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Love for the Ahlul Bayt and its Outcomes

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Abstract

The Ahlul Bayt are the ideal exemplars chosen by Allah to lead and guide people, as they represent Him. Those who desire to be true believers ask themselves if they merely declare their love or truly do so by revealing that adoration through actions. Using the Qur'an and hadiths, this article offers the effects of having love for the Ahlul Bayt in this world and in the next. A person who is God-wary and obedient, who exhibits qualities such as humbleness, trustworthiness, attending to orphans and the unfortunate, constantly remembers Allah, and restrains from vices is a true believer. It is only then that such a person deserves the intercession of the Ahlul Bayt.

The best way to prepare one's soul to better follow their instructions are - but not limited to - fully familiarizing themselves with the Ahlul Bayt, emulating them, befriending their friends, detesting their enemies, and patiently enduring difficulties. Consequently, such a believer will experience peace of heart, feel delight at the moment of death, enter heaven permanently, and earn the love of the Ahlul Bayt in return, both in this world and in the next.

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The Ahlul Bayt have mentioned various qualities for their true Shi'a followers. A person can be a true Shi'a through achieving these qualities if he or she strives to restrain from all kinds of vices.

Jabir ibn Yazid al-Ju'fi narrates that one day Imam Baqir asked him, 'Is it enough for a person who claims to be a Shi'a to only love us?' Then the Imam added, "Only the person who is God-wary and

obeys Him is our Shi'a. Our Shi'as are only known by humbleness, trustworthiness, abundantly remembering God, fasting, prayer, goodness towards the parents, attending poor neighbors, taking care of the unfortunate and the orphans, honesty, reciting the Qur'an, and refraining from backbiting."

Jabir then tells the Imam that he does not know any person with such qualities. The Imam replies, "Is it enough for a person to claim loving Ali and knowing him as the guardian while he does not try to prepare for the hereafter?" The Imam responds:

والله ما يتقرب إلى الله تبارك و تعالى إلا بالطاعة و ما معنا براءة من النار و لا على

الله لاحد من حجة من كان لله مطيعا فهو لنا ولي و من كان لله عاصيا فهو لنا

عدو و ما تنال ولايتنا إلا بالعمل والورع.

By Allah, there is no means for achieving proximity to God except for obedience. We do not possess a letter to free people of punishment. No one has any excuse before God with respect to his sins. Whoever obeys God will be our friend and whoever disobeys Him will be our enemy. Our guardianship and love cannot be achieved by anything other than righteous deeds and piety.1

On another occasion, Imam al-Baqir told Fudayl:

بلغ من لقيت من موالينا عنا السلام و قل لهم إني لا أغني عنكم من الله شيئا الا

بورع فاحفظوا ألسنتكم و كفوا أيديكم و عليكم بالصبر والصلاة إن الله مع

الصابرين.

Convey my salaam (greetings) to our followers and tell them we cannot do anything for you regarding God's punishment unless you practice piety. Thus, guard your tongues and restrain yourselves from committing sins. Be patient and perform prayers for, indeed, God is with the patient.2

In this regard, Imam al-Sadiq says:

معاشر الشيعة كونوا لنا زينا و لا تكونوا علينا شينا، قولوا للناس حسنا واحفظوا

ألسنتكم و كفوها عن الفضول و قبيح القول.

O Shi'a! Be an ornament for us, and do not be a disgrace for us. Speak nicely to people, guard your tongues, and restrain them from unnecessary and indecent words.3

Imam al-Sadiq also said:

يابن جندب! بلغ معاشر شيعتنا و قل لهم: لا تذهبنّ بكم المذاهب فواللّه لا تنال

ولايتنا إلا بالورع و الإجتهاد في الدنيا و مواساة الإخوان في اللّه و ليس من شيعتنا

من يظلم الناس.

O son of Jundab, tell our followers, 'Do not let different paths distract you.' By Allah, our wilayah cannot be achieved by other than piety and endeavour in the world and having sympathy with brothers in faith. He who oppresses people is not one of us.4

According to the Ahlul Bayt, committing sins and indecent acts is the conduct of their enemies and their followers ought to avoid them. They also emphasise that their followers never eat riba, occupy others' possession, commit adultery, betray, break a promise, and oppress and hurt others.

