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The Intellectual Delegations of Muslims to Imam Jaafar Al-Sadiq (PBUH)

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Investigating the era and history of Imam Jafaar Alsadiq is considered as a significant research area to shed light on his contribution in establishing the first Islamic university i.e. the University of Imam Alsadiq that included many students. Moreover the Abbasid Caliphate witnessed a wide intellectual growth due to various reasons. They include the Abbasids' new policy that aims at setting the foundations of intellectual freedom, the geographical extent that the territory saw, which has multiple intellectual and political environments, the conversion of various groups of people from diverse backgrounds and cultures to Islam, the act of translation that leads to an intellectual open-mindedness towards the philosophy and languages of other nations and the Islamic intellectual movement that contributes in emerging Islamic doctrines and sects. All of these lead to intellectual theses that could impact the intellectual structure of Islam. As a result, a scientific religious intellectual reference became a must that is able to cope with all these intellectual parameters in order to maintain the Islamic identity. Thus, Imams of Ahl-albait were the most representative of this intellectual reference in which many Muslims stream to it. Objectives: The study aims to indicate the historical importance that the era of Imam Jaafar Alsadiq is characterised with, especially he is the first who established a university that is not concerned only with the study of history, jurisprudence but also chemistry, physics, philosophy, logic, theology and interpretation. Methodology: The study follows a historical approach to trace the delegations of Imam Alsadiq by providing an overview of the historical narrations that clarifies his significant historical role in establishing the first university in Islam. Results:

- 1- The intellectual impact do not include historical aspects but also general juristic ones and other various sciences.
- 2- Many students were graduated by Imam Al –Sadiq, who later become significant scientists and scholars such as Abu Hunifa.

Keywords: history, delegations, Imam Alsadiq, muslims, intellectualism

The Introduction

The Abbasid Caliphate witnessed a wide intellectual growth due to various reasons. They include the Abbasids' new policy that aims at setting the foundations of the intellectual freedom, the geographical extent that the territory saw, which has multiple intellectual and political environments, the conversion of various groups of people from diverse backgrounds and cultures to Islam, the act of translation that leads to an intellectual open-mindedness towards the philosophy and languages of other nations and the Islamic intellectual movement that contributes in emerging Islamic doctrines and sects. All of these lead to intellectual theses

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that could impact the intellectual structure of Islam. As a result, a scientific religious intellectual reference became a must that is able to cope with all these intellectual parameters in order to maintain the Islamic identity. Thus, Imams of Ahl-albait were the most representative of this intellectual reference in which many Muslims stream to it.

There were many conditions that allowed Imam Ja'far Al-Sadiq (pbuh) to establish an Islamic University. Firstly the scientific and intellectual ground that his father, Imam Muhammad al-Baqir (pbuh), prepared for him. Moreover, he lived in a period where the political conditions allowed him to move and to be scientifically active .i.e. in which the Umayyad state was at its end, in conflict with the Abbasids and it preoccupied with their conflict with the Ahl Al-Bayt. Thus, this university was concerned with spreading the science and knowledge that he inherited from the messenger of Allah (pbuh) from his fathers on a large scale away from the Umayyad and Abbasid authorities, who were restricting the work of the imams in order to limit their intellectual and scientific activities and people's contact with them(almaseudi, b t , 984).

The First Section: First: Imam Al-Sadiq and the Agency System

Historical sources have also indicated that: (Imam Jafar Al-Sadiq (pbuh) was sitting with the public and the elite. They came to visit him from countries in order to ask him about lawful and unlawful, the interpretation of the Qur'an and the decisive statement. Hence everyone returned and were satisfied with the answer) (alnajashi, b t , 434). This indicates that this University opened its doors to everyone who intended it. For instance, the investigator al-Hilli referred to that by saying: (great Sciences which fascinated the minds were spread by Ja'far ibn Muhammad . About four thousand men narrated about him, and his teaching was highlighted by many distinguished jurists such as Zarah Ibn Ayin and his brothers Bakir, Hamran, Jamil Ibn Daraj(alsimeani1998,ji13,sa414), Muhammad Ibn Muslim, Barid Ibn MU'awiya, Al-hisham Bin Salim, Hisham Bin Al-Hakm(alsimeani1998,ji13,sa414), Abu Basir(alnajashi , b t , 434), Ubayd Allah(alnajashi , b t , 241), Muhammad and Imran Al-Halabi('abu alqasim alkhuyiy, 1992mi,ji14,s159), Abdullah Ibn Sinan(altuysi , 1994m , sa710), Abu Sabah Al-canaani(alnajashi ,b t ,s92), and other notables...) (alhali ,1945,ju1,26).

