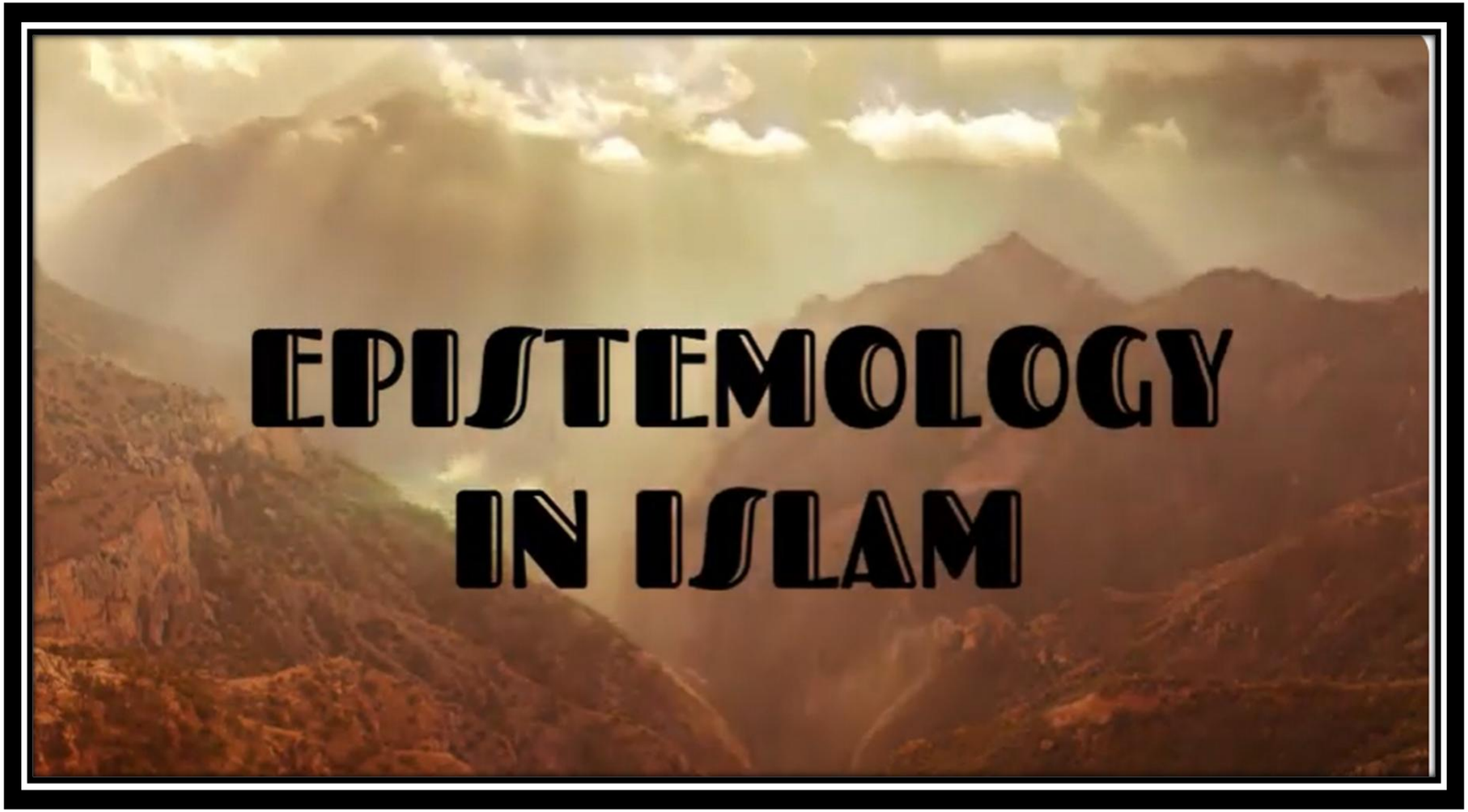

EPISTEMOLOGY
IN ISLAM

Summary of previous Lecture

1. Epistemology: Concept and Purpose.
2. Wisdom in Islamic Philosophy.
3. Wisdom of Man and limitation of Knowledge.
4. Domain of “ILM” and “Yakeen” in Islamic Philosophy.

