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## THE SCIENTIFIC AND HISTORICAL POSITION, JURISPRUDENCE AND PERSONALITY OF IMAM SADIQ FROM THE SUNNIS POINT OF VIEW

Imam Sadiq is one of the scientific, jurisprudential, and moral pioneers of our time and an outstanding personality of the Islamic world and humanity. He established a large scientific center in Masjid al-Nabi located in Madinah Munuwrah, which had the status of the first university in the world, and educated up to four thousand students in various branches of religious and intellectual sciences of the time, a valuable contribution to the flourishing of Islamic civilization, the production of sciences in the fields of different and scientific guidance of people. He is a personality who does not fit in the form of a single religion, religion or sect, but the whole of humanity is indebted to the efforts of intellectual sciences and the publication of religious sciences by that honorable man. Famous scientists and thinkers such as Imam Azam Abu Hanifa, the leader of the Hanafi religion, Imam Malik Ibn Anas, the leader of the Maliki religion in religious sciences, and Jabir Ibn Hayyan and others in experimental and intellectual sciences were his students. Many scholars of different sects, both Muslim and non-Muslim, have spoken about the knowledge, knowledge, asceticism, chivalry, morals, behavior and characteristics of that noble person and have described his eminence as the universe leader. The scientific, jurisprudential and personal status of Imam Sadiq is prominent in the eyes of all Muslims, and he does not belong to a particular religion, but belongs to all Muslims and humanity.

**Key words:** Imam Sadiq, Ahl al-Sunnah, scientific position, jurisprudential position, personality.

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### Сунни тұрғысынан имам Садықтың ғылыми-тарихи ұстанымы, құқықтануы және тұлғасы

Имам Садық – біздің заманымыздың ғылым, құқықтану және адамгершілік ізашарларының бірі және ислам әлемі мен адамзаттың көрнекті тұлғасы. Ол Мунувра Мединасында орналасқан Масжид ан-Набиде әлемдегі алғашқы университет мәртебесіне ие болған және сол кездегі діни және зияткерлік ғылымдардың әртүрлі салаларында төрт мыңға дейін студент оқыған, ислам өркениетінің өркендеуіне, әртүрлі салалардағы ғылым өндірісіне және адамдардың ғылыми басшылық жасауына құнды үлес қосқан ірі ғылыми орталық құрды. Ол кез келген діннің немесе сектаның формасына сәйкес келмейтін тұлға, бірақ бүкіл адамзат зияткерлік ғылымдардың күш-жігеріне және осы құрметті адамның діни ғылымдарды насихаттауына қарыздар. Оның шәкірттері Имам Азам Әбу Ханифа – Ханафит дінінің жетекшісі, имам Малик ибн Анас – діни ғылымдардағы маликит дінінің жетекшісі, сондай-ақ эксперименталды және интеллектуалды ғылымдардағы Джабир ибн Хайян және басқалар сияқты танымал ғалымдар мен ойшылдар болды. Мұсылман және мұсылман емес секталардың көптеген ғалымдары осы асыл адамның білімі, аскетизмі, рыцарлығы, адамгершілігі, мінез-құлқы мен қасиеттері туралы әңгімелеп, оның әлемдік көшбасшы ретіндегі көрнекті позициясын сипаттады. Имам Садықтың ғылыми, құқықтық және жеке мәртебесі барлық мұсылмандардың назарында және ол белгілі бір нақты дінге жатпайды, бірақ барлық мұсылмандар мен адамзатқа ортақ.

