visited their sick, participated in their janaza????

Look at this Hadith in the light of the story of the H. Prophet who walked under the window of the Jewish lady who dropped garbage on him. When she was ill and no garbage was thrown on him, Rasullulah went to visit, cooked, cleaned and served her with his own hands.

Thus in the period of Ghayba we reflect upon this narration and try to act upon this advice.