Today's Lecture Points

- Sources of Knowledge in Islamic Philosophy
- Primary and Secondary Sources in Islamic Philosophy
- Types and Forms of Knowledge in Islamic Philosophy.
- Basic Principles of Knowledge in Islamic Philosophy

SOURCE OF KNOWLEDGE

PRIMARY SOURCE

original source which is not translated, interpreted or published by anyone else

&

SECONDARY SOURCE

sources which are not directly revealed by God. It is gained by mankind through certain processes like observation, experimentation and research.

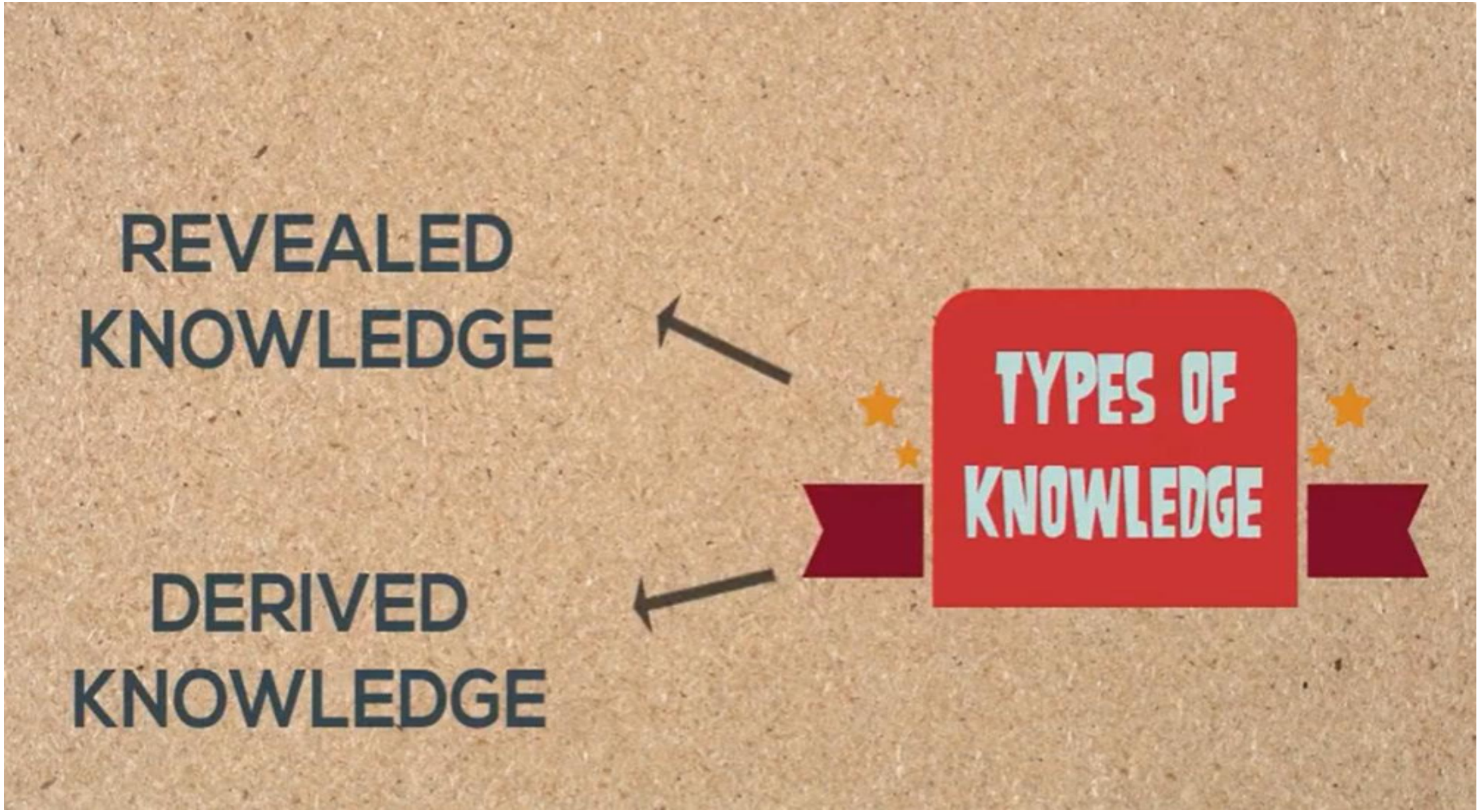
PRIMARY SOURCES
1. AL - QURAN
2. HADITH
SECONDARY SOURCES
1. IJMA'
2. QIAS
3. ISTISHAB
4. ISTIHSAN
CREATED