First: Imam Al-Sadiq and Agency System

while Imam Al-Sadeq was in Kufa(abn qulawiat,1996,sa88), Medina, and Mecca, he was able to prepare and raise a large generation of scholars, jurists, hadith narrators and interpreters from those who came and visited him from Iraq, Hejaz, Khorasan and the Levant(alhuri aleamili ,1993mi,ji20,sa78). He employed the most loyal ones as deputies or agents on his behalf to spread the sciences of Ahl Al-Bait (peace be upon them) in various parts of the Islamic country, which due to its geographical breadth, a great number of the people of this country, who are loyal to the Ahl Al-Bait (peace be upon them), were neither able to have direct contact with the Imam nor constantly consult him. Therefore he has deliberately employed these scholars, those who were raised by him with a right Islamic upbringing, and who constantly resorted to him in order to teach them and then return to their countries, to enlighten the loyalists there about their religious matters and world and protect them from deviation, temptation and error. A large number of them continued their scientific mission even after Imam Al-Sadeq's death. This is what Al-Hassan Alwashaa(albarqii,1999mi,si51) referred to, by saying (I entered Kufa mosque twenty years ago after the Imam Al-Sadeq's death , I saw nine hundred sheikhs. Everyone narrated on the authority of Jaafar bin Mohammed) (aliastirabadi,2001m ,j4,s100)

Furthermore, Imam Ja'far Al-Sadiq (pbuh) often urged those who were loyal to him to ask and consult those scholars that are in their countries. Zarrarah Ibn A'ayn was among the scholars who he ordered his loyalists to ask and consult him. He constantly resorted to Imam. Pointing to Zarrarah , the imam said to Al-Fayd bin Al-Mukhtar(alnajashi ,b ta,s311): (if you want our Hadith, you should ask this sitting person,) (altuwsii ,1994,ji1,s347).

Likewise It is reported that Al-Faid Ibn al-Mukhtar said to the imam : (I sit in their panel in Kufa and I am almost suspicious that they are at odds. Then I returned to Almufadal Bin Omar(altuwsii ,1994,ji1,s315) in which I feel comfortable and reassured. Hence, Abu Abdullah said" O Faid yes, it is as you mentioned) (al'ustirabadii ,2001mi,ju5,s198)..

In addition, it is mentioned that Abdullah Ibn yafur, said to Imam Al-Sadiq (pbuh) : (Neither I can come constantly nor I can meet you permanently. Then a man comes and asks. So I don't have the answer. As a result, he said " why you don't ask Mohamed Bin Muslim Al-Thaqafi, since he heard from my father and he was a honorable person) (altuwsii,1994mi,ju1,s383) Identically Imam said to Shuaib Al-Aqraqoufi(albarqii,1999mi,si29): (maybe we need to ask about something. Then for whom we should direct our question. He said" the most appropriate one ,i.e. Abu Basir) (almajlisay al'uwli,1973mi,ji14,s304). Similarly, it is narrated that Salim ibn Abi Hayya (abu alqasim alkhuyiyu1992mi,ju9,s225) was with Imam Ja'far Al-Sadiq. When he wanted to leave him and return to his country, he said to him (I would love to provide me. He said "go to Aban bin Taghlib, since he heard many Hadiths. You should also narrate about me what he narrated to you) (alhakim alnaysaburi ,2002mi,ji17,s315). Hence Imam Al-Sadiq strengthened the agency system in which his father Mohammed Al-Baqir set its foundations and where it considered as a link between the imam and his followers in various Islamic countries. Their mission was to organize the relationship between Imam and his followers religiously, financially and socially. At the same time, Imam was taking advantage of the Hajj season to meet his agents who came to know their news and those who are loyal to him in their countries and to discuss various urgent issues such as legitimate and philosophical questions, which had not been raised before. He also used to guide and provide them with appropriate answers. This system begun to develop, expand and become integrate after the era of Imam Al-Sadiq ,i.e. the era of those who followed him due to the political developments that their followers were exposed by the ruling authorities(alfaham , 2018ma, sa122).

Furthermore, Imam Al-Sadiq interpretants speakers on the importance of writing down the hadiths that they heard from him in order to save and transfer them honestly to those who cited them and other generations. This is what Almufadal Bin Omar referred to, by saying (Abu Abdallah said to me ' write and transfer your knowledge to your brothers. When you died, bequeath your books to your son. There comes a time when people are not enjoyed except by their books")(alklini1968m ,j1,s52). Abu Basir also said (Abu Abdullah Al-Sadiq said " Write. You do not commit to memory except by writing")(alklini,1968m,ju1,s52) and his saying (I entered to Abu Abdullah. Then he said that people from Basrah went into him. They asked me about hadiths. After that they wrote them. So why do not you write? You do not commit to memory except by writing) (almajlisi,1983mi,ju2,s153)

Second: Receiving and Honoring the Delegations

Historical sources have indicated that Imam Ja'far Al-Sadiq (pbuh) used to receive delegations wherever he was, whether in his house or the mosque he was in, or the house of his relatives, or the Prophet's , Haram, or the Kufa mosque or others. Moreover, it was narrated that Abu Al-Rabeeah al-Shami(alklini,1968mi,ju2,s637) said :(I entered Abu Abdullah in which the

house was overcrowded with his relatives, Al-Khurasani, Al-Shami, and people of other countries. Therefore I didn't find a place to sit) (alnajashi,b ta,s240) . Amro Ibn Shamma(almajlisi,1983mi,ji52,s360)r also said (I was at Abi Abdullah's home in which it was overcrowded with many people. Then people begun to ask him. I cried in one of the house corner. He said" O Amro, why do you cry?. I said: How can not I no cry. Is there in this nation like you?) (almajlisi,1983mi,ji52,s360)

