
Modeling Violent Extremists with TIACRITIS

CDRL A006: TRAINING SUPPORT

Preparing Office:

GMU Learning Agents Center (Mihai Boicu, Dorin Marcu, David Schum, Gheorghe Tecuci) and JORGE Scientific Corp (Stephen Coughlin)

Contract:

Intelligent Software Agent for Training Intelligence Analysts

Task: 1.6.5 Textbook Publication

IC Advisory Board:

Donald Kerr (chair), Kelcy Allwein, Keith Anthony, Cindy Ayers, Sharon Hamilton, Jim Homer, Joan McIntyre, William Nolte, George Stemler, Benjamin Wible

Distribution Statement: For Official Use Only



8 August 2011



ACKNOWLEDGEMENTS

The development of the TIACRITIS system and the writing of this second volume of the TIACRITIS textbook were partially supported by the Department of Defense and by George Mason University.

The TIACRITIS system and textbook are based on the research performed under the project *A Computational Theory of Intelligence Analysis*, which is supported by the National Geospatial-Intelligence Agency's NURI program (PM: Phillip Hwang), the *Virtual Experts* project which was supported by the Office of the Director of National Intelligence (PMs: Susan Durham and Joan McIntyre), and on the Disciple learning agent theory and technology developed for many years in the Learning Agents Center.

The main source of subject matter expertise was Stephen Coughlin, augmented with additional support from Cindy Ayers, William Cleckner, and Scott Forster.

This research, development, and application effort was guided by the following Advisory Board: Donald Kerr (chair), Kelcy Allwein, Keith Anthony, Cindy Ayers, Sharon Hamilton, Jim Homer, Joan McIntyre, William Nolte, George Stemler, and Benjamin Wible.

The U.S. Government is authorized to reproduce and distribute reprints for Governmental purposes notwithstanding any copyright notation thereon. The views and opinions expressed in this book are those of the authors and do not necessarily reflect the official policy or position of any agency of the U.S. Government.

Copyright ©2011 Learning Agents Center
Volgenau School of Engineering
George Mason University
4400 University Dr, Fairfax, VA 22030-4444, USA

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means - electronic, mechanical, recording or otherwise, without the permission of the authors.

The U.S. Government is authorized to reproduce and distribute reprints for Government purposes notwithstanding this copyright.

Point of contact:

Dr. Gheorghe Tecuci, Learning Agents Center

Email: tecuci@gmu.edu

Tel: 703 993 1722

Fax: 703 993 9275

TABLE OF CONTENTS

1	MODELING VIOLENT EXTREMISTS	1
1.1	Overview of an Evidence-based Methodology	1
1.2	General Organization of the Textbook	6
2	ANALYZING THE AUTHORITY OF SOURCE MATERIALS	7
2.1	Problem Reduction Approach to Analyzing Text Authority	7
2.2	Criteria for an Authoritative Text in Sunni Sharia	7
2.3	Case Study: Ibn Naqib 1994 – Understanding the Analysis of an Authoritative Text	11
2.3.1	Ibn Naqib’s Reliance of the Traveller (Shafi’i School).....	11
2.3.2	Objective	13
2.3.3	Summary	13
2.3.4	Instructions and Explanations	14
2.4	Case Study: Malik 1989 – Analyzing Whether a Sunni Sharia Text is Authoritative	44
2.4.1	Malik’s “The Trodden Path” (Maliki School)	44
2.4.2	Objective	44
2.4.3	Summary	44
2.4.4	Instructions and Explanations	45
2.5	Case Study: Malik 1989 – Comparing Competing Analyzes of a Sunni Sharia Text	55
2.5.1	Objective	55
2.5.2	Summary	55
2.5.3	Instructions and Explanations	55
2.6	Ibn Rushd’s “The Distinguished Jurist’s Primer” (Maliki School)	57
2.6.1	Introduction	57
2.6.2	Case Study: ibn Rushd 1994 – Analysis	58
2.6.2.1	Objective	58
2.6.2.2	Summary	58
2.6.2.3	Instructions and Explanations	59
2.6.3	Case Study: ibn Rushd 1994 – Browsing Reference Analysis	64
2.6.3.1	Objective	64
2.6.3.2	Summary	64
2.6.3.3	Instructions and Explanations	64
2.6.4	Case Study: ibn Rushd 1994 – Comparison with Reference Analysis.....	64
2.6.4.1	Objective	64
2.6.4.2	Summary	64
2.6.4.3	Instructions and Explanations	65
2.7	Other English Translations of Classical Writings in Sunni Sharia	65
2.7.1	Yusuf Ali’s “The Meaning of the Holy Koran” (Hanafi School)	65
2.7.2	al-Shaybani’s “The Islamic Law of Nations” (Hanafi School)	66
2.7.3	al-Shafi’i’s “Treatise of the Foundations of Islamic Jurisprudence” (Shafi’i School)	68
2.7.4	Ibn Kathir’s Tafsir of the Noble Koran (Shafi’i School)	69
2.7.5	Ibn Khaldun’s Prolegomenon (Maliki School)	71

