

EVIDENCE AND PERCEPTIONS OF SCIENCE

Ali Dhaher Mazhur Abtan¹, Dr. Thaer Ibrahim Khudair²

¹Teacher at the Ministry of Education, Email: alialleheby08@gmail.com

²University of Baghdad, College of Islamic Sciences,
thaer.salman@cois.uobaghdad.edu.iq

Abstract

The existence of God (the Almighty) is an inevitable issue that is not disputed except by those who have been tempted by Satan and overcome his mind, and where the theologians mentioned in their works that the issue of the existence of divinity is not disagreed upon by the people of the religions, and everyone agrees on the existence of God Almighty, even if they differ in the ways of His unification and existence, and this rule A phenomenon in every sect and religion in which they have paths, and separate branches in knowing the existence and the cause of the Maker.

Scholars of theology found huge and vast areas of reason and transmission proving the existence of God (the Almighty) with detailed evidence of the levels of intellect, and Imam Abu Al-Qasim Al-Ansari was one of those scholars who diversified these evidences to prove the existence of the Creator (Glory be to Him).

Introduction

The existence of God (the Almighty) is an inevitable issue that is not disputed except by those who have been tempted by Satan and overcome his mind, and where the theologians mentioned in their works that the issue of the existence of divinity is not disagreed upon by the people of the religions, and everyone agrees on the existence of God Almighty, even if they differ in the ways of His unification and existence, and this rule A phenomenon in every sect and religion in which they have paths, and separate branches in knowing the existence and the cause of the Maker.

Scholars of theology found huge and vast areas of reason and transmission proving the existence of God (the Almighty) with detailed evidence of the levels of intellect, and Imam Abu Al-Qasim Al-Ansari was one of those scholars who diversified these evidences to prove the existence of the Creator (Glory be to Him).

In his talk about the investigations of divinity and its issues and questions, the scholar Abu Al-Qasim Al-Ansari presented the evidence, its divisions and its variations as an introduction to understanding the nature of the approach followed in the report of these investigations by

the Ash'ari gentlemen. Before proceeding with the determination of these issues, it is necessary to pause and clarify the reality of the evidence and the knowledge of sciences, as follows:

Definition of evidence in language and terminology:

First: Evidence Linguistically:

Ibn Faris says: The evidence is (indicating the thing with a sign that you learn, as they say: I showed so-and-so on the way, and the evidence: the sign is in the thing, and it is between the indication and the indication).

Evidence according to Al-Raghib: is (that which leads to knowledge of a thing, such as the indication of words to the meaning, and the indication of signs, symbols, writing, and contracts in arithmetic, whether that is with the intent of those who make it an indication, or not with an intent, such as someone who sees the movement of a person and knows that he is alive).

Al-Jurjani held that the evidence is: (the guide, and what is in it is the guidance), and (collecting the evidence).

As for Abu Al-Qasim Al-Ansari, he emphasizes that the evidence is the guide to knowing the absent from necessity and the senses, and from him he called the people's guide a guide, and the erected miles, signs and guiding stars are guides, when it is possible to recognize what is ambiguous about it.

I see from this presentation that the evidence, the signifier, and the signified are divorced and meant by one meaning, which is to direct the indication, or with any kind of signs that indicate things.

Second: Evidence in Terminology:

Scholars mentioned definitions of evidence, we will mention some of them:

Al-Jurjani said: (what is necessary to understand it is to understand something else).

As for Al-Zarkashi, he defined it by saying: (that it is the correct link between looking at it to what is required), and Al-Zarkashi refrained from defining the speakers of the evidence by saying: (The speakers singled out the name of the evidence for what is indicated by the definite by it from the auditory and the rational, and as for the one that does not benefit except conjecture, they call it a sign).

After we have listed these definitions, it becomes clear to the researcher that the evidence is what was a sign of a specific thing, whether it was of its survival, annihilation, non-existence, or existence. As for the

theologians, they did not name anything other than definitive evidence because it is relied upon in deduction.

