



Research Paper

Analyzing the Relationship between Finality of Prophecy and Imamate from the Theological Point of View

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Abstract

According to the Shia belief, prophecy does not have a static state but is dynamic and mobile, and the Shia Imamate is a continuation of the prophecy. All divine religions have completed each other until the time of the last prophet, who has complemented the religion of God. For the continuation of the religion, it needs to be described by perfect human beings who have the same qualities as the Prophet of Islam (PBUH). Based on this, the prophetic mission continues by the imam, who has all the privileges of the prophet, except for receiving revelation, and by having special characteristics and attributes, including spiritual guardianship, continues the duties of the prophet. The findings of this research, which was carried out in a descriptive-theological manner and with a theological approach, revealed that not only there is no contradiction or conflict between belief in the Finality of Prophecy and belief in Imamate, but Imamate is complementary to the Finality of Prophecy, and there is a special relationship between these two doctrines. Just as the existence of religion and Sharia requires the presence of a prophet, the survival of religion and Sharia depends on the existence of an imam. Therefore, religion's need for an imam in continuity is the same as its need for a prophet in establishment.

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Extended Abstract

1. Introduction

The topic of the Finality of Prophecy is considered one of the axioms of the Islamic religion in such a way that its denial is associated with the denial of Islam and requires the acceptance of the fact that another religion will come that is more complete than the Islamic religion and therefore the authenticity, validity, and immortality of Islam will be questioned. In proving the proofs of the Finality of Islam, Muslim scholars have presented mainly the evidence within the religion and documented it in verses and narrations, such as verse 40 of Surah Al-Ahzab or Hadith Manzelat.

The purpose of this research is not to review and analyze the philosophy of Finality of Prophecy; rather, the innovation of the current study is the explanation of the relationship between Finality of Prophecy and the principle of Imamate. Now the important question is, what is the relationship between the belief in the Finality of the Prophet (PBUH) and the belief in the Imamate according to the Shia belief? Is what is stated as the cause and reason for the seal of the prophet's line connected with the interruption of any type of innocent governorship on the part of the divinely chosen ones, or on the contrary, is it connected with the continuation of the governorship of the prophet in the governorship of the Imam? Or is there basically no connection between these two beliefs?

2. Method

The research method in this study is descriptive-verbal and primary data was collected through the library method.

3. Findings

It should be noted that there is a special connection between the Finality of Prophecy and Imamate, and in the case that

some people claim it, if the conflict between these two is proven, Imamate should be abandoned as the Finality of Prophecy is an absolute and self-evident principle in Islam. On the other hand, one should pay attention to this important point that belief in Imamate is the main, central, and essential pillar of Shia, and any kind of damage and criticism to it is considered as damage to the existence and belief of the Shia school. Therefore, the author's concern is to show that there is no such conflict and to prove the connection between the Finality of Prophecy and Imamate. In the first part of this paper, the connection between the Finality of Prophecy and Imamate is mentioned, and in the second part, some of the doubts raised in this matter are discussed.

4. Result

The main axis of Shia thinking is "Velayat" (governorship). According to Shiites, Imamate, like prophecy, originates from a divine source, and imams are like prophets appointed by God Almighty. Therefore, the categories of Prophethood, Velayat, and Shiite Imamate are all divine and heavenly and are God's authority over His creation. Belief in Imamate during the period of Finality of Prophecy is a way to fill the void of prophethood and velayat and is a guarantee for correct understanding of religion and practice without deviation and distortion. Unlike the Sunnis, who consider only the era of the Prophet as the "Age of Presence", the Shias also consider the era of the Imams to be the Age of Presence and assume the same legal authority for the Imams as the Prophet. After the end of prophethood, the era of Imam's guardianship begins and continues until the end of history, which of course is the innermost guardianship of prophethood.

Therefore, Imamate is the main secret of the Finality of Prophecy and in the text and the basis of believing in it; basically,



the Finality of Prophecy can only be understood by believing in Imamate, and to be more precise, the criterion and manat of Finality of Prophecy is the existence of an infallible Imam and the divine proof after the Last Prophet (PBUH).

In the end, it can be concluded that not only there is no contradiction or conflict between belief in the Finality of Prophecy and belief in Imamate, but Imamate is complementary to the Finality of Prophecy, and there is a special relationship between these two doctrines. Just as the existence of religion and Sharia requires the presence of a prophet, the survival of religion and Sharia depends on the existence

of an imam. Therefore, religion's need for an imam in continuity is the same as its need for a prophet in establishment.

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Conflict of Interest

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