

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

The Only Perfect and Comprehensive Means to Solving all Social Problems

Shaikhul Islaam Ibn Taymiyyah [may Allaah have mercy upon him] said:

And even though there is something in the paths of analogical reasoning and reflection that will lead to knowledge, however sometimes it cannot give detail explanation in a dispute between the people of the earth due to the minute details and ambiguities [in that dispute], and at other times due to the fact the people differ when prioritising necessities. Therefore, due to this Allaah [The Most High] commanded [us] to return to the revelation in times of dispute. Allaah [The Most High] said: [كَانِ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ] -Mankind were one community (i.e. upon Tawheed and Allaah's Sharee'ah) and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed]. [Surah Al-Baqarah' Aayah 213] Therefore, Allaah [The Most High] designated the revealed Books [i.e. the Qur'aan being the final of them] as the judge between the people in matters wherein they differ. (1)

"If you say that the intellect is to be given precedence over the revelation, then which intellect should we follow? Are the intellects of the people combined in the intellect of one man or do they differ? There are intellects of the philosophers, the atheists, the heretics, the people of evil desires and those who confound truth with falsehood; and due to this one of the Salaf said, "Had the desires been one, it would have been considered to be the [basis of] truth"; therefore, we say, "Had the intellects been one, it would have been considered to be the [basis of] truth". (2)

Absence of Sound Divine Knowledge And Inclination Towards Evil Desires

Allaah [The Exalted] said: [إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ] – They follow but a guess and that which they themselves desire].

There is a tremendous benefit derived from this, because the one deprived of sound Eemaan and the sound creed sent down as revelation by Allaah- The Lord of the Aalameen, then his affair is one of two: Corruption in Knowledge or Corruption in his Intent– corruption in knowledge occurs as a result of following conjecture and corruption in one's intent occurs as a result of following desires, or the person may combine both of them.

Another benefit derived from this is that the rectification or well-being of a person cannot be attained except by way of two affairs: Upright Knowledge and Upright Intent. This is why Imaam Ibnul Qayyim [may Allaah be pleased with him] said in Miftaah Daarus Sa'aadah that a person is in need of two things- sound knowledge by way of which he is guided and lofty aspiration by way of which he is urged towards that (sound aspiration). That is because it maybe that a person has beneficial knowledge but not sound intent and aspiration. Therefore,

one cannot be upright except by way of upright knowledge and intent. Sound knowledge is corrupted through following conjecture and sound intent is corrupted through following the desires of one's soul. Allaah [The Exalted] stated about the Messenger [sallal laahu alayhi wasallam]:

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ -Your companion (Muhammad) has neither gone astray nor has erred]. That is because the Daal [misguided person] is one whose knowledge is corrupted and the Ghaawiy [astray one] is the one whose intent is corrupted.

Also, the Prophet [peace and blessings of Allaah be upon him] described his four khulafaa [Abu Bakr, Umar, Uthmaan and Ali (may Allaah be pleased with them)] with the words 'Raashideen and Mahdiyyeen', because the Raashid [i.e. The one who is steadfast upon the right path and is firmly established upon it] is the opposite of the Ghaawiy [The one who strays from the right path or conduct], and the Mahdee [The one guided to the path of truth and yeilds obediently to it] is the opposite of the Daalun [the misguided one, especially in knowledge and creed]. (3)

Intentional Information Overload and Omission, and Speculation Disguised As Fact In order to Deliberately Confuse and Deceive

"When reporting a difference of opinion on a matter, one should accommodate the statements (or arguments or views) in that context- clarify what is sound and what is false, mention the beneficial points in that difference of opinion and its fruitful outcomes so that the disagreement and differing is not prolonged in that which has no benefit and thus one is preoccupied with other than what is more important. As for the one who transmits difference of opinion, but does not accommodate the statements of the scholars, he has fallen short because it maybe that what is correct is found in that which he left out, or he transmits difference of opinion but neither establish its proofs nor clarifies the correct statements, then he has also fallen short. If he deliberately portrays something wrong as something correct, then he had lied deliberately, and he is mistake if it was based on ignorance. Also, the one who transmits difference of opinion in that which there is no benefit or merely transmits the wording of a number of statements (views) and then summarises them in one or two statements in meaning, then indeed he has wasted a long time and prolonged engagement in that which is not correct". (4)

