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<u>Home</u> > <u>The Recognition of Imam al-'Asr: Significance and Obligations</u> > <u>Belief, Disbelief and Deviation</u> > Seal of the Prophets

# **Belief, Disbelief and Deviation**

The lowest grade of belief: Ameerul Mu'mineen 'Ali Ibn Abi Taalib (a.s.) states,

"The bare minimum by which a person becomes a believer is that when Allah introduces Himself, he should submit himself completely and absolutely before His commands.

And when He grants him the recognition of His Prophet (s.a.w.a.), he must obey him (s.a.w.a.). And when He introduces His Proof and His Witness on His earth to him, he should acknowledge him and obey him (a.s.)."

On this Sulaym asked Ameerul Mu'mineen (a.s.), "Even if he remains un aware of other realities?"

He (a.s.) replied, "Yes. This will apply till he continues to obey what has been made obligatory on him and refrains from what has been prohibited."1

The lowest grade of disbelief: In the same tradition, Ameerul Mu'mineen (a.s.) proceeds to explain the minimum thing that makes a person an unbeliever.

"The minimum that makes a person an unbeliever that he considers Allah's command as prohibition and that Allah has determined for him a religion which he is following, and he thinks that he is worshipping as per the dictates of Allah, although the fact is that he is venerating the Devil."

### The lowest grade of deviation

"And the minimum level of deviation is that man does not recognize Allah's proof, His witness up on the creatures, whose obedience has been ordered by Allah and whose leadership and mastership is compulsory."2

#### **Please Note**

Man is either a believer or an unbeliever or deviated. In this tradition, Ameerul Mu'mineen (a.s.) has

provided the standards for all three.

Belief is that man recognizes Allah, the Messenger of Allah (s.a.w.a.) and the Imam of his time. Along with this recognition, he also worships Allah and obeys His Messenger and the Imam.

Disbelief is that man denies all that has been revealed or acknowledges that which Allah has not revealed. He accepts them as his Prophet and Imam whom Allah has not appointed.

Deviation is that he denies the Imamat and mastership of those whom Allah has deemed to be His Proofs on the earth and made them as His Witnesses on the people.

To believe in the Messenger of Allah (s.a.w.a.) and his recognition implies that we recognize him (s.a.w.a.) as Allah has introduced him (s.a.w.a.). Moreover, we should believe that he (s.a.w.a.) enjoys all those positions and stations that Allah has determined for him (s.a.w.a.).

It is evident and everybody is aware of the fact that the Messenger of Allah (s.a.w.a.) is the chief of all messengers and prophets (a.s.). He is the last of all His messengers and prophets (a.s.). Messengership and Prophet hood has ended with him (s.a.w.a.). Now, till the Day of Judgment, no messenger or prophet will arrive.

His shariah is the last heavenly shariah and his book, the Holy Qur'an, is the last divine and heavenly book. Islam is the last and most perfect of all religions. Things that have been made permissible by it shall remain so till the Day of Judgment and articles that have been prohibited by it shall remain so till the Day of Judgment.

To believe in Allah's Proofs connotes that we believe only in the leadership, mastership and caliphate of those appointed by Allah; who's following is the guarantee for salvation, and whose love and obedience are deemed to be the keys of paradise. The Messenger of Allah (s.a.w.a.) has fixed their number to be twelve and prophesied, "After me, till the Day of Judgment, the number of my successors will be twelve. All of them will be from Quraish.

The first of them will be 'Ali Ibn Abi Taalib (a.s.) and the last and twelfth will be the son of Hasan al-Askari (a.s.), the Hujjah, the Mahdi. Allah will grant him a long life and keep him in occultation. During his concealment, people will benefit from his existence like they draw advantage from the sun when it hides behind the clouds."3

#### **Our Prophet is the Last Prophet**

From the above, we can easily deduce that the Messenger of Allah (s.a.w.a.) is the seal of all of His Messengers and Prophets (a.s.), Imam Mahdi (a.t.f.s.) is the last Imam, the Majestic Qur'an is the last book and Islam is the last religion.

