

Islamic Scholarly Tradition

We live in strange times. Humanity has taken itself to a seemingly no return point following a secular way of life.

Considering ourselves to be Perfected MONKEYS by evolutionism, we have lost any meaning to life on earth.

In no other civilization has there been such a complete and systematic ignorance of the reason why we are born, why we are alive and why we must die.

French Revolution adopted a Declaration of the Rights of Man

American constitution claims to assure The Pursuit of Happiness to Every Citizen

Apparently there was progress and Western society experienced a lot of material gain.

Science/Technology/Gadgets

In pursuit of carnal desires man has chosen to throw away all constraints and suppress all morality inherited from past. SELF FULFILLMENT

First World War and its Disasters was a major set back. But man did not learn

Second World war was even more horrific. It should have revealed to man that all ideologies based on atheistic beliefs which promise Happiness through purely Profane, Quantitative or materialistic means are just an Illusion.

But man speeded up the process of secularization. The ideologues rather than realizing that THEIR PROMISE OF HAPPINESS is false and groundless instead launched an assault on the last survivals of the Old order and of Traditional values. They considered them to be obstacles to their March for Progress.

However at the very Bottom of his Soul man is destined for the Absolute and consciously or otherwise he seeks for nothing else.

The Human race cannot find its justification and True fulfillment on the Horizontal Earthly plane.

Man, in distinction to other creatures, feels a basic need to reach beyond himself to quest for this Absolute, which Alone amongst all creatures, he is capable of conceptualizing.

That is why all the relative things which he is offered in great abundance will still leave him Hungry or with bitter taste in his mouth.

Never before has he had so many ways of distracting himself and Never before has he been so bored. Man amidst a plethora of gadgets, is distracted, diffused or disappointed, but fails to find peace of soul which comes from fulfilling in this world the higher Destiny for which he was made.

Islam is Universal.

Through its Horizontal and Vertical Dimensions, Islam is capable of reconciling man both with the universe which surrounds him and with the Creator of all things.

Humanity cannot find peace without the vertical.

Allah swt is our only solution.

That lies in our understanding of Prophecy. Saviors of Humanity.

Allah swt in His infinite Mercy provided us a vertical connection to Himself.

Sometimes the class that we belong to is exposed to western social sciences.

One of the problems with Western accounts of the narrative is that they differ in the basic premise.

They don't believe in the Prophet however they cant deny the fact that He was present in history.

Thus they create their own narrative.

1. Some say that Prophet was after political power. Makkah was the center of trade and people came there because of kabbah and worship as well.
so prophet saw created a new religion.
People in Princeton and Yale write this stuff.

Now i don't have time to refute everything they say.
But the problem is that they will not accept our account of the story.
Cave Hirra and angel jibrael.

2. Marxist.
They are a bit softer. They say that Prophet was a social reformer. He saw so many persecutions around him, women children, slaves etc.
So he brought about a revolution.

Now we have to understand that they are not out to get Islam.
But that is their view.
Its because they disagree in the basic fundamental Belief.

3. Another narrative is that Prophet saw met these Christian and Jewish religious figures and believed in them. So he created his own version of religion so Arabs will believe in it also.

Concept of Prophecy

Hadith Gibreal introduces the concept of Imaan and that had
Belief in Allah swt
Belief in His Prophets.

Now how do we understand the Prophet?
Who is a Prophet. What is his role.
How are we to relate with that prophet?

Lets go to the Quran.
Why not ask that Being who sends the Prophet about who he is.
There are many Ayahs of Quran that talk about this. But since we have been given very less time so I will just share a few of them.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا
عَلَيْهِمْ ءَايَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

The Maqasid of Nubuwwah:

An aya in the Qur'an, in Surah Al-i-Imran, that tells us more precisely what the Functions of Prophethood, or the Maqasid-e-Nabowah were (صلى الله عليه وسلم):

Certainly did Allah confer a [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error. (3: 163)

❖ يَتْلُو عَلَيْهِمْ آيَاتِهِ - (Reciting to them the ayaat)
❖ وَيُزَكِّيهِمْ - (To Purify them)
❖ وَيُعَلِّمُهُمُ الْكِتَابَ - (Teach them the meanings of the Qur'an)
❖ وَالْحِكْمَةَ - (Teach them meanings in addition to the Qur'an – Supra Qur'anic)

- **The Maqasid of Nubuwwah: The Entire Body of Prophetic teachings**
- **Prophet (صلى الله عليه وسلم): Khatamun Nabiyeen**
- **All Four Maqasid are Kamil, Mukamal & Mahfooz - Necessary that they be so, for him (صلى الله عليه وسلم) to be the Last Prophet**

Nabi-e-Kareem صلى الله عليه وسلم is the Khatamun Nabiyeen. He left behind as a part of his Prophetic legacy a whole body of Prophetic teachings. And just like every ayat of the Qur'an is Mehfooz and perfectly preserved, so is the legacy left behind by all three of the other Maqsid/ functions of Prophethood.