Therefore, those who do not follow the instructions given by the Ahlul Bayt and pursue their own desires are at loss. The Ahlul Bayt have made it clear that they will not support those who commit sins and hurt others; their intercession extends only to those who strive to obey God and follow them, and there is no way to success other than this.

The question arises: What is the best way to prepare ourselves and train our souls to better follow the instructions of the Ahlul Bayt and the Prophet? It is cultivating their love in our hearts. A lover will always try to imitate the beloved and will naturally be influenced by him or her. If we choose the Ahlul Bayt as our beloved ones, their virtues will influence us and will transform us into better human beings.

Having love for the Ahlul Bayt

In this world, we are very much in need of God's mercy and attention. According to the Qur'an, we are to choose the path leading to heaven and God's pleasure. To carry out these two we need the necessary means that can assist in drawing God's mercy and attention towards us.

A fisherman knows best how to catch fish; and an author knows best what words can better convey a

message. If we are to know what we need in our journey to earn God's pleasure and mercy, we must ask one who is most familiar with these realities, and that is none other than God.

If we refer to the Qur'an, we will find that God mentions loving the Ahlul Bayt and obeying their orders as the only means to His mercy. How can this love be achieved? Through knowledge, since it is the key to love. When a person tries to familiarize themselves with the Ahlul Bayt, they encounter their pure hearts, virtues, and lofty morals, and this triggers a love for them in his heart.

The warmth of this love will motivate a person to strive to emulate the beloved at every moment. And since the Ahlul Bayt are manifestations of God, emulating them is an attempt to become Godly. In the same way any type of worldly love does not occur before seeing or hearing about the beloved's admirable qualities, knowledge, love, and friendship towards the Ahlul Bayt cannot be achieved.

After love finds its place in the heart, obedience will follow it, and the heart will be influenced by the loved one until he or she resembles the beloved according to one's capacity. When Prophet Muhammad said Salman al-Farsi is "one of us"[5] it portrayed how a person can resemble the Prophet by loving and obeying him.

Affection as the reward of Prophethood

Having love and affection for the Ahlul Bayt is so valuable that God has mentioned it as the only reward for the prophethood of Prophet Muhammad:

قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

Say, I do not ask of you any reward for it except the affection for [***my***] ***relatives.*** (***Qur'an, 42:23***)

In both Sunni and Shi'a hadiths, the word "relatives" refers to the Ahlul Bayt. Moreover, the word "affection" (mawaddat) is love that is coupled with obedience.

The question arises: Why didn't God count abundant prayer and fasting as the reward of prophethood, and instead asks us to love the Ahlul Bayt and follow their instructions? This shows that this love is superior to those actions, and if it is not achieved, other acts will lose their value and may not be accepted.

Hadiths on love for the Ahlul Bayt

Prophet Muhammad said:

لكل شئ أساس و أساس الإسلام حبنا أهل البيت

Everything has a foundation, and the foundation of Tslam is to love us, the Ahlul Bayt.6

Imam Ali said:

سمعت رسول اللّه يقول: أنا سيّد ولد آدم و أنت يا علي و الأئمة من بعدك سادة

أمتي۔ من أحبنا فقد أحب اللّه و من أبغضنا فقد أبغض اللّه و من والانا فقد والى

اللّه و من أطاعنا فقد أطاع اللّه و من عصانا فقد عصى اللّه۔

I heard the Prophet say, 'I am the master of Adam's children, and you, Ali, and the Imams after you are the masters of my nation. Whoever loves us, has indeed loved God. And whoever dislikes us has indeed disliked God. Whoever accepts our wilayah has chosen God as his guardian. Whoever obeys us has obeyed God, and whoever disobeys us has disobeyed God.7

Loving the Ahlul Bayt indicates the following:

God's love for people

Loving the Ahlul Bayt is a gift from God given to some people. Abu Basir quotes Imam Baqir as saying:

إني لاعلم أنّ الحب الذي تحبونا ليس بشئ صنعتموه و لكنّ اللّه صنعه

I know that the love you have for us is not what you have caused yourself; it is initiated by God.8

This is one example that implies that love for the Ahlul Bayt is a precious gem given by God to the people. In another hadith, this love is likened to gold whose source is close to God.9

Since loving the Ahlul Bayt is a gift from God and gifts are only given to friends, it is a sign that God loves those who love them.

