



'AQIDA IOI

-LESSON TWO NOTES-

-HOW WE KNOW WHAT WE KNOW-

We start here *epistemology* (“the means of knowing,” or “how we know what we know”) because 'Aqida is about *truly* knowing.

KNOWLEDGE

- GENERAL DEFINITION

It is to ascertain, or grasp something. It is to **have access to something as it truly is**.

- SPECIFIC DEFINITION

In the science of 'Aqida, knowledge is defined as: “Conviction that is congruent with the actual based on evidence.”

Congruent=matches reality; corresponds to the actual.

THREE LAYERS TO OUR KNOWLEDGE

- I. *Conviction*—you are certain, firm, not shaky or wishy washy about it. Impervious to doubt.

2. *Congruent*—matches reality.
3. Based on proof

OPPOSED TO

- 1] Jahl (simple and compound)
- 2] False guess
- 3] True guess
- 4] Doubt
- 5] Blind imitation

The only thing that secures against error in **ACCESS**. That access is called proof (*dalil*).

There are three means of access to *dalil*:

- 1] Sound report
- 2] Sound senses
- 3] Reason

JUDGEMENTS

A judgement (*hukm*) is a proposition, claim, judgment, ascription, statement, etc. It is defined as '*ascription of one thing to another or negating it therefrom.*' To ascribe one thing to another or negate one thing from another.

- Affirmative: X [is] Y
- Negational: X [is not] Y

Examples:

- Zayd is standing. This is affirmative; we ascribe standing to Zayd.
- Zayd [is not] standing. This is negational; we negate the ascription of standing to Zayd.

Hukm is a proposition, a claim, not a *confirmation*. We take the *hukm* and examine it—ethical claim, empirical claim, rational claim .

After we find evidence or attain sufficient knowledge concerning it, we can then assert whether it is true or false.

The *hukm* here is very simple, but it can take on much more complex forms (words, states, actions, ideas, etc.) For example:

- Zayd is standing
- Maryam is laughing
- I like coffee
- The car is from Germany
- Summer time is more enjoyable than winter

After making the *hukm* one is responsible for justifying it, proving it.

THREE TYPES OF JUDGEMENTS

- 1] Legal
- 2] Empirical
- 3] Rational

LEGAL

- 1] Obligatory
- 2] Recommended

- 3] Neutral
- 4] Disliked
- 5] Unlawful

- Alcohol [is] unlawful.
- Fajr [is] obligatory.
- The Duha prayer [is not] obligatory.

EMPIRICAL

‘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.’

- This snake is poisonous.
- This food is spoiled.
- It is about to rain.
- Tylenol helps relieve headaches.
- When I drop my cane, it lands on the floor.

This is the judgement from observing the patterns in nature. It is the basis of the scientific method.

The empirical judgement is based on:

- 1] Sensory perception (observation, measurement)
- 2] Repetition

You observe something with your sense and watch it repeat and establish a pattern. Through this observation repeated over and over again we establish an inductive series of events which enable us to make an accurate prediction of future behavior.

There is nothing intrinsically necessary about cause and effect. The reason we observe constant conjunction between cause and effect all around us is because there is One who links the causes and effects—who creates the linkage. The One who links these causes and effects is called the Musabbib al-Asbab (The One Who Causes Effects).

The empirical judgement is in the domain of science. Science can only operate in the measurable and falsifiable. Science cannot answer the metaphysical 'why'. There must be something beyond the physical to explain the physical.

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?)

Because Allah has given us intellect, we intuitively know the rational judgement, even if we have never heard of the term.

THREE TYPES OF RATIONAL JUDGEMENTS

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

- $1+1=2$
- The part is smaller than the whole.

IMPOSSIBLE: The opposite of necessary. You cannot envisage its existence. All intellects come to the same conclusion.

- Something moving and still at the same time, from the same vantage point.
- $I+I=I4$
- The part is larger than the whole.
- Something is existing and not existing at the same time.
- It takes an infinite number of miles to reach Pittsburgh.

POSSIBLE: It might be or might not be.

- A purple cow.
- A man landing on the moon.
- A staff turning into a snake
- Fire turning cool
- A man travelling through the universe without a space craft.

(Because of the grip of materialism, people often confuse the empirical for the rational. In their minds, if something is empirically impossible, it is rationally impossible.)