

BASIC CONCEPTS 1

'Aqeedah/Imaan, 'Ilm, wa 'Ilm al-Kalaam Faith/Belief, Knowledge, and 'Ilm al-Kalaam

Every One holds Some Belief

There is a variety of faiths or belief systems in the world. There is a Jewish faith/belief, a Christian faith/belief, a Hindu faith/belief, a Buddhist faith/belief, a Taoist faith/belief, a Confucian faith/belief, a Zoroastrian faith/belief, a Bahai faith/belief, and an Atheist faith/belief as there is an Islamic faith/belief. Though the faith or belief system varies from person to person, every human being holds some faith/belief. A Muslim believes in some thing, a Jew, a Christian, a Hindu, a Buddhist, a Taoist, a Confucian, a Zoroastrian, a Bahai, also believes in some thing and even an Atheist also believes in some thing. [E.g. The New Penguin English Dictionary defines Atheism as: the belief or doctrine that there is no deity.] Therefore the terms disbeliever or nonbeliever (*gayr mu'min*) does not seem to apply appropriately on any one and it seems more appropriate to call the ones who are not Muslims with their own denomination e.g. Jewish, Christian, Hindu, Buddhist, Atheist etc. or with the general term non Muslim (*gayr Muslim*). Similarly, other denominations may conveniently call the ones who do not belong to their denomination, for example, as: non-Jew, non-Christian, non-Hindu, non-Buddhist, etc. Moreover, though all these beliefs differ among themselves, the essence of the belief is a strong inner conviction resulting from sincere acceptance. And on the basis of the nature of the accepted matter generally belief is of two general kinds: a blind belief and a non-blind belief.

Blind Belief

Acceptance of such matters which cannot be proven by any of the ways of gaining knowledge, or in other words, acceptance of such matters which are against the human intellect and thus can be proven wrong, is termed as an irrational or a blind belief.

Non-Blind Belief

Acceptance of such matters which can be proven by any of the ways of gaining knowledge, or in other words, acceptance of such matters which are not against the human intellect and thus cannot be proven wrong, is termed as a non-blind belief.

Leaving all other faiths/beliefs aside for now let us turn to the Islamic faith/belief, which is quite different in nature from all other faiths/beliefs, and try to understand its relationship with knowledge.

Islamic Faith and Knowledge (الإيمان والعلم)

In Islam, Faith/Belief/*Imaan*/*'Aqeedah* is not a mysterious blind faith that is imposed on human intellect. On the contrary it comes out very clear from Islamic teachings dealing with the matters of Faith/Belief/*Imaan*/*'Aqeedah* that Islamic Faith/Belief/*Imaan*/*'Aqeedah* (العقيدة الإسلامية) is surely based on Knowledge (*'Ilm علم*), and there can't be any Faith/Belief/*Imaan*/*'Aqeedah* without Knowledge.

Islamic methodology in the matter of Faith/Belief/*Imaan*/*'Aqeedah* is that it invites humans to think, understand and know *the fundamentals of the Reality of the Existence* i.e. the reality of universe, its origin, its end, its cause of origin, its purpose, its functioning and position of mankind in it and other related matters, and thus reach to the right understanding of *the fundamentals of the Reality of the Existence* and be convinced of it. Because of the fact that *right understanding* or the *right positions* about *the fundamentals of the Reality of the Existence* are *the articles of Islamic Faith* (أركان الإيمان الإسلامي *Arkaan al-Imaan al-Islami*).

The contents of the very first revelation to Muhammad (SAW) as well as the entire Qur'an, the history of prophet-hood and the history of mankind are witness to the fact that Islam invites humans to think, understand

and know the fundamentals of the Reality of the Existence and thus reach to the right understanding of the fundamentals of the Reality of the Existence and be convinced of it. For example, the very first revelation to Muhammad (SAW) Surah al-'Alaq Aayaat 1-5 invites humans to think, understand, and to gain knowledge of the fundamentals of the Reality of the Existence in the following words:

-Read (think, understand and know)! with the name of your Rabb (Creator & Sustainer) Who created (every thing). Created Man form 'alaq. Read (think, understand and know)! And your Rabb is the most respectful. The One Who has taught with the pen: Taught Man what he knew not- (P. 839)

Similarly, out of the 6200+ aayaat of the entire Qur'an, according to Imaam al-Raazi, only around 550 aayaat deal with the injunctions (*ahkaam*) whereas all the rest of aayaat present arguments inviting humans to think, understand, and to gain knowledge of the fundamentals of the Reality of the Existence in various ways and from different angles.

Likewise, the history of mankind as well as the history of Prophet-hood also very clearly show that none of the Prophets/Messengers, from Adam (AS) to Muhammad (SAW), imposed the message of *la ilah illa Allah* (لا إله إلا الله) i.e. the message of submission to none but the Creator, upon people by force. On the contrary they all appealed to hearts and the minds of mankind, inviting them to think, understand, and know the fundamentals of the Reality of the Existence, and be convinced of the right positions about them, and then accept them in a sincere manner. For example Qur'an mentions Nuh (AS) inviting his people in Surah Nuh Aayaat 10-20 (P. 801); Ibraahim (AS) inviting his people in Surah al-Baqarah Aayah 258; and Surah al-Shu'araa', Aayaat 69-74 (P. 516); Musa (AS) inviting Pharaoh in Surah Taahaa Aayaat 47-50 (P. 438); whereas Qur'an is replete with the examples showing that Muhammad (SAW) also employed the same methodology.

It is pertinent to know that Islam invites the mankind to think, understand, and know the fundamentals of the Reality of the Existence, and be convinced of the right positions about them, because of the fact that the Articles of Islamic Faith are neither farfetched abstractions nor are they product of human/any other creation's imagination rather the right understanding of the fundamentals of the Reality of the Existence makes up the Articles of Islamic Faith and they are *haqq*/truth, i.e. true statements describing the actuality, revealed by the Creator Himself. On the other hand, the misconceptions or the wrong understandings about the fundamentals of the Reality of the Existence, make up the Articles of other Faiths. For example, the right understanding of the issue of the origin/beginning of the universe and its functioning in a purposive manner leads to 'Aqeedah al-Tawheed, an article of Islamic Faith, and the wrong understandings of the said issue lead to polytheistic or atheistic notions which are the articles of other Faiths. Similarly, the right understanding of the issue of the end of the universe and the nature of this end leads to 'Aqeedah al-Aakhirah, an article of Islamic Faith, and the wrong understandings of the said issue lead to the notions of the rejection of another life/hereafter or immortality of this world etc., which are the articles of other Faiths on the said issue, and so on.

Furthermore, Even after someone understands the right positions about the fundamentals of the Reality of the Existence and consequently is convinced of the truth of Islam, one is not forced or compelled to accept it, on the contrary, because humans and jinns are the creations created with freedom of choice, every one enjoys complete freedom to accept or to reject the Reality facing the consequences accordingly. Surah al-Kahf Aayaat 29-30 very clearly proclaim the complete freedom to accept or to reject the Reality, along with the consequences of each of the choices:

-And proclaim the Truth (the Reality, revealed) from your Rabb (Creator and Sustainer). Then whosoever wills (to accept/believe) should believe and whosoever wills (to reject/deny) may reject. Verily We have prepared for the transgressors a fire whose flames are encircling them, and if they seek water (any help), they will be granted water like of boiling oil, that will scald their faces, what a terrible drink and what an evil dwelling. As for those who believe (accept the Truth) and perform good deeds (act accordingly), verily We do not let the reward of anyone who performs good deeds to be lost- (p. 413)

These *Aayaat* very clearly prove the complete freedom to accept or to reject *the Reality*, along with the fact that sincere Acceptance and Obedience brings Success in this World and Success in the hereafter whereas the Rejection and Disobedience as well as Partial Acceptance and/or Partial Obedience brings Failure in this World and Failure in the hereafter. The same is proven by the case of the Prophets (AS) and their companions in contrast to the Ones who Rejected/Ignored *the Reality*. Thus it is only the compulsion of one's conscious and one's eagerness to achieve the success in this world and in the hereafter that makes one to accept Islam with his/her free will. Hence, logically as well as Islamically there is a basic amount of knowledge, acquiring which is *Fard 'Ayn* (فرض عين), imperative on each and every individual.

Thus Islamic Faith/*Imaan*/*'Aqeedah* (العقيدة الإسلامية) is surely based on Knowledge (*Ilm* علم), and there can't be any Faith/*Imaan*/*'Aqeedah* without Knowledge (*Ilm* علم). Moreover Islamic Faith/*Imaan*/*'Aqeedah* cannot be based on any thing less than Definitive Knowledge (*al-Ilm al-Qat'i* العلم القطعي).

First of all, therefore, we would like to understand what is Knowledge? What are the Degrees or Levels of Knowledge? What are the Ways of gaining Knowledge or Kinds of Knowledge? What are the Sources of Knowledge? Errors that may occur in the Sources of Knowledge? The most authentic Sources of Knowledge? To get into these discussions one first needs to understand what is perception? What are the levels of the certainty of perception? Which level of certainty of perception is termed as knowledge?

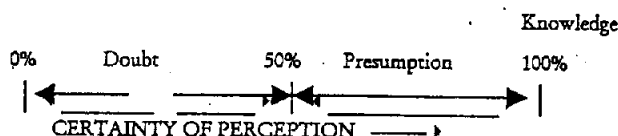
Perception

Perception is the image of something/someone that starts building up in the mind upon thinking about it or upon receiving a piece of information about it, which is very hazy to begin with but keeps on becoming more and more clear with every piece of additional information about it, until it becomes crystal clear.

Levels Of the Certainty of Perception

There are three levels of the certainty of human perception:

- i) Doubt
- ii) Presumption
- iii) Knowledge



Doubt (ريب/شك)

When the certainty level of perception about something/someone is less than 50%, it is termed as state of Doubt. For example, while you are at Campus a person informs you that it is raining near Aabparah. If you don't see any clouds or you see very light clouds on the horizon, your level of certainty about the truth of such a statement would be less than 50%. Your response would be: "I doubt about the truth of this statement". Similarly when you see some one/thing for the first time casually and briefly, a very hazy picture of it is made in your mind. Now if someone asks, do you know him/her/it? Your response would be: "I doubt that I know him/her/it".

Allah (SWT) has utilized the term "Doubt" in the same sense, while refuting the claim of *Kuffaar* that they doubt the revealed nature of the Qur'an. *Surah al-Baqarah*, *Aayah* 23 states:

-If you doubt in (the revealed nature of) what we have revealed (i.e. Qur'an) to our servant, produce at least one surah comparable to it. Also call upon your (suggested) Partners (of Allah) to assist you in this matter, if you are truthful (in claiming doubt)- (p.6)

Meaning that if you are true in claiming that you are in doubt about Qur'an's being a revelation from the Creator Allah (SWT), it logically means that in your opinion it is being invented by one human, the Prophet, alone or he is also being helped in inventing the Qur'an by some other humans and/or jinns, which are all creation like yourselves, consequently, you should also be able to invent something similar to it. So why do you not go ahead yourselves or with the help of anyone and everyone that you can call for your help, and try to

make even only one *surah* similar to the *suwar* of the Qur'an. While you don't dare to take up this challenge it means that you are very sure that the Qur'an is a revelation from the Creator Allah (SWT) and your claim that you are in doubt about the Qur'an's being a revelation from the Creator Allah (SWT) is totally false.