**Түйін сөздер:** Имам Садық, Ахл ас-сүннет, ғылыми ұстаным, құқықтану, тұлға.

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### **Научно-историческая позиция, юриспруденция и личность Имама Садыка с точки зрения суннитов**

Имам Садик – один из пионеров науки, юриспруденции и морали нашего времени и выдающаяся личность исламского мира и человечества. Он основал крупный научный центр в Масджидан-Наби, расположенный в Медине Мунувра, который имел статус первого университета в мире и в котором обучалось до четырех тысяч студентов в различных отраслях религиозных и интеллектуальных наук того времени. Имам Садик внес ценный вклад в развитие исламской цивилизации, производство науки в различных областях и научное руководство людьми. Он личность, не вписывающаяся ни в одну религию, религию или секту, но все человечество в долгу перед этим достопочтенным человеком за вклад в развитие интеллектуальных наук и продвижение религиозных наук. Его учениками были такие известные ученые и мыслители, как имам Азам Абу Ханифа – лидер ханафитской религии, имам Малик ибн Анас – лидер маликитской религии в религиозных науках, а также Джабир ибн Хайян – в экспериментальных и интеллектуальных науках и другие. Многие ученые мусульманских и немусульманских сект говорили о знаниях, аскетизме, рыцарстве, нравственности, характере и качествах этого благородного человека и описывали его выдающееся положение мирового лидера. Научный, юридический и личный статус имама Садыка виден в глазах всех мусульман, и он не принадлежит к какой-то конкретной религии, а принадлежит всем мусульманам и человечеству.

**Ключевые слова:** Имам Садык, Ахль ас-Сунна, научная позиция, юриспруденция, личность.

#### **Problem statement**

Allah has said in verse 23 of Surah Shuri to the Prophet of Islam, “Say: I do not ask you for a reward except for the one who is close to you”. According to the above verse, the friendship of the Ahl al-Bayt of the Islam Prophet, of which Imam Sadiq is one, is obligatory for all Muslims. In addition, Hazrat Sadiq is one of the famous and influential scientists and imams in the Islamic society, and different Islamic sects have great devotion to him. Still, Imam Sadiq is the religious founder in Islam, which is now called Jafari or Twelve Imam Shia, and a significant number of the Muslim population; Especially the residents of Afghanistan follow that religion in religious matters; Therefore, the Ministry of Guidance, Hajj and Awqaf has considered a symposium under the title of Imam Jafar Sadiq, may God have mercy on him, from the point of view of Sunnis and Jamaat, and has asked the writers of the country to submit their articles to this national symposium. Using this opportunity, the author has written an article under the title of Imam Sadiq’s scientific, jurisprudential and personality position from the perspective of Ahl al-Sunni, and he wants to contribute to the aforementioned symposium, which is a pious and unifying action in its place.

#### **Research Methods**

The method considered in this research is to use the opinion of Sunni scholars and scholars about

Imam Sadiq, which cannot be anything other than a library. In this method, the opinions of various Sunni scholars, including commentators, jurists, theologians, scholars, historians, philosophers, sociologists, and writers, are collected, analyzed, analyzed, and analyzed from among the authors’ works in various books, and the result is discussed.

#### **Background research**

A symposium about Imam Sadiq is unprecedented in Afghanistan; However, countless articles and books have been written in this regard, and many Sunni and Shiite scholars have explained the opinions of Sunnis regarding Ahl al-Bayt and Imam Sadiq, and have written works, including the following books: Imam Sadiq from the perspective of Sunnis, Imam Sadiq From the point of view of Sunni religions, Imam Sadiq from the point of view of Sunni scholars, Imam Sadiq in the speech of Sunnis, Imam Sadiq and Sunnis, Ahl al-Bayt in the interpretations of the Sunnis and the rights of the Ahl al-Bayt in the interpretations of the Sunnis and dozens of other books and articles have been written in this regard.

#### **Discussion and results**

The present research aims to explain the scientific, jurisprudential and personality status of Imam Sadiq in the opinion of Sunnis and highlights the importance of this issue. In addition, the holding

of such seminars and symposia creates the unity of the great Islamic Ummah, the unity between the followers of the Sunni and Shia sects in the Islamic Republic of Afghanistan by using the unifying thread of the Ahl al-Bayt of the Prophet of Islam, whose favor and friendship is necessary for all Muslims.

