

A Specific Study Of Metaphysics Theories Of Islamic Theologians

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Abstract:

Many questions related to metaphysics have been arising in human minds since ancient times. He began to think about them and put their answers on paper, obviously all this was beyond the reach of science, so the answer to these metaphysical questions could not be the same as science. someone said something. At different times, there were different people who told people that Allah is the creator and owner of this universe, He is the most powerful and in charge of affairs. The whole place and all the creatures are created by Him. All the elements were created by Him and He controls them. These people also said that they were sent by Allah to explain to humans what kind of life their Creator and Master commands them to live. What makes him happy and what makes him angry. In this way, different religions were born, the existence of Allah and the relationship of the prophets with Allah. Because there were things that were beyond the limits of science, that's why we say that all this is metaphysics. Along with these prophets, there were many intellectuals who started to think on their own how the universe came into existence. The thought of and then the thought of the people associated with them are still preserved in the books of philosophy. After them, there is the philosophy of metaphysics of Muslim scholars and then of European scholars, which consists of different thoughts of different people at different times. Philosophy means getting to the bottom of something and drawing conclusions from it. Philosophy also has many branches. There are many ideas in metaphysics and since it is completely different from physical science, it cannot have experiments that all thinkers can reach a conclusion. An attempt has been made.

Keywords: Metaphysics, prophet, philosophy, scholars, human.

Introduction:

The entire universe that surrounds us and of which we are a part, we call it the material universe. Its knowledge is called physics. Metaphysics is a Greek word. The word Meta has come before Physics. Its meaning is above, far,

ahead, that is, the knowledge that is beyond physics, and in Urdu language it is called Mawra-Tabiyat or Metaphysics, because this science tells people's thoughts about things beyond physics. The universe is a vast book. It contains countless objects. Man has thought about

everything and thought about its nature. Many sciences have come into being from this. These sciences are called sciences, then they have different branches: knowledge of plants, knowledge of stones. Scientists observe these objects and then conduct experiments. They draw conclusions from these experiments, but metaphysics is a science above it, in which thinking is more involved

Theory of Metaphysics

Ever since man has opened the eyes of consciousness many questions have arisen in his mind. What is this universe? Who is its maker? And why was it brought into being? These and dozens of such questions are beyond the reach of science because science is not an empirical knowledge and the only things that can be brought into the experiments are those that have an external existence. Which is material. For example, scientists on water started experiments and thought about its existence and drew some conclusions. First, they used powers of observation and from that drew some conclusions, for example, that water is a fluid and flows from top to bottom, always has a smooth surface, is colorless, odorless and tasteless. This is information obtained from preliminary observations. Now they analyzed and told us that this medicine is a mixture of airs and when they are combined in a certain ratio, it becomes water. If there are two parts of hydrogen and one part of oxygen, water is formed by their composition. The most important revelation was this is science. We asked them for proof. They mixed these two gases and made water and showed it. We could not deny their knowledge because they also gave experimental proof of what they claimed. Therefore, we were forced to confirm the knowledge with science. Scientists provided answers to many questions that arose in our minds. But after these answers, a question arose that after all, who made this law that water is formed by mixing two parts of hydrogen and one

part of oxygen? And then who made it why and how did they think that if there is water, then many creatures can be created from water? And the basic need of the creatures created from it will be water. Thinking all these things, he created gases and water came into being. Water was a material thing. Its status was physical. All the knowledge obtained by scientists is called physical knowledge. It is related to Physics, but the questions that arose after that, even the scientists do not have any answers, they say that we have nothing to do with these questions because they are related to Metaphysics and our domain is Physics. The scientist's answer is correct. In his scope he has done a lot and is doing a lot. As many questions as there are in metaphysics. Thinking about them and starting to put their answers on paper, obviously all this is beyond the reach of science, so the answer to these metaphysical questions could not be the same as science. Someone said something, someone said something. At different times, different people came who told people that Allah is the creator and owner of this universe, He is very powerful and in control of the affairs. The whole place and all the creatures are created by Him. All the elements were created by Him and He controls them. These people also said that they were sent by Allah to explain to humans what kind of life their Creator and Master commands them to live. What makes him happy and what makes him angry. In this way, different religions were born, the existence of Allah and the relationship of the prophets with Allah. Because there were things that were beyond the limits of science, that's why we say that all this is metaphysics. Along with these prophets, there were many intellectuals who started to think on their own how the universe came into existence.