Presumption (ظن)

When the certainty level of perception is above 50% but it is still below 100%, it is termed as Presumption. For example, like in the previous example, if you see dark clouds and lightning on the horizon then certainty level of your perception would be above 50% but still below 100%. You would say: "I presume it is raining there".

Similarly when you have seen some one/thing for a few times, the very hazy picture of it that was made in your mind starts becoming clearer and clearer but still not fully clear. Now if someone asks, do you know him/her/it? Your response would be: "I presume that I know him/her/it".

It should be noticed that Presumption has a wide range, on the lower end it is just like a doubt, but on the higher end it approaches knowledge, consequently this term has been utilized in the Qur'an in three senses.

i) Presumption (ظن) in the Sense of Doubt

ii) Presumption (ظن) In the Sense of a Good Guess, i.e. In-between Doubt and Knowledge

iii) Presumption (ظن) in the Sense of Knowledge

i) Presumption (ظن) in the Sense of Doubt: When the certainty of perception is above 50% but it is still below 100%, it is termed as Presumption, however, when the level of certainty of perception is only few degrees above 50%, it would not be much different than doubt. This stage is described while Allah (SWT) has utilized the term presumption (ظن) in the sense of doubt, to describe the condition of *Kuffaar* (كفار), that most of them just follow presumption (doubt/ conjecture) and it (ظن) can be of no use in contrast to the Truth/Reality (الحق). *Surah Yunus Aayah 36* states:

-And most of them follow nothing but presumption/conjecture (zann). Certainly, conjecture (zann) can be of no avail with respect to the Truth/Reality- (p.296)

Meaning that following the *misconceptions* or the *wrong understandings* about the *fundamentals of the Reality of the Existence*, even by an entire nation will not cause the *Reality* to change according to their *misconceptions*, and consequently they will have to face the consequences of going against the Reality/actuality.

ii) Presumption (ظن) In the Sense of a Good Guess, i.e. In-between Doubt and Knowledge: It is the state when the certainty of perception is much above 50% and much below 100%, i.e. in-between doubt and knowledge, or a good guess. Allah (SWT) has utilized the term presumption (ظن), in the sense of a good guess i.e. in between doubt and knowledge, while permitting remarriage of an ex-husband and wife, that they can remarry only if they both presume ("in *zannaa* *إن ظنا*" if both have a good guess) that they will now be able to live together with in the bounds laid-down by Allah (SWT), i.e. according to the regulations and the objectives of *Shari'ah* (*al-Ahkam wa al-Maqasid al-Shari'ah* الأحكام والمقاصد الشرعية). *Surah al-Baqarah Aayah 230* states:

-It is not sinful for the both if they remarry each other provided that they both presume that they will be able to establish (live within) the bounds fixed by Allah- (p.49)

It is important to note that having a good guess [presumption (ظن)] that a husband and a wife will be able to live together with in the bounds laid-down by Allah (SWT), i.e. according to the regulations and the objectives of *Shari'ah* (*al-Ahkam wa al-Maqasid al-Shari'ah* الأحكام والمقاصد الشرعية) is the very basis of a marriage to ensure which Prophet has instituted *kuf* (كُف) i.e. compatibility of the mates.

iii) Presumption (ظن) in the Sense of Knowledge: It is the state when the certainty of perception is very close to 100%, i.e. it is approaching knowledge. Allah (SWT) has utilized the term presumption in the sense of

Knowledge while describing the condition of three *Sahaabah* (RA) who were not able join the expedition of *Tabuk* (غزوة تبوك) and thus were boycotted until they came to presumption [to know well] (*wa zannu* وظنوا) that there is no rescue from the grip of Allah (SWT) except from Him. *Surah al-Tawbah Aayah* 118 states:

-And the three, whose case was deferred, till upon them the vastness of earth was strained and their own-selves were strained upon them, and (thus) they came to know well (presumed), certainly there is no rescue from Allah except with Him. (p.286)

Knowledge (علم)

When the certainty level of perception becomes 100%, it is termed as Knowledge. E.g. like in the previous example, if you observe that dark-thick clouds, lightning and rainfall all around, or you travel to the vicinity of Aabparah and observe the rainfall. In this case you would be certain that it is raining in the vicinity of Aabparah. Similarly when you have had a long-term intimacy with some one/thing, you will have a very clear picture of it in your mind. Now if someone asks, do you know him/her/it? Your response would be: "I know him/her/it". Thus Knowledge is defined as Sure Perception of the Reality and Attributes of a Thing/person. In other words when the certainty level of our perception about the Reality and Attributes of a Thing/Person becomes 100%, it means that we have acquired its knowledge.

Allah (SWT) has utilized the term knowledge for the said meaning while describing the confession of Angels for not being able to attain the Sure (100% certainty of) Perception of the Reality and Attributes (knowledge) of all the things that Allah (SWT) had explained to them and to Adam (AS). *Surah al-Baqarah Aayah* 32 states:

-They (angels) said, Glorified are You, we have no knowledge except the knowledge You have taught us- (P. 8)

Degrees/Levels Of Knowledge (درجات العلم)

There are two levels or degrees (درجات) of Knowledge:

- Probable knowledge (*al-Ilm al-Zanni* العلم الظني)
- Definitive knowledge (*al-Ilm al-Qat'i* العلم القطعي)

1. Probable Knowledge (*al-Ilm al-Zanni* العلم الظني)

Knowledge is termed as to be the Probable Knowledge when the certainty level of perception about the reality and attributes of a thing is 100% but the arguments/information providing this certainty lack a bit in strength and thus there still remains a remote possibility that a piece of counter information/argument may cause the certainty level to drop down a little from 100%, and convert it to Presumption.

In other words Knowledge is termed as to be Probable Knowledge until there remains even a remote possibility of passing through it a minute shred of uncertainty.

2. Definitive Knowledge (*al-Ilm al-Qat'i* العلم القطعي)

Knowledge is termed as to be the Definitive Knowledge when the 100% certainty level of perception about the reality and attributes of a thing is so strong and sure that there does not remain even a remote possibility that a counter information/argument can cause this certainty level to drop down from 100%, converting it to Presumption. Because in this case any counter information/arguments can be easily refuted with proper answers.

In other words the 100% certainty level of perception about the reality and attributes of a thing is so strong and sure that there can be no possibility of passing through it even a minute shred of uncertainty. It is the utmost degree of knowledge.

Ways of Gaining Knowledge (طرق تحصيل العلم) or Kinds Of Knowledge

There are essentially three ways of gaining knowledge or in other words three kinds of knowledge:

- 1- Knowledge by Inference, *al-Ilm al-Nazari* (العلم النظري), *Ilm al-Yaqeen* (علم اليقين).

- 2- Knowledge by Observation, 'Ayn al-Yaqeen (عين اليقين).
- 3- Knowledge by Personal Experience, Haq al-Yaqeen (حق اليقين).

1. Knowledge by Inference, *al-Ilm al-Nazari* (العلم النظري) or *Ilm al-Yaqeen* (علم اليقين)

Ilm al-yaqeen is the certainty of perception (اليقين) (knowledge) gained by intellectual activity (علم). Here the word *Ilm* (علم) stands for intellectual activity and the word *al-yaqeen* (اليقين) stands for the 100% certainty of perception (knowledge). Thus it is the knowledge that is obtained through reasoning and inference i.e. by drawing conclusion from the premises and/or from the general rules. It is also called Theoretical Knowledge or *al-Ilm an-Nazari* (العلم النظري). For example:

First premise: whosoever disobeys Allah's instructions is rejected.

Second premise: Satan disobeyed Allah's instruction to bow down to Adam.

Conclusion: From these two premises conclusion is drawn that Satan is rejected.

Similarly, a general rule, fire always burns, leads us to conclude that any fire will burn. Or $2+2 = 4$.

Allah has utilized this term to express the said meaning, in *Surah al-Takaathur Aayah 5*:

-Nay! Had you gained the knowledge (of consequences of Rejection/disobedience) by achieving the certainty of perception through inference. (p. 843)

Meaning that it would have been better for you (the ones who have rejected the message of the Creator presented by a truthful prophet) had you gained the knowledge of consequences of Rejection/disobedience by achieving the certainty of perception through intellectual activity (*traiqah al-ilmiyyah*) or by using method of inference from the information revealed by the Creator Allah (SWT) to His Prophet, known among you as the truthful and trustworthy.

2. Knowledge by Observation, 'Ain al-Yaqeen (عين اليقين)

It is the certainty of perception (knowledge) gained by observation like; you gain the knowledge that fire burns by observing that it has burnt the finger of your friend or you have observed it burning different burnable things. In *Surah al-Takasur Aayah 7*, Allah (SWT) has utilized this term:

-Then you will surely observe it (hellfire, the consequence of Rejection/disobedience) gaining certainty of perception (knowledge) by observation- (p. 843)

It may be noted that observation is representative of the senses so this way includes the knowledge gained by any of the senses.

3. Knowledge by Personal Experience, *Haq al-Yaqeen* (حق اليقين)

This is the certainty of perception (knowledge) gained by personal experience, like when you gain knowledge that fire burns by a personal experience, because it has burnt you. *Surah al-Haaqqah, Aayah 51* describes that the truthfulness and revealed nature of the Qur'an is known to *Mushrikeen* of Makkah (and similarly to each and every sane person) by their Personal Experience:

-And It is a truth for sure (experienced by your own selves)- (p. 797)

It must be noted that personal experience does not mean experimentation. Experimentation is combination of various ways of gaining knowledge, e.g. intellectual activity plus observation, etc.

It must also be noted that all of the three ways of gaining knowledge, i.e. intellectual activity, observation, or personal experience may result in Doubt, Presumption, Probable Knowledge or Definitive degree of knowledge depending upon the intensity of the Intellectual Activity, Observation or Personal Experience.

Basic Sources of knowledge

There are primarily two Basic Sources of Knowledge as given below:

1. Intellect (*al-'Aql* العقل)
2. Transmission (*al-Naql* النقل)

The Qur'an also affirms the two Basic Sources of Knowledge while describing the statement of People of the Hellfire after they would have been cast in the Hellfire, in *Surah al-Mulk Aayah 10*:

Had we listened (to the Divine Transmission) or utilized the faculty of Intellect (to gain knowledge and then believed in it) we wouldn't become the people of Hellfire. (p. 788)

It is a well-known fact that once some ends up as failure, all those things/activities/reasons, which caused that failure become hauntingly clear to him/her. And there can be no worst a failure and calamity than ending up in the Hellfire. Therefore all those ways which would have saved them from the Hellfire would become very clear to them. It may be noted that they, however, only mention that had we used the Intellect or listened to the Divine Transmission which was inviting us to think, understand, and know *the fundamentals of the Reality of the Existence*, and be convinced of *the right positions* about them, and then accept them in a *sincere* manner, we would have been saved from ending up in the Hellfire. Thus proving that there are only two Basic Sources of Knowledge. Had there been a third basic source of knowledge they would have mentioned that also.

Intellect (*al-'Aql* العقل) and Transmission (*al-Naql* النقل) are defined as follows:

1. Intellect (*al-'Aql* العقل)

Intellect (*al-'Aql* العقل) is the faculty/ability of knowing and reasoning. It is at once the intelligence and the Reasoning. It is both the supernal Sun that shines within man (the Intelligence) and the reflection of this sun on the plane of mind (Reasoning). Reasoning is the reflection of intellect on the human psyche, only a function of Intellect.