When one speaks about the Islamic Scholarly tradition, one is speaking about how this entire body of teachings, the entire Prophetic legacy, covering the entire spectrum of life, was received, understood, practiced, transmitted and preserved. Simply speaking, the Islamic Scholarly shows to us how all these functions of Prophethood are mahfooz (perfectly protected and preserved), kamil and Mukamal – and how this Prophetic Legacy has reached us untainted.

Three Types of Akhaam in the Qur'an that Help further Define the Scholarly Tradition:

The Qur'an, which was revealed to Nabi-e-kareem as the primary source of knowledge about leading a life that pleases God, has the following different types of akhaam in it:

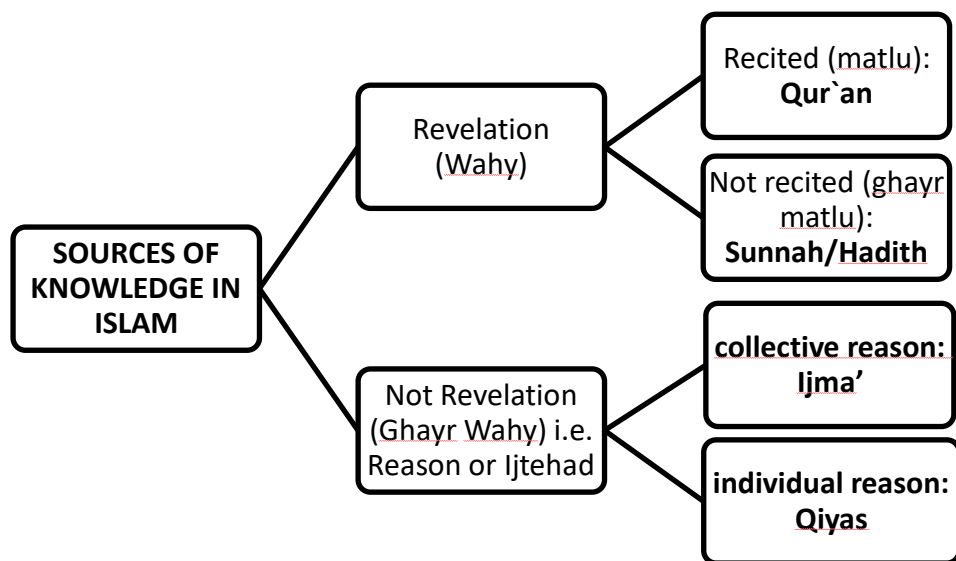
- **Ahkam Pertaining to Tenets of Faith (Aqa'id):**
-Tawhid, Angels, Books, Prophets, Qiyama'
- **Ahkam Pertaining to the Disciplining and Strengthening of the Self** (the rules that deal with Qur'anic ethics/ adab and akhlaq)
- preventing oneself from sins of the tongue such as backbiting, or diseases such as love of the world
- **Rules of Conduct Arising from the Words and Acts of the Subject i.e. Fiqh:** (This deals with Ibadat/ Worship & Mu'amalat/other than worship- Family law, Trade & Finance, Oaths, Crimes, Constitutional and Administrative Matters, International Law)