2.7.6	Case Study: Analysis of Classical Writing Translation	72
2.7.6.1	Objective	72
2.7.6.2	Summary	72
2.7.6.3	Instructions.....	72
2.8	Case Study: Analyzing the Authority of a New Translation	75
2.8.1	Objective.....	75
2.8.2	Summary.....	75
2.8.3	Instructions.....	75
3	ANALYZING DEFINITIONS AND RULES.....	81
3.1	Introduction	81
3.2	Case Study: Jihad means to wage war against non-Muslims to establish Islam	82
3.2.1	Objective.....	82
3.2.2	Summary.....	82
3.2.3	Instructions and Explanations	83
3.3	Jihad is required until the entire world is brought under Islam.....	101
3.3.1	Case Study: Jihad until entire world under Islam – Analysis	101
3.3.1.1	Objective	101
3.3.1.2	Summary	101
3.3.1.3	Instructions.....	101
3.3.2	Case Study: Jihad until entire world under Islam – Browsing Reference Analysis	102
3.3.2.1	Objective	102
3.3.2.2	Summary	102
3.3.2.3	Instructions.....	102
3.3.3	Case Study: Jihad until entire world under Islam – Comparison with Reference Analysis.....	104
3.3.3.1	Objective	104
3.3.3.2	Summary	104
3.3.3.3	Instructions.....	104
3.4	Case Study: Fighting jihad is required when non-Muslim forces enter Muslim lands	105
3.5	Case Study: Lying is permissible for circumventing those forbidding what is permissible in Sharia	107
3.6	Case Study: Lying is obligatory when necessary to achieve an obligatory Sharia goal	110
3.7	Case Study: Taqiyya-deception is permitted against non-Muslims in furtherance of Islamic objectives or the protection of Islam.....	111
3.8	Case Study: Ghiba-slander means to mention anything concerning a person that he would dislike	114
3.9	Case Study: Ghiba-slander is unlawful	115
3.10	Case Study: Namima-talebearing consists of quoting someone’s words to another in a way that worsens relations between them.....	117
3.11	Case Study: Namima-talebearing in unlawful	119
3.12	Case Study: Analyzing a Sunni Sharia Statement	121
3.12.1	Objective.....	121
3.12.2	Summary.....	121
3.12.3	Instructions.....	121
4	UNDERSTANDING AND PREDICTING BEHAVIOR	125
4.1	Introduction	125
4.2	Case Study: Modeling Behavior and Preliminary Learning	125
4.2.1	Example Used in the Case Study	125
4.2.2	Objective.....	126

4.2.3	Summary	127
4.2.4	Instructions and Explanations	128
4.3	Case Study: Analysis Based on Pre-learned Models	146
4.3.1	Example Used in the Case Study	146
4.3.2	Objective	146
4.3.3	Summary	146
4.3.4	Instructions and Explanations	147
4.4	Case Study: Modeling Complex Behavior – Part 1	158
4.4.1	Example Used in the Case Study	158
4.4.2	Objective	158
4.4.3	Summary	159
4.4.4	Instructions and Explanations	159
4.5	Case Study: Modeling Complex Behavior – Part 2	161
4.5.1	Objective	161
4.5.2	Summary	161
4.5.3	Instructions and Explanations	162
4.6	Case Study: Reuse of Pre-learned Models	169
4.6.1	Objective	169
4.6.2	Summary	169
4.6.3	Instructions and Explanations	169
4.7	Case Study: Structuring and Abstracting an Argument	175
4.7.1	Objective	175
4.7.2	Summary	175
4.7.3	Instructions and Explanations	175
4.8	Case Study: Analyzing a Complex Hypothesis	184
4.8.1	Objective	184
4.8.2	Summary	184
4.8.3	Instructions and Explanations	184
4.9	Case Study: Analyzing a User-Defined Hypothesis	199
4.9.1	Objective	199
4.9.2	Summary	199
4.9.3	Instructions	199
5	BIBLIOGRAPHY	201