A person devoid of Intellect is insane (*majnun* مجنون). A sane person i.e. a person having Intellect (*dhi Shu'ur* ذي شعور) may have a very sharp reasoning ability or a very low one or in-between. In the first case he/she is called brilliant, smart, wise, etc, in the second case he/she is called as dull, foolish, slow, etc, and in the third case he/she is called as an average, etc.

Faculty of Intellect is the special gift of Allah (SWT) bestowed on Man, His Vicegerent (Caliph) upon earth.

2. Transmission (*al-Naql* النقل)

Transmission (*al-Naql* النقل) is the body of knowledge conveyed by one entity to another entity. Transmission is of two kinds:

1. Divine Transmission or Revelation.
2. Human Transmission.

Divine Transmission (*al-Wahi* الوحي)

Divine Transmission or Revelation (*al-wahi* الوحي) is the microcosmic manifestation of wisdom from the Creator/Source of Intellect, or in other words it is the knowledge conveyed by the Creator of the Intellect.

As the Divine Transmission or Revelation (*al-wahi* الوحي) is the knowledge conveyed from the Creator who has created Intellect (*al-'Aql* العقل) as a source of knowledge, thus it neither negates nor nullifies the Intellect (*al-'Aql* العقل), rather it serves as a cradle for the Intellect, nourishing it and helping it in understanding the things/issues, that are beyond its direct access. Thus Divine Transmission may be at times Ultra-Rational but it is never Irrational. It is in place to know the difference between the two:

IRRATIONAL (خلاف العقل) are those things, which are against human reasoning, or in other words things that can be proven wrong by human Intellect and reasoning. Whereas ULTRA RATIONAL or A-Rational (ما وراء العقل) are those things that our limited human Intellect cannot understand *fully*, but at the same time it cannot prove them wrong either.

Detailed account of the Sources of knowledge

The two fundamental sources of knowledge, Intellect (*al-'Aql* العقل) and Transmission (*al-Naql* النقل), encompass all possible sources of knowledge, as described below:

Intellect (*al-'Aql* العقل)

The faculty of Intellect (*al-'Aql* العقل), as defined above, is the special gift of the Creator Allah (SWT) bestowed upon the Man, His Vicegerent (*Khalifah*) upon earth, and it encompasses Senses as well as Reasoning:

The Senses (الحواس)

Knowledge of Precepts (*Mahsoosaat* محسوسات) [things which can only be known by senses] is gained through the Senses. Senses are of two kinds:

- Inner Senses
- Outer Senses

The Inner Senses (الحواس الباطنية)

The Inner Senses produce the knowledge of the inner feelings, like happiness, sadness, hunger, thirst etc. We perceive these feelings and gain its related knowledge through Inner Senses. Allah (SWT) has also mentioned the Inner Senses as a source of knowledge in *Surah Quraysh Aayaat* 3 to 4:

-So they should worship the Rabb of this house, Who fed them against hunger, and provided them security against fear- (p.845)

The above *Ayaat* clearly mention that people of Makkah, especially *Quraysh*, should gain the knowledge of the Oneness of the Creator, the *Rabb* of this House (*Bayt Allah* بيت الله), and accept Him as the sole sovereign (*Ilaah* إله) of the Universe by paying Him their *Tbaadah* (عبادة) exclusively. Because He is the One, who feeds them when they feel hunger, though they live in the midst of desert where hunger and famine prevail. Similarly because of being the custodians of *Bait Allah*, they live and travel in peace and security while rest of Arabia lives in the state of fear. Thus these *Aayaat* stress upon the *Quraysh* (قريش) to utilize the knowledge of hunger and fear produced by Inner Senses to reach to the right understanding of the Fundamentals of the Reality of the Existence.

The Outer Senses (الحواس الخمسة/الحواس الظاهرة)

Five outer Senses, which provide us the knowledge of outer world, are as follows:

- Seeing
- Hearing
- Smelling
- Touching
- Tasting

Allah (SWT) has mentioned these Senses as the source of knowledge in the Qur'an at various places. A brief description of the five senses as the source of knowledge is given below.

Seeing and Hearing (حاسة البصر و حاسة السمع)

The Sense of Seeing/observation produces the knowledge of the mass, volume, shape etc. Where as the sense of hearing produces the knowledge of various sounds and voices and distinction between them. Allah (SWT) has bestowed the gift of ears and eyes as the sources of knowledge. *Surah al-Nahl Aayah* 78 states:

-Allah (SWT) has brought you out of the wombs of your mothers (make you born) in a state that you had no knowledge, and He gifted you ears and eyes and hearts so that you may (acquire knowledge through it and) be thankful - (p. 384)

Smelling (حاسة الشم)

The Sense of Smelling produces the knowledge of nice, bad, pungent, etc odour/smell. Allah (SWT) has mentioned about the faculty of smelling as a source of knowledge, in *Surah Yusuf, Aayah 94*:

-When the caravan departed (from Egypt carrying Yusuf's shirt), their (Yusuf and his brothers') father said, I am surely perceiving the smell of Joseph (Yusuf)- (p. 343)

Touching (حاسة اللمس)

The Sense of Touching produces the knowledge of temperature, softness, hardness, smoothness, roughness etc of the physical objects.

Sometimes in determining the reality of physical objects Touching is even more authentic than Seeing. For an example: Magic does not change the reality of things rather it only makes things perceived differently by effecting the sight. So in this case, one may have the true knowledge about the reality of an object by touching it. Allah (SWT) points out towards the sense of touching as a reliable source of knowledge while describing the intensity of the unreasonable attitude of the *Mushrikeen*, in *Surah al-An'aam, Aayah 7*:

-Even if, We would have sent down to you (the Qur'an in the shape of) a Book (written) in real papers, and they had touched it with their own hands, (and acquired the sure knowledge of its reality), the ones who reject would still have (not believed in its truth and) asserted: this is but a plain Magic- (p. 178)

Tasting (حاسة الذوق)

The sense of tasting produces the knowledge of sweetness, sourness, saltiness, etc. Allah (SWT) has also mentioned the tasting capacity as a source of knowledge in *Surah al-A'raaf Aayah 22*, while relating the story of Adam and Eve that Satan deceived them (taking advantage of their being non familiar with a tree because they had not tasted it but) when they tasted the tree (the tree and its taste became known to them but) their shameful parts (also) were exposed to them (as the result of disobedience of the Creator):

-When they (Adam & Eve) tasted the tree (they came to know the tree but as a result of disobedience) their shameful parts were exposed to them (as well)- (p. 211)

Reasoning (تعقل)

Reasoning (تعقل) is the reflection of Intellect upon human Psyche. Reasoning produces the Knowledge of Intelligibles (*Ma'qulaat* معقولات) [Intelligibles are the things that can only be known by reasoning]. Allah (SWT) has mentioned the faculty of Reasoning (تعقل) as a source of knowledge; and also has commanded and invoked to use it. *Surah al-Nisaa' Aayah 82* proclaims:

-Don't they ponder upon the Qur'an, if it had been from any one other than Allah, they would find a lot of contradictions in it- (p. 125)

Transmission (النقل *al-Naql*)

Transmission (*al-Naql* النقل) is the body of knowledge conveyed by one entity to another entity. It is a basic source of knowledge. It is of two kinds:

- Human Transmission
- Divine Transmission

Human Transmission

Human transmission is the knowledge conveyed by human(s) to human(s) and to other creations. It could also be vice versa but we are only concerned with the first type. It is further divided in two kinds:

- Transmission of Human experience
- Human Transmission of Revealed knowledge

Transmission of Human Experience

People convey information about their experiences to one another and to all the generations to come. It makes up all branches of Experimental and Intellectual Sciences, like Physics, Chemistry, Mathematics, Statistic, Astronomy, Philosophy, Psychology, Sociology, Economics, Computer sciences, Electronics, Literature, Poetry, History, Zoology, Botany, Biology etc. History, a branch of it, conveys the experiences of previous generations: in various Branches of Knowledge (like history of Physics, Mathematics, Literature, etc); in different fields of life (like history of personal, Familial, Economic, Social, political etc field of life); in different Areas and Eras of time throughout the ages (like history of Europe, Africa, Asia, and like history of Greeks, Romans, Persians, Arabs etc).

Allah (SWT) not only strikes the stories and examples of the previous generations/nations in the Qur'an time and again, but also He has instructed to gain knowledge from the experiences of the previous people. *Surah al-Rum Aayah 9* proclaims:

-Have they not traveled in the earth, so that they could have gained knowledge from the consequence (of the conduct) of the people before them-
(p. 563)

Human Transmission of Revealed Knowledge

Humans also convey Divinely Transmitted (Revealed) knowledge, to each other and to next generations. The chain of all links between the person who received the Revelations (the Prophet) and the last person who conveyed the revealed knowledge to us is known as chain of authority (*Isnaad* إسناده).

Transmission of the knowledge revealed to Prophet Muhammad (SAW) i.e. the *Qur'an* and *Sunnah*, by the Prophet (SAW) to *Sahaabah (RA)*, and then by *Sahaabah (RA)* to each other and to the next generation and then continuous transmission of this revealed knowledge generations after generations till the last day, is the best example of Human Transmission of Revealed Knowledge.

Divine Transmission (Revelation, *al-wahi* الوحي)

Divine Transmission or Revelation (*al-wahi* الوحي) is the knowledge conveyed by the Creator of Intellect, which provides a cradle for the Human Intellect. It may be at times ultra-rational but it is never irrational. It takes many shapes:

- Manifested Revelation
- Inspiration
- Illumination
- Instincts

Manifested Revelation (*al-Wahi al-Jali* الوحي الجلي)

It is the *kalimaat Allah* (كلمات الله): the very words of Allah (SWT), the Creator and Source of Intellect, revealed to His Messengers through Archangel Gabriel, protected from all interruptions. It is also called the Recited Revelation (*al-wahi al-matloo* الوحي المتلو), because it used to be transmitted in the form of recitation of *Aayaat* (آيات) and *Suwar* (سُور) to the Prophet (SAW). It means that in this case the meanings as well as the words, both used to be important. Revelation of the Qur'an by the angel Gabriel to the Prophet Muhammad (SAW) is the best example of Manifested Revelation (*al-wahi al-jali* الوحي الجلي).

Manifested Revelation (*al-wahi al-jali* الوحي الجلي) along with all other forms of *wahi* to Prophets, not only provides a cradle for human Intellect nourishing it and helping and guiding it in the areas that are out of the direct access of Human Intellect, but it also provides a Divine Law, which protects a human from his/her

own passions/desires making it possible for the Intellect to remain wholesome or *saleem* (سليم). Thus it may be at times Ultra-Rational (ما وراء العقل) but it is Never Irrational (خلاف العقل).

Manifested Revelation (*al-wahi al-jali الوحي الجلي*) is the most authentic source of knowledge. Manifested Revelation (*al-wahi al-jali الوحي الجلي*) as well as all other forms of *wahi* to Prophets is fully protected and is definitely not opened to any interruptions or errors because it is the *mean* of Divine Guidance for sane creatures. In case, this mean of Divine Guidance would have been opened to any interruption or error then *there wouldn't have remained any Authentic Mean of Guidance* for Mankind and for other sane creatures.

