



## 'AQIDA IOI

### -LESSON THREE NOTES-

#### EMPIRICAL JUDGEMENT

'The affirmation of a relationship between two things, in terms of existence or non-existence, by the medium of repetition and the possibility of delay, as well as their being absolutely no effect from one to the other.'

A judgement based on 'the norm.'

- Scientific judgement
- Empirical judgement
- Observable judgement

The empirical judgement is based upon:

- 1] Sense perception
- 2] Repetition

When you observe something with your senses and watch it repeat, you establish a pattern. This is the **empirical norm**.

Science does not deal with certainties. Scientists are not interested in observing something obvious with their senses. They are interested in knowing what is not obvious: how one thing relates to another thing. How does the heaviness of a bowling ball correlate with the hardness of a fall?

If the correlation is 100 percent in multiple experiments, we have a solid scientific proof. But, as David Hawkins said, “**No matter how many times the results of experiments agree with some theory, you can never be sure that the next time the result will not contradict the theory.**” This is the meaning of likelihood.

## RATIONAL JUDGEMENT

Allah has given human beings a unique gift. A very powerful tool by which we comprehend the realities of things. It is a gift by which we establish patterns and abstract from the material world and understand mental concepts. It is the *'aql*.

The location of the *'aql* is the heart. It is the 'light of the mind'. It is passive like sight, in that it observes the relation between A and B in all matters.

Rational thought is always needed, even if you are only dealing with proofs from the Quran and Sunna. Rational thought is required to make precise definitions and to construct proofs, whether those proofs are from revealed scripture or not.

Allah orders us to use our *'aql* and condemns those who do not use their *'aql*.

1] The 'means of knowing' [hearing, sight, and the mind] will be questioned on the Last Day *'Verily the hearing, the sight, and the heart will be questioned.'*

2] Allah condemns those who don't use them: **إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ** 'Indeed, the worst of creatures in the sight of Allah are the deaf and blind who do not use their intellects .'

- Hearing—revelation—legal judgements
- Sight—senses—empirical judgements
- Heart—rational mind (*'aql*)—rational judgements

The 'deaf, dumb, and blind,' are those who refuse to use these three ways of knowing to reflect on their existence and the fact that they are created with a creator.

3] It is only through the '*aql*' that one can know that the Quran and Sunna are authorities.

## THE RATIONAL JUDGMENT

The rational judgement is affirming or negating X from Y, but does not rely on the Shariah or empirical observation.

$1+1=2$  (Do you need an ayah or hadith to affirm this?)

A square circle (Do you need an ayah or hadith to negate this?)

A cup of sweet tea is on the table (Do you need an ayah or hadith to accept this possibility?)

## THREE TYPES OF RATIONAL JUDGEMENTS

**NECESSARY:** Non-existence cannot be envisioned as existing) This is a double negative. It must be. 'Cannot NOT be.'

- All bachelors are unmarried
- A square has four equal sides
- $I+I=2$
- A circle is a curved shape with the same distance all around from the center

**IMPOSSIBLE:** The opposite of necessary. You cannot envisage. All intellects come to the same conclusion. That leads us to an important question: Why is there so much differing? **People don't use their 'aql!**

- Bright darkness
- Father and son at the same time
- What has no beginning having a beginning
- It takes an infinite number of miles to reach NYC
- Something is moving and still at the same time from the same vantage point

Rational judgments are universal and do not change with time, place, culture.

**POSSIBLE:** It might be or might not be.

The biggest problem you'll see is, because of the grip of materialism, people confuse the empirical for the rational. In their minds, if something is empirically impossible, it is rationally impossible.

Everything we have been learning, whether it concerns the legal, empirical, or rational judgement, is undergirded by what scholars call 'First Principles.' They are:

- 1] The Law of Non-Contradiction
- 2] The Law of Identity
- 3] The Law of the Excluded Middle

## THE LAW OF NON-CONTRADICTION

The Law of non-contradiction is one of the basic laws in logic. It states that something cannot be both true and not true at the same time when dealing with the same context.

### *Violations:*

“I am in the room and outside of the room at the same time and from the same reference point.”

“I [a human being] am neither alive nor dead.”

“I am a bachelor and married at the same time.”

“Zayd is existing and non-existing at the same time.”

To violate this rule is to say that a thing is and is not in the same context.

## LAW OF IDENTITY

“Whatever is, is.”

The concept of identity states simply that a thing is what it is.

“This is a book.”

“This is a cat.”

If a thing did not have an identity, it wouldn't be anything at all. You could not say anything about anything. If reality were comprised of things that didn't have an identity, it would be unknowable.

## LAW OF THE EXCLUDED MIDDLE

For any judgement, there is no middle ground. It must either be true or false.

'Zayd [is] human.' If this is true, its opposite cannot also be true. If Zayd is a human, he is not something else.