When Amro Ibn Harith al-Asadi Al-kufi(abn saed ,1990mi,ju1,s242) came to Imam Jaafar in Madinah, he said (I entered where Abu Abdullah was at the house of his brother Abdullah bin Muhammad. I said to him "May I be your ransom. Why do transfer you to this house? He said" for a walk. Then I said" can I narrate my story?. He said: yes) (alklini,1968m,ju2,s23) . Additionally it was narrated that 'Abd al-Rahman Ibn Al-Hajjaj(albarqii,1999mi,si23) said:' I entered upon Ja'far ibn Muhammad in his house .i.e. in a house in one of his mosques) (alklini,1986mi,ju1,s308) . It is also reported that Sufyan al-Thuwari said : ((I entered on Ja'far ibn Muhammad while he was in his mosque) (albihiqi,1990mi,ju1s441) . At the same tim it was narrated that Muhammad ibn Ma'ruf al-Hilali (altuhsi,1994mi,s432)said : (I went to Abu Abdullah Jaafar bin Muhammad in Al-Hirah city during Al-Safah caliphate. I found he was surrounded with many people for three days(abn manzur,b ta,ju5,s284) . As a result I can't reach him because of the crowd(abn manzur,b ta,ji10,s470) . Until he saw me in the fourth day. After that he called me) (abin shahr ashuba,1956mi,ju3,s363) . In the same way it was narrated from MU'awiyah Ibn Maysara Ibn sharih⁽⁴¹⁾ that he said: I witnessed Abu ' Abdullah in Al-khayf mosque(alqazwini,1960mi,s124) and in which he was in a panel with about two hundred men...) (alhuri aleamili,1993mi,ji18,sa32) .

It is significant to mention that the Imam himself used to celebrate and honor those who came to him. Sometimes he managed the service of those who came to him himself or served them or brought them the most delicious, tastier and abundant food and drink. This is what Ibn Abu Yafur referred to, by saying: (one day I saw a guest in Abu Abdullah's house. he .i.e. the guest tried to performe some works. However the imam prevented him to do so. Then the imam himself serve him and said" the prophet (pbuh) prevented that) (alklini,1968mi,ju6,s238) . Sulaiman Al-Serafi also said: (I was with my Abu Abdullah(pbuh). Then he served us roasted food. Then he came with a plate of rice. I ate with him. He said" Eat". I said " I am eatin. He said " the man pleases whenever he saw his guest pleased). It was narrated that Abd al-Rahman Ibn Al-Hajjaj said: (We ate with Abu Abdullah. Then he brought a plate of rice, and he made us finish eating whenever all finish. After that he said: You have not made anything. The more you love us, the more you eat well with us. Abd al-Rahman said : so I remove the fallen food. Then I ate. he said (now). Hisham Ibn Salem also said: "We went with Ibn Abu Yafor to Abu Abdullah (peace be upon him). Then he invited us to lunch, and we all had lunch. I was the youngest of the people, so I finished eating until the rest finished. After that he said to me : eat. Do you knew that we identify the extent of the man's affection for his brother by the extent of eating from his brother's food) (alklini ,1968,ju6,s278) .

Similarly the imam was showing his affection, love and pleasure when delegations came especially those who are from Iraq. For instance Zureik Al-khalqani said that (one day I was at Abu Abdallah, two people from Kufa entered. He said” do you know them. I replied “ yes, they are one of your loyalists. He said , thank God who made loyal people for us in Iraq) (alhuri aleamili,1993mi,ji12,s253) . On the other hand, Abdallah Bin Al-waleed also indicated to that by saying (we came to Abu Abdallah, greeted him and sat near him. He asked” who are you ? We replied that we are from Kufa.He said “ There is no country whose people are more loving

for us than the people of Kufa, especially this group of people (bin qaryaghdi,1967mi,ju2,s52) . Allah guided you to serve those who are ignorant. You loved us but others hated us. You believed in us but others saw us as liars . You follow us but others disagree with us. So if we live, you will also live. If we die, you will also die). Furthermore He (pbuh) showed his love to a delegation came from Kufa which include Uqba bin Khalid, Al-Mu'ali bin Khanis and Othman bin Imran by saying (more welcome is for people that love us and we love them, ask Allah to make you with us in this world and the hereafter). He also expressed his love for Abu Hamza Al-Thamali, by saying: (I feel comfortable whenever I saw you) (altuws,1992mi,ju1,s141) .

Furthermore he used to show his grievances and complaints to prevent his companions and his loyalists from visiting him. As he said when Annaba Ibn Musab al-Shaybani Al-kufi came to visit him (I complain to Allah about my loneliness and worries from the people of the city but when you come and I see you I please. I wish this tyrant would allow me to take a palace. So I live and let you live with me. I guaranteed that we will never cause any harm) (alklini,1968mi,ju8,s215) . He also said to Suleiman bin Khaled Al-Hilali Al-Kufi (I wish we were in Taif and could talk to you .Then I guarantee that we will never protest against them) (altuws,1992mi,ju2,s653) .

