

The types of 'ilm

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Taken from the works of Shaykh Muhammad ibn Saalih al 'Uthaymeen (رَحْمَةُ اللَّهِ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With regards to the types of 'ilm (knowledge), Shaykh Muhammad ibn Saalih al 'Uthaymeen (رَحْمَةُ اللَّهِ)¹ comments:

'ilm (knowledge) can be divided into two categories: durooree (inevitable) and nadharee (speculative):

1) durooree - for this (type of knowledge), perceiving that which is known from it occurs by necessity – without having to investigate or prove with evidence.

Such as knowledge that the entirety (of something) is more than part (of something) and that fire is hot and that Muhammad is the Messenger of Allaah sall Allaahu 'alaihi wa sallam.

2) nadharee – is that which needs investigation and proving with evidence.

Such as the knowledge that the obligation of the niyyah (intention) in the prayer.^{2 3}

(Al Usool min 'ilm ul usool, quoted in Rasaa-il fil usool of Shaykh Muhammad ibn Saalih al 'Uthaymeen rahimahullaah , p130-1)

¹ (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah the Most High have mercy on him

² Shaykh Muhammad ibn Saalih al 'Uthaymeen (رَحْمَةُ اللَّهِ) explains in Sharh Al Usool min 'ilm ul usool (page 97-8)

So if someone were to say, "Is the intention when offering the prayer a prerequisite for its correctness?" Then we say, "Yes."

However, our knowing that it is a prerequisite for the correctness is not known durooriyan (by necessity), which a person would inevitably be led (to knowing) without investigation and without proving with evidences. Rather he would need to investigate and prove this with evidence. And therefore you would say, "(Yes) - in accordance with the statement of the Prophet (صلى الله عليه وسلم) such-and-such and such-and-such".

³ Shaykh Muhammad ibn Saalih al 'Uthaymeen (رَحْمَةُ اللَّهِ) explains in Sharh Al Usool min 'ilm ul usool (page 98)

So what is the benefit of our knowing that knowledge is divided into two categories?

We say: it is that it is not possible to reject durooree knowledge.

And that it is possible to reject nadharee knowledge – and therefore the person who claims something from it needs to confirm it with proof.

Such that the scholars of fiqh - may Allaah have mercy upon them – said:

Indeed rejecting that which is known by duroorah from the Religion of Allaah is kufr (disbelief) – such as knowing the obligation of the prayer and the prohibition of intoxicants and fornication and usury, and the like of that.

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