Purity of heart

Loving the Ahlul Bayt is also a sign of purity of one's heart. Imam Sadiq said:

واللّه واللّه لا يحبنا عبد حتى يطهر اللّه قلبه

By God, By God, no one will love us unless God has purified his heart.[10]

Faith and acceptance of deeds

Having love for the Ahlul Bayt is also a sign of faith and God's acceptance of a person's deeds. Prophet Muhammad said:

عاهدني ربي أن لا يقبل إيمان عبد إلا بمحبة أهل بيتي

God has promised me not to accept the faith of a servant except by the love of my Ahlul Bayt.[11]

Imam Ali said:

إنه لعهد النبي الأمي إليّ أنه لا يحبني الا مؤمن ولا يبغضني إلا منافق

Truly, the Prophet promised me that only the believers will love me and the hypocrites will dislike me.[12]

The Imam then said, 'If I strike a believer with my sword to become my enemy he will not, and if I provide a hypocrite with everything to love me he will not'.[13]

The effects and requirements of loving the Ahlul Bayt

The Ahlul Bayt do not need a shallow and pretentious love. They want a love which has its requirements and brings forth great effects. The requirements of love for the Ahlul Bayt and its effects are explained as follows:

1. Following their instructions

A person who loves the Ahlul Bayt will never stop trying to please God and perform good deeds. This person will always look at the Ahlul Bayt and strive to resemble their virtues as far as possible to be a better person. The Ahlul Bayt said:

من أحبنا فليعمل بعملنا

Whoever loves us will act like us.[14]

2. Tawalli

Imam Ali said:

فإن كان يحب وليّنا فليس بمبغض لنا و إن كان يبغض وليّنا فليس بمحب لنا

If someone loves our friend they will not be our enemy and if has hatred towards our friends they will not be our friend.[15]

Imam Sadiq said:

من تولى محبنا فقد أحبنا

Whoever loves our friends, loves us.[16]

3. Tabarri

A person who loves the Ahlul Bayt will naturally dislike their enemies. Imam Ali said if a person wants to know how much he loves the Ahlul Bayt, he should check his heart to see he has affection towards those who encourage people to disobey the Ahlul Bayt or not. If so, then he should know that he has God as his enemy.[17] He also said:

فإن شاركه في حبنا حب عدوّن فليس منا و لسنا منه

If along with the love for us, a person has the love of our enemies he is not one of us and we have nothing to do with him.[18]

4. Test and calamity

There is nothing more beneficial for purifying the heart than tolerating calamities and undergoing suffering. The same way food is kept at low temperature to prevent it from spoiling, sometimes people need to undergo difficulties and tragedies to become immune from corruption. This is why God at times puts His friends into trials like poverty, disease, or loss of a dear one so that through observing patience they become more determined on the right path and worthy of God's mercy, thus enabling them to have easy access to heaven.

Replying to a person who complained about his poverty, the Prophet said:

إصبر أبا سعيد، فإن الفقر إلى من يحبني منكم أسرع من السيل على أعلى الوادي

و من أعلى الجبل إلى أسفله

Be patient, O Aba Sa'id, for poverty is faster to reach a person who loves me than a flood on top of a valley or top of a mountain to reach its bottom.[19]

Once, a person came across the Prophet and immediately felt concerned when he saw the Prophet's face. After asking the Prophet what the problem was, the Prophet said it was hunger. He felt so moved that he ran back to his house to find some food. To his dismay, he didn't find any in the house. He left and found a place nearby where there were people pulling water from a well. After making an offer to do the job for them, he received some dates which he afterwards humbly offered the Prophet. After the Prophet asked him to explain how he had got the dates, the Prophet said, 'I believe you must love God and His messenger.' That person said:

أجل و الّذي بعثك بالحق، لانت أحب إليّ من نفسي و ولدي ا أهلي و مالي

Indeed, I swear by the one who rightly appointed you that I love you more than I love myself, my children, my family, and my possessions.