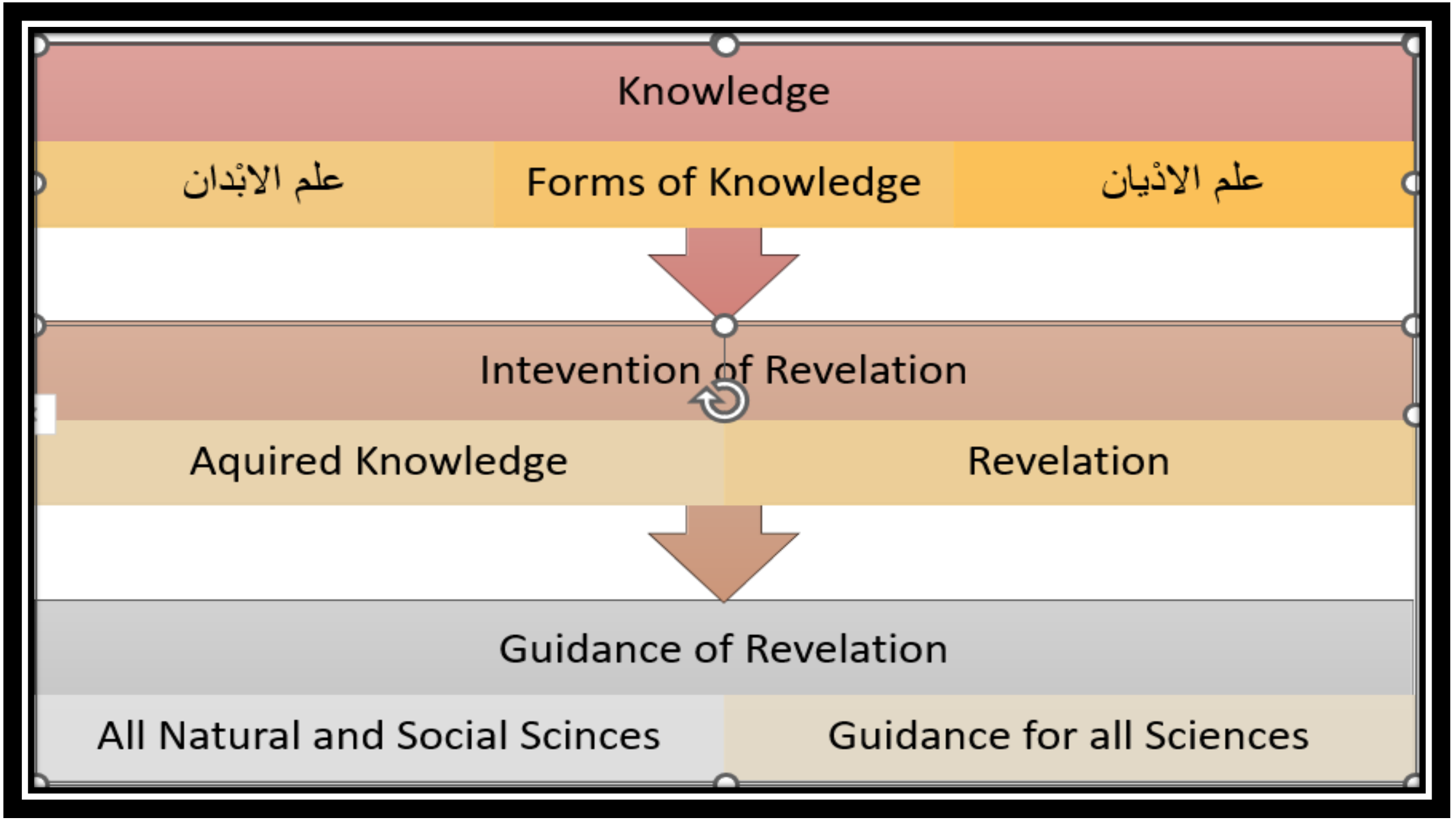
Primary Sources of Knowledge

- Qur'an and all revelation to prophets is based on the truth and real worlds, from God who is the first cause of all existence. Thus, knowing the truth, reality of existence, using the proofs, and clear evidences are features of Islam as well as Islamic philosophy.
- The Qur'an contains message of God's knowledge which includes the concepts of Divine Decree and Destiny, predestination, renunciation, life after death, resurrection, the Hereafter, the quality of the material world creation, the birth of prime matter, the end of world, and the annihilation of matter.
- Sunnah includes the explanation and interpretation of Prophet (PBUH) as physical and intellectual reflection of knowledge of Islamic Philosophy.

Secondary Sources of Knowledge

- Ijma (Consensus): Consensus is combined interpretation of Muslim scholars in understanding the Quran and Sunnah of Prophet for a specific knowledge or matter of Muslim community.
- Qiyas: In situations where the Quran, Sunna, or Ijma do not explicitly address certain matters, legal principles can be derived by applying analogy, a process known as 'Qiyas. Here the drag conclusion will be from **existing legal provision rather than new law.**
- The primary purpose of 'Qiyas' is to expand the scope of existing legal principles to cover cases that are not explicitly covered by the original texts


REVEALED KNOWLEDGE
DERIVED KNOWLEDGE
TYPES OF KNOWLEDGE


Knowledge
علم الابْدان
Forms of Knowledge
علم الادْيان
Intevention of Revelation
Aquired Knowledge
Revelation
Guidance of Revelation
All Natural and Social Scinces
Guidance for all Sciences

Al-Ghazali spoke about the 'Division in Knowledge"
According to him, the categorization of knowledge is :
NAQLI: Depends on Revelation
AQLI: Depends on Reasons