In Greece, the thought of Socrates and especially that of Plato and Aristotle, and then the thought of people associated with them, have been preserved in philosophy books until now. After them, there is the philosophy of

metaphysics of Muslim scholars and then of European scholars, which consists of different thoughts of different people at different times. Philosophy means getting to the bottom of something and drawing conclusions from it. Philosophy also has many branches. There are many theories in metaphysics and since it is completely different from physical science, it cannot have experiments that all thinkers can come to a conclusion. People associated with religions believe that the creator behind the universe is the creator. But there are many people who do not recognize God and say that the human mind eventually stops at a certain point and has to say that such and such a thing came into being by itself. When religious people give the concept of God, they have to say that God came into existence by himself and then he created the rest of the universe. They believe that the existence of everything is the result of a cause or cause, thus the universe. There is a series of cause and known. The last cause where the human mind stops is called cause. If a person does not stop until the cause, then an infinite series of causes will begin, which is called infinity, and no one admits in this chain. If you have to stop, then why not stop at the substance? Thus, a real and present thing becomes the cause. Metaphysics objects that matter also eventually perishes. The amazing proportions in other universes and the wisdom and wisdom that scientists themselves see in everything. How did inanimate, dead and unconscious matter automatically create other material objects and where did the wisdom come from in the objects it created? These and Too many questions arise, on the substance of which the Materialists do not seem to have any answers, but they have tried to answer them all on their own. What the philosophers thought about metaphysical problems exists in the name of ancient and modern philosophy.

After the existence of the Companions of the Prophet (peace and blessings of Allah be upon him) after the departure from this world, the

disintegration of intellectual unity in the Islamic world had already begun, but its foundations had already come to light during the time of the Companions in the form of the Kharijites. During the time of Mamun al-Rashid and Harun al-Rashid, when the books of Greek philosophy were published with translations in Arabic language, all the influences that were presented in the claims of Greek philosophy were felt in one form or another among some Muslim thinkers. An example of which is to call the Holy Qur'an a creation and the problem of interpreting the attributes of Allah.

There are two types of thoughts and ideas presented by Islamic law:

1. Those who are related to the rules and affairs of life in the world or are related to some worldly thing. On which the principles of testing can be established through logic and speculation or through senses. Like marriage, divorce, Hajj and Namaz.

2. Others are those in which, apart from worldly material things, there are thoughts and ideas that are difficult to prove with the intellect, such as the existence of hell and heaven, the punishment of the grave, the conditions of the kingdom of heaven.

Islam commands to believe in them. While it is difficult to prove it through reason. Therefore, all such thoughts that are beyond reason and observation and cannot be understood by the senses are included in metaphysics.

Metaphysical Theories:

In the realm of metaphysics, supernatural facts are made the subject matter. These facts have been discussed in every era of human history. The wise people of every era have said something about it. And then, among these metaphysical facts, the most important topic is the creator of the universe. If examined carefully, the fundamental questions of life revolve around it. By solving this one problem, many other problems are solved. By getting a satisfactory answer to it, the most

important problems like the origin, end and purpose of the universe are solved. And from the confusion of this one, many confusions arise. A wrong answer to this leads to a wrong answer to every question. That is, if it is said, it will be meaningless that all other problems and questions depend on it.

If we examine the theories regarding the intervention of a supernatural entity or an external power in the creation of this universe, they are basically of two types. In history we see on the one hand those theories which are convinced of an external force in the process of creation. They recognize in its origin a being who is supernatural. Which is not included in this world, but it has been created and started by him.

Then those who accept this theory also basically have three types of tendencies. One is those who are convinced to accept many kinds of external forces in the creation of the universe, the other are those who believe that two and the third are those who There are those who are convinced of only one power. Below we sum up a bit about each.