Then the Prophet told him to be prepared for poverty explaining it in the same way he had explained it to Abu Dharr.[20] In another hadith, Imam Ali said:

من أحبنا أهل البيت فليستعدّ عدّة للبلاء

Whoever loves us should be prepared for various calamities.[21]

Narration: Once Imam Baqir was informed that Muhammad ibn Muslim – one of his closest companions – was arriving to Medina while very ill. The Imam immediately prepared him some medicine to send to Muhammad. After feeling better, Muhammad stood up and went straight to the Imam. Once Muhammad saw him, he started crying and the Imam asked him the reason. He told Imam Baqir that his despair was due to his loneliness, remoteness of the hereafter, poverty, and being distant from the Imam.

Imam then told him that as for poverty, "God wanted our friends to live this way and has directed trials and tragedies towards them." With regards to loneliness, Imam Baqir told him to take Imam Husayn as his role model, the Imam who was left alone in the desert. Imam then continues by saying that a believer is always a stranger in this world and among the people until he leaves this world for the other world; God will look through his heart and reward him for his intention of wanting to be with the Imam.[22]

5. Mutual love

Having love for the Ahlul Bayt causes them to love us. This is the least it can do for us, which is of course a great achievement and better than all the wealth of this world.

Imam Sadiq narrates that, "One day, my father and I entered the mosque of the prophet. People were sitting in groups in different spots. My father passed them without paying attention until we reached a group of people. My father stopped and said:

إني والله أحب ريحكم و أرواحكم

By God, I love your smell and your souls.' Imam Sadiq added: 'They were all our Shi'as.'"[23]

The love of the Ahlul Bayt for their lovers is so strong that if a person disrespects the Ahlul Bayt's followers, the Ahlul Bayt will disregard him.

Narration: Once, Imam Sadiq asked a group of people why they disregard his followers. Surprised by the question raised by the Imam, one of them swore to God that he had never done so. The Imam told him that he was one of the people who did so by neglecting the needs of a fellow Muslim. The Imam then said that whoever disregards a Muslim has disregarded them and has insulted God.[24]

6. Happiness at the moment of death

For most people one of the most difficult and horrific moments in life is when they are lying on their deathbed, waiting to be detached from this world. There, the veils will be removed, and according to their deeds, manners, and beliefs, they will either encounter horrific realities or happy ones depending on their love for the Ahlul Bayt.

When asked how a believer feels when his soul is being taken, Imam Sadiq explained that when the angel of death tells the believer not to be afraid; that he will be kinder to him than the believer's parents. Then the believer will open his eyes and see the Prophet, Imam Ali, Lady Fatima, and the other Imams next to him to help.[25] He also explained that their followers will have deaths similar to theirs, and that the only barrier between a believer and happiness will be his death.[26]

A beautiful hadith from the Prophet states that when a believer is dying, the angel of death will show him his place in heaven and will then ask him if he would rather have this instead of what he has in this world. The believer says yes and then the angel of death will show him the Prophet, Imam Ali and the other Imams after him and will ask him would you rather be with these people instead of what you have in the world and the believer will swear to God and say that he would be happier to die and be with them.[27]

7. Protection from punishment

A follower of the Ahlul Bayt who has restrained himself from all evil and sin and who is supported at the moment of death by the presence of the Imams will be protected from any punishment in the hereafter.

In a hadith by the Prophet we read that on the Day of Judgment God will call Lady Fatima and tell her to ask for anything to be granted. Lady Fatima will reply by saying:

أسألك أن لا تعذب محبي و محب عترتي بالنار

I ask You not to punish with fire those who love me and love my family.

Then God says:

يا فاطمة! وعزتي و جلالي وارتفاع مكاني لقد آليت على نفسي أن لا أعذب

محبيك و محبي عترتك بالنّار

O Fatima, by my dignity, glory and high position I have avowed that I will not punish those who love you and love your family.[28]

These hadiths and many others regarding loving the Ahlul Bayt leading to immunity from punishment on the Day of Judgment are along with many hadiths that state that intercession only includes those who not only love the Ahlul Bayt, but also follow them and obey God. Disobeying God and expecting to be safe merely by loving the Ahlul Bayt is a thoughtless assumption; moreover, a person who does not strive to be pious should also doubt his love for the Ahlul Bayt.