1 MODELING VIOLENT EXTREMISTS

1.1 Overview of an Evidence-based Methodology

We present an evidence-based methodology for modeling the behavior of individuals and groups that follow a set of rules documented in authoritative sources. An example of such a set of rules is any system of law, such as US Constitutional, English Commons, or Sharia. Other examples are published Soviet military doctrine, the US military doctrine, and any other well-documented doctrine.

We will illustrate and apply this methodology to model the behavior of violent Sunni extremists who follow strictly Sunni Sharia.

As observed by Coughlin (2007, p.29), “For the WOT (war on terror), ... the relevant enemy doctrine used to drive the IPB (intelligence preparation of the battlefield) and subsequent decision making starts with the stated doctrine of Islamic “extremists” irrespective of our assumptions of correctness. Specifically, “extremist” doctrine calls for a return to Islamic law, Islamic governance, a return of the Caliphate and the willingness to wage *jihad* (which we call terrorism) in furtherance thereof. If these views accurately reflect the core principles of the enemy in the WOT and its followers believe it, act in furtherance of it, and are willing to kill because of it, then this is the idea-based doctrine that represents a threat to the United States, its citizens and allies.” Consistent with this observation, Figure 1 summarizes the justification for the proposed modeling methodology.

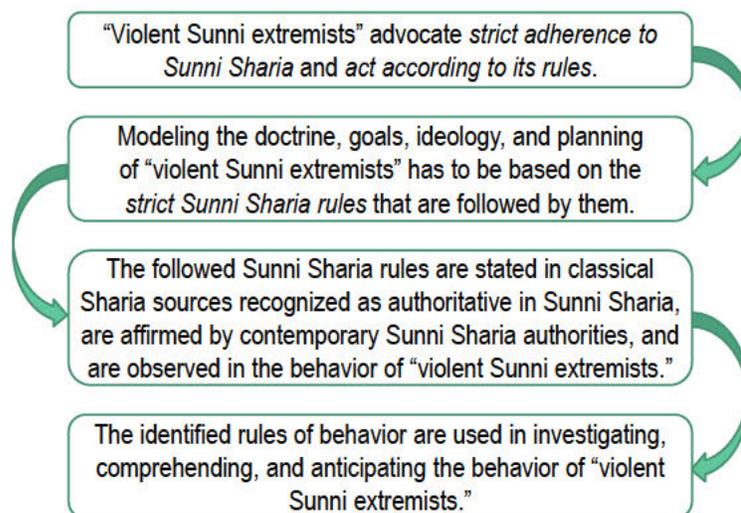


Figure 1. Justification of the evidence-based methodology for modeling violent Sunni extremists.

Critical to the proposed methodology is the discovery of the rules that are followed by the individuals or the groups to be modeled. In the case of violent Sunni extremists, these rules are documented in the Sunni Sharia texts that are considered authoritative by violent Sunni extremists. The question, however, is: Which Sunni Sharia texts are considered authoritative by violent Sunni extremists?

The first step in the methodology is to develop an approach for determining whether a given document is an authoritative text in one of the four orthodox schools of Sunni Sharia, Hanafi, Hanbali, Maliki, and Shafi'i, each followed by a large number of Muslims, and recognized by violent Sunni extremists. This approach consists in identifying a set of criteria and sub-criteria which, if satisfied by a document, assures that the document is authoritative in the sense that the statements and rules described in it are followed by the modeled entity.

