

Imitation between Scientific and Practical Knowledge and its Effects on Religious Studies

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Abstract

The religion is illustrated theoretically and practically by reference to jurisprudence (Fiqh) and creeds (Aqedah). It is crucial that a firm foundation be laid in these areas in order to create a robust framework that is resistant to both temporal changes and the incorrect attempts of certain people to undermine these domains through wrong interpretations. This study applies disciplined, reasonable logic that is guided by divine revelation to examine the theoretical and practical components of creed and jurisprudence. In order to do this, content analysis was used to examine qualitative data that was collected from various primary and secondary sources. The investigation's findings demonstrate how important it is for contemporary Islamic studies to distinguish between theoretical and applied elements. This distinction is significant since it serves as the foundation for many contemporary concepts, ideas, and trends. The study emphasizes the necessity of adhering to both theoretical and practical principles, emphasizing the distinction between primary and secondary issues in the domains of legal interpretation and belief.

Keywords: Imitation, Ijtihad, Creed, Jurisprudence, Islamic Studies

Introduction

The term "imitation" (taqlid) in Islamic jurisprudence refers to adhering to the legal rulings of knowledgeable scholars. (Mohaqqiq, 2021). The practice is regarded as an essential part of Islamic legal tradition. But, It has drawn a lot of flak for impeding ijihad, or independent thought.. (Thalib et al., 2020). The scope and potential for dynamic evolution of religious study may be constrained by this reliance on widely acknowledged practical knowledge. However, It also ensures the survival of religious customs by protecting them against incorrect interpretations of Islamic law. According to Sabic-El-Rayess (2020), Islamic studies can benefit from both critical and dynamic methods thanks to the interaction between scientific knowledge and practical application. Scholars who study both contemporary science and traditional Islamic teachings are in a unique position to offer novel perspectives on issues related to human rights, ethics, and the environment. At present, several reformers emphasize the continued necessity of ijihad by attempting to reinterpret Islamic teachings in light of contemporary scientific discoveries. Thus, one of the main topics of discussion among Muslims is still the link between old and modern methodologies in religious studies. This study aims to exclude all preconceived notions from its analysis of the subjects that it covers. It makes it clear that matters pertaining to doctrine and law are not all equally important; rather, their relevance varies, with some being more crucial than others, and there is no perfect equality between them. As noted by Syafiq et al. (2023) the Islamic phrase "aqidah," which refers to "creed of belief," has significant historical significance in Muslim culture. Using both theoretical and practical expertise, this study investigates the role of conjecture in creed and jurisprudence. The goal is to discern between situations in which conjecture is deemed responsible and those in which it functions as a valid instrument for rendering decisions in scientific and practical domains. The research dedicates significant effort to establishing clear guidelines for adherence in both areas, delineating what is definitive and where independent reasoning is impermissible, in contrast to what is open to speculation.

Thus, the primary objective of this study is to offer a systematic, logical framework that is based on divine revelation and that can be applied to the exploration of the theoretical aspects of both jurisprudence and religion. This study is important for comprehending the effect of Islamic idea on current realities while incorporating conventional viewpoints. It offers details on how applying Islamic teachings might be used to further contemporary scientific discoveries. Moreover, the work examines the connection between scientific knowledge and Islamic jurisprudence, offering a dynamic and intellectual perspective on this relationship. This research is divided into multiple sections: introduction, methodology, conceptual determinants, the impact of imitation rules on both scientific and practical domains, and conclusion. The introduction provides a brief synopsis of the subject's importance and the selection procedure. The research methods used are described in depth in the methodology section. The next sections discuss the cognitive factors associated with the concepts being studied, followed by an analysis of the impact of accurate versus incorrect imitation. A discussion of the results and conclusions, together with the implications and constraints of the research, round out the study.

Method

To achieve the goal of this study—" To establish a methodical, logical framework for investigating the theoretical facets of both creed and jurisprudence that is informed by divine revelation"— A qualitative methodology was utilized. The information was gathered using a variety of primary and secondary sources, such as Hadith, verses from the Quran, and relevant journal articles from online sources. After collecting the data, a content analysis was performed to examine the conceptual factors and assess the influence of the rule of imitation in scientific and practical fields.

Conceptual Determinants

The Concept of Imitation

The word "imitation" refers to the act of duplicating something, such as emulating someone else's necklace. For instance, "I imitated the guidance" suggests that the choice taken in a certain situation was made as if the one who did the imitation were wearing a necklace (Kleiman-Weiner et al., 2020). On the other hand, imitation

can also involve making comments about something and adhering to it, which implies depending on and aligning oneself with the mentioned source; in other words, assimilating or adopting it.

