



Research Paper

# Rational explanation of the effectiveness of the love and guardianship of the saints of Muhammad in the afterlife

Seyyede Zahra Mousavi Bayegi<sup>1</sup> , Seyyed Mortaza Hosseini Shahrudi<sup>\*2</sup> , Abbas Jawarshkian<sup>3</sup> 

<sup>1</sup> PhD student in Transcendental Wisdom; Ferdowsi University of Mashhad, Iran.

[zmousavibayegi@gmail.com](mailto:zmousavibayegi@gmail.com)

<sup>2</sup> Professor, Department of Islamic Philosophy and Theology, University of Ferdowsi, Mashhad, Iran.

[shahrudi@ferdowsium.ac.ir](mailto:shahrudi@ferdowsium.ac.ir)

<sup>3</sup> Associate Professor, Department of Philosophy and Islamic Theology, Ferdowsi University of Mashhad, Iran.

[javareshki@um.ac.ir](mailto:javareshki@um.ac.ir)

**\*Corresponding Author:** Seyyed Mortaza Hosseini Shahrudi

**Address:** University of Ferdowsi, Mashhad, Iran

**Email:** [shahrudi@ferdowsium.ac.ir](mailto:shahrudi@ferdowsium.ac.ir)


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## Abstract

From the perspective of Islamic philosophy, understanding the worlds after nature and the rulings governing them lead to human perfection and true happiness. Therefore, Muslim theologians have paid special attention to explaining the life after death and the states of souls in those levels. Among the rulings governing the afterlife is salvation and salvation through the love and guardianship of the saints of Muhammad, which, in addition to its theoretical importance, is also important in practice because it is hopeful; according to numerous narrations, loving the Prophet and his family reduces or eliminates suffering and increases pleasure in the afterlife. The present study, written in a descriptive-analytical manner, has attempted to provide a philosophical-rational explanation and analysis of this narrative claim, the result of which is an argument in proving the increase of pleasures, relying on the creation of similarity between the lover and the beloved, and another argument in proving the reduction of pain, relying on the difference in intensity and weakness of the forms acquired by the soul and their dominance over each other in the emergence and manifestation of otherworldly states.

## Extended Abstract

### 1. Introduction

One of the foundational tenets of divine religions is that salvation in the afterlife is contingent upon love and devotion to prophets and saints, as well as emulation of their conduct. This doctrine, and particularly its application to the Prophet Muhammad and his household, occupies a central position within Shia Islamic belief. Authentic religious sources consistently present love and wilayah (allegiance) to the Prophet and his household as pivotal factors in the path towards spiritual elevation and eternal bliss. Consequently, a rational elucidation of this doctrine provides a compelling response to one of humanity's fundamental questions regarding the afterlife.

The significance of this topic is magnified in our contemporary world, characterized by a pervasive spiritual crisis. A rational explication of this doctrine not only deepens our understanding of Shia teachings and strengthens the bond between reason and faith but also facilitates meaningful dialogue between Islamic knowledge and contemporary theological thought. Accordingly, addressing the question of "Why does loving and being loyal to the Prophet Muhammad and his household influence our post-mortem existence?" through a philosophical and argumentative lens is essential for meeting the spiritual needs of contemporary humanity and enhancing the stature of Islamic knowledge within the global intellectual sphere.

### 2. Methods

The present study is written using a descriptive-analytical method.

### 3. Results

The present study, with the aim of providing an analysis and explanation of the ruling on the effect of love for the Prophet (peace be upon him and his family) and the Ahl al-Bayt (peace be upon them) and their guardianship, has reached two arguments. The first argument is that since man is inherently a seeker of perfection and, on



the other hand, love and affection are the knowledge of perfection, when a man recognizes the saints of Muhammad (peace be upon them) as the most perfect manifestation of God Almighty, he becomes their lover and follows their path. In this way, he either follows the path of perfection or, beyond that, is actually adorned with the perfections of the saints of Muhammad (peace be upon them). In both cases, an image is imprinted in the soul that leads it to increased liking and sensual pleasures.

The second argument, considering that knowledge or acceptance in the stages after death arises from within the soul, is that whenever two powers correspond to each other, it seems as if the weaker power has disappeared and, as a result, no effect is produced on it. On the other hand, since no form, except the form of knowledge and love for God Almighty (the form of monotheism), is the counterpart of the form of love for the saints of Muhammad (peace be upon him), the form of love for them dominates and prevails over every other form and, therefore, as if it removes the effect of every opposing action.

In this way, it becomes clear that in the hereafter, the factor of increasing pleasure and happiness or reducing pain arises from the realm of the soul. In other words, contrary to what is initially thought, the love or guardianship of the saints of Muhammad (peace be upon him) does

not cause a perfection outside the soul, but is the true perfection of man.

#### **4. Conclusion**

the present study, by studying the narrations and relying on rational principles, has concluded that the reason for the increase in pleasure and decrease in pain in the stages of life after death is due to loving and following the Prophet and the Ahl al-Bayt, which is due to the possessions and accumulations of the soul. In other words, after death, the effects of loving the Prophet and the Ahl al-Bayt and following them become apparent to man, while he did not pay attention to the value and status of those effects in the world, just as in a stage of the resurrection, the sovereignty of God over the universe becomes apparent while it was hidden from view in the world.

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#### **Conflict of interest**

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