

"So it is proven that there are those who command and forbid on behalf of the Wise, the Knowledgeable... And it is proven, then, that there are those who express this, and they are the prophets and chosen ones; they are wise and upright with wisdom, resurrected as such; they participate with people in their situations, in the same way that they are similar to them in their own creation... They are supported by the Wise, the Knowledgeable, with wisdom, evidence, proofs and examples, such as raising the dead and curing the blind..."

## ESTABLISHING A KNOWLEDGE INSTITUTE

Imam Ja'far as-Sadiq worked to establish the Ahlul Bayt institute in the city of Medina. Imam as-Sadiq had thousands of attendees taking part in his classes. Those who agreed, those who disagreed, and those who just wanted to listen, flocked from different parts of the world to hear the great Imam. The lessons given by Imam as-Sadiq gave rise to a generation of scholars who spread throughout the Islamic world. One of the most famous students of the Imam was Jabir Ibn Hayyan. Jabir was the great chemist who is known as Geber in the Western world.

The Imam sowed the seeds for the sciences of jurisprudence, prophetic narration, exegesis, philosophy, ethics and others in Islamic studies. For example, Imam As-Sadiq used to give his companions general outlines about how to validate prophetic narrations. The Imam once said, "Do not accept any hadith (prophetic narration) supposedly narrated by us except that which is in harmony with the Qur'an and the Sunnah (life of the Prophet), or if you find in it a witness (to the meaning) from an earlier narration."

The Imam also confirmed to his companions another general rule, "My narration is the narration of my father, and the narration of my father is the narration of my grandfather, and the narration of my grandfather is the narration of Ali son of Abu Talib, and the

narration of Ali is the narration of the Messenger of God, and the narration of the Messenger of God is the Word of God the Exalted."

In fact, the narrators who related prophetic traditions from Imam as-Sadiq outnumber any other narration source (about 4000 narrators). For this reason, the followers of the twelve Imams after Prophet Muhammad are often called "Ja'fari" in reference to Imam Ja'far as-Sadiq.

It was not long before the shifting ruling powers began to sense the danger of a man like Imam Jafar as-Sadiq. They feared that a population awakened by the true leaders of Islam would not be good for their politics. So the corrupt ruler, Mansur Al Dawaneeqi, poisoned the Imam. Imam Ja'far as-Sadiq was buried in the Baqee cemetery in Medina, present-day Saudi Arabia.

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الشيخ جعفر الصادق

THE SIXTH IMAM:  
A FOUNTAIN OF  
GUIDANCE



## BACKGROUND

The message which God bestowed upon humanity was not complete until the essential foundation of Imamah was established. Throughout the life of Prophet Muhammad (peace be upon him and the chosen ones), he constantly confirmed the leadership of twelve divinely appointed Imams, who would succeed him.

These leaders would be infallible, fountains of guidance...but they would not be prophets, for God's message was fulfilled with Muhammad, the seal of all prophets. These Imams would be the successors of God on Earth and the key to protecting the divine truths of Islam.



However, some of the notables who claimed to follow Islam – still harboring the chieftain mentalities of their past – sought the political seat of leadership for themselves. The glitter of the transient world fooled them and caused them to instate the leadership of illegitimate rulers. The Imams remained the true successors, as God had appointed them...but when it came to political leadership, many left aside the pure springs of divine guidance and instead turned to the tribal affiliations of old...

## IMAM JA'FAR AS-SADIQ

The sixth of the twelve infallible Imams was particularly notable for disseminating the true teachings of Islam after an age of corrupt rule. During the years of false leadership, the politics of the state was to silence the teachings of the infallible Imams by any means necessary. In the time of the sixth Imam, Imam Ja'far as-Sadiq (peace be upon him), the political atmosphere



had changed somewhat and the gates of true knowledge became open to the Islamic and non-Islamic worlds alike.

Imam as-Sadiq lived in a period in which cultures collided and foreign philosophies became introduced to the Islamic world. The various ideological camps created a wave of skepticism in the ranks of the Muslims, such that atheism and rivaling theological factions started to form.

The role of Imam as-Sadiq, as the divinely appointed Imam, became more important than ever with the developing challenges to the message of truth. The Imam took charge of the situation and addressed the arguments of the different schools of thought. He explained the realities of the truths held in Islam using reason and was able to curtail the movements of misguidance.

In one instance, an atheist asked Imam as-Sadiq to show him God. The Imam replied, "Look at the sun." The atheist said that he could not look at the sun because it was too bright. Imam as-Sadiq replied, "If you cannot see the created, how can you expect to see the Creator?"

In another instance, an atheist asked Imam as-Sadiq, "How do the creation worship God even though they do not see him?!"

The Imam responded, "The hearts have seen Him with the light of faith; the minds have proven Him by awareness such a proof of seeing; the eyes have seen Him through the assembly and design (of the universe); then the messengers and their miracles; and the books and their firm signs; and the knowledgeable would find it sufficient to see His Greatness, though not seeing Him..."

The atheist proceeded to ask, "Is He not capable of showing Himself to them so that they may know Him and He may be worshipped with certainty?!"

Imam as-Sadiq said, "As for the impossible, it does not have an answer."

The Imam was referring to this key concept: it is impossible for the unlimited to become limited...not because the Unlimited God does not have the Ability to do everything, but rather because the possibility in question cannot handle it. The lack of ability is on the receiving end... So the question proposes impossibility.

Then the atheist asked, "Okay, then how do you prove the prophets and messengers?"

Imam as-Sadiq responded,

"When it has become proven to us that we have a Creator, a Maker, above us and above all that which He has created...and that Maker is Wise...it would be



impossible for His creatures to visualize Him; or to touch Him; or for Him to meet them or them meet Him; or for Him to argue them or them argue Him; therefore, He must have representatives amongst His creatures and servants, who teach everyone what is in their best interest...