It should be noticed that, when developing the approach for determining whether a text is authoritative, it is much more important to be right when characterizing a document as authoritative, than to be wrong when characterizing a document as non-authoritative. Thus, we will be biased toward formulating very stringent criteria for text authority. This will assure that whatever documents are characterized as authoritative are indeed so, with the risk that some authoritative documents may not be considered authoritative. Additionally, because most of the intended users of TIACRITIS are English speakers who do not understand Arabic, we need to identify criteria for authoritative English texts on Sharia.

The second step of the methodology is to apply the developed model in order to identify specific authoritative texts. Using the TIACRITIS system, which incorporates this model, an analyst will be guided in assessing whether a given document is an authoritative text in a certain Sunni Sharia school. This will allow the identification of a set of authoritative texts which contain the rules followed by the violent Sunni extremists.

The third step of the methodology consists in using the identified set of authoritative texts in order to discover and justify the definitions and rules followed by the individuals and groups being modeled (i.e. violent Sunni extremists). This will be done by developing argumentation structures that use the evidence about these definitions and rules in the authoritative texts, combined with evidence that these definitions and rules are actually followed in practice by violent Sunni extremists.

The identified definitions and rules represent the doctrinal basis of rhetoric and behavior of violent Sunni extremists that can be used, in the fourth step of the methodology, to understand and predict their behavior. This is again modeled as an evidence-based hypothesis generation and analysis process which uses evidence of events, as well as doctrinal definitions and rules, to build corresponding argumentation structures.

Figure 2 summarizes the developed methodology. Thus, TIACRITIS teaches and guides analysts to assess whether an English translation of a Sunni Sharia text, like the ones from Figure 3, is considered authoritative by violent Sunni extremists.

TIACRITIS also teaches and guides analysts to assess whether a definition or rule of behavior from an authoritative text is accepted and followed by violent Sunni extremists. Examples of such definitions and rules are:

- Jihad means to wage war against non-Muslims to establish Islam.
- Jihad is required until the entire world is brought under Islam.

- Fighting jihad is required when non-Muslim forces enter Muslim lands.
- Lying is permissible for circumventing those forbidding the permissible.
- Lying is obligatory when necessary to achieve an obligatory goal.
- Taqiyya-deception is permitted against non-Muslims in furtherance of Islamic objectives or the protection of Islam.
- Ghiba-slander means to mention anything concerning a person that he would dislike.
- Ghiba-slander is unlawful.
- Namima-talebearing consists of quoting someone’s words to another in a way that worsens relations between them.
- Namima-talebearing is unlawful.

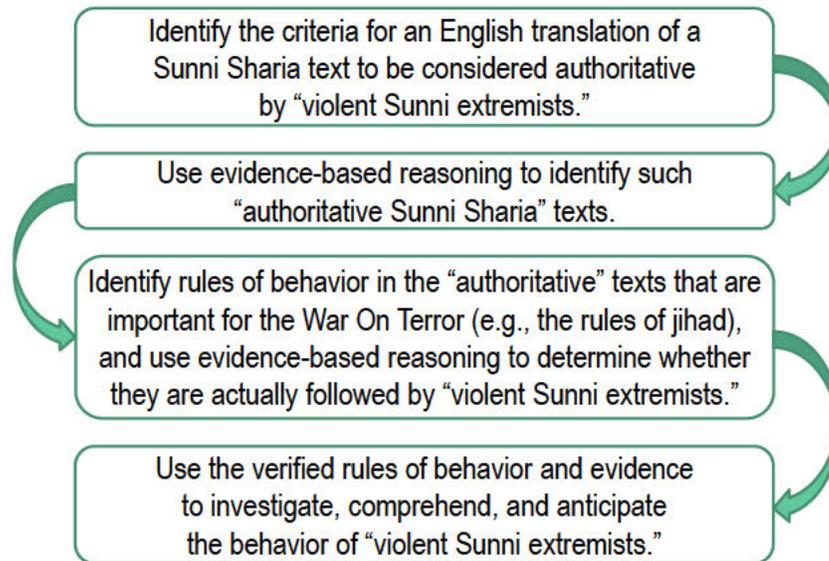


Figure 2. Evidence-based methodology for modeling the behavior of “violent Sunni extremists.”