Based on this report, the scholar Abu al-Qasim al-Ansari, according to the Imam of the Two Holy Mosques, Abi al-Maali al-Juwayni, believes that: the evidence is the one that correctly considers it to the knowledge of what is not known in the stable habit of necessity.

Also, Al-Ansari is more likely that the evidence is in the sense of evidence, but it was said “in the stable habit” of the permissibility of the theoretical becoming necessary, and what is known by the evidence in the steady habit is permissible for God Almighty to create for man knowledge of it on necessity.

THE SECOND REQUIREMENT: SECTIONS OF EVIDENCE

Evidence, on which the issue revolves in affirmation and negation, differs in terms of this evidence being evidence, how it reached us, and in terms of its indication of meaning. Scholars have divided evidence as follows:

The first section: Evidence is divided according to what indicates knowledge of things:

First: The evidence is definitive: it is the benefit of certainty knowledge, which is specific to the name Evidence at the launch in the terminology of the theologians, and it may be rational as dividing the circuit between negation and affirmation, or transmitted as the news of the singles if it is associated with mental evidence.

Second: Presumptive evidence: It is (what indicated the weighting of one of the parties to the case, and it may be called the Emirate).

The second section: Evidence in terms of its source is divided into:

First: My mind and my transmission: Al-Razi said: (The categorical evidence strikes my mind and my hearing).

And the mental: (which indicates what is required by itself without the need for a situation, as an indication of the occurrence of the speaker).

Al-Naqli: (It is the Book, the Sunnah, and the consensus).

Secondly: my mind is pure and my transmission is pure, and it is a compound of both: Al-Ijji said:

(Evidence is either my mind with all its premises, near or far, or my transmission of all of them as well, or a combination of both).

Al-Taftazani says: (And this division gives the impression that the narrative is something that none of its premises can be rationally, and it is invalid, because if the chain of the informants' truthfulness did not

end to the one whose truthfulness is known by reason, the role or sequence is necessary, so he argued that whoever restricted it to them wanted by the tradition that nothing of its near or distant premises stops. According to the transmission and hearing from the truthful, and by the rational what is not like that, and by a third of the oath, what is meant by an anecdotal is what all of its proximate premises are anecdotal, such as our saying Hajj is obligatory and every obligatory one who neglects it deserves punishment. And every obligation that he abandons is disobedient, since there is no meaning for disobedience except for abandoning compliance with orders and prohibitions.

This is what Allama al-Taftazani mentioned is important, and because of its importance, he states in the introduction to his book *Sharh al-Maqasid* the importance of evidence, saying: (May God have mercy on someone who took for himself, prepared for his ashes, and knew from where, in what, and to where; the million was limited to what is related to knowing the maker, his attributes, his actions, and what branches out. On this of prophecy, the resurrection, and all that there is no way for the mind to be independent, and what entails proving that from the conditions that are specific to essences and accidents, or comprehensive to most of the existents.

The researcher can say that the evidence is from its source as follows:

First: My intellect is what all of its premises are rational, and it is what can be imagined by reason, and its truth is not inferred except by reason, as the evidence of the occurrence of the event.

Secondly: My transmission is what all of its premises were textual, which is not conceivable by reason, but rather depends on the truthfulness of the communicator, and its truthfulness is not proven except by mental controls such as information about unseen matters, such as information about angels, the torment of the grave, and so on.

Third: Composite is what one of its premises is rational and the other is textual, or vice versa, and it is what is imagined rationally, and depends on its truthfulness on the informant.

And this is what the scholar Abu al-Qasim al-Ansari decided and elaborated on, where he divided the evidence into my mind and my hearing, and he said: (For the rational in it: that which indicates a necessary quality that he himself has in himself, he cannot imagine its existence other than a signifier, like the hadeeth that indicates the permissibility of its existence on the necessities of an originating originator, and like the perfection and specialization that indicate a The master's knowledge and his specific will).

(As for the audio: it is what is based on truthful news or an order that must be followed).