I. Duality:

Dualism refers to those who believe in two forces in the creation and operation of the universe. According to them, the order of this universe is run by two such powers which are related to the supernatural world. Although people with this view have been few in history, they have still existed

Manya says that the two things are eternal, and both of them are light and darkness, and light and darkness are alive, both of them are infinite in every direction except the direction where they meet, they are infinite in their five directions, light and darkness are two bodies.¹

:Then, elaborating on the people of this view, he says

There are a few sects of those who believe in more than one Creator and Creator, all these sects refer to the two sects. The religion of a sect is that

the ruler of the world is someone other than Allah, they consider the seven planets to be the ruler and eternal, and these people are the Magi (Parsees). When it was long, he started to panic, in panic, he thought of something bad, which materialized and turned into darkness, from it Ahriman was born, and this is Iblees. shunned it by creating virtues, and Ahriman began to create evils. There is a lot of unhappiness in it. This is the matter which the Magi do not know. Their clear view is that Allah is the "Orman" and Iblis is the "Ahriman", and the "work" is the house, and the "jam" is the house. , and this is also the space, and Noam is the essence, and this is Heulia, and also this is Tanit and Khimar, and these five are eternal, and Ahriman is the doer of evil, and "Orman" is the doer of charity, and Noam is the passive, which I am all (good)².

The following conclusions are drawn from the above discussion:

1. There are many groups of people who recognize the two who created and run this universe. And one of them is Maniwiya.
2. According to Maniwiya, light and darkness are two bodies. And these two travel in every direction. Their journey is endless. However, they do not go to the side where these two are mutual.³
3. One of the two groups that recognize the creation of the universe says that the planets are the creator.
4. According to Manuvia, 'Orman' is the creator of good and 'Aharman' is the creator of evil.

2. Plurality:

Pluralism refers to those who believe in multiple creators of the universe. Near them are many forces that make and run this world.

: Allama Ibn Hazm has a horoscope about these people

Among those who say that there is more than one wise man, there are also Sabians, these people are convinced of orthodoxy, as we

mentioned earlier the saying of the Magi, they worship the seven stars, the twelve. The zodiac signs are convinced. They make pictures of them in their idols. Sacrifices are offered. They give the smell of Oud. During the day and night, they also have five prayers which are similar to the prayers of Muslims, they also fast in Ramadan, they turn towards the Kaaba and Bait al-Haram in their prayers. They respect the Kaaba, consider dead bodies and blood and pork as haram, also consider their female relatives as haram, which are haram for Muslims. Hindus also follow the same method in idol houses. They make pictures of the names of the stars and worship them. This is the basis of idols in Arabia and the same is done by Sudan.³

That is, according to the Sabians, there are many gods who run this world. They believe in seven constellations. Respect them. And they also believe in twelve zodiac signs. Along with this method, they also have a Shari'ah which is similar to that of Muslims in many ways.

This trend of pluralism is very old in human history. Every prominent civilization seems to lean towards this. Concern has existed everywhere, including Babylon, Egypt, Greece, etc. Even present-day materialism also has a concern for pluralism in the origin and design of the universe. Although his pluralism is material in nature. Which will be explained later.

Regarding pluralism, keep in mind that there are two schools of thought in this regard. One is those who have this tendency in their structure and the other is those whose origin is unity but later pluralism has come into it. Therefore, one of the most prominent examples of this in history is Christianity. In its origin, the Christian religion believed in unity, but later pluralism came into it.

All Christians agree on three Gods. And they call it "Trinity". And it refers to the Father, the Son and the Holy Spirit. Then they say that these three are one. But they differ greatly in defining the meaning of each gender and its nature and characteristics⁴ .

From the above objects, it is known that the trend of pluralism is very ancient in human history. On the contrary, if it is said, it will not be out of place that the majority of humanity has been having this tendency of thinking.

3. Unity

Monotheism is the slogan of Islam and its characteristic, a person who is not monotheistic cannot be called a Muslim, monotheism in Islam consists of three components.