Inspiration (النفث في الروح أو الإلهام)

In this kind of Divine Transmission either only meanings or meanings along with words are transmitted, but the importance is that of meanings and not of the words. It is of two kinds:

- Inspiration to prophets (*al-wahi al-khafi الوحي الخفي*)
- Inspiration to non prophets (*al-Ilhaam الإلهام*)

Inspiration to Prophets (*al-wahi al-khafi الوحي الخفي*)

The second method of revelation to the Prophet (SAW) was inspiration of meanings; i.e. Gabriel used to inspire meaning of the messages from Allah (SWT) in the Prophet's mind, and he (SAW) use to express it by his sayings, doings, and by his approvals or dis-approvals. Terminologically, it is called non-manifested revelation (*al-wahi al-khafi الوحي الخفي*).

In this kind of Divine Transmission either only meanings used to be transmitted or there used to be transmission of meanings along with words, but the importance was that of meanings and not of words. It implies that it was acceptable if the same meanings were expressed by some other words, or even by actions or approvals or dis-approvals. Thus it is also called Non-Recited Revelation (*al-Wahi Ghair al-Matloo الوحي غير المتلو*). Its best example is *Sunnah* (سنة). It is the second authentic source of knowledge being fully protected and definitely not opened to any interruptions or errors.

Inspiration to the Non Prophets (*al-Ilhaam الإلهام*)

Divine transmission in the form of Inspiration of meanings *at times* also comes to the non-prophets. Terminologically, it is called *Ilhaam*. E.g. Inspiration came to the mother of Moses that she should put the boy (Moses) in a Box and put the Box into the river. *Surah Taha Ayaat 38 & 39* describe:

-When We inspired to your mother (O, Moses), whatever We inspired, Put him in a box and put the box in the river- (p. 437)

Ilhaam as well as all other forms of divine transmission to Non Prophets are not fully protected and there may occur an interruption or an error in it, because it is not a source of knowledge or plea (*Hujjah حجة*) for others. Only the person who experiences it can act on it personally after making sure, each-time, that there hasn't occurred any interruption or error in it.

The only way to determine the authenticity of *al-Ilhaam* (الإلهام), *al-Kashf* (الكشف), and *al-Ru'yaa* (الرؤيا) to non prophets, is to present each and every single instance to Qur'an and *Sunnah* (*al-wahi al-jali الوحي الجلي* and *al-wahi al-khafi الوحي الخفي*), whatever will be in accordance with these two authentic sources is authentic and whatever will be in contradiction with these two authentic source is interrupted and having error. In other words a non-prophet experiencing *al-Ilhaam* (الإلهام), *al-Kashf* (الكشف) or *al-Ru'yaa* (الرؤيا) cannot impose it on others but he/she can personally act accordingly if it is not in contradiction with the Qur'an (*al-wahi al-jali الوحي الجلي*) and the *Sunnah* (سنة) (*al-wahi al-khafi الوحي الخفي*).

Illumination

Illumination (الجلال) is the disclosure of the realities of unseen world ('*Aalam al-Ghaib* عالم الغيب) or uncovering of the things of this world that are beyond one's sight and reach i.e. which are relatively in *Ghaib*. Illumination is of two kinds:

- Illumination while awake (*al-kashaf* الكشف)
- Illumination while asleep (*Ru'yaa* الرؤيا)

Illumination while Awake (*kashaf* الكشف)

When the realities of unseen world ('*Aalam al-Ghaib* عالم الغيب) or the things of this world that are beyond one's sight and reach i.e. which are relatively in *Ghaib* are disclosed/uncovered or shown to someone while awake, it is called Illumination while awake (*al-kashaf* الكشف). It divides out to two kinds:

- *Al-Kashaf* (الكشف) to Prophets
- *Al-Kashaf* (الكشف) to Non-prophets

Illumination while Awake (*Al-Kashaf* الكشف) to Prophets

When the realities of unseen world ('*Aalam al-Ghaib* عالم الغيب) or the things of this world that are beyond one's sight and reach i.e. which are relatively in *Ghaib* are disclosed/uncovered or shown to a Prophet/Messenger while being awake, it is called Illumination while awake (*al-Kashaf* الكشف) to Prophets.

A good example of Illumination while awake (الكشف) to prophets is in the instance when Allah (SWT) showed *al-Bayt al-Maqdas* to Prophet (SAW) vividly while sitting in Makkah, to answer the questions of *kuffaar* (كفار) about the doors and windows of *al-Bayt al-Maqdas* (البيت المقدس) which they posed to the Prophet (SAW) to falsify the proclamation of Muhammad (SAW) that he was taken for the *al-Israa' wa al-Mi'raaj* (الإسراء والمعراج) and brought back to his house within a part of a night. When Muhammad (SAW) after being taken and being brought back from *al-Mi'raaj* (المعراج) within a part of a night, related the instance, the *kuffaar* (كفار) failing to understand the difference between going and being taken (by the Creator) raised a big hue and cry and tried to falsify the Prophet (SAW) and to prove their falsification they started asking him (SAW) questions about the doors and windows of *al-Bayt al-Maqdas* (البيت المقدس). Prophet Muhammad (SAW) was not taken there to count out the doors and windows of *al-Bayt al-Maqdas*, rather he (SAW) was taken to the *Mi'raaj* for some higher purposes. So upon their questioning about the doors and windows of *al-Bayt al-Maqdas*, initially Prophet (SAW) became worried, then instantaneously Allah (SWT) showed *al-Bayt al-Maqdas* to Prophet (SAW) vividly while sitting in Makkah. Thus he (SAW) could see before him what ever they asked and answer them. It has been reported by *Bukhari* and *Muslim*. *Al-Kashaf* (الكشف) to Prophet (SAW) is also a constituent of *al-Sunnah* (السنة) or *al-wahi al-khafi* (الوحي الخفي).

Illumination while Awake (*Al-Kashaf* الكشف) to Non-Prophets

When the realities of unseen world ('*Aalam al-Ghaib* عالم الغيب) or the things of this world that are beyond one's sight and reach i.e. which are relatively in *Ghaib* are disclosed/uncovered or shown to a Non-Prophet while being awake, it is called Illumination while awake (*al-Kashaf* الكشف) to Non-Prophets.

An example of Illumination while awake (الكشف) to non-prophets is the instance when Umar (RA) while delivering *khutbat al-Jum'ah* was shown that the army of *Saariyah* (RA), one of the Muslim commanders fighting on the borderlines, is being attacked from the back. Umar (RA) spontaneously responded, O, *Saariyah* save your back by moving towards the mountain (يا سارية الجبل الجبل). This instruction was well received and acted upon by *Saariyah*. (*hasan: Ibn Hajar, Isaabah, 3/6*). The disclosure of *Saariyah's* situation to

'Umar (RA) is an example of *al-Kashf* (الكشف) to non-prophets, whereas conveyance of the instruction of 'Umar (RA) to Saariyah is an example of *Karamah* (كرامة) with respect to 'Umar (RA) and an example of *al-Ilhaam* (الإلهام) with respect to Saariyah. *Al-Kashf* (الكشف) to non prophets is not fully protected, so it is a source of knowledge only for the person who experiences it, provided that it is not in contradiction with the Qur'an (*al-wahi al-jali* الوحي الجلي) and the *Sunnah* (سنة) (*al-wahi al-khafi* الوحي الخفي).

Illumination While Asleep (*al-Ru'yaa* الرؤيا)

Disclosure/uncovering or showing of things/phenomenon while asleep is called Illumination while asleep or dreams, *al-Ru'yaa* (الرؤيا). It may include the past events of one's life or past events in general, pleasant or terrifying abstract things/phenomenon, hints about future events of ones life or hints about future events in general, things that are beyond one's sight and reach or things that belong to the unseen world ('*Aalam al-Ghaib* عالم الغيب). It divides out to two kinds:

- *Al-Ru'yaa* (الرؤيا) to Prophets
- *Al-Ru'yaa* (الرؤيا) to non-Prophets

Illumination While Asleep (*al-Ru'yaa* الرؤيا) to Prophets

Divine messages are also conveyed to Prophets in the form of dreams, *al-Ru'yaa* (الرؤيا), it is termed as true dream (*al-Ru'yaa al-Saadiqah* الرؤيا الصادقة or *al-Ru'yaa al-Saalihah* الرؤيا الصالحة) to Prophets. The dreams of *Ibraheem* (AS) and *Yusuf* (AS) mentioned in the Qur'an are the examples of *al-Ru'yaa al-Saadiqah* (الرؤيا الصادقة) to Prophets. Moreover, it is reported by *Sahih al-Bukhari* that 'Aaishah (RA) narrated that the beginning of *Wahi* to Prophet (SAW) was in the form of true dreams (*al-Ru'yaa al-Saalihah* الرؤيا الصالحة) that used to come true vividly like bright daylight. Then love of seclusion was bestowed upon him. Thus he started to go in seclusion in the cave *Hiraa'* (حراء) where he used to meditate and worship *Allah* (SWT) alone, continuously for many days and then used to return to see his family and to take the necessities for a similar period and return. Till suddenly the (message of) truth descended upon him while he was in cave *Hiraa'* (حراء). Illumination While Asleep (*al-Ru'yaa* الرؤيا) to the Prophet (SAW) is also a constituent of *al-Sunnah* (السنة).

Illumination While Asleep (*al-Ru'yaa* الرؤيا) to Non-Prophets

At times divine messages are also conveyed to Non-prophets in the form of dreams, *al-Ru'yaa* (الرؤيا), it is termed as true dream (*al-Ru'yaa al-Saadiqah* الرؤيا الصادقة) to Non-prophets. An example of true Illumination while asleep (*al-Ru'yaa al-Saadiqah* الرؤيا الصادقة) to Non-prophets is the instance which describes: After migration to Madinah while Prophet (SAW) was consulting *Sahabah* (RA) to decide how to call people for *Salaah* (صلوة); *Abdullah ibn Zaid* and 'Umar (RA) were shown in dream the method and words of *Azaan* (أذان), which became the official way of calling people for *Salaah* (صلوة). Both *Bukhari* and *Muslim* have reported this instance. It is also a source of knowledge for the person who experiences it, provided that it is not in contradiction with *al-wahi al-jali* (الوحي الجلي) and *al-wahi al-khafi* (الوحي الخفي). In the above case it became the source of practice for the entire *Ummah* because of the approval of Prophet (SAW).

The Instincts (*al-Fitrah* الفطرة)

It is the innate knowledge, i.e. the knowledge inbuilt in a being. It is a kind of revelation because it is the knowledge bestowed by the Creator in the very nature of a creation. It is common among humans and other beings. By instinct, a person knows that what he should do in a certain condition, like the newborn knows where to reach for milk from his/her mother, or like the bees know how to make their hives. Thus instincts

are knowledge bestowed by Allah (SWT). *Surah al-Nahl Aayah 68* states:

-Your Rabb (Creator and Sustainer) inspired the Bee: Make your homes/hives in the mountains, in the trees and in the heights which they (mankind) shall build- (P. 382)

Some Other Sources Of Knowledge

There are some sources of knowledge, which are the product of the interplay of both Intellect and Divine Transmission. They are as follows:

Perspicacity (*al-Faraasah* الفراسة)

Perspicacity can be defined as the keen insight based upon minute observation and Inspired/Illuminated judgment. Everyone cannot have such keen insight based on mere observation because in it an aspect of Inspiration or Illumination is also involved. In other words prerequisite of Perspicacity is observation, however, the final conclusion about the observed object is attained due to a meaning that is inspired in his/her mind (Inspiration), or because of a vision/glimpse that is shown to him/her (Illumination).