#### *A brief biography of Imam Sadiq*

Imam Sadiq, i.e. Ja'far ibn Muhammad ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib and their mother Umm Farah is the daughter of Muhammad ibn Abi Bakr, the first Caliph of Muslims (Latfi, 1385: 18-22). Knowing Shiites, he says that he was nicknamed Sadiq because of his truthfulness in speech, and his virtue is too famous to be mentioned. This author considers his birth to be at the same time as Basil Hajaf, which happened in 80 AH (Ibn Khalqan, Beta: 327/1) other Sunni historians such as Yafi'i in Marat Al-Jinan, Ibn Sabbagh Maliki in Al-Fusul Al-Humha, Muhammad Ibn Talha Shafi'i in The contents of al-Sawaol, Shablanji in Noor al-Absar, Masoudi in Moruj al-Dahahab and Dhahabi in Tazkire al-Nabaf, while confirming Ibn Khalqan's statements about the relative and scientific virtue of that noble, consider the same year 80 Hijri as the year of birth of that Imam. However, some other Sunni scholars, like Shia historians, consider the date of birth of that noble to be 822 Hijri (Latfi, 1385: 18). According to Ibn Sabbagh Maliki, a number of hadith narrators have narrated hadiths from Imam Sadiq, including Yahya bin Saeed, Ibn Jarij, Malik Ibn Anas, Sufyan Thori, Abu Uyaina, Abu Hanifah, Sha'ba, Abu Ayyub Sajstani, and others (Ibn Sabbagh Maliki, 1432: 222). According to Dr. Taqiuddin Nadvi Mazaheri, Imam Sadiq is one of the famous teachers of Imam Malik. Imam Malik learned the hadith in his presence and narrated nine hadiths from him in the book Muta, five of which are connected and the other four are disconnected. The Imams of Hadith consider Hazrat Sadiq as a trustworthy and reliable person. Allamah Dhahabi considered him trustworthy in his Tazkira, Imam Bukhari protested against his words and other imams cited his words. Sheikh Farid al-Din Attar mentioned the virtues and merits of the Imam more than anyone else in Tazkira Al-Awaliya (Safizadeh, Beta: 15-16). Imam Sadiq had high human morals and was born with high morals, good character, pious and pious, with forgiveness and other ultimate human virtues (Cheghini, 2016: 8-12). Hazrat Sadiq died in the month of Shawwal 148 in Madinah and was buried in Baqi in the tomb where his father Muhammad Baqir, his grandfather Ali al-Abidin and his grandfather Hassan bin Ali were buried, and

the cause of his death is considered to be poison that was given to him by Mansur Khalifa Abbasi. (Qormani Damascus, 1412: 1/334).

#### *The scientific position of Imam Sadiq*

Imam Sadiq has a high scientific position among Muslims, both Shia and Sunni. He is the founder of the first major Islamic scientific center, which had no history until that time, and in addition, various branches of religious sciences were also taught in modern sciences, and he trained a large number of important and influential students, and many hadiths and narrations of that Prophet have been published among Muslims. In the following content, his scientific position is investigated by examining the establishment of a scientific center through that imam, which had the status of a university, his students, and their tremendous influence in serving Islam and humanity, and the transmission of hadith and scientific narrations from that imam in the eyes of the Sunnis:

#### *A-Imam's scientific services by creating a large scientific center*

Considering the appropriate political opportunity and taking into account the severe scientific needs of the society and the readiness of the social context, Imam Sadiq followed the scientific and cultural movement of his father Hazrat Baqir al-Uloom and created a large scientific center and a great Islamic university in Medina (Mohammadi, 2035: 203). Among the Muslim scholars, he believes that the first large Islamic scientific center that had the status of a university was founded by Imam Sadiq in Medina. In this university, all the philosophical debates and discussions of the Islamic scientific centers of that time took place under the supervision, guidance and guidance of Imam Sadiq, and he is actually the founder of the first university in the world (Amir Ali, 1320: 213).