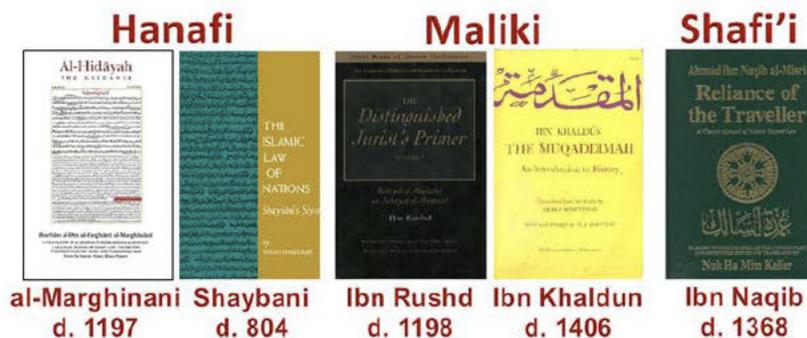


Figure 3. English translations of some classical Sunni Sharia texts.

Finally, TIACRITIS teaches and guides analysts to model the behavior of violent Sunni extremists based on the identified definitions and rules, and other evidence. For example, with TIACRITIS, an analyst may assess whether the characterization of the call by Pope Benedict XVI for the repeal of the Pakistan blasphemy law as offense to Muslim world, by Liaquat Baloch, creates a serious threat of

retaliation against Vatican from violent Sunni extremists. Or the analyst may assess whether the goal of the Muslim Brotherhood is to take full control of Egypt in order to establish an Islamic state governed by enforced Sharia, and it has adopted a language of freedom and justice as a step in this process, in accordance with the Sharia principle of progressive revelation and the rule of abrogation.

Assessing the authority of a Sunni Sharia text, assessing whether a certain elementary rule of behavior is followed by violent Sunni extremists, or assessing a more complex hypothesized behavior of violent Sunni extremists are all done by building argumentation structures that link evidence to the hypothesized behavior by evaluating the relevance, believability, and inferential force of evidence, as discussed in Vol.1 of the TIACRITIS textbook. These argumentation structures are developed by employing a general divide and conquer approach called problem reduction and solution synthesis which is illustrated in Figure 4.

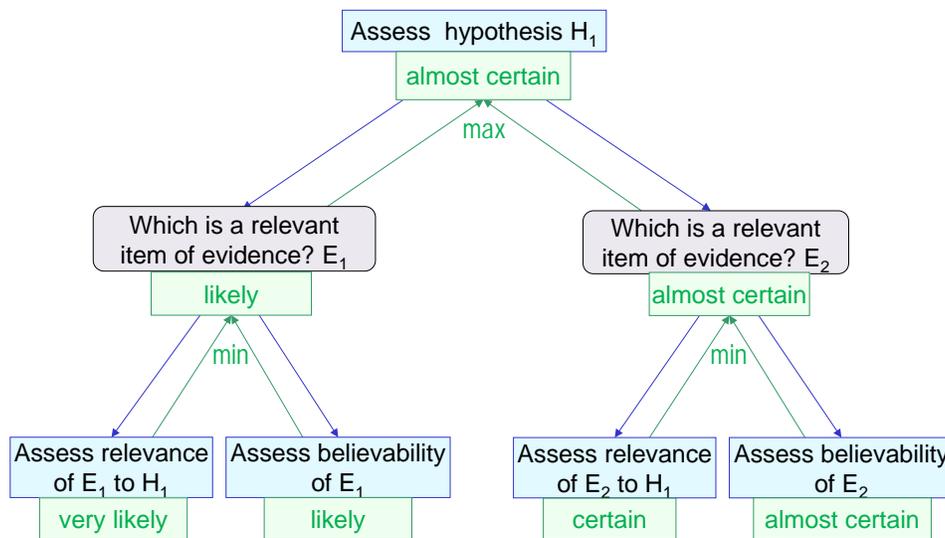


Figure 4. Illustration of the problem reduction / solution synthesis paradigm.

Consider the problem “Assess hypothesis H_1 ” from the top of Figure 4. We want to solve it by employing various strategies that reduce it to simpler problems.