But from times ancient, anti-Islamic forces, imperialist powers and Zionist conspirators have tried their best to create obstacles in these universally accepted and firmer than mountain beliefs of the Muslims, and to deviate them from the right path.

Therefore, there were a few from the community, willing to sell their conscience and negligent of realities, who claimed the elevated station of Mahdawwiyah. Worse are their followers, who throw their leaders into further depths by becoming their ardent fans, to the extent that they (the claimants) seriously start considering themselves as a Prophet or an Imam. Meanwhile, the Holy Qur'an has declared in no uncertain terms:

"And who is more unjust than he who forges a lie against Allah, or says; it has been revealed to me; while nothing has been revealed to him, and he who says: I can reveal the like of what Allah has revealed and if you had seen when the agonies of death and the angels shall spread forth their hands: Give up your souls: today shall you be recompensed with an ignominious chastisement because you spoke against Allah other than the truth and (because) you showed pride against His communications." (Surah al-An'aam, 6: 93)

Similarly, in another verse, it warns,

And two of camels and two of cows. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah enjoined you this? Who, then, is more unjust than he who forges a lie against Allah that he should lead astray men without knowledge? Surely Allah does not guide the unjust people. (Surah al-An'aam, 6: 114)

#### **False Claimants**

Besides these clear statements, Allah the Almighty has made such fantastic arrangements, which expose these false claimants and show their true colors. They forgot that they as well as their followers are/were believers of the Messenger of Allah (s.a.w.a.) and the Holy Qur'an. When Allah the Almighty declares our Prophet to be the last of all Prophets and the Holy Qur'an to the final of all revelations, then where does the question of someone else's Prophethood arise? And if they don't believe in our Prophet

and do not regard the Holy Qur'an as their book, the fact stands that till date Allah the Almighty has not sent a Prophet or a Messenger, who has not verified the previous prophets and accepted their books.

Hence, if these false claimants accept the prophethood of our Prophet and acknowledge the truth of the Majestic Qur'an, then the Book of Allah as well as the Prophetic traditions declare very clearly that Muhammad is the last messenger and Islam is the final religion. Therefore, the question of another prophethood is completely ruled out and when the possibility of another prophethood is refuted, the discussion of another religion is rejected at the very outset.4

And if these false claimants do not accept the Prophethood of the Messenger of Allah (s.a.w.a.), then such a person can never claim to be a divine prophet, who does not verify the prophethood of the previous prophets and their books. Hence, these false claimants cannot proof their claim in any manner whatsoever.

How meaningful and consequential are the following verses of the Noble Qur'an! Keeping brevity in consideration, we will take the opportunity of giving only the translation.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصدَّقٌ لِمَا مَعَكُمْ لَتُوْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصدِّقٌ لِمَا مَعَكُمْ لَتُومُرُنَّا بِهِ وَلَتَنْصُرُنَّهُ وَإِذْ أَخْدَ اللَّهُ مِنَ الشَّاهِدِينَ قَالُوا أَقْرَرْنَا اللَّا هَاللَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

أَفَفَيْرَ دين اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَات وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

قُلْ آمَنًا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَعِيسَىٰ وَأَسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَعِيسَىٰ وَاللَّهِ مِنْهُمُ وَنَحْنُ لَهُ مُسْلِمُونَ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدِ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

وَمَنْ يَبْتَعْ غَيْرَ الْإِسْلَام دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

And when Allah made a covenant through the Prophets: Certainly what I have given you of Book and wisdom- then an apostle comes to you verifying that which is with you, you must believe in him, and you must assist him. He said: Do you affirm and accept My pact in this matter? They said: We do affirm. He said: Then bear witness, and I too am of the bearers of witness with you. Whoever therefore turns back after this, these it is that are the transgressors.