8. Consistency on the right path

Love for the Ahlul Bayt also enables us to be more consistent in our journey towards God. The Prophet said, "The most steadfast of you on the path is the one who is stronger in his love for my Ahlul Bayt."[29]

The Prophet also said, "If a person who loves us makes a mistake, in his next step he will be guided until the Day of Judgement when God will rescue him."[30]

9. Forgiveness

Love is like an engine that motivates a person to move towards the beloved. A person who loves the Ahlul Bayt will strive to purify his soul and will endeavor to attain virtues and righteous deeds to get closer to them. Hurr ibn Yazid Riyahi is a clear example. On the day of Ashura, his love for Imam Husayn made him lose interest in his high position in Yazid's army and instead joined Imam Husayn's army. This love made him sacrifice his life for the Imam, resulting in his attainment of a true repentance. The Prophet said: "Our love removes sins and multiplies good deeds."[31]

10. Resurrection with the Ahlul Bayt

A follower of the Ahlul Bayt who has resembled them as much as possible through his love for and obedience to them deserves to be resurrected with them:

وَمَن يُطِعِ اللَّـهَ وَالرَّسُولَ فَأُولَـٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّـهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَـٰئِكَ رَفِيقًا

Whoever obeys God and the Apostle, they are with those whom God has blessed, including the prophets and the truthful, the martyr and the righteous, and excellent companions are they. (***Qur'an 4:69***)

The Prophet said:

من أحبنا أهل البيت في اللّه ، حشر معنا

Whoever loves us, the Ahlul Bayt, for the sake of God, will be resurrected with us.32

Abu Dharr narrates that the Prophet told:

يا أبا ذر المرء مع من أحب

O Abu Dharr, one will be resurrected with the one whom he loves.33

Once, a person from Khorasan, eastern Persia, went to visit Imam Baqir in Medina. When he saw the Imam he told him he travelled this great distance only due to his love for the Ahlul Bayt. Hearing this, the Imam replied:

واللّه لو أحبّنا حجر حشره اللّه معنا

By God, even if a stone loves us, it will be resurrected with us.34

Hakam ibn 'Utaybah narrates that once he was with the Imam in his room filled with people. Suddenly, an elderly person entered and said "salam" to the Imam and then to everyone else. After a moment of silence, he then turned towards the Imam and swears to God that he loves the Imam and whoever loves him. The elderly man continued by saying that his love was pure, and not due to worldliness. He explains how he dislikes the enemies of the Imam and always respects what has been made lawful (halal) and prohibited (haram).

After this, he asked the Imam if there is any hope of salvation for him. The Imam told him to come forward and sit beside him, and then described how another person had asked the same question to his father, Imam Sajjad. Imam Sajjad had replied: If a lover of the Ahlul Bayt dies, he would meet the Prophet, Imam Ali, Imam Hasan, Imam Husayn; Imam Sajjad and that when the moment of death comes, his soul will be taken while he is happy and in peace. Upon hearing this, the elderly man began crying loudly, and, moved by his state, everyone cried with him. The Imam wiped his tears, and when he left the Imam told the people who were there:

من أحبّ أن ينظر الى رجل من أهل الجنة فلينظر إلى هذا

Whoever wants to see a person from heaven should look at him.35

It is narrated from Imam Ridha that:

حق على اللّه يجعل وليّنا ر فيقا للنبيين و الصديقين و الشهداء و الصّالحين و حسن

أولئك رفيقا

God has made incumbent upon Himself to make our friends the company of the prophets, the martyrs, and the righteous, and what companies they are!36