1. Wahdat al-Khaliq: Meaning God alone is the Creator, Maker, and Inventor.

Allah says:

If there were other gods besides Allah in the heavens and the earth, then surely the heavens and the earth would be destroyed.⁵

Oneness of God: That is, no one can be worshiped except God alone, a servant cannot associate anyone else with his Lord, neither a human being nor a stone, there is no such entity. One who should be worshiped with the Lord of the Worlds, this is the boundary between Islam and polytheism. Shirk is to worship someone else along with the one and only God, and whoever sanctifies a creature to the extent that it reaches the level of worship is also shirk. There is complete agreement among Muslims on this meaning.

.Oneness in Self: That is, recognizing the Oneness of God's Self. Do not consider anyone as his exampl.

Allah says:

There is nothing like it and the listener is the knower⁶

Maulana Shibli Nomani writes:

The characteristic of Islam is that it has purified Tawheed from all kinds of suspicions of Shirk. And this sentence belongs to those perfections due to which there is no need for any religion after Islam, because after perfection there is no status. Tawheed Kamil means that just as there is no partner in the essence of God, so there is no partner in His attributes. To create, to keep

alive, to kill, to be omniscient, to be equally related to near and far, all these attributes are characteristic of God. Apart from Islam, those who believe in these attributes in the Prophets and Prophets, and this is the defect of Tawheed⁷.

In the above discussion, these points of view have been presented that the creation and beginning of this universe is in the hand of an external force. As stated, there are basically three types of people with such views. Those who believe in dualism, pluralism and unity. Some of them believe in one God, some two, some many and some one God for the creation of this universe. On the contrary, there are some people who do not go out of time and place for the beginning and end of this world. According to them, no supernatural being is needed for this problem. It is possible to explain the events and incidents that happened here and everything in such a way that all this can happen without the intervention of any external force. Below is an attempt to give them people's perspective.

1. **Atheism:**

Among those who deny the beginning and creation of the universe, the most prominent people are dualists. This is a very primitive approach. Even the Qur'an has stated about it:

And he said: Life is only our worldly life, we die and we live and time only destroys us and they have no knowledge of it, they only speculate.⁸

And Imam Ghazali says:

A group of them have denied the creator, the wiser, the wiser and the omnipotent of the universe. These (dual) people believe that the world has always existed by itself. It had no maker. It is like the animal from the sperm and the sperm from the animal. And it will always be like that⁹

That is, the doubles are those who believe that this age is ancient and eternal. There was no creation in it. And this substance itself has its own cause and effect. No external hand was involved in its creation.

Imam al-Ghazali, in his *Tahafat al-Falasaf*, refutes the dualism and says:

Time is accident and creation. In fact, there was nothing before time. What we mean is that Allah Ta'ala was before this universe and time. Allah existed and the universe did not. Then came into being. This is how the universe happened to him. The meaning of our words is that Allah was and the world was not. Caste existed and the world was in nothingness¹⁰.

That is, it is not from eternity but creation. And matter is not its own creator, but it is created by Allah. It has come into existence from nothingness.

A group of naturalists and naturalists is in the similarity of doubles. His ideology can be called a form of pure materialism.

: Imam Ghazali writes about him

The second group is the physicists. Discussions in this group are mostly related to physics and the wonders of animal interpretation, and also delve a lot into the science of animal anatomy. Their idea is that the soul is mortal and does not come back to life. They have denied the hereafter, heaven, hell, resurrection, reckoning.¹¹

2. **Agnosticism:**

There is another group like doubles which is called 'Laadri'. Maulana Wahiduddin Khan writes about it:

A very small group of philosophers is one who doubts the existence of any kind. According to him, there is neither man nor universe, only nothingness, nothing else if he If the point of view is accepted as correct, the existence of God certainly becomes doubtful¹²

And Maulana, presenting a rebuttable hypothesis in this context, writes:

But as soon as we believe in the universe, it becomes necessary for us to believe in God. Because the creation of existence from non-existence is an inconceivable thing.¹³