It can be understood by the instance: a person entered to the house of 'Uthmaan (RA) while he was Caliph. 'Uthmaan (RA) looked at him and said: have you people become so bold on disobedience of Allah's Instructions that you even don't hesitate to enter on the Caliph while your eyes have committed zina on the way? The person astonishingly replied: (how do you know that I have committed it) are you claiming a revelation after the (Last) prophet has died? 'Uthmaan (RA) replied No, but don't you know that Prophet (SAW) had said:

اتقوا فراسة المؤمن فإنه ينظر بنور الله

-Beware of the perspicacity of Muslim (Mu'min) because he observes with the light of Allah- (Sunan al-Tirmadhi)

Obviously the light of Allah (SWT) means the guidance (inspired meaning or the glimpse shown), which mixes with observation, making up the perspicacity (*al-Faraasah* الفراسة).

Intuition (*al-Hadas* or *al-Wujdaan* الحدس أو الوجدان)

Intuition is that source of knowledge in which premises are drawn through reason, but the conclusion is attained by Inspiration or Illumination. In other words the prerequisite of intuition is reasoning, i.e. a person starts thinking/looking into the Intellectual/logical arguments about some thing/issue, and then he/she reaches at a conclusion because of a meaning that is inspired in his/her mind (Inspiration), or because of a vision/glimpse that is shown to him/her (Illumination). Intuition is at times also termed as the knowledge by heart.

Allah (SWT) mentions Intuition as a source of knowledge in *Surah al-Nahl Aayah 78*, in following words:

-Allah (SWT) has brought you out of the wombs of your mothers (make you born) in a state that you had no knowledge, and gifted you with ears and eyes and hearts so that you may (acquire knowledge and) be thankful- (p. 384)

In Perspicacity minute observation is involved whereas in Intuition the premises are logical, however, the conclusion in each of the two is reached at by Inspiration or Illumination. There are two kinds of Intuition:

- Intuition regarding this physical world, "Professional intuition"
- Intuition regarding the Unseen world, "Spiritual Intuition"

Intuition Regarding This Physical World, "Professional Intuition"

When a person while thinking/looking into the Intellectual/logical arguments about the entities/issues of this Physical World attains the certainty because of a meaning that is inspired in his/her mind (Inspiration), or because of a vision/glimpse that is shown to him/her (Illumination), it is called Intuition regarding this Physical World or "Professional Intuition".

By "Professional Intuition" a person can reach to a certain professional decision with out full investigation. Moreover, "Professional Intuition" is useful in adoption of professions. Usually the person who adopts a

profession by Intuition, contributes to that profession. All inventions are also based on "Professional Intuition". *Surah al-Mu'minun Aayah 27* mentions the Intuition regarding this Physical World or "Professional Intuition" bestowed upon Noah (AS) for making a ship:

'We revealed to him (Noah): 'Make a ship under Our observation, and according to Our revelation'. (p. 479)

It is obvious that Creator's observation and revelation for making a ship was in the form of Intuition, which guided Nuh (AS) in each stage of making that ship.

Intuition Regarding the Unseen World, "Spiritual Intuition"

When a person while thinking/looking into the Intellectual/logical arguments about the entities/issues of Unseen World attains the certainty because of a meaning that is inspired in his/her mind (Inspiration), or because of a vision/glimpse that is shown to him/her (Illumination), it is called Intuition regarding unseen world or "Spiritual Intuition". By Intuition regarding unseen world or "Spiritual Intuition" certainty about the Existence and Oneness of the Creator Allah (SWT), certainty about the existence of the Hereafter, certainty about the Prophet-hood and other matters of Unseen world is gained. Intuition regarding unseen world or "Spiritual Intuition" is of two kinds:

- "Spiritual Intuition" to Prophets
- "Spiritual Intuition" to Non prophets

Intuition Regarding Unseen World or "Spiritual Intuition" to Prophets

When a Prophet (before or after prophet-hood) while thinking/looking into the Intellectual/logical arguments about the entities/issues of Unseen World attains the certainty because of a meaning that is inspired in his mind (Inspiration), or because of a vision/glimpse that is shown to him (Illumination), it is called Intuition regarding unseen world or "Spiritual Intuition" to Prophets.

It is an authentic source of knowledge because in it the inspired or illuminated conclusion is always a protected uninterrupted *wahi*. Thus it cannot be wrong. For example, Prophet Muhammad (SAW) by Intuition knew for sure, since his childhood, that there can only be One Creator of the universe, and He alone is Sovereign and Deity. Similarly Prophet Muhammad (SAW) by Intuition knew that it was the Angel Gabriel (*Jibril* جبريل) conveying the messages from Allah (SWT) and not Satan, even when He (SAW) experienced the very first instance of Revelation.

Intuition Regarding Unseen World or "Spiritual Intuition" to Non Prophets

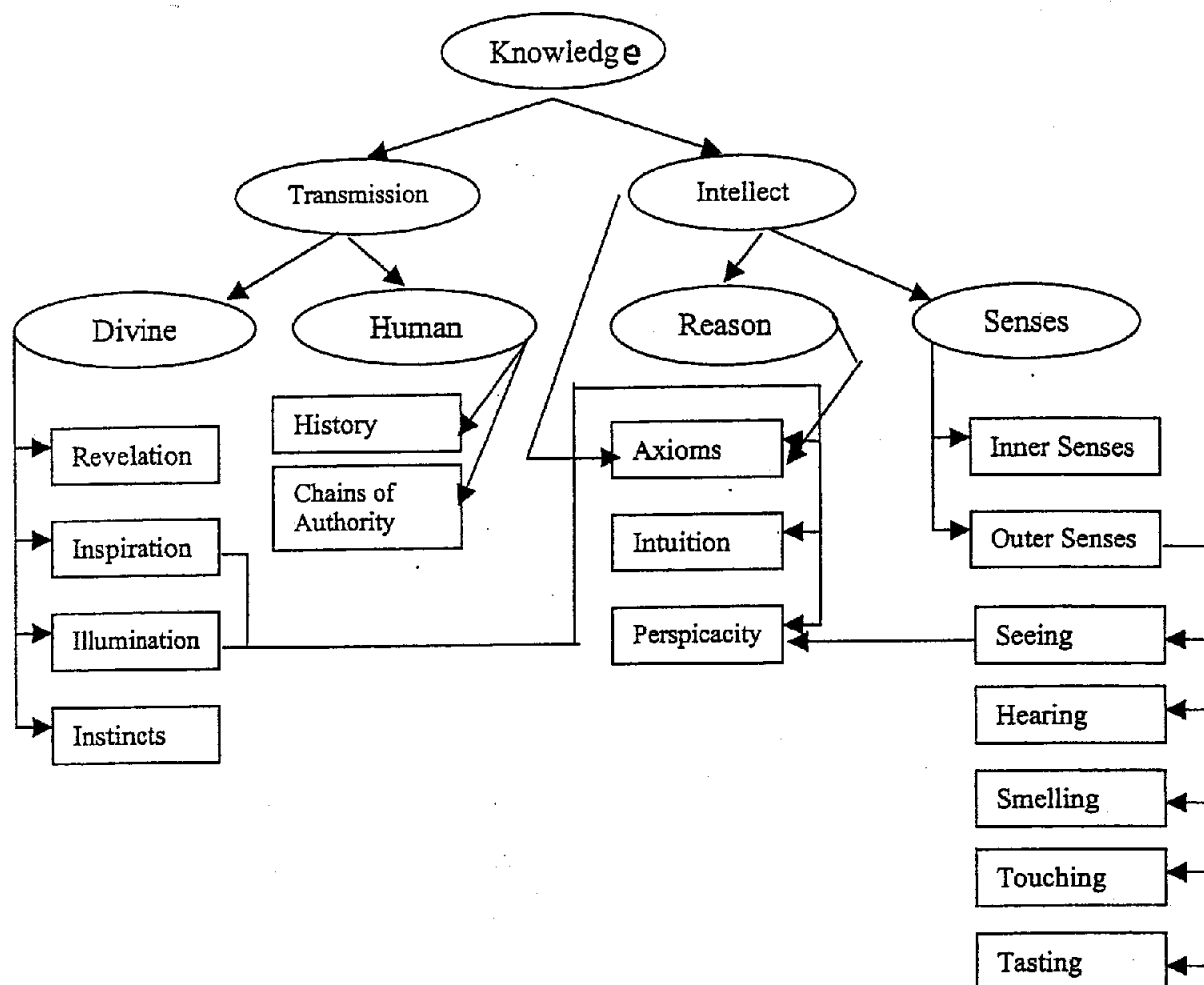
When a Non-prophet while thinking/looking into the Intellectual/logical arguments about the entities/issues of Unseen World attains the certainty because of a meaning that is inspired in his/her mind (Inspiration), or because of a vision/glimpse that is shown to him/her (Illumination), it is called Spiritual Intuition to Non-prophets.

By it Non prophets gain certainty about the Existence and Oneness of Allah (SWT), and about the Existence of life Hereafter, and about the other matters of the Unseen World, and about the truth of Prophets. Its inspired or illuminated conclusion is not divinely protected, because it is also not a source of knowledge or *Hujjah* (حجة) for others. Thus it is not a certain source of knowledge, because its inspired or illuminated conclusion can be tempered by Satan resulting in a False Intuition. It cannot be taken as authentic unless it conforms with the Qur'an (*al-wahi al-jali* الوحي الجلي) and the *Sunnah* (سنة) (*al-wahi al-khafi* الوحي الخفي).

Axioms (البديهيات)

Axioms are the fundamental realities that provide essential knowledge (*العلم الضروري*). Essential knowledge (*العلم الضروري*) is the knowledge that is known to every one. Axioms are a production of interplay of reason, senses and the revelation. Some axioms are known by Instincts, some by reason, some by experience, some by observation, etc: like everybody knows that a part is smaller than a whole, similarly everybody knows $2+2=4$.

The Two Basic Sources Of Knowledge With Their Division



Errors in the Sources of Knowledge

There are five types of errors that may occur in the sources of knowledge:

- The error of senses
- The error of reasoning
- The error of Inspiration
- The error of Illumination
- The error of Intuition

The Error of Senses

Error may occur in each of the five senses; following are a few examples;

Error of Seeing

A person traveling in a desert sees water at a distance while there is no water in fact. This is an error of observation. At the end of the road the sky and earth seem meeting, but in fact they are not meeting. This is also an error of observation.

Error of Hearing

Sometimes while a person is in deep thought and someone talks to him/her, he/she might perceive it wrongly and answer mistakenly.

Error of Smelling

People exposed to pungent smell on regular basis become used to it, and don't feel it after some time, e.g. workers of a Chemical Plant become used-to its pungent smell. It is because of an error of smelling.

Error of Touch

Error may also occur in the sense of touching. For example, if right hand is dipped in hot water and the left hand in cold water and then both hands are dipped in warm water, right hand will feel it cold and the left hand will feel it hot.

Error of Taste

When a person is sick his/her taste of mouth changes, he/she even dislikes the taste of delicious things. When some one eats something very salty and after wards if he/she eats something with normal salt it would seem salt less.

Error of Reasoning

Errors may occur in reasoning also. Errors in reasoning are of three types. Sometimes the error occurs in the premises, sometimes in the conclusion, and sometimes in the both. Following is a good example of the error occurring in the conclusion:

Premises # 1: All cats are mammals.

Premises # 2: All dogs are mammals.

Conclusion: All cats are dogs.

Following is a good example of the error occurring in the premises as well as in the conclusion:

Premises # 1: Something is better than nothing.

Premises # 2: Nothing is better than God.

Conclusion: Something is better than God.

