

Friday Sermon – 27th May 2022



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Topic: Headlines of the Era of Imam Sadiq (a)

The way in religion there is a complete manifesto expressed in the form of Quran which was elaborated and explained by the Holy Prophet (a) and Ahlulbayt (a). Amongst these personalities Imam Sadiq (a.s) was one who expressed the complete explanation of religion the same way as Allah presented in Quran. There are various other personalities who have done Tafsir of Quran and explained religion as per their sources. Imam Sadiq (a.s) whose martyrdom is today on 25th Shawwal has done the elaboration and explanation of religion which is present with us as bounty amongst us. The way Quran is present with us a bounty the same way the Tafsir of religion is also present with us today as a bounty.

What Imam Sadiq (a) has explained as Tafsir of religion is an asset of fundamental guidance which has no alternative. Specifically for the current generation the presentations of Imam Sadiq (a) is a collection of guidance. The way there is a general lack of interest towards religion by the current generation due to various reasons. In that group of scholars and students of religious sciences also the feeling cannot be sensed towards the teachings of Imam Sadiq (a). There is no depth in cognizance and the field which Imam Sadiq (a) prepared they entered the field but did not deliver the rights of that field. One act which has become common amongst Shias to remember Imam Sadiq (a) to deliver the rights of Imamatus is through Azadari that this mourning on their martyrdom and on their birthday we celebrate. On both occasions by mourning, celebrating we eat food and deliver the rights of Imamatus. The great favor which Imam Sadiq (a) did on the Ummah cannot be fulfilled by one Majalis. The situation in which the current generation is victim; the wisdom, planning, politics of Imam Sadiq (a) is the path of salvation. We only refer to chapters of Fiqh in the teachings of Imam Sadiq (a) but the actual awareness about his teachings is very less. That group of scholars who are studying day and night the teachings of Imam Sadiq (a) but despite of this the level of awareness about Imam Sadiq (a) is very less. It is apparent that for every nation the responsible persons for the lack of awareness are on scholars. It is their duty to make people aware about every field which people need. The awareness which has knowledge, awakening and movement, that which opens the minds of people and develops movement inside man. This awareness in the current generation is very low as regards to the personality like Imam Sadiq (a). At present the astonishment and misguidance that is seen for Imam Sadiq (a) and specifically those who feel privilege for being followers of Imam Sadiq (a) are more in need of this awareness. But the current generation specifically the Shias consider this sense and awareness as a need and neither the scholars prepare themselves for this. They do not realize that this is a debt of current generation on the shoulders of scholars and the situation from elderly scholars to lowest level do not consider themselves as responsible. And the argument they give is that people are not prepared and do not like.

I have given this example before that the duty of Muezzin whose duty is to give Aazan does not look at the interest of the people, he delivers the Azan irrespective of how many people visit the mosque. This Azan is the call for prayer at a specific time calling people to come for worship of Allah. In the ummah who are not prepared the Azan becomes useless but that does not end the duty of Muezzin. Similarly the scholar of religion need to give Azan whether people are coming or prepared or not and this is their covenant with their lord.

The era of Imam Sadiq (a) has very high specifics inside it. One is that his era of entire life was the era of crisis amongst Muslim Ummah. The worst government of Banu Umayyah was moving towards its downfall and its roots had become weak. The rulers of Banu Umayyah had internally become victimized due to which their foundation of power became weak and they moved towards downfall which happened. In the presence of Imam this political crisis started which weakened one oppressive power and in its place it was replaced by another tyrannical regime. Both these took place in the era of Imam Sadiq (a). Collectively Imam Sadiq (a) saw ten rulers on the seat of governance. He did his Imamate in the governance of 10 rulers and they were all worse tyrants and very lowly person both in regards to politics and personality. In such era of oppressive tyrants Imam Sadiq (a) as per divine wisdom and plan elaborated the religion of Allah and guided the Muslims. This era by itself is a complete subject on who were these rulers, what commonalities they had and how they governed. Every ruler would come and apply a different pressure on Ahlulbayt (a) and specifically on Imam Sadiq (a).