Allaah [The Most High] said:

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ۗ وَيَقُولُونَ سَبْعَةٌ وَنَاهُمْ كَلْبُهُمْ ۗ قُل رَّبِّي أَعْلَمُ بِعَدَّتِهِمْ مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا

[Some] say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, the dog being the eighth. Say (O Muhammad): "My Lord knows best their number; none knows them but a few." So debate not (about their number, etc.) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture) about (the affair of) the people of the Cave. [18:22]

Allaah informed (us) of the differing between the people of the scripture regarding the number of the people of the cave- a differing that [occurred] out of guessing at the unseen, forging statements and speaking about that which they have no knowledge. Some of them said that the people of the cave were three in number and their dog was the fourth, and others said that the people of the cave were five in number and their dog was the sixth. Allaah said that these two statements are tantamount to guessing at the unseen, so this indicates that they are false. And amongst them were those who said that the people of the cave were seven in number and their dog was the eighth. This statement-and Allaah knows best- is what is correct because Allaah declared the first two statements false but did not declare this third one to be false, so this indicates that it is correct.

This differing is one that neither carries any benefit nor are the people benefited by knowing the number of the people of the cave. It contains neither a benefit related to religion nor the worldly affairs and that is why Allaah stated: **قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ** – Say (O Muhammad): My Lord knows best their number; none knows them but a few; and they are those who know what is correct and known for being upon what is correct. **فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا** -So debate not (about their number, etc.) except with the clear proof (which We have revealed to you) based upon knowledge, certainty and about that which contains benefit. As for debating based on ignorance and guessing at the unseen or about that which has no benefit- either the debater being obstinate or the affair being debated having no benefit- neither any religious nor [praiseworthy] worldly benefit, such as the number of the people of the cave and what is similar to it- then too much debate about it and continuous research regarding it is a waste of time, and it makes the hearts have a strong love for that which has no benefit. **وَلَا تَسْتَفْتِ فِيهِمْ** [وَلَا تَسْتَفْتِ فِيهِمْ] – And consult not any of them (people of the Scripture, Jews and Christians) about (the affair of) the people of the Cave] because their speech regarding it is based on guessing at the unseen and conjecture can be of no avail against the truth.

This [i.e. verse 22 Surah Kahf] proves that it is not permissible for a person to issue a verdict when he is not worthy of it- either due to his inability to issue a verdict in that affair or due to fact that he does not care what he says about the affair because he does not possess that fear of Allaah that will stop him from speaking about affairs that are unclear to him, which may harm him in the afterlife. So when it is the case that he has been forbidden from giving verdicts in the likes of this affair, then prohibiting him from giving verdicts [in general] is of a greater prohibition. Also this ayah proves that a person maybe prohibited from giving a verdict in some affair but not in other affairs, so he gives a verdict in that which he is worthy of giving a verdict and not in other affairs because Allaah has not prohibited him from giving a verdict completely; rather they were prohibited from giving a verdict regarding the affair of the people of the cave and what is similar to it. (5)

Indeed, sometimes numerous views are presented to the extent that the readers and listeners are afflicted with information overload, lead many people to gradually miss the root cause of the problem and thus and thus one becomes more confused than being well-informed about the subject matter. Having access to the appropriate information is very good because it aids a person to make a good judgment if he has sound principles and competency to make a judgement, but it can be very harmful when too much is presented alongside the absence of sound principles by way of which the affair is dealt with from its very root cause; rather this also opens a door for the deceitful ones to manipulate

the naive and gullible. Imaam Ibnul Qayyim [may Allaah have mercy upon him] said, "If you ponder upon the statements of the people of falsehood, you will indeed find them clothed with expressions and presented in a good light with sophisticated terms, which are quickly accepted by those deprived of sound discernment-to the extent that the wicked sinners would give (good) names to the greatest types of wicked deeds. (6)

Allaah [The Most High] said: [وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ] - And mix not truth with falsehood, nor conceal the truth while you know (the truth)]. [2:42]