Definitions of Imitation

1. Adopting the assertions of an individual whose judgment is incorrect due to recurrent errors without proof is akin to maintaining the same mistake without justification as was previously declared ([Kızılkaya, 2016](#)).
2. Taqlid, also known as blind imitation, is adopting a claim without providing proof ([Makdisi, 1986](#)).
3. It entails accepting someone else's assertion without providing strong supporting data ([Mohd Hishamuddin, 2011](#)).
4. It is accepting an opinion without adequate justification ([Nafi, 2006](#)).

The Rule of Imitation

Scholars have differed in their rulings on imitation due to variations in their definitions and interpretations of two opposing views:

The First Opinion:

Those who define imitation as "accepting the statement of another without evidence" argue that such a statement lacks authority unless it originates from a knowledgeable scholar or is supported by evidence. They consider this practice impermissible and have prohibited it ([Jassim et al., 2024](#)). This perspective was endorsed by Ibn Hazm, Ibn al-Qayyim, and al-Shawkani, and is supported by the majority of scholars ([Laila, 1985](#)). This should not be interpreted as a prohibition against the public seeking guidance from scholars. Such seeking of guidance is universally accepted, but it is not considered imitation ([Li et al., 2024](#)). Instead, it is viewed as following the scholar's guidance, provided the scholar's rulings are based on evidence.

The Second Opinion:

Those who define imitation as "accepting the statement of another without knowing its evidence" or similar terms distinguish between imitation in doctrinal matters (fundamentals of faith) and in practical matters (branches of jurisprudence). They prohibit imitation in doctrinal issues but allow for distinctions in jurisprudential matters (Kanchana, 2022). This perspective is held by many adherents of the four Sunni schools of thought. According to this view, imitation is prohibited for a mujtahid (a scholar capable of independent legal reasoning) but obligatory for the layperson, even if the layperson is knowledgeable (Salem, 2021).

Practical and Scientific Issues, and the Value of Doubting Them

There is unanimous agreement on the significance of practical matters such as fasting, pilgrimage, and almsgiving; however, prayer is regarded as even more crucial. The acceptance of prayer validates everything else, whereas its rejection invalidates all other acts, regardless of their acceptability (Sadykova et al., 2022). The centrality of prayer in Islam underscores its importance, as it directly connects the servant to Allah without intermediaries, facilitating divine satisfaction and guidance. Previous research has also highlighted the health benefits of prayer in Islam (Chamsi-Pasha, 2021). Salat not only provides physical and mental peace but also involves the recitation of Quranic verses. It serves as a non-pharmacological intervention that can be integrated into rehabilitation programs or holistic care approaches, enhancing patients' overall well-being (Hassanzadeh et al., 2022).

It is established in the Sunnah through the hadith reported by Abu Huraira, where the Prophet Muhammad ﷺ said: "Allah the Exalted said: 'I have divided the prayer into two halves between Me and My servant, and My servant shall have what he has asked for. When the servant says, "Praise be to Allah, the Lord of the worlds," Allah says, "My servant has praised Me." When he says, "The Most Merciful, the Most Compassionate," Allah says, "My servant has glorified Me." When he says, "Master of the Day of Judgment," Allah says, "My servant has glorified Me," and sometimes He will say, "My servant has entrusted (his affairs) to Me." When he says, "You alone we worship, and You are alone we ask for help," Allah says, "This is between Me and My servant, and My servant shall have what he has asked for." When he says, "Guide us

to the Straight Path, the path of those whom You have favoured, not of those who have incurred Your wrath, nor of those who have gone astray," Allah says, "This is for My servant, and My servant shall have what he has asked for." (al-Tirmidhi, no. 2953; H. Muslim, no. 395).

It should be noted that in Islam, prayer is considered the key to success and salvation in both this world and the Hereafter. In a hadith narrated by Abu Huraira, the Prophet Muhammad ﷺ said: "A man from the people of Najd came to the Messenger of Allah ﷺ with dishevelled hair and raised his voice, but his words were not clearly understood. When he came closer, he inquired about Islam. The Messenger of Allah ﷺ responded: 'Five prayers during the day and night.' The man asked, 'Is there anything else required of me?' The Prophet ﷺ replied, 'No, unless you perform it voluntarily...'" (al-Bukhari, no. 46; S. Muslim, no. 11).