(objects of inference)

Then the scholar Abu Al-Qasim Al-Ansari clarified the aspects of inference, and explained that they are many:

Some of them are:

When something is divided in the mind into two parts or sections, it is impossible for all of them to meet on health and corruption, so Evidence invalidates one of the two sections; The mind leads to validity against it. Likewise, if it is divided into ten sections, and evidence has corrupted nine of them; Correct the mind inevitably one of them. ()

I say: This is known by sounding and dividing (), as the Almighty says: (Or were they created from nothing? Or are they the creators? Or did they create the heavens and the earth? In fact, they are not certain) () In the verse, God is mentioned Exalted is the measurement of soundness and division, so God Almighty reminds the unbelievers, were they created from other than what He created creation from, meaning, do they differ in the origin of creation with people, or are they the ones who create things, and whether they created the heavens and the earth, so with this division, he invalidated the claim of the polytheists.

Considering the absent with the witness as a rational collector, and that is like our knowledge that the body was only a body for its authorship, and that the scientist was only a knower due to the existence of his knowledge, so it is necessary to prove the knowledge of everyone who is described as a scientist, and the authorship of everyone who is described as a body or a community because the rational judgment that is due to a cause may not be deserved with its non-existence, nor the existence of anything to contradict it; Because that takes it out of being a reason for judgment. ()

This Evidence has many names. Reasoning and speakers call it (representation), and others call it analogy.

Imam al-Taftazani believes that this analogy is: it is a partial equality of another in the cause of judgment to prove their equality in judgment). The analogy of representation may remain speculative in significance if the participant's independence is not known to be causal, and the name of representation is devoted to this presumptive type. It is said: (The world is composed, so it is an accident like the house, because the house is an accident because of the composition, and these exist in the world, so it is an accident. These examples prove what Imam Al-Taftazani mentioned that he had It is definitive when knowing the independence of the subscriber in the scientific, and it may be presumptive when not knowing that, and there is no contradiction here, but the disagreement with him in the application, i.

And this paragraph mentioned by the scholar Abu al-Qasim al-Ansari used to be considered by all the Ash'aris and became an important restriction in considering the measurement of the absent on the

witness, not as employed by the Mu'tazila and other deviant sects. Where Imam al-Taftazani mentioned that counting the absent with the witness must have a collector of the definitive case, which is expressed in the collector. These collectors arranged by the imam are four controls: plural by illness, plural by truth, plural by condition and plural by evidence.

A - All-inclusive with the cause: it is the ruling on the connection of the cause with the effect, present and absent in the face of necessity, so that if one of them is negated, the other is negated.

B - Plural by condition: It is the judiciary by the obligation of the condition for the conditioned, witnessing and absent, and that is if it becomes clear that the ruling is conditioned by a witness condition, then such an absent ruling is proven, then it must be judged by it being conditioned by that same condition, considering the witness, and that is like our ruling that the world's being a scientist is conditioned by its being alive, so when it was decided that it is witnessing dismiss absent.

C - plural by truth: it is that if a truth is established in something that is witnessed, it is expelled in absentia like it, and this is similar to our judgment that the truth of the world is based on knowledge.

D- Plural with Evidence: It is the indication of mental Evidence on the meaning of a witness, and in that case he must be expelled in absentia. Because mental evidence does not differ in witness and absent, and that is the indication of events for the originator.

1- To infer the validity of a thing to the validity of something like it or what is in its meaning, and by its impossibility to the impossibility of something similar to it and what is in its meaning, such as our inference to prove the ability of the Eternal, glory be to Him, to create substance and color similar to He who created it and so on, and that it is impossible to create something from universes and colors not in a place, It is also impossible in her gender that exists in our time.

This is called rotation for the theologians, and it is represented to him by expulsion and vice versa, which is the association of a thing with another, existence and non-existence, as it is said: occurrence is circulating with composition, existence and non-existence.

2- And it may be inferred by the people of the language to us - that there is no fire but a hot, blazing fire, and there is no human being except he who has this specific structure, that everyone who told us of the truthful people that he saw a fire or a man - and he is from the people of our language - intends to make us understand that he is He witnessed nothing but the likes of what we have in our presence, fire or man, not to assume some of that on others, but for the necessity of the name and the subject of the language, and the necessity of using speech according to what they used and putting it where they put it.