Man has been placed in this world as a vicegerent of Allah (SWT). Therefore, it becomes his duty to make use of this knowledge as one of the means to achieve his ends, both physical and spiritual. “Muslims cannot carry out their functions as vicegerents, or obtain sufficient guarantees and assistance to enable them to achieve their objectives of perpetual progress unless they use scientific research methods and methodologies to discover the laws of the world, nature, and the cosmic system.”

REVEALED KNOWLEDGE

AL-WAHY

- ⇨ instictive knowledge
- ⇨ knowledge from the prophet

Divine revealation

Fikr (Reflection)

“the quest for knowledge through ayah (sign) Allah”

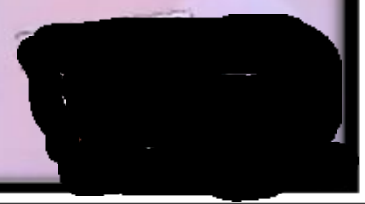
“rational attempt to reach God”

Dhikr(comptemplation/ remembering)

"recolaction of previously given knowledge"

"does not and cannot 'reach' god through rational method"

"instead of remembering god,we also praise him"



DERIVED KNOWLEDGE

acquired knowledge

human supposed to use Islamic Methodology and the faculties

through sense, research and deep thinking, humans can conceptualize, acquire, comprehend and search this type of knowledge

two types of knowledge in Quran:

ilm belongs to God wherein there is no question of "zan" (4:157)

ilm which progresses from raib to yaqin

BASIC PRINCIPLE OF KNOWLEDGE

GOAL 1:

UNITY OF ALLAH SWT

GOAL 2:

UNITY OF CREATION

GOAL 3:

UNITY OF THOUGHT

GOAL 4:

UNITY OF MAN

Unity of Allah (Tawhid)

- Allah (SWT) is the only creator of everything and that He is Absolutely One, and that everything is separate and different from Him as a Creator. It is therefore Allah (SWT) Due recognition, love and obedience must be constantly present in the consciousness of Muslim.
- Who celebrate the Praises of Allah, standing, sitting, and lying down on their sides and contemplate the (wonders of) creation in the heavens and the earth, (with the thought) “Our Lord! Not for naught Has Thou created (all) this Glory to Thee! Give us Salvation from the Penalty of Fire. (Q:3:191).
- Problems that may lead to man incapable of Knowledge includes lack of faith, blind imitation, and supersititions.