Third: The Delegations of Shia Scholars

One of the most prominent delegations to Imam Ja'far Al-Sadiq are his agents and deputies. He relied on them as a link between him and his loyalists in various parts of the Islamic country. They include Zarah Ibn a'ayn, Muslim ibn Muhammad, Barid Ibn MU'awiya Al-ajli, Abu Basir Laith Al-Muradi, and Muhammad Ibn Numan Al-awal (Mumin Altaaq), by whom Imam Ja'far Al-Sadiq (pbuh) said: (Give Mu'awiya Al-ajli, Abu Basir Ibn Laith Al-bakhtari al-Muradi, Muhammad ibn Muslim, and zararah good news that they will enter Paradise. They are nobles and faithful to Allah on lawful and unlawful. If it were not for these, the traces of prophecy would have been interrupted) (abn dawud alhali,1972mi,s214) . He also said about them to Jamil Ibn Daraj : ((My father entrusted them to the lawful and unlawful. They were the memorizers of his knowledge. Today they are mine. They are savers of my secrets. Indeed, they afford any trouble, when God has a bad purpose towards the inhabitants of the earth. They are the elite. They commemorate the science and knowledge of my father whether they are alive and dead. By whom God uncover any innovation. Then he cried. After that I said " who are they? He said:" Barid Al - ajli, zarrarah, Abu Basir, Muhammad ibn Muslim) (abu ghalib alzarari,1979mi,s55 .He also said"(zarrarah, Barid Bin Mueawia, Muhammad ibn Muslim and Al - Ahwal-by which he means Mumin Altaaq are the dearest to me from the living and the dead) (abu ghalib alzarari,1979mi,s53) .

It is also narrated that Zararah Ibn A'ayn had a longer and closer relationship with the imam than with his father, Imam Muhammad al-Baqir (pbuh), as it lasted for almost forty years. This is what Zararah pointed out by saying to the imam Alsadeq (pbuh) : May God make me Your ransom. I ask you about the Hajj since the forty years ago and you decreed me. Then he said: O zararah of a house that performs Hajj two thousand years before Adam(abu ghalib alzarari,1979mi,s44 (You want to decree Hajj's matters in forty years). Thus it is clear that Zarrarah's relationship with Imam Sadiq (pbuh) goes back to the reign of his father, Imam Muhammad al-Baqir (pbuh), when Zarrarah was a young man. This was confirmed by Zarrarah by saying : ((I entered Abu Abdullah. Then he said : O zarrarah, are you qualified? He said, 'No. After that he said,' and what's preventing you from that?' ... He said, ' How can you be patient when you're young?' He said buy the imamate ...). Because as it is known that Imamate of Ja'far Al-Sadiq (pbuh) extended for thirty-four years and not for forty years.

At the same time historical sources also pointed to the frequent resortations of Muhammad Bin Muslim Al-Thaqafi on Imam Ja'far Al-Sadiq (pbuh), and on his father Imam Muhammad al-Baqir before. Thus it is narrated that Muhammad Bin Muslim stayed in Madinah for four years. During this time he has entered on Abu Ja'far to ask him, and then on Abu Abdullah to ask him) (altuws,1994mi,ju1,s391)(. Muhammad Bin Muslim also said (I heard from Abu Ja'far thirty thousand Hadiths. Then I met his son Ja'fr and I asked him about sixteen matters) (altuws,1994mi,ju1,s391) . Hence the many Hadiths and questions that he heard about the two imams (peace be upon them) is a clear evidence that he frequently resorts to them.

It is significant to refer that Almufadal Bin Omar, who frequently resorts and comes to the imam, was one of the close agents and good jurists that he relied on him as a agent of Kufa loyalists(alnajashi, b ta,s92) after Abu al-Khattab Muhammad Muqallas al-Asadi Al-kufi(altuws,1994mi,ju2,s620) deviated from the line of Ahl Al-Bayt (peace be upon them) and showed hyperbole. Historical resources also indicated that the people of Kufa delegated to Imam Al-Sadiq (pbuh) after Abu al-Khattab deviated, demanding employ one of his companions to refer to him in religious matters, by saying (' appoint a man to whom we resort in the matter of our religion and what kind of judgments do we need?' He said : You don't need that. When one of you came up to me, heard from me and walked away. They said : you must. He said : I have appointed Almufadal among you to resort and listen to him, because he doesn't say anything about God except the truth) . Moreover because of Imam's trust in him and his frequent resortation to the imam, Alsaadeq mentioned him in his well-known book (Tawheed al-Fazil). This is a clear indication that he was one of the close people to Imam. Furthermore he often praised Almufadel especially his science. He also urged the loyalists to resort to him. Similarly it was narrated that he came to the Imam one day. He pleased and smiled when he saw him. Then he said to him : ((To me, Al-Mufad. By God, I love you and I love the one who loves you. if all my companions knew what you know, so two never disagree. After that AlMufadel said: O son of the messenger of God, I thought that I had been given a high status than my status. He said : but I give you the status that God chose for you.) (almajlisii,1983mi,ji47,s390)

At the same time, Al-Mu'ali Ibn khannis Al-Bazzaz Al-kufi was also one of the close, honourable and specialized agents of Imam Ja'far Al-Sadiq (pbuh). He did not narrate about other imams of Ahl Al-Bayt (peace be upon them) except him. Since he frequently resorted to the imam, handled his affairs and stood with him against the ruling authorities, the governor of Madinah, Dawood Bin Ali arrested and killed him while he was visiting Imam Ja'far Al-Sadiq in Madinah. This is what Altusi pointed out by saying : He i.e. Al-Mu'ali bin Khanis was one of the people of Abu Abdulla that followed him and in which Dawood Bin Ali killed him). Additionally Altusi narrated that son of Imam Ja'far Al-Sadiq Isma'il asked about what happened in Madinah, he was told that the Iraqi man, that is called Al-Mu'ali Ibn khunais, is killed) (altuws,1994mi,ju2,s675) . .

