

أَصْوْلِ لِلْأَصْحَابِ الْعُقُولِ

Fundamentals  
for the  
Sunni  
Intellectual

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## PRAISE AND THANKS TO ALLAH.

**MAY THE SALAH OF ALLAH AND HIS SALAM BE UPON THE MASTER OF THE  
MESSENGERS, MUHAMMAD ﷺ,  
AND UPON HIS PURE FAMILY AND RIGHTEOUS COMPANIONS.**

**THEREAFTER:**

### I. INTRODUCTION

Know that an intellect will never be perfect without Islamic Monotheism. Indeed, that is the cog of intelligence. There are only two alternatives when this fundamental is lacking: comparing God or denying Him. Every intellect falls into these three, and two are irrational; wrenches in the clockwork. Therefore, the spark of intelligence is **the Greater Comprehension**: verifying a beginningless, unchanging existence without form or place, real and powerful, alive and knowing.

Then, know about the entire universe (^alam): the creations are contained inside of six directions as moving or still, tangible or intangible volumes of finite atoms with other transient properties, like contact; touching and separation, i.e., distance. Some are lifeless – in fact, **inanimate (jamid)**, as Allah said<sup>1</sup>:

﴿وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَسْطٍ كَفَيْهِ إِلَى الْأَمَاءِ لِيَبْلُغُ فَاهُ وَمَا هُوَ بِبَلْغَهِ﴾

And those (idols) upon whom they call; (to whom they pray) instead of Allah give them no answer in any way, like (how water responds to) who extends his hands toward it, (calling it) so that it may reach his mouth, while it will never<sup>[ij]</sup> reach it.

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<sup>1</sup> Ar-Ra'd, 14

Others are alive. Some living things are **intelligent creatures (^alamun)<sup>1</sup>**, although, to Allah, some of those are comparable to mindless animals<sup>2</sup>:

﴿الَّذِينَ كَفَرُوا كَمَثَلُ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً﴾

<And the example of (the Believer who calls<sup>[N]</sup>) those who disbelieved is like the example of one who calls out to (the animal) that does not hear<sup>3</sup> more than a call and a cry.>

Nevertheless, brilliance, the blessing that it is, is still not **guidance (ihtida')**. There is no guidance without following the Messenger of Allah ﷺ, and the Messenger ﷺ cannot be followed without following the scholars. Indeed, the Sunni scholars are the highest geniuses after the Prophets and Saints!

For the layman's benefit, and the scholar's review, herein are a few fundamentals extracted, translated, arranged, and summarized from books of **^aqidah (creed)**, **tafsir (qur'anic interpretation)**, **mustalah (hadith terminology)** and **'usul (guidelines) of fiqh**, including:

- The **mental judgments** for gauging existence: (**al-'ahkam al-^aqliyyah**), whether **necessary (wajib)**, **possible (ja'iz)**, or **impossible (mustahil)**.
- The **definitive; certain (maqtu^ bi-hi)**, whether certainly **true** or certainly **false**, the **probable (ghalib; 'aqrab)**, the **doubtful (mashkuk fih)**, and the **improbable (ba^id; mustab^ad)**. These gauge truth and falsehood. **Truth (sidq; haqq)** is compliance with reality. **Falsehood (kadhib; batil)** is contrary to that.

<sup>1</sup> Angels, humans and genies have minds. Also, the people of Paradise have minds, and we mean by them: **Al-Hur Al-^In** and **Al-Ghilman Al-Mukhalladun**, as Shaykh Samir told us. The animals, despite the intelligence that the blasphemers ascribe to some of them, like the ape and the dolphin, do not have minds. This means that they do not have the ability to think and deduce. However, they have instinct and will, as well as souls.

<sup>2</sup> Al-Baqarah, 171

<sup>3</sup> Does not comprehend anything intelligible from what it hears; if it were told to eat the fodder or drink from the stream it would not comprehend more than a sound (Tabari).

- The difference between **thinking (tafakkur)** and **imagining (taṣawwur)**, and between the **intellect** and the brain.
- The difference between **conviction (i^tiqad)** and **application/practice (^amal)**.
- The difference between knowledge and conviction, like Allah said about the Jews<sup>1</sup>:

﴿يَعْرِفُونَ كَمَا يَعْرِفُ أَبْنَاءَهُمْ﴾

<They recognize him as well as they recognize their own children.>

- The **legal judgments** to gauge the deeds of accountable God-slaves: **obligatory (fard)**, **wajib**), **recommended (mandub; mustahabb)**, **permitted/indifferent (mubah)**, **disliked/avoided (makruh)**, and **forbidden (haram; mahdhus)**. They are called **the five judgments (al-'ahkam al-khamsah)**.

**The goal** is to sharpen the mind; the Sacred Law's witness, the tool of the Religion's warrior, the talent of the scholar, and the secret of the Saints, and thereby strengthen the Certainty (Yaqin). The path of Correct Religion ('Iman) is only certainty, while the paths of blasphemy are numerous: doubt (shakk), neutrality (tawaqquf), and denial ('inkar) concerning Correct Religion. Allah says<sup>2</sup>:

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولَئِكُمُ الظَّاغُونُ  
يُخْرِجُونَهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

<Allah is the Supporter of those who believed (and Manager of their affair), taking them out of the (various<sup>[N]</sup>) darknesses (of blasphemy and misguidance) to the (one and only<sup>[N]</sup>) light (of faith and guidance). And those who disbelieved, their supporters are the devils,

<sup>1</sup> Al-Baqarah, 146

<sup>2</sup> Al-Baqarah, 257

taking them out of the light (of clear evidence) into the darknesses (of doubt and fallacy).

Those are the inmates of the Fire. They, therein, shall be immortals.>

## II. THE BOOK OF KNOWLEDGE

The scholars said: **^Ilm (knowledge)** is **idrak** (realizing; realization; perception; awareness) and **ma^rifah** (familiarity; recognition) **of something as it truly is**, and is neither hearing nor sight; one may hear or see something without knowing what it is.

Knowledge is the attribute of a knower, and it is impossible to confirm one and deny the other. By **Uncreated Knowledge**, Allah is Knower of everything known. No one shares this Attribute with Him. **Eventual knowledge** happens to some creations; they need something to trigger it. Their knowledge is a transient<sup>1</sup> property (**^arad**); susceptible to increase and decrease, and is limited. Created knowledge is either **necessary (daruriyy)** or **inferred (istidlaliyy)**. Eternal Knowledge is neither necessary nor inferred; they are unalike.

### A. NECESSARY KNOWLEDGE

Linguistically, the “**daruriyy (necessary)**” is “indispensable” and also “granted; intuitive; what is understood without thinking”<sup>2</sup>. That is the relevant meaning. Therefore, necessary knowledge<sup>3</sup> is what **does not depend upon contemplation or inference**. By mere exposure, the human is compelled to realize it, and unable to resist knowing it. It is

<sup>1</sup> Being a “transient property” does not necessitate its not lasting for more than a single moment. In fact, the creations’ knowledge is among those qualities that do last for more than a single moment, so it is not necessary to say the word “transient”. An example of a quality that does not last for more than a single moment is motion. This is because from one’s initial movement of his hand to his final, there were actually many movements, one after the other, none of them lasting for more than a **single moment**.

<sup>2</sup> Such as “one” being half of “two”.

<sup>3</sup> However, in the religious terminology, “necessary knowledge” is “**that which is known to both laymen and scholars alike**”. It is also said to be “**that which is known to both the ignorant and the knowledgeable**”. It might be said that the “necessary knowledge of the Religion” is “common [religious] knowledge”, like knowing that the Five Prayers, the Fasting of Ramadan, the Zakah and the Hajj are all obligatory, and knowing that wine, pig meat, fornication, sodomy and thievery are all impermissible. Whoever denies what is commonly known in the Religion blasphemers unless he were like a new Muslim. What is unknown to many of the common Muslims is not called “**daruriyy (necessary)**”, such as the prohibition of shaking the hand of a marriageable woman even without desire. Denying it is not blasphemy when unaccompanied by stubbornness. This usage of the term “necessary knowledge” is religious terminology that was borrowed from an original usage. These matters are not literally “necessary knowledge” because they need evidence, as opposed to what is truly; literally known by necessity. They were called “**necessary religious knowledge**” because they are so famous among the Muslims that the Muslim does not have to think about their judgments; it is as if he knows them intuitively.

knowledge born through sound senses, successively mass-narrated information, and intuition, like knowing that someone is in the room with you, or that China exists without having been there, or that some of something is less than all of it.

## B. INFERRED KNOWLEDGE

**Inferred; concluded; proven; argued knowledge (^ilm istidlaliyy)**” is what depends on contemplation and inference; proof. It is not granted. For example, we know that the world is an event without witnessing its initial start. Achieving such knowledge needs contemplation on the state of the world, and inferring a conclusion from witnessing its changes. The mind uses its confirmed changing to conclude the judgment: *the world is therefore itself an event that happened.*

## C. THE KNOWN

Knowledge is for what is known (ma^lum), like sight relates to the seen, and hearing pertains to the heard. Originally, **^ilm** (knowledge) is the attribute of an ^alim (knower), but the word might sometimes refer to the **ma^lum** (known)<sup>1</sup>, such as:

﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾

<They do not encompass any of “His ^ilm<sup>2</sup> (what He knows)” except what He willed.>

Imam At-Tahawiyy said:

لَأَنَّ الْعِلْمَ عِلْمَانِ: عِلْمٌ فِي الْخَلْقِ مَوْجُودٌ، وَعِلْمٌ فِي الْخَلْقِ مَفْقُودٌ، فَإِنْكَارُ الْعِلْمِ الْمَوْجُودِ كُفُرٌ،  
وَادْعَاءُ الْعِلْمِ الْمَفْقُودِ كُفُرٌ. وَلَا يُثْبِتُ الْإِيمَانُ إِلَّا بِقَبْوِ الْعِلْمِ الْمَوْجُودِ، وَتَرْكُ طَلْبِ الْعِلْمِ الْمَفْقُودِ.

