

FACTUAL POSITION OF PROGNOSTICATION & ITS MAGNITUDE

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ABSTRACT

God Almighty being benignant and merciful sent Muhammad (P.B.U.H) to a nation with His holy book (Quran) so that people may not go astray and follow the right path. All the commands of Allah Almighty refer to and allude to the holy traditions of Prophet Muhammad & these traditions are flawless and perfect. An attempt has been made in this Research Paper to prove and analyse the recommendation on the Doomsday according to holy Quran and Sunnah.

INTRODUCTION

Dictionaries decipher prognostication in a following manner:

Prognostication is a past tense of chapter "Istefal". The characteristics of this chapter are that it conveys the concept of "Demand". Thus, this word conveys "talbul khair". (Al-Zubaidi, 1205).

Thus, Prognostication signifies that someone demanded "Khair" welfare from God Almighty. As, it is said:

(Ibn-Asser, 606) "استخر الله يخرك"

You must beg from Allah Khair & He will

(Muhammad, 656) "كان النبي صلى الله عليه وسلم يعلمنا الاستخارة في الامور كلها كالسورة من القرآن"

It says that holy prophet used to teach us / guide us in such a way as he taught us the verse of the holy Quran.

GOING IN DEPTH OF THE ORIGIN OF PROGNOSTICATION:

The researchers and the dictionarians hold different views regarding the origin of prognostication.

FIRST CONCEPT

Prognostication, according to this concept means Khair. Its plural is Khayoor or Khiyar, as the plural of Behr is Bihar.

(Raghib, 502)

"Khair is that thing which appears coveted thing to every one for instance, justice, mercy, intelligence, these are all the useful things & its opposite thing is "Sher" kKhair is used in the Sense of welfare therefore, intelligence, knowledge, taqwa, material wealth and patrimony, al fall in the category of Khair. Allama Waheed-uz-

bestow upon you Khair & this is said:

God enhances Khair for His people whenever man begs for this.

Prognostication is an origin of Chapter Istafal & means:



to have Khair in any matter. In short, Prognostication implies asking for Khair. Imam Bukhari has presented a tradition in this respect, quoting Hazrat Jaber as he said,

Word Khair in dictionary, preposterously in Ism-e-Tafzeel, which means, much better, more useful, noblest. (Mukarram, 711)

Allama Fayumi says that word Khair according to the dictionary of Bani Amer stands as Akhir. Similarly "Sher" in reality is Asher, but in whole of Arab world both of these words are used without "Alif". (Al-Fayoomi, 770). Allama Raghib explainst KHAir as follows:

Zaman says that all those things which possess, beauty, good quality and super taste alongwith inherent supremacy is called Khair. (Waheed-Zaman, 1995) As, it is said:





1. Absolute Khair: It is that popular and favourite kind of Khair which is acceptable by all under all sorts of circumstances.
2. Second kind of Khair: It can be Khair, conducive for one group of people but may prove inconducive for group of another people, and unfavorable for others, like for instance, wealth may be of much help for one person, but the same wealth may have baneful effect for others; Where as wealth is the same.

Prognostication, generally deals with second category that is to say Khair & Sher are conditional. If something is mobah, but, it is unknown to us as for whom & under what kind of circumstances that thing is mobah. It is

(Saeed, 1912) "ای اطلب من الله ان یختار لك ما یوافقک فیختار"

You must aspire to get those things from God which may be beneficial prove all bracing and advantageous for you.

THIRD STAND POINT



The hunters, in order to entrap deer used to use such manovures. When they sended that young dear was there, the hunters uttered voice resembling deer Hearing the voice of the hunter the deer used to come alongwith kid and the hunter, thus, seized the kid. Therefore, according to dictionary meaning prognostication means the sound produced by a deer, but the allegorical sense conveys the meaning of "Istetaf" meaning thereby to call some body to divert one's attention. If the origin of angry is Khair, it means to aspire Khair from allah and it is only actually Khair which a rational being (person) desires to have. If only the origin of prognostication is (Khair) then doing of a certain act or leaving aside that work for the sake of

also not clear whether that kind of work may be done or one must refrain & avoid it.

SECOND STAND POINT

The origin of prognostication is from Khirata: This is in accordance with:



Abu Mansoor Al-Azhry and the other dictionarians hold that Istakhar Khirata is from the chapy. Istafal and this concept (His is God'schosen).