Error of Inspiration

Inspiration to Prophets is *fully protected* from all kind of interruptions, whereas, inspiration to Non-prophets is *not fully protected*. Thus an error may occur in it possibly in one of the following two ways:

i) The Inspiration May Have An Evil Origin

The fact that *Kuffaar* & evildoers are inspired by *Shayaateen* is clearly stated in *Surah al-An'aam*, *Aayah* 121:

-And the evil ones (Satans) inspire to their friends so that they can argue against (the truth with) you, but if you follow them you will become polytheists (who make partners in the sovereignty of the Creator). - (p. 198)

Surah al-An'aam Aayah 112 also points out the same fact:

-Similarly for each Prophet We raised the enemies, Satans human as well as Jinn, who inspire each other flowery discourses of deception (to keep each other in deception)- (p. 197)

Inspiration Having An Evil Origin May Occur to Pious Persons Also. An example of it can be the famous instance that one night while *Shaykh 'Abd al-Qaadir Jilaani* (الشيخ عبد القادر جيلاني) was performing *Salaat al-Tahajjud* (صلاة التهججد) Satan conveyed to him that he had done enough acts of obedience (*Ibaadah* عباداة) to please Allah (SWT) and thus exempted from further *Ibaadah*. *Shaykh* instantaneously thought that Prophet (SAW), though was pure of sins performed much more acts of obedience (*Ibaadah*) than myself, but this kind of message was never conveyed to him. Consequently he concluded that it must be a message conveyed by Satan to mislead me, so he professed: *Laa hawla wala quwwata illaa billaah* (لا حول ولا قوة إلا بالله). Listening to this Satan ran away making another attempt by conveying that O, *'Abd al-Qaadir* your knowledge has saved you otherwise with the same trick I have misguided several persons like yourself. *Shaykh* said it is not my knowledge but only the blessings of Allah (SWT) that has saved me from your deception.

Thus it can be concluded that Inspiration to Non-prophet can be considered authentic only when it is not in contradiction with the Qur'an (*al-wahi al-jali* الوحي الجلي) and the *Sunnah* (سنة) (*al-wahi al-khafi* الوحي الخفي).

ii) The Inspired Message May have a Divine Origin but Corrupted by Satanic Interruption

Inspiration to Non Prophets may be corrupted by Satanic Interruption while Transmission though it might have a Divine Origin. For example, it is described in the *Hadith* that *Jinn* Satans fly towards nearest of the heavens (السماء الدنيا) to pick up some of the information related to the matters of humans by listening to the discourses of Angels while being assigned different responsibilities. Once they reach near the nearest of the heavens they are chased by *Shihaab Tha'qib* (شهاب ثاقب), some time it strikes them dead before they can convey the word or phrase of information that they were able to hear, to someone else, and some time they are able to convey it to some other *Jinn* Satan before they are stricken. In the later case it is conveyed/inspired to a fortune-teller, a *Kaahin* (كاهن), along with a large amount of false talk, and then fortune-teller adds up even more lies in it. It shows clearly that the inspired information is not of evil origin, but it was corrupted later. Several aayaat of the Qur'an also point out this phenomenon. For example, *Aayah* 5 *Surah al-Mulk* (p. 787), *Aayaat* 6-10 *Surah al-Saaffaat* (p. 619).

Error of Illumination

Illumination to Non-prophets both while awake or while asleep is not guaranteed a Divine origin rather it may have an evil origin also. Thus it can be considered authentic only when it is not in contradiction with the Qur'an (*al-wahi al-jali* الوحي الجلي) and the *Sunnah* (مسنة) (*al-wahi al-khafi* الوحي الخفي).

i) Error of Illumination while Asleep/Error of Dreams (*al-Ru'yaa* الرؤيا)

Error of Illumination while Asleep/Error of Dreams is clear from a *hadith* reported by both *Bukhari* and *Muslim*. It is reported that Prophet (SAW) said:

"Dreams are of three kinds. A True Dream (*al-Ru'yaa al-Saadiqah* الرويا الصادقة) from Allah, a narration of one's own-self (a replica of one's own thinking), and the inculcation of fear by Satan".

This *hadith* very clearly points out that all the dreams that belong to second and third categories (which make up most part of the dreams) are examples of Error of Illumination while Asleep. Moreover, the third category is not limited only to the horrifying dreams, rather Satan also shows the delightful dreams by which he misleads a person diverting him/her away from rightly fulfilling his/her responsibilities of being the vicegerent of the Creator Allah (SWT) upon earth. The Prophet (SAW) mentioned from this category *the inculcation of fear by Satan* because it is the most dangerous trick of Satan. Because once fear is inculcated in the personality of a person he/she becomes an easy prey for the schemes of his/her real enemy Satan while never being able to stand up to them.

ii) Error/Evil Origin of Illumination While Awake (*Kashf* كشف)

Error/Evil Origin of Illumination While Awake becomes evident from the instance when Satan came to the leaders of *Quraysh*, in the guise of *Suraaqah b. Ja'sham al-Mudlaji*, one of the chiefs of *Bani Kanaanah* while they were discussing whether they should return back to Makkah as the trading caravan of *Abu Sufyaan* had traveled out of the reach of Muslims, or they should proceed towards Madinah and crush Muhammad and his fellow Muslims, once for all. He persuaded them to continue to put an end to the matter of Muhammad, and joined them as one of the chiefs of *Bani Kanaanah* with his "armies". But when the actual battle started and Angels under the command of Gabriel started descending, he started running away from the battle field with his "armies". Abu Jahl called upon him, why are you running away O, *Suraaqah*? Satan's response to it is quoted in *Surah al-Anfaal Aayah* 48, where this whole episode is briefly quoted:

-I have no relation with you. I see what you don't see. I am fearful of Allah, His revenge is very severe- (P. 254)

This instance shows that Satan showed the *Quraysh* a false presence of armies of *Bani Kanaanah*, while they were not there actually.

Error of Intuition

Intuition to Non-prophets is also open to errors, and a famous example for the error of Intuition is that of *Mansur al-Hallaj*, who while meditating on The Reality of The Existence, perceived that he has become a part of Almighty and proclaimed "Ana al-Haq الحق", I am the truth.

Thus, we can conclude that a detailed and careful study of the sources of knowledge clearly establishes that the Manifested revelation to Prophets, *al-wahi al-jali* (الوحي الجلي), is the highest and the most authentic source of knowledge followed by Non-Manifested revelation *al-wahi al-khafi* (الوحي الخفي) including all other forms of revelation to Prophets.

Islamic Knowledge (العلم الإسلامي)

Deen (دين) means a way of life, which deals with each and every aspect of life, whereas Religion in modern western sense means a set of Beliefs, Rituals and some personal morals. There are basically two ways of life in the world. The first one, named Islam (إسلام) is the way of life (*Deen*) revealed by the Creator. The other way of life (*Deen*), which exists in various shapes, is man made or corrupted form of the revealed one and is named non-Islam (غير الإسلام). Therefore, Islam is not mere a religion in modern western sense rather Islam is a way of life revealed by the Creator. Thus Islamically knowledge is not divided into religious and secular knowledge rather knowledge pertaining to any of the various aspects of life is either non Islamic Knowledge (العلم غير الإسلامي) or Islamic knowledge (العلم الإسلامي) depending upon the way of life to which it leads. Or knowledge can be divided in Revealed (Divinely Transmitted) Knowledge (العلوم النقلية) and Intellectual Knowledge (العلوم العقلية) depending upon the basic source from which it originated.

Thus Islamic knowledge (العلم الإسلامي) is not limited to a particular branch or kind of knowledge rather all branches of Intellectual knowledge developed in accordance with the objectives set by the Creator in the Revelation along with Authentic Revealed Knowledge being used in fulfilling one's responsibility of being the Vicegerent of Allah (SWT) upon earth rightly, constitute Islamic knowledge. This concept comes out very clear from the study of *Surah al-Baqarah Aayaat 30-34*:

-When your Rabb (Creator and Sustainer) told to Angels: I am going to make a Caliph upon earth..... He (Allah) taught Adam the names (knowledge) of all things..... (p. 8)

All the branches of knowledge, the essence of which was taught by the Creator Allah (SWT) to Adam (AS), to prove worthiness of humans to be the vicegerent of the Creator Allah on the Earth (خليفة الله في الأرض) cannot be considered any thing other than Islamic Knowledge. Thus without any doubt all branches of Intellectual knowledge developed in accordance with the objectives set by the Creator in the Revelation along with Authentic Revealed Knowledge makeup Islamic knowledge if they serve the above stated purpose.

Moreover it must be noted that it is *Fard Kifaayah*, imperative on the Muslim *Ummah* as a whole, to lead the humanity in each and every branch of knowledge, so that the system of life revealed by the Creator (*Deen* of Allah (دين الله)) can be the dominant system (الدين الغالب), guaranteeing justice and equal opportunity to enjoy a peaceful harmonious and prosperous life to the humanity as a whole, regardless of colour, race, ethnicity, language, gender and religious beliefs. It implies that if this objective is not being achieved the entire *Ummah* is sinful, though the individuals might be following the dictates of *Shari'ah* in their individual spheres of life.

One of these different branches of Islamic knowledge, dealing with different aspects of life, in each of which Muslim *Ummah* is supposed to be leading the humanity, is *Ilm al-Kalaam*.

Ilm al-Kalaam (علم الكلام)

The branch of knowledge that deals with the detailed study of the articles of Faith (*Arkaan al-Imaan* أركان الإيمان)

and its intellectual i.e. rational and scientific proofs is called *Ilm al-Kalaam*.

Lexical Meaning

Lexical Meanings are those meanings of a word for which it is originally invented for general use in a language. And to understand the lexical meaning of a phrase, one has to understand the meanings of its constituent words. So to understand the lexical meaning of *Ilm al-Kalaam*, one has to first understand the meaning of *al-Ilm* and *al-Kalaam*.

Al-Ilm (العلم)

Al-Ilm, knowledge in English, is defined as the 100% certain or sure perception of the reality of a thing and its attributes. The perception that is below 50% certain is termed as doubt, whereas when the level of certainty of perception is above 50% but below 100%, it is termed as presumption.

Al-Kalaam (الكلام)

Kalaam means speech and *al-Kalaam* means the speech i.e. a speech that is well organized and well supported by arguments.

Thus *Ilm al-Kalaam* lexically means the science or the branch of knowledge the study of which enables a person to present his/her views in an organized and well-documented manner.

Terminological Meaning

Terminological Meaning is the Specific meaning of a word in a certain branch of Knowledge. Terminologically *Ilm al-Kalaam* refers to the science or the branch of knowledge that proves the fundamentals of *Deen* (أصول الدين) or the fundamentals of the reality of the existence that are stated in articles of Faith (*Arkaan al-Imaan* أركان الإيمان) with Intellect (i.e. with rational and scientific arguments) and removes the doubts.

It implies that a *Mutakallim* (المتكلم) presents rational and scientific arguments to prove the established facts of the fundamentals of the Reality of the Existence that are stated in the articles of Faith (*Arkaan al-Imaan* أركان الإيمان).

In English theology or scholasticism is used as a parallel to *Ilm al-Kalaam* and theologian as a parallel to *Mutakallim*. However, the scope and methodology of the two is not exactly the same. So it is not preferred to use the English parallel.

