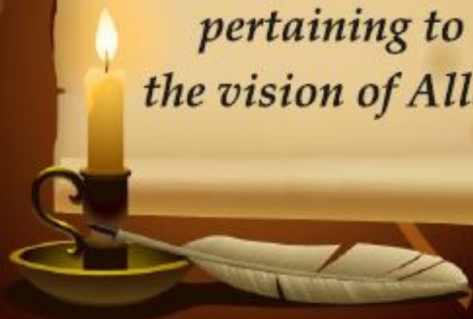


بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

This Day I have Perfected your Religion for you and completed My Favour unto you, and Have chosen for you as Religion Al Islam.

Completion Of Religion? And the Fatwas

*A basic analysis
of the issue
pertaining to
the vision of Allah*



Author

Hazrat Syed Fazlullah Hafiz^{RH}

*Translated by
Syed Mahmood Mukarram*

*Completion
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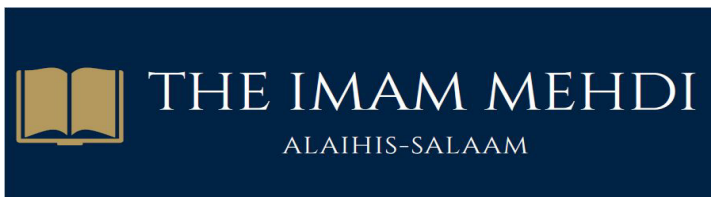
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The PDF version of this book can be downloaded from the website

<https://www.theimammehdi.com>

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Abbreviations

SWT	<i>Subhana Wa Ta'ala</i>
SAS	<i>Salle Allahu Alaihi-wa-Aalihi-Sallam</i>
AS	<i>Alaihis Salaam</i>
RH	<i>Rahmatullahi Alaih</i>
RZ	<i>RaziAllahu Anhu/Anha/Anhum</i>

Translator's Note

All praise is due for Allah, The Lord of the worlds who brought everything into existence with the command of “Be” and it became. He granted the creation wisdom to differentiate between right and wrong, and sent His Messengers and Caliphs for the guidance of mankind, and believers in particular so they remain steadfast on the straight path – the path of those who were blessed with the bounties of Allah, the most special and ultimate reward among them – *the Divine Vision*. Peace and Blessings be upon the Seal of the Prophethood^{SAS} – Hazrat Muhammad Mustafa^{SAS} and the Seal of the Sainthood – Hazrat Syed Muhammad Mahdi^{AS} and upon their progeny and companions, *May Allah's blessing be upon all of them.*

After praise and salutations, it should be known that the subject of this book – *Takmeel-e-Deen* [Completion of Religion] written by Hazrat Syed Fazlullah Hafiz Tashreefullahi^{RH} is one that evokes emotion and passion across the Muslim world with majority of the Muslims concluding that the verse - *This day I have perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion*¹ - marks the completion of the religion in such a way that it is sealed and nothing can be added or removed. This same notion was made as a premise by the Muftis of three famous institutions in Hyderabad to issue the Fatwas of disbelief to Mahdavis and declaring our expulsion from Islam (God Forbid!) in the year 1993. In part because the Muftis and their supporters lacked

¹ Surah Al-Maeda verse# 3

and still lack a clear understanding of this verse and the general awareness of the meaning of “Completion of Religion”.

Without going into much details as the esteemed author covered the background and related details thoroughly, it is worth mentioning here that Mahdavis have faced persecution, oppression and expulsion throughout our history of about 550 years now. This persecution and injustice in the name of religion was carried out by the worldly and attention seeking Muftis who crowned themselves as the “protectors of religion”. However, throughout history it is quite evident that they never followed any due process and procedure that is required to issue such a severe order in the form of fatwa and that too to a community whose only and only purpose in life is to see Allah in this perishable world and serve our Creator with complete sincerity and obedience by following the Messenger of Allah^{SAS}. The response of Mughal Emperor Akbar to the Ulama of his court during the debate on Mahdaviat documented in the annals of history is a slap that echoes even today when similar dishonest and invalid toothless fatwas are issued in the name of Islam. The following discussion reproduced here from the book - *Majalis-e-Khamsa* is part of the debate on the issue of Mahdaviat that took place in the court of Emperor Akbar between Hazrat Shaikh Mustafa Gujarati^{RH}, and the Ulama of his court.

²The Ulama of the court told the Emperor: The fatwa of the Ulama of Makkah is enough as the final argument for us, because they are the best in the world and their fatwa would

² Majalis-e-Khamsa English - Page# 7

not be wrong. Under their fatwa, the Shaikh should be beheaded.

The Emperor asked me (Miyan Mustafa Gujarati^{RH}): Have you been to Makkah?

I (Miyan Mustafa Gujarati^{RH}) said: No

The Emperor asked: Had the Ulama of Makkah come to Gujarat?

I said: No

The Emperor said: What kind of a people are they! Without coming to Gujarat and without enquiring or issuing a warning, they have issued a fatwa to behead the Mahdavis on the issue of Imam Mahdi's appearance and death, on the basis of what their (the Mahdavis') enemies had to say. This is not the work of Allah-fearing Ulama.

The Ulama of the court said: O Emperor, compared to the Ulama of Makkah, we are illiterate. It does not lie in our mouth to criticize or contradict their word. We have to follow their word and act accordingly.

The above exchange is exactly what repeats every so often from the time of Hazrat Mahdi Mauwood^{AS} to the Martyrdom of Hazrat Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat^{RZ}, the second Caliph of Hazrat Mahdi Mauwood^{AS}, up until this age. Fatwas as severe as beheading and expulsion from land, to being declared out of Islam were issued without any regards to principles of Shariah, or following the due process of enquiring

into the matter. Even Mughal Emperor Akbar who was not too well versed in religion was able to ask some basic questions, which escapes the minds of the so-called learned Muftis. The common Muslims shrug off the responsibility of cross-examination and in most instances give their tacit support to these fatwas in a show of indifference like the Ulama of Akbar's court, thinking these baseless fatwas to be like the word of an infallible. When in fact these are against the Quran, Ahadith and the beliefs of Ahl-e-Sunnat wal Jama'at.

This brief history was necessary to provide the readers the background and connect the dots in Hazrat Fazlullah Hafiz Sahab's^{RH} masterful response and dismissal of similar Fatwas issued by the Muftis of religious seminaries in Hyderabad, India. Hazrat Fazlullah Miyan^{RH} took the sensitive subject of *Completion of Religion* and broke the discussion into several inter-connected topics to help a fair-minded reader open up the unbiased portions of his/her mind to understand the subject matter at its basic level. All of the discussion revolves around the verse - *This day I have perfected your religion for you* - to dismiss the propaganda and oppression spread by the special and ordinary Muslims. The acclaimed author leaves no stone unturned in ensuring his objective is being met by oft repeating the points from different perspectives to help simplify the complex subject so even a layman can grasp the meaning of "*completion of religion*" in the right context, as well as to make them aware of the serious issues that arises with careless assumptions in this matter.

The predictability of these fatwas and the ulterior motives of those behind them has not changed even after 30 years since

this book was written. The excesses still continue to be committed in the name of Islam. Keeping this current environment in mind and to educate the Muslims in general and young Mahdavis in particular who may become victims of this propaganda, Janab Sarwar Ali Khan Sahab, Ex-President Markaz Anjuman-e-Mahdavia, Hyderabad had approached this insignificant through an acquaintance with the request to translate this work from Urdu to English keeping the literary and dire educational needs of the current generation in mind. Prior to this I had not read this book and upon reading a few pages I humbly agreed. The simple language and the subject matter is one that needed to be brought to the forefront, which made me readily agree to this undertaking, so a reader can engage in meaningful debate with himself through the medium of this book. After all, aspiring for “*Iman*” is a personal and individual quest. There are several literary jewels to be extracted from this book on the topics ranging from fundamentals of religion, requirement of the love for the Messenger of Allah^{SAS}, significance of Prophecies of Allah and the Prophet^{SAS}, Completion of Religion and Divine Vision etc.

Mahdavis in particular who are not familiar with the foundations of Mahdaviat will *Insha'allah* become fully aware as the thing that mostly reverberates in this book is that – *“Mahdavis are the only real Ahl-e-Sunnat-wal-Jama'at today. Nothing of our belief is outside the principles of Ahl-e-Sunnat-wal-Jama'at”*.

By affirming Hazrat Syed Muhammad Jaunpuri^{AS} as the Promised Mahdi^{AS}, our conformance with Ahl-e-Sunnat-wal-Jama'at and adhering to their core principles does not change

even to the extent of a hair's breadth. On the contrary, it becomes even more stronger and firm. The place where the people who were only namesake *Sunnis* stopped by refusing to pledge their allegiance to Hazrat Mahdi Mauwood^{AS}, holding in contempt and turning their back to the prophecy of Hazrat Muhammad Mustafa^{SAS}, Mahdavis progressed from that position and by affirming the Promised Mahdi^{AS}, fulfilled the requirement of our love and allegiance to the Messenger of Allah^{SAS}. The presentation of these facts along with the verses of Quran that proves the advent of Mahdi^{AS} and the traditions of our Prophet^{SAS} which establishes the basis for principles of religion including the divine vision have been presented eloquently.

The book creates an individual experience as if you are sitting in front of your teacher clarifying the doubts that come to your mind. That accomplished teacher in the context of this book is the esteemed author Hazrat Syed Fazlullah Hafiz Miyan Sahab^{RH} who has done complete justice to the subject matter and artfully proved the Muftis and self-proclaimed scholars to be totally ignorant of the beliefs of Ahl-e-Sunnat-wal-Jama'at and their fatwas & decrees actually end up backfiring upon themselves.

Allah^{SWT} says in Holy Quran -

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا
الْمُسِيءَ ۗ قَلِيلًا مَّا تَتَذَكَّرُونَ

Not equal are the blind and those who (clearly) see: nor are (equal) those who believe and work deeds of righteousness, and those who do evil. Little do ye learn by admonition³!

This insignificant took the liberty to add an index page including sub-topics in good faith to help guide the reader through the content of the book. I also added a few references and clarifications in “[]” as applicable. I request the community members to bring any defects and errors in the translation promptly to my attention to rectify any shortcomings.

Infinite thanks and countless praise to Allah, The Possessor of Majesty and Honor who made this translation possible.

Haqeer Syed Mahmood Mukarram

syedmukarram@outlook.com

³ Surah 40 Al-Ghafir verse 58

In the Name of Allah, The Most Beneficent, The Most Merciful

Introduction

Beginning with Praise and Prayers – This insignificant and lowly⁴ Faqir⁵ Syed Fazlullah Hafiz son of Hazrat Peer-o-Murshid Syed Abdul Hai Hafiz Miyan Sahab Tashrifullahi^{RH} submits that, on 14th Jamadi-ul-Awwal 1414 AH / 13th October 1993 – on the occasion of the *Meelad* [birth anniversary] of Hazrat Mahdi Mauwood^{AS}, an article written by an elder of the community, Hazrat Moulana Syed Mahmood Mujtahdi Sahab [May Allah extend his shade upon him] with the title – *“Appearance of Mahdi, a necessity for completion of religion”*, was made as a premise (by three famous institutions of Hyderabad, namely - Jamia Nizamia, Jamia Sabeel-ul-Islam and Darul Uloom either in the absence or ignorance of their high ranking leaders), to issue unjust fatwas⁶ of blasphemy to the group of Mahdavis, and they were declared to be outside the fold of Islam.

Before coming to the main subject – *“Completion of Religion?”* this Faqir will discuss the reality and validity of these fatwas in the next few pages.

⁴ The expression is to express humility and show disregard to one's ego.

⁵ Faqir – In Mahdavia parlance, it refers to a person who has renounced the world and became a seeker of the vision of Allah.

⁶ Fatwa – A legal ruling issued by a jurist in the matters pertaining to issues of the religion.

At present, the intent of this Faqir is not to respond in the same accusatory manner as of the fatwas or issue fatwas tit-for-tat, since the focus does not remain on the issue from a religious perspective. The main objective of this Faqir is for the intellectuals of the community and other Scholars to pay attention to the issue from a religious perspective for the purpose of obtaining the pleasure of Allah and His Messenger^{SAS} and make a note of it with due seriousness.

In short, the fatwas of disbelief and exclusion from Islam, issued to the Mahdavia community does not have any scholarly basis nor do the issuance of these fatwas adhere to the requirements of the rules of writing fatwas. While impossible, even if the Muftis [jurists] found any errors, shortcomings or defects in the article of Hazrat Maulana Syed Mahmood Mujtahdi Sahab (Head of the Ulama-e-Mahdavia-e-Hind) published in the newspaper, Siasat, how can they issue such a stern, severe and extreme ruling (of disbelief and exclusion from Islam) without first investigating, seeking clarification and familiarizing themselves with its condition?

If the objective of the Muftis under discussion was in fact to issue a fatwa to satisfy their urge to issue a fatwa then they could have issued the fatwa only to the author of the article or at most to those involved with its publication. By taking such a step, in this particular instance, the individuals could have satisfied their egos by creating a scope for its necessity, which could have made it plausible. Rather, based on a single article of only one individual (that too an advertisement in a

newspaper), declaring an entire community to be outside the fold of Islam is completely unlawful [against Sharia] and unprincipled (rather it is oppressive) action. The issuers of the Fatwas [Muftis] can also easily understand this, if they just ponder over it for little bit. (In fact, they would have already understood it by now!)

Let it not be hidden that this Faqir has not termed these fatwas as unlawful, unprincipled and oppressive based on a whim, rather my stance on these fatwas are brought to your attention based on a strong foundation with complete confidence and certainty.

It is also important to note that at present, in this fast changing world, every group and sect from the adherents of Islam, is becoming more and more distant from religion (rather they have become distant). This is not the misfortune of any one particular group, sect or community, rather a complete loss of all sects. No question of any exception arises in this matter nor can anyone claim to be exempted. Therefore, even among the scholars who issue fatwas with a particular mentality - serious loss of religious, academic and moral values are clearly visible. If considered honestly, even in this substandard age, the Mahdavia community (despite the severe degradation at present) is the only one still correctly adhering to the Book and Sunnah, and far better than others in comparison. In fact, Quran and Sunnah are the true path of the Mahdavis. Our connection and association to the belief in this doctrine has neither any defect nor any crookedness.

Dear Readers – It has been the way of Allah^{SWT} to appoint a Prophet to convey the religion and book, to acknowledge prior events and Prophets, and to send prophecies. Otherwise, the advent of any Vice-regent [khalifa], Prophet or Messenger would have been limited and restricted to their people, time, and knowledge. Moreover, the other nations that came afterwards would have never known what practices were upheld as sound among people of the past; which practices have been changed and what new laws became applicable, and which ones were abrogated; and who were the true Prophets and who were the false claimants.

In the same way, we have been blessed with the opportunity of upholding the true and excellent position of Quran and Sunnah through the confirmation of the Promised Mahdi^{AS} as the *Khalifatullah* [vice-regent of Allah]. The purpose of our life is to witness the vision of Allah through physical eyes and we were destined for this reason to adhere to the highest standards of the *Shariat-e-Muhammadi^{SAS}* [sacred law of Islam]. Now we are established on this objective without any doubts or suspicions. There remains no need for any debate or discussion!!

The only difference that remains between the ordinary Sunni Muslims and us is that we are desirous of being an eye witness to the vision of Allah in this world while the others, either are absolutely hopeless or living and worshipping in the hope of seeing Allah in the Hereafter. In such circumstances, how can the fatwas of disbelief and expulsion from Islam be issued to a community that is established upon the Quran and Sunnah,

who in order to become an eyewitness of Allah in every possible way, at all times are relying and hoping for the grace and blessings of Allah, and whose every action and breath is dedicated to this sole purpose?

The most we can be accused of is being desirous of things that are beyond our means. If this is what you really think then you are free to do so, it is not going to make any difference. There is no scarcity of grace and blessings in the court of Allah. He has been blessing, He is blessing and will always bless those people who love Him and desire His vision until the Day of Judgment. *Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt. In Thy hand is the good*⁷.

The detailed discussion pertaining to the vision of Allah through physical eyes is coming up on subsequent pages.

At Present, it is important for us to see whether reposing faith in Hazrat Mahdi Mauwood^{AS} has an effect on our real identity (as belonging to Ahl-e-Sunnat-wal-Jama'at)?

If God forbid there is an actual change in our position which is creating a difference in our foundation, then it is certainly a matter that requires reflection and contemplation!!

However, if by the grace of Allah, there is no change to our previous position (of being from Ahl-e-Sunnat wal Jama'at)

⁷ Surah Aal-e-Imran verse# 26

that is the position prior to affirming Hazrat Mahdi Mauwood^{AS} and on the contrary, if our [current] position strengthens and firms up our adherence to the manners of *Ahl-e-Sunnat wal Jama'at* even more and brings us yet more closer to Allah, then where is the need for any debates or doubts whether we are on the right path or not? Thus, we have to be satisfied first with the matter that, after being honored with the confirmation of the Promised Mahdi^{AS}, what fundamental position makes us Ahl-e-Sunnat-wal-Jama'at?

