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Mahdaviyat is complete Islam Mahdi (AHS) as Khatim-e-Deen

There are many religions in the world. Of these the best is the one that is liked and proposed by Allah for his bandagan (Slaves, people) and that religion is Islam. Allah says:

ان الدين عند الله الاسلام

Innad dina 'indallia_hil isla_m(u)

Translation: Lo! Religion with Allah is Islam (Al-Imran vr.19)

At another place in Quran Allah the Almighty has pointed out that with the establishment of Islam He has rewarded the people completely:

اليوم اكملت لكم دينكم واتممت عليكم نعمتي ورضيت لكم الاسلام دينا

al yauma akmaltu lakum dinakum wa atmamtu 'alaikum ni'mati wa raditu lakumul isla_ma_dina_(n),

Translation: This day have I perfected your religion for you and completed my favour unto you and have chosen for you as religion Al- Islam (Al-maida ver.3)

Islam means believing in Allah and surrendering to Allah's will. Islam is the oldest religion. It started from the times of Adam (A.H.S) and Noah (A.H.S). It continued through ages in the times of all prophets. It came to our Prophet Muhammed (S.A.S) and after him too it performs its journey. Today it is a religion professed by a great majority of the people. It will continue to remain till the Judgement Day (Qiyamah)

Deen is an Arabic word and it means Religion. There is another word Shariah and we have to distinguish between Deen

and Shariah. As explained earlier Deen specially Deen-e-Islam means religion and allegiance to Allah. Shariah is a part of Deen and is concerned to the mode of prayer, the laws of Deen, the permitted and prohibited food and acts in religion (Halal and Haram) etc.

As mentioned earlier the Deen Islam started earliest and is continuing. There has been no change in the Deen from the early times to the present day and till the Judgment Day. The same Deen is continuing during the periods of all prophets. However the Shariah changes. Some prophets were sent with new Shariah and some others came but were asked to follow the Shariah of an earlier Prophet. Our Prophet Muhammed was sent with a new Shariah but was asked to follow the same Deen propogated by all the earlier Prophets. This may be clear reading the following verses of Quran:

شرع لكم من الدين ما وصى به نوحا والذين اوحينا اليك و ما
وصينا به ابراهيم و موسى و عيسى ان اقيموا الدين ولا تتفرقوا فيه
Sara'a lakum minad dini ma_wasa_bihi nu_haw wal lazi
auhaina_ ilaika wa ma_was saina_bih i bra_hima wa
mu_sa_wa isa_an aqimud dina wa la_tatafar raqu_fih

Translation:- He hath ordained for you that religion which He commended unto Noah and that which we inspire in thee (Muhammad) and that which we commended unto Ibrahim and Moses and Jesus, saying establish the religion and be not divided therein (Al-Shura ver13)

The Deen for Prophet Muhammad (S.A.S) was the same as for Noah, Ibrahim, Moosa and Eisa and as our Prphet came after all the Prophets, he was asked to follow the earlier Prophets in Deen. Hence Allah says:

ثم اوحينا اليك ان اتبع ملة ابراهيم حنيفا

Summa auhaina_ ilaika an-ittabi' millata ibra_hima
hanifa_(n),

Translation: And afterwards we inspired thee (Muhammad saying) follow the religion of Ibrahim as one by nature upright) (Al-Nahl ver.123)

اولئک الذین ہدی اللہ فبہد نھم اقتدہ

Ula_ikal lazina hadalla_hu fa bihuda_humuqtadih,

Translation: Those are they (Prophets) whom Allah guideth: So follow their guidance. (Al-Anam ver 90)

Here following the guidance of Prophets means following their Deen. Thus our prophet has been asked to follow the Deen of Prophets because they came earlier and proposed the same Deen of Islam.

It must however be noted that following the Prophets or the Deen of the Prophets doesnot lower the status of our Prophet (S.A.S) who has been praised by Allah at many places of Quran and who is Afzal-al Ambia and Khataman Nabiyeen.

This much about the Deen of Allah Al-Islam which remains the same and unaltered in the times of all the prophets. Though the Deen remains the same, the Shariah has been changed by Allah in the times of different Prophets. Thus the Shariah of Ibrahim (AHS) was different from the shariah of Noah; The Shariah of Moosa was different from the Shariah of Ibrahim and so on. Some Prophets were sent with a new Shariah and some other Prophets were asked to follow the Shariah of some previous Prophet. Our Prophet Hazrat Muhammad (S.A.S) was sent with a new Shariah and this Shariah has to remain till the Judgment Day. This is the last Shariah of the world.