The Prophet's Mosque was the place of study of this great scientific center, and in this university, all the techniques and fields of intellectual and theoretical sciences popular at that time were taught. He trained prominent students such as Hisham bin Hakam, Muhammad bin Muslim, Aban bin Taghlib, Hisham bin Salem, Momin Taq, Zarara, Mufadl bin Umar, Jaber bin Hayyan, etc. Authors of Rouza al-Waezin and Irshad, graduates of this great and unique scientific center, wrote four thousand people. The books of Al-Dhikri Shaheed 1, Al-Muttabrah Mohaqeq, Manaqib Ibn Shahr-Ashob, and Al-Wari Tabarsi's announcement have also confirmed the same number (Ahmadi, Beta: 13). Imam Sadiq's

knowledge was not limited to a specific science, but he was completely surrounded in various parts of popular sciences of his time. Abu Zohra, one of the Sunni scholars, writes in this regard that Imam's knowledge was not limited to jurisprudence, hadith and theology, above all these sciences, he had valuable knowledge in the field of ethics and the motivations for its corruption (Abu Zohra, 2010: 66-67) Ibn Tulun About the breadth of Imam Sadiq's knowledge, he says that he has words in the science of alchemy, suffering and divination. His student Jaber bin Hayyan wrote a book of 1000 pages which contains 500 treatises of Imam Sadiq. Hazrat Imam Sadiq was the leader of all in the knowledge of Jafar, it is narrated from him that he said Jafar Abayd, Jafar Ahamar and Jafar Jama are from us (Latfi, 2015: 41)

The great university of Imam Sadiq itself included several departments that have the characteristics of a university. Various sections such as interpretation, principles, jurisprudence, history, philosophy, theology and various Islamic teachings and modern sciences are taught. This university has a huge scientific heritage and educated many scholars, it produced the most prominent jurists and thinkers, the most elite philosophers and the most elite scholars. Out of this number, about four thousand people were trained students who learned Islamic teachings from Imam Sadiq and spread them around the Islamic world. In their speech, they always referred to the sayings of their Imam and teacher, and used to say that Jafar ibn Muhammad al-Sadiq (Ahmadi, Bit: 17)

As an example, he is one of the students of Hazrat Sadegh Jaber bin Hayan, who was skilled in all sciences and techniques and authored more than two hundred volumes of books in the fields of various sciences, especially in the fields of rational and natural sciences and chemistry, which is why he is known as the father of chemistry. He became famous and by his own admission he learned everything from Hazrat Sadiq (Rizvani, 1385: 95). In his various books, Ibn Hayyan used words such as Qal li Ja'far, Al-Qi Ali Ja'far, Hadadna Mawlai Ja'far, Haqat Haso, which clearly refers to the influence The Imam's teachings are in his scientific life. Ibn Hayyan mentioned in the introduction of his book that his successes are the result of the knowledge he learned from Imam Sadiq and his teachings caused his successes (Latfi, 2015: 42).

B-The students of Imam Sadiq

The scientific movement led by Imam Sadiq brought the Muslim community to the increasing light of various human knowledge and trained many students, each of whom has brought great honors to

the Islamic society and the human society in their era. In addition, the students of that imam became the generators of knowledge in various scientific fields and brought the production of knowledge to its highest level. The scientific movement led by Imam Sadiq was followed and developed after him until a few years later, the brilliant Islamic civilization in the era of the Abbasid caliphs Harun and Ma'mun reached an extraordinary flourishing, and until now, the human and scientific civilization of Islam in the East And the West of the world spoke of properties and common (Kohi, 2017: 61).

As mentioned above, Imam Sadiq University delivered many students to the Islamic and humanitarian society, the number of whose graduates reached 4,000. Among them, there were people from different groups and sects with different beliefs and disciplines, including a group of prominent Sunnis; A number of them, in addition to the jurisprudential or theological class they had among the Sunnis, are considered leaders and leaders of the four popular religions. Below are some of his most important and most accomplished students from the elders of Ahl al-Sunna and Jamaat:

1- The Great Imam Abu Hanifah: The Great Imam, Noman Ibn Thabit, is one of the most famous and well-known Imams among the four Imams of the Sunni schools and the leader of the Hanafi sect, that is, the most populous Imam of the Sunni school of jurisprudence, one of the proudest students of Imam Sadiq. This issue has been clarified by Shablanji in Nur al-Absar, Ibn Hajar in Sawaq, Sheikh Sulaiman in Yanabi al-Mouda, Ibn Sabbagh in al-Fusul al-Hummah, Alusi in Kharf al-Tahfa al-Athni al-Ashriya, and others. Imam Azam says in the virtue of his teacher Imam Sadiq, "We have the opinion of my friend Jafar bin Muhammad", which means I have not seen a more learned man than Jafar bin Muhammad (Zahabi, Beta: 166/1).