Therefore, even after being blessed with the affirmation of Promised Mahdi^{AS}, our position is as follows -

- 1) Mahdavis believe in the oneness of Allah The Most High.
- 2) Allah The Most High does not have any partners and we believe in this with the highest degree of faith.
- 3) Mahdavis also believe that the Prophethood of Hazrat Muhammad^{SAS} was eternal that means - He was a Prophet even before the creation of Hazrat Adam^{AS}.
- 4) Mahdavis believe in all the Prophets, Messengers, Vice-regents (May peace and blessings be upon all) from Hazrat Adam^{AS} to Hazrat Muhammad Mustafa^{SAS}.
- 5) We believe in all the four heavenly books and Holy Quran is the last book of Allah until the Day of Judgment.
- 6) We believe Hazrat Muhammad Mustafa^{SAS} was the last and final Prophet (Seal of the Prophethood) and that he was the greatest of all the Prophets [Afzal-ul-Ambiya]. That means, we believe that after Hazrat Muhammad^{SAS}, no other Prophet will appear until the Day of Judgment.

- 7) We believe in all the Angels.
- 8) After the Messenger of Allah^{SAS}, we accept that Hazrat Abu Bakr Siddiq^{RZ}, Hazrat Umar Farooq^{RZ}, Hazrat Uthman-e-Ghani^{RZ} and Hazrat Ali Karamallahu Wajhu^{RZ} [the four rightly guided Caliphs] to be the Caliphs succeeding the Holy Prophet^{SAS} in that order.
- 9) We respect and honor all the *Sahaba*^{RZ} [Companions], the *Taba'een*^{RH} [the Followers], the *Taba-Taba'een*^{RH} [Followers of the Followers] and *Saliheen*^{RH} [the righteous] in that order.
- 10) We believe in all the *Ahadith* and consider the rejection of *Ahadith* or *Ahadith-e-Mutawatir* [continuously transmitted traditions] as disbelief.
- 11) We consider Bukhari, Muslim, Abu Dawud, Tirmidhi, Mishkat, Ibn-e-Majah, and Nasai as authentic and also accept other books of hadith [traditions]
- 12) All the four *Aima-e-Mujtahideen* [Scholars of Jurisprudence] namely Hazrat Imam Abu Hanifa^{RH}, Hazrat Imam Malik^{RH}, Hazrat Imam Shafa'ei^{RH}, Hazrat Imam Ahmad bin Hanbal^{RH} were truthful i.e. ***the truth is spread amongst the four Imams***. Moreover on any particular issue, we adopt the solution which is the most excellent from the four Imams (meaning whichever solution is upon the highest degree of compliance with the Quran and Sunnah and is based upon piousness and strict piety).

Dear Readers, at this point please reflect for a little bit and review the above-mentioned beliefs again.

This Faqir questions all the Muftis from the adherents of Islam [regardless of their association to any country or ideology] - Is there any other sect or group or people who are more deserving to be identified as *Ahl-e-Sunnat-wal-Jama'at*?

It is also an undeniable fact that in general terms, *Ahl-e-Sunnat-wal-Jama'at* (commonly referred to as Sunni) are those people who associate themselves with or imitate one of the four scholars of jurisprudence - Imam Abu Hanifa^{RH}, Imam Malik^{RH}, Imam Shafa'ei^{RH} or Imam Ahmad bin Hanbal^{RH}. Moreover, after being associated with any one of these Imams, the people are named according to their doctrine. Here, it is important to understand that, there are major differences even amongst the four Imams. Rather, they have also issued fatwas to each other on several of the issues. Many examples can also be found regarding the *halal* [permitted] and *haram* [prohibited]. Severe differences also exist in *namaz* [prayers]. More than 200 differences have been recorded for *Taharat* [cleanliness] and the four cycles of *namaz* [prayers] alone. This certainly is not a secret matter and everyone is aware of it. Despite this, the followers of the four Imams are still called Sunnis.

Apart from this until recently, they also did not pray behind each other. There used to be four different *musallas* [prayer mats] spread around the *Kaba'* itself and four separate *jama'ats* [congregations] took place. The Saudi government forcibly combined the four different *musallas* into one. However, it is an

agreed and absolute matter that the prayer of a person belonging to one doctrine is invalid behind a person belonging to a different doctrine! The issues relating to jurisprudence [fiqh] have such major difference of opinions. Praying in congregation has become more satisfying to them instead of first being concerned about the validity of their prayer itself. The issue of *Iqteda'a* [obeying an Imam in Prayer] has also been ignored and put to the side. That is - the concern whether the prayer performed remains valid or not is completely lost upon them. A callous attitude has been adopted and only standing in a queue (congregation) of people offering prayers is being considered as worship and completion of *namaz*. God forbid! The purpose of this entire discussion is not to object or find faults. Rather, the goal here is to show that despite having strong *shara'ee* [sacred law] differences and levelling accusations of absolute misguidance, and issuing fatwas regarding the *halal* [permitted] and *haram* [prohibited], they are still collectively termed as *Ahl-e-Sunnat*, and without any discrimination are labeled as Sunni. It is a wonder of wonders that -

There has been absolutely no effort to eliminate the severe differences amongst the Imams on principle, rather being indifferent to their respective Imams and casting aside all their principles and restrictions they join the worship and prayers [behind each other] remaining unprincipled and ignoring all the rules. On the contrary, Mahdavis recognizing these four doctrines

as truthful and reconciling their differences adopt only that opinion on any issue, which is excellent in piety (and conforming to Quran) (More to follow on this later).

At this stage, any scholar from anywhere in the world can issue a verdict on the fact that when Mahdavis are declared to be out of Islam, then what would be the religious credibility of these fatwa issuers who have unjustly issued the fatwas of disbelief and exclusion from Islam to the real Ahl-e-Sunnat-wal Jama'at Mahdavis? At the same time, it must also be decided that, if Mahdavis are out of Islam despite the above-mentioned beliefs, then who are the real Muslims and what is the definition of Islam?

Here, it should be especially noted that, the line and station upon which the Sunni people have stopped, the Mahdavis have resolutely progressed in the same direction on the same line. That means, whatever beliefs the Sunni people have in terms of religion, to that extent, Mahdavis also hold the same exact beliefs but with more stability and certainty. Moreover, we never adopt any such thing that conflicts with the beliefs of the *Akabireen-e-Ahl-e-Sunnah* [great people of Ahle Sunnah]. We, Mahdavis possess the crown and distinction of obedience to the commands of the Messenger of Allah^{SAS}, affirmation of Mahdi^{AS} and closeness to Allah, in conformity with Quran and the decree of the Messenger of Allah^{SAS}. Thus, based on these

facts and principles, Mahdavis alone are the Ahl-e-Sunnat-wal-Jama'at both literally and figuratively.

From this perspective too, can any other group in Islam be more closer or more compatible with the *Ahl-e-Sunnat wal Jama'at*? Is Islam something else apart from this? Knowing that Allah is ever present and watching, do not hesitate to decide.

The hidden thing here is that the meaning of the word "Sunni people" in its true sense are those people who have selfless love for Allah and His Messenger^{SAS} and who are interested in the beliefs of the *Ahl-e-Sunnat-wal-Jama'at*.

It can be concluded from the above discussion that it is absolutely impossible for the fatwas of this Muftis to be true to the extent of even a hair's breadth. Otherwise, there will be no such thing as Islam left in this world. No Muslim will be eligible to call himself as a Muslim in this world! Even the position of the Muftis would be affected. This cannot be understood by stubbornness, self-righteousness, or by deriding others rather only through fairness. May Allah protect us!

Requirement of love for the Messenger of Allah^{SAS}?

Dear Readers - Now the second part of this discussion is regarding the requirement of love for the Messenger of Allah^{SAS}. Whatever the Mahdavis have done, they did it with the best of intentions and sincerity, with complete dedication and in pursuit of religion adopted highest level of obedience to the Messenger of Allah in order to achieve proximity and

vision of Allah. This requires loving the Messenger of Allah^{SAS} and practice his teachings with deep and dedicated passion. The high standard of piety is to anxiously await the personality [Mahdi^{AS}] who will come as per the promise and prophecy of the Prophet^{SAS}, such that when there is a possibility then after due diligence and investigation, pledge of allegiance should be given immediately to comply with the orders of the Messenger^{SAS} to the best possible extent. In this way, we can continue to show real justice to our love and association to the Messenger of Allah^{SAS} resulting in achieving the station of divine vision (The related verses, traditions, prophecies and glad tidings are mentioned later). Allah forbid if we are unable to obey the Messenger of Allah^{SAS} to the best of our ability or become careless even to the extent of the breadth of a hair then the outcome off it is nothing but the loss of faith! No two opinions exist in this matter.

It should be noted here that if there is faith in one's fate then even a small couplet is sufficient to repose faith and if fate does not allow it then the strongest of proofs such as a miracle will not have any effect. No wise man will deny this matter.

In summary, the Mahdavis only and only for the sake of obeying the Messenger of Allah^{SAS} and being steadfast in the love for the Messenger of Allah^{SAS}, strived in the matter of Mahdi Mauwood^{AS} and confirmed him with the best of intentions and reposed faith in him. There could be no doubt or suspicion in our action.

At this point one more thing should be kept in mind that whatever we have done, we did it by staying firm on the path of the great people of *Ahl-e-Sunnah* and moving in the same direction without any ignorance. We have not deviated in any manner from the great people of *Ahl-e-Sunnah*. Were the glorious people of *Ahle Sunnah* not waiting for Hazrat Mahdi Mauwood^{AS}? Did they not believe in the command of the Messenger of Allah^{SAS}? Are those people who call themselves “*Sunni*” today not waiting for Hazrat Mahdi Mauwood^{AS} and Hazrat Isa^{AS}? **Are they awaiting due to their own choice or because of the promise of Allah and His Messenger^{SAS}?** Then, what is the meaning of the word Promised Mahdi^{AS}? The Messenger of Allah^{SAS} gave the title of “Mahdi” to the person who was going to appear as promised by Allah and His Messenger^{SAS}. **Therefore, when people are waiting upon the promise of Allah and His Messenger^{SAS} [to be fulfilled] then is their wait based on a verse of Quran or any tradition? Do the Sunni people who are still waiting, have separate Quranic verses and traditions? Surely, they will have to present the same Quranic verses and traditions based upon which we Mahdavis have believed and presented.** Did we Mahdavis fabricate our own separate traditions? Did we invent any special tradition or a new belief and doctrine?

Assuming the impossible, even if we wanted to do this, then how could we? We consider the continuity of the [path of the] great people of *Ahl-e-Sunnat-wal-Jama'at* as our present

condition and are not only established on this but continue to be in accordance to their conformity. However, the present day *Sunnis* will erase all the traditions from the books of tradition which prove the advent of Mahdi^{AS} as *mutawatir-ul-ma'ani* [being continuous in meaning]. Even if you want to do this, how can you? Therefore, if you wish you can remove your suspicions without any delay right now at this very moment. You can investigate and confirm the advent of Mahdi^{AS} and his being from the family of Muhammad^{SAS} to be continuous in meaning [mutawatir-ul-ma'ani] and be satisfied.

In principle it was required of all the Sunni people (who call themselves as Ahl-e-Sunnat-wal-Jama'at in namesake) to spread a net of research and inquiry at every possible step, and toil day and night in an effort to obey the Messenger of Allah^{SAS} and rush towards the invitation and advent of Hazrat Mahdi^{AS}. This was the indication and requirement of love for the Messenger of Allah^{SAS}.

However, it is disappointing that, leave alone the love for the Messenger of Allah^{SAS}, they are instead hurling their abuses towards those people who have held on to the obedience of the Messenger of Allah^{SAS} in the real sense and blame them without any investigation or verification. Fatwas of blasphemy are being issued and declarations of exclusion from Islam are being made. Does their position not make them liable themselves to their own fatwa of disbelief and being out of the fold of Islam?

In short, the thing to be pondered over seriously is that, is it not part of faith to be interested in, to strive and seek out the personality that is going to appear in accordance to the command of Allah, certitude of Quran and the prophecy and news of the Messenger of Allah^{SAS}?

If you have any love for Allah, love for Quran, and love for the Messenger of Allah^{SAS} and you also claim it then the criteria for that love should be to develop an obsession to obey the Messenger of Allah^{SAS} with the highest and best of standards, however the matter here is completely opposite. Instead of putting their effort into obeying the Messenger of Allah^{SAS}, they are not only turning their backs on investigating the matter but also resorting to oppression, considering their salvation to be only in publishing illegal and anti-sharia fatwas on a wide spread global level without any deliberation or inquiry, only on the basis of personal and individual preferences to satisfy their pride and arrogance. Could there be anything more disgraceful than this?

Do these Muftis not have an obligation to investigate thoroughly, and personally be convinced first about matters pertaining to faith, belief and disbelief before taking any action?

It is also important to note that it is an agreed upon principle of the great people of *Ahl-e-Sunnah* that not every statement of every member of the religion can become the source of belief. Without being thorough, careful, and keeping the correct

principles in mind in matters pertaining to beliefs, one cannot issue fatwas based on sectarian agendas by putting forward the statements or thoughts of anyone and everyone without scrutinizing and seeking clarifications. Such a practice is completely against the etiquettes and requirements of issuing fatwas; rather it is injustice and inappropriate use of authority!

In addition, if we consider the decree of every coreligionist⁸ as a source of belief then no doctrine in this world will remain sound and valid. Even now, this *Faqir* (author) can provide hair-raising references to such books, writings and speeches of Muslims themselves [People reciting the same article of faith] whose statements will bring into effect hundreds of these fatwas.

Therefore, it must be admitted that the fatwas of disbelief and exclusion from Islam cannot absolutely be issued to millions of people blindly in the matters pertaining to beliefs based upon their personal and individual opinions!

Apart from this, it should also specifically be noted that any fatwa issued, would be based upon the manner in which the question was asked. Hence, it is necessary to be completely honest and mention the true motive behind the question that is being asked. Otherwise, whatever fatwa is issued, will be based upon a wrong

⁸ People sharing the same religion

premise, rather it would be deemed to have been obtained through deception.

Dear Readers – The second important point of this discussion is whether Hazrat Mahdi^{AS} has appeared or not? This subject will be covered later as well. In the first stage, prior to issuing fatwas impulsively, it is required for these Muftis to understand what is the actual belief of the *akabireen-e-Ahl-e-Sunnat wal Jama'at* regarding Mahdi^{AS}?

That is, according to the beliefs of the great people of *Ahl-e-Sunnat wal Jama'at*, what is their position about the appearance of Mahdi^{AS} (Will he even appear or not? and even if he appears)? What did the holy Prophet^{SAS} say about him? What is the rank and status of Mahdi^{AS} in religion?

Without understanding this position, one cannot issue whimsical fatwas, or believe in hearsay or opinionated statements of any ignoramus, without inquiring into the matter further.

It is not a secret that a Fatwa writer is required to have an intimate connection to the religion, because he has to issue a fatwa with full honesty according to the real purpose of the commands of Allah and His Messenger^{SAS}. Preservation and objective of the religion occupies the foremost position as the reason for issuing a Fatwa. Allowing one's ego to interfere while issue a fatwa with the intent of safeguarding the objective and purpose of Allah and His Messenger^{SAS} will result in the loss of faith.

O Dear Friends – you can understand the importance of issuing a fatwa from the fact that when the Prophet^{SAS} was asked for a Fatwa then Allah^{SWT} Himself gave the Fatwa which is also mentioned in Quran –

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَّةِ

They request from you a [legal] ruling. Say, " Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs]"⁹

From this, it becomes clear that whoever wants to issue a Fatwa, their duty is -

- ***Be cautious when issuing a Fatwa,***
- ***Safeguard its principles and rules***
- ***Maintain its importance and glory***
- ***Ensure there is no deviation in its sanctity even to the extent of a hair's breadth in its words.***

Dear Readers, there are principles for everything. Even vengeance has its own rules. Islamic rules are observed during a war as well.

** Can any Muslim even if it is for the sake of taking revenge with another Muslim, justify setting his house on fire by using pages from Ahadith and Quran? Will a Muslim during an

⁹ Surah An-Nisa'a verse 176

argument instead of throwing bricks and stones to hit another Muslim, throw Quran and Ahadith?

*** Similarly, the fatwas that are issued for the sake of real obedience to Allah^{SWT} cannot absolutely be issued to settle scores on a false pretext in hostilities and quarrels with each other. The sanctity of a fatwa is ruined with such actions. This is the result extracted from *Allah gives you a ruling*¹⁰.