3- A miracle may be inferred as to the truthfulness of the one at whose hand it appeared. because it runs the course of testimony by saying; Therefore, the veracity of the informant's news is inferred; With the news of the Prophet (may God bless him and grant him peace): He does not lie.

4- Some mental issues and legal rulings may also be inferred by the Book, Sunnah, consensus, and legal analogy extracted from the operative principles.

THE THIRD REQUIREMENT: THE CONCEPT OF REASON AND ITS VALUE

As for the mind, the scholar Abu al-Qasim al-Ansari has detailed its concept. He mentioned the meaning of the mind and the differences of people in it. Where he said: (The people of truth said: The mind is an existent being, and if it was non-existent, it would not have been singled out for some of the beings and not others, and if its existence is proven, then it is impossible to judge its eternity, because Evidence has been based on that there is no eternal except God Almighty and His attributes, and that everything other than Him is happening, and that God is Glory be to Himself, without end or limit, and sanctifies from solutions in others, and it is impossible for Him to connect and separate, and likewise Evidence established that the attributes of God, Glory be to Him, are specific to Himself, Glory be to Him, and they are not specific to bodies and bodies, solutions and resurrection. That the mind is old, and so they say in spirit and faith.

(Reasons for Difference of Hadeeths)

Then the scholar Abu al-Qasim al-Ansari clarified that the issues of the mind do not contradict each other, but the wise people differed among themselves, either because their reason failed to reach the degree of consideration, or because they fell short of its requirements. Some of them judge by whim and conjecture and claim that they rule by reason. As a group, they were asked: How many three in three? They do not differ in his answer that it is nine, even if they were asked: How many thirteen in thirteen? Perhaps their answer differs from what we said, not because the issue of reason differs in this issue. And consider this by eye sight, for the moon on the night of the full moon does not differ in it, and as for the crescent at the beginning of the month, there may be a difference in it, either due to short-sightedness or the failure of the beholder, so this is the case).

Then the disparity of intellects is also different in it, so it is according to the Ash'ari gentlemen in the origin of instinct, in contrast to the Mu'tazilah, and there is no reason to deny it. How many young boys are extracted with his mind without experience, and you do not know what the adult adult is incapable of, and the author of the law declared the

deficiency of the intellect of women when he, may God's prayers and peace be upon him, said: "They are deficient in reason and religion." Therefore, the law established the testimony of two women in place of the testimony of one man due to the lack of the control mechanism It is the mind, but despite this, the extent to which the name of the mind is applied is sufficient to know the maker, so there is no excuse for ignorance of his creator.

Conclusion

We conclude from the foregoing that the reports of Imam Abu al-Qasim al-Ansari centered on the following:

- 1- Accidental knowledge is of two types: necessary and acquired.
- 2- Necessary knowledge is what God Almighty brings about without earning or impelling.
- 3- Earning knowledge is brought about by God through the mediation of the servant's earning.
- 4- The reasons for earning knowledge are three:
 - Sound Senses.
 - The True News.
 - Reason.
- 5- The senses are five, namely: hearing, seeing, smelling, tasting, and touching, and true news is of two types: mutawatir news and its companions do not conspire to lie, and news supported by the miracle of the prophets, peace be upon them, and it is a reason for definitive knowledge. Likewise, the consideration of the mind is a reason for knowledge as well, and it is of two types, necessary, and it is called self-evident, and it occurs at the beginning of consideration without contemplation and contemplation that each thing is greater than its part, and it is inferential and needs contemplation and contemplation.
- 6- Obtaining knowledge of these things by witnessing those who are fair and do not resist.
- 7- The Sophists denied the realities of things, and some of them denied knowledge of the realities of things.
- 8- The denial of the Samniyyah and the Brahmin that the news is one of the causes of knowledge, even if the news is not one of the reasons for knowledge, how does the child know his father, uncle and brother.
- 9- The atheist and the suspect denied that the mind is one of the causes of knowledge because the issues of the mind are contradictory. It is mentioned that if they said by the mind, they contradicted themselves,

as they said: We knew by the mind where nothing is known by the mind, and if they said by the news: He said, then what did you know that it was true or false?