2- Imam Malik: Imam Malik Ibn Anas, the leader of the Maliki religion, is another proud student of Imam Sadiq who studied at his university and achieved ijtiḥad in jurisprudence. Many scholars have confirmed this matter, among them, we can mention Nawi in al-Tahdhib, Shablanji in Noor al-Absar, Sabt in Jozi in Tadzkirah, Shafi'i in al-Saul's material, Ibn Hajar in Sawa'iq al-Muharqa, Sheikh Sulaiman in Yanabi' al-Mouda and Abu Na'im in al-Haliyah.. He says: "And we are the same, and I have not heard the permission of the human heart, and there is no danger to the human heart, Jafar bin Muhammad al-Sadiq is superior in knowledge, worship and piety" in knowledge, worship and piety, superior to Jafar bin Muhammad, no eye has seen,

no ear has heard, and No one has committed suicide (Asklani, 104/2: 1404)

3- The Sufyans: Two of the famous Sunni scholars, Sufyan ibn Uyaina ibn Abi Imran Kufi Makki and Sufyan ibn Saeed ibn Masrouq Thori Kufi were also students of Imam Sadiq. These materials have been reproduced in the books of Tahdhib, Noor al-Absar, Tazkira, Sawaeq, Yanabi, Haliya, Makasab and Al-Fusul (Al-Majjam Alami Lahl al-Bayt, 1422: 8/229-230).

4- Hassan Basri: The great scientist and philosopher of the Islamic world, Hassan Basri is another one of those who gathered the wealth of knowledge of Imam Sadiq and became a great honor and achievement in the Islamic and human society by creating the Basra school of philosophy (Baalbaki, 1967: 193)

In addition to the above people, famous people and people such as Wasil Ibn Atta, the founder of the Mu'tazila school of theology, Sha'bah Ibn Al-Hajjaj, Muhammad Ibn Ishaq Ibn Yasar, Abu Saeed Yahya Ibn Saeed Qattan, Ibn Jarir, Yahya Ibn Saeed Ibn Qais Ansari and other people, including the Imam's students. Are honest (Hosseini, 1386: 54)

*C- Sunni hadith narrators who have narrated from Imam Sadiq*

Many Sunni scholars have narrated narrations from Imam Sadiq. Later, the above-mentioned narrations were included and immortalized through these persons or their students in the authentic books of Ahl al-Sunnah. Among these people, we can mention Ismail bin Jafar, whose narrations are in Tirmidhi and Nasa'i, Hatim bin Ismail, whose narrations from Imam Sadiq are included in other sahaahs except in Bukhari. Hasan bin Salih bin Hay, Hassan bin Ayyash, whose narrations have been narrated by Muslim and Nasa'i. Hafs bin Ghiyath, whom Muslim, Abi Dawud and Ibn Majah have included in their books, Zuhair bin Muhammad Tamimi, who narrated in the Sunan of Ibn Majah, Zaid bin Saeed Anmati narrated in Sahih Tirmidhi, Saeed bin Sufyan Aslami in the Sunan of Ibn Majah, Sufyan Thori In Sahih, except for Bukhari, Sulaiman bin Bilal has included narrations in Sahih Muslim and Abi Dawud. Other people such as Sha'ba bin Al-Hajjaj, Abu Asim Dahhak bin Mukhlid Nabeel, Sufyan bin Ayenah, whose narrations are included in the Sunan of Tirmidhi, Nasa'i and Ibn Majah. Abdullah bin Maimon Qadah, who was narrated by Tirmidhi. Abd al-Aziz bin Imran Zohri, who was narrated by Tirmidhi. Abd al-Aziz bin Muhammad Darvardi, who was narrated by Muslim, Tirmidhi and Ibn Majah. Abd al-Wahhab ibn Abd al-Hamid al-