The Book and Sunnah is our real position

Dear Readers, You have thus far learnt about the similarity of the religious position between Mahdavis and Sunnis. Now this Faqir wants to turn your attention for a moment towards a few Quranic verses and Traditions of the Prophet^{SAS} so that it becomes easy for you to evaluate the nature of difference between our position and that of the (namesake) *Ahl-e-Sunnat!*

In Surah Hud, verse# 17, Allah^{SWT} says -

أَقَمَّنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِ كِتَابُ مُوسَىٰ
إِمَامًا وَرَحْمَةً ۗ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ
فَالنَّارُ مَوْعِدُهُ ۗ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ ۗ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يُؤْمِنُونَ

Then, is he who is upon a clear proof from His Lord and follows him a witness [Quran] from Him [from his Lord], before it was the Book of Musa, a guide and mercy? These

¹⁰ Surah An-Nisa'a verse 176

believe in him. But whoever from the sects disbelieves in him, then the Fire is his promised place. So be not thou [O Muhammad] in doubt about him. Indeed, he is the truth from your Lord but most of the people will not believe in him.

From this, it becomes known that, Allah^{SWT} has promised to send a person who will be upon a clear proof. To identify him and his morals, Allah mentioned the sign that the Holy Quran will be his witness. The Prophet^{SAS} was also given a clear guidance that - *do not be in doubt about him* (O Muhammad do not be in doubt about his appearance) and further Allah clarified it by saying - *Indeed, he is the truth from your Lord.* Along with this, the outcome has also been made clear - *most of the people will not believe in him.*

Without going into the general explanation of this verse, this Faqir considers it important to only highlight that Allah^{SWT} has provided all relevant details in this verse. There is nothing left out, so much so that no other verse or hadith is needed to interpret it. All of the matters and stages have been mentioned clearly. This verse on its own can be expanded into chapters or even a book; everything in it is mentioned so clearly and plainly that nothing else is left to be desired.

At this point, it is necessary to direct your attention towards a real life example, the author of the commentary *Tafheem-ul-Quran*, Abu Ala Maududi has declared with specificity, the word “بَيِّنٌ” [Clear proof] in this verse is common and not special. When the author of *Tafheem-ul-Quran* was alerted

towards this, he refused to accept the word “بَيِّنَ” [Clear proof] in this verse to be special and remained busy in researching, striving and debating it for 25 years. At last, he accepted the word “بَيِّنَ” [Clear proof] in this verse is meant to be special and corrected it in the new edition of *Tafheem-ul-Quran*. However, for reasons best known to him, he took the word “بَيِّنَ” [Clear proof]” to refer to the personality of the Prophet^{SAS}. In short, the author of *Tafheem-ul-Quran* toiled for 25 years and partially accepted that مَنْ [He] in the verse was meant to be special and not general (when this مَنْ [He] is special then it is also required to believe in him), .this in itself is a living example and a wonder. But he (the author of *Tafheem-ul-Quran*) did not deliberate over the last portion of this verse where Allah^{SWT} addressed the Holy Prophet Muhammad^{SAS} himself and provided guidance - *فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ* [O Muhammad so be not be in doubt about him]. That means, O Muhammad^{SAS}, do not be in any doubt about the appearance of the person who will be on a clear proof.

In addition, the following command is also given - *إِنَّهُ الْحَقُّ* [Indeed, he is the truth from your Lord]. When Allah^{SWT} Himself is warning the personality of Muhammad^{SAS} about the advent of the Promised One, who is upon clear proof then without doubt it is true. Then in such an instance, how can it be correct to assume that the personality mentioned as being upon a clear proof in this verse refers to Prophet Muhammad^{SAS} himself from any angle? Think about it,

Allah^{SWT} Himself is addressing Prophet Muhammad^{SAS} that - *Indeed, he is the truth from your Lord*, in that case, how can it be assumed that, whoever is upon the truth would mean the personality of Prophet Muhammad^{SAS} himself? It has to be agreed that, Prophet Muhammad^{SAS} is being made aware that indeed, he (the person on clear proof) is real and the Prophet^{SAS} should not be in doubt regarding him.

In the verse *فَلَا تَكُ فِي مَرِيَةٍ مِّنْهُ* [so be not thou be in doubt about him], how can both the pronouns “كُ [you]” and “ه [him]” refer to Prophet Muhammad^{SAS} himself? It is certainly incorrect.

Therefore, it proves that Allah^{SWT} not only indicated the advent of a person who will be upon clear proof but also convinced Prophet Muhammad^{SAS} to not remain in doubt about him, Verily, he is the truth from His Lord!

Dear Readers, this discussion was also necessary because the Prophet^{SAS} is the Chief and the Seal of the Prophets. No question arises about the advent of a new Prophet after him.

Therefore, in the aforementioned verse from Quran, the Prophet^{SAS} was made aware that after him there will also appear a person who will be upon a clear proof. Then, it was completely valid for the Prophet^{SAS} or the Companions^{RZ} to ask - what was the need for the advent of another person who will be upon clear proof after the last (and the greatest) Prophet^{SAS}? It was unavoidable and

natural for them to ask this question. Hence, Allah^{SWT} had informed him in advance that – *Do not thou be in doubt about him*. Indeed, he is the truth from your Lord (إِنَّهُ الْحَقُّ مِنْ رَبِّكَ). Strange but an expected situation that the Companions^{RZ} did get this question and received satisfactory response from the Prophet^{SAS}.

Thus, Imam Fakhruddin Razi^{RH} has reported this tradition in his commentary– *Tafseer-e-Kabeer* (volume 3) that,

“The Prophet^{SAS} said, I know of a people who are in the same station as me. The Companions^{RZ} asked, O Messenger of Allah^{SAS}, how is this possible, when you are the Seal of the Prophets and there is no Prophet after you? The Prophet^{SAS} replied, they are not Prophets but they will have such ranks and closeness to Allah that even the Prophets will envy them and they all will have extreme love for Allah”.

This tradition is also found in other books with slight variation of words. For example – *Abu Dawud* (famous book of tradition) – *Uswa-e-Rasool-e-Akram^{SAS}*, author Dr Abdul Hai; *Zabdatul Haqaiq*, *Ashatul Lama’at* etc.

From this it becomes clear that the Companions of Prophet^{SAS} themselves were curious about the importance of the advent of Mahdi^{AS}, and they expressed their suspicion or doubt that – **You are the Seal of the Prophets and after you no other Prophet is going to appear then how can other People come who will be in the same station as you? But the**

Prophet^{SAS} provided the clarification and satisfied them that even though they are not Prophet, they have such ranks and closeness to Allah that the Prophets^{AS} will envy them.

Even otherwise, the tradition that has been mentioned from *Tafseer-e-Kabeer* is also compatible with the verse of Quran -

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

Allah will bring a people whom He loves and who love Him¹¹

Some commentators have made grave mistakes in the identification of “People [or group]” in their commentary of this verse. This Faqir, at present is completely focused on the subject of “Completion of Religion” therefore without going into extensive details and explanations, I would like to clarify through hints upon which if you ponder yourself, the matter will become quite clear to you. If the word “a People” is removed from the mind and then if the verse is explained, the real objective cannot be achieved for life. This is the biggest reason why the focus has shifted away from the advent of Mahdi Mauwood^{AS}, the Khalifa of Allah. As a result of which the most important prophecy of Quran was ignored. With such carelessness from a vital prophecy in Quran and, by closing the eyes, blocking the ways of the heart and thoughts, people tried to apply whatever came to their mind. Otherwise, it was not at all difficult or impossible to relate the prophecy in this verse to

¹¹ Surah Al-Maeda verse 54

the prophecy in the tradition (prophecy of advent of Mahdi^{AS}) that was mentioned above. In particular, the attribute that was mentioned in the tradition should have been kept in mind that - *they all will have love for Allah*. Keeping the verse of the Quran - *فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ* - (*Soon Allah will bring a People whom He loves and who loves Him*) in perspective would also have clarified it.

Dear Readers, now think about this - Was Imam Fakhruddin Razi^{RH} a Mahdavi? Did the rank and status of Hazrat Mahdi Mauwood^{AS} get invented after the appearance of Hazrat Syed Muhammad Jaunpuri^{AS}? Was this belief and status of Mahdi^{AS} not determined by the great people of Ahl-e-Sunnat-wal-Jama'at much before the advent of Mahdi^{AS}? Everyone will agree that much before the advent of Mahdi^{AS}, his status or rank of being the Khalifa of Allah was already determined!

However, it is a sad state of affairs that those people who claim to love the Prophet^{SAS} and imagine themselves as being obedient to him, are far away from reality. Is it not oppressive to issue fatwas of disbelief and expulsion from Islam by relying upon unsubstantiated and conjectural information without research and investigation? Think about it!!

In short, this Faqir stated that all things have been clearly addressed in [the verse] - *أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ* - (*Is he who is upon a clear proof from His Lord*). Every word in this verse

gives an indication of the advent of Hazrat Mahdi Mauwood^{AS}. We also know with certainty that majority of the people will remain in doubt and suspicion about the advent of Mahdi^{AS}, which continues till today and is completely in accordance with the prophecy of the Holy Quran. Along with these prophecies, Allah^{SWT} also mentioned another major prophecy in the very last part of this verse that -

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

But most of the people will not believe in him

There are no words to describe the blessings and favors of Allah^{SWT}, the head remains bowed in gratitude that **by the words - وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ [But most of the people will not believe in him] - totally shattered the tombs of suspicions and doubts.** After these words, all of the means to relate this verse to Prophet Muhammad^{SAS} are closed. **If the person on clear proof is taken to mean Prophet^{SAS} then the prophecy, that majority of the people will not believe will become false.** Since group after group, crowd after crowd, and from far off places [people] came to Prophet^{SAS} and reposed faith. Holy Quran itself commands - (وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا - *And thou dost see the people enter Allah's Religion in crowds*¹²)

¹² Surah 110 An-Nasr verse 2

Therefore, the conclusion is that the prophecy - وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ (But most of the people will not believe in him) does not in any way relate to the Prophet^{SAS}. Because in the last revealed chapter of Quran, Allah^{SWT} informed about the fulfillment of the glad tidings that people would enter the religion of Islam in droves - وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (And thou dost see the people enter Allah's Religion in crowds¹³). In addition, the indication of the Prophet's^{SAS} departure from the world was also obtained through the same verse (you can read this in any commentary of Quran).

In short, it becomes evident that in the verse - أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ (Then, is he who is upon a clear proof), the one who is upon a clear proof is absolutely not the personality of Prophet Muhammad^{SAS}. The last part of the verse gives a clear and definite prophecy - *but most of the people will not believe in him*. Therefore, this prophecy is certainly not related to the Prophet^{SAS} as the holy Qur'an itself stands witness to it. Hence, it surely has to be accepted that the person who is upon a clear proof mentioned in this verse is none other than the holy personality of the Promised Mahdi^{AS}.

This is the reason for the Prophet^{SAS} to specifically give glad tidings about the advent of this personality who is upon a clear proof. He also emphasized about it repeatedly in different ways so much so that the glad tidings of this person who will be upon a clear proof (i.e. the advent of the Promised Mahdi^{AS})

¹³ Surah 110 An-Nasr verse 2

has reached the status of *mutawatir-ul-ma'ani* [continuously transmitted traditions in meaning]. Prophet Muhammad^{SAS} also distinguished this personality with his own words by giving him the title of "*Mahdi*". Therefore, the following tradition is recorded in the popular book of Hadith - *Ibn-e-Majah*^{RH} -

"Then the Khalifa of Allah Mahdi will appear, when you hear about him go to him and pledge allegiance even if you have to crawl over mountains of snow because he is the Khalifa of Allah, Mahdi". (*Ibn-e-Majah*, Chapter: Advent of Mahdi^{AS}).

Dear Readers - - Please keep the brief explanation of the verse .. أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ .. (Then, is he who is upon a clear proof..) in mind and along with the promise of Allah^{SWT} in the verse - فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ (Soon Allah will bring a People whom He loves and who loves Him), compare it with the tradition mentioned above. Everything will become as clear to you as day light. There is no reason to be stubborn, insistent or arrogant; contemplate it for the sake of Allah and for the sake of faith. May my mouth be filled with dust! God forbid, if this tradition is false then why is this tradition present in *Ibn-e-Majah* for the last fourteen centuries? Moreover, did a Mahdavi insert this tradition in *Ibn-e-Majah*? What is the real reason behind this? Despite this, if they (anyone with a particular mentality) reject the narration of the Prophet^{SAS} then it is their personal belief, individual thought, and their respective faith. Their love for the Holy Prophet^{SAS} is of such a low caliber that

on one hand they profess love for the Messenger of Allah^{SAS} and on the other hand they reject and turn away from the commandments of the Messenger of Allah^{SAS}. They are not interested in the least in following the guidance mentioned in this command of the Prophet^{SAS}. On the contrary, under the influence of individual arguments and personal enmities, they issue fatwas of disbelief and give orders of expulsion from Islam to those people who follow the Messenger of Allah^{SAS} and who keep his commands close to their hearts, and strive with their lives to implement them. Without doubt, in such a case, would these fatwas apply to the fatwa issuers themselves, or not? The readers can decide for themselves. This ignorant and lowly Faqir does not want to give any opinion.

In summary, if we proclaim love for the Messenger of Allah^{SAS} then we should constantly strive to implement the commands of the Messenger of Allah^{SAS} at all times. Wherever someone claimed to be the Promised Mahdi^{AS} then rush to him, investigate and inquire. After being satisfied, pledge allegiance to him rather than opposing him without cause. Do not continue opposing without thinking or deliberating on the matter..

As this Faqir has mentioned before, in order to achieve faith, even the smallest of thing that provides satisfaction is enough. But whenever someone steps into a stance of denial and opposition they keep moving further and further away without realizing where they are heading and what they are doing? Moreover, what they are leaving behind? This is not love for

the Messenger of Allah^{SAS} nor is it implementing his orders, neither is this the passion or manner of obeying him!

Dear Readers – Since this Faqir also has to return to the main subject – “*Completion of Religion*”, therefore shortening this discussion to the best extent, I feel it is important to quote one or two references so the readers can easily understand the real position of Mahdavis and are able to correctly assess how stringently we are established upon the Quran and Sunnah, and when compared to other sects how strong and stable our position is upon it!

Hence, the great predecessors of the *Ahl-e-Sunnat-wal-Jama'at* have taken evidence from this tradition that the Prophet^{SAS} said, *Mahdi is from my progeny; he will walk in my footsteps and never err.*

Hazrat Shaikh-e-Akbar Muhiyuddin Ibn-e-Arabi^{RH} (638H) has mentioned this tradition in Chapter 366 of *Futuh-at-e-Makkiya*

“The Prophet^{SAS} has not mentioned this about any Imam that he will be my inheritor, walk in my footsteps, and never commit any errors. He mentioned this specifically about Mahdi^{AS}. Thus, the Prophet^{SAS} gave evidence about the infallibility of Mahdi^{AS} and his orders, in the same way as the logical reasoning stands proof to the infallibility of the Prophet^{SAS} himself”.

From this text, it becomes evident that as the Prophet^{SAS} is infallible, in the same way Mahdi^{AS} is also infallible. Hence, the

usage of the word “Infallible Imam” in principle to describe Mahdi^{AS} in popular terminology has been extraordinary. In this way, the blessed words of the Prophet^{SAS} have been safeguarded. If someone feels the usage of the word “infallible” for Mahdi^{AS} is disrespecting the honor of Prophet^{SAS} then it’s quite clear that those who profess love for Prophet Muhammad^{SAS} have discarded his words from the narration (tradition – “He will walk in my footsteps and never err”) and demonstrated the true nature of their love for him!

In the same context, Allama Tahtawi has written in his book *Hashiya Durr al- Mukhtar* –

Mahdi^{AS} is not a Mujtahid [jurist] because the orders of a Mujtahid are conjectural but conjecture is forbidden for Mahdi^{AS} since a Mujtahid can err but Mahdi^{AS} will never err, as he is infallible in the commands he issues as per the confirmation from the Messenger of Allah^{SAS}. This proof from the Prophet^{SAS} is established on the fact that conjecture is invalid for Prophets and Khalifas of Allah. (Reference: *Naqliyat* and *Tauzihat* Bandagi Miyan Abdur Rasheed^{RZ})

Dear readers – Please reflect upon these writings, which are from the great people of *Ahl-e-Sunnat-wal-Jama’at* and even from this text it is proved that the position of Hazrat Mahdi^{AS} is unlike that of other *Mujtahidin* [Doctors of Jurisprudence]. He is free from errors as confirmed by the Prophet^{SAS} who described him as Khalifa of Allah, Mahdi. If someone considers Hazrat Mahdi^{AS} as a Mujtahid or included him in the category

of Mujtahids then he suffers a loss of faith. This is the reason why -

Hazrat Mahdi^{AS} in the capacity of being the Khalifa of Allah and the one sent by Allah established the grounds of unity amongst all the four Mujtahids^{RH} and gave an excellent measure that whichever Imam has issued commands that are based on excellence then adopt them in practice. Therefore, Hazrat Mahdi^{AS} put an end to even the most serious differences amongst the *Ahl-e-Sunnat-wal-Jama'at* and in principle brought everyone together. Think about it, is this not eliminating the differences within the *Ahl-e-Sunnat-wal-Jama'at* and strengthening the rope of Islam? Or is this going out of the fold of Islam? In such a case, if the fatwas of disbelief and expulsion from Islam are issued then what remains of Islam itself for these Muftis to present anything based on it? Hence, it has been proved that Mahdaviat is nothing but the true Islam and real *Sunnat-wal-Jama'at*.