<sup>1</sup> There are three things: knowledge, knower and known. Knowledge is the attribute of the knower; by knowledge, whoever has it is a knower. The known, however, such as a person or a fact, is other than the knowledge, which is an attribute. However, sometimes the known is referred to as knowledge!

<sup>2</sup> The “^ilm (knowledge)” in this verse refers to the known. The verse means that Allah knows all that is known, and the slaves do not know anything that is known to Allah unless He willed.

There are two types of knowledge: knowledge accessible to the creation, and knowledge inaccessible to the creation. Denying accessible knowledge is blasphemy<sup>1</sup>, and claiming inaccessible knowledge is blasphemy. Belief is not confirmed until one accepts accessible knowledge and does not seek the inaccessible knowledge.

Knowledge accessible to creation is what Allah made a way for them to gain, and made it possible for them to know, including religious sciences and worldly disciplines. Learning that is praiseworthy. However, some accessible knowledge is forbidden, like philosophy, magic and astrology.

There is also knowledge that Allah has reserved for Himself, and claiming to have that knowledge is blasphemy, like claiming to know everything, or that someone else knows everything, or to know when Judgment Day will occur. The mere attempt to decipher when Judgment Day occurs is blasphemy! Prophets and Angels are granted some knowledge of the unseen without being mistaken, and Saints might know some of the unseen, but they could be mistaken.

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾

<Say, O Muhammad: Whoever is in the skies and the earth does not know (all) the unseen; only Allah knows (all of it).><sup>2</sup>

Muslim narrated that Zayd Ibn 'Arqam reported that the Messenger of Allah ﷺ used to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَدُعَاءٍ لَا يُسْمَعُ، وَنَفْسٍ لَا تُشَبَّعُ، وَقَلْبٍ لَا يَخْشَعُ!

**O Allah, certainly I seek refuge with you from knowledge without benefit, from a supplication unheard (i.e. unaccepted), from an insatiable self, and from a heart fearless (Of God)!**

<sup>1</sup> Denying that there is such knowledge is blasphemy, such as the *Sophists*' denial of the existence of the world. Their creed is that everything is mere imagination. There is also an ancient group called the *Sumaniyah*. They are Hindu philosophers who denied necessary knowledge that does not need contemplation. This refers to the general attribute of knowledge, not specifically the known information. They deny that such a quality will be confirmed for the slaves.

<sup>2</sup> Surat An-Naml, 65

Since there are two types of knowledge, necessary and inferred<sup>1</sup>, a thing would be known by necessity or by inference.

### BENEFIT: IS GOD'S EXISTENCE NECESSARILY KNOWN OR INFERRED?

Our scholars do not differ that anything with a beginning needs what made it occur, but they did differ about what type of knowledge that is:

- Some said that such knowledge is intuitive. 'Imam Al-Fakhr said in *Al-Ma^alim*:

*It is embedded in the nature of the children; had you smacked a child whence he did not see, then said that no one smacked him, he would not believe you! In fact, it is embedded in the nature of the animals: Had a donkey detected the sound of snapping wood, it would become alert, because it is embedded in its nature that the sound of snapping wood means that something happened!*

- Others said that this knowledge is truly contemplated; not necessary. This is the case with most people. However, one arrives at that conclusion by a very simple introspection, so it is still inferred. Since it is so obvious that there is a creator, some thought that that knowledge is necessary for everyone, and Allah knows best!

وَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ

## D. THE CAUSES OF KNOWLEDGE

Allah said in the Qur'an<sup>2</sup>:

<sup>1</sup>If necessary knowledge is defined as knowledge out of the human's control, then what is contrary to is called "acquired; earned knowledge ('ilm iktisabiyy)", and then knowledge caused by the senses is earned and not necessary.

<sup>2</sup>An-Nahl,78

﴿وَاللَّهُ أَخْرَجَكُم مِّنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئَدَةَ لَعَلَّكُمْ تَشَكُّرُونَ﴾

<Allah brought you from the bellies of your mothers not knowing anything, and He made hearing, sight and hearts for you so that you have gratitude.>

Allah created tools for the ignorant newborn by which he would achieve knowledge: senses and a heart, which is the true location of the mind! An-Nasafiyy, the interpreter,

^Abdullah Ibn Ahmad, said:

أي وما ركب فيكم هذه الأشياء إلا آلات لازالة الجهل الذي ولدتم عليه واحتلاط العلم والعمل به

**Meaning:** He did not create these things in you but as tools for removing the ignorance with which you were born, and for getting knowledge to apply.

An-Nasafiyy, the theologian, Abu Hafs ^Umar, said:

وأسبابُ الْعِلْمِ لِلْخَلْقِ ثَلَاثَةُ: الْحَوَاسُّ السَّلِيمَةُ، وَالْخَبْرُ الصَّادِقُ، وَالْعُقْلُ

There are three causes of (decisive) knowledge<sup>1</sup> for the creations: sound senses, accurate news, and intellect.

### a) SENSES CAUSE KNOWLEDGE

Knowledge by any of the five senses is necessary if those senses were sound. Unsound senses could be because of extreme desert heat, or intoxication. What is seen through a filter, like glass, may appear closer or larger than it truly is. Therefore, it is not a true witnessing that promotes definitive knowledge.

An-Nasafiyy said: [وَيُكَلِّ حَاسَةٌ مِّنْهَا يُوقِفُ عَلَى مَا وُضِعَتْ هِيَ لِهِ كَالسَّمْعُ، وَالذَّوْقُ، وَالشَّمْ] Each sense's function is to detect something in particular, like hearing (sounds), tasting (flavors), and smelling (odors).

These senses do not detect what is normally out of their range, but that is not impossible! Are you unaware, O intelligent Muslim, that Allah gave the Prophet's heart ﷺ the power

<sup>1</sup> Necessary or inferred.

of sight, and also enabled the mountain to see in the story of Moses ﷺ? In fact, the Prophet told us of a miracle of his:

يَا أَيُّهَا النَّاسُ، إِنِّي إِمَامُكُمْ فَلَا تَسْبِقُونِي بِالرُّكُوعِ وَلَا بِالسُّجُودِ، فَإِنِّي أَرَاكُمْ مِنْ أَمَامِي وَمِنْ خَلْفِي

**O people, I am the leader of your prayer, so do not go ahead of me in bowing or prostration; I say that because I do indeed see you from the front and from behind!**

This is because none of those organs have any actual effect in reality; they do not create. If Allah willed, you would not see what is before your very eyes! The fact is that realization happens by the Creating of Allah and nothing more.

لَا يَطْلُعُ الْإِنْسَانُ عَلَى شَيْءٍ حَتَّى يُظْلِعَهُ اللَّهُ عَلَيْهِ!

**One will never encounter anything until Allah makes him encounter it!**

The five senses are:

- 1. Hearing:** The power embedded in the nerves in the bottom of the ear canal, through which sounds are realized by way of airwaves adapted to the manner of the sound. Those modified airwaves reach the ear canal, and upon that, Allah creates realization of the sound in the realizer.
- 2. Sight:** The power deposited in the hollow nerves that meet at the brain and diverge at the eyes, through which colors, shapes, and other things are realized by Allah's Creating.
- 3. Smell:** The power embedded in two protrusions at the front of the brain resembling breast nipples. By it, scents are realized by way of modified air; The air reaches the nostrils, and Allah creates the realization.

**4. Taste:** The power to detect a tasty thing's flavor by nerves spread over the tongue.

Upon being mixed with salivary fluid in the mouth and contacting the nerves, Allah creates the realization. NOTE: The scholars of fiqh said that the presence of flavor proves physical presence.

**5. Feel; touch; sensation:** A power spread throughout the body, realizing heat, cold, moisture, dryness, hunger, pain and the like. Upon connection and touching, Allah creates the realization.

These five senses are obvious, and their existences are indisputable. On the other hand, the extrasensory perception confirmed by philosophers is unconfirmed for 'Ahlu-s-Sunnah, because it does not comply with the Islamic fundamentals; it lacks evidence.

### **b) ACCURATE NEWS CAUSES KNOWLEDGE**

Know, O intelligent Muslim, that **information is true or false**, and therefore not taken as granted. This is a general statement accepting of exception: News from God can only be true, and what contradicts that, or contradicts the definitive mental judgment, can only be false! Thus, if it were reported that Zayd stood, neither truth nor falsehood is more probable without an outside influence. In this arena, the Religion provides the intelligent Muslim with hadith science; the science for authenticating reports. **Truthful information; news (khabar) causes knowledge** – but pay attention O mindful Muslim! There are two types of accurate news in this context, and two types of knowledge! An-Nasafiyy said:

**Accurate news is of two kinds:**

**وَالْخَبْرُ الصَّادِقُ عَلَى تَوْعِينٍ:**

**One of the two is the successive mass report, which is the confirmed word-of-mouth report by a folk whose conspiring to a lie is inconceivable.**

**(أَحَدُهُمَا) الْخَبْرُ الْمُتَوَاتِرُ، وَهُوَ الْخَبْرُ الثَّابِتُ عَلَى السِّنَةِ قَوْمٌ لَا يُتَصَوَّرُ تَوَاطُؤُهُمْ عَلَى الْكَذِبِ**

It dictates necessary knowledge, like the knowledge of the kings of old in past ages, and [of] remote lands.

The second is something told by a Messenger aided by a miracle. It dictates deduced knowledge.

Knowledge established this way is comparable to knowledge established by necessity in certitude and confirmation.

وَهُوَ مُوْجِبٌ لِلْعِلْمِ الْضَّرُورِيِّ، كَالْعِلْمِ بِالْمُلُوكِ الْخَالِيَةِ فِي الْأَرْمَنَةِ الْمَاضِيَّةِ وَالْبُلْدَانِ التَّائِيَّةِ،

وَالثَّانِي خَبْرُ الرَّسُولِ الْمُؤَيَّدِ بِالْمُعْجَزَةِ، وَهُوَ يُؤْجِبُ الْعِلْمَ الْاسْتِدْلَالِيَّ،

وَالْعِلْمُ الْثَّابِتُ بِهِ يُضَاهِي الْعِلْمَ الْثَّابِتَ بِالْضَّرُورَةِ فِي التَّيقِّنِ وَالثَّبَاتِ.