(Al-Azhari, 370)

Muhammad (PBUH) is a chosen man of God. Thus prognostication / augry means to seek Khair saeed ul Sher Toti has explained the meaning of an Arabic motto:

Origin of the prognostication is Khuar. Khuar is Arabic language word that stands for the voice/cry of a deer. The lexicogra pherp attach this sense with word Khuar.

God and keeping oneself appeased / self-complacent is imperative. To give credit to the willingness of God Almighty in all activities, brings forth blessing and mirth. If prognostication is derived from word Khwar, then it means to call Allah and ask for His blessing & boon, so that, correct picture may figure out. As it has been Said; man has been created weak"

(Al-Quran, 28)

on certain another occasion God has said:

(Al-Quran, 19)

Verily, man is impatient and does not possess much fortitude. Therefore, man always needs help and assistance from

God Almighty and we express our gratitude in this way in every prayer.

(Al-Quran, 4) ~~اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَا بَدَأْتَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ وَمَا يُغْمِضُ الْأَبْصَارَ وَمَا يُلْقَىٰ فِي الْأَرْحَامِ وَبِمَا تَحْسَبُ السَّاعَاتُ وَمَا تَحْسَبُ السَّنِيْنَ~~

We pray to you and seek help from you. What ever might be the origin of prognostication/ augury, this is an admitted fact that we always frequently refer it back to Allah and converge with Allah. Therefore, resorting to prognostication means, asking the Will of Allah.

CONCEPTUAL MEANINGS OF PROGNOSTICATION/AUGURY

The religious scholars while explaining the conceptual significance of prognostication have remarked as follows.

(Al-Manvi, 1031) "و حقيقتها تفويض الاختيار اليه سبحانه فانه الأعلم بخيرها للعبد والقادر على ما هو خير لمستخيرها"

Prognostication allows a person to entrust Allah, because God knows much better than a man as what is better or harmful for a man & God is all powerful and omnipotent. If we define process of prognostication in briefest terms that it is a dowa for asking / begging Allah for His mercy to be showered upon man and prior to this, two rakat prayers is a must to be offered. If due to some unavoidable reason one is not in position to offer two rakat of prayers then only dowa can suffice, but full benefit can only be reaped when one acts strictly according to tradition which is explained in Chapter No. 2. According to Sharieha when one confronts an embarrassing situation for seeking guidance for the performance of a noble deed. In order to tide over the obstacles and impediments, one has to counter all such difficulties by entrusting one's affairs to Allah. Seeking His exalted guidance for one's own good and betterment and avoidance of all sorts of wretched things detrimental to one's interest. After passing through the defined process of prognostication, whatever the result, outcome, comes forth one has to put up with, taking it for granted as the "will of God". This is obligatory on the person taking recourse to prognostication.

**IMPORTANCE
REQUIREMENT
PROGNOSTICATION**

**AND
OF**

Maulana Ashraf Ali Thanvi has said when one gets entangled in a dubious state of affairs or is on the horn of delimita then one must resort to Allah after uttering a specific dowa, after that process whatever dawns upon the tablet of mind, may be taken as some thing good. It is only to remove suspension and demur and not between as a revelation. (Thanvi, 1323) under encyclopedia of Islam says when there exists some doubts about the ordinary business of life, like beliefs, dogmas & established principles then one must pray to Allah, so that he may be empowered to take sane and judicious decision.

Allama Munavi says:

This is an admitted fact that a man uses his intellect and essays to attain his success. Man employs his resources according to his experience and knowledge, but, despite that some time he (Man) fails and cannot gain his objective. This transpires clearly that there exist some supreme Being, the creator of whole cosmos. Momin is the one who has full and implicit credence that there is a creator of whole universe. Whether the work is done or the process goes on otherwise, it all depends on His sweet will.

The process of alternating, night into day and the pros and cons of man's life, all are witness to this fact that man stands helpless before the will of God. Man wishes to amass much and for the attainment of this he launches hectic efforts, but, the ultimate end that inspite of man's unremitting struggle that comes forth is only that which God wishes, because it is He who controls all the affairs, being on the helms of affairs solely. We cannot safeguard our interest and meet success unless He wishes so. It is therefore, every momin man or woman utters the word inshallah (If God is willing) while embarking upon any worldly transaction uttering of Insha Allah is the instructions of Allah conveyed by the holy Aspostle to the Umma.