11. Entering Heaven

Imam Sadiq narrates a beautiful story from the Prophet. During one of his journeys, the Prophet came down from his camel, prostrated five times on the ground, and continued to ride his camel. Having seen this act for the first time, one of the companions asked the Prophet why he did so. The Prophet explains that Gabriel approached him and informs him that Ali will be from the people of heaven, and consequently the Prophet expressed his gratitude by prostrating. As he lifted his head from the ground, Gabriel informed him that Fatima will also be from the people of heaven and thus the Prophet's second prostration. Again, as the Prophet lifted his head, Gabriel informs him that Hasan and Husayn will be the masters of the youth in heaven, and thanking God for the news, the Prophet performed another prostration. Afterwards, Gabriel informs him that their lovers will also be from the people of heaven, and at last Gabriel tells the Prophet that the lovers of their lovers will also be from the people of heaven, and the Prophet performed the fifth prostration.37

Once, Imam Sajjad was ill and a group of his followers attended his house to visit the Imam. After the first greetings, the Imam asked them about their condition and they replied that they were indeed lovers of the Imam. Imam Sajjad replied:

من أحبّنا للّه أسكنه اللّه في ظلّ ظليل يوم القيامة يوم لا ظلّ الّا ظله

Whoever loves us for the sake of God will be placed under a strong shadow [protecting them from the heat of sufferings] on the Day of Judgment, when there will be no shadow but God's.38

12. Eternal life

A person named Yunus tells Imam Sadiq that the love he has for the Imam and the knowledge he has about the Imam is more valuable to him than the entire world. Yunus narrates that the Imam became upset and tells him that the two cannot even be compared. What is this world other than enjoying one's food and dress while on the other hand loving the Ahlul Bayt results in an eternal life?39

Indeed, loving the Ahlul Bayt is the foundation of an eternal life that begins with a pleasant death:

ألا و من مات على حبّ آل محمد بشّره ملك الموت بالجنّة ثم منكر و نكير ألا و

من مات على حبّ آل محمد يزفّ إلى الجنّة كما تزفّ العروس إلى بيت زوجها

Be aware that he who dies having the love of the family of Muhammad in his heart will be given glad tidings of heaven by the angel of death first, and then by Munkar and Nakir.40 Be aware that he who dies having the love of the family of Muhammad in his heart will be taken to heaven the way a bride is accompanied to her house.41

In another narration, once a rich person went to one of Imam Sadiq's servants and asked him to tell the Imam that he is ready to offer all his wealth to this servant and instead take his place in serving the Imam. The Imam told him if he had lost interest in serving the Imam, he was free to go, yet since he had served the Imam for a long time, the Imam gave him advice: on the Day of Judgement, the Prophet would be covered with light, Imam Ali will hold on to him, the Ahlul Bayt will hold on to Imam Ali, and the Shi'as will hold on to the Ahlul Bayt and will be taken to where the Ahlul Bayt will go. When the servant heard this from the Imam, he decided to stay and the Imam gave him a thousand dinars to make up for the money he had refused to accept.42

13. Peace of heart

The love of the Ahlul Bayt does not only come in handy at the moment of death or in the hereafter; it has many advantages in this world as well. One of the many benefits this love is peace and tranquility of the heart, a valuable asset in this world where a bit of stress can make one's life bitter or even miserable.

Imam Ali said that when the verse, ***"Look! The hearts find rest in God's remembrance"*** (***13:28***) was

revealed, the Prophet said that this is not merely about those who sincerely love God, but also His messenger and the Ahlul Bayt; he also loves the believers both in their presence and their absence.43

The same has been narrated by Imam Sadiq, that the Prophet told Imam Ali that this verse is about those who believe in the Prophet and submit their affairs to Imam Ali and the Imams after him.44