All the obligations of the Shariah of Prophet Muhammad (S.A.S) and Islam have been revealed to our Prophet (S.A.S) in the Quran. The Quran contains the earlier obligations of the

Shariah-e-Muhammadia i.e. Belief in Allah, the Salah, The Zakah the fasting (Rozah) and the Haj and there were other obligations (Pertaining to Vilayah of Prophet Muhammad which have been mentioned in Quran which were fully known to Prophet Muhammad (S.A.S) and which he made known to some of his Sahabas. But he did not preach them to all the Muslim Community at that time in the way of Daawat (Ala Sabeel id Daawat) as per the command of Allah. They were left to be preached and made obligatory on the Muslims by Hazrat Mahdi (A.H.S) khalifatullah of Allah. Hazrat Abdur Rahman Jami R.H. Says: "Rasoolullah (S.A.S) was not ordained to express the hidden realities (Haqayaq wa Asrar). On the other hand he was asked to hide these". Hazrat Mahdi (A.H.S) has also said "Hazrat Rasoolullah (S.A.S)'s self (Zaat) was vilayah from head to foot but he was not ordained to explain the obligations of vilayah. Banda (Mahdi A.H.S) has been ordained to do so". Hence Hazrat Mahdi (A.H.S) has explained all the obligations of Vilayah i.e. Tark-e-Duniya, Tawakkul, Uzlat, Sohabat-e-Sadiqeen, Zikr, Hijrat, Talab-e-Deedar-e-Khuda and others. Hence after the teaching and making these obligations compulsory on all Muslims, the Shariah of Muhammad (S.A.S) was completed. A famous hadith of Prophet Muhammad (S.A.S.) explains the above point. This hadith is presented by Nayeem bin Hammad (RZ) and Abu Nayeem.(RZ) It quotes Hazrat Ali Rz. saying. I asked Hazrat Rasoolullah (S.A.S) whether Mahdi will be from us Aal-Muhammad or from others ? Rasoolullah (S.A.S) said he (Mahdi) will be from us. Allah Taala will complete the Deen on him as it was begun from us". This Hadith has been quoted by other persons also with a difference of some words.

The Deen started by Prophet Muhammad means the Shariyah of Muhammad (S.A.S) including both the Shariah and

the Vilayat of Hazrat Rasoolullah (S.A.S). It began with Prophet Muhammad (S.A.S). The Quran contains all the obligations of both Shariyah and Vilayah. The obligations of Shariyah were explained by Rasoolullah (S.A.S) and the obligations of Vilayah were also explained by Rasoolullah to a few Sahaba. Later on those were explained in the way of Daawat (Ala Sabeel-id Daawat) by Hazrath Mahdi (A.H.S) and thus all the obligations were explained to the people in the days of Hazrat Mahdi (A.H.S) and in this way the Prophet (S.A.S)'s prophery that the Deen would get completed on Hazrat Mahdi (A.H.S) came to be true.

Near the time of demise of Hazrat Mahdi (A.H.S). Allah ordained him to explain the verse "Al-Yauma Akmaltu Lakum Deenakum....." in his bayan so that the Deen which was completely revealed to Prophet Muhammad in Quran was now completed practically also after the explanation of the ahkam-e-Vilayat by Mahdi (A.H.S)

Thus Mahdaviyat is complete Islam. Hazrat Mahdi (A.H.S) has said: "We have not brought any new religion. Our religions is Kitabullah (The Quran) and following in full Muhammad Rasoolullah (S.A.S). To explain this further Hazrat Mahdi (A.H.S) said that he did not get any revelation through the anjel Jibraiel. He gets "Taleem" from Allah daily directly (Bilawasta). He also said that he speaks these "Ahkam" from Allah and on the order of Allah. Any one denying a "harf" from. These will be taken to task. (Makhuz Hoga) in the presence of Allah.

Main references:

1. Haz. Bandagi Mian Syed Khundamir Rz. Aquida-e-Sharifa
2. Haz. Syed Najmuddin Afzal-ul-ulema, Baisat-e-Mahdi
3. Haz. Syed Mustafa Tashrifullahi, Muquddama Sirajul Absar