

Shaykh Muḥammad Āmān al-Jāmī on the Role of Reason and Revelation and Absence of Conflict Between Them

Shaykh Muḥammad Āmān al-Jāmī (رحمة الله) said:

“Before I commence this study, I would like to present the following points to the reader:

1. It is obligatory for Muslims to be in agreement with respect to a **unified reference source for the Islāmic creed** and to depend upon that source in studying any particular meaning from the Islāmic creed, without ignoring [this source]. Through this [route] the creed of a Muslim will be safe from falsehood, deviation and misguidance.

2. It is not permissible to **remove the use of reason (‘aql)** from the arena of creed and elsewhere because reason forms the basis of responsibility and is what personal capacity is tied to. However, **it is not permissible for reason to exceed its limits**, to feign ignorance of its [true] role and to wander unrestrained into the field of corrupt imagination and false presumptions. Imagination and presumption are emphatically not fit for being foundations for creed and acquaintance (ma‘rifah).

3. Our call to a unified reference source for the Islāmic creed is a reality indicated in the legislation by definitive revealed evidences. Sound reason does not clash with them based upon the principle which says, **‘Sound reason does not oppose authentic revelation’.**”

4. When reason has directed us to become acquainted with [the existence of] Allāh (عَزَّوَجَلَّ) and has [proven] that Muḥammad is the Messenger of Allāh then any asserted conflict between reason and what has come in the Book and the Sunnah, or any rejection of the report of Allāh or the report of His Messenger with the argument that they oppose reason, **then all of this clashes clearly with what reason itself has indicated to us** [at the very beginning, of the veracity of revelation itself].

5. Reason is a light which Allāh has placed in your heart so that it can reveal to you existing things and occurring realities so that you can understand what [has come from] Allāh and His Messenger through it. This is the role of reason. If you wanted it to show you [the reality] of everything that you like and that you imagine of non-existing things, you will not find a way to do that. Except, O Allāh, if that was through the route of presumptions and imagination. We have already stated previously that **presumption and imagination are not fit for [being employed] in sound acquaintance and sound creed**, and Allāh is the one who guides to the straight path.”

Ṭarīq al-Da‘wah ilā al-Islām

Al-Maktab al-Islāmī, 1379H, pp. 107-108.

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