10- The issues of the mind do not differ despite the difference between the wise people.

11- Minds differ in the origin of instinct, and this is contrary to what the Mu'tazila see, and there is no reason to deny it.

Bibliography

- Evidence in the Fundamentals of Religion - Ali bin Ismail Al-Ashari (324 AH) / investigation and commentary: Dr. Fawqia Hussein Mahmoud / Dar Al-Ansar, 1st edition 1397 AH - 1977 AD.
- Abbreviation of Hadith Sciences by Abi Al-Fida Ismail bin Omar bin Katheer Al-Qurashi Al-Basri (deceased: 774 AH), investigation: Ahmed Muhammad Shaker, publisher: Dar Al-Kutub Al-Ilmiya, Beirut - Lebanon, second edition, for the year 1998 AD.
- Irshad al-Fuhul to Tahqiqiyah 'Ilm al-Usul, by Muhammed bin Ali bin Muhammed al-Shawkani, Dar al-Fikr, Beirut, 1412-1992, first edition, investigation: Muhammed Saeed al-Badri Abu Musab.
- Guidance in Conclusive Evidence in the Fundamentals of Belief: by Imam al-Haramayn Abu al-Ma'ali Abd al-Malik bin Abdullah bin Yusuf al-Juwayni, d. 478 AH. Verified, commented on, presented and indexed by: Dr. Muhammad Yusuf Musa, Ali Abd al-Mun'im Abd al-Hamid, Al-Khanji Library in Cairo, the company International Printing, third edition 2002.
- The Basis of Sanctification in Theology, Fakhr al-Din al-Razi, Mustafa al-Babi al-Halabi and his sons press, Egypt.
- Evidence of invalidation of Quranic verses in the unification of names and attributes, prepared by Abdul Rahman bin Hamad bin Ammar Al-Ammar Al-Khalidi, supervised by Dr. Yusuf bin Muhammad Al-Saeed, Master Thesis, 1427 AH / 1428 AH, Imam Muhammad bin Saud Islamic University.
- The Names and Attributes of Al-Bayhaqi by Ahmad bin Al-Hussein Al-Bayhaqi (deceased: 458 AH) investigation: Abdullah bin Muhammad Al-Hashidi, Publisher: Al-Sawadi Library, Jeddah - Saudi Arabia, Edition: First, 1413 AH.
- Al-Asna fi Explanation of God's Most Beautiful Names and Attributes, Imam Shams al-Din Abu Abdullah Muhammad bin Ahmad al-Ansari al-Qurtubi, investigation: Irfan bin Salim al-Asha, Hassouna al-Dimashqi, Al-Maktaba al-Asriyya, 1st edition, Lebanon, 1426 AH - 2005 AD.
- Signs of Maram from the Imam's Expressions, by al-Bayadhi al-Hanafi, investigation: Yusuf Abd al-Razzaq al-Shafi'i, I / 1, 1425 AH, 2004 AD.
- Signs and Warnings of Abu Ali Al-Hussein Bin Abdullah Bin Al-Hassan Bin Ali Bin Sina, who died in the year (427 AH), investigation: Dr. Hamed Naji Isfahani, Publisher: Dar Al-Maarif - Beirut, Edition: 2nd 1938 AH.
- The Injury in Distinguishing the Companions, Ibn Hajar Al-Asqalani, investigation: Adel Abdel-Mawgoud, Dar Al-Kutub Al-Ilmiyyah, 1st edition, 1415 AH.