The second thing which started in the era of Imam Sadiq (a) was the era of dispersion and deviated thoughts. In the era before this there was a persuasion on visions and politics whereby no one was allowed to express their thinking, political and intellectual presence. This politics was intentionally adapted by the second caliph, who along with war victories was attentive that as new areas are conquered then the beliefs of those areas if they enter the Muslims then the Muslims will get disturbed. Hence those companions who had religious inclinations and were narrators of Hadith had restrictions on leaving Medina. They were not allowed to leave Medina and there were restrictions in place that no companion can narrate Hadith to other companion. He thought that since everyone might express the Hadith of their choice and they will develop confusion and their attention would get away from Jihad. Then after this the era of Caliphate changed to 3rd Caliph and this continued and everyone had restrictions on thinking to bring any outside thoughts or get into any arguments.

In the era of Amirul Momineen (a) which was a short period of 4 years with internal seditions and when a complete nation gets engulfed into crisis then people distance for visionary works and everyone gets into political crisis. Today there is political crisis in universities, colleges and everyone is busy in the ongoing political crisis. The same was happening at the time.

Then Banu Umayyah came after that, the governance of Muawiyah was extremely strict and people were punished for talking about religious teachings of Ahlulbayt (a) or related to them. This frustration started and remained later but in the era of Imam Sadiq (a) this got reduced because Banu Umayyah themselves became weak. They got into clashes with Banu Abbas and situation was not in their control. Hence this gave opportunity for the thoughts, schools like Jews, Christians, Greek in other places to enter into Muslim world. The Muslims travelled to other places and the awareness of Muslims increased a large extent. After one regime ended or became weak this opportunity came. Due to this the atmosphere of thinking opened up and this was because political exploitation reduced due to weakening of their governments and it was not possible to preserve the restrictions. Then the acts of sectarianism started. As such Banu Umayyah was doing before this as well but when they become weak they made religion as the base and started to create sects. All the sects present today their foundations were kept in that era only. Then the new sects that came later were very few. The Shias up to the era of Imam Sadiq (a) was under extreme pressure. After Karbala during the era of Imam Sajjad (A) the Shias had disconnected from Imamate due to extremism by government. The Banu Umayyah considered Ahlulbayt (a) as their political opponent and had placed restrictions on Ahlulbayt (a) to spread their thoughts and people also could not refer to them. In this situation the Shias became cautious and worked on precautionary policies and decided to not go towards Imam Sajjad (a). If the Shias have been removed from practical field and distanced from

their leader should they follow the governance of Taghoot? The Shias made this policy and in the era of Imam Sajjad (a) they would not refer to Imam. They would say Imam is controversial in government files. They would go towards non-controversial persons like Muhammad ibn Hanafia and believed in his Imamah, Mahdaviat even though he was not prepared. But they found this path as alternative. The Shias were in big numbers but Imam Sajjad still lived in isolation. In Imam Baqir (a) era this continued but one change came with Umar ibn Abdul Aziz, who was a young Khalifa when came into power, who initially was very lavish but in between he became attentive that he felt the injustice towards Ahlulbayt (a). He says I saw my father cursing Ahlulbayt (a) specifically Imam Ali (a), even though he was an eloquent speaker but he would fumble when cursing Ahlulbayt (a). I would think why my father fumbled and one day I asked him as to why this happens. My father told me in seclusion that I have heard narrations about Imam Ali, whereby the Hadith of Prophet about virtues of Ali comes in front of me. Hence I get into this confusion. This was the first spark which hit Umar ibn Abdul Aziz. Then this person got a little closer to Imam Baqir (a). This little opportunity came and notifications came that Ahlulbayt (a) should not be cursed. Then he returned the property of Fadak to the children of Lady Zahra (a) as their rights. It happens such persons come out from tyrant families and opposite can also happen. In the era of Imam Baqir (a) little softness came due to the orders of Umar ibn Abdul Aziz. And Imam Baqir started the teachings of religion but the actual ground got prepared in the era of Imam Sadiq (a). Then when the successor of Umar Ibn Abdul Aziz came he cancelled all the orders.