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said: Allaah forbade (us) from mixing truth with falsehood, and thus leading to concealment of the truth. Mixing truth with false is by mixing the two until one of them is confused for the other. This is forgery and deceit by way of which what is made apparent is the opposite of what it is in reality. Likewise, when truth is confounded with falsehood, the culprit manifests falsehood in the image of truth and speaks with a statement that carries two meanings- a correct meaning and false meaning, so the listener is under the illusion that the speaker intends the correct meaning, whilst he (i.e. the speaker) intends the corrupt meaning. (7)

Remedies That Give Birth to More Serious Disease

Imaam As-Sadi [may Allaah have mercy upon him] said: Allaah [The Most High] said:

[وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ] – And who is better in judgement than Allah for a people who have firm Faith]. [Surah Al Maa'idah. [50]

Whoever utilises sound intellect to examine what the Messengers brought [i.e. the revelation] – what they commanded and guided the people to, such as knowledge and Awareness of Allaah, the worship of Allaah alone, turning to Allaah in repentance and obedience with true Faith (Islamic Monotheism) and the command to fulfil all the rights (of the people) based on courteous good will, perfecting one's actions (i.e. based on sincerity to Allaah alone) and treating others with kindness (by sincerely seeking to benefit them though one's knowledge, wealth or position), and that which they (i.e. Messengers) forbade; then thereafter he examines what the Mul'hidoon [i.e. who either deviate from the path of the Messengers completely or to some extent) call to, he will know that good (outcomes), success, sound rectification of the hearts and deeds, (sound rectification of) the worldly affairs and (sound rectification of the religious affairs and their end results in the afterlife) are all in agreement with what the Messengers called to. On the other hand, he will know that the call of the Mul'hidoon is designed to do away with good manners (traits, characteristics etc), whose end result is nothing but complete chaos and a state in which one goes along with lust (or evil desires of the soul) until the animals become more noble and beneficial than humans. This is no doubt their state of affairs – clearly manifested by what they are upon and what they proclaim with their tongues. Among the most amazing of affairs is that many contemporary writers and politicians seek to remedy the many social ills and try to do so do from many angles, however as for the problem related to deviation from Allaah's revelation and the call of the Messenger -whose surge has carried away the majority of young people, they have not rushed to stop it by returning to sound Eemaan and certainty; rather they have been abandoned to wander blindly in their misguidance and wavering in beguilement, and thus the social ills they seek to remedy gives

birth to other social ills- because if the path to remedying social ills is not based on Eemaan and sound Deen, they will increase and become worse.(8)

Absence of Taqwah [Fear of Allaah]

Allaah [The Most High] said:

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ

Is it then he, who laid the foundation of his building on piety to Allah and His Good Pleasure, better, or he who laid the foundation of his building on an undetermined brink of a precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And Allah guides not the people who are the Zaalimoon [polytheists and wrong doers]. [Soorah At-Tawbah: Ayah: 109]

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said: Whoever wants his building to be elevated, then it is incumbent upon him to strengthen and fortify its foundation, because the elevation of the building is based on the firmness and fortification of its foundation. Deeds are a building and Eemaan is their foundation. If the foundation is strong, it carries and elevates the building, and if a part of the building is damaged, it is easy for it to bear the [damage]; but if the foundation is not firm, then neither will the building be elevated nor will it be firm. And if something from the foundation is damaged, the building will either collapse or close to that. Therefore, the duty of a knowledgeable person is that he makes the foundation sound and fortified. As for the ignorant person, he elevates [the building] whilst building upon other than a [strong] foundation, so his building does not remain.

The foundation of deeds is like the physical strength of a person- if the strength is vigorous, the body will be able to withstand burden and repel many harmful things; but if it is weak, the body's ability to withstand burden is weakened and harm quickly overcomes the person. Therefore, support your building [i.e. your actions and deeds] with the foundation of Eemaan; for if something from the top of your building decays and falls down, then it would be much easier for the [building] to bear [the damage], rather than the destruction of the foundation. This foundation [i.e. Eemaan] is based on two affairs:

First: sound knowledge and awareness of Allaah, His Commandments, Names and Attributes. Secondly: Complete submission to Allaah alone [i.e. by worshipping Him alone] and [unconditional obedience to] His Messenger alone. This is the firmest foundation upon which the slave establishes his building [i.e. his actions and deeds]. Therefore, one solidifies the foundation, preserves its strength and carries on being enthusiastic, and thus what is desired [i.e. success in this life and the next] will be reached [InShaaAllaah]. (9)

