

Is Believing in Prophets including Muhammad (ﷺ) is Prerequisite for entering in Paradise?

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ
صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Surely, those who believed and those were Jews, Christians or Sabians- those among them who believed in Allah and the Last Day and performed good deeds- will be rewarded by their Rabb; they will have nothing to fear or to grieve.[Q2/62].

This Aya of Quran is frequently quoted by many that believing in Prophet Muhammad (SAW) or any Prophet for that matter is not necessary in order to get Allah's pleasure and reward in the Hereafter life. With this Aya they are implying that Eman (Believe) in Allah and Day of Judgment is enough for success in the Hereafter and Eman on Prophets is not necessary.

The following is the rebuttal of this argument:

- 1) First of all, When Quran is using the word Jews, Christians in this Aya, it automatically implies believers of Musa (AS) meaning Jews and believers of Essa(AS) meaning Christians, which were Allah's Prophet. So it is already established that believe in Allah's Messengers are a must. No Jew will say He believes in Allah, but not Prophet Musa, similarly no Christian will Say that he believes in Allah but not Jesus.
- 2) This Aya implies that Jews were believers (Muslims) when they believed in Musa at his time and when they refused to accept Prophet

Essa and Prophet Muhammad (SAW) later, they became non believer. Similarly at the time of Prophet Essa before the advent of Prophet Muhammad (SAW), Christians who believed in Jesus (AS) were believers. But later when they refused to believe in Prophet Muhammad, they become non believers. So believe in Prophets at their time of Prophethood is always a condition to be a believer in addition to believe in Allah and the Hereafter.

3) There is a supportive Hadith also in Sahih Muslim, Prophet (SAW) said, if any any Jew or Christian heard about my Prophethood and did not believe, he will never enter Jannah (Will die as non believer).

4) This Aya is taken out of Context also, if you go back from Aya 40 of this Surah, Allah is addressing and warning Bani Israel about not accepting the Quran and Prophet Muhammad (SAW), so context also implies believing in prophet Muhammad (SAW) is necessary.

5) The context of the verse makes it clear that it is not attempting to enumerate in detail all the articles of faith in which one should believe, or all the principles of conduct which one should follow in order to merit reward from God. These matters are mentioned elsewhere, in their appropriate places. The aim of the verse is merely to repudiate the illusion cherished by the Jews that, by virtue of their being Jews, they have a monopoly of salvation. They had long entertained the notion that a special and exclusive relationship existed between them and Allah. They thought, therefore, that all who belonged to their group were predestined to salvation regardless of their beliefs and actions, Whereas all non-Jews were predestined to serve as fodder for hell-fire.

To clarify this misgiving the Jews are told that what really matters in the sight of Allah is true faith and good deeds rather than formal affiliation with a certain religious community. Whoever has true faith and good deeds to his credit is bound to receive his reward, since Allah will judge people on the basis of merit rather than on the grounds that a man's name happens to be listed in the world as a member of one religious community or the other.

6) Aya 150,151 and 152 of Surah Nisa clarified once for all that believing in all prophets is absolutely necessary to have complete faith (Emaan).

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ
نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ
أَجْرَهُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

There are those who disbelieve in Allah and His Messengers and seek to differentiate between Allah and His Messengers, and say: 'We believe in some and deny others, and seek to strike a way between the two.'

It is they, indeed they, who are, beyond all doubt, unbelievers;¹⁷⁸ and for the unbelievers We have prepared a humiliating chastisement.

For those who believe in Allah and His Messengers, and do not differentiate between them, We shall certainly give them their reward.¹⁷⁹ Allah is All-Forgiving, All-Compassionate ¹⁸⁰

Explanation of above three Ayats

Insofar as being an unbeliever is concerned, there is no difference between

(1) those who believe neither in God nor in the Prophets,

(2) those who believe in God but not in the Prophets, and

(3) those who believe in some Prophets but reject others.

This means that only those who acknowledge Allah to be their sole object of worship and their only sovereign, and who commit themselves to follow all the Prophets, will merit reward for their acts in the Hereafter. What that reward will be depends on the nature and extent of their acts of goodness. Those who do not either acknowledge the exclusive sovereignty of Allah or who rebelliously reject some Messengers of Allah and believe only in those whom they choose to, will not be rewarded, for in Allah's sight their apparently good acts are essentially not valid.

Allah will be lenient and forgiving in judging the conduct of those who believe in Him and the Prophets.

Also Surah Al Baqara Aya #285 further clarified this matter.

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

The Messenger believes, and so do the believers, in the guidance sent down upon him from his Lord: each of them believes in Allah, and in His angels, and in His Books, and in His Messengers. They say: "We make no

distinction between any of His Messengers. We hear and obey. Our Lord! Grant us Your forgiveness; to You we are destined to return.”³³

Explanation:

This verse outlines what one is required to believe in and what should be the distinguishing characteristics of one's conduct. They consist of the following: belief in Allah, in His angels, in His Books, in all His Messengers (instead of some rather than others), and in the fact that ultimately one will have to stand before Allah's judgment. These are the five fundamental articles of faith in Islam. Having accepted them, the only proper attitude for a Muslim is to cheerfully accept and follow whatever directives he receives from Allah. Instead of exulting in his moral excellence he should be humble and should constantly seek Allah's forgiveness and mercy

With above two references from Quran, there should be no argument about Aya #62 of Surah Al Baqra mentioned in the beginning of this article.

Difference between Allah's Mercy and His Love:

Allah's Mercy is for every living being regardless he believes in Allah or not, Without His Mercy no living being can survive even for a second in this world, but Allah's Love is only for people who Obey Him. We need Allah's Love; His Mercy is always there regardless.