In summary, from this short discussion it can be ascertained to some extent that the real basis of Mahdaviat is to remain firm on the belief in Allah, the Messenger of Allah^{SAS} and the agreed upon beliefs of *Ahl-e-Sunnat-wal-Jama'at*. Whatever the Mahdavis have said, our adversaries will also say the same thing in due time. There is no other alternative to it.

If the verses of Quran, the traditions and the statements of *Ahl-e-Sunnat-wal-Jama'at* that we presented are

rejected and declared to be unacceptable - then according to your beliefs, whoever is going to appear as the Mahdi and the one who you are waiting - which verses of Quran, what traditions and statements will you present in its proof? Disclosing this is also an important part of the religion because the Mahdi will appear as per the promise of Allah and His Messenger. This is why he is called the Promised Mahdi.

Since you consider yourself as those still waiting for Mahdi^{AS}, so based on which verses of Quran and traditions of the Prophet^{SAS} are you awaiting him? You have to disclose this. Without disclosing this, the matter will remain unsettled.

Here, another important fact that should be remembered is that after the advent of Hazrat Mahdi^{AS}, when he has been affirmed and fealty is pledged to him then all the related matters according to their rules and methods become applicable without doubt. Similar to how after the advent of the Prophet^{SAS} when he was confirmed and fealty was given to him then all the things and related matters became applicable besides the prophecies of the past periods.

Moreover, just as after giving the pledge of allegiance to the Holy Prophet^{SAS}, his commands become religion and faith, similarly, after pledging allegiance to Hazrat Mahdi^{AS}, his commands will also become religion and faith like the orders from Quran and Ahadith. **Unlike the Mujtahids who rely**

on conjecture, Hazrat Mahdi^{AS} follows the Quran and Prophet^{SAS} based on the divine caliphate. In the capacity of being the Khalifa of Allah and the one sent by Allah, he explains the Quran and sayings of the Prophet^{SAS}, which is without doubt free from any possibility of error.

Dear Readers – Mahdavis have accepted the fealty of Hazrat Mahdi^{AS} only to gain the pleasure of the Messenger of Allah^{SAS} and, due to our deep desire and passion to obey his commands. To the best extent possible, we have always kept the obedience to Prophet Muhammad^{SAS} as our way of life. Hence, we do not want anything other than Allah. We even desire Allah only from Allah, then, what is the worth and significance of other things?

Praise be to Allah, Mahdavis have become more closer to Allah after becoming seekers of the vision of Allah and the distance between Allah and His servant has reduced. When there is dedication in the search and efforts, then the mental focus will also be high for the things that can be achieved and seen. When the minds have this belief engrained in it that - neither can we meet Allah^{SWT}, nor are we capable of seeing Him, then anyone can easily guess the state of passion and focus of such worship..

This is the reason why the objective of worship for Mahdavis is nothing other than desiring Allah The Most High – neither for gold nor wealth or salary, nor ob or position, we desire only and only Allah and nothing else!

Our worship is more effective because **Mahdavis consider living the life of the Hereafter in this world itself as their real life. In addition, as per the saying of the Prophet^{SAS} - Die before you die - with our complete consciousness and senses and in the state of living become the example of living the afterlife (hereafter). This is why we are absolutely certain that through the affirmation of Hazrat Mahdi^{AS} we have attained Allah and His Messenger^{SAS} in its true sense.**

You can understand this with the following example In order to get admitted in Mahdaviat, you would first have to take a course in *Ahl-e-Sunnat-wal-Jama'at* and become qualified in it. As one cannot do PhD without doing a Master's degree, **similarly without first being established upon the beliefs of *Ahl-e-Sunnat-wal-Jama'at* one cannot achieve Mahdaviat.** However, if it is still said, that this is not part of Islam then what is the definition of Islam? This has to be reexamined from the beginning.

Whatever is being said here, it is purely on the basis of the beliefs and consensus of *Ahl-e-Sunnat-wal-Jama'at*. There is absolutely nothing other than the beliefs of *Ahl-e-Sunnat-wal-Jama'at*!

It is also necessary to state here that this is not a personality based debate. There are good and bad people in every sect and community. Therefore, examples of individual persons are not given; rather the discussion is based on principles and

personalities that are established upon principles, not through the examples that lack principles or principled personalities. *And our duty is only to convey the clear message¹⁴*

Religion and Islam

This lowly Faqir with a deep sense of being extremely powerless and with little means, now turns his attention to the main subject – *Completion of Religion*, but before anything can be said on this topic, an important and necessary question is brought to the attention of the respected readers. Proceeding ahead without answering this question will create reservations in the minds.

Is the Holy Quran in its entirety (from *Bismillah* to the end) religion or not? If the entire Holy Quran is not “religion” then is some part of it or any verses excluded from the religion?

It is mandatory to accept that the entire Holy Quran is “religion”. Now it will become clear that if the verse that was revealed during the occasion of the farewell hajj – *أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ* [Today I have perfected your religion¹⁵] is taken as the last verse of the religion. Alternatively, if it is imagined that the religion is completed from all aspects with the revelation of this verse, then what is the status of the verses that have been revealed after this verse? Are those verses that have been revealed after the verse *أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ* [Today I have

¹⁴ Surah Yasin verse 17

¹⁵ Surah Al-Ma’eda verse 3

perfected your religion] excluded from religion? If they are really excluded from the religion then how are they included as part of the Holy Quran? And what is their status?

The verses that have been revealed after the verse **أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ** [Today I have perfected your religion] are being listed hereunder for your review

1. **يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ**

That means they seek fatwa [legal ruling] from you. Say Allah gives you the fatwa [ruling] concerning Kalalah¹⁶¹⁷. This is an important verse regarding the distribution of estate that has been left behind because a fatwa was asked from the Prophet^{SAS} regarding this. Allah^{SWT} in response to the request for fatwa from the Prophet^{SAS} issued the fatwa.

The words of fatwa are mentioned in the verse itself. **قُلِ اللَّهُ يُفْتِيكُمْ** [Say Allah gives you the fatwa[ruling]]. This verse was revealed after the verse **أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ** [Today I have perfected your religion] (Mariful Quran by the grand mufti of Pakistan Maulana Mufti Muhammad Shafe Sahab). Thus, a question arises here - Is the fatwa issued by Allah^{SWT} excluded from the religion or not? If it is included

¹⁶ Kalalah means a deceased person who left neither a father nor a son or a daughter.

¹⁷ Suran An-Nisa verse 176

in the religion then why was it revealed after the verse - **أَلَمْ يَكْمَلْتُ لَكُمْ دِينَكُمْ** [Today I have perfected your religion], when the completion of the religion had already been announced as you have been reading it too? In the distribution of inheritance, the legal ruling in the case of a *Kalalah* was also important and necessary. The sacred law relating to the distribution of inheritance would have remained incomplete without it. Therefore, it has to be introspected as to how a verse (which has come from Allah as a fatwa) that explains the details of the sacred law can be considered to be excluded from religion. There is no choice but to accept that this verse is also included in the religion. It cannot be declared as excluded. **When this verse is included then why was it revealed after the verse that announces the completion of the religion? It is the duty of the Muftis to provide the details. Look at the implications of the fatwa they issued, they excluded the fatwa of Allah from the religion. So learn a lesson, O Ye who have eyes¹⁸!**

2. In the same way the last verses of Surah Tawba: **لَقَدْ جَاءَكُمْ** [Now has come unto you a Messenger from amongst yourselves¹⁹] up to **وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ** [He is the Lord of the Mighty Throne²⁰] was also revealed after the

¹⁸ Surah 59 Al-Hashr verse 2

¹⁹ Surah 9 Al Tawba verse 128

²⁰ Surah Al Tawba verse 129

verse *لَيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ* [Today I have perfected your religion]. Will this verse also be excluded from religion? If it is included then why was this verse revealed after the religion was concluded?

3. In the same way, according to some traditions, the verse - *يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ* [Ye who believe: fear Allah and leave that which remainth of usury if ye are believers²¹], was revealed after the verse - *لَيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ* [Today I have perfected your religion], that is after the announcement of the completion of religion and it contains important guidance relating to usury.
4. *وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ* [And fear the Day whereon ye shall be brought back unto Allah²²]. According to the tradition of Hazrat Ibn Abbas^{RZ}, it is evident that this verse is the last revealed verse. Whether it is the last verse or not, it is certainly proved that it was revealed after the verse *لَكُم دِينَكُمْ* [Today I have perfected your religion].

In short, the purpose here is not to argue which verse is sequentially the last verse but there is surely an argument here. The argument is such an argument that relates to life & death and faith & disbelief - that is whether the verses

²¹ Surah Al-Baqarah verse 278

²² Surah Al-Baqarah verse 281

that were revealed after the verse **أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ** [Today I have perfected your religion] are included in the religion or excluded from it?

It would have to be agreed that these verses which also include the fatwa given by Allah can never be questioned whether they are excluded from religion. If someone wants to show their smartness or arrogance of knowledge in this issue and consider these verses to be excluded from religion then as per the sacred law, a severe order of making unacceptable changes in religion will apply to them.

It is a matter of reflection here for those people who are in a delusion that with the revelation of the verse **أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ** [Today I have perfected your religion], the religion has been completed or the revelation of the Holy Quran is concluded. There can be no other mistake greater than this. Some people argue that the religion is completed in every possible way based on the farewell sermon of the Prophet^{SAS} in Arafat declaring the transmission of the religion three times, and also based on the testimony of Muslims. Moreover, they claim (rather they also issue fatwas) that - "saying the religion remained incomplete is an insult to the honor of the Messenger of Allah^{SAS}".

Therefore, in general, those who draw conclusions based on their illusions are bound to make grave mistakes and on top of that, they issue fatwas based on these intellectual errors. This is what is called a lack of religious understanding.

Hence, immediately after the revelation of the verse -

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ [Today I have perfected your religion], concluding or thinking that the religion has been completed in all aspects is a serious error in judgment. **Because at the time of the revelation of the verse, if the definition of religion is not determined, until then you will remain unaware of the real meaning of the completion of religion.**

Thus, the people who are caught in the delusional situation described above, that after this verse was revealed, the religion has been completed with respect to the revelation, will automatically become responsible to explain why those verses that have been revealed after the verse أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ [Today I have perfected your religion] are still included as part of the religion? Alternatively, they should define in what sense was the word religion used in this verse.

Otherwise, (God forbid) an accusation will be made that the announcement of the completion of religion was made in error and as a way of rectifying this error those verses that were mentioned above were revealed again. This is such a thing that without its clarification, it will be invalid to say that the religion has been completed.

The second important aspect is - after the revelation of the verse أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ [Today I have perfected your religion], would the remaining life of the Prophet^{SAS} be still considered as being part of the religion or excluded from it?

In simple terms, it could be asked that after the revelation of the verse **لَكُمْ دِينَكُمْ أَكْمَلْتُ لَكُمْ دِينَكُمْ** [Today I have perfected your religion] (and as per the people issuing fatwas that the religion was completed), is the life of the Messenger of Allah^{SAS} included in the religion or not, and is he still a Prophet (possessing sacred law) in the capacity of providing us guidance or not? Because even after the farewell hajj, there have been hundreds of narrations reported from the Prophet^{SAS}, then what actually is their *shara'i* (legal) position?

More important thing is that if the religion has really been concluded after the revelation of the verse **لَكُمْ دِينَكُمْ أَكْمَلْتُ لَكُمْ دِينَكُمْ [Today I have perfected your religion] then, is the life of the Prophet^{SAS} after this verse included in the religion or excluded from it?**

This is so because after the declaration of the completion of religion, it is necessary that the aspect of the Prophethood bearing the sacred law is also completed. In other words, was the holy life of the Prophet^{SAS} only namesake and God forbid without benefiting others after the revelation of the verse **لَكُمْ دِينَكُمْ أَكْمَلْتُ لَكُمْ دِينَكُمْ** [Today I have perfected your religion]?

Reflect upon where these endless suspicious fatwas have taken the matter of completion of religion to!

While asking these questions and showing the probabilities of the responses, although it is ripping my heart apart, yet it has become absolutely necessary to pose these questions to those

who claim that religion has been completed (from every aspect), in order to explain and help them understand. Without understanding the real meaning of the verse, these Muftis who say the religion has been completed, have issued the fatwas of disbelief on this premise and declared the real Muslims to be out of the fold of Islam, in addition to falsely presuming the honor of the Messenger of Allah^{SAS} to also have been violated. On the contrary, our faith and firm belief is that the last to last words of the Messenger of Allah^{SAS}, his last to last breath and the last to last actions of the Prophet^{SAS} is the bounty of Prophethood and included in it. Doubting it will result in the loss of faith.

Therefore, we have to reflect upon the status of the Qur'anic verses that were revealed after the verse *أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ* [Today I have perfected your religion] and also the life, actions and sayings of Prophet Muhammad^{SAS} after it.

If all of these are part of the religion, then the context in which the religion is being thought to be completed and its meaning that is kept in mind while issuing the fatwas is incorrect. That is, the meaning of the verse *أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ* [Today I have perfected your religion] that is being derived and the explanation that is being established is invalid. Determining its meaning has now become necessary!

Hence, this Faqir with utmost due respect and reverence, knowing his shortcomings and weakness is trying to clarify an important aspect of the meaning of the verse -

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ
دِينًا

This day I have perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion

in the following pages. God willing, it will surely make the readers introspect.

You know very well that the *Ahl-e-Sunnat-wal-Jama'at* considers the Prophet^{SAS} to be an eternal Prophet. It seems sufficient to present the below tradition without going into a detailed explanation about - every first - the first to be created and definition of the Sainthood of Muhammad^{SAS},

I was a Prophet even when Adam^{AS} was between water and clay

The Prophet^{SAS} said - I was a Prophet even when Adam^{AS} was in between clay and water. This is also an accepted fact by the *Ahl-e-Sunnat-wal-Jama'at* that except for the Prophethood of Prophet Muhammad^{SAS} no other Prophet's Prophethood is eternal. Hence, Hazrat Muhiyuddin Ibn-e-Arabi has explained this tradition in the following words -

The specialty of being an eternal Prophet is limited to Prophet Muhammad^{SAS}. Except for him, all the other Prophets became a Prophet at the time of their appearance. In the same manner, the *Khatim-ul-Awliya* is a *Wali* [Saint] from the time Adam^{AS} was between water and clay. Except for the *Khatim-ul-Awliya* [Seal of the Sainthood] all other *Awliya* [Saints] become a *Wali* when they fulfill the conditions of their Sainthood.

From this, we learn that the Prophethood of the Prophet^{SAS} is eternal. Without going into much details of who an eternal Prophet is and what is the outcome from it, it is important to keep only that thing in mind which is related to the subject of our discussion which is that Hazrat Muhiyuddin Ibn-e-Arabi^{RH} has mentioned Hazrat Mahdi^{AS} to be an eternal saint similar to the Prophet^{SAS}

The readers can note down the fact here that a person of the stature of Hazrat Muhiyuddin Ibn-e-Arabi^{RH} who is considered to be a fundamentally strong, acclaimed and reliable person of *Ahl-e-Sunnat-wal-Jama'at* has mentioned the Seal of the Sainthood of Muhammad^{SAS} to be an eternal saint. Then associating this belief only to Mahdavis and issuing the fatwas of disbelief and expulsion from Islam, is it not committing oppression by remaining ignorant from the beliefs of *Ahl-e-Sunnat-wal-Jama'at*?

Just as the Prophet^{SAS} is universally recognized to be an Eternal Prophet, it is also an agreed fact that despite being unlettered, he was bestowed with knowledge from Allah which was free from the characteristics of reading and writing and this knowledge was also given to him as a miracle.

Hence Allah^{SWT} addresses the Prophet^{SAS} and says

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ
اللَّهِ عَلَيْكَ عَظِيمًا

Allah has revealed to you the Book and the wisdom, and He has taught you what you did not know, and Allah's grace on you is very great²³

Besides this the Prophet^{SAS} said, I know whatever is in the heavens and earth. (*Imam Ahmad, Tirmidhi and Tabarani*)

He also said, Allah^{SWT} has showed me the world and I have seen everything that will happen in it until the Day of Judgment in such a way as if I am seeing my palm (*Tabarani*)

From this, it is evident that as per the will of Allah, the Prophet^{SAS} had knowledge about every important event - big and small - that was going to happen in this world until the Day of Judgment. This entire knowledge itself was considered to be a miracle.

Denying this knowledge of the Prophet^{SAS} or the miraculous nature of it will be subjected to the same orders that are reserved in the case of denial of any other miracles of the Prophet^{SAS}. Therefore, accepting the Prophethood of the Prophet^{SAS} or continuing to express love for the Prophet^{SAS} outwardly without accepting the miraculous nature of this knowledge is nothing but an artificial and completely meaningless thing.