And clearly refuting the Laadiri view, he says: As for this particular kind of skepticism and

apathy, that may be a philosophical point, but it has nothing to do with reality. When we think, our thinking itself is proof that we exist. , when we hit a stone while walking, and it hurts us, then this event is a proof that there is a world

Outside us which has its own existence, similarly our mind and all our senses are aware of countless things. Feel, and this knowledge and feeling is a personal proof for every person that he is in such a world, which really has its own existence, now if one's philosophical thinking makes him suspect the existence of the world. If it does, then it is an exceptional condition that is unrelated to the experience of millions of human beings, it can be said of such a person that he is lost in his own particular kind of mental atmosphere, even unconscious of himself.¹⁴

Further states:

We can perceive the properties of an object correctly, but we cannot perceive the object itself through any of our sensory or mental processes. This "thing-in-itself" is beyond our comprehension.¹⁵

Hegel criticizes this indolence and says:

"If you know all the properties of an object, then you know the object itself."¹⁶

From the above quotations it is clear that apathy refers to an attitude that is skeptical about everything. If you look at it, this skepticism is the same as denial. The real importance for him is non-simply.

3. Logical Positivism:

According to logical positivism and evidentialism, the real thing is that our knowledge is limited to the senses. This approach does not question or deny, but simply states that what is reliable is what we derive from our senses.

This way of thinking is defined in the Dictionary of Philosophy (published in New York) in the following words.

Every Knowledge that is factual is connected with experiences in such a way that verification or direct or indirect confirmation is possible.¹⁷

And Qazi Kaiser-ul-Islam is the zodiac sign:

According to the logical positivist philosopher, all our knowledge is limited to our senses and it is limited to what is outside the scope of our senses. We can never understand it. As we all know, the traditional empiricist philosophy holds that our knowledge is limited by experience. In other words, the absolute basis of all our knowledge is our sense experiences and the logical positivists have also strongly supported this opinion or this principle of these empirical philosophers.¹⁸

Islamic Theological Theories of Metaphysics:

What has been described so far regarding metaphysics has been a general view of this approach. In which the entire humanity was kept in view. Beliefs of every class and religion were considered. In this regard, metaphysical thought was classified according to pluralism, dualism and monism. In this regard, although Islamic thoughts were also discussed, but they were in the same context. In which something was said about Islamic teachings and ideas regarding oneness and fundamental questions of life. Below, the position of the Islamic belief group has been described separately in this regard. Which means how the stated Islamic teachings have been understood. It should be noted that just as there is a history of Islam, there is also a historical continuity of the particular understanding of Islam. This topic is very broad and multifaceted though. However, at length, only a few of the most prominent definitions are presented below.

In this regard, two Islamic sects have been chosen. A Mu'tazila and another Asha'ira. Both of them have had a profound impact on the academic history of Islam. Each of them has a different mindset. Each has presented a different style of reasoning. And it has had far-reaching consequences.

Regarding the Islamic difference, one basic thing should be clear that the concept of creator

and God is definitely present here, but its interpretations are different. It is not like denying such a being who is responsible for the creation of this universe. There is only a change in the concepts and understandings that have been made about God and the Creator.

Mutazila:

Among the Islamic sects, the Mu'tazila are considered to be the guardians and representatives of the tradition of rationalism. He presented an interpretation of Islam under the influence of Greek philosophy that was separated from the Islamic tradition.

Mu'tazila concept of God:

Shahrestani in his book *Al-Millam Wal-Nahl* describes the Mu'tazila's concept of God as follows:

"Allah is ancient and Qadam (being ancient) is the most distinctive attribute of His character. The Mu'tazila completely negate the attributes of the past and say that Allah is All-Knowing, All-Powerful, All-Being. He is not from omniscience, he is not from omnipotence and he is not from life. These (Knowledge, Power and Life) are ancient attributes and meanings which are ancient along with the Self (of Allah). Because if these attributes become part of (Allah) in being ancient, then these (attributes) will also become part of Him in divinity.