Allah Almighty Says:

(Al-Quran, 22) “ولا تقولن لشيء انى فاعل ذلك غداً الا ان يشاء الله”

This holy verse connotes, accosting man, "never say that I am going to do such and such work tomorrow, but say Insha Allah, if God wills." Man has been sent in world to submit himself to the will of his creator. He is to conduct himself with self-abnegation, abandoning all his wills & desires and doing all those things/ acts which have been already determined for him by God. It is man's total submission to the will of God. This is how man proves

himself. His (God's creatures) prognostication in reality and verily is the name of "abudiyat". Man attempts to know the liking of his creator and remains contented and happy on the decision received through prognostication, conveyed to him. Man then needs not sulk grow morose. Hazarat Syed Hijvari in his book "Kashful Mehjoob" has remarked, explaining the need of prognostication.

(Al-Quran, 98) ﴿لَا يَسْتَوِي السُّعْيَةُ وَالْبُرَىٰ﴾

EXPLANATION OF HIJVARI'S STATEMENT RESPECTING PROGNOSTICATION:

Hijvari Sahib recommends prognostication. It is a way of showing respect to Allah, because God directed His prophet and his followers to adopt this and further advised them when they wanted to recite holy the Quran they must seek help from Allah against nefarious acts of damned Satan. Seeking to help from Allah and going to the prognostication all are the good and advisable things to be adopted by man for his own import. To entrust oneself into the custody of Allah, is to protect oneself from all sorts of hazards. The Sahabas also stand witness to this that the Prophet (P.B.U.H) trained them in the process of prognostication, as he taught them the Quran.

Man knows it for certain those things are not done according to drawn up plan or

manovure, rather only God knows better, advantages or losses whatever he receives it is all due to God. Therefore, there is no way out that man must entrust himself totally to Allah. In this way God dispels all sort of ills from man's life and ushers in all good things and common veal in the life of the man. Thus, it is incumbent upon man that he should seek guidance, help and assistance in all of his understandings, so that God may protect him from every kind of adversity, pain and trouble. The prophet has elucidated the need and importance of prognostication, as Hazrat Jaber ben-Abdullah has said that the Prophet used to instruct and prepare us for prognostication as he did it while teaching us the holy Quran. (Muhammad, 656) Imam Badrudin expatiates the tradition and says:

”قوله فى الامور كلها اى فى دقيق الامور و جليها لانه يحب المؤمن رد الامور كلها الى الله عزو جل والتبراً

من الحول والقوة اليه“

big or small in all matters momin turns towards God for help and guidance and discredits his own capacity & power. Prognostication has been likened to the

learning of th eQuran. It is therefore, considered that prognostication is of great value and high magnitude. Allama Ibne Hajer explains the tradition & says:

﴿لَا يَسْتَوِي السُّعْيَةُ وَالْبُرَىٰ﴾

In this doua and prayer the Prophet gave the true colouring of the Quran. Ibn Alan Al Shafi has alluded to the Common imports of prognostication and says, that the Prophet taught the holy Quran, on the

similar pattern, prayers of prognostication and its great advantages were also detailed out for the people. Hafiz Ane also draws attention to a tradition and says:

This explains the prognostication and emphasises has been laid on it and it is

It is not reasonable for anyone that he may determine for his goodness. These all things advocates the importance and need of prognostication and sharey Alehe is aalam used to instruct people on prognostication, so that people may establish link with God, depending on God entrusting their all affairs to Allah, because prognostication indicates when people entrust their all problems to God, God has made promise that people must bow down humbly during the span of time when they are embroiled by stress and strain. It is with the view that God is great and all powerful His knowledge is limitless. Anyone who trusts foregoing statement about God Almighty & submits to the supreme wil of Allah, such person does not fail in life. During the period of trouble & tribulation/adversity and according to the teaching of holy Prophet who had been practically inculcating good and noble things in the mind of the people and persuading the people to do the right and noble deeds. The prophet also paved way for the Sahabas to follow the right path, adopting and clinging to prognostication till the doomsday, so that this may go on living/existing as a mode of Sunnah for the Muslim world.

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