God Forbid! If any of the matters disclosed by the Prophet^{SAS} or his prophecies turn out to be wrong or

²³ Surah An-Nisa'a verse 113

does not occur at all, then this itself will be against the attributes of Prophethood and that of a miracle, rather it will be contradictory to the Prophethood and his miracles. Even those with little sense can understand what would the outcome of such a possibility mentioned before will be!

At this time this Faqir does not intend to go into lengthy discussions about the miraculous nature of the prophecies and news given by the Holy Prophet^{SAS} but in order to better explain and understand the subject at hand, it is necessary to present a few lines on the prophecies of the Prophet^{SAS} from the book - *Seerat-un-Nabi vol-3* written by Allama Syed Sulaiman Nadwi (died 1953)

Allama Syed Sulaiman Nadwi writes - Who could have thought at that time seeing the way Islam began by being carefree and lacking any means, that a few unarmed, starving and homeless Muslims would gain the strength to conquer the thrones of Caesar and Khusro, but the truthful Prophet gave a glad tiding at that time - *O Muslims, soon you will conquer Constantinople. Madyan will fall under your rule. The treasures of Caesar and Khusro will fall into your hands. Egypt will come under your rule. You will fight against the Turks with tiny eyes and small faces (Turkish and Mongolians Turks)* (This tradition is reported in the Chapter Signs of the Prophet of Islam - *Sahih Bukhari*).

Can (the occurrence of) any of these world events be denied today?

The Prophet^{SAS} made the glad tidings loud and clear in the following words - *You will fight in the Arabian Peninsula and God will grant you victory. Then you will fight the Persians and be victorious and then fight the Romans and be victorious*²⁴.

In the same way, right at the time when the Caesar and Khusro were ruling the world with all their might and glory, and apparently there was no reason for their destruction, the harbinger of truth gave the glad tidings that - *when Caesar is killed then there will be no other Caesar. When Khaisar is destroyed, there will be no other Khaisar*²⁵.

Not only history but also the examination of the world events stands witness to its truthfulness. Has anyone seen another Zoroastrian ascending the throne of Khusro after the defeat of the Zoroastrian Emperors of Iran? Has anyone seen another power on the surface of Earth similar to the likes of Roman Empire after the destruction of the Romans?

Similarly, when the time was near for the Battle of Badr, the Prophet^{SAS} took the Companions^{RZ} to the battle ground and showed them the exact place where so and so disbeliever will be killed - *this is the place where Abu Jahl will be killed, here will fall dead such and such leader of Quraysh*. This was an unusual prophecy that the officer of a force of three hundred to three fifty lightly armed Muslims (without any means) was predicting the defeat of a fully equipped marauding army of a

²⁴ Sahih Muslim

²⁵ Sahih Bukhari - Kitab Al-Jihad #3027, Kitab Al-Iman #6629

thousand, and announcing the death and killing of their officers.

The Companions^{RZ} say that they found the dead bodies of the leaders of the Quraysh soaked in blood at the same exact places marked by the Holy Prophet^{SAS}.

In short, all of the prophecies made by the Prophet^{SAS} came true in actuality. The Companions^{RZ}, Taba'een^{RH26} and the Taba-Taba'een^{RH} had particularly kept a watchful eye on all of these prophecies and awaited with full faith to witness how the prophecy of the Seal of Prophets^{SAS} came true as inscribed by its destiny.

Dear Readers, all of these efforts and dedication was the result of their intense love for the Prophet^{SAS}. More than their parents, children, wealth and belongings, they kept the prophecy of the Messenger of Allah^{SAS} dearer to them as to how and in what manner and glory will it manifest. Respected Readers will be astonished to learn that the Companions^{RZ} regularly waited for these events to be fulfilled in their order even counting the duration between them. Like the monitoring of the official calculation of the duration of *Khilafat-e-Rashida* [rightly guided Caliphate] and its end.

Hence, the Prophet^{SAS} said – The Khilafat (*Khilafat-e-Rashida*) after me will last for 30 years then there will be monarchy. This

²⁶ Followers of the Companions^{RZ}

Khilafat was completed with the end of the Khilafat of Hazrat Ali^{RZ} (Seerat-un-Nabi).

In summary, the Prophet^{SAS} had prophesized about all the important and major events that will occur until the Day of Judgment and narrated it in such a way as if that event was taking place in front of his eyes (the dogs barking at Hazrat Ayesha^{RZ} in the battle of the camel, the martyrdom of Ammar bin Yasir and later the reconciliation of Hazrat Hasan^{RZ} etc. All these details can be found in history).

The purpose of mentioning a few from all the prophecies here on this occasion is that you will understand **the importance of the prophecies of the Holy Prophet^{SAS} only when you first understand correctly the Prophethood of the Prophet^{SAS} and the knowledge that was bestowed upon him by Allah Most High. It also requires a deep sense of love towards the Apostle of Allah^{SAS}, without which the prophecies themselves will not cause any increase in faith when they do come into existence.**

Here the thing which should be understood clearly rather more succinctly and also be preserved in memory like a treasure is that the station of those who reposed faith in Prophet Muhammad^{SAS} and pledged allegiance to him has passed away. However, those who were not blessed with meeting the Prophet^{SAS} and pledging allegiance to him, meaning those who became believers after the demise of Prophet^{SAS} or the ones

who were new to enter into Islam, these prophecies increased them in faith and made them firm.

If someone thinks that the proclamation of Prophethood [being true] will become dependent upon the fulfillment of all of the prophecies, then this will be considered a highly ignorant thing. Because those people who were not fortunate to cool their eyes with the sight of the Apostle of Allah^{SAS} will be able to cool their eyes through the prophecies of the Holy Prophet^{SAS} and can develop almost the same firmness of faith as those who were blessed with the company of the Apostle of Allah^{SAS} in such a way that the Prophecies (a miracle) coming true is a living proof about the truthfulness of the Prophethood.

The occurrences of these prophecies with the same continuity is also a source of faith and Islam to those people who after the Holy Prophet^{SAS} (irrespective of the different periods) are still striving for faith and have kept the flame of love of the Prophet^{SAS} alive in their hearts!

After this basic understanding, let us look at the [other] prophecies of the Holy Prophet^{SAS}:

Allama Suleiman Nadwi Sahab writes with importance and specificity -

The News about Gazwa-e-Hind

The seven crore Muslims in India will be excited to hear that the Apostle of Allah^{SAS} informed with his holy tongue the glad

tiding of the entry and dominance of Islam in India. He said – *There are two groups of my Ummah who will be saved by Allah the Most High from hellfire: a group that will take part in the holy war in India and the other will be with Isa bin Maryam^{AS}.*

A second narration is reported from Abu Hurairah^{RZ} who said - *The Messenger of Allah^{SAS} promised us about Ghazwa-e-Hind. If I achieve it, I will sacrifice my life and wealth upon it. So If I am martyred, I will be among the best of the martyrs, and if I return then I am Abu Hurairah the one who is freed from Hellfire.* These prophecies are reported in the *Sunan of Imam Nasai* (expired 302AH), which was written approximately a hundred years prior to Sultan Mahmood Ghaznavi's attack on India in the year 396H (There is also a note in the margins that both these traditions are mentioned in the book *Sunan-e-Nasai*, Chapter – Book of Jihad) (*Seerat-un-Nabi*, Vol 3, page 693)

Dear Readers, I respectfully request you to please read the saying of the Holy Prophet^{SAS} again and try to reflect upon the writing of Sulaiman Nadwi. To what extent is the coincidence that he tried to come up with acceptable?

The narration of the Apostle of Allah^{SAS} regarding *Ghazwa-e-Hind* is wholeheartedly accepted with full vigor and is a matter of faith; and the glad tiding of deliverance from hellfire of the group associated with *Ghazwa-e-Hind* is also a promise and related prophecy. It is also obligatory and essential to have belief in this without any doubt.

It is quite astonishing the way the Allama has deduced the meaning of “Ghazwa” and associated it to the attack of Sultan Mahmood Ghaznavi on India or the way in which he affixed the definition of *Ghazwa* to Sultan Mahmood Ghaznavi!

Ghazwa is defined as a holy war in which the Apostle of Allah^{SAS} personally participated. The word *Ghazwa* cannot be applied if the Prophet^{SAS} did not personally take part in it. Even the presence of the Khulafa-e-Rashidun [rightly guided caliphs] in a holy war too, is not considered a *Ghazwa*. The definition of this word can be looked up for one’s satisfaction from any dictionary or ascertained from a knowledgeable person. It is not such a big thing that has to be researched and requires a whole lot of effort. The Islamic world stands witness to it, which cannot be denied by any scholar of Islam irrespective of their association to any particular sect.

Secondly, the thing worthy of consideration is that, how can the army of Sultan Mahmood Ghaznavi be declared as those deserving the glad tiding of the Holy Prophet^{SAS} to be the “group saved from hellfire”? And how can Sultan Mahmood Ghaznavi be called as an example of the prophecy of Prophet^{SAS}?

If the Muftis of *Jame Nizamiya, Darul Uloom* and *Jame Sabeel-ul-Islam* pay attention to this, they will surely issue a fatwa upon this in no time that - Allama Sulaiman Nadwi is a disbeliever and expelled from Islam. What could be more disrespectful to the honor of the Prophet^{SAS} than granting Sultan Mahmood

Ghanavi an equal status with the Prophet^{SAS} and declaring his attacks to be a *Ghazwa*? It is as if the participation of Sultan Mahmood Ghaznavi in the attacks on India has been compared in status similar to the participation of the Messenger of Allah^{SAS}! God Forbid! Moving a step further, ***the army of Sultan Mahmood Ghaznavi has been granted a status equal to that of the Companions^{RZ} of the Prophet^{SAS}! Rather they have been elevated to the ranks of Ashra Mubashira [The Ten blessed Companions] or declared to be similar in status as them.***

Please tell me, is there any other thing more disrespectful to the honor of the Prophet^{SAS} than this? Without a doubt, this provides an excellent means for the respected Muftis to satisfy their passions as Allah has given them an opportunity to examine their ability to issue Fatwas and test their piety and faith. The respective Muftis can give proof of their expertise by participating in this exam and demonstrate openly their truthfulness, boldness, ability to do justice and show their piety.

The irony here is that Sulaiman Nadwi himself, further in his book, has not used the word *ghazwa* to describe the attacks of Sultan Mahmood Ghaznavi on India, rather he wrote - *The Sunan of Imam Nasa'i was written about a hundred years prior to the attack of Sultan Mahmood Ghaznavi's attack on India.*

As if, the pen of Sulaiman Nadwi unintentionally withheld itself from describing the attacks of Mahmood Ghaznavi to be

a *ghazwa*. This is the greatest hint and *wonder of the word "Ghazwa" that has prevented the pen of Sulaiman Nadwi from personally using this word to describe the attacks of Sultan Mahmood Ghaznavi in the margins of his book. Praise be to Allah!*

In short, the Allama himself has used the word "attack" in the margins of his book and not the word "*ghazwa*" (The ironical thing mentioned above is that Sultan Mahmood Ghaznavi did not stop with just one attack on India but conducted multiple attacks. It is also absolutely wrong to say that Islam was introduced in India and gained dominance due to the attacks of Sultan Mahmood Ghaznavi).

The conclusion from this entire discussion is that the attacks of "Mahmood Ghaznavi" cannot be categorized as a *ghazwa* and it is not justified from any interpretation of the sacred law and religion. *Therefore, it is necessary to reflect upon who and what the saying of the Holy Prophet^{SAS} about "Ghazwa-e-Hind [Holy War in India]" relates to and who becomes eligible for this Prophecy? Who in reality is this personality upon whom the word ghazwa-e-hind will truly apply? Contemplating upon this from a religious perspective is obligatory upon all!*

Dear Readers, you can determine this for yourself after reading the subsequent pages and can decide who the prophecy of the Prophet^{SAS} regarding Ghazwa-e-Hind truly applies to, knowing very well that Allah is present and watching.

The third important thing is that, how can the army of Sultan Mahmood Ghaznavi become deserving of being the second group of the Ummah (which will be protected from the hellfire) as mentioned in the saying of the Apostle of Allah^{SAS}? Can there be a mockery worse than this about the saying of the Holy Prophet^{SAS}? Can the Muftis of Jame Nizamia, Darul Uloom and Jame Sabeel ul Islam issue fatwas on this?

Let it not be hidden that all this discussion is limited to the illegal fatwas issued by the Muftis alone. *Otherwise, the presidents, administrators and other related people of all the three universities are extremely peaceful and the matter has been resolved through reconciliation and moderation. They express their views on this on a daily basis in the newspapers. Therefore, these fatwas cannot be attributed to them!*

Here it would not be out of place to clarify that even this Faqir himself can understand very well that the intention of Allama Sulaiman Nadwi was not at all like this nor would it have been possible. If Allama Sulaiman Nadwi could have been alerted, then he would not have applied the word *Ghazwa* to Mahmood Ghaznavi. He surely would have changed it. However, what obligation do these Muftis have in forming a good opinion, contemplating about the matter or researching and cross-examining? All they ever care about is passing Fatwas and nothing else.

The army of Mahmood Ghaznavi absolutely cannot be declared as the second group of the Ummah that is mentioned in the tradition of the Holy Prophet^{SAS}. Neither can such an injustice be done to the religion to this extent. Therefore, it must be contemplated as to who are the ones that are compatible and eligible to fulfill the prophecy of *Ghazwa-e-Hind* as mentioned by the Prophet^{SAS}.

After this brief discussion, it became very clear that after the departure of the Holy Prophet^{SAS}, believing and giving more importance to the prophecies of the Apostle of Allah^{SAS} is crucial since the miracles and prophecies that were fulfilled during the lifetime of the Prophet^{SAS} were able to influence the minds due to the physical presence of the Prophet^{SAS} himself. However, after the departure of the Prophet^{SAS} despite the apparent lack of his physical presence during the time of occurrence of the prophecy, there still cannot be a feeling of absence of his presence. Rather, the event of the fulfillment of the prophecy certainly generates a feeling of the presence of the Prophet^{SAS}, his bounty and its effect. This very thing makes the belief in the truthfulness of the Prophethood of the Messenger of Allah^{SAS} stronger, and causes an increase in faith and compels those who have not until then believed in him to become believers. Such that this appears to be an effect of the bounty of the Holy Prophet^{SAS} and an impact of his Prophethood. In this way, it became fully apparent that believing in the prophecies of the Prophet^{SAS} is obligatory.

Now for God's sake someone do justice, is it not obligatory to believe in the prophecies pertaining to Hazrat Mahdi^{AS} that have been mentioned by the Prophet^{SAS} as commanded by Allah?

If someone claims to believe in the Apostle of Allah^{SAS} and love him, then it is obligatory upon him to also have belief in the prophecies (or information) given by the Prophet^{SAS}. Otherwise, the belief in the Prophet^{SAS} would stand nullified. This is nothing but the command of Allah and the saying of the Prophet^{SAS}.

The main objective of this Faqir respectfully in this matter is for you to get satisfied by looking into all the related commands by yourself with an investigative and confirmatory approach. When this Faqir shows the commands, it turns into an opportunity for criticism and opposition rather than developing an interest and then evil thoughts trouble on top of it. Therefore, it is better to see the related commands with your own eyes so that there is no need to slander us unnecessarily!

In short, it is required to do complete justice to the demands of the love for the Prophet^{SAS} and obedience to him. Otherwise, forget about reaching the destination, even getting the sense of the direction to the destination too is not possible.

By the way, the mandatory requirement after believing in the Prophet^{SAS} and developing love for him is to also

believe in his prophecies. And after the prophecies come into existence then investigate them personally with heart and soul, and even the smallest of things that provide certainty in the matter should be accepted. This is the definition of being careful with all its requirement. It is also the manner of loving the Messenger of Allah^{SAS}, to never miss an opportunity when it is presented even to the extent of a hair's breadth to gain the approval and pleasure of the Prophet^{SAS}.

This is the requirement and rule of love - whether it be the love of Allah, the love of the Messenger of Allah^{SAS}, the love of the religion, the love of elders or the love of one's parents or even the love for one's wife and children - the same method prevails everywhere. Hence, Allah has repeatedly mentioned it in the Holy Qur'an to renounce the luxuries and attractions of the world and adopt the love of Allah and His Messenger^{SAS}. Moreover, whatever prophecies have been mentioned by the Messenger of Allah^{SAS}, pay attention with full faith to their coming into existence with your heart and soul. This is the source of gaining the eternal love.

Now the thing to reflect upon is that those people who claim to love Allah and His Messenger^{SAS} and who in the name of Allah and His Messenger^{SAS} issue fatwas of disbelief and expulsion from Islam without authority and lacking justification, to those who are established firmly and completely on the real path of Islam. Then, how far are they right and truthful in their love of Allah and His Messenger? You can easily guess yourself and

also decide on how far they adhere and obey this command of Holy Quran,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ
غَفُورٌ رَحِيمٌ

Say, (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful²⁷.

In summary, whatever has been mentioned until now is that, the appearance of the seal of Prophets in the form of the Messenger of Allah^{SAS} has already occurred and he departed from this manifest world. When one believes the Messenger of Allah^{SAS} to be the last Prophet then it is obligatory to also believe in his promises and prophecies which are the beneficence of the Prophethood and establishes its truthfulness. Rather more specifically, one should have belief in those miracles that have already been fulfilled or will continue to be fulfilled until the Day of Judgment.