Nasr bin Qaboos al-Lakhmi also used to resort to Imam Ja'far Al-Sadiq, as he was his agent for twenty years. No one knew that his agency(altifirshi,1997mi,ju5,s11) i.e. he was an agent secretly because of the tough circumstances that those deputies experienced. Thus the imams of Ahl Al-Bayt (peace be upon them) stressed on hiding some of those who represented them on a private behalf, fearing that they would be subjected to the oppression of the ruling authorities .

Moreover, it was known that Abd al-Rahman Ibn Al-Hajjaj al-Bijli, who was living in Baghdad, was one of the honourable agents of Imam al-Sadiq (pbuh). He also came the Imam frequently

and he was proud of his knowledge. Whenever he came to Medina, he asked him to sit down with the people of the city and talk to them, by saying to him: (O Abd al-Rahman, talk to the people of the city, I would love to see in Shia men like you) (alsharif alradi,2006m,ju1,s85) .

Hisham Ibn al-Hakam Al-Kindi al-Baghdadi was one of the Shiite scholars, jurists and speakers who are known for their frequent delegations to Imam Ja'far Al-Sadiq. He was also one of the companions of the imams Al-Sadiq and Al-Kazim (peace be upon them), who played a major role in spreading the sciences of Ahl Al-Bayt (peace be upon them) through his debate with the heads of other sects , whether in Kufa, Basra, Baghdad or Medina(alklini,1968mi,ju2,s173) . Therefore Imam Ja'far Al-Sadiq said :(Hisham Bin Al-Hakam is the follower of our right, the speaker of our word, the supporter of our truthfulness and the motive for the falsehood of our enemies. Whoever followed him and followed his command followed us, whoever disagree with him, he makes us his enemies)

Additionally the imam Jafaar Alsadeq was always proud of those honourable scholars and their scientific status. He also used to rely on them in spreading the knowledge of ahl al-Bayt and responding to their dissenters since they were brought by imams of ahl al-Bayt (peace be upon them) intellectually and scientifically. It was narrated that a man from the Levant, who was fluent and a good believer came to Jafaar Al-Sadeq when he was in Mekka to do Hajj. He said" I cam to discuss with your companions. Meanwhile there was one of the most fluent companions with Imam (pbuh) including Hamran Ibn aayn, Muhammad ibn al-Numan Al-Ahwal (Mumin Altaaq), Hisham Ibn Salem, Qais al-Maser, and Hisham Ibn al-Hakam. Then the Imam asked them to talk to him and discuss. Indeed there was a long dialogue between them and the Shami man, until they were able to overcome it. During that the Imam (pbuh) was monitoring them and smiling at their dialogue. Then the imam himself talked with him until the man acknowledged his imamate and went satisfied with the sect of ahl al-Bayt . Thus it is seen from this debate that Imam Ja'far Al-Sadiq gave his companions such a scientific status. In this debate, he also identified the specialization of each of his companions, their competence and inclinations, so he singled out Hamran Ibn aayn in the sciences of the Qur'an, Aban Ibn taghlib in linguistics, Zarah Ibn aayn in jurisprudence, Mu'min Al-Ta'q in the science of speech, Hisham Ibn Salim with the ability, Hisham Ibn al-Hakam by speaking in the Imamate. Thus the Shami man said to the imam: (as if you wanted to tell me that in your Shi'ah, such men are like these, and Imam (pbuh) said : yes) (abu ghalib alzarari,1979mi,s28).

The Second Section: First: Delegations of Shiite Scholars

Fourth: The Delegations of Sunna Scholars

As imam Ja'far Al-Sadiq (pbuh) was a destination for Shia scholars, he was also a destination for senior Sunni scholars, their jurists and from various sects, those who met with him or attended a seminar whether he was in Kufa, Medina or Mecca during the Hajj season and from various cities of the Islamic world, such as Abu Hanifa al-Nu'man, Malik ibn Anas, ibn Abi Layla, Abdullah ibn shabarmah, Sufyan al-thuri, Sufyan Ibn Eayina, Bin Jarij, Eunwan Albasari, and others. What they referenced from the imam are regarded as a virtue they had acquired(alqadi alniemani,2002mi,ju3,s151)

It is narrated that Sa'id ibn Abi Al-khudayb, the judge of Kufa and the jurist Ibn Abi Layla intended to meet Imam Ja'far Al-Sadiq in Al-Madinah, so they met him at the mosque of the Holy Prophet (peace and blessings of Allaah be upon him). After the imam (peace and blessings of Allaah be upon him) saluted Sa'id and asked him about his family, he said to him : ((who is

this with you?). I said, Ibn Abi Laila, the judge of Muslims'. Then he said, ' Are you Ibn Abi Laila, the judge of Muslims?' He said, yes, he said, ' you take this money and you give him this?' You kill and separate a man from his wife? And Don't be afraid of that? He said, 'yes. The imam said,' who do you follow ?' He said: what I was told about the messenger of God (peace and blessings of Allaah be upon him), Ali (peace and blessings of Allaah be upon him), Abu Bakr and ' Umar. He said : so I inform you about the messenger of Allaah (peace and blessings of Allaah be upon him) that he said : Ali (pbuh) is the Supreme (Peace be upon him). He said : yes. He said: So how can you judge without resorting to Ali(pbuh) and this has reached you , so what do you say: if he comes with a silver Earth and a silver sky. Then the messenger of God (blessings and peace of Allaah be upon him) stops you in front of God by saying: O God, this man judge without resorting to whom you ask us to. As a result his face get yellow like saffron. Then he said to me: seek for yourself a colleague. By God, I will never speak a word to you) (alklini,1968mi,ju7,s408) .