Is it then other than Allah's religion that they seek (to follow), and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned. Say: We believe in Allah and what has been revealed to us, an d what was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and what was given to Musa and Isa and to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.

And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers. (Surah Aali Imran, 3: 81–85)

### **Seal of the Prophets**

The aforementioned verses unmistakably declare that it is compulsory and obligatory to believe in all the previous prophets, messengers, and the books revealed on them. Moreover, Allah will not accept any religion other than Islam. Apart from the above, we present hereunder three verses from the Holy Qur'an and one tradition that plainly announce our Prophet to be the last Prophet and Islam to be the final divine religion.

1.

Muhammad is not the father of any of your men but he is the Messenger of Allah and the seal of the Prophets. And Allah is the Knower of all things. (Surah al-Ahzaab, 33: 40)

This verse evidently announces of the finality of the Holy Prophet's (s.a.w.a.) prophethood.

2.

Say: O people! surely I am the Messenger of Allah to you all, of Him Whose is the kingdom of the heavens and the earth there is no god but He; He brings to life and causes to die therefore believe in Allah and His messenger, the Ummi Prophet who believes in Allah and His words, and follow him so that you may walk in the right way. (Surah al-A'raaf,7: 158)

In the above verse, the terms, 'O people!' and 'to you all' explain that the Messenger of Allah (s.a.w.a.) is not confined to a particular era or to a special group or generation of people. Rather, his messengership and prophethood is universal and forever.

## هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

He it is Who sent His Messenger with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse. (Surah at-Tawbah, 9: 33)

Noticeably, domination and overpowering imply that this religion will continue to survive till the day of resurrection. Had Allah the Almighty revealed any religion other than Islam and raised any other Prophet, certainly this religion and Prophet would have abrogated Islam just as Islam had abrogated the laws of the previous prophets.

In this case, Islam should not gain clear victory and domination over other religions. But when Allah the Almighty is clearly declaring that We have raised Our Messenger with Islam to grant it victory and domination over all religions and sects, then such triumph can be achieved only when Islam is the last heavenly religion and no other religion ensues. This, undoubtedly, is the fact that Allah has not sent any other shariah or religion or sect after Islam.

4. The following tradition is present in most of the authentic books of the Shias as well as the Sunnis. Addressing 'Ali Ibn Abi Taalib (a.s.), the Messenger of Allah (s.a.w.a.) declared,

"You are unto me as Haroon was to Moosa except for the fact that there is no prophet after me."

After these irrefutable and undeniable proofs, the falsity of all claimants of prophethood after the Messenger of Allah (s.a.w.a.) stands exposed, whether he is the Punjabi of undivided India, Ghulam Ahmad Qaadiyaani, or the Iranian, 'Ali Mohammad Shirazi, known as Baab.

Interestingly, the teachings and ethics, which they claim to be their creation, are all plagiarized from the Holy Qur'an and traditions, and not a single of these belong to them. And whatever actually belongs to these (impostors) is replete with contradictions. These inconsistencies and paradoxes are sufficient proofs that they had nothing to do with Allah.

Before claiming divinity, they had averred Mahdawwiyah. The sequence of events was as follows: Initially, they claimed to be the representative and door (Baab) of Imam Mahdi (a.t.f.s.), thereafter, they claimed to be the Mahdi, then a Prophet and finally, God. Since there is no position beyond divinity and godhood, they stopped at it. Incongruities in these claims are sufficient evidences to expose these opportunistic claimants.5

- 1. Al-Kaafi, vol. 2, p. 414, Tr. No. 1
- 2. Ibid. p. 415
- 3. Saheeh al-Muslim, vol.2, p. 19; Mataaleb al-So'l, vol. 2, p. 79; Kamaal al-Deen, vol. 1, p. 280; Behaar al-Anwaar, vol.

52, p. 93

- 4. Tableegh al-Resaalat, vol. 2, p. 144; Ayyaam al-Sulh, p. 146
- 5. Talkhis al-Tarikh al-Nabeel, p. 317 by Haikaluddin

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