We ask the question: Which is a relevant item of evidence? If E_1 is such an item of evidence, then we reduce the top level assessment to two simpler assessments:

“Assess the relevance of E_1 to H_1 ” and “Assess the believability of E_1 ” (see the left side of Figure 4).

If E_2 is another relevant item of evidence, then we reduce the top level assessment to two other simpler assessments: “Assess the relevance of E_2 to H_1 ” and “Assess the believability of E_2 ” (see the right side of Figure 4).

Now let us assume that we have obtained the solutions of the leaf problems, as shown at the bottom of Figure 4:

“If we assume that E_1 is believable, then H_1 is **very likely** to be true.” “The believability of E_1 is

likely.”

“If we assume that E_2 is believable, then H_1 is **cert**ain to be true.” “The believability of E_2 is **almost cert**ain.”

We now need to combine all these solutions to obtain the solution of the top level problem. First we need to combine the relevance of E_1 (**very likely**) with its believability (**likely**) to obtain the inferential force of E_1 on H_1 , which is the solution associated with the question/answer pair “Which is a relevant item of evidence? E_1 .” We may use various combination functions (e.g., min, max, average, weighted sum) but in the case of these problems it makes sense to use min since only evidence that is both relevant and believable will convince us that a hypothesis is true. We thus obtain “Based on E_1 the hypothesis H_1 is **likely**.” Similarly we obtain the inferential force of E_2 on H_1 , “Based on E_2 the hypothesis H_1 is **almost cert**ain.” This is the solution associated with the question/answer pair “Which is a relevant item of evidence? E_2 .”

Next we have to combine the solutions associated with these two question/answer pairs to obtain the inferential force of both items of evidence on H_1 , which is the evidence-based assessment of H_1 . While various combination functions may again be used, in this case it makes sense to use max. Thus the obtained solution is: “Based on E_1 and E_2 the hypothesis H_1 is **almost cert**ain.”

The tree in Figure 5 is a generalization of the tree in Figure 4, where there are two strategies to solve Problem 1. One strategy is to solve Problem 2 and Problem 3, if an answer to the Question is Answer a. The other strategy is to solve Problem 4 and Problem 5, if another answer to the Question is Answer b.

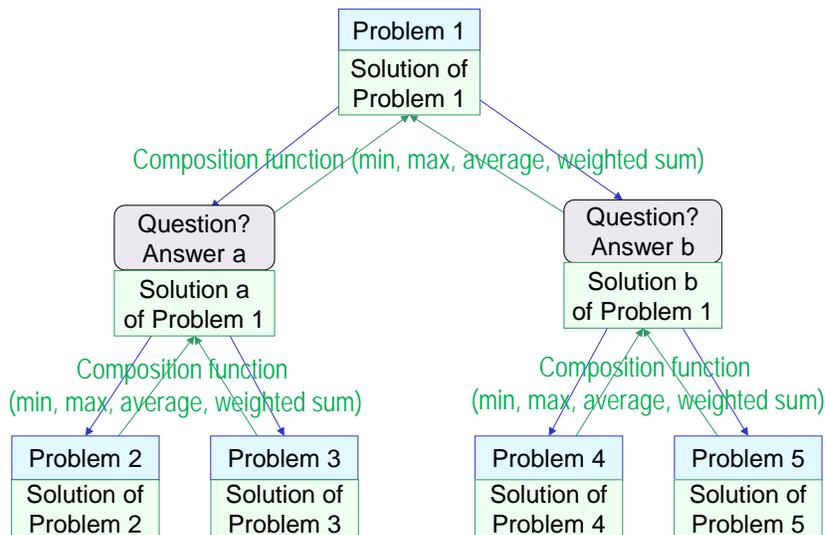


Figure 5. Problem solving through problem reduction and solution synthesis.

We again need to obtain the solutions of these subproblems and combine them, from bottom-up, to obtain the solution of Problem 1. We combine “Solution of Problem 2” with “Solution of Problem 3” to obtain “Solution a of Problem 1.” Similarly, we obtain “Solution b of Problem 1” by combining “Solution of Problem 4” with “Solution of Problem 5.” Finally, we combine “Solution a of Problem 1” with

“Solution b of Problem 1” to obtain “Solution of Problem.”