In order to better understand the same thing more clearly, think about the position of the prophecies and promises of the Messenger of Allah^{SAS} in the context of *Shariah* [sacred law]. Are the promises made by the Holy Prophet^{SAS} excluded from the religion (God Forbid!) when the Qur'an has been revealed in its entirety? Moreover, what is the position in *Shariah* of these promises and warnings that have been mentioned on the basis

²⁷ Surah 3 Aal-e-Imran verse 31

of the Holy Quran? Are the promises in Holy Quran excluded from religion? When Allah The Most High has Himself said -

إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

Verily, Allah never fails in His promises²⁸

The Holy Quran is the last book of Allah and it is going to remain valid until the Day of Judgment in its entirety with every single letter and word. Its influence and judgments will remain in existence until the Day of Judgment. Therefore, the promises that have been made in Quran which will continue to be completed until the Day of Judgment, and those of the promises and prophecies that will be fulfilled after the Day of the Judgment are all included as part of the religion, nothing is excluded from it.

As and when each of these promises are being fulfilled and as we continue to repose faith in them, the religion in all practicality is being concluded. Similarly, the promises and prophecies of the Messenger of Allah are included in the religion. As each of the prophecy comes true or each of the promise gets fulfilled, we continue to move a step closer towards the conclusion of religion. *That means the promise of Allah and His Messenger is the religion and the fulfilling of this promise is also religion and reposing faith in it is obligatory* and as these promises and prophecies

²⁸ Surah 3 Aal-e-Imran verse 9

continue to come into existence, the religion continues to be completed practically.

In this manner, this affair will continue to grow until the Day of Judgment. From this perspective, saying that the religion is completed in every aspect and nothing of it is left remaining after the revelation of the verse - *أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ* [Today I have perfected your religion] becomes totally wrong, which is the result of not reflecting deeply in the matters of religion.

The rule of the last Prophet and the last sacred law will continue to remain in effect until the Day of Judgment and after it until the Day of Reckoning. God Willing! This is religion too. If it is not considered as such, then the descending of Isa^{AS}, Dajjal and Gog-Magog, the blowing of the trumpet by Israfil^{AS}, the mountains flying like cotton balls and other signs of the Day of Judgment, and also the bringing back to life a second time – establishment of the Day of Reckoning – greeting the Holy Prophet^{SAS} at the fountain – getting blessed with his intercession – getting the deserved Heaven or Hell (punishment or reward) and **attaining the vision of Allah** etc, will also be excluded from religion. However, all of these matters are in fact included in the religion because this is the promise of Allah as evident from Quran and through the bounty of the Messenger of Allah^{SAS}. If someone considers the promise of the Messenger of Allah^{SAS} to not be a part of the religion then this is his individual belief, it certainly cannot be the religion of Allah and His Messenger^{SAS}. Those who will repose faith in the future based on the occurrence of events and

prophecies will be strengthened and it will inspire faith in those that are still searching.

Therefore, it is proved that the advent of Hazrat Mahdi^{AS} that occurred as per the Quran and the promise of the Holy Prophet^{SAS}, is included in religion as well. The Messenger of Allah^{SAS} has unequivocally stated that -

Then, the Caliph of Allah, Mahdi will appear. Hence when you hear about him then go to him and pledge allegiance even if you have to crawl over the mountains of snow because Mahdi is the Caliph of Allah. [Ibn Majah]

In the name of Allah, The Most Beneficent, The Most Merciful

Completion of Religion?

Dear Readers - After reaching this stage, it is natural and relevant for you to get a question that the general meaning of completion of religion that is being deduced from the verse - **أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ** [Today I have perfected your religion] has been proven wrong, and as a result the fatwas that were issued on the basis of this conclusion has become null and void - but until now it has not been made clear as to what the completion of religion really means? This question coming to your mind is completely valid and expected.

In this regard, this Faqir will try to answer the question in the light of Quran and Hadith and also invite you to reflect upon it. This Faqir not because of his humility but in reality, let alone performing the *Tafsir* [commentary of Quran], he does not even consider himself to be capable of doing a comparative review of the different *Tafasirs* [commentaries]. Therefore, considers it necessary to invite you as well to reflect and contemplate upon this.

Thus, it is important here to insert the verse 3 of *Surah Al-Maeda* upon which this entire discussion revolves around in general. Allah The Most High says -

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ
الْإِسْلَامَ دِينًا

This day have I perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion²⁹.

Explanation of Quran from Quran

Explanation of Quran from Quran is an important criterion and this criterion is given precedence and finality. However, you will be amazed that there is no need to compare this verse to any other verse to understand it. Rather, if the subsequent words in this same verse are explained and when you reflect

²⁹ Surah 5 - Al-Maeda Verse 3

upon these words again you will come to know that in this verse -

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ
الْإِسْلَامَ دِينًا

This day have I perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion.

Everyone has been focusing only on the initial part of the verse until now and try to argue only upon this point that the religion has been concluded and nothing is left remaining. Therefore, there is nothing additional left to complete nor is there a need for the advent of anybody else for this purpose. Hence, keeping such a belief will cause one to disbelieve and this expels them from the fold of Islam etc....

But from the previous pages you have learnt that deriving such a meaning from the verse - *This day have I perfected your religion for you* in itself is wrong because even after the revelation of this verse, there were other verses in the religion no less than the *legal ruling of Allah Himself* that has been revealed. The Messenger of Allah^{SAS} himself has lived in this world as the Seal of the Prophets for about 80 to 81 days. His life is nothing but religion as well.

Therefore, it became known that before making useless arguments and baseless accusations, no effort was made to think what the word "*religion*" in this verse even means? If even a small effort had been made to reflect upon this verse and

attention was given to it, then it would have been immediately known as to what the word *religion* means in actuality is this verse alone.

This is an obvious matter that is not hidden from anyone. Thus, according to the situation, Allah The Most High has clarified the word “religion” in this verse itself that **وَرَضِيْتُمْ لَكُمْ الْإِسْلَامَ** *وَرَضِيْتُمْ لَكُمْ الْإِسْلَامَ* **دِينًا** [*and have chosen for you Islam as your religion*]

It is apparent that the word **دِينَكُمْ** [Your Religion] mentioned at the beginning of the verse indicates at this stage that it is the religion of Islam and the word Islam means submission or obedience. Now also reflect upon the word **الْيَوْمَ** [this day] for why it is specifically mentioned. What special thing was happening this day or which remaining obligatory act or worship was being completed? It is quite evident that the Holy Prophet^{SAS} was performing Hajj for the first time. For the first time, the obligation of Hajj was being completed. Amongst the five pillars of Islam, four had already been completed and ordinary Muslims had also received instruction about them. Only Hajj was such an obligation that was left remaining and ordinary Muslims did not have an opportunity to practically remain in the company of the Prophet^{SAS}. The Prophet^{SAS} was also going to depart this world in 80 to 81 days. ***Perhaps this was his first and last Hajj and with the performing of this Hajj, not only was he going to be absolved from the obligation of the Hajj - the pillar of Islam, but also was going to practically instruct all of the Muslims about it.***

Hence, the pillar of Hajj was being completed. Perhaps with the completion of the pillar of Hajj (with complete freedom and without fear) the verse was acknowledging the completion of all the five pillars. This is the reason why Allah The Most High said - **“Today”** we have perfected your religion (as Islam) for you.

When the verse of the Quran is totally clear about it then where is the need to bring arguments from here and there or the need for any interpretation and changes? And without any reason, under the influence of mental agitation, why should there be an attempt to complete the religion in all aspects with the “perfection of religion”.

Even if the verse did not contain the words - **وَرَضِيْتُ لَكُمْ** **الْإِسْلَامَ دِينًا** [and have chosen for you Islam as your religion] - then too considering the religion to be complete from all aspects would be a great mistake as you have read on the previous pages (because there are verses that were revealed even after **أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ** [Today I have perfected your religion] and Allah’s legal ruling regarding *kalalah* has also appeared)

This Faqir thinks that, maybe Allah The Most High has mentioned the words **وَرَضِيْتُ لَكُمْ** **الْإِسْلَامَ دِينًا** [and have chosen for you Islam as your religion] only to correct the possible mistaken understanding (that the religion has totally been completed even to the extent of revelation) and in the verse disclosed the real intention of Allah (God knows the best!)

In short, it has been proved that since it was the first and last Hajj and with the completion of this Hajj, the obligation of Hajj which is the last remaining pillar of Islam was being concluded and on this day all the five Shara'i (sacred law) pillars of Islam were completed (that is recitation of Kalma-e-Tayyaba, Five daily prayers, Zakat, Fasting of Ramadan and Hajj), thus Allah has mentioned - *أَلْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ* - [Today I have perfected your religion]. And along with it defined the meaning of religion by saying -

وَرَضَيْتُ لَكُمْ الْإِسْلَامَ دِينًا

And have chosen for you Islam as your religion

For this reason He also mentioned - *أَلْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ* - (Today) (I have perfected your religion for you as Islam)

Apart from this, the verse of Surah Al-Fath verse # 27 also indicates the same that the things that Allah had promised the Messenger of Allah^{SAS} in a dream -

Ye shall enter the Sacred Mosque, if Allah wills, with minds secure, heads shaved, hair cut short, and without fear³⁰.

Allah The Most High fulfilled the promised (which undoubtedly is the true religion) made to the Messenger of Allah^{SAS} in its full glory. In this way the Messenger of Allah^{SAS} and his Companions^{RZ} completed the Hajj - one of the essentials of Islam without the presence of disbelievers or the

³⁰ Surah 48 Al-Fath verse # 27

polytheists and without any fear or danger and the essentials of Islam with respect to religion has been completed. Praise be to Allah!

After this brief explanation, this Faqir does not feel anything else is left (to explain)

It has become crystal clear that taking “completion of religion” to mean the religion has been completed to such an extent that even the revelation is complete and considering the promises of Allah and the promises and prophecies of the Messenger of Allah^{SAS} as a separate thing, or thinking the promises and prophecies occurring until the Day of Judgment to have been fulfilled is absolutely wrong.

When deriving such a meaning of “completion of religion” is incorrect, then how can it be valid to take this unrelated meaning (a grave mistake) and issue Fatwas of disbelief and expulsion from religion based on it? Thus, it became evident that all the Fatwas have automatically become invalid, incorrect and lacking any effect.

That is the bounty of Allah, He gives to whom He wills, and Allah is the possessor of great bounty³¹.

³¹ Surah 62 Al-Jumah verse# 4

Explanation of Quran through Hadith

Dear Readers – So far, you have seen the explanation of Quran from Quran rather from the same verse. Now, please read below to find out how this verse is conclusively supported by the Hadith.

Arif Billah Dr Muhammad Hai, the author of the book *Uswa-e-Rasool-e-Akram^{SAS}*, published and printed by Deeniyat (Hazrat Nizamuddin, New Delhi) has included chapter# 4 in his book on the subject of “*Imaniyat [Faith]*” with reference to the traditions from Sahih Muslim and Sahih Bukhari, and the very first tradition that he mentioned was given the title - *Islam, Iman and Ihsan*. The tradition is narrated as follows,

On the authority of Umar ibn al-Khattab it is reported that he said - One day we were sitting in the company of Allah's Apostle^{SAS} (who was addressing a large gathering of the Companions^{RZ} at the time), when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him (which would have indicated he was a foreigner). None amongst us recognized him (so he appeared to be a stranger). He walked through the assembly of the congregants and at last came and sat near the Apostle of Allah (peace be upon him).

He knelt before him in such a way that his knees touched the knees of the Apostle of Allah^{SAS} and he placed his palms on his thighs and said:

“O Muhammad^{SAS}, inform me about what Islam is?”

The Messenger of Allah (peace be upon him) said: Islam implies that (meaning the essentials are) you testify with your tongue and heart that there is no god (worthy of worship and submission) but Allah and that Muhammad is the Messenger of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey.

He (the inquirer) after hearing the answer said: You have told the truth. He (Umar ibn al-Khattab) said: It amazed us that he would put the question and then he would himself verify the truth.

After this, he (the inquirer) said: Inform me about Iman (faith).

He (the Holy Prophet) replied: That you affirm your faith in Allah, in His Angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil.

He (the inquirer) said: You have told the truth.

After this, he (the inquirer) again asked: Inform me about al-Ihsan.

He (the Holy Prophet) said: Ihsan is to worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you.

He (the enquirer) again said: Inform me about the hour (of the Doom).

He (the Holy Prophet) remarked: One who is asked knows no more than the one who is inquiring (about it).

He (the inquirer) said: Then tell me about some of its signs. He (the Holy Prophet) said: That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat-herders vying with one another in the construction of magnificent buildings. He (the narrator, Umar ibn al-Khattab) said: Then he (the inquirer) went on his way but I stayed with him (the Holy Prophet) for a long while. He then, said to me: Umar, do you know who this inquirer was?

I replied: Allah and His Apostle knows best. He (the Holy Prophet) remarked: He was Jibra'eel (the angel). He came to you in your assembly in order to instruct you in matters of religion. [Sahih Muslim and Sahih Bukhari, popular tradition]

This tradition provides complete explanation about religion and we also learn that religion is based upon three things (Islam, Iman and Ihsan). Depending on the external and internal condition [of a person] and according to his progression, he will achieve the rank, so much so that the station of intimacy and vision is also achieved. So that when a believer worships, he performs his worship with vision as the Holy Prophet^{SAS} has mentioned in details pertaining to Ihsan.

And these instructions pertaining to the vision was the very reason for Hazrat Ali^{RZ} saying - *By Allah, I have never worshipped my lord without seeing him.*

In the same way, Hazrat Umar^{RZ} has said, *I have not seen anything except in such a condition that I saw Allah in it.*

This proves that the Apostle of Allah^{SAS} has instructed about the teachings of Ihsan and his Caliphs and Companions^{RZ} received the bounty of this teaching and were blessed with the vision of God (there are other traditions too pertaining to this).

Hence, it is evident that - if God Forbid the teachings of Ihsan or vision of Allah was not justified during the period of Prophethood and period of the Shariah, then never would such description and explanation about Ihsan would come from the holy tongue of the Prophet^{SAS}. Hazrat Jibra'eel^{AS} too would not have disclosed it so calmly! that

Ihsan is to worship and serve Allah as you are seeing Him. However if you are unable to see Him then (at least think that) He certainly sees you!

Another Hadith also supports this topic rather even more clarification is present in it. The Hadith is -

Ibn Umar^{RZ} has reported that, the Messenger of Allah^{SAS} said - Religion is a collection of five things (all of which are mandatory). None of them is considered to be accepted

without fulfilling the other in order for the person to be completely saved from Hell.

- 1) Testify that there is no God but Allah and (Hazrat) Muhammad Mustafa^{SAS} is the servant and Messenger of Allah. Believe with certainty in Allah, the Angels, His Messengers, His revealed Books, Heaven and Hell and believe in the resurrection after death (the Day of Judgment).
- 2) The five daily prayers which is the first pillar of Islam. Without prayer (namaz), Allah The Most High will not accept even Iman [faith].
- 3) Zakat is the expiation of Sins. Without Zakat, Allah The Most High will not accept even Namaz and Iman.
- 4) Then the one who has fulfilled these pillars and achieved the month of Ramadan, if without a valid reason missed the fasts of Ramadan then Allah The Most High will neither accept his Iman, nor his Namaz or his Zakat.
- 5) The person who has fulfilled these four pillars and also became eligible to undertake the pilgrimage of Hajj. Then, if neither did he perform the Hajj nor did others from his loved ones did it on his behalf, then his Iman, Namaz, Zakat and Fasts - none of them are accepted.

The meaning of *not accepted* here is that if there is carelessness in fulfilling any one of the pillars of Islam then the other actions are not sufficient to save him immediately from Hell. *Al Hulaya Tarjuman Al Sunna.*

The tradition of Hazrat Ibn-e-Umar^{RZ} makes it evident that if any one of the essentials from the essentials of Islam is left incomplete then the other accomplished obligations will also not remain acceptable and they do not immediately become the source of redemption.

In such an instance, after the conquest of Makkah when Allah had provided with all necessary means and had also fulfilled the glad tiding mentioned in Surah Al-Fath, then how could the pillar of Hajj remain left out?

Therefore, the obligation of Hajj (a pillar of Islam) was also fulfilled by the Holy Prophet^{SAS} and Allah had completed all the five pillars of Islam (through the Prophet^{SAS}). This was the completion of religion in the form of Islam. Based on this Allah^{SWT} has said -

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ
الْإِسْلَامَ دِينًا

This day I have perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion.

Is there a doubt still left in your mind? The meaning of “completion of religion” in the verse cannot be anything but the performing of Hajj and that thinking the religion to be completed (including revelation) from all aspects is an open error!