### (1) MUTAWATIR (SUCCESSIVE MASS-NARRATION) NEWS

Tawatur cannot possibly be false. In fact, it promotes necessary knowledge. Without need to think and deduce, we find within ourselves the sure knowledge of the existence of Mecca or Baghdad, and of Hitler and Napoleon, based on the sheer numbers of reporters whose gathering to conspire would have to be a supernatural phenomenon!

The proof that it indeed promotes necessary knowledge is that knowledge is born for who investigates the issue, as well as for someone who does not, like the child or commoner who is incapable of performing the required investigation or formulating premises and conclusions! Despite that, they have correct knowledge of the Prophet's existence ﷺ, and his performance of miracles. Ibn Hajar said:

So, if these four conditions are gathered together, which are:

فَإِذَا جَمِعَ هَذِهِ الشُّرُوطُ الْأَرْبَعَةُ، وَهِيَ:

1. For the big number to make it normally impossible for them to have conspired to a lie, or to coincidentally agree about it.

عَدْدٌ كَثِيرٌ أَحَالَتِ الْعَادَةَ تَوَاطُؤَهُمْ وَتَوَافُقَهُمْ عَلَى الْكَذْبِ.

2. That they narrated that from their likes, from the beginning until the end.

وروروا ذلك عن مثلهم من الابتداء إلى الانتهاء.

3. And the source of what they are reporting was something witnessed.

وكان مستند انتهائهم الحس.

4. And added to that is their news imparting knowledge on who hears it.

وانضاف إلى ذلك أن يصحب خبرهم إفادة العلم لسامعه

This is the successive mass narration, and anything devoid of imparting knowledge is merely a famous report. Therefore, every successive mass narrated report is a famous report, but not vice versa.

فهذا هو المตواتر. وما تخلفت إفادة العلم عنه كان مشهوراً فقط. فكل متواتر مشهور ، من غير عكس.

And it could be said that if these four conditions are present, then it dictates imparting knowledge, and that is the case, usually. However, the installation of knowledge from such reports could miss some individuals for some reason or another.

وقد يقال: إن الشروط الأربع إذا حصلت استلزمت حصول العلم، وهو كذلك في الغالب، ولكن قد تختلف عن البعض لمانع.

وقد وضح بهذا التقرير تعريف المตواتر.

And by this, the definition of tawatur has become clear.

Thus, if the original source were not a witnessed event, like dinosaurs<sup>1</sup>, or the material of stars, or rotation and revolution<sup>2</sup>, or gravity<sup>3</sup>, or black holes, or evolution<sup>4</sup>, or a big bang, or human eggs, or if the original reporters were not as many as described; the big number of conveyors came later, like the news of the slaying of Jesus, or the Jewish claim that

<sup>1</sup> Finding petrified remains is not witnessing dinosaurs. The overwhelming percentage of paleontologist news is guesses, speculation and forgery. No museum displays authentic fossils, though they may claim to have the real ones in a vault on the premises. But do not hold your breath! They will never allow you to see them!

<sup>2</sup> No one has seen rotation or revolution, and there is no footage of either. Supposing someone did – and no one ever did – those are so few people that it is still not a tawatur report.

<sup>3</sup> Seeing objects fall is not witnessing gravity. Gravity is claimed to be something outside of the body that pulls it down. No one has ever witnessed this outside force, so the reports about it are not tawatur and do not promote knowledge. Also, it cannot be replicated and tested. It is absurd to say that this pull is generated by a spinning earth, because what is witnessed of spinning things, and replicable, is that they throw things from their center, not pull. There are many other arguments against this official theory.

<sup>4</sup> In their claim, evolution is a process that takes so long to manifest, no one has lived long enough to witness it. It is an unproven guess. Nothing they do or have is a witnessing or replication of evolution. Furthermore, clones are unconfirmed, and never a single one was ever made.

Moses ﷺ said that His Revealed Law would never be abrogated, such news would not promote knowledge. In fact, such news could not escape the clutches of ignorance, doubt and skepticism!

## (2) NEWS FROM A PROPHET

Information conveyed by an impeccable one promotes definite knowledge, like successive mass-narration, **however, it is inferred**; one seeks evidence to verify it. The evidence in this case will be a miracle. However, this definitive knowledge happens to who heard directly from the Prophet ﷺ and witnessed his miracles. As for having an intermediary between oneself and the Prophet ﷺ, definitive knowledge does not take place but by a tawatur report, like the Qur'an, except the case of a supreme researcher dealing with a report with many routes.

### c) THE MIND CAUSES KNOWLEDGE

The "mind" or "intellect" has several Arabic names, like "**^aql**", "**hijr**"<sup>1</sup> and "**nuhyah**", all of which have the linguistic meaning of *inhibitor*, because it prevents the sane person from committing atrocities and doing what he should not do. It was also called "**lubb**": ﴿وَمَا يَذَّكِرُ إِلَّا أُولُو الْأَلْبَاب﴾ *No one will be admonished by it except for those who have sound minds.*

Throughout His Book, Allah commanded thinking and praised those who use their minds, and dispraised those who do not. Allah encouraged His slaves to look into His kingdom to know His Greatness and Majesty: ﴿أَوَلَمْ يَنْظُرُوا فِي مَلْكُوتِ السَّمَاوَاتِ وَالْأَرْضِ﴾ *Did they not look into the kingdom of Heavens and Earth ...* The "looking" in this verse refers to **thinking (fikr)**, **contemplating and considering (i^tibar)**. Allah also said:

<sup>1</sup>Allah says: ﴿هَلْ فِي ذَلِكَ قَسْمٌ لِّذِي حِجْرٍ﴾ Is there within those aforementioned matters a swear that convinces the one who has a *hijr* (mind)?; Abdur-Razzaq narrated from Qatadah that "li-dhi hijr" (لِذِي حِجْرٍ) means 'the mindful person' and "hal fi dhalika qasam[jun]" (هَلْ فِي ذَلِكَ قَسْمٌ) is a question used for confirmation. Therefore, the meaning is that the person who is mindful would know that the things by which Allah swore contain wonders and evidence that the Creator is different from the creation and that Allah is the Owner of everything. Those things are worthy to swear by, for they show that they have a Creator.

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاحْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لَأُولَئِي الْأَلْبَابِ \* الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ﴾

<Surely, within the creation of Heavens and Earth, and in the difference between the night and the day, there are certainly signs for those who have sound minds \* Those who remember Allah while standing, sitting, or on their sides, and they think about the creation of Heavens and Earth; “O our Lord (they say), You have not created this without Wisdom. You are Glorified (beyond the ascriptions of the creatures), so save us from the torture of the Fire!”>

The mind has its value, and the intellectual proofs have to be considered. On the other hand, Allah dispraised the non-Muslims in the Qur'an for not using their minds:

﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾

<The blasphemers will say (after being put in Hellfire), “Had we listened (to the warning of the Messengers as seekers of the truth), and had we used our minds (by contemplation and reflection), we would not have been among the inmates of the Inferno!>

In this verse, Allah shows us that the judgment of the mind is considered in the Religion; that the mind has a certain weight and regard.

﴿إِنَّ شَرَّ الْدَّوَابِ عِنْدَ اللَّهِ الْأَصْمُمُ الْبَكُّمُ الْذَّيْنَ لَا يَعْقِلُونَ﴾

<Indeed, the vilest of creatures to traverse the face of the earth are those (disbelievers) who are deaf and dumb; those who do not use their minds.<sup>1</sup>>

The scholars differed about the mind being a body or a quality:

- Some said it is a faculty; an ability, i.e., a quality given to some creatures by which they distinguish good from bad.
- Some said it is a subtle body; a light that illuminates a path starting from where the realization of the senses ends.

<sup>1</sup> Surat Al-Anfal, 22

They also differed about its location. The philosophers, doctors, 'Imām 'Ahmad - according to a narration from him, and 'Abu-l-Ma^in An-Nasafiyy say that it is in the brain. Sadru-l-'Islam ascribes this position to 'Ahlu-s-Sunnah in general, saying:

*It is a subtle body that illuminates. Its place is the head according to 'Ahlu-s-Sunnah in general. Its effect falls upon the heart, so that the heart realizes things by the light of the mind, just as the eye realizes things by the light of the sun or the lantern. If the light gets weak, the realization gets weak, and if the light goes out, the realization goes away!*

Their argument is that a man could be struck in the head and then lose his mind; had the mind not been there, it would not have gone away by the blow, just as it would not leave by being struck on the hand or foot.

Other scholars, like Judge Abu Zayd, As-Sarakhsiy and 'Imām 'Ahmad - according to another narration, and our Shaykh, said it is in that cone shaped organ placed in the left side of the chest called the heart. Their evidence is strong because it is from the Qur'an:

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ أَذَانٌ يَسْمَعُونَ بِهَا﴾  
<Did they not travel through the land so to have hearts by which they think,  
or ears by which they would hear?>

Their response to the first group is that it is not necessary that the mind is in the brain because of losing it from a blow to the head. Rather, that is similar to castration: the loss of testicles may prevent the growth of facial hair, only due to a link between them, not their locations. Therefore, one may take a blow to the head and lose his mind because of a link between the brain and mind – which is in the heart, not because the head is its place.

