

STAND POINT OF REPUDIATORS REGARDING THE RECOMMENDATION ON THE DAY OF RESURRECTION, THE DOOMSDAY

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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

Recommendation signifies to afford benefit & invoke divine blessing to people; secondly recommendation connotes to remove pains & troubles from the people who are under the gloomy shadow of ire of nature. It is an admitted fact & the Muslim firmly believe in it, but with one thing as who really deserves recommendation. The repudiators have clearly refuted the things. Abdulla Chikalvi says in this respect that general people in particular maintain, that people will stay in hell for a few days & later on they (people) shall enter heaven.

People, entertaining such views cast aspersions on the holy Prophets & allege falsely. All such things are proved by holy traditions.

Recommendation can be categorized into two.

1. Sughra.
2. Kubra.

Recommendation 'Kubra' is a via media through which people will rid themselves of pain & trouble on the doomsdays. We do not acknowledge the veracity of this, because this is a sheer allegation, the prophet Muhammad stands absolved of all such things.

Recommendation 'Sughra' is of two types:

Deliverance of faithfuls from hell, who deserve hellish life.

Recommendation 'Sughra' also help assists in the reduction & mitigation of ire for the faithfuls.

The holy Quran is free from such kind of aspersion because of the reason that such an act is against the rational thinking this is a sheer cruelty. No such concept is ever entertained in the worldly courts then how can this happen in the life hereafter. If some recommends a culprit for mercy & got that the person freed from the ire of nature, then what

is use of doomsday (Chakralvi, 1906). Parvez according to the version of repudiators has interpreted the Quranic version.

This word will be run according to the just system of Quran. It will provide a basis for the day of resurrection on this day of judgment all the decisions will be made on the basis of 'law of Makafat', that means whatever people do in this world, they shall be rewarded & awarded accordingly; Tit for tat. (Pervaiz, 1901)

DISCUSSION & STORY IN CAPSULE

All Islamic groups in one way or the other believe in recommendation & they do not refute it totally. It is only Baklani who has described in preamble & justice that there exist two groups according to Motazila out of these two groups these two groups, one group is totally anti of Shifat & this group does not believe holy traditions nor they (anti group) has faith pinned in the Quran.

The second group has firm credence in Shifat & base their version on three groups of the muslim. It is an open fact that none of the Islamic scholar has ever endorsed the views & ideas promulgated by Bakalani & has not no clue in the books of Motazila now.

It is also likely that Bakalni might have derived from Motazila as Samami says that a person who dies after perpetrating a heinous sin, shall live with firown & Abulahab in hell forever. Although Motazila expects that even after the perpetration of a major sin wrath of Allah can be slight & less painful & tortuous perhaps Baklani looking at these opinions & arguments, has decided to believe that Motazila is a repudiator of Shifat. To live forever in hell with no reduction in the wrath of Allah, tends to lead to the negation of Shifat. Permanent stay in hell & having no reduction in the intensity of wrath, are the two

important points which play a pivotal role for shifat. Negating these points lead to the negation of Shifat. Negating these foregoing points lead to the negation of Shifat.

In the goneby days (yore) we donot find the existence of repudiators in Islamic domain of life, therefore Ashri Razi & Sahib Sharah Al Mawa Kif have explained that whole Ummah believes in Shifat(Qazi, 1384).

This is believed that negation of Shifat is propagated by repudiators of traditions & no Muslim is league in hand with these repudiators.

Now we expatiate that body of arguements on the basis of which Motazila established & set their view point to determine the fact/ actuality so that, to adopt a correct view point. The arguements cited & advanced by Motazila are countless/ numerous.

TOW PHASED ARGNEMENTS TO MOTAZILA

God almighty is just & sane in all matters, confession of Shifat (recommendation) nullifies the two qualities (same & just) to pardon the culprit is considered to be a bad act in this world, whereas this is thought to be the worst in the life hereafter no mention regarding Shifat is traced in the holy Quran.

Answer to the 1st phase. Motazila considers it a confirmed argnment that he sets an arguement right from head to toe. Qazi Abdul Jabbar sets an arguement respecting Shifat (anilmuznin) one who does not deserves merit & if given merit, is thought to be a heinous act. Thus, an epicurian shall never enter heaven.(Qazi, 1384)

To refuse / deny Shifat is such that to torture or to offer merit is inevitable for God. All the affairs of doomsday are thought to be the worldly affairs. Shifat will not have the same shape as Shafit is used in this world. People exercise Shifat. In this transitory & short lived life people resort to Shafit.

One who resorts to Shafit, doesn't need permission nor such person requires the willingness of the person for whom he is making Shifat. Due to fear Shifat is accepted. God perceives a fig. No one can offer Shifat without the will of Allah. God is great whom He wishes, permits for Shifat & accepts the Shifat of those whom He likes. God accepts Shifat. God Himself reveals prayer in the

heart of person who wishes to pray. God then showers on him whatever a person desires to obtain / gain. If He pardons a man, it is the pardon of the rights & if he punishes the person, this punishment is for the commitment of sins which someone perpetrates. Thus, everything ties within His power. In order to eliminate & put an end to the deep rooted ills, the Quranic versions were sent in merit one gets through His benevolence & kindness & the punishment descends upon people through his justice. God takes decisions as He pleases/wishes one who is obedient & submissive is in the real earnest deserving person for the reward of Allah & to punish a culprit is right justifiable act. If God pardons someone, it is His gracefulness. On the other hand if one falls in the tortunous grip of God this is all due to his ill-doings/ misdeed (Al-Amdi, 1391). To reward & punish is not essential. Merit is an obligation & pardon can be expected if the sin is not of the nature of shirk.

