

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

Imam As-Sadi, may Allah have mercy upon him, stated:

The most profound evils of knowledge and its inconsistencies arise from engaging with creation without recognizing its Creator, understanding effects without acknowledging the One who brought them into being, examining causes without considering the one who initiated those causes, and exploring paths without clear objectives. The deficiencies inherent in this type of engagement are numerous, and the harm it causes is considerable. Indeed, many atheists, along with those misled by them, are knowledgeable in the natural sciences; however, they confine themselves to this knowledge and remain unaware of its connection to the Creator and the ultimate Cause. Moreover, regarding the wonders and secrets present in these natural sciences, they see themselves as the sole possessors of such knowledge—believing that no one else understands the marvels of the natural sciences or the secrets that Allāh has embedded in nature. This perception elevates their status above others, leading them to become afflicted with arrogance and self-deception. They limit their understanding to this domain, viewing it as the ultimate conclusion, purpose, and goal, which ultimately leads to profound deviation and a lack of depth in both knowledge and intellect.

Had they been aware and acknowledged faith in the true Creator - the One Who governs all aspects of the Universe; the One who has linked the means and causes to His Qadaa Wal Qadr [Footnote a], and (they acknowledged) that the means and causes stem from His Perfect Wisdom – for indeed Allāh, The Most High, is All-Wise, He positioned things appropriately, established an extraordinary orderly system for both minor and major affairs, and a solid connection; facilitated the means and objectives for everything that is pursued, along with a pathway leading to it, thus, the results and outcomes depend on the strength or weakness of the means or causes, as well as the strength or weakness of the individual executing the deed -and then linking these means and outcomes to Allāh's Qadaa Wal Qadr, their understanding would have been enhanced and they would have attained a certainty that cannot be achieved by those who have not attained their level; yet they are content (and boastful) with what they know of those paths whose tangible worldly results they are aware of and have become arrogant through them, hence, the statement of Allāh [The Most High] applies to them:

فلما جاءتهم رسلهم بالبينات فرحوا بما عندهم من العلم وحق بهم ما كانوا به يستهزئون

Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things): And that at which they used to mock, surrounded them (i.e. the punishment)]. [Surah Ghaafir. Aayah 83]

Allāh said:

وجعلنا لهم سمعا وأبصارا وأفئدة فما أغنى عنهم سمعهم ولا أبصارهم ولا أفئدتهم من شيء إذ كانوا يجحدون بآيات الله وحاق بهم ما كانوا به يستهزئون

And indeed We had firmly established them with that wherewith We have not established you! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts, but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the Ayat (Allah's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations, etc.) of Allah, and they were completely encircled by that which they used to mock at! [Surah Al-Ahqaaf. Aayah 26]

This represents the most significant detrimental outcome of self-amazement and arrogance, without exception, and it is the most dangerous route through which numerous individuals are misled and deceived; thus, we implore Allāh to grant us sound knowledge that is underpinned by sound intellect, divine scripture, and a sound natural disposition – the beneficial knowledge that the servant comprehends in all its dimensions, and the knowledge that connects subsidiary issues to their (sound) foundational principles, with its means, causes, effects, and outcomes attributed to the One Who originated and created them.

It is the knowledge whose possessor does not separate the creation from its Creator – nor does he disassociate its effects from the One Who rendered them effective, nor does he detach the wisdom, secrets, and remarkable orderly systems within creation from the One Who Created and Perfected them, arranging them in flawless order and bringing them into existence from a state of non-existence. This is the knowledge that yields the fruits of certainty, through which tranquility is achieved, and through which happiness and success are realized. It produces the fruits of admirable conduct and righteous actions, beneficial for both religious and worldly affairs. [1]

Footnote a: Al-Qadaa Wal Qadar

<https://www.youtube.com/watch?v=hKgljOKSNQQ>

The Imam, may Allāh have mercy upon him, also stated:

Many people – due to two extreme views – have mistakenly determined what the sound knowledge that should be sought and pursued is. The first view is more dangerous than the other, and it is the view of those who limit knowledge to some of the sciences of the religion, such as knowledge related to rectification of beliefs, morals and acts of worship; but their understanding is not based on what the Qur'an and Sunnah indicates regarding the fact that knowledge includes both the sciences of Sharee'ah and the worldly sciences. This view (i.e. limiting knowledge to some sciences of the Sharee'ah) is held by a group of people who did not properly understand the Sharee'ah, and now they are starting to disavow this generality of knowledge after witnessing the great benefits in the worldly sciences, and after many of them became aware of the Sharee'ah evidences regarding them.

The second view is that of a people who limit knowledge to the modern worldly sciences. This view stems from their deviation from the religion, its sciences and morals. This is a great mistake as they make the means the goals, deny the correct religious sciences and the useful facts, which modern sciences do not attribute to in any way, and thus they became deceived by the industries and inventions that resulted from these modern worldly sciences. These are the people referred to in Allaah's statement:

فلما جاءتهم رسلهم بالبينات فرحوا بما عندهم من العلم وحق بهم ما كانوا به يستهزون

Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things): And that at which they used to mock, surrounded them (i.e. the punishment)). [Surah Ghaafir. 83]

They rejoiced in their worldly knowledge, became arrogant due to it and belittled the knowledge of the Messengers until the truth they used to mock overwhelmed them, and the punishment they were promised came to them because they belied the Messengers. They were punished in this world by way of a seal placed on their hearts, ears, and eyes, and blinded from the truth (i.e. hearts, ears and eyes prevented from the truth); [ولعذاب الآخرة أشد وأبقى] – And the torment of the Hereafter is far more severe and more lasting (Surah Taa Haa. Aayah 127)]; [وما كان لهم من] [2] – And they had none to protect them from Allah. (Surah Ghaafir. Aayah 21)]

We ask Allāh:

اللهم لا تجعل الدنيا أكبر همنا

Allaahumma Laa Taj'al Ad-Dunyaa Akbara Hamminaa – O Allaah! Neither make the worldly life our greatest concern]: Al-Mubaarakfooree [may Allaah have mercy upon him] said, “This means, neither make the pursuit of wealth and status our greatest concern nor the reason behind our sadness, but rather make our greatest concern or the reason behind our sadness to be directed towards the affairs of the afterlife (i.e. that we strive to attain Allaah’s Pleasure and become sad when we fall short). [ولا مبلغ علمنا – Walaa Mab’lagha ilminaa – Nor the limit of our knowledge], meaning, neither knowing nor pondering except on the affairs of the worldly life, but rather make us ponder on the affairs of the Afterlife – in pursuit of a closer look at the affairs of knowledge that are related to the (Oneness of Allaah’s Lordship, The Oneness of Allaah’s Perfect Names and Attributes, and that Allah alone has the right to be worshipped; knowledge about His Commands, Prohibitions etc) and the home of the Afterlife. [3]

[1] An Excerpt from Ad-Dalaa'il Al-Qur'aaniyyah Fee Annal Ulum Wal-A'mal An-Naafi'ah Al-Asriyyah Dakhilatun Fid Din Al-Islaamiy.37-40

[2] Ad-Deen As-Sahih Yahillu Jamee Al-Mashakil page 7

[3] An Excerpt from Tuhfatul Ahwadhee. 9/475-477. slightly paraphrased. Hadeeth declared authentic in Saheeh Sunan Tirmidhee 3502]