#### BENEFIT: TAMYIZ (MENTAL DISCERNING)

Our Shaykh said in the Bughyah:

*[Mental discerning] takes place by being able to understand the address and respond with the answer; had he been asked something like, ‘How many times does Ramadan come in the year? How many months are in the year? How many days are in the week? Which direction is the Qiblah?’ he would know the answer. Some have determined mental discerning as the ability to independently eat, drink and clean oneself after using the bathroom.*

^Abdu-r-Rahim Al-^Iraqiyy talked about mental discerning in the explanation of *Alfiyat Al-Hadith*, citing that among the sayings about when one should start hearing the prophetic hadiths is upon mental discerning; when the child understands when addressed, his “**hearing**” hadiths is valid, even if younger than five, or else it would not be, even if older. This is the accurate saying. That is supported by what Ahmad said when asked when a child can hear: [إِذَا عَقِلَ وَضَبَطَ] “*When he can think and be accurate.*” It was then mentioned to him that someone claimed that one’s hearing is not valid until 15 years old. Ahmad objected, saying: “What a bad saying!” Musa Ibn Harun Al-Hammal said: “It is valid when the child can tell the difference between a cow and a donkey.” Ibnu-l-Muqrī permitted Judge Abu Muhammad ^Abdullah Ibn Muhammad Ibn ^Abdi-r-Rahman Ibn Al-Labbān Al-’Asbahāniyy to hear the hadiths when he was young. Al-Khatib narrates that he said, “I memorized the Qur’ān when I was five. I was taken to Abu Bakr Ibnu-l-Muqrī when I was four...” He said, “Some of them said, ‘He is too young to hear the hadiths!’ Ibnu-l-Muqrī said to me, ‘Recite Suratu-l-Kafirun,’ so I recited it. Then he said, ‘Recite Suratu-t-Takwir,’ so I recited it. Someone else said to me, ‘Recite Suratu-l-Mursalat,’ so I did, and I did not make any mistakes. Ibnu-l-Muqrī then said, ‘Let him hear, and I take responsibility for him!’ Ibnu-l-Mulaqqin said that if a child becomes able to count from one to 20, he has mental discerning. It was said about ^Abdullah Ibnu-z-Zubayr that he reached mental discernment at two years and three months old, or at three years and three months, or at four years and three months.

Mental discerning is a condition for worship, besides a detail for tawaf, and for conducting deals, but not for owning or slaughtering animals, or becoming a nursing parent, and other things.

## (1) INTUITION

An-Nasafiyy said:

وَمَا ثَبَّتَ مِنْهُ بِالْبَدِيَّةِ فَهُوَ ضُرُورِيٌّ كَالْعِلْمِ بِأَنَّ كُلَّ الشَّيْءٍ أَعْظَمُ مِنْ جُزْءِهِ

Anything confirmed by the mind through intuition is necessary (knowledge), like knowing that all of something is more than some of it.

Intuition promotes knowledge by way of the mind without inference or deduction, like knowing that negation and confirmation cannot coexist. By this way, one is aware of his own existence, and of the fact that he has a choice to act.

## (2) DEDUCTION

An-Nasafiyy said:

وَمَا ثَبَّتَ مِنْهُ بِالْإِسْتِدْلَالِ فَهُوَ اَكْتِسَابِيٌّ

Anything confirmed by the mind through deduction is earned; acquired.

Inferred knowledge is what takes place by applying one's faculties; one engages his intellect, looks into premises and conclusions, listens, shifts his eyes, and similar physical matters while thinking.

**Contemplation** is to think about the case of the pondered subject, so to reach either knowledge or speculation about a known or speculative issue. **Thinking** is applying; engaging the self in relation to concepts; ideas, which is different from applying the self in relation to physical matters, because that would be "imagining".

**Evidence** is that which, when investigated properly, leads to knowledge of what is sought, if it were a known matter, or at least to verification of the soundness of a speculation, if it were a **speculative (dhanniyy) proof**.

An example of proper inference is to say:

1. A Prophet performs acts that defy nature and that cannot be discredited by anyone in opposition to him.
2. Whoever does such acts must be believed.

✓ **Muhammad did such acts, so Muhammad must be believed!**

This *argument* (*hujjah*) is composed of a minor premise; the more specific of the two premises, a major premise; the more inclusive of the two, and a conclusion, like a math problem. If the premises are true, and added properly, then the conclusion is true.

This was the way of the Companions, and they applied it to the Qur'an! For example, during the caliphate of <sup>^</sup>Uthman, a woman delivered after only six months of pregnancy. <sup>^</sup>Uthman sought council about her case; is this evidence that she was an adulteress who was already pregnant before marriage? In that meeting of minds, Ibn <sup>^</sup>Abbas recited two verses.

- One of them was the 15<sup>th</sup> verse of Al-Ahqaf: ﴿ وَحَمَلْهُ وَفَصَلَهُ ثَلَاثُونَ شَهْرًا ﴾  
<Carrying and weaning take 30 months.>
- He also recited the 14<sup>th</sup> verse of Surat Luqman: ﴿ وَفَصَلَهُ فِي عَامَيْنِ ﴾  
<Weaning him takes two years.>

✓ ***If nursing is 24 months, and pregnancy and nursing together are 30 months, then the minimum of pregnancy alone is six months!***

They therefore did not consider her an adulteress; instead, they all resorted to what Ibn <sup>^</sup>Abbas said, and it became *ijma^* (Islamic consensus) that the minimum of pregnancy is six months!

Also, after the death of the Prophet ﷺ, the Companions briefly differed about the rulership. Said the Ansar: "There should be a leader from amongst us, and a leader from amongst you, Immigrants!" The discussion was lengthy until As-Siddiq ascended the pulpit, and delivered a speech, wherein he recited Al-Hashr, 8 to them:

﴿لِلْفَقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أَخْرَجُوا مِنْ دِيْرِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ وَأُولَئِكَ هُمُ الصَّادِقُونَ﴾

<For the poor immigrants, those driven out of their homes and away from their properties seeking generosity from Allah and acceptance, they support the Religion of Allah, and they support His Messenger. Those, they are the honest ones.>

He said: "Here, Allah calls us Immigrants honest! Furthermore, He commanded the Believers to comply with those who are honest when He said:

﴿يَا أَيُّهَا الَّذِينَ آتَيْنَاكُمُ الْأَنْوَارَ لَا يَنْهَاكُمُ الْمُرْسَلُونَ عَمَّا مَنَّا لَكُمْ وَلَا يُنَهَا الْمُرْسَلُونَ عَنْ هُدًى وَرِحْلَةٍ أَنَّا أَنْهَيْنَاكُمُ الْأَنْوَارَ فَمَنْ شَاءَ مِنْكُمْ فَلْيَأْتِنَا وَمَنْ لَمْ يَأْتِنَا فَلَا يَنْهَاكُمُ الْمُرْسَلُونَ عَنِ الْمُحَاجَةِ وَمَنْ يَنْهَاكُمْ فَإِنَّمَا يَنْهَاكُمْ أَنَّكُمْ لَا تَعْلَمُونَ﴾

<O those who have believed, fear Allah and be with the honest.>

After establishing his premises, and leaving the conclusion to their intellects, he narrated that the Messenger of Allah ﷺ said: "**The imams are from Quraysh.**" They believed his narration, settled upon his judgment, and agreed to what he said, and thus, this difference vanished by the blessing of As-Siddiq!

Likewise, the beginning of the world is proven through such inference. One would say:

1. Everything that changes is an event.
2. This world changes.

✓ Thus, this world is an event.

Then he may say:

1. Every event needs something to make it occur.
2. This world is an event.

✓ Thus, this world needs something to make it occur.

**وسبحان الله وبحمده**

#### BENEFIT: MERGING THE MIND AND THE RELIGION

Using the intellect without the Revelation is like stepping into darkness with opened eyes, and using the Revelation without using the mind is like stepping into light with closed eyes. As you have seen, the Companions used the religious documents in conjunction with the mind. They knew that the Religion only has what is approved by the intellect.

Religious documentary evidence is called “**naql**” (log; conveyance; transmission) or “**sam<sup>h</sup>**”, or “**sam<sup>h</sup>iy**”, or “**sama<sup>h</sup>**”, i.e., “what is heard”. It cannot be confused with intellect or reasoning. Shaykh ^Abdu-r-Razzaq read to us that the Shaykh said:

**السمع ما يُبلغه الأنبياء**

**The transmitted evidence refers to what is conveyed by the Prophets.**

**والعقل إدراك النفس بواسطة العقل**

**The mental evidence is what the self realizes by way of the intellect.**

The evidence that the religious proof would either be transmitted or mental is the verse: ﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ الْسَّعْيِ﴾ The blasphemers will say (in Hellfire), “Had we but listened (to the warning of the Messengers as seekers of the truth) and had we used our minds (by contemplation and reflection), we would not have been among the inmates of the Inferno!> An-Nasafiyy, the interpreter, said about this verse:

و فيه دليل على أن مدار التكليف على أدلة السمع والعقل وأنهما حجتان ملزمتان  
 Therein is corroboration that accountability is centered around the transmitted and  
 intellectual proof, and that each of those (types) is imposing evidence.

Therefore, belief in Angels, Revealed Books and Prophets has to be heard, and cannot be deduced, although these matters pertain to the basics of belief. These subjects cannot be reached by the mind alone, nor are they denied by the mind alone, so their judgment is that they are possible. However, once one hears that there were Messengers, the mind judges that they need certain qualities, such as impeccably divine protection from blasphemy, major sins and the like.

### BENEFIT: THE EIGHT STEPS

It is true that the mind is not the reference for the Sacred Law, but we can mentally argue for the truthfulness of such laws as the prohibition of wine, and such beliefs as the existence of Paradise and Hell. That can be achieved in eight steps, especially since an atheist would not believe that wine is unlawful. Thus, there is no escape from establishing several premises:

#### STEP ONE: AGREEING TO THE CAUSES OF KNOWLEDGE

It has already been established that there are three ways for the creature to achieve knowledge: sound senses, truthful information, and sound intellect.

#### STEP TWO: CLARIFICATION THAT THE WORLD IS CREATED

To prove the validity of the Divine Laws, one must first prove the Existence of God. To prove the Existence of God, one must prove that the world is created. The summary of this detailed argument is that *the world is a conglomeration of volumes that are proven to be created because they are bound to created properties*. If the volumes are created and the qualities are created, then the universe in total is created. Proving that the world is created may require debunking the idea of a beginningless chain.

**STEP THREE: PROVING THE EXISTENCE OF THE CREATOR**

If one can successfully prove that the world is created, he can easily prove that it has a creator. His premise should be: **Every doing has a doer.**

**STEP FOUR: PROVING GOD'S UNIQUENESS**

If the opponent is not an atheist, skip to the fourth step, for usually non-Muslims who confirm the Existence of God make comparisons for God.