In the same way, Dr Muhammad Abdul Hai has mentioned a few traditions in his book *Uswa-e-Rasool-e-Akram^{SAS}* under the heading, “*Alamat-e-Iman [Signs of Faith]*”. The following are the traditions -

Narrated Hazrat Anas^{RZ}: The Prophet said, "None of you will have faith till he loves me more than his father, his children and all mankind."³²

From this, we learn that along with the completion of the pillars of Islam, the love for the Messenger of Allah^{SAS} should be such that the parents, children and everything is sacrificed for it. This feeling should always be close to the heart otherwise the sweetness of faith would never be achieved. Moreover, it is required that faith should be accompanied with complete adherence to the Shariat-e-Muhammadi^{SAS}[sacred law] and Islam, otherwise there is no faith without Islam.

Another tradition is reported under the same chapter - “*Alamat-e-Iman [Signs of Faith]*” as follows -

On the authority of Abu Huraira^{RZ}, it is narrated that the Messenger of Allah^{SAS} said: Faith has over seventy branches, the most excellent of which is the declaration that there is no God but Allah, and the lowest in rank is the removal of injurious things from the path, and modesty is the branch of faith³³.

³² Sahih Bukhari Chapter 2- Belief, Hadith# 14

³³ Sahih Muslim Chapter 1 - Book of Faith Hadith# 56

In this tradition the highest of the degree of faith that is made clear is establishing – *La'ilaha Ilallah* [*There is no God but Allah*] – in your heart - which means testifying about oneness should be kept fresh in mind. God willing this will be very helpful in understanding the discussion about vision of Allah.

In short, the degrees of faith and stations of Ihsan both are clear in this tradition, because testifying about the oneness and testifying as an eyewitness is nothing but the station of Ihsan. The same thing has been explained by the Holy Prophet^{SAS} in the *Hadith-e-Jibra'eel* which is – “*Worship and serve Allah as if you are seeing Him*”.

Hence, we learn from the traditions and verses of Quran that were presented so far that – Islam, Iman and Ihsan - are three aspects of the religion --- or degrees. The first and foundational aspect is Islam. Only after climbing the ladder of Islam will one reach the station or degree of Iman and Ihsan, and this is nothing but the station of intimacy and vision.

Therefore, from the aforementioned Ahadith it is proved beyond doubt that following are the pillars of Islam –

- 1) There is no God but Allah and Muhammad^{SAS} is the Messenger of Allah
- 2) Namaz (Prayers)
- 3) Zakat
- 4) Fasting
- 5) Hajj (if one has the capability)

Four out of these five pillars had been completed by the Holy Prophet^{SAS}, only performance of Hajj was remaining. Allah The Most High with his blessing and countenance had fulfilled the glad tiding that was given in *Surah Fath* and based on the prophecies and promises only, the Hajj of Holy Prophet^{SAS} reached its completion. This became the completion of religion (in the form of Islam) as Allah has said -

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ
الْإِسْلَامَ دِينًا

This day I have perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion.

Now this Faqir, knowing that Allah is present and watching, keeping Quran as his witness as well as the Prophet^{SAS} and Mahdi^{AS} as witnesses, submits one more time that - Due to our confirmation of Hazrat Mahdi^{AS}, there is no effect on our status of being the real *Ahl-e-Sunnat-wal-Jama'at*. On the contrary, Mahdavis have become even more firm and strong on the position of *Ahl-e-Sunnat-wal-Jama'at*. Please take some time to revisit this discussion on page# 5 of this book.

Dear Readers - This position of ours itself shows that we are on the truth and we have sworn allegiance on the correct hand and due to this reason there has been no change even to a hair's breadth in our position of being the real *Ahl-e-Sunnat-wal-Jama'at* in letter and spirit. What can be greater in proof of being established on the Book of Allah and the following of the Messenger of Allah^{SAS} than this?

Therefore, it has been proved that the fatwas of disbelief and expulsion from Islam based on the incorrect explanation of “completion of religion” has automatically become invalid and terminated. Praise be to Allah!

In the name of Allah, The Most Beneficent, The Most Merciful

Discussion about Vision of Allah

The respected Mufti from *Jame Sabeel-ul-Islam* has denied the vision of Allah by presenting the verse -

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ³⁴

- despite the fact that there has been a lot of discussions regarding the explanation (on the issue of vision of Allah) of this verse after the departure of the Holy Prophet^{SAS}. A lot of effort has been put into defining the meaning of the word ادْرِك [Arabic - *Idrak*]. Majority of the exegetes explain the word ادْرِك with “encompassing” (Without understanding the difference between ادْرِك [encompassing] and اَبْصَار [vision], this matter cannot be understood).

However, from the fatwa of *Jame Sabeel-ul-Islam* we know that the Mufti sahab is not even aware of the basics of the debate regarding the vision of Allah. Wonder of wonders, how can a

³⁴ Surah Al-Anaam verse 103

Mufti belonging to a reputed religious institution like *Jame Sabeel-ul-Islam* speak such nonsense and impractical thing? And how can he show such ignorance in the foundational beliefs (i.e. of *Ahl-e-Sunnat-wal-Jama'at*)?

Hence, it has to be accepted that this is nothing but a personal mistake of Mufti sahab but its effect and weight is impacting the branch of the organization (*Jame Sabeel-ul-Islam*) and its reputation is being severely damaged.

In short, the Mufti sahab himself through this fatwa is showing the severe lack of awareness of the core beliefs of *Jame Sabeel-ul-Islam*. This loss of knowledge and concern is a kind of wrath of God that they do not even realize what they are saying!

A special word for the Mufti sahab and the people who are in agreement with him – keep the argument about vision of Allah aside and just recite the *Kalma-e-Shahadat* [Article of Testimony] once.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ

I bear witness that there is none worthy of worship except Allah, the One and only, without partner and I bear witness that Muhammad^{SAS} is His servant and Messenger.

When the Mufti sahab is so eager to issue fatwas then he certainly seems to be aware of the different kinds and degrees of being a witness.

Now Mufti sahab, the *Kalma-e-Shahadat* that you are reciting with your own tongue – *There is none worthy of worship except Allah, the One and only, without partner* – what kind of testimony is this?

If the Mufti Sahab without thinking and understanding, is bearing witness that - *There is no God but Allah, He is One and without partners* – then how can such a testimony be considered as a testimony? Is the testimony of an ignorant passionate (rather common and blind) person considered valid from a *Shara'i* perspective compared to the testimony of an eyewitness?

Reflect upon this - if a person on one hand declares the vision of Allah to be impossible (and in his support also tries to prove Hazrat Musa^{AS} to also be without vision) and on the other hand gives testimony without any thought that Allah is One and without partner, then would he be called a liar and a sinner or not?

If the Mufti sahab had known the definition of an eyewitness or knew the rank of an eyewitness then he would himself have known about the validity of vision of God in this world. He would strived with his life and soul to be included amongst the eyewitnesses himself. He would have been anxious to testify like an eye witness that Allah is One, without partners and there is no God but Allah!! He would not have tried to declare those who desire to become an eyewitness and who are trying

to be included amongst the eyewitnesses – as disbelievers and expelled from Islam!

Now you will automatically understand that Hazrat Syed Muhammad Jaunpuri^{AS} appeared in the capacity of the Promised Mahdi^{AS} for the only purpose of enabling those who testify – *I bear witness that there is no God but Allah, He is One and without partners* – to become formal eye witnesses as per the rules and be able to testify as an eyewitness. And impart the teaching and instructions to become an eye witness according to the Book of Allah and the following of Muhammad, the Messenger of Allah^{SAS}.

For God's sake, anyone would be able to answer this question – how can the fatwas of disbelief be issued to those who are trying to become qualified as an eye witness (testimony based on seeing) rather than merely giving the testimony – *I bear witness that there is no God but Allah, He is One and without partners* – outwardly and based on what was heard? In doing so, wouldn't the Muftis themselves automatically become liable to be issued the same fatwa? And would the fatwa of expulsion from Islam not apply to those who issue the fatwa themselves? By issuing such fatwas, are they not shooting themselves in the foot and creating a noose for themselves? They absolutely are! May Allah protect everyone from such ignorance and shortsightedness. Ameen!

Also giving the testimony about the Messenger of Allah^{SAS} without giving any thought that – *“He is the servant and*

Messenger of Allah” is not considered to be an eye witness testimony (At this critical juncture, discussing anything more than this is wrought with difficulties otherwise more thorough discussion would have been done. This Faqir regrets it). For this reason, Hazrat Mahdi^{AS} has said - “I am the servant of Allah and follower of Muhammad, the Messenger of Allah^{SAS}” which means as Muhammad^{SAS} is the eye witness of Allah (without any veil), in the same way Hazrat Mahdi Mauwood^{AS} in the capacity of being the Khalifa of Allah and the one appointed by Allah and in compliance with the saying of the Messenger of Allah - is also (in the following of Muhammad^{SAS}) the same exact eyewitness (without any veil).

Now please revisit the pages where the tradition with reference to *Tafseer-e-Kabeer* has been mentioned. *Tafseer al-Kabeer* has been written approximately 300 years before the advent of the Promised Mahdi^{AS}.

“The Prophet^{SAS} said, I know of a people who are in the same station as me. The Companions^{RZ} asked, O Messenger of Allah^{SAS}, how is this possible, when you are the Seal of the Prophets and there is no Prophet after you? The Prophet^{SAS} replied, they are not Prophets but they will have such ranks and closeness to Allah that even the Prophets will envy them and they all will have extreme love for Allah”. (Tafseer al-Kabeer vol 2)

For God’s sake, be fair and decide whether this following based upon the vision without a veil is due to being an eye witness or not? And did not the Messenger of Allah^{SAS} use the words “*in the same station as me*”?

If you have unconditional love for the Messenger of Allah^{SAS} and have confidence and trust in him, then it is necessary for you to also have the confidence and trust in his sacred words! It is obligatory and a source of faith!

Dear Readers! The discussion until now is thorough, clear and satisfactory but in general, the deniers of the vision of Allah (that is those who declare the vision of Allah in this world to be impossible) by using the verses of *Surah Al-Araf* make the people believe wrongly, rather they mislead by saying that - when a glorious and divinely ordained Prophet like Hazrat Musa^{AS} was unable to see Allah, then where does the question arise about you and I seeing Allah? Several people have personally asked this Faqir the same question.

Therefore, considering the nature and significance of the issue, it is necessary that something should be mentioned regarding the verses of *Surah Al-Araf* in order to resolve the severe misunderstanding in this matter.

- 1) The very first thing is that, after taking birth in the *Ummah* of *Khatamul Ambiya* [Seal of the Prophets], *Rahmat-ul-lil'alameen* [The Mercy for all Worlds], and then drawing the breath in the *Ummah* of the *Sahab-e-Mi'raj* [one who was bestowed with Mi'raj or Ascension to Heavens] and claiming to possess the bounty of the Messenger of Allah^{SAS}, despite all of this - imitating the previous nations and giving their example by adopting unprincipled methods - is in itself a grave error and an ignorant behavior. Especially

in such an instance when we have an action of the Messenger of Allah^{SAS} on the same subject which by far a better standard and exemplary in nature (meaning based on excellence) providing an example and lesson to us [that is the event of Mi'raj when Prophet^{SAS} was blessed with the vision of Allah - Translator].

- 2) Hazrat Musa^{AS} was a prophet for the previous *ummahs* who fell unconscious on the mountain of "toor" after seeing the divine manifestation. On the contrary we are associated with the present living *ummah* of Hazrat Muhammad^{SAS} - the Prophet^{SAS} to whose *ummah* we belong, went before Allah and returned (i.e he was blessed with Mi'raj) such that, even where Hazrat Jibra'eel^{AS} was not permitted to go, the Holy Prophet^{SAS} proceeded beyond it (the details of the event of Miraj can be found in several books). Are they not falsifying their claim of being from the *Ummah* of Holy Prophet^{SAS} (whose progression was to *la'makan* [without boundary i.e omnipresent] and who was granted unrestricted vision) by themselves after incorrectly relying and bringing unrelated proof of the incidence of the temporary and conditional manifestation of Hazrat Musa^{AS} to declare the impossibility of vision despite being born in the *Ummah* of the Holy Prophet^{SAS}? Or at a minimum, does it make their claim [of being from the Prophet's *Ummah*] suspicious or not? Decide it for yourself. Especially when several Companions^{RZ} of the Prophet^{SAS} were also blessed with the vision of Allah and in fact the Holy Prophet^{SAS} had also invited [people] towards the vision of Allah - *Say thou:*

"This my way: I do invite unto Allah— upon vision I and whoever follows me³⁵

- 3) Similarly, there are also several narrations that prove the Companions^{RZ} had achieved the divine vision. The Prophet^{SAS} had also given them special instructions. Besides this, there are several examples from the great people of *Ahl-e-Sunnat-wal-Jama'at* who have acknowledged seeing Allah. Hence, Hazrat Khwaja Banda Nawaz Gesudaraz^{RH} had written in his book *Aadab al-Muridin* that -

The consensus of the group of Sufis is that the physical eyes that are located on the face and the same eyes which have light in them – Allah can be seen with this very light. I, Muhammad Hussaini, state that there are such noble servants who have seen Allah with their physical eyes in this world. It is proved that the sincere seekers who are enthusiastic and striving, have seen and will see the beauty of Allah The Most High in this world³⁶.

In the same way, Hazrat Saduddin Taftazani has written in his book *Sharah Maqasid* that – *Before the opponents were born, the ummah of Muhammad^{SAS} have concurred upon the possibility of the vision of Allah, he further wrote that – The tradition pertaining to the vision of Allah have been reported by twenty one of the glorious Companions^{RZ}.*

³⁵ Surah Yusuf verse 108

³⁶ Aadab al-Murideen

Hazrat Imam Muhiyuddin Ibn Arabi^{RH} says – *It became known that when the possibility of vision of Allah is valid in a dream and in the hereafter then to whomever Allah grants – the vision of Allah is possible for him while awake and in the life of this world*³⁷

- 4) Dear Readers – All of these references are from the great people of *Ahl-e-Sunnat-wal-Jama'at* and the eminent saints. There are also traditions reported by the (21 glorious and great) Companions^{RZ} about the vision of Allah. Due to fear of making this lengthy, additional authentic and credible references of *Ahl-e-Sunnat-wal-Jama'at* is not being included here! Are these references not sufficient to understand this matter? Thus it became known that the deniers of divine vision themselves are unaware of the beliefs of *Ahl-e-Sunnat-wal-Jama'at*!
- 5) Special note should be taken about the matter of Hazrat Musa^{AS} here that, since Musa^{AS} was blessed with attribute of divine speech, he was called – *kaleemullah* [one who converses with Allah]. Therefore, it was natural and necessary for him to bypass the state of speaking from behind the veil and desire for the unveiled divine speech. Thus, he desired for unveiled divine speech and he disclosed his natural instinct. If the divine vision was impossible and invalid then being a Messenger of Allah, he would have never desired for an impossible and invalid

³⁷ Futuhat al-Makkiya chapter 68

thing as it would have been beneath the dignity of a Prophet^{AS} to desire such thing. In short, Hazrat Musa^{AS} was not given the special knowledge of the divine vision, which is required to progress in this step.

- 6) When you read *Surah Al-Kahf* carefully then this knot is also easily untied. It has been clearly mentioned in *Surah Al-Kahf* that Allah The Most High had sent Hazrat Musa^{AS} to Hazrat Khizr^{AS} (In general the eminent personality that has been mentioned in Quran who Hazrat Musa^{AS} visited is identified as Hazrat Khizr^{AS}. So this Faqir has also written his name as Khizr^{AS})

The Quran itself has mentioned the following regarding Hazrat Khizr^{AS}

عَنْدِنَ مِّنْ فَوْجَدَا عَبَدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً
وَعَلَّمْنَاهُ مِمَّا لَدُنَّا لِمَا

Then found they one of Our slaves, unto whom We had given mercy from Us, and had taught him knowledge from Our presence³⁸.

Hazrat Musa^{AS} after finding Khizr^{AS} said,

قَالَ لَهُ مُوسَىٰ هَلْ آتَيْتُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا

³⁸ Surah 18 Al-Kahf verse 65

Shall I follow you on a condition that you should teach me right knowledge of what you have been taught?³⁹

Upon this request, Hazrat Khizr^{AS} replied,

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

He said: Surely you cannot have patience with me (to learn the knowledge)⁴⁰

Then Hazrat Khizr^{AS} himself clarified -

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا

And how can you have patience in that of which you have not got a comprehensive knowledge?⁴¹

With this Hazrat Khizr^{AS} put a condition on Hazrat Musa^{AS} in the following words -

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا

He said: If you would follow me, then do not question me about anything until I myself speak to you about it⁴²

- 7) All of this conversation (question and answer) that you have read is mentioned in Holy Quran. It is absolutely not a fabricated fable or story. Believing in this is obligatory. However, when you read the subsequent verses, you will

³⁹ Surah 18 Al-Kahf verse 66

⁴⁰ Surah 18 Al-Kahf verse 67

⁴¹ Surah 18 Al-Kahf verse 68

⁴² Surah 18 Al-Kahf verse 70

know that, despite being fully determined and confident in his promise, Hazrat Musa^{AS} was unable to bear patiently. As Hazrat Khizr^{AS} had prophesized that - *Surely you cannot have patience with me*. From this, we know that Hazrat Musa^{AS} despite being a glorious Prophet sent with a divine book, was given knowledge as per necessity corresponding to the period that he lived in. And whatever knowledge was required from Allah for his part of the world he was given accordingly (Every sensible and thoughtful person can understand the difference in knowledge of Hazrat Musa^{AS} and Hazrat Khizr^{AS} hinted by Allah The Most High. The Holy Quran has also repeatedly commanded us to reflect, contemplate and ponder).