Giving Precedence to Opinion Over The Infallible Divine Revelation

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said:

Everyone with a bit of (sound) intellect knows that the corruption of the world and its ruin occurs due to

giving precedence to opinion over the divine revelation and (evil) desires over sound intellect. These two corrupt motives are not entrenched in a heart except that its destruction becomes inevitable nor in a nation except that its affairs are completely corrupted. (10)

He [may Allaah have mercy upon him] also stated: It has been stated that the reason behind Iblees being distanced [i.e. from Allaah's mercy] is because of false interpretation, for indeed he made an analogy with the text and gave precedence to the analogy over the text. He made a false interpretation about himself and that [his so called] rational analogy takes precedence over the command to prostrate. [Allaah informed us that Iblees said]: [أنا خير منه – I am better than him [i.e. Adam], and that a virtuous one cannot humble himself to one who has been given virtue over him; therefore he quickly said [as Allaah informed us that Iblees said]: [خلقتني من نار وخلقته من طين – You created me from fire, and him you created from clay].

Therefore, he thought that this rational analogy that resembles truth- even though it is false – will benefit him in his false interpretation. So, that which happened him happened and he became the leader of everyone- until the day of judgement- who makes a false interpretation of the texts of the revelation. How many a person in this world are followers of this cursed leader! And if you contemplate on the majority of those doubts that are made to resemble the truth by the false interpreters of the texts and seeking to nullify them, you will find that it is similar to the doubts of Iblees which he seeks to portray as truth.

So, a person says: If the intellect and the text oppose each other, then give precedence to the intellect. This is where this principle is derived from and he [i.e. the proponent of this affair] use it as a fundamental principle through which he rejects those texts of the revelation which he claims are in opposition to the intellect, just as his leader Iblees claimed that a [so called] rational proof opposed the command to make sujood. This doubt came to him due to pride which prevented him from submitting to the clear texts of the revelation. Likewise, you find every false disputer against the texts of the revelation does so due to pride. Allaah [The Exalted] said:

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۖ إِن فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيهِ ۖ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

Verily, those who dispute about the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muhammad) as a Messenger of Allah and to obey you]. They will never have it (i.e. Prophethood which Allah has bestowed upon you). So seek refuge in Allah (O Muhammad from the arrogant). Verily, it is He Who is the All-Hearer, the All-Seer. [Surah Ghaafir. Aayah 56] (11)

And Allaah knows best. We ask Allaah to keep us safe from every calamity Aameen.

[Ref 1:Dar Ta'arud Al-Aql Wan-Naql: 9/17-18]

[Ref 2: Muqaddimah Fee Diraasah At-Tawheed' by Shaikh Abdur-Razzaaq Al-Badr (may Allaah preserve him) Lesson: 3]

[Ref 3: An Excerpt from Sharh Kitaab At-Tawheed. Lesson 4. By Shaikh Abdur Razzaaq Al-Badr. Slightly paraphrased]

[Ref 4: Manhajul Bah'thil Ilmi Wa Kitaabah Fee Uloom Ash-Sharee'ah. 21- 22]

[Ref:5An Excerpt from Tayseer Al-Kareem Ar-Rahmaan Fee Tafseer Kalaam al-Mannaan'. slightly paraphrased]

[Ref6: An Excerpt from As-Sawaa-iq al-Mursalalah of Imaam Ibnul Qayyim: 2/438). Slightly paraphrased]

[Ref 7: Badaa'i At-Tafseer Al-Jaami Limaa Fassarahu Al-Imaam Ibnul Qayyim' 124/1]

[Ref 8: An Excerpt from 'Al-Adillatul Qawaatiq' pages 4041-'. slightly paraphrased]

[Ref 9: An Excerpt from 'Al-Fawaa-id: page 154]

[Ref 10: A'laam Al-Muwaqqi'een 1/6769-]

[Ref 11: [An Excerpt from 'As-Sawaa'iq Al-Mursalalah 1/371-372'. Slightly paraphrased]