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## A Presentation to Muslims

## بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

يا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللَّهَ وَأَطِيعُواْ الرَّسُولَ وَأُولِى الأَمْرِ مِنكُ

In The Name of Allah, The Beneficient, The Merciful

O ye who believed! Obey Allah, and obey the Apostle, and those charged with authority among" you". 1

'Those charged with authority')

are only the twelve sinless Imams (a) and; at the time of occultation, Sources of Imitation, who are (.learned, pious, and just, should be referred to

في إكمال الدين في حديث عن جابر الجعفي عن جابر بن عبد الله الانصاري قال: قلت: يا رسول الله عرفنا الله ورسوله، فمن اولي الامر الذين قرن الله طاعتهم بطاعتك؟ فقال (ص) هم خلفائي يا جابر، وأئمة المسلمين بعدي أولهم علي بن أبي طالب، ثم الحسن والحسين، ثم علي بن الحسين، ثم محمد بن علي المعروف في التوراة بالباقر وستدركه يا جابر فإذا لقيته فاقرأه مني السلام. ثم الصادق جعفر بن محمد، ثم موسى بن جعفر، ثم علي بن موسى، ثم محمد بن علي، ثم علي بن محمد، ثم الحسن بن علي، ثم سميي وكنيي حجة الله في أرضه، وبقيته في عباده ابن الحسن بن على، ذاك الذي يفتح الله على يديه

## مشارق الارض ومغاربها

:In 'Ikmal-ud-Din' a tradition, through 'Jabir-il-Ju'fi', is narrated from Jabir-ibn- Abdillah thus

:I said

O Messenger of Allah, we have known Allah and His Apostle; then who is 'Ulil-Amr', those that Allah"

'?has made their obedience the same as your obedience

:Then, the Prophet (S) said

O Jabir! they are, after me, my successors and the Guides of Muslims; the first of them is Ali-ibn-Abi'
Talib; then (Imam) Hassan, and (Imam) Husain; then Ali-ibn-il-Husain; then Muhammad-ibn-Ali, known
.in the Torah as Bagir, whom you will see

O Jabir! When you visit him, give my regards to him. After him, there is Sadiq, -Jaˈfar-ibn-Muhammad; and after him Musa-ibn-Jaˈfar; then Ali-ibn-Musa; then Muhammad-ibn-Ali; then Ali-ibn-Muhammad, then Hassan-ibn-Ali; and after him (there comes) Al-Ghaˈim whose name and sir-name is the same as .mine. He is Allahˈs Authority on the Earth and His Remainder amongst His servants

He is the son of (Imam) Hassan-ibn-Ali (a.-Askari). This is the very personality by whose hands Allah will open the Easts and Wests of the world.'2

Nor does the Apostle speak out of desire. It is naught but revelation that is revealed".3"

قال النبي (ص): "إني تارك فيكم التقلين، كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي، وإن اللطيف الخبير أخبرني أنهما لن يفترقا حتى يردا علي الحوض فانظروا بماذا تخلفوني" وفي حديث آخر: "لن تضلوا ما إن تمسكتم بهما"

:The Prophet (S) said

The book of Allah (i.e. the Quran), which is a stretched string from the heaven to the earth, and my

<sup>:</sup>I leave behind me two weighty (very worthy and important) things"

progeny, my Ahlul-Bait; for verily Allah, The Merciful, The Aware, informed me that never, never, will these Two get separated from each other until they meet me at the Houd of Kauthar (the Pond of .(Abundance

"(Therefore, be careful and contemplate on how you will treat them (after me

:and in another tradition it is added...

Never, never, shall you get astray if you attach yourself to these two".4"

:Abul-Hassan-ir-Rida (a) said

."May the Mercy of Allah be upon the servant who Keeps alive our commandment"

.I asked him (a) how the one could keep your commandment alive

:He (a) said

He (can) learn our sciences and teach them to people. In fact if people knew (the merits) and "
goodnesses of our speech, surely they would follow us." 5

4:59 .1

Ikmal-ud-Din, Vol. 1, p. 253; with nearly similar meaning, in Yanabi-ul-Mawaddah, p. 117.2

53:3,4.3

Ma'uni-ul-Akhbur, p. 90, tradition 2, & Musnad Ahmad-ibn-Hanbal, Vol. 3, p. 17, and other books from the Sunnite .4 School and Shi 'ah School mentioned in Ihqaq-ul-Haqq, Vol 9, p. 309 to 375

Ma' ani-ul-Akhbar, p. 180 & 'Uyun-i-Akbar-ur-Rida, Vol. 1, p. 207 .5

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