ANSWER TO THE SECOND PHASE

The Quran does not refer to Shifat. No argument can be cited adduced in this respect. A few Quranic versions can be cited. Real topic has not been addressed & no heed has been paid to it.

Let us now refer to the holy Quran. God has given His verdict about Shifat & has given His commands.

Two Quranic versions about Shifat are the commands from Allah(Al-Quran, Al-Nissa versus 48; Al-Quran, Maryam versus 87) on the doomsday there will be people assembled over there who will be blessed with Shifat, thus, Shifat stands proved by the Quranic command. None can refute this proven fact. Anyone who dares so, he refutes the holy Quran. God may protect and guard us from such a nasty thing.

Arguements

The repudiators as a class/group have assumed Khaja Ahmad Din has interpreted (version 14) the Quranic version & refers to the order of Allah that those people who believe in the concept of Shifat after the due permission of Allah. No ransom shall be accepted on that day, referring to the day of judgment. This refusal has further been

fortified (Khuja 1909) & Khawaja Ahmed Din says that God has accosted His faithful so that the people may be aware of the refusal about Shifat that on the day of trial no friend or helper would come forth for assistance, nor the deeds would be taken into account, but every body will be accountable for his/her doings.

The first two verses refute the concept of Shifat of the Jews & nasranies, because before & after these verses Israil has been addressed. This verse has been sent to avoid preference for Israil. It is therefore not possible that the negation can cover Shifat. It is hence, not correct to depend upon these versions. Some of these (versions) can be discarded, but, still there exists a body of versions which can be practiced. These versions negate Shifat (Recommendation) as it is evident from the above two foregoing verses. There are other verses which prove Shifat. Thus, this thing becomes crystal clear that positive things widely differ from the negative things. If this palpable difference does not exist then whole range of the holy Quran will be teaming with variation but the holy Quran is immune from this, that is to say that the holy Quran is free from all sort of such ambiguities.

Motazila has derived from the negation of Shifat as it has been said in the holy Quran. Leaving aside a few versions of the holy Quran adopting & practicing other versions is like depending one & discarding other versions of Shifat has already dertermined that Shifat will be of nuse for the infidles, that is to say that Shifat will not prove beneficial to the non-believers & the version ends here. This version argues that except infidels & sinners who are Momin Shifat will be useful & applicable upon them. Undoubtedly forth coming verse further strengthens the first verse & our concept & opinion grow stronger. Thus, God has proved Shifat with His permission.

Sheikh ul Islam Ibne Tamima believes that as the difference of opinion among' the people was created & people got splited up into three groups.

Infidels & Ahlekitab, belonging to Nasarah & those who believed in scepticism, who tried to prove that kind of Shifat that has been negated & nullified by the Quran.

Khwarij & Motazila have denied Shifat of

Prophet for Kabair. There was a group who went to this extent & said that Shifat of any person for someone else is of no use, at does not give any advantage to anyone, Shifat is a futile attempt.

A-imas of gone by days & the followers of Ahley Sunnah have proved Shifat. In addition to it, there are many kinds of Shifat as the Shifat of the Prophets & the angles (Hanfi, 1391).

To prove shifat there exists a main reason that God has said in the holy Quran that God ordained his prophet to seek mercy of Allah for himself & for the Muslim women folk & Muslim men & seek pardon of Allah, because the holy Prophet is to exercise the right of Shifat so that, the wroth of Allah may get appeased on the doomsday (Al-Quran, Al-Baqrah versus 48).

Person deserving punishment, if we ask for the mercy of Allah to shower upon him/her. This is Shifat.

Imam Razi remarks about the verse that sinners will be driven to the hell they cannot recoment other for Shifat, neither other can come forward for the purpose of Shifat original relationship towards the subject appears nice. On the similar pattern, the relationship with the object seems plausible. But we are of the opinion that the verse may not be made subordinate, because this arrangement will be used for other things which are clear. Everybody knows when the sinners will be driven to the hell, they cannot exercise the right of Shifat for other. Thus, this verse relates to the verse of Shifat.

Various holy traditions provide ample proofs about Shifat.

Many holy traditions prove the concept of Shifat. Not a single book on holy traditions is the book which does not provide detailed account on traditions.

The Holy Prophet Remarks.

Translation:

God listens to the prayer of prophet once thus, every prophet quickens & our prophet says that he will very quickly request for shifat to God Almighty & the prophet is cock sure that his Shifat will stand in good stead all the members of his Umma, provided the recipient of his Shifat has died without committing any act of infidelity. Shifaqt of the holy Prophet will be only useful & all bracing for only those

who kept themselves away from wicked things of Shirk.

We can thus, establish & divine a reason regarding the concept of Shifat which is proved from the holy book (Quran) & Sunnah & all assortments of Shifat as have been propounded for instance Shifat-e-Kubra meant for nobles & pious who have perpetrated no Sin (Shirk). Such kind of people may be dragged towards hell, but they will not enter hell.(2) The Prophet will give his Shifat & they will be rendered free from hell.(27) Still Prophet will launch a request for the reduction of wrath of Allah. The Prophet also offered his Shifat for his uncle Abu-Talib. This can be found in the books of traditions. There are many other kinds of Shifat on the basis of traditions & reasonings regarding Shifat there exists a consensus of opinion, although there exists body of a difference of opinion as who would deserve Shifat(28) & who will be not receiving Shifat.

We do not intend to enter in this controversy. It is all inane & useless & of no boots or import. We just protect & safeguard the status of holy traditions. This is our paramount & primary objective which is of unique magnitude & importance.

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