Furthermore Ibn Abu Layla and Abu Hanifa al-Nu'man delegated to Imam Ja'far Al-Sadiq. They entered and he welcomed them. Then he said: (O Bin Abu Layla, who is this man?) I said: a man from the people of Kufa who has a vision and insight. Then he said: Perhaps it is he who measures things by his opinion? - then he said to him, ' yes, Nu'man, is it better to measure your opinion?. He said: no. He said: I don't see you can measure something well nor you can resort to someone. Did you know the source of saltiness in the eyes, the bitterness in the ears, the coldness in the nostrils, and the sweetness in the mouth. He said No. he said, ' Do you know which word that its first word is disbelief and its last word is faith?' He said No. Then Ibn Abi Leila said and I said: O messenger of God, don't leave us ignorants to what you described. After that he said : yes, my father told me about his fathers that the Messenger of God said: God Almighty created the eyes of the sons of Adam on two lobes, so he made the salinity in them. Otherwise they will melt and nothing of the filth fell into them except melted them. Therefore salinity gets ride of what falls in the eyes. He made the bitterness in the ears as a veil for the brain. Thus whenever insect enters there, he can not go into there. He made the coldness in the nostrils as veil for the brain. God made the sweetness in the mouth of us from God on the son of Adam to find the pleasure of food and drink ...) (altabirsi,1996mi,ju2,s102)

Historical sources have indicated that Abu Hanifa al-Nu'man's meetings with Imam Ja'far Al-Sadiq were repeated, whether when he was in Kufa or in Medina. In other words, It is also pointed out that one day al-Nu'man and the jurist of Iraq Abdullah ibn shabarmah Al-kufi came to visit Al-Sadiq. They had a long talk in which the imam said to Abu Hanifa (fear Allah and do not use your personal opinions in religious matters. Iblis was the first who does so. Then Allah commanded him to prostrate, but he said : I am better than him, since you created me from fire and created him from clay ...) (abn khalkan ,bb t ;j1,s371) . Refusing an analogical reasoning in jugments or legal decisions, Al-Sadeq said to them (those, who follow an analogical reasoning, the more they seeked knowledge by it, the further they are away from the right. The religion of Allah does not achieved by an analogical reasoning) . Moreover, in his reply to Ibn Shabarma, he said (if Ibn shabarmah knew how people ruined, he will neither follow nor use an analogical reasoning)⁽¹⁰⁰⁾. It is also narrated that Abu Hanifa, Ibn Abu Layla and shabarmah visit him in Mekka, he warned against an analogical reasoning by saing (the religion of Allah is not by an analogical reasoning , but by following) (abu naeim aliasfhani,1994mi,s66)

Similarly the imam and jurist of Iraq, Sufyan Althawri frquently came in a delegation to Imam Ja'far Al-Sadiq, as Althawri said (I entered on Ja'far ibn Muhammad while he was in his mosque. Then he said : why do you come?) I said : I seek knowledge. He said: O Sufyan, if a blessing

appears to you, then fear Allah. If Allah slows down your provision, then ask for Allah's forgiveness. Of you are concerned about anything, then say I have placed my trust in Allah, there is no might and power except by Allah. After that he said : O Sufyan, three and any three) (albayhaqi ,1990mi,ju1,s411)

On the other hand, It is narrated that Sufyan al-thuwari visited the Imam (pbuh) while he was in a seminar, where he said: (I entered on Ja'far bin Muhammad al-Sadiq (peace be upon them)) in some of his days. I saw his face as if it was a moon in which anyone saw him, fear him. He said : I asked him about some of what I wanted and he had a group of students of science ...) (almajlisi,1983mi,ji37,sa24)

When they wanted to leave Medina and go to the Sacred House, he .i.e Sufyan al-thuwari and Nasir Ibn Kathir came in a delegation to the Imam. Ibn Kathir asked him to teach them something to pray, and he said (pbuh): (if you reach the Sacred House, put your hand on the wall, and then say: O hearer of the voice, O cover bones with meat after death, then pray whatever you want ...) (abu naeim aliasfhani,2002mi,ju3,s196) ⁽¹⁰⁵⁾. In another narration, Sufyan Al-Thuwari visited Imam one day. When he wanted to leave, he said to Imam (Did he give me a commandment to keep after you? He said: O Sufyan, do you memorize. I said: yes, o son of the messenger of Allah (pbuh). He said : O Sufyan, there is no manliness for a liar, a rest for envious people, a brotherhood for Kings and friendship for a ruffler. Then he stopped and I said : O son of the daughter of the messenger of Allah, provide me. He said: O Sufyan, trust in Allah, you will be knowledgeable, and be satisfied with what he has divided, so that you will be rich. Be a friend to them and your faith will strength. Don't accompany a wicked person, then he teaches you his devil. Consult only those fear Allah. He stopped. Then I said (O son, the daughter of the messenger of Allah, supply me?' He said, O Sufyan, whosoever wants to be exalted without authority, and many without brothers, and prestige without money, let him move from the humiliation of disobeying Allah to the exaltation of obeying him ...) (almajlisi,1983mi,ji75,s261) .