Some Other Names of *Ilm al-Kalaam* (علم الكلام) and Reasoning for These Names

In the classic Islamic Arabic literature *Ilm al-Kalaam* is referred with several names. Here is a brief account of these names of *Ilm al-Kalaam*, and the reasoning behind each name:

1) *Ilm al-Kalaam* علم الكلام (Science of Speech/Communication)

This name is given to this science because it enables a *Mutakallim* to present the fundamentals of *Deen* or the fundamentals of the reality of the existence stated as the articles of Faith (*Arkaan al-Imaan* أركان الإيمان) in an organized manner, supported with rational arguments to convince others.

2) *Ilm al-Tawheed* علم التوحيد (Science of Aloneness of Allah)

It is named as *Ilm al-Tawheed* (علم التوحيد) because it deals with the very Existence and Aloneness of the Creator Allah (SWT) and its scientific and rational proofs.

3) *Ilm al-Tawheed wa al-Sifaat* علم التوحيد والصفات (Science of Uniqueness of Allah's Being & Attributes)

It is named *Ilm al-Tawheed wa al-Sifaat* (علم التوحيد والصفات), as it deals with the Existence, Aloneness and Uniqueness of the Being (الذات) and Attributes (الصفات) of Allah (SWT) and prove it with Intellectual, Rational and Scientific proofs.

4) *Ilm al-Jadal wa al-Manzarah* علم الجدال والمناظرة (Science of Argumentation and Dialogue)

It is named *Ilm al-Jadal wa al-Manzarah* (علم الجدال والمناظرة), because it enables a *Mutkallim* to argue in an organized and proper manner and to get involve in a dialogue with the follower of other *Adyan* and religions.

5) *Ilm Usul al-Deen* علم أصول الدين (Science of Fundamentals of *Deen*)

It is called science of fundamentals of *Deen* (علم أصول الدين) because it deals with the fundamentals of *Deen* (أصول الدين) or the fundamentals of the reality of the existence stated in the articles of Faith (*Arkaan al-Imaan* أركان الإيمان) and proves them with Intellectual, Rational and Scientific proofs.

6) *Al-Fiqh al-Akbar* الفقه الأكبر (The Greater Jurisprudence or Greater Understanding)

Fiqh (فقه) lexically means understanding. Terminologically *Fiqh* (فقه) means the detailed practical injunctions (الأحكام العملية التفصيلية) of *Deen*, which are derived from the Text (نص) of the Qur'an and the *Sunnah*, by understanding and applying the arguments inbuilt in the Text (نص) of the Qur'an and the *Sunnah*.

It implies that *Fiqh* (فقه) deals with detailed practical Injunctions (الأحكام العملية التفصيلية). Whereas *Ilm al-Kalaam* deals with the fundamentals of *Deen* (أصول الدين) or the fundamentals of the reality of the existence that are stated in articles of Faith (*Arkaan al-Imaan* أركان الإيمان). It is obvious that fundamentals of *Deen* (أصول الدين) or the articles of Faith (*Arkaan al-Imaan* أركان الإيمان) are more important than the detailed practical injunctions (الأحكام العملية التفصيلية), because of being the foundation of practical injunctions. That is why *Ilm al-Kalaam* is called *al-Fiqh al-Akbar* (الفقه الأكبر), the greater *Fiqh* i.e. the understanding of the major issues. This name is given to this branch of knowledge by *Imam Abu Hanifah (R)*.

Subject of *Ilm al-Kalaam* (موضوع علم الكلام)

The subject of *Ilm al-kalaam* is the very Being (ذات) of the Creator Allah (SWT). It deals and discusses the very existence (وجود) of the Creator Allah (SWT), His Attributes (صفات), His Doings (أفعال), like the creation of the universe and its end, His Injunctions (أحكام), like sending the prophet etc, and His Rights (حقوق), as being the sole *Ilaah* (إله), and Sovereign.

Objective/Purpose of *Ilm al-Kalaam* (مقصود علم الكلام)

Objective/Purpose (*Maqsud* مقصود) from the study of *Ilm al-Kalaam* is to seek the pleasure (*Ridwaan* رضاء) of Allah (SWT) by learning the Fundamentals of *Deen* or the fundamentals of the reality of the existence that are stated in articles of Faith (*Arkaan al-Imaan* أركان الإيمان) and its Intellectual (i.e. the scientific and rational) arguments (*Dalaa'il* دلائل) and proofs (*Thubut* ثبوت).

Fruits or Benefits of *Ilm al-Kalaam* (فائدة علم الكلام)

There are three fruits or benefits (*Fawaa'id* فوائد) of the study of *Ilm al-Kalaam*:

- i) the *Imaan* of a person becomes firm devoid of any doubts
- ii) fundamentals of *Deen* can be defended against any doubts raised by the enemies of Islam
- iii) others can be convinced of the truth of Islam in an organized and systematic manner.

The Status/Position of *Ilm al-kalaam* (حكم علم الكلام)

It is said to know *Ilm al-Kalaam* is one of the obligations (*Waajibat* واجبات). *Imaam al-Raazi* (إمام فخر الدين الرازي)

one of the greatest *Mutakallimun*, has produced an encyclopedic work on tafseer of the Qur'an, known as *al-Tafseer al-Kabir* (التفسير الكبير). He has established under the *Tafseer* of *Aayah* 21 of *Surah al-Baqrah*, that acquiring the knowledge of *Ilm al-kalaam* is an Obligation (*Wajib واجب*), by presenting rational arguments as well as the arguments from the Qur'an and *Sunnah*. The of arguments of *Imaam al-Raazi* are briefly described below:

The Rational Argument (الدليل العقلي)

Imaam al-Raazi built his rational argument as follows. He says that in any given situation there are only three options for a person.

- i) To follow all people.
- ii) To follow one group and not to follow the others.
- iii) To follow none.

Then he analyzes these three options as follows proving that learning *Ilm al-kalaam* is Obligatory (*Wajib واجب*):

1) To Follow All People

Imaam al-Raazi says: This option is impractical, because all the people neither agree on one thing nor follow one-way. And it is a known fact that a person can only follow one point of view at a time. Therefore it is impossible to follow all of them. Thus it is impractical.

2) To Follow One Group and Not to Follow the Others

Imaam al-Raazi says: This option cannot be practical without rational proofs or reasoning because people differ among themselves. In this case the choice, to whom one should follow, depends upon rational arguments or reasoning. Thus opting this option necessitates utilization of Rational Arguments, and if this option is related to the issues related to fundamentals of the Reality of the Existence (*arkaan al-Imaan*), it determines the Obligation (*Wujub وجوب*) of knowing *Ilm al-kalaam*.

3) To Follow None

Imaam al-Raazi says: This option makes the utilization of rational arguments or reasoning an imperative, because in this case one has to use the faculty of reasoning to chalk out his/her way. So if this option has to be opted in matters related to the fundamentals of the Reality of the Existence (*arkaan al-Imaan*), it also determines the Obligation (*Wujub وجوب*) of knowing *Ilm al-kalaam*.

Imaam al-Raazi concludes that the only conclusion that can be drawn from the above argument is that it is obligatory (*Wajib واجب*) that a person should be equipped with the science of *Ilm al-kalaam*.

Arguments From the Qur'an (الأدلة من القرآن)

Imaam al-Raazi presented the following arguments from the Qur'an to prove the obligation (*wujub وجوب*) of acquiring the knowledge of *Ilm al-kalaam*:

1) Messengers are Commanded to Argue and to Dialogue with the Non-Muslims

Imaam al-Raazi says: Prophet Muhammad (SAW) like all other prophets (AS) was charged with the responsibility of inviting Non-Muslims towards submission to none but the Creator Allah (SWT) in all affairs [i.e. Islam], by arguing with them in a good manner, as proven by *Surah al-Nahl*, *Aayah* 125, which states:

-Invite them to the path of your Rabb (Creator & Sustainer) with wisdom and good admonishing and argue with them in the best way-
(P. 392)

Imaam al-Raazi argues that the command to argue and to get involve in dialogue with Non-Muslims is not directed towards the details of *Fiqh*, rather it is directed to the field of fundamentals of the Reality of the Existence (*arkaan al-Imaan*). Furthermore dialogue with Non-Muslims necessitates utilization of Rational arguments. It implies that acquiring the knowledge of *Ilm al-kalaam* is a necessary.

Al-Raazi further states that we being the followers of the Prophet (SAW) have the same responsibility as it is

commanded in *Surah al-Aahzaab, Aayah 21*:

-Indeed for you there is a good example in the life pattern of Prophet of Allah- (P. 585)

Thus it proves obligation (*Wujub* وجوب) of acquiring the knowledge of *Ilm al-kalaam* for the *Ummah* also.

2) Allah (SWT) Commands & Invokes the Use of Intellect to Understand Fundamentals of *Deen*

Imaam al-Raazi says: Allah (SWT) has commanded and invoked the use of the faculty of Intellect and reasoning to understand the fundamentals of *Deen* or the fundamentals of the Reality of the Existence (*arkaan al-Imaan*), in several *Aayaat* of the Qur'an, only some of which are given below:

i) *Surah Al-Nisaa', Aayah 82* proclaims:

-Don't they ponder upon the Qur'an? Had it been from any one other than Allah, they would find a lot of contradictions in it- (Pp. 125-126)

ii) *Surah Yunus, Aayah 101* commands:

-Tell them to look into (use Intellect, investigate and know) what is in the heavens and the earth- (P. 306)

3) Allah (SWT) Praises the Use of Faculty of Intellect to Understand Fundamentals of *Deen*

Imaam al-Raazi says: Allah (SWT) has praised the ones who use of the faculty of Intellect and reasoning to understand the fundamentals of *Deen* or the fundamentals of the Reality of the Existence (*arkaan al-Imaan*), in several *Aayaat* of the Qur'an, only some of which are given below:

i) *Surah Aal-i 'Imraan, Aayaat 190-191* proclaims:

-Indeed in the creation of the heavens and the earth, and in the rotation of the day and night, there are signs for the people of intellect. The ones who remember Allah while standing, while sitting, while lying down (in all postures), by thinking in the creation of the heavens and the earth, (and then coming to conclusion and proclaiming) O' our Rabb You have not created all this in vain, You are exalted and purified (from ding things in vain, so guide us to the right understanding) and save us from the punishment of fire (the ultimate consequence of misunderstanding/rejection/ignoring the Reality)- (P. 104)

ii) *Surah al-Nur, Aayah 44* declares:

-Allah is the One who changes the night and the day indeed in it there is a lesson for the people of vision- (P. 496)

iii) *Surah Taha, Aayah 128* affirms:

-Doesn't the observance of destruction of so many generations while waking through their habitations provide (enough proof for) guidance to them? Indeed, there are signs for the people of reasoning- (P. 447)

4) Allah (SWT) dislikes the Ones Who Avoid to use Intellect in Understanding Fundamentals of *Deen*

Imaam al-Raazi says: Allah (SWT) dislikes the ones who avoid the use of the faculty of Intellect and reasoning to understand the fundamentals of *Deen* or the fundamentals of the Reality of the Existence (*arkaan al-Imaan*), in several *Aayaat* of the Qur'an, one example is *Surah Yusuf, Aayah 105*, which describes:

-And how many signs are there in the heavens and the earth, that they pass by, being indifferent of those (signs)- (P. 345)

5) Allah (SWT) Condemns Blind Following/Refusal to Use Intellect in the Matters of *Deen*

Imaam al-Raazi says: Allah (SWT) has condemned and denounced the ones who refuse to use the faculty of Intellect and reasoning to understand the fundamentals of *Deen* or the fundamentals of the Reality of the Existence (*arkaan al-Imaan*), in several *Aayaat* of the Qur'an, only some of which are given below:

i) Surah al-Zuhruf, Aayah 23 describes:

-Similarly, We have not sent any Warner before you (O, Muhammad) in any of the habitations except their affluent people (leaders, living in ease and luxury, rejected them and) said that we found our forefathers following a path and we will be following their footsteps. (P.679)

ii) Surah Luqman, Aayah 21 quotes the unreasonable answer of ones who knowingly rejected the invitation to the truth/reality while they used to be invited to follow Islam:

-When they are asked to follow what Allah has revealed, they say, we will just follow what our forefathers were doing- (P. 574)

iii) Surah al-Shu'araa', Aayah 74 quotes the response of the nation of Ibraahim (AS) to his arguments:

-But we have found our forefathers doing the same- (P. 516)

Imaam al-Raazi says: All the above arguments prove the Obligation (*Wujub* وجوب) of the utilization of the faculty of reasoning and intellect to understand the fundamentals of *Deen* or the fundamentals of the Reality of the Existence (*arkaani al-Imaan*). It show that using the faculty of reasoning in understanding the fundamentals of *Deen* is the methodology of Prophets and it is an obligation (*Waajib* واجب) for the believers, and not utilizing or avoiding to utilize the faculty of reasoning to understand the fundamentals of *Deen* or the fundamentals of the Reality of the Existence (*arkaani al-Imaan*) is the way of *Kuffar*. Thus it is determined that knowing *Ilm al-kalaam* is an Obligation (*Waajib* واجب).