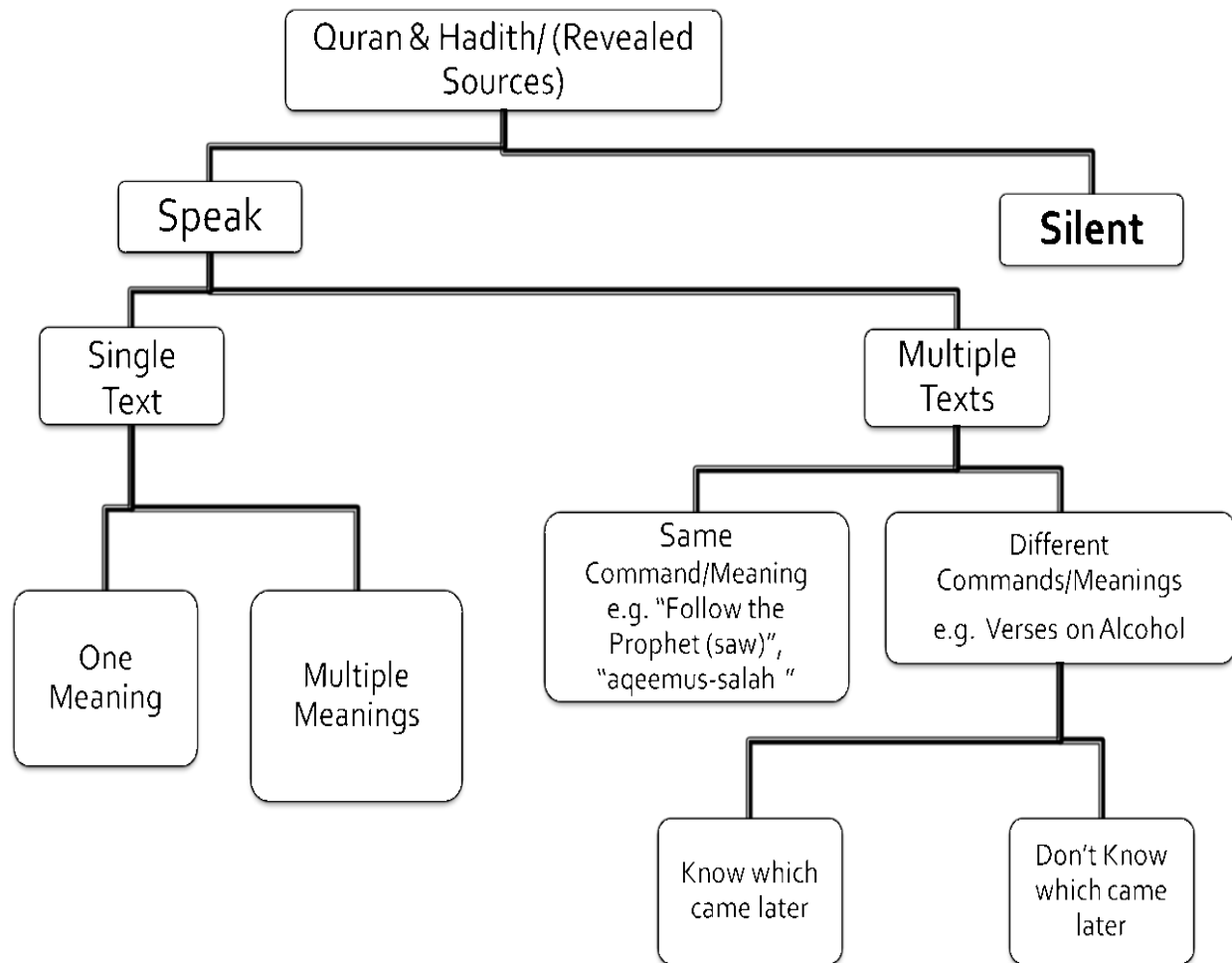
The Islamic Scholarly tradition can be broadly divided along the lines of the three different types of ahkaam in the Qur'an.

[1] Aqa'id or beliefs are the subject matter of a specialized branch of the Islamic scholarly tradition known as **ilm-ul-kalaam**- and the specific set of scholars who are specialists in this branch are known as the mutakallimeen. i.e. The Theological Tradition.

[2] The Disciplining and Strengthening of the Self is the subject matter of another specialized discipline known as **ilm-ul-tasawwuf**. **Tasawwuf** as practiced by the the Auliya-e-kamileen and saliheen. i.e.The Spiritual Tradition

[3]And finally, what has been called Rules of Conduct Arising from the Words and Acts of the Subject is the subject matter of a specialized discipline known as fiqh. And the broad category of experts of fiqh is known as the Fuqaha. The Legal Tradition.





RULINGS FOR SOMEONE WHO CAN NEITHER FIND WATER NOR MUD				
	Ruling		Source	Principle (usul)
Imam Abu Hanifa (rA)	Don't pray now	make qadālater	Qur'an: Ayah of Tayammum	When asl/original not possible, turn to naib/substitute
Imam Malik (rA)	Neither now	Nor later	Qur'an: Allah does not task a soul beyond its capacity	Offering prayer not in capacity as unable to obtain taharah, the prayer removed from obligations
Imam Shafi'ii (rA)	Pray now	Make qadā later	Qur'an: 2 ayahs 1-Indeed, the salah has been prescribed for the believers at appointed times. 2- When you rise to establish the salah wash your faces and arms upto the elbows, do masah on your heads and wash your feet.	First ayah establishes farziyyat of salah Second establishes farziyyat of taharat
Imam Ahmed Bin Hanbal (rA)	Pray now	No qadā later	Qur'an: Allah does not task a soul beyond its capacity	Obtaining taharah not in capacity, dropped as a condition for salah

Hanafi: uses the ayah of tayammum to derive a legal principle that when the asl/original way of doing something is not possible, one turns to the naib/substitute, as in wudhu and tayammum. in salah the asl is ada, and that is not possible here b/c the condition of taharah necessary for performing salah is not fulfilled, therefore one should turn to the substitute, i.e. qaza.