The speaker of the Makkah Haram Sufyan Ibn Aiyinah Ibn Maymoon Al-Hilali Al-Makki Al-kufi met Imam Ja'far Al-Sadiq, narrated about him and stayed until the days of Imam Al-Ridha. Furthermore it is narrated that he met Imam ja'far (s) once and said to him: ((O Abu Abdullah, how long has this taqiyya especially you are old. He said : by Allah who sent Mohammed If a man prayed between the Black and the Maqam. Then he met Allah, without jurisdiction of Ahl-Bayr, he would have met Allah like when a disbeliever meets Allah)⁽¹⁰⁸⁾ . Imam's reply to Ibn Aiyinah shows that Imam knows that Ibn Aiyinah did not verify the jurisdiction of Ahl Al-Bayt (peace be upon them) nor follow it. It is significant to refer that the imam slandered those who did not follow it. In another meeting with Imam, he said to him:(it is narrated that Ali ibn Abu Talib was wearing abrasive clothes when you wear Alqawhi Almarwi ones. He said, 'it is true that Ali (pbuh) was in a limited time, so if the time is extended, then the pious of the time has the priority) (altabirsii ,1966m,ju2,s103)

The Faqih of the Meccan Sanctuary and Imam of AHijaz Ibn Jirij was one of the people who came to visit Imam Ja'far Al-Sadiq (pbuh) and cited from him. It is narrated that he came in a delegation to him one day and asked him by saying : ((O Abu Abdullah, we had a hadith today, people mocked it. He said, ' what is it?' He said : a hadith that the messenger of Allaah said to Fatimah: " Allaah become angry if you are angry and be pleased for your satisfaction" .He said : Allaah may be angry at what they tell his believing servant, and be pleased for his satisfaction . He said: yes . He said: If you deny that the daughter of the messenger of Allaah (peace and blessings of Allaah be upon him) is a believer, Allah is pleased for her satisfaction, and he is

angry for her anger . He said: I believe ! God knows where he makes his messages(almajlisay al'uwli,1973mi,ju8,s82) .)

Additionally It is reported that Ibn Jirij was one of the Sunni scholars who said about the Temporary Marriage Ornament (Almutea) and he was working with it, despite it is forbidden among the Sunnis⁽¹¹²⁾. In one of his meetings with Imam Ja'far Al-Sadiq, the imam asked him for the narrative evidence of the Temporary Marriage Ornament. Thus it is narrated Al-Hasan ibn Zayd said: ((I was at Abu Abdullah. Then Abdul Malik ibn Jirij Al-Makki entered. After that the imam said: (Your father Muhammad ibn Ali told me about Jabir ibn Abdullah that the messenger of Allaah (peace and blessings of Allaah be upon him) addressed people and said : O people, there are three conditions in which Allaah made a sexual intercourse lawful: Albataat⁽¹¹⁴⁾ or permanent marriage, Mu'tah or temporary marriage and marriage of those (captives and slaves) whom your right hands possess) (alqisas,ayatu83) .

Abu Abdullah Eunwan al-Basri,who was one of the sheikhs of Basrah, also came to Imam Ja'far Al-Sadiq, in which he said that he prayed to Allah to have mercy on the heart of the imam and provide me with his knowledge. Therefore I went to him and asked for knowledge, so the imam said : ((what is your issue?) I said: I asked Allah to have mercy on me and to provide me with the knowledge that you have, and I hope that Allah, may he be exalted, answered me in the honorable what I asked. He said : O Abu Abdullah ! Having knowledge is not done by learning, but it is a light that falls on the heart of those that Allah wanted to lead them to Jannah. If you want knowledge, ask first for the truth of slavery in yourself, ask for knowledge to use it, understand Allah then he understands you. Then I said : O Noble. He said : say, O Abu of Abdullah . I said, ' Abu Abdullah, what is the reality of slavery?' He said: three things: that a slave should not seek dominion, because slaves do not have dominion. They see money .i.e. Allah's money and put it where Allah has ordered them to do. They can not manage by himself . They are totally occupied what Allah ordered or forbade them. As Allah said :(That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous). I said : " O Abu Abdullah, appoint me a will. He said" I appointed you nine wills which are my wills for my followers. Ask Allah to make you use them. Three are three about health, three about clemency and the last three about knowledge. Eunwan said" I was frightened. Then he said" those about health are: Eat lawful food, only when you are hungry and mention the name of Allah before you begin eating. Moreover, the other three are in knowledge. Ask scientists what you are ignorant of. Do not use your personal opinions.)^(alqami,2004mi,ju2,s78)