Indeed, Allah Almighty affirms this in the Quran: "He has succeeded who purifies himself and mentions the name of his Lord and prays" (Al-A'la, :14-15). Therefore, in practical matters, distinctions exist between fundamentals and branches, reflecting varying degrees and ranks. This differentiation is also applicable in scientific matters. For instance, belief in the reality of the Straight Path is a fundamental aspect of faith that must be accepted, but it extends beyond merely acknowledging that Allah is just. Some researchers contend that while this opinion may be valid, it is essential to establish guidelines for determining relative importance among various matters. The significance of these matters may be linked to the hierarchy of rewards and punishments. Nevertheless, failing to adhere to any aspect of religious practice is considered disobedience to Allah Almighty.

Indeed, certain acts of worship are given prominence by Shariah because they serve as a criterion for the acceptance of deeds (Abdullah, 2015). For instance, prayer is regarded as a defining characteristic of a believer and thus receives greater emphasis compared to other acts of worship. However, this does not imply that other practical branches are insignificant. Rather, prayer is considered the cornerstone for the acceptance of other deeds. Therefore, it has been concluded that scientific matters vary in significance (Gao & Huang, 2024). Fundamental issues, such as the existence of Allah, His oneness, His attributes, the prophethood of the prophets, their infallibility,

and the Hereafter, hold greater importance compared to other scientific matters (Wen & Sumettikoon, 2024). It is essential to differentiate between these fundamental issues and subsidiary matters to prevent the latter from being inflated to the level of fundamentals, and to ensure that fundamental issues are not relegated to mere subsidiary status.

Suspicion Regarding Scientific and Practical Issues

In logical terminology, "probabilistic inference" refers to the process of favouring the content of a statement or its negation while still allowing for the possibility of the alternative (Hassan & Alhassan, 2019). For example, if a trustworthy individual informs someone about a particular event, that person might assign a 70% or higher probability to the event's occurrence. However, if asked whether there is certainty about the event, the answer would be no. This is because, despite the informant's credibility, there remains a possibility – estimated at 30% or less – that the informant could have been mistaken, confused, forgotten, or misled (Fernández, Crisanto, et al., 2022). This allowance for uncertainty is what logicians refer to as "allowing for the other side."

It is important to note that in scientific matters, some issues are definitive, such as belief in the existence of the Afterlife, where there is no room for doubt or dispute. However, other issues fall within the realm of probabilistic inference. This is true for many details related to the major gathering (Hashr) and the specifics of Barzakh. In this context, Barzakh refers to the state starting from the grave and continuing until the completion of the gathering and the establishment of Judgment Day (Bulğen, 2018). In this context, it is essential to categorize evidence according to its implications for the conclusion. Scholars classify evidence into several types: logical analogy, analogy of equality, contraposition, induction, and representation. Logical analogy occurs when the evidence directly supports the conclusion. An analogy of equality involves evidence that supports the conclusion through an external premise not inherently required by the evidence itself (Fernández, Mendoza Reyes, et al., 2022). Contraposition, on the other hand, involves inferring the conclusion through an external premise that contradicts the evidence. This indirect inference is used to

demonstrate the falsehood of the opposing proposition. If the opposing proposition is assumed true and leads to a contradiction with another valid premise, it is referred to as contraposition, specifically known as "khilaf" (Baru et al., 2017).

If the evidence partially supports the conclusion, it is classified as induction or representation. Analogy involves drawing a comparison between one matter and another based on shared rationale, which is sufficient to evaluate the former based on the characteristics of the latter. For instance, a jurist might extend the prohibition of wine to all intoxicating beverages by analogy, as the rationale for prohibiting wine in Islamic law is its intoxicating effect (Haider, 2013). Evidence is classified into five categories, independent of its structure and organization:

Probative (Al-Burhani):

If the evidence leads to a firm belief deemed true, it is categorized as probative. This type of argument constitutes a form of direct inference and represents reasoning based on certainty. It is typically observed in intellectual truths. Conversely, if the evidence leads to a firm belief but is subject to debate and acceptance or rejection, it is classified as dialectical (Al-Jadali). Issues commonly accepted by the masses as nearly certain, such as the benefits of spreading peace, feeding people, maintaining family ties, and speaking truthfully, serve as examples cited by Imam Al-Ghazali.

Sophistical (Al-Safsati):

If the evidence leads to a firm belief but does not align with reality, it is classified as sophistical. For instance, if one asserts that "This is an eye" when referring to gold, uses the premise "Every eye is an ornament for faces" (where "eye" is understood as eyesight), and concludes that "This is an ornament for faces," the argument exemplifies sophistically reasoning.