**STEP FIVE: PROVING THE EXISTENCE OF MUHAMMAD ﷺ**

To prove the validity of the Religious Law, one must prove the validity of prophethood. Before proving the validity of Muhammad's prophethood, one may need to prove his existence. Its evidence is successive mass-narration.

**STEP SIX: PROVING THAT MUHAMMAD ﷺ IS GOD'S MESSENGER**

The way to prove his prophethood is to prove that he did miracles. Their evidence is also successive mass-narration.

**STEP SEVEN: PROVING MUHAMMAD'S TRUTHFULNESS ﷺ**

The supernatural feat performed by someone who claims prophethood, without possibly being opposed by something similar, is as if Allah said, "My slave is truthful in everything he conveyed from Me, or else I would not have made this miracle happen for him." This is because whoever deems a liar truthful is a liar, and it is impossible that Allah would be a liar. It is not possible for a liar to perform a miracle, or else there would be no way to distinguish the honest one from the liar. It is possible, though, that a false prophet perform a supernatural feat that backfires!

**STEP EIGHT: PROVING THE TRUTHFULNESS OF THE QUR'AN**

By proving that Muhammad ﷺ is truthful in all that he conveyed, one proves that the Qur'an is truthful, and therein is the confirmation of Paradise and Hell, as well as the prohibition of wine, and other matters, and Allah gives the success.

وسبحان الله وبحمده

### III. THE BOOK OF IGNORANCE

Ignorance (*jahl*<sup>1</sup>) is of two types. The first is **mere ignorance (*jahl basit*)**; the sheer lack of knowledge. Absence; lack of knowledge can only be attributed to creations. Mere ignorance is when a subject was never realized fundamentally, like our being unaware of what is under each of the seven earths or in the depth of the seas.

As for ignorance about the Religion, our Shaykh, Al-Harariyy, said in *As-Sirat Al-Mustaqim*:

*The ignorant person is not excused from what we mentioned of the basics, and he is not pardoned for what he commits of blasphemy because of his lack of care about the Religion. Had ignorance dropped punishment, then ignorance would be better than knowledge, and that is against the Saying of the Exalted:*

﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾

<[O Muhammad,] say: "Are the people who know equal to the people who do not know?">

*However, anyone newly acquainted with Islam - or similar to that - does not blaspheme for denying the obligation of the prayer, the prohibition of wine, or the like, if he never heard that this is the Religion of Islam.*

The following cases of speculation, doubt and skepticism are not knowledge because of an amount of ignorance involved in them:

<sup>1</sup> "Jahl (ignorance)" can also be misbehavior, like in the *hadith*: «إِنَّمَا أَعُوذُ بِكَ أَنْ أَضْلَلَ، أَوْ أُضْلَلَ، أَوْ أُنْزَلَ، أَوْ أُنْزَلَ، أَوْ أَظْلَمَ، أَوْ أُظْلَمَ، أَوْ يُجْهَلَ عَلَيَّ» «O Allah, I seek refuge with You from being astray or misled, or from slipping or being tripped, or that I violate or am violated, or that I do 'jahl (ignorance)' or that 'jahl (ignorance)' is done to me.» Also, Master Yūsuf ibn Yāqūb رض said in his supplication: <وَلَا تَقْرِفْ عَيْ كَيْدُهُنَّ أَصْبَرُ الْيَهُنَّ وَأَكْنُ مِنَ الْجَاهِلِينَ> «O Allah, if You do not protect me from the scheme of those women, I would incline towards them and then be among the people of 'jahl (ignorance)'!» His saying that if Allah did not protect him he would be among the ignorant ones means that he would be one of those who did not act according to their knowledge. This is because whoever does not act according to his knowledge is similar to the one who does not have knowledge. Or, by "the ignorant ones", he may mean "the fools".

## A. SPECULATION

**Speculation; supposition (dhann)** - in this context - is **what you deem the more probable of two possibilities**. When it is extremely strong and likely, it can be figuratively called “knowledge”. The unlikely possibility causes **skepticism (wahm)**. In this realm, the scholars have mentioned a precious rule:

**إِذَا ثَبَّتَ الْأَحْتِمَالُ سَقَطَ الْقَطْعُ فِي الْإِسْتِدْلَالِ**

When another possible answer is confirmed, the certainty of the evidence is dropped!

Know, O intelligent Muslim, that ijtihad is only performed in the absence of **definitive evidence (dalil qat'iy)**. Therefore, its result is a speculation; one's greatest effort to arrive at accuracy. Without one's greatest effort, it is not ijtihad.

- It is invalid without valid evidence, or in the face of definitive evidence.
- A new ijtihad does not invalidate an old one, because it is also a speculation, and speculation does not invalidate speculation. Certainty (knowledge) invalidates speculation.
- A mujtahid cannot follow a mujtahid.

### a) **LEGAL IJTIHAD**

If the issue that lacks indisputable evidence is a question about the lawful or unlawful, so there is no explicit text from the Book, nor an explicit, authentic Sunnah, nor a consensus, then the qualified mujtahid has:

- memorized the verses and hadiths related to judgments, and
- knows their chains of narration,
- and the narrators of the chains,
- and knows the abrogating & the abrogated,
- and the general & the specific,

- and the absolute & the restricted,
- while having mastered Arabic like an ancient Arab.
- He must also know what the mujtahids have agreed about, so not to breach the consensus.
- Above that is a great condition for ijtihad: prodigious genius-level intellect.

The imitator is anyone not at this level.

### b) **IJTIHAD FOR THE QIBLAH**

If the issue that lacks indisputable evidence is facing the **ka^bah**, such as an inability to see the building with your own eyes, then:

- You take the word of someone who can see it, if he is trustworthy.
- If you lack that also, you make ijtihad using only the valid ijtihad proofs. Those do not include the shape of the earth, nor the shortest distance between towns.
- If you are unable because you are blind or a small child, it is valid to be directed by a trustworthy knowledgeable person.

One's prayer is invalid if he skips a step.

### c) **IJTIHAD FOR VERIFYING NEWS**

And O meticulous Muslim, know that **information conveyed by a single person does not necessitate knowledge**. Rather, if it fulfills the conditions of acceptance, it necessitates **application**. Hence, if the chains of the hadiths narrated about purification, prayer, fasting, hajj, zakah and the like were authentic, it would be obligatory to apply them, not to believe that the Prophet ﷺ worded them in that way; this is not definite knowledge.

Therefore, a report from an individual could be true, and a report from two or more individuals could still be false - as long as it is not a mass-narration - because of the possibility of error in it, even if only due to absent-mindedness or forgetfulness.

And just as it is possible for the (usually) honest, accurate one to lie or be mistaken, it is possible for the liar or usually inaccurate one to be honest and correct. The conditions of acceptability are:

1. Continuity of the chain,
2. Precision of the narrator,
3. Trustworthiness of the narrator,
4. Lack of an effective defect,
5. Lack of anomaly,
6. A strengthener when needed.

The reasons for rejection return to interruption in the chain or negative criticism of the narrator:

1. A chain's severance may be obvious or not. It may be from the beginning of the chain or its end, and it may be one narrator at a time or consecutive narrators.
2. A report may be rejected due to negative criticism of the narrator. His person may be unknown, his reliability may be unknown, he may be frequently mistaken, delusional, or have a bad memory. He may be a major sinner, accused of lying, or even be a known fabricator. The Hafidh summarized all these cases of criticism into two categories: one which questions the narrator's precision, and one which questions his trustworthiness.

**d) WHEN IJTIHAD IS CALLED A “TA’WIL (MISAPPLICATION)”**

There is still the important case of someone having a misunderstanding of the Sacred Law while trying to arrive at the truth. Among the documents about this case being called

“*ijtihad*” is the saying of *Shamsud-Din Ar-Ramliyy* in his explanation of *Minhaj At-Talibin*, in the beginning of *The Book of Apostasy*:

فَلَا أَثْرٌ لِسَبِقِ لِسَانٍ أَوْ إِكْرَاهٍ وَاجْتِهَادٍ وَحْكَائِيَةٍ كُفْرٌ.

... So there is no effect; (no blasphemy) from the slip of the tongue, compulsion, *ijtihad* (misunderstanding; misconstruing), and citing blasphemy.

Someone with a misunderstanding does not blaspheme unless his misunderstanding pertained to the undisputable matters, for then he is not excused, like:

- The misconception of those who said that the world is beginningless, such as *Ibn Taymiyah*.
- Anthropomorphism.
- Believing in *Musaylimah Al-Kadhdhab*<sup>1</sup> who claimed prophethood.
- The *Murji'ah* who said, “Sins are not harmful while having belief, just as good deeds are not beneficial while having blasphemy.”

They only said these things out of “*ijtihad*” and “*ta'wil*” of some texts outside of their contexts, and they were not excused.

Examples of not blaspheming by a misinterpretation include:

- The *ijtihad* of those who withheld the *zakah* during the era of *'Abu Bakr*, claiming it was only obligatory during the Messenger's lifetime. The Companions did not charge them with blasphemy for that because they misunderstood<sup>2</sup>:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُظَهِّرُهُمْ وَتُرْكِيَّهُمْ هَنَا وَصَلَّى عَلَيْهِمْ إِنْ صَلَوَتَكَ سَكَنَ لَهُمْ

<sup>1</sup> The mendacious; big liar

<sup>2</sup> *Surat At-Tawbah*, verse 103.

<Take a charity from their monies that purifies them (O Muhammad), and make supplication for them; surely your supplication is mercy for them.>

- The misconstruers of God's Word <sup>1</sup> : ﴿فَهَلْ أَنْتُمْ مُّنْتَهُونَ﴾  
<Are you going to stop (drinking)?!> They took it as a choice rather than a prohibition, so they legalized and drank wine; ^Umar did not judge them as blasphemers<sup>2</sup>.