Thaqafi, who was narrated by Muslim, Abi Dawud, Tirmidhi, and Ibn Majah. Uthman bin Farqad Attar in Sunan Tirmidhi. Imam Malik, who was narrated by Muslim, Tirmidhi, Nasa'i and Ibn Majah. Muhammad bin Ishaq bin Yasar and Muhammad bin Thabit Banani in Sunan Tirmidhi. Muhammad bin Memon Zafarani in Sunan Abi Dawud. Muslim bin Khalid Zanji and Mu'awiya bin Ammar Dehni in the Musnad of Ahmad and the works of al-Abad. Musa bin Umair Qureshi, Imam Kazem in Sahih Tirmidhi and Ibn Majah. Abu Hanifa, Wahib bin Khalid in Sahih Muslim, Yahya bin Saeed Ansari in Sahih Muslim and Nasa'i, Yahya bin Saeed Qattan in Sahih Abi Dawud and Nasa'i, Yazid bin Abdullah bin Alhad. Abu Jaafar Razi and others have narrated from him (Hosseini, 1386: 55, quoted from Farq Encyclopedia, Vol. 3, p. 444)

As can be seen from the above text, the authors of Sahaah Sunnis, in addition to Ahmad Ibn Hanbal, have included the narrations of Imam Sadiq in their books. Bukhari's Sahih is the only book that does not include a narration of Imam Sadiq. The reason for this is clear. One of the criteria of Muhammad bin Ismail Bukhari, the author of Sahih Bukhari, was to include narrations from those who have the authority to narrate hadith. Since Imam Sadiq is one of the pioneers and the first to collect the hadith after the movement of the hadith insertion, which was created by Umar bin Abdul Aziz, the Umayyad caliph, and led to the collection of the hadith of the Prophet of Islam; Therefore, it is natural that he did not have a Mishikhah and did not have the permission to narrate the hadith, which was not customary until that time. Although some, including Ibn Taymiyyah Harrani, believe that the reason why Bukhari did not narrate from Imam Sadiq is the words of Yahya Ibn Saeed Qattan, which reached Bukhari (Ibn Taymiyyah, 1321: 4/143), it is worth mentioning that the lack of inclusion of Marwi hadiths from Imam Sadiq in Bukhari's Sahih This does not mean that the imam's hadiths could not be narrated or that Bukhari insulted the imam by not including those hadiths (Ahmadi, Bit: 19).

*D- The speeches of Sunni scholars and elders about Imam Sadiq*

Many Sunni scholars and elders have expressed pure words about Imam Sadiq's knowledge, character, faith, and morals, which are worthy of his and his personality, including the brief words of Imam Abu Hanifah and Imam Malik mentioned above. Other elders such as Sufyan bin Saeed Thori, Mansur, the second Abbasid caliph, Ibn Shabarma,

Ibn Abi Layli, Amr bin Obaid Mu'tazili, Jahiz, Omar bin Muqadam, Abdul Karim Shahrastani, Ibn Khalqan, Ibn Hajar Asqlani, the author of the declaration of nobility, Ibn Hajar Haytami, Mir Ali Handi (Ashuri Langroudi, Beta: 7-10) Abu al-Harith Layth bin Saad, Amr bin Abi al-Muqadam, Abd al-Rahman Jozi, Abu Naim, Bastami Hanafi, Kamal al-Din Muhammad bin Talha Shafi'i, Ibn Habban Shafi'i, Abu Hatem Razi, Abdullah bin Saad Yafi'i, Muhammad bin Tahir Muqdisi, Abd al-Rahman bin Khaldoun, Hafiz Hossein Tabrizi, Abu al-Abbas Qormani, Jamal al-Din Davardi, Shams al-Din Abul Muzaffar, Abu Abd al-Rahman Salmi, dozens of other Sunnis, as well as Ibn Muqafa and Ibn Abi al-Awja, famous scholars, and Batrus al-Bustani, a Christian, and Dr. Kamel Mostafa Shibi, a contemporary scientist, has left some words about Imam Sadiq's personality and scientific status (Hami, 1377: 344-381).