Imam Sadiq (a) started leadership in an era where the temperament of people had completely changed due to cautious behavior. Like today the employees hide their religion for the sake of promotions and this becomes his temperament like this after retirement as well and remains confused because he has ignored and hidden religion for the sake of job. There were some against him who would not do this. There are Muftis who give verdicts to hide religion for the sake of Visa's and Jobs. One incident narrated by Ayatullah Nasir Makarim Shirazi, whereby he says a doctor came to me that I will give you million dollar now and later also I will give every year if you give a verdict about permissibility of abortion for the sake of education, living etc. He asked the doctor what you will get with this Fatwa. The doctor said that I have contract with a company who need the blood of fetus which are used in some fundamental developments and is required for trading. He said we need to do this trading and we will give you Khums from this business which was millions of dollars. There are such people who entice scholars to get trading verdicts of their favors. Similarly Shias also get such Muftis to compromise with Taghoot's and in return gets Khums. Ayatullah says I cursed him that how you came to entice me and expect from me to do this.

Imam Sadiq's (a) Shias were not coming near Imam and found alternatives like the brother, uncle and nephew of Imam Sadiq (a) whom they made leader and joined him. There were many other personalities who became leaders in the era of Imam Sadiq (a) and took advantage from the government. They distanced from Imam Sadiq (a) as if they go near him their files would be made with government.

One more thing that happened was emergence of fitnah's in the era of Imam Sadiq (a). One fitnah was the emergence of Ghaali, they were before also present but remained under pressure from government. The Ghaali considers Ahlulbayt (a) as God. The Banu Umayyah would not tolerate those who consider Ahlulbayt (a) as Imams so those who consider them as God they would not tolerate Ghaali and hence Ghaali remained underground. But when the political situation changed, they also got the opportunity and created a sect of Shias and a big time of Imam Sadiq (a) was spent by Imam Sadiq (a) to make people aware that they have no difference with Banu Umayyah, they are enemies of Shias and us.

Imam Sadiq (a) in his era were political uprisings. There were three armed uprisings in which Imam Sadiq (a) did not participate. There are various narrations that either Imam was against, or was with them but did not participate like the uprising of Zaid bin Ali, the son of Imam Sajjad. There was an uprising of Nafs e Zakiya, who was a pure person whose father also considered him as the Imam instead of Imam Sadiq. Then a brother of Imam Sadiq (a) was also made to come in that position. Such uprisings which started against Banu Umayyah and Imam did not participate in that. The power which Shias had some were taken away by the Shia leaders like Abu Muslim Khurasani and Abu Salma. They changed the political map. If Abu Salama and Abu Muslim can destroy Banu Umayyah and make Banu Abbas take over then if they were not traitors they could have got Imam Sadiq on Caliphate. These are historical events where Shias have changed the picture. Like Mukhtar changed the map of Kufa but this power never got connected with Imam and these Shia powers were used by others and played decisive role in history.

SERMON TWO

It is important to know that political crisis takes away many opportunities from people, like today we are living in a crisis country and worse era. In the era of crisis the Seerah of Imam Sadiq (a) is the guide. It is not that crisis destroys everything but they also provide opportunity if you do not become part of the crisis and not place all your powers in the laps of Taghoot. In that era, one group remained completely distanced from beginning to end and second group gave all their powers to Banu Abbas and got them into rulership. They would call Imam Sadiq (a) forcibly to meetings to do allegiance with this nephew as hiMahdi. Who all were in meetings? Saffah, Mansoor, the uncle of Imam Sadiq (a), his sons, Abu Muslim Khurasani. The meeting was done in a secret place at night and they did allegiance to Muhammad. Imam Sadiq (a) denied to attend but he was forced to attend for allegiance. Imam made them understand that these Banu Abbas are tyrants and told Bani Hashim that you will all get disgraced and killed by these people only. Exactly the same happened whereby Abu Muslim and Abu Salma both got killed brutally. They took all Shia powers of Banu Abbas. They were in front and Banu Abbas had trusted them and later they killed them.

