

A Presentation to Muslims

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

In The Name of Allah, The Beneficent, 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 أولي الأمر 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 وستدرکه 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 سمعي وكنيي حجة الله في

أرضه، وبقيته في عباده ابن الحسن بن علي، ذاك الذي يفتح الله على يديه
مشارك 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 Baqir, whom you will see.

O Jabir! When you visit him, give my regards to him. After him, there is Sadiq, -Ja'far-ibn-Muhammad; and after him Musa-ibn-Ja'far; then Ali-ibn-Musa; then Muhammad-ibn-Ali; then Ali-ibn-Muhammad, then Hassan-ibn-Ali; and after him (there comes) Al-Gha'im whose name and sir-name is the same as mine. He is Allah's 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

قال الله تعالى: "وما ينطق عن الهوى إن هو إلا وحي يوحى"

"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 ت خلفوني" وفي حديث آخر: "لن تضلوا ما إن تمسكن بهما"

The Prophet (S) said:

"I leave behind me two weighty (very worthy and important) things:

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

1. 4:59

2. Ikmal-ud-Din, Vol. 1, p. 253; with nearly similar meaning, in Yanabi-ul-Mawaddah, p. 117

3. 53:3,4

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

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

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