Unity of Creation

- “It is self-evident that the Qur’anic and scientific data should coincide and correspond (in the general sense and outside the realm of relativities and variables), and it is obvious that there should be no contradictions or barriers between them.”
- Natural or Pure science is basically the study of the creation of God. If applied by a Muslim as a vicegerent of Allah (swt) to create a just society. Muslim will use these scientific laws created by Allah (swt) for creating a civilization where people comply with the commandments of Allah (swt) and therefore are able to live in a just and peaceful society.

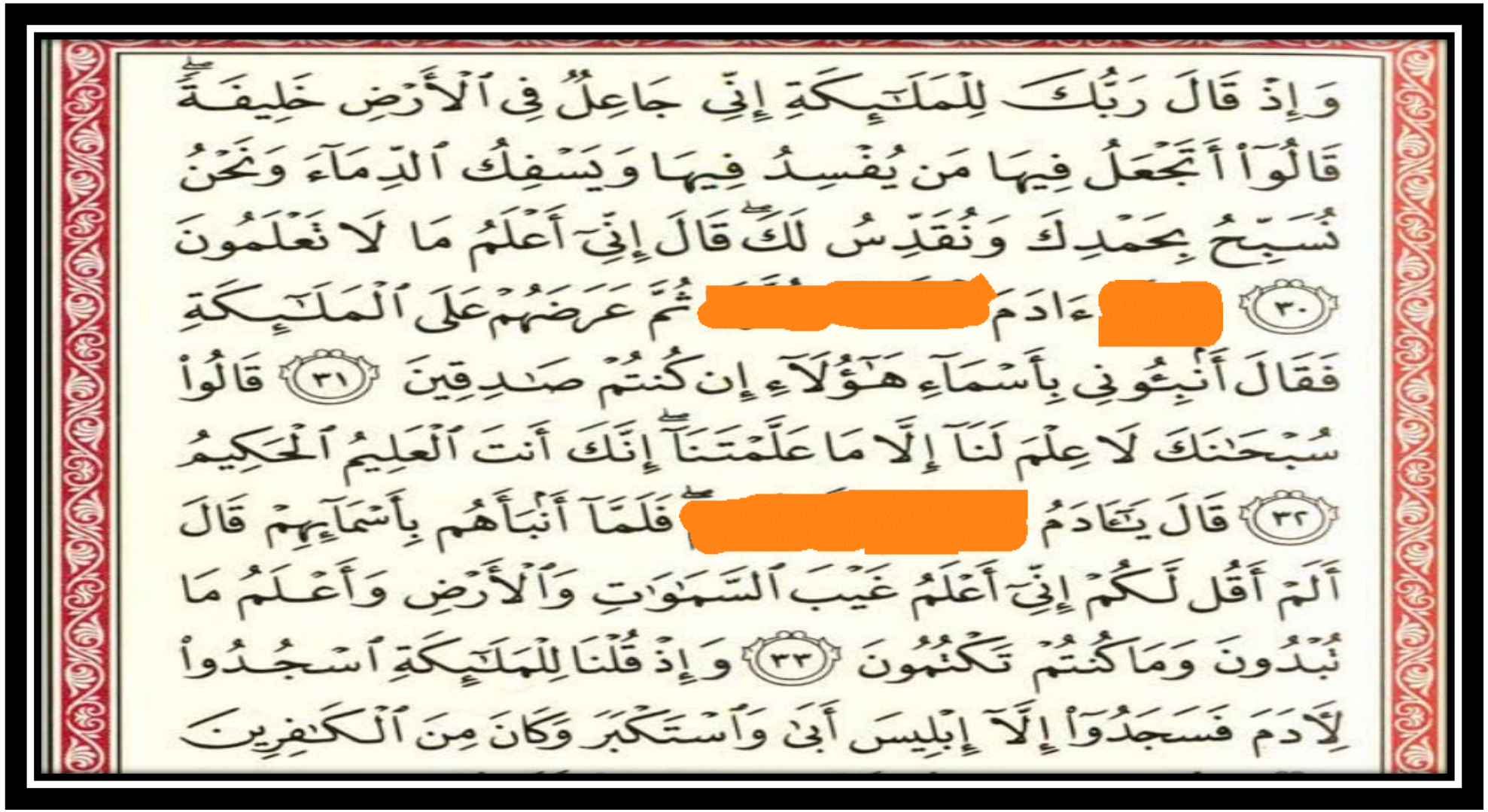
Unity of Thought (Revelation and Reason)