Imam Sadiq (a) had established a fundamental strategic relation with Ahle Sunnah. At that time sects were being formed and today they are already present. When the sects are formed the issues are more in that stage because passions and sentiments are present. When these sects were getting formed, he got the Ahle Sunnah near them and got so much trust from them, that they became students of Imam Sadiq (a). They came to Imam to complete their education and Imam took full care of them and did not insult them in his lectures. He kept them in such a manner close to him even though they did not believe in Imam. Imam Sadiq (a) gathered a big group of Ahle Sunnah near him. These 4000 students of Imam Sadiq majority were Ahle Sunnat. The Shias were very cautious that if we attend the madrasa of Imam Sadiq (a) we will get into the files of government. The degree of Imam Sadiq's (a) madrasa was considered as the topmost. If someone would be considered the student of Imam Sadiq (a) it was highly prestigious. Imam opened the doors hence these people came near. Like Imam Hanbal is not considered by Sunnis as Sunni because he was so attached with Ahlulbayt (a). Like for Imam Abu Hanifa he says at 60 my age is 2 years because rest all is wasted and only these 2 years where I studied with Imam Sadiq (a) is actually useful life. Imam Malik feels proud to be student of Imam Sadiq (a). Imam Abu Hanifa considers prestigious to be student of Imam Sadiq (a). Today the followers of Imam Hanifa are maximum in Pakistan. The Wahabis do not follow any of these Imams and only few consider Imam Hanbal as their Imam. The Hanafi considers themselves as the outcome of Imam Sadiq (a) madrasa. If Imam Abu Hanifa can become student of Imam Sadiq (a), then why there is conflict now between followers of Abu Hanifa and Imam Sadiq (a). The Shias should have succeeded. I am not mentioning all this for historical

awareness but to know how to become followers of Imam Sadiq (a) and how to adapt the path of Imam Sadiq (a). Do not take name of Imam Sadiq (a) and then follow Abu Salma. Do not become like those who distance from Imamat as cautiousness. Imam Khomeini (r.a) says I am proud to be a follower of Imam Sadiq (a). This bounty is with us but we need to establish relationship with this.

The era of crisis of Imam Sadiq (a) was exactly like what is happening today in Pakistan. The crisis today is the replica of the era of Imam Sadiq (a). The same politics, rulers, same trends, same Shias and completely Pakistan is presenting the picture of that era. In this era witness the plan of Imam Sadiq (a) under the crisis where sedition was engulfing everything. Banu Umayyah, Banu Abbas had divided everything amongst themselves; and it was either Banu Umayyah or Banu Abbas. In that era foolish people got divided in these two parties. Imam Sadiq (a) banned both and said both are void and destined towards hell. The slogans of revolution which Banu Abbas are raising will go to Hell. There is no argument or justification to connect with them. It happened practically the Shias got connected with Banu Abbas due to enmity against Banu Umayyah. Abu Salama wrote a letter to Imam Sadiq (a) . he gathered a big force of Shias for Banu Abbas. One person took the message of Abu Salama to Imam Sadiq (a), and mentioned that if you join us we will hand over all the power to you at the end. When this person came he said I am the courier of your Shia Abu Salma. Imam Sadiq (a) said don't lie he is not our Shia. The courier of Abu Muslim came to Imam Sadiq (a), he burnt the letter without reading and said this is my answer. This was the politics of Imam Sadiq (a) on what you should do during crisis and what opportunities you get in these crisis the teachings, development of Shias had stopped after Karbala and had distanced from Imamat as a policy. Today the Shias consider distancing from Wilayat as their survival and wants to stay away from. This is being told by their scholars, Muftis to distance from Imam Sadiq (a) to savor their jobs, business. They would say that if you need fatwa then go to Mohammed bin Hanafia. If you have threats for going towards Imam then we can make Marajae's ourselves who are clean and we will get into no controversies.