The Shaykh said in *the Sirat*:

*This case has been expressed by some as “ijtihad” and some have called it “ta’wil”. Among those who used the term “ta’wil” is the Hafidh, Faqih, and Shafi^iyy, Sirajud-Din Al-Bulqiniyy ... And some explainers of Minhaj At-Talibin have expressed it as “ijtihad,” and both expressions must be properly restricted! From here, it is known that not everyone who misunderstands is protected from blasphemy by his misunderstanding. So let no thinker think that that is absolute, because generalizing in that is a disbanding of and exiting from the Religion!*

And O scrupulous Muslim! Let this help you understand what Al-Ash^ariyy meant when he talked about the *ijtihad* of those who stood against Imam ^Aliyy, may Allah honor his face! The jurist and theologian, Ibn Furak, in the book: *Maqalat (the Positions of) Al-Ash^ariyy*, logged:

وكان –أي الأشعري- يقول في أمر الخارجين عليه والمنكرين لإمامته:

And he (meaning Al-Ash^ariyy) used to say about the matter of those who rebelled against (^Aliyy), and those who denied; objected to his rulership:

<sup>1</sup> *Sūrat Al-Mā’idah*, verse 91.

<sup>2</sup> This is narrated by Ibn ‘Abi Shaybah.

إِنَّهُمْ كَانُوا عَلَى الْخَطَإِ فِيمَا فَعَلُوا، وَلَمْ يَكُنْ لَهُمْ أَنْ يَفْعُلُوا مَا فَعَلُوا مِنْ إِنْكَارِ إِمَامَتِهِ وَالْخُرُوجِ عَلَيْهِ.

They were indeed upon a mistake in what they did, and they did not have the right to do what they did of denying his rulership, and rebelling against him.

فَأَمَّا طَلْحَةُ وَالْزُّبَيْرُ فَإِنَّهُمَا خَرَجَا عَلَيْهِ وَكَانَا فِي ذَلِكَ مُتَأْوِلِينَ مُجْتَهِدِينَ يَرِيَانَ ذَلِكَ صَوَابًا بَنْوَعٍ مِنَ الْاجْتِهَادِ،

... And concerning Talhah and Az-Zubayr, they did indeed rebel against him, and in that each one was a *mujtahid muta'awwil* (misconstruing mujtahid) seeing that as correct by some sort of *ijtihād*.

وَإِنْ ذَلِكَ كَانَ مِنْهُمَا خَطَأً وَإِنَّهُمَا رَجَعَا عَنْ ذَلِكَ وَنَدَمَا وَأَظْهَرُوا التَّوْبَةَ وَمَا تَأَبَّلُوا مِمَّا عَمَلُوا.  
And that was indeed a blunder on their part, and indeed, both of them retracted that and regretted, and displayed repentance, and died repentant from what they did.

وَكَذَلِكَ كَانَ يَقُولُ فِي حَرْبِ مَعَاوِيَةِ إِنَّهُ كَانَ بِاجْتِهَادِهِ مِنْهُ وَإِنْ ذَلِكَ كَانَ خَطَأً وَبَاطِلًا وَمُنْكَرًا وَبِغَيْرِهِ عَلَى مَعْنَى أَنَّهُ خَرَجَ عَنْ إِمَامٍ عَادِلٍ،

And likewise, he used to say about Mu^awiyah's warfare that it was indeed by an *ijtihād* on his part, and was a mistake, and illegal, and objectionable, and transgression, meaning that it was insurrection against a just *imām*.

فَأَمَّا طَلْحَةُ وَالْزُّبَيْرُ فَكَانَ يَقُولُ إِنَّهُ وَقَعَ مَغْفُورًا لِلْخَبِيرِ الثَّابِتِ عَنِ النَّبِيِّ أَنَّهُ حُكِمَ لَهُمَا بِالْجَنَّةِ

As for the (sinful) mistake of Talhah and Az-Zubayr, Al-Ash^ariyy used to say that it is verified but forgiven by virtue of the confirmed news from the Prophet ﷺ that he judged that they shall both go to Heaven (unscathed) ...

وَأَمَّا خَطَأُهُمَا لَمْ يَبْشِرْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْجَنَّةِ فِي أَمْرِهِ مَجُوزٌ غَفْرَانُهُ وَالْعَفْوُ عَنْهُ "أَهْ."

And concerning the (sinful) mistake of anyone to whom the Messenger of Allah ﷺ did not give the glad tidings of going to Heaven, his being forgiven and pardoned is indeed possible.

وسبحان الله وبحمده

## B. HESITATION & DOUBT

**Lack of firmness** has two cases: either in conviction, or in other matters:

The slightest **uncertainty** about the belief in Allah or His Messenger is blasphemy, and here will be called **hesitation (taraddud)**. If someone knows his own uncertainty, but presents himself as a faithful Believer, he is truly a disbelieving hypocrite. The Believer is described in the Saying of Allah: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَأُوا﴾ *The Believers are merely those who believe in Allah and His Messenger, and they were not uncertain.* Doubting about the validity of one's faith for no reason is blasphemy. An-Nasafiyy the theologian said:

فَإِذَا وُجِدَ مِنَ الْعَبْدِ التَّصْدِيقُ وَالإِقْرَارُ صَحُّ لَهُ أَنْ يَقُولَ: أَنَا مُؤْمِنٌ حَقًّا، وَلَا يَنْبَغِي أَنْ يَقُولَ: أَنَا مُؤْمِنٌ إِنْ شَاءَ اللَّهُ،

**Whenever (internal) verification as well as (outwardly verbalized) confession are found in a slave of God, it is correct for him to say, "I am a Believer, truly!" and it is inappropriate for him to say, "I am a Believer, God willing."**

However, doubting about the validity of being a disbeliever for a reason, like if a person said something with more than one meaning; some of which are blasphemy, and he doubted whether he intended a blasphemous meaning or not, or if he knew that some expression is clear blasphemy, but doubted if he said it or not, or he knew that he did something that is certainly blasphemy, but doubted if he repented from it or not, does not make the doubter a disbeliever, so if he truly did not commit the blasphemy, he is a Muslim despite this doubt. However, it would indeed be binding on him to immediately rush to

say the *shahadah* in a precautionary way. Then, this *shahadah* will benefit him if he really did fall into the blasphemy. It is not permitted for him to delay this *shahadah*, because it is obligatory to maintain constant faith, like Shaykh Zakariyya said in *Asna-l-Matalib*:

**اسْتِدَامَةُ الْإِيمَانِ وَاجِبَةٌ فَإِذَا تَرَكَهَا كَفَرَ**

Constancy; Steadiness of Faith is obligatory, and when someone lacks that, he  
blasphemes.

This hesitation is not a mere **involuntary thought (khatir)**, nor a **whisper (waswasah)**.

- **As for the first**, it does not render one a disbeliever, even if it recurs, because it is involuntary. In fact, one is rewarded for hating it.
- **As for the second**, Al-Bukhariyy, Muslim, and others narrated that Abu Hurayrah, reported that the Messenger of Allah ﷺ said:

**يَأْتِي الْعَبْدُ الشَّيْطَانُ فَيَقُولُ مَنْ خَلَقَ كَذَا وَكَذَا حَتَّىٰ يَقُولَ لَهُ مَنْ خَلَقَ رَبَّكَ عَزَّ وَجَلَّ. فَإِذَا بَلَغَ ذَلِكَ فَلْيَسْتَعِذْ بِاللَّهِ عَزَّ وَجَلَّ وَلِيَنْتَهِ**

**The devil will come to a slave and say, "Who created this and that?" until he says to him, "Who created your Lord?" If it went that far, then let one seek refuge<sup>1</sup> with Allah and stop such thoughts.**

[Imam] Muslim, Abu Dawud and others narrated also that Abu Hurayrah reported the Messenger of Allah ﷺ as saying: **When any of you experience [these haunting whispers], let him [distract himself and] say:** *"I believe in Allah -*

<sup>1</sup> Allah said in *Surat Fussilat*, 36: ﴿وَإِنَّمَا يَرْغَبُكُمْ مِنَ الشَّيْطَانِ نَئِغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ <And if provocation from the devil provokes you (to do what you should not do), then seek refuge with Allah. Surely, He is As-Samī'u-l-`Alīm (Hearer of what is said, Knower of what is done).>

<sup>2</sup> Aaman-tu billaahi `azza wa-jall

**Invincible and Great!"** And according to Muslim there is an additional statement:

[عَمِنْتُ بِاللَّهِ عَزَّ وَجَلَّ وَبِرُسُلِهِ]<sup>1</sup> **"I believe in Allah - Invincible and Great - and in His Messengers!"**

Conviction is not what is meant when the scholars said:

**Doubt (shakk)** is deeming two matters possible without one being more evident than the other according to the doubter.

Therefore, the equal uncertainty about the confirmation or negation of Zayd standing is doubt. If one of the two possibilities became more probable, then it is speculation, and the skepticism is due to an unlikely possibility.

It is useful to know some established rules upon which many judgments are confirmed:

### (I) ADHERENCE TO THE CORE RULE<sup>2</sup>

If there is a case of permissibility, prohibition, or validity, one holds fast to whatever is the core rule unless another definitive issue comes and removes this ruling. There are three cases of doubt<sup>3</sup>:

1. **Doubting about something fundamentally forbidden**, like doubting about meat in a town of Muslims and Majus. Eating it is forbidden because of doubting about what legalizes it. Also, doubting if a woman is eligible for marriage or if she is his nursing sister. Marrying her is invalid because access to the private parts is strict. It is also invalid to marry someone without knowing that one's gender.
2. **Doubting about something fundamentally permitted**, like finding altered water and not knowing if it was altered by filth or by being stale. It is valid to use it for purification.

<sup>1</sup> Aaman-tu billaahi `azza wa-jalla wa-rusulih

<sup>2</sup> (istiṣ-habul- asl)

<sup>3</sup> In *Al-Ashbah wan-Nadha'ir* by As-Suyutiyy.

3. **Doubting about something without knowing its fundamental**, like taking money from someone who has both lawful and unlawful money and not knowing the source of the money he is giving – but taking it is avoided.