Due to the abundance of the Sunni elders sayings, both old and new, about Imam Sadiq's scientific, jurisprudential, moral personality and worthy and pious position, it will be enough to say a few of them as an example.

1- Jahiz: Amr bin Bahr, known as Jahiz, who is one of the famous and proud scholars of Muslims, says about Imam Sadiq: "Ja'far Ibn Muhammad is the one whose knowledge and jurisprudence filled the world" (Khakpur, 2011: 1/226 quoted From the letters of Jahiz, p. 106).

2- Shahrestani: Abul-Fath Muhammad bin Abi al-Qasim Ash'ari, known as Shahrestani, writes about Imam Sadiq in his book, "Immal al-Nahl", "Imam Sadiq has a profound knowledge in matters of religion, and in wisdom, he is full of politeness, and compared to worldly affairs and splendor. His asceticism had strong asceticism and avoided human lusts" (Shahrestani, 1364: 147/1).

3- The second Abbasid caliph: Mansour Dewanqi, the second Abbasid caliph who was a contemporary of Imam Sadiq, says about the personality of that noble person, "Ja'far bin Muhammad Sadiq is one of those about whom God said: We have given the heavens to a group of our chosen servants as an inheritance He is one of those whom God has chosen, one of those who excel in good deeds. In every period of the Prophet's family, there must be a Muhaddith, and Jafar Ibn Muhammad is the Muhaddith of our time" (Hami, 1377: 349, quoted by Manaqib, vol. 2, p. 302).

4- Ibn Hajar Asqlani: Ibn Hajar, a great Sunni scholar, says about Imam Sadiq: "Ja'far Ibn Muhammad bin Ali bin Al-Hussein Bi Ali bin Abi Talib, a jurist of Sadiq" (Asqlani, 1380: 1/68)

5- Ibn Hajar Haythami: Haythami, a famous Shafi'i jurist, writes about Imam Sadiq: He is the best and most complete of the children of Imam Baqir Jafar Sadiq, so he was his successor and successor. He learned (Haitami, Beta: 120).

6- Dr. Kamel Mustafa Shibi: Dr. Kamel, professor of philosophy at Cambridge University, England and Baghdad University, author of the book Al-Salah between Sufism and Al-Shi'i, says about Imam Sadiq, "It is clear from the research on the condition of Imam Jafar Sadiq that people because of his great knowledge and because of his Bringing many scholars to him and having a noble Alevi lineage, all the sciences and knowledge of his time have been attributed to him. This is not strange, because as we have seen before, all Islamic sciences go back to his grandfather, Ali Ibn Abi Talib, and among the sciences attributed to him, there is a discourse on alchemy, suffering, and fortune-telling, as well as the book of Jafari, which Ibn Khaldun is aware of. given" (Shibi, 1396: 189).

#### *The jurisprudential position of Imam Sadiq*

As mentioned above by the elders and scholars of the Islamic world, Imam Sadiq was an irreplaceable scientific, jurisprudential, social, etc. personality. The elders of the Islamic world, including the leaders of the four Sunni sects, have praised the scientific and behavioral functions of the imam and have done the right thing. As mentioned above, the Great Imam Abu Hanifa, who is the pride of the Islamic world; He says about Imam Sadiq, I have never seen a better jurist than Imam Sadiq. The famous saying of Imam Malik, the leader of the Maliki religion in the world, which was mentioned above, "no eye has seen, no ear has heard, and it has not occurred to any heart that there is someone superior to Jafar bin Muhammad Baqir in knowledge, worship, and chastity. They have acknowledged the scientific and jurisprudential authority and high mystical and moral status of Imam Sadiq and have described his name with titles and titles such as "Alam al-Nas" and "Was' al-Fiqha" and have attributed the level of perfection to his name (Kurdestani, Beta: 31).