Maliki: Allah (swt) says in the Quran: Allah does not task a soul beyond its capacity. offering the prayer is not in her capacity as she is unable to obtain taharah, therefore the prayer is removed from her obligations and hence neither does she have to pray now or later.

Shafi'ee: there are two ayahs in the Qur'an that a person normally does amal on together when offering the prayer. 1-indeed, the salah has been prescribed for the believers at appointed times. 2- when you rise to establish the salah wash your faces and arms upto the elbows, do masah on your heads and wash your feet. The first ayah establishes the farziyyat of salah, the second the farziyyat of taharat (when offering salah). A person must pray now in response to the first command, even though they may not have taharah. And a person must pray later in response to the second command when they have the ability to make taharah.

Hanbali: Allah (swt) says in the Qur'an: Allah does not task a soul beyond its capacity. Obtaining taharah is not in such a person's capacity and is therefore removed from their responsibility and is dropped as a condition for salah.

So such a person may therefore pray without the condition of tahara and their prayer is valid and hence there is no need to make it up later.

Can you follow more than one: pick and choose/Mix and Match- all four are valid?

They say it's preferable to stick to one, they can't say it's not impermissible to not pick and choose---it can be permissible to mix and match, but, dot, dot, dot, depending on your basis for picking and choosing- depending on how and why:

Divide people in those who have ilm and those who are laymen- then look at the reason for why anyone would want to pick and choose, mix and match- on what basis are you going to be doing the mixing and matching:

[1]due to their nafs- on the basis of ease- I will do what is easier (after all, all four are bar-haqq)- But the spirit of Islam is that you don't want to give in to your nafs (ilm & taqwa vs aql & nafs). E.g. Imam Shafi'i says that if you bleed it does not break your wudhu, imam abu hanifa says that if you bleed it does break your wudhu. Imam shafi'i says that accidental and incidental skin contact between members of the opposite gender breaks your wudhu and imam Abu hanifa says that it does not. (when she goes and prays, according to all the hanafis her prayer is invalid, and according to all the shafi'is her prayer is invalid- in fact her prayer is invalid for one of those two reasons according to everybody- so she just said a prayer that she can get no one to validate).

[2]Random- not doing it for my nafs - but you want Baraka in your amal, and that comes when your amal is thabit from a continuous and unbroken chain of transmission that goes all the way back to the Prophet. (e.g. of Mg's Friend: Taraweeh- four, four rakats according each of the four, and four the way he felt like that day)- The Hanafi masail of prayer normally come from Sayyidna Abdullah ibn masud (r.a.), and the Shafi'i masail of prayer come from S. ibn abbas (r.a). You pray one of those ways- you can say that I am praying in a way that people have prayed in every generation, including the tabi'in and the taba-tabi'in. Otherwise you just said a prayer in a manner that no sahaba ever prayed, no tabi'i ever prayed- no taba-tabi'i ever prayed...

[3] Follow aql- will not do taqlid, will do itiba. A little bit of knowledge is not enough. Follow qualified scholarship but without knowing the evidence- that is taqlid. There is a need for Kamil ilm- that is why we had ijtihaad even in the sahaba- why did the non-fuqaha sahaba follow the fuqaha sahaba? Because they needed that kamil basis for ilm.

When it is Possible to Mix and Match:

- Only done by those Qualified to do so [i.e. The Scholars]
- Only under Certain Circumstances
- Do Not Mix and Match the Rulings – Only Mix and Match the Usul/Principles/Methodologies

e.g. the Muslim independence movement of 1800- not mixing and matching the rulings, mixing and matching the principles-methodologies. (either you pick seniority of narrators, or you pick the number of narrators). The usul must be consistent- and that is why the ulema can't even mix and match.

Taqlid: Why Should I even Follow?

There are two options:

1. To use and trust our own knowledge/ ilm and aql.
2. To trust the knowledge/ ilm and aql of those who went before us- the aslaaf>> this second way is known as taqlid.

Based on Trust