

IN HIS NAME & BY THE REMEMBRANCE OF HIS LAST HUJJAT (ATFS)

GHADEER LECTURE SERIES

Lecture 10: QURANIC VERSES ON IMAMAT

VERSE OF COMPLETION OF RELIGION (Part 2)

Objections against the Verse of Completion of religion. (*Ayah Ikmaluddin*)

Continuing our discussion and review of Ayah Ikmaluddin, we now turn towards a few objections raised by the detractors.

About this holy verse, Sunnis raise two questions:

Objection 1

In most Sunni and some Shiite commentaries, it is stated that this verse of the Holy Quran is related to the Day of Arafah (9th Zilhaj) of 10 AH. It was the Farewell pilgrimage. It is said that when the polytheists and hypocrites saw the large crowd, they became hopeless and disillusioned about the downfall of Islam. Therefore, in order to separate this matter from Ghadeer Khum, the Sunni scholars consider this verse to be related to the day of Arafah during the Farewell pilgrimage.

Reply

There is no problem in believing that the holy verse was revealed on the day of Arafah. Yet, we assert that this verse was revealed on 18th Zilhaj and it is about the Wilayat and Guardianship of Ameerul Momineen (a.s). However, assuming that it is related to the large Muslim population on the day of Arafah, there are some points should be noted which would reject the above assumption.

- As per the 'context' of this verse, this assumption of the Sunnis should fulfill the four attributes, which have been clearly quoted in this verse.
 - ✓ The Infidels will be disappointed and frustrated;
 - ✓ The Religion will be completed;
 - ✓ The Divine Blessings and favours will be perfected.
 - ✓ The Almighty Allah will be pleased and satisfied with such a religion.

We ask from the above commentators, how the religion became perfect on the day of Arafah due to presence of a large crowd during farewell pilgrims? They have no explanation. While the religion was perfected and completed by the proclamation of Wilayat of Ameerul Momineen (a.s) by the Holy Messenger of Allah (S.A) on the day of Ghadeer.

- According to some commentators, under certain verses of Surah Nisa, they have written that this verse was revealed after the 'Farewell Pilgrimage'. For example, the rules of usury, the rules of stigma etc. Therefore, it is incorrect to say that the religion was '**completed**' on that day (9th Zilhaj) after the completion of the Hajj rituals. Many other rulings had been revealed after this event of Ghadeer. Therefore, considering that this statement cannot cover the four attributes of the Ayah Ikmaluddin, we cannot accept the interpretation given by the Sunni about the context of this verse.

Objection 2

At the beginning of Ayah Ikmaluddin, the purity of eleven types of meat products has been mentioned. Fakhruddin Raazi considers this verse, and the double emphasis of "this day" to be related to the day of purity of 11 meat products.

Reply

- If you pay attention to the interpretation of the verse, 11 types of meat have been mentioned at the beginning of the verse:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ
وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ

Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal) and that beaten to death, and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up (for idols) and that you divide by the arrows; that is a transgression.....

The following types of meat is forbidden (haram)

1. Meat of dead animals
2. Blood
3. Pork.
4. Any animal that is slaughtered without reciting the name of the Almighty Allah.
5. Any animal that is suffocated by any means.
6. An animal who is killed by torture or dies due to a disease,
7. An animal who falls or is thrown from a height and dies or falls into a well and dies,
8. An animal that is injured by the horns and dies in a fight with another animal,
9. An animal that is attacked by its predators, unless you slaughter before it actually dies
10. Animals that are slaughtered and beheaded for idols
11. An animal that you divide with gambling sticks.

Thus, in this verse of the Holy Quran, the Almighty Allah introduces the eleven items of the animals whose meat is forbidden

Then the verse continues and says:

الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۗ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ
نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ۗ

*“... **This day** have those who disbelieve despaired of your religion, so fear them not, and fear Me. **This day** have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion...”*

After this section on completing the religion, the verse still continues and says:

فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرٍ مُتَجَانِفٍ لِإِثْمِهِ ۗ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“But whoever is compelled by hunger, not inclining willfully to sin, then surely Allah is Forgiving, Merciful.”

“Makhmassah” (مَخْمَصَةٌ) is the one who is extremely hungry. Anyone who finds himself in an extremely difficult position and is facing problem and he has no option except the meat that is forbidden, then in such extreme case – where there is a matter of life and death - he is allowed to consume a little of those forbidden

meats, to the extent of his survival (and not have his stomach fill).The Almighty Allah will forgive such a person.

Therefore, if we remove the Ayah Ikmaluddin from the middle, then first part of the verse and the last part of the verse will appear seamless and related. Allah is saying that these 11 meat products are forbidden, but in cases a person is forced to eat them, then the Almighty Allah will not be harsh and will forgive such a person.

For this reason, Shiite commentators say that Ayah Ikmaluddin in the middle of the verse discussing types of forbidden meat is **“out of context”** and **“incompatible”** with the overall discussion.

It is as if I am delivering a speech on ‘Tauheed’. Suddenly, I say that *“please close the window”*. Now, this sentence has nothing to do with my discussion. It is totally “out of context” with my lecture. When you remove that sentence “please close the window” from the overall lecture, the sentence will still be complete and no defect will occur in the sentence.

Similarly, if you remove the Ayah Ikmaluddin from the middle of the verse, the rest of the verse is complete. Therefore, the part related to the perfection of religion is an “out of context” statement and has nothing to do with 11 meat products.

The verses related to eleven meat products and their sanctity/purity have been revealed before in the Holy Quran. It had been revealed in Surah An-Nahl, Verse 115 (which is a Meccan Surah); In Surah An'am, Verse 121 (which is a Meccan Surah); In Surah Al-Baqarah, Verse 173 and In Surah An'am, Verse 145 had already been revealed;

Of course, not all 11 cases had been mentioned at one place. In some verses, five cases and in some verses three cases. So, in total, this ruling on forbidden meat was mentioned four times in an incomplete manner before the Ayah Ikmaluddin (completing the religion). Thus, it is not for the first time that this matter has been revealed due to which the Divine Lord had to say “I (Almighty Allah) have completed your religion”

- The real point is that Mr. Fakhre Razi, the word “this day” which is used twice in the above verse must possess four attributes.
 - ✓ *The infidels will be disappointed and become hopeless.* Then, will they be disappointed by the ban on 11 meat products?

- ✓ *The religion should be completed.* After these rulings (of 11 kinds of meat products) there were other rulings which were revealed to the Holy Messenger of Allah (S.A) after the Hajjat-ul-Wida (farewell pilgrimage), so the religion was not completed with these rulings.
- ✓ The Divine blessing and favours have been completed.
- ✓ The Almighty Allah will be pleased and satisfied with such a religion.

So, as the four attributes that had been mentioned in this holy verse has not been covered by the statement of Fakhr Razi. Thus, his objection is baseless and hollow.

Conclusion

Hence, we can conclude that the only acceptable statement concerning the context of the revelation of this verse of the Holy Quran is the same that has been mentioned and stated clearly in nearly 16 books reliable Sunni exegesis and historical books written by famous Sunni historians. They have mentioned these facts through from the narrators, companions and followers of the Holy Prophet (s.a.w.a). They have mentioned that this verse was revealed only on the day of Ghadeer and is only about Ameerul Momineen (a.s) Those four features in the holy verse will be completely covered by quoting the tradition hadith of Ghadeer.