### (II) TOSSING DOUBT<sup>1</sup>

If during a fourfold prayer, one doubted if he prayed three cycles or four, he goes by certainty, and therefore must perform one. It will not benefit him to think that he performed four, and it is useless to make a determination in this case, nor is it permissible for him to take someone else's word. The source of this is what Muslim narrated, that the Prophet ﷺ said:

إِذَا شَكَ أَحَدُكُمْ فِي صَلَاتِهِ، فَلَمْ يَدْرِ كُمْ صَلَّى أَثْلَاثًا أَمْ أَرْبَعًا، فَلْيَطْرَحِ الشَّكَّ وَلْيَنْبَرِ عَلَى مَا أَسْتَيْقَنَ.

**When one of you doubts in his prayer, not knowing how many he prayed; three or four, let him toss the doubt and build on what he was sure about.**

### (III) CONSIDERING A CASE'S VALIDITY (OR INVALIDITY) TO PRESENTLY BE AS IT PREVIOUSLY WAS<sup>2</sup>

In the hadith of Al-Bukhariyy, the Prophet ﷺ received the complaint about a man who imagines that he passes gas in the prayer, but is not certain. He said:

لَا يَنْفَتِلُ أَوْ لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا

**He does not move; (does not abandon the prayer) unless he hears a sound or smells an odor.**

This means that he does not abandon the prayer unless he is certain that the impurity took place. Therefore, if someone were sure that he made purification, but doubtful if he committed an impurity, he considers his purification valid. If, on the other hand, one were

<sup>1</sup> (tarhush-shakk)

<sup>2</sup> (baqa'u ma kan `ala ma kan)

sure of impurity and doubtful if he lifted it by purification, he considers that his impurity remains<sup>1</sup>.

## C. DELUSION AND IMAGINATION

**Delusion**<sup>2</sup>; **presumption** is not proof for anything; mental judgments are proof. The creed is not supported by delusion, confusion or imagination; it is supported by sound intellect and authentic documents.

Also, illusion is not evidence, and being imaginable is not a condition for existence. Did God not say in the holy hadith narrated by Al-Bukhariyy:

قَالَ اللَّهُ عَزَّ وَجَلَّ: أَعَدَّتُ لِعَبَادِي الصَّالِحِينَ مَا لَا عَيْنُ رَأَتْ وَلَا أُذْنُ سَمِعَتْ وَلَا خَطْرٌ عَلَى قَلْبِ بَشَرٍ

Allāh - Invincible and Great - said: I have prepared for My pious slaves what no eye has seen, no ear has heard, and what has never crossed any human's mind.

<sup>1</sup> Furthermore, had the person been certain of both having performed purification, and having committed an impurity, such as the scenario of a person who is sure that after sunrise (for example), he performed purification and he is also sure that after sunrise he did something that renders him impure, but he is not sure which of the two came first. By which of the two cases does he take? What is weighty according to Ar-Rāfi'iyy, and according to what is in Ar-Rawdah by An-Nawawiyy, is that he looks into his case before sunrise:

1. If he were impure before sunrise, then now, after sunrise, he is pure. This is because the impurity before sunrise is lifted by the purification after sunrise, and there is certainty in that. As for the impurity after sunrise, it could have taken place before or after the purity. Therefore, by this consideration, purity is the basis to which one adheres, because impurity is the doubtful matter.
2. If he were pure before sunrise, then now, after sunrise, he is impure. This is because the certainty of purity before sunrise was lifted by the certainty of impurity after sunrise. As for the purity after sunrise, it could have taken place before or after the impurity. Therefore, by this consideration, impurity is the basis to which one adheres, because purity is the doubtful matter.

All of this is the case if the person habitually makes *wudu'* on top of *wudu'* (*tajdid*; renewing), without invalidating the first *wudu'*; he is not someone who only makes *wudu'* if he broke it. So in the scenario of a person who is sure that after sunrise he performed purification, and he is also sure that after sunrise he did something that renders him impure, but he is not sure which of the two came first, then now, after sunrise, he is pure, because what appears from his norm is that he would not have made *wudu'* (after sunrise) unless he broke it. In case he does not know what his situation was before sunrise, then he makes *wudu'*, and Allāh knows best.

<sup>2</sup> Delusion (?) N. [L. *Delusio*, fr. *Deludere*. See Delude.] 1. The act of deluding; deception; a misleading of the mind. Pope. 2. The state of being deluded or misled. 3. That which is falsely or delusively believed or propagated; false belief; error in belief. And fondly mourned the dear delusion gone. Prior. Syn. -- Delusion, Illusion. These words both imply some deception practiced upon the mind. Delusion is deception from want of knowledge; illusion is deception from morbid imagination. An illusion is a false show, a mere cheat on the fancy or senses. It is, in other words, some idea or image presented to the bodily or mental vision which does not exist in reality. A delusion is a false judgment, usually affecting the real concerns of life. Or, in other words, it is an erroneous view of something which exists indeed, but has by no means the qualities or attributes ascribed to it. Thus we speak of the illusions of fancy, the illusions of hope, illusive prospects, illusive appearances, etc. In like manner, we speak of the delusions of stock jobbing, the delusions of honorable men, delusive appearances in trade, of being deluded by a seeming excellence. A fanatic, either religious or political, is the subject of strong delusions; while the term illusion is applied solely to the visions of an uncontrolled imagination, the chimerical ideas of one blinded by hope, passion, or credulity, or lastly, to spectral and other ocular deceptions, to which the word delusion is never applied." Whately. DELUSION, n. S as z. 1. The act of deluding; deception; a misleading of the mind. Ex: We are all liable to the delusions of artifice. 2. False representation; illusion; error or mistake proceeding from false views. And fondly mourned the dear delusion gone.

Beware, O intelligent Muslim, for few people escape the blunder of imagination! One should not use his imagination to judge matters that he never experienced. Examples of illusions and delusions are such as:

1. The sun sinking into the ocean at sunset;
2. The sky connecting to the earth in the horizon;
3. The two sides of a road merging in the distance;
4. Being certain that someone is home because a light is on, and perhaps even the car is parked out front.
5. Some scholars counted reflections as a type of illusion. For that, a person may see himself wider or taller, or may see the vastness of the sky in a small puddle or mirror.
6. Also, imagination concludes that Allah exists in a place, because of being unable to imagine something shapeless, formless, colorless, beginningless and endless. However, the sound mind dictates that Allah exists without a place, because He existed before creating places and directions.

**Conversely, many a matter is reached by reason while crippling the imagination:**

1. **The time before light and darkness.** Allah said in the first verse of Al-An^am:

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ﴾

<The Praise (for His Generosity<sup>[ij]</sup>) is due to Allah, Who created Heavens and Earth, (the grandest creations seen by the people<sup>[ij]</sup>), and He made the darknesses and the light.>

2. **An indivisible particle;** atom is unimaginable, though rational, as well as a single, indivisible moment of time.
3. **Eternity and everlastingness.**

4. The endless things known to Allah and under His Power are unimaginable.
5. Also, one can only imagine some of Heavens and Earth, although his mind confirms all of them.

And since imagination is removed from many confirmations, for sure the Eternal, Glorified and Exalted Unique One cannot be summoned by it. Allah says in the 42<sup>nd</sup> verse of An-Najm: ﴿وَأَنَّ إِلَيْ رَبِّكَ الْمُنْتَهَى﴾ *(And that the intellects do not reach the reality of your Lord [h].)*

## D. MISCONCEPTION

The second type of ignorance is **compounded ignorance (jahl murakkab)**" **misconception**; conceiving something contrary to its reality, like:

- conceiving the human as a neighing creature;
- believing that the Eternal One is a body;
- the assumption of philosophers that the world is without beginning.

If a subject were realized differently from its reality, that ignorance is "compounded" because of two types of ignorance involved: ignorance of the conceived issue, and ignorance of being ignorant. It is therefore ignorance upon ignorance, and put simply, a "misconception"; mere ignorance is not a misconception.

**وَسْبَحَنَ اللَّهُ وَبِحَمْدِهِ**

## IV. COMMUNICATING

There still remains matters pertaining to communication, like:

- **Enunciating** clearly and speaking properly;
- **Listening** to others;
- **Asking** questions. The scholars said: Perfecting the question is half of the knowledge.
- **Answering** questions; Some answers require yes or no, or this or that, or an elaboration. However, there is an important answer that must never be overlooked when it is true: **“I do not know”!**
- **Debating.**

**Being informative** is at least by saying an amount that is fine for a speaker to stop upon without leaving his listener waiting.

Be always correct and accurate, O well-spoken Muslim! Allah says in the 70<sup>th</sup> verse of Al-Ahzab: ﴿يَأَيُّهَا الَّذِينَ آمَنُوا أَتَقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾ <O those who have believed, fear Allah and say an accurate statement.> Saying something good is better than being silent, and being silent is better than saying something without goodness. And saying something because it is true is not always good. Thus, the Prophet said: [كُفِيَ بالمرءِ كَذِبًا أَنْ يَحْدُثَ بِكُلِّ مَا سَمِعَ] “**It is enough of a lie for a person to tell all that he heard!**” A lie is something said contrary to reality, and a pun; wordplay (tawriyah) is not a lie. Also, sarcasm is intended for mockery, not lying, so understand.

O careful Muslim! **The religious judgment of explicit statements is that an intention is not required for them**, like in sales, marriage, divorce and blasphemy. This is why the Prophet ﷺ said<sup>1</sup>:

<sup>1</sup> Narrated by Abu Dawud and others.

ثَلَاثٌ جَدُّهُنَّ جَدُّ وَهَزْلِهِنَّ جَدُّ النَّكَاحِ وَالْطَّلاقِ وَالرَّجْعَةِ

**There are three cases, when serious, they are serious (valid), and when joking; pretending they are serious (valid): marriage, divorce, and reinstating the wife.**

Likewise goes a normal discussion; do not allow someone to be explicit, but then tell you that you are taking his words too literally!