Imam al-Ghazaali (إمام الغزالي) in his famous work in the field of *Ilm al-Kalaam*, *al-Iqtisaad fi al-Itiqaad* (الاقتصاد في الاعتقاد), maintains that learning *Ilm al-Kalaam* is *Fard Kifaayah* (فرض كفاية). It implies that there must exist in Muslim Ummah enough scholars of *Ilm al-Kalaam* to fulfill the need of:

- (a) Defending Islam against any objections raised by the non Muslims
- (b) Clearing out the doubts from the minds of Muslims to let them enjoy the doubt-free *Imaan*
- (c) Conveying the message of Islam to all non-Muslims in a rational and organized manner.

Imaam Ibn Hajr al-'Asqalaani (إمام ابن حجر العسقلاني) in his famous commentary on *Sahih al-Bukhari*, *Fath al-Baari* (فتح الباري في شرح البخاري), quotes the Extreme Opinion of some scholars, according to which "to know all the philosophical bases of *Imaan* is imperative (*Fard* فرض) on each and every Believer, and a blind *Imaan* is neither correct nor acceptable."

Imaam Ibn Hajr al-'Asqalaani (إمام ابن حجر العسقلاني) also quotes the opinion of the Moderate Scholars according to which "every Believer is under an Obligation to know at least some simple proofs/arguments to support his/her *Imaan*, and an *Imaan* devoid of rational arguments may be acceptable but an *Imaan* that is supported with rational arguments is better than an *Imaan* which is devoid of the support of rational arguments."

The opinion of the Moderate Scholars determines the amount of the knowledge of *Ilm al-kalaam*, acquiring which is Obligatory (*Waajib* واجب) or Imperative (*Fard* فرض) on each and every Believer, as determined by Imaam al-Raazi. Whereas to know all the philosophical bases of *Imaan* remains *Fard Kifaayah* (فرض كفاية) on the ummah as a whole, as determined by Imaam al-Ghazaali, to fulfill which there must exist in Muslim ummah enough number of scholars of *Ilm al-Kalaam* to meet the above stated needs.

'Aqeedah (عقيدة) – Imaan (إيمان)

'Aqeedah (عقيدة) and Imaan (إيمان) the two Arabic terms have similar meanings as that of English terms: Belief, Creed and Faith. Let us look into the lexical and terminological meanings of these words.

'Aqeedah (عقيدة)

Lexical Meaning

'Aqeedah (عقيدة) is an Arabic word. It is derived from the root word *Aqada* (عَقَدَ) that has various meanings such as: to tie, to knot, to fasten, or to contract. The verbal noun from *Aqada* (عَقَدَ) is *Aqadun* (عَقْد) that means: a knot or a contract. Thus 'Aqeedah (عقيدة) lexically gives the meaning of a contract between two entities.

Terminological Meaning

Terminologically 'Aqeedah (عقيدة), creed or belief in English, stands for the inner convictions of a person that direct, permeate and control his/her entire life pattern and activities.

In Islamic terminology 'Aqeedah (عقيدة) stands for the acceptance of the Right position or the Right understanding about the Fundamentals of the Reality of the Existence, stated in the Articles of Faith (*arkan al-Imaan* أركان الإيمان), in such a sincere manner that it creates an Inner Conviction to Submit to the Instructions of the Creator Allah (SWT) in all aspects of one's existence that should actually direct, permeate and control the entire life of a Muslim. It is called 'Aqeedah (عقيدة) because it is the inner conviction & a contract of a believer with Allah (SWT).

Imaan (إيمان)

Lexical Meaning

Imaan (إيمان) is also a word of Arabic language. It is derived from the root word ا م ن to be read as *Amina* (أَمِنَ) as well as *Amuna* (أَمُنَ). The verbal noun *Amnun* أَمْن or *Amaanun* أَمَان from *Amina* (أَمِنَ) means: safety, security or protection, and the verbal noun *Amanatun* أَمَانَة from *Amuna* (أَمُنَ) means: a trust, trustworthiness or loyalty. When an *Alif* أَلِف is added to root word ا م ن, it becomes أَمَّن or أَمَن *Aamana*, that gives the meanings as to believe, or to ratify. *Imaan* (إيمان) is the verbal noun from *Aamana* أَمَّن.

Thus *Imaan* (إيمان) lexically gives the meaning of saving some one from the fear of denial and rejection by his/her ratification (*Tasdeeq* تصديق) or being faithful or loyal to some one.

Terminological Meaning

Terminologically *Imaan* (إيمان) is the Ratification (*al-Tasdeeq* التصديق) of all that is known to us by definitive knowledge out of the things towards which Prophet (SAW) has invited the mankind.

Here *al-Tasdeeq* التصديق stands for acceptance of the facts in such a manner that creates obedience of the heart to such a degree that it results in the resignation of the body accordingly.

In an Islamic framework, *Imaan* has two essential steps: the Ratification by heart (التصديق بالقلب) and the Declaration by tongue (الإقرار باللسان). The later, however, may be waved in life-threatening situations, but there is no exception for the first.

Kinds of Tasdeeq (أنواع التصديق)

Al-Tasdeeq (التصديق) is essentially of three kinds:

- i) *Al-Tasdeeq al-Lughwi* (التصديق اللغوي)
- ii) *Al-Tasdeeq al-Mantaqi* (التصديق المنطقي)
- iii) *Al-Tasdeeq al-Shar'i* (التصديق الشرعي).

Al-Tasdeeq al-Lughwi (التصديق اللغوي) (The Literal Ratification)

It means that a person merely professes or declares the acceptance of something without being sincere. The person making this kind of ratification might be or might not be convinced about the professed matter.

In other words it is a mere declaration of acceptance without actual acceptance, after being convinced or without

being convinced. It does not make a person Muslim or *Mu'min*, as it was the case of hypocrites (*Munaafiqeen*).

Al-Tasdeeq al-Mantaqi (التصديق المنطقي) (The Logical Ratification)

It means that a person very well knows the reality or truth of a matter and is convinced of it, but he/she does neither accepts it nor does he/she declare to accept it, though at times he/she may confess its truth. It also does not make a person Muslim/ *Mu'min* as it was the case of *Abu Jahl*, *Qaysar Rum*, and most of the *Quraysh* leaders.

Al-Tasdeeq al-Shar'i (التصديق الشرعي)

It stands for the acceptance of some facts in such a sincere manner that creates the inner conviction or obedience of the heart to such a degree that results in the resignation of the body accordingly.

It must be noted that It is only *al-Tasdeeq al-Shar'i* (التصديق الشرعي) by which a person becomes a *Mu'min*/ Muslim. The existence of merely *al-Tasdeeq al-Lughwi* (التصديق اللغوي) or *al-Tasdeeq al-Mantaqi* (التصديق المنطقي) or of the both does not makes a person Muslim/*Mu'min*.

Articles of Islamic 'Aqeedah (Arkaan al-Imaan) (أركان الإيمان)

There are six articles (أركان) of Islamic 'Aqeedah (عقيدة)/Imaan (إيمان) known as *Arkaan al-Imaan* (أركان الإيمان). All six of these are stated in the following statement, known as *al-Imaan al-Mufasssal* (الإيمان المفصل):

آمَنتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرُهُ وَشَرُّهُ مِنْ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ

-I affirm to believe in Allah, in His (creation) Angels, in His Books (instructions revealed from Him), in His Messengers, in the Last day, in the Destiny, beneficial or harmful, being from Allah, and in the life after death-

These Six *Arkaan al-Imaan* (أركان الإيمان) are also mentioned in various *Aayaat* of the *Qur'an* and in various *Ahadith*. *Surah Al-Nisaa' Aayah 136* mentions five of it as follows:

-Whosoever denies Allah, His Angels, His Books, His Messengers, and the Last Day, he/she indeed has gone very far in error (of denial)- (P.138)

The six Articles of Faith (*Arkaan al-Imaan* أركان الإيمان) are briefly described as following:

1. *Al-Imaan bi Allah* الإيمان بالله

To ratify the existence and Aloneness of the Creator Allah (SWT), in His very Being (*al-Dhaat* الذات), in His Attributes (*al-Siffat* الصفات), in His Doings (*al-Af'aal* الأفعال), and in His Rights (*al-Huqooq* الحقوق).

2. *Al-Imaan bi al-Mala-ikah* الإيمان بالملائكة

To ratify the existence of the Angels, a creation of the Creator Allah (SWT), always performing the assigned functions in accordance to the instructions given to them.

3. *Al-Imaan bi al-Kutub* الإيمان بالكتب

To ratify the revelation of the instructions of the Creator Allah (SWT), which were collected in the form of *Suhuf* (صحف) and *Kutub* (كتب), revealed as the guidance for the good of mankind in this world and in the hereafter.

4. *Al-Imaan bi al-Rusul* الإيمان بالرسول

To ratify that the Creator Allah (SWT) has chosen Messengers and prophets from humans to convey the Divine instructions and to guide mankind to a better life in this world and success in the hereafter.

5. *Al-Imaan bi al-Aakhirah* الإيمان بالآخرة

To ratify the existence of a life in another world created according to another frame of reference after the end of this world for the accountability, judgment, and rewards of the performance in this world.

6. *Al-Imaan bi al-Qadr* الإيمان بالقدر

To ratify the existence of a prerecording, based on the Omni-Knowledge (*al-Ilm*) of Allah (SWT), of all events concerning the creation including how each and every member of the sane creations (humans and Jinns) will utilize his/her freedom of choice that Allah (SWT) Willed to bestow upon humans and Jinns from the sane creatures. To avoid any confusion it must be noted that the Will (*al-Iraadah*) and the Power (*al-Qudrah*) of the Creator compel things to happen or come into existence, whereas His Knowledge (*al-Ilm*) does not.

We will deal in detail with each of the *Arkaan al-Imaan* (أركان الإيمان) in due course. But first we will deal with some of the very basic concepts that are fundamental to the right understanding of Islam.