Conjectural (Al-Khitabi):

If the evidence leads to a belief but lacks decisiveness, it is classified as conjectural. This category includes jurisprudential rulings that are based on the preponderance of evidence, where conclusions are drawn from the weight of available

evidence rather than absolute certainty.

Imaginary or Extended (Al-Shi'ri):

If the evidence leads to a conclusion that is psychological, hypothetical, or speculative, it is categorized as poetic. This type of evidence does not necessarily rely on convincing assumptions but is based on hypothetical premises, similar to the way poetry operates ([Moreh, 1968](#)).

Researchers assert that scientific issues necessitate the application of comprehensive logical and evidential foundations, rather than reliance on imitation, as imitation represents mere conjecture and is antithetical to rigorous scientific inquiry. Understanding in science varies among individuals; thus, attaining the minimum level of knowledge required for practical matters may suffice for personal assurance, which is not the case for scientific issues ([Susilawati et al., 2022](#)). It is pertinent to examine various perspectives on this issue. Al-Shatibi posits, "Audible evidence alone does not yield certainty; instead, certainty is derived from their collective consideration. This is because such evidence may originate from singular reports with apparent certainty or from recurrent sources, where certainty is contingent upon underlying premises, many of which are conjectural. Anything dependent on conjecture is necessarily conjectural, as it relies on linguistic transmission, grammatical interpretations, and a range of possible factors."

Achieving certainty in light of these considerations is challenging. Credible evidence in this context emerges from a convergence of conjectural evidence that aligns to form a cohesive meaning, ultimately leading to certainty. The robustness of such convergence surpasses that of divergent evidence. This approach is articulated in Al-Had Al-Awsat (also known as "Intermediate Proof" or "Middle Path in Proof"), which balances between the extremes of minor and major proofs. The minor proof pertains to the specific conclusion under discussion, while the major proof refers to the overarching proposition supporting the conclusion ([Haydari, 2001](#)). Researchers argue that relying solely on conjecture in scientific matters is untenable. When belief is marred by doubt, it undermines its validity, as scientific conclusions necessitate certainty and decisiveness. Since not every individual can independently achieve this

level of certainty, consulting expert opinions and scholarly writings is essential. However, this consultation should not be equated with blind adherence to tradition in religious principles. Instead, it serves to enrich understanding and clarify the facts.

Conversely, the paradox of the prohibition against blind adherence in scientific matters lies in its tendency to result in mere conjecture. Such conjecture is adequate for practical matters where extensive knowledge is not imperative.

Conversely, scientific questions necessitate thorough verification using rational approaches. Circular thinking or infinite regression result when one relies just on evidence that has been communicated without any kind of reasonable assessment. These conclusions are illogical. For example, whilst proof from the Qur'an offers proof of Allah's existence and gives valuable information, claiming that Allah exists because the Qur'an states so lead to circular reasoning. This is because it takes the divine origin of the Qur'an as a given to establish Allah's existence. Therefore, it is necessary to demonstrate such topics largely by intellectual processes instead of depending exclusively on conveyed information.

The Effect of the Rule of Imitation between Sciences and Operations

In Islamic sciences, the rule of imitation strengthens customary knowledge, especially when interpreting court decisions to maintain communal stability. (Dey et al., 2023). Maintaining consistency in the application of scientific information can also be facilitated by this method. Imitation is a serious problem that needs to be carefully considered and given a lot of attention. It is imperative that religious and political leaders hold in-depth conversations to examine the facets and intricacies of this matter. This approach will support the validation, correctness, and necessity of adherence, especially concerning scientific matters. It is crucial to clarify that "scientific matters" in this context refers to religious principles based on doctrinal and scholarly methodologies, rather than direct interpretations from the Qur'an and Sunnah. The creed, which encompasses the six articles of faith, is immutable and not subject to exceptions.

The topics examined by scholars within theological schools, often categorized as scientific issues, pertain to areas where adherence is permitted but do not

encompass the creedal issues explicitly outlined in the Qur'an and Sunnah. Therefore, it is essential to establish a scholarly framework that differentiates between fundamental creedal issues, such as the articles of faith, and subsidiary matters, including various interpretations and readings of these creedal issues by theologians (Goodwin, 1899). These subsidiary matters are open to permissible adherence, particularly considering the intellectual limitations and lack of scientific immunity among many laypeople who may struggle to understand complex theological concepts. This approach necessitates the collective effort of scholars to shape this reference and share their perspectives, fostering a balanced doctrinal thought that safeguards the community from adopting imported or deviant ideologies.