1. Al-Kafi, vol. 2, p. 74, chapter on obedience and piety, hadith number 3 and Rawdat al-Wa'izin, vol. 2, p. 294 and Mishkat al-Anwar, 59.
2. Da'aim al-Islam, vol. 1, p. 133. Wasail al-Shi'a, vol. 12, p. 195, chapter 119, hadith number 16067.
3. Al-Amali, Sheikh Saduq, 400, al-majles 92, hadith number 17; Wasa'il al-Shi'a, vol. 12, p. 193, chapter 119, hadith number 16063 and Bihar al-Anwar, vol. 68, p. 310, chapter 79, hadith number 3.
4. Tuhaf al-'Uqul, 303 and Mustadrak al-Wasa'il, vol. 12, p. 193, chapter 19, hadith number 160603 and Bihar al-Anwar, vol. 68, p. 310, chapter 79, hadith number 3.
5. 'Uyun Akhbar al-Ridha, vol. 2, p. 64, chapter 31, hadith number 282.
6. Al-Kafi, vol. 2, p. 46, chapter on Nisbat ul-Tslam, hadith number; Bihar al-Anwar, vol. 27, p. 82, chapter 4, hadith number 22.
7. Bihar al-Anwar, vol. 27, p. 88, chapter 4, hadith number 38
8. Bihar al-Anwar, vol. 5, p. 222, chapter 9, hadith number 4
9. Bihar al-Anwar, vol. 75, p. 291, chapter 24, hadith number 2
10. Da'aim al-Islam, vol. 1, p. 73
11. Musnad of Ahmad ibn Hanbal, vol. 1, p. 204
12. Bihar al-Anwar, vol. 39, p. 301, chapter 87, hadith number 115.
13. Nahj al-Balaghah, saying number 45; Al-Gharat, vol. 1, p. 27; Mishkat al-Anwar, 79, Chapter 4.
14. Bihar al-Anwar, vol. 67, p. 306, chapter 57, hadith number 30; Tuhaf al-'Uqul, p. 104.
15. Al-Amali, Sheikh Mufid, 334, al-majlis al-tase' wal-thalathun, hadith number 4
16. Bihar al-Anwar, vol. 97, p. 124, chapter 2, hadith number 34
17. Ibid. vol. 27, p. 83, chapter 4, hadith number 24
18. Ibid. vol. 27, p. 51, chapter 1, hadith number 1
19. Musnad of Ahmad ibn Hanbal, vol. 4, p. 85
20. Usd al-Ghabah, vol. 4, p. 294
21. Bihar al-Anwar, vol. 39, p. 295, chapter 87.
22. Ibid. vol. 64, p. 244, chapter 12, hadith number 84.
23. Ibid. vol. 64, p. 146, chapter 18, hadith number 95.
24. Al-Kafi, vol. 8, p. 89, hadith number 73.
25. Bihar al-Anwar, vol. 6, p. 196, chapter 7, hadith number 49.
26. Al-Kafi, vol. 8, p. 81, wasiat ul-nabi le amir il-muminin, hadith number 38.
27. Bihar al-Anwar, vol. 6, p. 176, chapter 7, hadith number 2.
28. Ibid. vol. 27, p. 139, chapter 4, hadith number 144.
29. Ibid. vol. 8, p. 69, chapter 22, hadith number 16.
30. Durar al-Ahadith, 51.
ما أحبنا أهل البيت أحد فزلّت به قدم إلّا ثبّتته قدم أخرى، حتّى ينجيه اللّه يوم
القيامة أثبتكم قدما على الصّراط ، أشدّكم حبّا لاهل بيتي
31. Bihar al-Anwar, vol. 65, p. 100, chapter 18, hadith number 5
32. Ibid. vol. 46, p. 201 chapter 11, hadith number 77
33. Ibid. vol. 27, p. 104, chapter 4, hadith number 75.
34. Ibid. vol. 27, p. 95, chapter 4, hadith number 57.
35. Ibid. vol. 46, p. 361, chapter 10, hadith number 3.
36. Ibid. vol. 65, p. 32, chapter 15, hadith number 38.

37. Ibid. vol. 65, p. 111, chapter 18, hadith number 24.
38. Yanabi' al-Mawaddah, vol. 2, p. 375, chapter 58, hadith number 62
39. Bihar al-Anwar, vol. 75, p. 265, chapter 23
40. Munkar and Nakir, The Denied and The Denier, in Islamic eschatology, are angels who test the faith of the dead in their graves.
41. Bihar al-Anwar, vol. 23, p. 233, chapter 13
42. Ibid. vol. 50, p. 87, chapter 5, hadith number 7.
43. Al-Durr al-Manthur, vol. 4, p. 642; Al-Ja'faryyat, 224
44. Tafsir al-Furat, 207, hadith number 274

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