The Mu'tazilah agree in this issue that the word of Allah is an accident and creation in its palace. The word consists of letters and sounds. The letters that are written in the books are the explanation and mention of it. And whatever is found in the palace is a prayer and at the same time it perishes

The Mu'tazila are unanimous in denying the vision of Allah with the eye in the world and denying all kinds of similes, they are in the dimension, place, form, body, death, decay, change, and effectiveness of this simile. Deny. These people consider it obligatory to interpret

the verses and analogies in this regard. And this Nahj is called Tawheed.

They agree that the servant is the creator of all his good and bad actions and he deserves reward or punishment in the Hereafter for what he does. Allah is free from attributing acts of evil, cruelty, disbelief and disobedience to Him, because if He is the creator of cruelty, then He will also be unjust, just as if He is the creator of justice, He will be called just¹⁹.

That is, the Mu'tazilah believe in a concept of God's personality that is devoid of attributes, primitive and bound by worldly laws.

Imam Ibn Taymiyyah, while commenting on the Mu'tazila's concept of God, said:

"Tawheed, tanziyyah tasbiyyah and tajsim are words whose meanings have been confused due to differences in the terminology of Mutkalmin et al. Each group takes a different meaning from the other group, Mu'tazila etc. take Tawheed to mean that Allah Ta'ala is not considered to be described by any attribute of perfection, according to them, by accepting any attribute, visualization and likeness is necessary, so God's vision is necessary. He (Mu'adh Allah) considers the one who accepts The one who describes Allah with the attribute of knowledge is an embodiment according to them. Except for the Mu'tazilah, most of the sects who are theological thinkers take all the attributes of tawheed and tanziyyah as khabriyyah or the negation of some of them. And they also accuse those who accept them of similitude. According to philosophers, the meaning of Tawheed is the same as that of the Mu'tazila, that is, the denial of attributes, rather they add to it that there are attributes of God, they are either passive or additional, or mixed.²⁰

From the above quotations, it is clear that the Mu'tazila's concept of God is contrary to Islamic tradition and teachings. Islam presents the concept of a God and Creator who is himself ancient and whose attributes are also ancient. However, there is innovation in the manifestations of his attributes. And it can

happen. Similarities etc. in his attributes will be negated and condemned, but they should not go to the extent that his attributes are negated and condemned

Asha'ira:

The second most important sect of Islam is that of Asha'ira formed in reaction to Mu'tazila. If seen, it is at the opposite extreme. If the Mu'tazila demonstrated pure rationalism, the Asha'ira seem to us to be denying it. If the Mu'tazila deny the absolute attributes of God, the Ash'a'iras are convinced of the absolute affirmation.

Shahrestani in his book *Al-Millam Wal-Nahl* describes the absolute nature of the negation of the divine attributes of Ash'ira as follows:

"When man considers his creation, from what it began, and how it passed through the various stages of creation to perfection, and he will know for sure that he is the creator of his own creation. could not manage, and could not progress from one level to another level and from imperfection to perfection by himself, then he will necessarily know that there is a creator who is the master of power, the master of knowledge and the master of will. Is. Because of the appearance of signs of authority in (human) nature and the description of the signs of maturity and stability in creation, it is not possible to imagine the emergence of these strong functions from nature and nature.

Therefore, there are attributes of Allah which are indicated by His actions. And it is not possible to deny these attributes. Just as His actions indicate His knowledge, power, and will, they also indicate His knowledge, power, and will. Because the cause of this implication is not separate in presence and absence. In fact, the meaning of "Alam" is that Allah is All-Knowing, and Qadr has no meaning other than that He is All-Powerful. And the murid does not have any other meaning except that he is a willed person. The knowledge of Allah gives maturity and stability. From nature comes occurrence and occurrence and from intention comes appropriation of a particular time with a particular value and a particular form. It cannot be imagined that the caste to which these attributes are associated is not alive with life. Its rationale is the same as what we have described.²¹

It is clear from this: The Asha'ira consider the creation of the universe to be a manifestation of divine actions. According to Asha'ira, these divine actions prove His attributes. Asha'ira conveys the meanings of divine attributes to reality. In contrast to the Mu'tazila, the Ash'iras envision a dynamic and active God

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