The Concept of Ijtihad between Processes and Operations

The concept of ijthihad pertains to doctrinal issues and foundational matters of religion where there is consensus among scholars that individual ijthihad is not applicable to everyone. This consensus reflects the view that ijthihad is not typically exercised in these foundational aspects. In contrast, ijthihad is relevant to practical issues and branches of Sharia where scholars agree on the permissibility of imitation (taqlid) and the subsequent exercise of ijthihad. This distinction highlights the differing applications of ijthihad across various domains of Islamic jurisprudence (al'Alwani, 1991). Before addressing this question, it is pertinent to note that Al-Amidi (631 AH) defined ijthihad as "exerting one's full effort to attain conviction about a legal ruling to the extent that one feels incapable of further exertion." Similarly, Ibn al-Hajib (646 AH) defined ijthihad as "expending one's utmost effort to gain conviction regarding a legal ruling" (Al-Amidi, 4/162).

These definitions of ijthihad emphasize the pursuit of conviction, which aligns more closely with practical matters rather than doctrinal issues, such as the six articles of faith. However, if the term is understood to encompass the determination and interpretation of these articles within theological discourse—both historically and contemporarily—then imitation (taqlid) is also considered permissible (Al-Farizi, 2014). This distinction is grounded in scholarly interpretations, as there is no universally comprehensive criterion to differentiate between the foundational

principles of religion and its practical branches, except through the scholars' classifications and resolutions of both theoretical and practical issues. Some scholars argue that any matter concerning human actions falls under the practical branches of religion, while matters related to the actions of Allah are considered foundational. For instance, practices such as prayer, fasting, and pilgrimage are categorized as practical matters due to their association with human actions.

On the other hand, beliefs in prophecy, monotheism and the afterlife are termed basic or scientific, as they pertain to the actions of Allah. Some researchers argue that the primary criterion for distinguishing between the core principles of religion and its practical branches lies in the purpose of the matter. If the main goal is to direct behavior, it falls into the category of a practical matter or a religious branch. On the opposite hand, if the main goal is to establish belief, it falls under the category of doctrinal matters, or fundamental religious principles. This approach highlights the goal's intended outcome: Belief-oriented results are foundational, and action-oriented results are practical. The major distinction between these two sorts of purposes rests in their intended focus: One is focused on inside conviction, and the other is on outward behavior. The core of doctrinal topics is internal belief. For example, the belief in Imamate functions largely as a foundational belief, even though it may have practical repercussions such as the responsibility of obedience. Conversely, practical matters are concerned with external actions, such as prayer, fasting, and pilgrimage, which are intended to guide specific behaviours and practices. Thus, doctrinal matters focus on internal convictions, whereas practical matters are oriented towards observable actions.

Al-Azz bin Abdul-Salam, in his work *Qawaid al-Ahkam*, asserts: "These matters are beyond correction by individual mujtahids; however, the truth lies with one of them, and others are excused for their errors due to the inherent difficulty in departing from established views. This is especially pertinent to beliefs about direction, as belief in such a concept is neither a physical entity nor an attribute that can be easily comprehended in relation to the world—whether it be moving, stationary, connected, or disconnected. Understanding it requires a profound and comprehensive analysis of proofs. Given this complexity, Allah has excused the

common people from such detailed scrutiny. Consequently, the Prophet, peace be upon him, did not require new Muslims to investigate these matters in depth but accepted them based on their general adherence and sincerity."

The rightly guided caliphs and esteemed scholars continued to uphold this practice, recognizing that the general populace had not fully comprehended or arrived at the truth. They applied Islamic rulings to such individuals, permitting intermarriage, inheritance, performing funeral prayers, and undertaking the rites of washing, shrouding, carrying, and burying them in Muslim cemeteries. This approach was maintained because Allah pardoned these individuals for their lack of understanding. Without this divine pardon, it would have been challenging to differentiate them from other Muslims, and they would not have been subjected to the rulings of Islam according to the consensus of the Muslim community. Anyone who asserts that God incarnates in any physical form, whether in people or other entities, is deemed a disbeliever. This is because Sharia does not condone anthropomorphism, despite its common occurrence among people who may struggle to conceive of existence in any form other than physical incarnation. Such claims are neither accepted nor excused, as they are fundamentally inconsistent with wisdom and theological understanding (Haris, 1998).