- Revelation is by Allah (SWT) and reason, just like causality, is created by Allah (swt) to act a stimulant for man. It is quite evident that Revelation and Reason share inherent qualities. However, it would be incorrect to say that both are exactly the same. This is because Reason is just based on the zahir (what can be seen). However, the Qur'an is replete with verses that speak about the many physical phenomena that man is unable to see.
- "But nay! I swear by that which you see, and that which you do not see". (Q:69:38-39).
- "Reason will be well balanced only when it submits to the guidance of revelation as to the ultimate aim of existence, otherwise it may be based on empiricism and rationalism.

Revelation over Reason

- Ghazali. Ghazali was the first among the contemporary scholars of his time to be skeptical of the infallibility of sense perception and therefore rested his philosophy on principles that were intuitively certain. He began to place science, philosophy and reason in position inferior to religion and theology, an approach which was happily accepted by the scholastics.
- Another scholar in the later times was Muhammad Iqbal, who agreed to Ghazalli's notion and rejected the philosophy of Ibn Rushd with his view that the Qur'an takes of the value of destiny of the human ego.

Unity of Man


وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً ۖ
قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّيٓ أَعْلَمُ مَا لَا تَعْلَمُونَ
﴿٣٠﴾ وَعَلَّمَ ءَادَمَ [redacted] ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ
فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣١﴾ قَالُوا۟
سُبْحَٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ۖ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ
﴿٣٢﴾ قَالَ يَٰٓـَٔادَمُ [redacted] فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ قَالَ
أَلَمْ أَقُل لَّكُمْ إِنِّيٓ أَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا
تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ﴿٣٣﴾ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟
لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ

Unity of Knowledge of Man

- Allah (SWT) had created Adam and taught him the “name of things”. Then Allah (SWT) ordered all the angel to prostrate before Adam when they could not say the name of things which He had taught to Adam. An interesting point here is that the angels were asked to prostrate to Adam due to the superiority Adam’s wisdom and not his piety. It is obvious that in terms of piety, the Angel eclipsed Adam. However, Allah (SWT) still commanded them to prostrate before Adam due to his superiority of knowledge. This not only reveals the importance of knowledge, but also the great responsibility.

Relationship between Reveled and Acquired Knowledge.

- Unlike other Philosophies, Islamic Philosophy based on the supremacy of Revelation above the human wisdom. Rather than falling in‘raib’ (fantasy), (Q:9:25), it started with yaqin (certainty) (Q:120:5&7).
- Human wisdom confirms revelation, and revelation supplements intellect. A religious person should believe in the role of intellect for understanding and discovering the truth. And accordingly, an intelligent and wise person should confirm and accept revelation.
- Human wisdom refers Qur'anic verses as evidence for its arguments by demonstrating the rationality of Holy Qur’an as inspiring source of Knowledge.

Summary

- Islam is a coherent religion; containing beliefs, moralities, rights, and jurisprudence.
- The source of existence for Islam as a religion is the eternal divine will and knowledge. Intellect and traditions are the epistemological sources of Islam. There are rational and traditional arguments for knowing what is the will of God. So, intellect and tradition are two sources of knowing and understanding in Islam.
- The outlines of divine religions of all prophets, especially Ibrahamic religions, are the same. Every prophet confirmed the former one and explained about the next