- 8) There is an excellent opportunity for you here to contemplate and reflect upon. The Holy Prophet^{SAS} is a mercy upon the entire universe. As Allah The Most High is the *Lord of the worlds*⁴³, in the same way there is also the mercy of the Holy Prophet^{SAS}. Here, there is no discussion about a particular tribe or special region or a particular period of the earth. The Holy Prophet^{SAS} is a prophet until the Day of Judgment and on the basis of being eternal, he is the Seal and Chief of the Prophets. It is obligatory upon all to believe in this. Therefore, we have to admit that - while we may temporarily succeed in shutting the mouths of the public by giving unrelated, inconsistent and inappropriate example from the time of Hazrat Musa^{AS} despite our

⁴³ Surah 1 Al-Fatiha verse 1

belonging to the *ummah* of the Messenger of Allah^{SAS}. However, at no cost, will we be able to turn away and reject the reality.

- 9) Keeping this background of Hazrat Musa^{AS} and the circumstances in perspective it is also necessary to throw some light on the nature of the event of “toor” separately.

Allah The Most High has mentioned the desire of Hazrat Musa’s^{AS} for Divine vision in *Surah Al-Araf* in the following words -

قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ

He (Musa^{AS}) said: My Lord! Show me (Thyself), so that I may look upon Thee⁴⁴.

Allah The Most High in His response to Hazrat Musa^{AS} said -

قَالَ لَنْ تَرَانِي وَلَكِنْ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي

He said: You cannot (bear to) see Me but look at the mountain, if it remains firm in its place, then will you see Me⁴⁵

This shows that Allah The Most High instructed Hazrat Musa^{AS} the precondition that his position had to be stronger than the Mountain. If he could remain stronger than the mountain, be firm off heart and mind, and steadfast on his

⁴⁴ Surah 7 Al-Araf verse 143

⁴⁵ Surah 7 Al-Araf verse 143

position then understand that he would be able to see Allah otherwise he could never see Him.

Denying the divine vision completely without understanding the condition that Allah The Most High set about His vision or becoming eligible for it is an insult to the divine vision and at the same time, it is also an insult to the rank of the Messenger of Allah^{SAS}.

You have read on the previous pages that Hazrat Musa^{AS} was not able to fulfill the condition of Hazrat Khizr^{AS} to remain patient, then anyone can imagine the difficulty that Hazrat Musa^{AS} would have faced in meeting the condition of Allah The Most High to become eligible for His vision.

In spite of this, to help Hazrat Musa^{AS} understand the significance of the divine vision, Allah Most High cast His manifestation. Hazrat Musa^{AS} understood the vision of Allah from this and also learnt that the manner and position from which the request for the divine vision was made was not correct. Despite this, Allah^{SWT} in his infinite mercy did not completely reject the request of a Messenger who was sent with a divine book. Instead, He showed him [Musa^{AS}] His manifestation so that Hazrat Musa^{AS} understood the significance of the matter.

However, this event also provides an opportunity to understand the position and condition of the heart of the Messenger of Allah^{SAS}, provided you pay attention and reflect

upon it. Allah The Most High has mentioned in *Surah Al-Hashr* that -

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ

Had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder (into pieces) because of the fear of Allah⁴⁶

And then Allah also mentions that -

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

And We set forth these parables to men that they may reflect⁴⁷

Dear Readers - at this critical stage if you put into action the order mentioned in the Quranic verse above - لَعَلَّهُمْ يَتَفَكَّرُونَ (so *that they may reflect*) and reflect upon this and think about it seriously, then you can understand by yourself that - if the Quran was sent down to a mountain, then it would have blown into pieces but the heart of the Messenger of Allah^{SAS} bore the weight of the divine word i.e. the Quran fully. If Hazrat Musa^{AS} was close to this station of heart then without a doubt he would have been able to endure the sight of Allah in full consciousness! As the Quran itself mentions the conditional assurance given as -

⁴⁶ Surah 59 Al-Hashr verse 21

⁴⁷ Surah 59 Al-Hashr verse 21

وَلَكِنْ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي

But look at the mountain, if it remains firm in its place, then you will see Me⁴⁸

If Hazrat Musa^{AS} had secured his position or heart firmly like the mountain, then without a doubt he would have been able to endure the divine vision in a state of full consciousness. However, when Allah The Most High cast His manifestation, the mountain crumbled and due to the effect of the manifestation Hazrat Musa^{AS} fell unconscious.

God forbid, if Hazrat Musa^{AS} had not achieved the divine vision to any degree, then there was no reason for him to fall unconscious. The manner in which the mountain exploded, Hazrat Musa^{AS} too lost control of his senses and he fell unconscious due to the effect of the divine manifestation on him as well.

Dear Readers, pay attention and contemplate upon this matter that while Hazrat Musa^{AS} did indeed become unconscious under the effect of the divine manifestation, but after sometime he gradually recovered his consciousness and said,

سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

He said (Hazrat Musa^{AS}): (O Allah) Glory be to Thee, I turn to Thee, and I am the first of the believers⁴⁹.

⁴⁸ Surah 7 Al-Araf verse 143

⁴⁹ Surah 7 Al-Araf verse 143

From this we know that Hazrat Musa^{AS} was blessed with a glimpse of the Lord Almighty. This was the reason why he fell unconscious. After recovering his senses, he realized the position of the vision of Allah. Thus, he turned towards Allah and expressed his gratitude for the favor granted, raised the slogan in happiness

- *أَنَا أَوَّلُ الْمُؤْمِنِينَ* [I am the first of the believers⁵⁰].

If Musa^{AS} was not blessed with the divine vision or had not even gotten a glimpse of it, then what was the occasion for declaring that he was the first believer or expressing gratitude and pride in saying he was the first believer?

Apart from this, there is no need to enter into the debate of whether Hazrat Musa^{AS} achieved the divine vision or not. There is also no need to be adamant that Hazrat Musa^{AS} did not achieve the divine vision, nor to have nonsensical argument in this regard, because we are from the Ummah of Muhammad^{SAS}. Allah The Most High has particularly commanded Hazrat Muhammad Mustafa^{SAS} to -

قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ
وَمَا أَنَا مِنَ الْمُشْرِكِينَ

⁵⁰ Surah 7 Al-Araf verse 143

Say (O Muhammad): This is my Way: I call towards Allah with vision. I and the one who followeth me (in my footsteps) - Glory be to Allah! - and I am not of the idolaters⁵¹

Look at this carefully! The Holy Prophet^{SAS} upon the command of Allah is saying - **قُلْ** (Say O Muhammad), **هَذِهِ سَبِيلِي** (This is my way (meaning Muhammad's^{SAS})) and I call towards Allah upon vision. (The word **سَبِيلِي** means the personal way of Muhammad^{SAS}. Therefore, without paying attention to word **سَبِيلِي** [way] the matter will not become clear).

When the Holy Prophet^{SAS} is saying that this is my personal way and I call towards Allah upon vision, then is it not an insult to the honor of the Messenger of Allah^{SAS}, to deny the vision (of Allah) by identifying incorrectly with the way of Hazrat Musa^{AS} after having been born in the *Ummah* of Prophet Muhammad^{SAS}? Moreover, is it not transgressing and deviating from the command of Quran or not?

While the Messenger of Allah^{SAS} is saying this is my way (**هَذِهِ سَبِيلِي**), these Muftis who claim to love the Prophet^{SAS} are more interested in adopting the way of Musa^{AS} instead of the way of Muhammad^{SAS}. On top of it, the injustice is that, in their quest to deny the vision of Allah, they are even trying to deprive Hazrat Musa^{AS} of the achievement of vision of Allah on their own. The result is that you will find this propaganda on every tongue - "When a glorious and great Messenger like Hazrat

⁵¹ Surah 12 Yusuf verse 108

Musa^{AS} couldn't see Allah then how can we see Him?" Anyone with common sense can understand how this propaganda causes severe transgression from the path of the Messenger of Allah^{SAS} and is openly insulting his honor!

Dear Readers - At present our objective is not to go into complete details of the verse - *قُلْ هَذِهِ سَبِيلِي* [Say (O Muhammad) this is my way] from *Surah Yusuf. Insha'allah*, If Allah grants an opportunity later then it will be explained separately. You will particularly appreciate the explanation of *وَمَا أَنَا مِنَ الْمُشْرِكِينَ* [and I am not of the idolaters], *Insha'allah!*

However, due to the circumstances, it has to be asked here that - today when these Muftis and their advocates are not convinced about *بَصِيرَةَ* [vision] then how can they invite people towards *بَصِيرَةَ* [vision] in their following of the Messenger of Allah^{SAS}? And how can they follow in this invitation of the Holy Prophet^{SAS} as the Holy Quran mentions,

- *أَدْعُوا إِلَى اللَّهِ (this is my way) هَذِهِ سَبِيلِي* (Say O Muhammad) *قُلْ -*
أَنَا وَمَنْ اتَّبَعَنِي (I invite unto Allah upon vision) *عَلَى بَصِيرَةٍ*
(meaning Muhammad^{SAS}) and the one who followeth me)⁵²

Hence, according to this verse, it is proved that without being convinced about *بَصِيرَةَ* [vision], one cannot even be included amongst those who particularly accepted the "invitation upon

⁵² Surah 12 Yusuf verse 108

vision” of the Messenger of Allah^{SAS} (the most they can do here is to deny the meaning of *بَصِيرَةٌ* [vision] itself to mean vision. It is after all their individual discretion).

The point of consideration here from all this discussion is that we by the grace of Almighty Allah belong to the Ummah of such a personality who had ascended to the heavens and the same personality capable of going to heaven and coming back, has himself given us the good news that - “Mir’aj for believers is in their salat [prayers]” - which is like a promise to us. Therefore, what is the difficulty in expecting the divine vision in our namaz [prayers]? And the Holy Prophet^{SAS} had explained about Ihsan as - *You worship Allah as you are seeing Him, for if you are unable to see Him then He certainly sees you* - then what is stopping us to perform our prayers as such? Rather, it is necessary for us to live our lives as we will live in the Hereafter. If we make our lives in this world an example of the Hereafter, then the issue of those who are convinced that vision of Allah is only valid in the Hereafter, is automatically resolved. It is certainly possible to achieve the vision of Allah in this world because the Holy Prophet^{SAS} has said - *Give the wages to those who labor before their sweat dries up*⁵³.

Therefore, after making our life a model of the hereafter in this world that is filled with luxuries, the reward (of divine vision) for our labor will be given by Allah The

⁵³ Sunan Ibn-e-Majah Vol 3, Book 16 Hadith# 2443

Most High before our sweat dries up, only His grace is needed. And a believer will not find comfort until he reaches this station, as the Holy Prophet^{SAS} has said -

A believer cannot find comfort without the vision of Allah⁵⁴

This was the reason Hazrat Ali Karamallahu Wajahu^{RZ} has said - *By Allah, never have I worshipped Allah without seeing Him.*

In the same way, Hazrat Umar^{RZ} has said - *I have not seen anything except that I saw Allah in it⁵⁵.*

Several traditions like these are available in clear terms from the Companions^{RZ} which cannot be denied! If the people who deny the vision of Allah in this world contemplate then there is no difficulty for them to understand it. If Allah The Most High opens the doors of reflection and comprehension, then it is impossible to concoct nonsensical proofs to issue fatwas of disbelief and expulsion from Islam to the real *Ahl-e-Sunnat-wal-Jama'at* (i.e. the Mahdavis) who are passionate and are striving to see Allah. *Insha'allah*

⁵⁴ Al-Meyar Page 23, Author: Hz Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat^{RZ}

⁵⁵ These traditions are reported in Tafsir Mafatih al-ghaib known as Tafsir-e-Kabeer of Imam Fakhruddin Razi^{RH} in commentary of Surah Hadid verse# 4 - *And He is with you wheresoever ye may be* [Translator]

In the name of Allah The Most Beneficent The Most Merciful

Conclusion

(A critical dilemma)

Dear respected readers – The discussion around “completion of religion” is nearly complete but at this stage before signing off, this Faqir wants to turn your attention towards a critical dilemma. I request your kind attention.

The Muftis have concluded that with the revelation of the verse – *أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ* [This day I have perfected your religion for you]⁵⁶, the religion is complete in every possible way. Based on this, they gifted us the fatwas of disbelief and expulsion from Islam.

However, the plans of the divine power is simply amazing that the Muftis did not even realize that by concluding the religion to be complete in every possible way based on *أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ* [This day I have perfected your religion for you]⁵⁷, they showed their extreme insolence to Holy Quran. They have become liable for severely insulting the dignity of the Messenger of Allah^{SAS}. Because, according to the understanding of these Muftis themselves – the religion is completed in every possible way – therefore, the verses of Quran that were revealed after this verse are excluded from Quran and will also be declared to be excluded from the religion (as made clear on the previous pages). Evidently, is

⁵⁶ Surah 5 – Al-Maeda Verse 3

⁵⁷ Surah 5 – Al-Maeda Verse 3

there any other thing more disrespecting to Holy Quran (the word of Allah) than this?

In exactly the same manner, if the religion is taken to be complete in every possible way after the revelation of this verse, then as per the principles of these Muftis themselves, after this verse, the holy life of the Messenger of Allah^{SAS} and all of the traditions that were narrated within this duration that have reached us, are not part of the religion. Rather, they would be considered to be excluded from the religion. Because as a Prophet, he has completed his duty, and the work of propagating the religion has also been completed. Moreover, he has also made a public announcement which was witnessed by the Muslims on the grounds of Arafat. Hence, his sacred life after this has no association to the purpose of Prophethood (May Allah Forbid!).

In simple words, the Muftis on one hand have disrespected the Holy Quran...rather, through their own fatwas have declared the fatwa of Allah as excluded from the religion, thereby showing their disrespect towards Allah Himself and on the other hand insulted the honor of the Messenger of Allah^{SAS}.

On this occasion, the insightful and knowledgeable readers can themselves understand that the result of issuing fatwas of disbelief and expulsion from Islam through unjust and unnecessary methods to the group of people who worship Allah, belong to the *Ahl-e-Sunnat-wal-Jama'at* and who are upon guidance - has naturally caused the Muftis in their ignorance

to severely disrespect and insult Allah, the Holy Quran and the Messenger of Allah^{SAS} through their actions.

Now you decide for the sake of Allah, the Holy Quran and the Messenger of Allah^{SAS} as to what the present standing of the Fatwas of these Muftis have become - Did these fatwas not become ineffective, unrelated, incompatible and unreliable?

In addition, for the sake of Allah, keeping the Holy Quran and the Messenger of Allah^{SAS} as your witness, make a decision whether these fatwas have severely disrespected the honor and glory of Allah The Most High, the Holy Quran and the Messenger of Allah^{SAS} or not?

There is no other choice but to accept the fact that these actions have insulted the honor and glory of Allah The Most High, Holy Quran and the Messenger of Allah^{SAS}!!!

If you do not want to accept this, then remove the verses from Quran that were revealed after the verse *أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ* [This day I have perfected your religion for you]⁵⁸. Alternatively, please answer this question as to why these verses which were revealed after completion of religion are still included as part of the religion in Quran even after the completion of religion?

In exactly the same way, please also describe the status of the life of the Messenger of Allah^{SAS} and his Prophethood in the duration after the revelation of the verse *أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ* [This day I have perfected your religion for you]?

⁵⁸ Surah 5 - Al-Maeda Verse 3

Now the respective Muftis should themselves reflect upon and decide on how to rectify their action of disrespecting Allah, disrespecting the Quran and insulting the Messenger of Allah^{SAS}. This Faqir is absolutely not qualified to issue a Fatwa upon this or issue an order. However, this Faqir can say this much that they should seek forgiveness from Allah for making this mistake inadvertently. Repent for it!

This Faqir also makes an earnest prayer that may Allah forgive the inadvertent mistake of the respective Muftis and grant them the ability to understand the truth. *Ameen sum'ameen!*

O Allah! Show us the truth as truth, and inspire us to follow it. Show us the falsehood as falsehood, and inspire us to abstain from it.

All praise belongs to Allah, the Lord of all the Worlds.

Dust of the feet of Hazrat Fazl-ul-Aasar Peer wo Murshid Moulana Syed Abdul Hai Hafiz Miyan Sahab^{RH}

The Insignificant and lowly Faqir Syed Fazlullah Hafiz

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Infinite thanks and praise is due for Allah, the Lord of the worlds who enabled and helped this insignificant to complete the translation of this important work in English

-Syed Mahmood Mukarram / New York, USA

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