Abad Bin Kathir and Faqih of Mekka Ibn Sharih also came to the imam when Maymon Alqadah was there. Abad Bin Kathir asked the imam: (o Abu Abdullah , how many dresses are the Messenger covered with?. He said" three ones, as I stare Abad Bin Kathir.) (alklini,1968mi,ju1,s448)

Fifth: Delegations of the Public

As Shia and Sunnis scholars came in a delegation to visit imam, many of the common people from the people of Egypt also came to him. one of these delegations, is a man from the people of Kufa, came to the imam and asked him about the saying of Imam Ali ibn Abi Talib (pbuh): ((ask me about what you want, so don't ask me about anything except what I have foretold to you). Imam (pbuh) replied : ((no one has learned anything that didn't come out from the Prince of the believers (pbuh), and let the people go where they want, for God is only here, and he pointed with his hand to his house) (alklini,1968mi,ju1,s447) .

During the Hajj season, a man from Kufa, who was a Christian, converted to Islam and wanted to ask the imam some questions. Imam (pbuh) said to him, ask what you want, my son. He asked him if it was permissible for him to serve his old mother, who is Christian. Imam (pbuh) replied that he should be kind to her, act her well and should not leave her to anyone. Then when he returned to Kufa, he begun to serve act her well. Therefore she said: (you did not do these when you were Christian. Then he told her what Imam ordered him to do with her. Therefore she converted to Islam(alisidduq,1993mi,s654) .

A man from Kufa came to the imam, he asked him: ((how many people do go out with Imam al-Mahdi (pbuh). They said: Three hundred and thirteen men go out with him like several of the people of Badr. He said: Those, who have great strength go out. They are no less than ten thousand) (alklini,1986mi,ju1,s209)

Moreover, a man from Basrah came to Imam Ali and asked him about the affordability. The Imam said : (Can you do what is not?) He said, 'No, he said,' so can you finish what might have been?' He said : No. Abu ' Abd Allah said : when are you able. He replied : I do not know. Abu ' Abd Allah (pbuh) said: Allah created all things and he made them have the aptitude. Then he did not submit them since they are able to do anything in the time of action. If they do not do the action , they do not have the ability to do it. Then they do no do it because God, the mighty and Sublime, is Mightier than anyone opposes him. Then the Basri man said: Are people forced? - He said: 'if they were forced, they would have been excused.' He said" Submit to them. He said: no . He said, ' What are they?' He said: he knew that they can do anything, so he made them have the aptitude. If they did, they were able to do with the action. After that the Basri said : testify that it is the truth and that you are the House of prophecy and the message.) (alklini,1986mi,ju1,s321)

A man from the city of Hit also came to visit Imam and asked him about Allah's verse : (Surely in this are lessons for those who discern). Then he said that (we are people who discern). After that he asked Imam about another Quranic verse ((And thus We have revealed to you an inspiration of Our command). He replied (Since Allah, the Mighty and Sublime, brought down the Spirit on the Prophit Mohammed, the Spirit never ascend. He is with us(alsaduuq,1993mi,s654)).

It is narrated that a Yemeni man came to Imam. When he entered and greeted him, the imam replied by saying " Welcome Saad. The man said: " my mother gave me this name so my family and relatives know me. Then Abu Abdalla said: " you are true, Saad Almula. After that the man said: I nicknamed by this one. Abu Abdalla said " there is no need. Allah said (And do not insult one another and do not call each other by [offensive] nicknames.). After a while they were talking about stars as the Yemeni man was surprised by his answers.

Asking him about pilgrimage, a group of people from Basrah also came to Imam. So he told Abu Basir about that by saying: " O Abu Mohammed, I had some people from Basrah who asked me about pilgrimage. Then I told them what the prophet Mohammed did and commanded. They said that Omar ordered the Ifrad form of Hajj. After that I told them that it is only Omar's opinion not the prophet").

At the same time It was narrated that a man, who was from Hamadan, came to imam and said;" I entered where Jaafa Bin Mohammed Alsadeq was. Then he said" where are you from?. I said : from Hemthan. He said: do you know its mountain Rawnd? . I said "Its mountain Rawnd ! He said" yes", there is a river which is one of the rivers of the Paradise. Furthermore, there was a long talk between them) (alqazwini,1960m,342).

Conclusion

Imam al-Sadiq (ؑ) is considered an imam and one of the most important Muslim scholars. He was a destination for many expatriates, including Sunni scholars, Shiite scholars, and the general public, because he was asked about many intellectual, scientific, political, economic, and consensus questions. This is evidence of what Imam al-Sadiq enjoyed (ؑ) Of the worldly knowledge that he inherited from his fathers and grandfathers. He was the second founder after his father, Imam al-Baqir (ؑ) of the first university in history, which was the University of Ahl al-Bayt (peace be upon them), which included thousands of students of knowledge, and this is what we explained through the delegations of these scholars. And the general public, and even the Jews and Christians, went to Imam al-Sadiq (ؑ) to ask him about various matters that were similar to them. This was despite the domination and censorship by the caliphs and the prevention of expatriates from meeting the Imam (ؑ), but he did not remain helpless. He urged the agency system to act on his behalf by answering the questions of those who were unable to attend. To him because of the tightening of control and punishment of those who come to him, the study of the intellectual delegations of Imam al-Sadiq (ؑ) has been a historical study.

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