Imitation Among the Common People

Imitation among laypeople serves as a mechanism for preserving religious tradition. In this context, followers adhere to the practices and teachings of religious authorities to ensure consistency in their Islamic practices. Many scholars contend that the doctrinal beliefs of laypeople are essentially those of their mufti, and that the fatwa issued by a mujtahid functions as legal evidence for them. Al-Shatibi articulated this by stating, "The fatwas issued by mujtahids for laypeople function as legal evidence for mujtahids themselves. This is supported by the fact that the presence or absence of evidence is irrelevant to the followers, as they do not derive benefit from it directly. Consequently, it is not appropriate for them to engage in the examination of evidence or deduction of rulings. Allah's statement reinforces this: 'And We did not send before you [as messengers] except men to whom We revealed [the message], so ask the

people of the message if you do not know' (*Al-Anbiya*, :7)."

The follower, lacking in-depth knowledge, has no alternative but to consult those who possess expertise in religious matters. These knowledgeable individuals serve as the ultimate reference for the laypeople in matters of religion. Consequently, such experts are regarded as holding a legislative authority, and their pronouncements are accorded the status of legislative rulings. Ibn Qudamah observed: "Consensus affirms the permissibility of imitation in subsidiary matters. This consensus arises because the mujtahid in these matters may be either correct or mistaken. If the mujtahid is correct, they receive a reward; if mistaken, they are not considered sinful. Consequently, imitation in subsidiary matters is not only permissible but also obligatory for the layperson" (*Al-Shatibi*, 4/216). This perspective is endorsed by prominent scholars including Al-Ghazali, Ibn al-Hajjib, Al-Qarafi, and Al-Amidi. Al-Shawkani also supports this view, noting that "many followers of the four Imams adhere to this position." In this context, the Mu'tazilites present three distinct schools of thought regarding imitation:

1. The Mu'tazilites of Baghdad advocate the absolute prohibition of laypeople's emulation of mujtahids, whether in matters of ijtiḥād or other issues.
2. The doctrine of Qadi Abdul Jabbar and Abu al-Husayn al-Basri asserts the absolute permissibility of laypeople's emulation of mujtahids, a view that aligns fully with the majority opinion.
3. The doctrine of Abu Ali al-Jubba'i distinguishes between laypeople's emulation of competent mujtahids in matters of ijtiḥād and in non-ijtiḥād concerns. This point of view holds that imitation is allowed in ijtiḥād-related situations but not in non-ijtiḥād-related ones. Finally, as other researchers have explained, it is critical to carefully differentiate between academic and practical considerations. For correctly forming diverse views and resolving relevant challenges, this division is essential.

Conclusion

This research highlights the necessity of distinguishing between intellectual and practical dimensions within current Islamic studies, underlining their importance in generating modern insights, ideas, and trends. The difference is particularly crucial in concerns of emulation and ijtiḥād. Historically, the practical part refers to the

branches of religion, including Shari'ah and fiqh concerns. On the other hand, the scholarly component has two facets: first, It deals with theological topics found in the Quran and Sunnah, like the six pillars of faith, the second aspect pertained to the varying perspectives held by academics about certain theological topics. While there is no disagreement among scholars regarding the allowance of emulation in practical problems, the ban of emulation in doctrinal topics stems from the necessity for clarity and decisiveness. Thus, the scope for imitation should be expanded to practical issues, while recognizing the diverse scholarly interpretations of the doctrinal discussions.

Implications

This study offers significant implications that can enhance its overall impact. Specifically, it addresses the doctrine of the follower (muqallid), which is characterized by adherence to the doctrine of their mufti, whether in practical or doctrinal matters, while also considering the diverse range of theological and doctrinal schools. By generalizing the permission for emulation in practical matters and acknowledging the varied scholarly interpretations in doctrinal issues, this study promotes the unity of the Ummah. Such an approach helps mitigate discord and prevent the excommunication of individuals based on differing beliefs. It encourages the recognition that no single opinion or understanding holds absolute certainty or decisiveness over others.

Limitations and Future Research

This study acknowledges several limitations. Firstly, it concentrated exclusively on the balance between scientific and practical knowledge within the context of Islamic studies, thereby limiting its scope. Secondly, the study employed a qualitative approach due to its exploratory nature. Future research could address these limitations by examining the balance between scientific and practical knowledge across different religious traditions, such as Christianity and others. Additionally, conducting a primary quantitative study focusing on the perceptions of religious scholars regarding the subject could provide further insights and broaden the understanding of the topic.

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