Imam Sadiq is the founder of the Jafari religion. Jafari religion and Jafari jurisprudence have many characteristics and advantages, including the existence of rationality, scholarly approach to religion, departure from baseless prejudices and innovative approach to jurisprudence are among the characteristics of the Jafari school, which has caused its dynamism (Nasrullah, Beta: 12). Jafari jurisprudence is a living, rational, dynamic and

mobile jurisprudence. The chapter of *ijtihad* is still open in this jurisprudence and *mujtahids* can extract the jurisprudential needs of the society by using four references: Quran, Sunnah, consensus and reason. The subject of Sharia jurisprudence rulings is related to acts of worship, from the point of view of whether or not it is *ijtihad*, it is divided into five parts: acts of worship, transactions, social ethics, debates and changeable rulings. To explain about the latter option, it can be said that Shari'a issues are divided into two parts: fixed rules such as the sanctity of forbidden things and the obligation of consent in contracts and changeable rules, which can be changed according to the circumstances of the society. It depends, like the wife's alimony and the decree of *jihād* (Al-Zahili, *Bitā*: 157-159).

#### *Personality of Imam Sadiq*

Imam Sadiq was an irreplaceable character, with good morals, pious, trustworthy, scholarly, humble, and well-behaved. The Imam loved all people and was friendly with everyone, black and white, Arab and non-Ajam, and he was loyal to his friends. He, who was the leader of all in knowledge and knowledge, was at the peak of perfection in worship and sincerity like his pure ancestors. Hazrat had a beautiful appearance. His stature was neither short nor tall; He had a face that shone like the moon. His skin was soft and he wore curly black hair and clothes that his grandfather liked. The generosity of the city was far-reaching and he gave so much that he did not leave anything for himself (Hashmi, 2007: 8-9).

He was patient in dealing with calamities, and he easily forgave the inappropriate behavior of those around him. Hazrat Imam was famous for his chivalry and courage, and he helped the oppressed. The caliph of his time always advised Mansour and warned him against doing injustice and wasting people's rights (Latfi, 2015: 30-33).

#### *Ahl al-Bayt in Sunni sources*

Recently, in order to show the importance of the Ahl al-Bayt in the eyes of the Sunnis and to encourage the researchers of the country to do research in this connection, this paper considers it necessary to introduce the scope and topics of the books written by the Sunni scholars and in this direction to pave the way for further research..

As it is necessary, Sunni writers have written many books about the Ahl al-Bayt of the Prophet. Some of the names of these books are included in the book (*Ahl al-Bayt fi Maktaba al-Arabiya*) written by Dr. Khaled Babin and other books. Babin mentions the names of eight hundred and fifty books that Sunni scholars have written about Ahl al-Bayt. The mentioned works in all cases are related to Ahl al-Bayt, in terms of their nature, they can be divided into the following categories: works that are written about the virtues, virtues and rights of Ahl al-Bayt, works that are specific to news and the history of Bez Goran. The report of the oppressions that befell the Ahl al-Bayt, the works related to genealogy and its various branches, the works that only deal with the nobility (Babin, 1377: 4-6).

#### **Conclusion**

By examining Sunni opinions about the position of Imam Sadiq the scholarly. And jurisprudential personality of that noble person, the following information was obtained:

1. Imam Sadiq has been a prominent scientific figure in the fields of religious and intellectual sciences, and famous scientists such as Imam Abu Hanifa, Imam Malik and Jabir Ibn Hayyan have reaped the harvest of his knowledge.

2. By creating the largest scientific center that was unmatched in the peninsula until that day, the Imam took a steady step for the promotion and flourishing of Islamic civilization and the production of knowledge, and his students have spread the knowledge of that Imam to all parts of the world.

3. Imam Sadiq has a very prestigious and prominent position in the eyes of Muslims due to his great knowledge and attribution to the Ahl al-Bayt, and famous scholars acknowledge his virtue, piety, knowledge, chivalry and generosity.

4. Imam Ravi Zubdeh is a famous hadith narrator, a famous jurist, a comprehensive scientist and an eminent and respected scholar among all Islamic sects and religions and non-Muslims.

5. Jafari jurisprudence is a dynamic, rational, comprehensive and humanistic jurisprudence. The four sources of the Qur'an, Sunnah, Ijma and intellect along with openness to *ijtihad*; being documented in religious texts has guaranteed the dynamic and up-to-dateness of Jafari's jurisprudence.

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