- The Origins of Al-Bazdawi - The Treasure of Access to Knowledge of Fundamentals: Abu Al-Hassan Ali bin Muhammad bin Al-Hussein bin Abdul-Karim, Fakhr Al-Islam Al-Bazdawi (deceased: 482 AH): Jawed Press Press - Karachi.
- Fundamentals of Religion: by Imam Abi Mansour Abd al-Qaher bin Taher al-Tamimi al-Baghdadi, d.
- Fundamentals of Religion according to Imam Abu Hanifa, d. Muhammad bin Abd al-Rahman al-Khamis, Dar Al-Sami'i, vol. 1, 1416 AH 1916 AD.
- Atlas of the History of Islam, d. Hussein Moanes, Al-Zahraa for Arab Media, Cairo, vol. / 1.
- Belief and Guidance to the Path of Righteousness: by Abu Bakr Ahmad bin Al-Hussein bin Ali (458 AH), Dar Ibn Hazm, Beirut, 1st edition, 2003 AD.
- Belief and Guidance to the Path of Righteousness: by Abu Bakr Ahmad bin Al-Hussein bin Ali (458 AH), Dar Ibn Hazm, Beirut, 1st edition, 2003 AD.
- The Beliefs of the Muslim and Polytheistic Sects, Al-Razi, investigation: Ali Sami Al-Nashar, Dar Al-Kutub Al-Ilmiyyah, Beirut, 1402 AH-1981 AD.
- The Beliefs of the Muslim and Polytheistic Sects, Al-Razi, investigation: Ali Sami Al-Nashar, Dar Al-Kutub Al-Ilmiyyah, Beirut, 1402 AH - 1981 AD.
- Al-Alam, by Khair al-Din bin Mahmoud bin Muhammed bin Ali bin Faris, al-Zarkali al-Dimashqi (T.
- Economy in Belief by Abu Hamid Muhammad bin Muhammad al-Ghazali al-Tusi (deceased: 505 AH), investigation: Abdullah Muhammad al-Khalili, publisher: Dar al-Kutub al-Ilmiya - Beirut, first edition, 1424 AH.
- The Economy in Belief, by Al-Ghazali, The Truth of Alaeddin Al-Hamwi, Dar Afnan, 1st edition 1419 AH.
- Akam al-Marjan fi Ahkam al-Jan, Sheikh Allama Badr al-Din, Abu Abdullah Muhammad bin Abdullah al-Shibli, tuning it out and correcting it, Ahmad Abd al-Salam, Dar al-Kutub al-'Ilmiyyah, Lebanon, Dr. T, Dr. T.
- Bridging the common people on the science of speech: by Imam Abi Hamid Muhammad bin Muhammad bin Muhammad al-Ghazali al-Tusi al-Shafi'i, d.
- Bridging Al-Awam on the Knowledge of Speech: Imam Abu Hamid Muhammad bin Muhammad bin Muhammad Al-Ghazali Al-Tusi Al-Shafi'i, d. 505 AH, Al-Haqiqa Library, Istanbul, Turkey, illustrated edition of the original, 1287 AH.
- Bridging Al-Awam on the Science of Speech, by Al-Ghazali, printed in the collection of Imam Al-Ghazali's Messages, investigation by the Library of Research and Studies, Dar Al-Fikr, Beirut - Lebanon, 1421 AH - 2000 AD.
- Umm Al-Brahin, by Abu Abdullah Muhammad bin Muhammad bin Yusuf Al-Senussi, (895 AH), with the footnote of Al-Dasuqi Muhammad bin Ahmed bin Arafa Al-Maliki, (d. 1230 AH), Al-Azhar Egyptian Press, first edition, 1313 AH.
- Victory in responding to the wicked Qadariyyah Mu'tazila, Al-Omrani: Yahya bin Abi Al-Khair, investigation: Saud bin Abdul Aziz Al-Khalaf, Adwaa Al-Salaf, Riyadh, Saudi Arabia, 1st edition, 1419 AH - 1999 AD.
- Victory in responding to the wicked Qadariyyah Mu'tazila, by Yahya bin Abi Al-Khair Al-Omrani, investigation: Saud bin Abdul Aziz Al-Khalaf, Adwaa Al-Salaf, Riyadh, 1st edition, 1419 AH.
- Fairness in what must be believed and it is not permissible to be ignorant of it, by Judge Abi Bakr bin Al-Tayeb Al-Baqlani Al-Basri, (403 AH), investigation:

Journal of Namibian Studies, 33 S2(2023):1002–1012 ISSN:2197-5523 (online)

Imam Muhammad Zahed bin Al-Hassan Al-Kawthari, Al-Azhar Library for Heritage - Egypt, 2nd edition, 2000 AD.