And know that not everyone who speaks a language is an expert at it; one may not know an explicit statement from a non-explicit statement in his own tongue. A speaker's intention is not sought when the statement is explicit. Had intention mattered for explicit statements, one could insult your mother and claim that he praised her - or even God and His Messenger; he could say: "Damn God's Messenger!" then claim to be damning the lightning that God brings down from the sky, or a scorpion for example, and not the Prophet ﷺ! The scholars like Imam Al-Haramayn said:

## التأول البعيد لا يقبل!

## **Farfetched explanations are unacceptable!**

Therefore, intention is relevant for statements having more than one linguistic meaning, not explicit statements.

**It is not valid to invalidate the use of general statements**, as some people do - especially when cornered in a debate, because they exist in the Qur'an and the hadiths. However, some generalities are forbidden, like saying, "Men are dogs," because that would include the Prophets! Generalities can have exceptions, like when Allah says:

﴿وَالْعَصْرُ ۚ۝ إِنَّ الْإِنْسَنَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ ءامَنُوا وَعَمِلُوا الصَّالِحَاتِ ۝ وَتَوَاصَوْا بِالْحَقِّ ۝ وَتَوَاصَوْا بِالصَّابِرِ ۝﴾

<By the <sup>۱</sup>asr! Indeed, man is in a state of loss, except those who believed and did righteous deeds, and who advise each other with the truth, and they advise each other with patience.>

Exceptions are even valid in confessions and divorces.

O aware Muslim! **When two authentic statements seem to conflict<sup>1</sup>, and it is possible to reconcile them, then one reconciles them**; makes them comply by interpreting each under a specific context. An example is the hadith of Muslim:

ألا أخبركم بخير الشهود الذي يأتي بشهادته قبل أن يسألها

**Should I not inform you about the best of witnesses? (He is) the one who comes with his testimony before he is asked for it!**

This witness is praiseworthy. However, it came in the hadith of the Two Books of Sahih:

خيركم قرني ثم الذين يلونهم ثم يكون بعدهم قوم يشهدون قبل أن يستشهدوا

**The best of you is my century, then those who come after them, then those who come after them, then after them shall be a people who testify before being subpoenaed ...**

By the context of this hadith in its entirety, those witnesses are dispraised. How are these merged? The first is under the context of someone having an unknown witness, and the second is under the context of someone who knows about the witness but does not summon him<sup>2</sup>. This is how to explain what came from Ash-Shafi^iyy concerning dispraising kalam.

**If each is general from one perspective and specific from another, the generality of each is specified by the context of the other if possible**, like putting these two hadiths together: [إذا بلغ الماء قلتين فإنه لا ينجس] **If water reached (the volume of) two qullats, then surely it does not become filthy**<sup>3</sup>. This one is specifically about an amount of two qullats or

<sup>1</sup> Like both are general, or both are specific, or one is general and the other is specific, or each is general from one perspective and specific from another.

<sup>2</sup> Some have interpreted the first to be in reference to the Right of Allah, such as divorce and freeing a slave, and the second is in reference to other than that.

<sup>3</sup> Narrated by Abu Dawud and others.

more, and does not exclude the water changing or not. So does this prove that a large amount of water could never be filthy? There is another hadīth that says:

الماء لا ينْجِسْهُ شيءٌ إِلَّا مَا غَلَبَ عَلَى رِيحِهِ وَطَعْمِهِ وَلَوْنِهِ

**Nothing makes water filthy but what overcomes its smell, taste or color.**

This one is specifically about water that changed, and it includes what the other hadīth includes: an amount of two qullats, and it includes less than that. Thus, two qullats can become filthy – if it changes! What is included in the first (changing or not) is actually restricted (to changing) by the specificity of the second. And the second hadīth denies that water becomes filthy unless it changes, and does not exclude a lot or a little, but if a little is not excluded, there is no point in mentioning two qullats in the first hadīth. The resulting judgement is: *any water less than two qullats becomes filthy even if it did not change!*

As just mentioned, a **qualification should have a point (fa'idah)** or else it is meaningless. That is how we know that Allah will be seen by and that there is intercession for the Believers; Allah informed us that the disbelievers in particular will be deprived of seeing Him and of intercession.

**ALLAH KNOWS BEST.**

## V. SOME RULES & ARGUMENTS

**1) Godhood can be explained as:**

1. The Power to create;
2. Deserving worship;
3. Absolute Independence.

**2) The mind has three limits:**

1. God is not His Attributes, nor something else;
2. The living creature is compelled to choose;
3. Certainty that God exists without a how and without a place.

**3) If God changed, He only got better or worse**, because if the change does not make Him worse, then having this change is better than lacking it - since having something unharful is better than lacking something altogether. He therefore improved by this change, which means He was worse, and that is all impossible.

**4) The 13 Attributes are proven either by God's Doings, or the necessity of attributing Perfection to Him.<sup>1</sup>**

**5) Existence either has a beginning or not.** Whatever has no beginning has no end, and whatever has an end has a beginning. Whatever is confirmed to be eternal could not possibly be nonexistent, and something with a beginning could possibly last forever!

**6) A beginningless chain** is when every event depends on a prior event, and that is always invalid, like to say that the world has no beginning, or that atoms can be

<sup>1</sup> Al-Qawuqjîy the Hanafîyy said in Kifâyat Aṣ-Ṣibyân:

ولو لم يتصف بالسمع والبصر والكلام لكان ناقصاً. ولو لم يتصف بالقدرة والإرادة والعلم والحياة لما وُجِدَ شيءٌ من المخلوقاتٍ وهو باطلٌ  
Had He not been attributed with Hearing, Sight and Speech, He would be imperfect.  
Had He not been attributed with Power, Will, Knowledge and Life, nothing of creations would exist, which is invalid, and had He not been attributed with Hearing, Sight and Speech, He would be imperfect.

reduced infinitely, or that a place is in a place, or that an attribute has an attribute, or that all language is manmade.

- 7) **A beginningless circle** is when an event depends upon what depends upon it, and it is always invalid.
- 8) **Existence and non-existence are equal for a possibility**, like a door being opened or closed. Non-existence is not more likely, though some scholars said it is since creations come from nothingness.
- 9) **Every doing has a doer**. But be on alert: If you say, “Every painting needs a painter, every building needs a builder, etc.,” then your opponent may ask if the painter and builder have a maker? You will say, “Yes,” and he will say that you are confirming that God has a Maker. Suffice with: “Every doing has a doer,” or: “Anything with a beginning could not have given itself that beginning!”
- 10) **Allah is a Doer in Eternity with an Eternal Doing, and the done thing is created** according to the Maturidiyyah. The Ash^ariyyah rather said that **Allah eternally had Power to do something**, and is not called a doer before a done thing existed, though He did not change by that done thing.
- 11) **Opposites prove God’s Oneness**.
- 12) **The simultaneous negation of opposites is not necessarily impossible**; only if they alternate on the subject.
- 13) **There are three types of impossibilities**: intellectual, religious and normal.
- 14) **Likeness depends on interchangeability**, so if two things are alike, whatever could happen to one could happen to the other. Two different things can validly depart each other in existence, nonexistence, time or place.

- 15) **The validator of visibility is existence**, not createdness, and it is not impossible to see creations while seeing God.
- 16) **The implication<sup>1</sup> (lazim) of one's opinion (madh-hab) is his opinion if it is obvious.**  
Therefore, saying God takes a seat means the speaker is an anthropomorphist, and saying that God is a Knower without Knowledge means he is an atheist. However, he is not necessarily an atheist if he says that seeing God is impossible.
- 17) **Authentic statements that seem contradictory must be reconciled as much as possible.** This is why we say that Allah exists without a place, and that there are good innovations. If it is not possible to reconcile two authentic statements, neither is applied unless what tips the scales for one of them becomes clear.
- 18) **A rule depends on the generality of the text, not its reason.**
- 19) **Any condition; requirement not taken from God's Book is invalid.**
- 20) **Rely on God, be patient and do not be quick to anger.** Exalt the Religion, love the pious, and seek council. Do plenty of teaching while fasting, study frequently, and exercise. Also, live without luxury; bread and water are the food of the scholar.
- 21) **Memorize** your knowledge; the especially powerful scholars are the memorizers, but those who do not make mistakes are reliable.
- 22) **Avoid the sins of the heart that cloud your judgement**, like insincerity, arrogance, conceit, envy, and avoid all sins, including magic, and repent frequently. Consume only what is lawful and do not listen to forbidden instruments, and turn your vision from what is forbidden to gaze upon, and remember death frequently.

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<sup>1</sup> The secondary meaning.

**23)** Consider being silent in ten cases: while drowsy, fighting the urge to relieve yourself, angry, sick, hungry, thirsty, aroused, depressed, ecstatic, and extremely hot or cold.

**24)** Do not underestimate the teacher, and be patient with his harshness.

**25)** The wise one is the one who correctly estimates outcomes and acts accordingly. The fool does not estimate or does not act accordingly, and the fool wants to help but makes things worse.

**26)** The friend is who is happy for your happiness and sad for your sadness, and the enemy is who is happy for your sadness and sad for your happiness, like Allah said<sup>1</sup>:

﴿إِنَّمَا يَنْهَاكُمْ حَسَنَةً تَسْوَهُمْ وَإِنْ تُصِبُّكُمْ سَيِّئَةً يَفْرَحُوا بِهَا﴾

<If there touches you (Believers) goodness (like victory and spoils), that bothers them, and if there afflicts you calamity (like defeat and famine), they are delighted by it (so be not their allies; they are your enemies<sup>[1]</sup>).>

The summary of all that has been presented is that the more Islamic knowledge you acquire, the smarter you will become – including Arabic, especially if you memorize. If you add piety to that, then you are even smarter. May Allah make the goal of this booklet realized in every Muslim who reads it. Amin!

**That completes this humble compilation<sup>2</sup>. May Allah have mercy on who improves or explains it.**

<sup>1</sup> Al-`Imran 120

<sup>2</sup> Third draft completed the 4<sup>th</sup> of Rabi` Al-Akhir 1446 = 11-05-2024

و سُجَانُ اللَّهِ وَبَحْرُه