The biggest thing which Imam Sadiq (a) did and the generation of today has to do is to gather the dispersed system. Banu Umayyah, Banu Abbas are enemies. Ahle Sunnah are opponents and Shias are cautious and joined enemies. Now what should Imam Sadiq (a) do in seclusion. Imamat cannot be implemented, but at least the vision of Imamat can be presented as ideology preserved during these crisis so at least the next generation might not forget the system of Imamat. Imam Sadiq (a) did this in that era. What lecture did Imam Sadiq (a) give to these 4000 students? He did the explanation of Quran and gave it the picture of Ideology and he established it in such a way that the school became preserved. He protected the school of Imamat in such an manner during hardships and calamities, he compiled that ideology, trained people and taught them that if you do not have place for Imamat in your heart then at least some generation will come and find it in these books. This is why Imam Khomeini says I am proud to be follower of Imam Sadiq (a). How will Imam Khomeini (r.a) know that what is the religion of Imam Sadiq (a)? That Imam Sadiq (a) who trained the people that you cannot even take your own rights from Taghoot. Against one question he said under no condition you can refer towards Taghoot. But there were Muftis who distanced people from Imams with pragmatism and positioned Shias in the hands of Taghoot.

It is necessary to study this character and on how Imam guided the Ummah in crisis. He has guided most the current generation of Imam Sadiq (a). They should read and study the life of Imam Sadiq (a) and see how he made the Ahle Sunnah as his students and they will feel proud about it. Imam Sadiq (a) taught that even if you do not consider me Imam you can still walk with us and take benefits from the school of Imamat. The Hanafi Pakistanis should act on the Seerah of those students and the Shias should follow the Seerah of Imam Sadiq (a). It was not that Imam Sadiq (a) would not point out the

mistakes to Abu Hanifa. He would ask him how you issue verdict and at times scold him that you cannot give verdicts like this and it was typical teacher student relationship. You can see many things common amongst all. Abu Hanifa saw these commonalities and hence he came to Imam Sadiq (a) for studying. Imam Sadiq (a) also saw many things they are doing similar to what Imam is saying and there were some differences whose rights were preserved and not transformed into conflicts. Imam Sadiq (a) took benefit from this opportunity and did a great favor to us towards the generations of Muslims coming in future.

May Allah give us Taufeeq to understand and practice the religion of Quran and Ahlulbayt (a). May Allah make us understand the teachings of Imam Sadiq (a.s). May we deliver the same role during these severe crisis in this era the way Imam Sadiq (a.s) has guided us by his character during this era and presented the path of salvation. The path of salvation for the current Ummah is also the teachings of Imam Sadiq (a). The teachings of Imam Sadiq (a) is comprehensive. He did politics also and presented what is meant by politics during the era of Taghoot's. He taught us how to condemn the incorrect politics. He taught us how to practically maintain relationships with other sects having differences. There is no dimension which Imam Sadiq(a) has left us without being guided.

When I look at this generation of our country and the era of Imam Sadiq (a) then it is the exact same state but what is lacking is that one Hussain in this caravan of Hejaz. There is Khums collected in the name of Imam Sadiq (a), Madrassa's are being made, other benefits taken but no one is attentive towards the character and the plans of Imam Sadiq (a). May Allah give this Taufeeq that this become manifested and presented to this Ummah as there is salvation in this for Sunnis, Shias and even for politicians. May Allah protect Pakistan.