This type of problem reduction and solution synthesis logic is used in all the problems solved with TIACRITIS. To summarize it:

- 1) We solve a complex problem by successively reducing it to simpler and simpler problems, guided by questions and answers, down to the level of elementary problems.
- 2) We specify the solutions of the elementary problems.
- 3) We combine these solutions, from bottom-up, by selecting a combination function for each node in the reasoning tree (both the question/answer nodes and the problem nodes).

1.2 General Organization of the Textbook

Following the methodology outlined in the previous section, Section 2 presents an evidence-based method for assessing whether an English translation of a Sunni Sharia text can be considered authoritative in the sense that the Sunni Sharia definitions and rules that it contains are those recognized and followed by practicing Sunni Sharia individuals. This section contains several case studies of assessing English translations of classical texts in the orthodox schools of Sunni Sharia. The analyzed texts constitute a rich source of evidence for assessing the behavior of violent Sunni extremists. The evaluation of this evidence as part of behavior modeling and assessment will depend on the authority of the texts from which it was extracted. We stress, however, that the user can change the text assessments described in this book by using additional evidence, or even by changing some of the basic assessments made.

Section 3 presents an evidence-based method for assessing whether certain statements represent definitions or rules accepted by violent Sunni extremists. This uses evidence from the authoritative texts discussed in Section 2, evidence from contemporary Sunni Sharia religious leaders, and evidence of violent Sunni extremists’ behavior. This section contains several case studies, each assessing one hypothesized statement. While strong and convincing evidence is provided in these case studies, the users can change the conclusions of these assessments if they can find additional evidence, or disagree with specific assessments made.

Finally, Section 4 presents an approach to understanding and predicting the behavior of violent Sunni extremists. It contains case studies that illustrate the development of a behavior model as a hypothesis to assess, a simple form of learning behavior patterns, and the reuse of the behavior patterns to more efficiently model new behaviors.

The case studies contain both detailed instructions on how to operate TIACRITIS, and explanations of these case studies.

The paragraphs that describe the actual operation of TIACRITIS have a vertical bar on their left hand side, such as this paragraph.

2 ANALYZING THE AUTHORITY OF SOURCE MATERIALS

2.1 Problem Reduction Approach to Analyzing Text Authority

The basis of the developed approach to assessing whether a text is considered authoritative by violent Sunni extremists is to identify a set of criteria and sub-criteria which need to be satisfied by the text. In establishing these criteria, we prefer to be wrong in assessing an authoritative text as non-authoritative, rather than being wrong in assessing a non-authoritative text as authoritative. Thus, our criteria might seem more stringent than necessary. However, this choice is justified by our goal of identifying texts on Sunni Sharia that are undisputable authoritative, and using these texts to extract the rules that appear to be followed by violent Sunni extremists.

With the criteria and sub-criteria established, evaluating the authority of a text follows the problem reduction / solution synthesis approach discussed in Vol. 1, as illustrated in Figure 6:

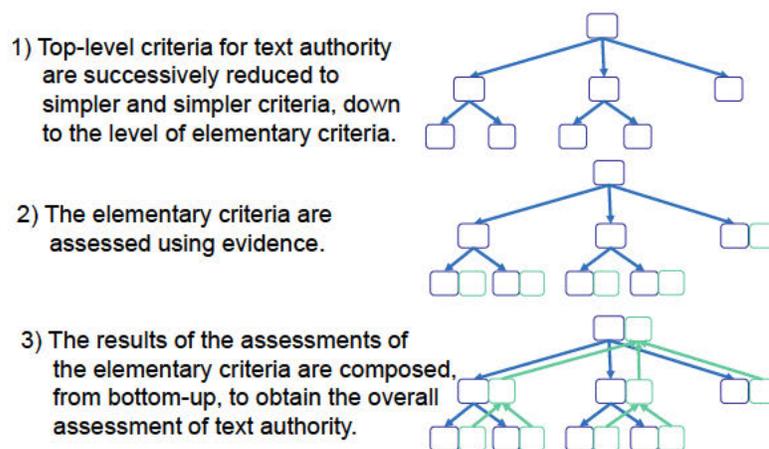


Figure 6. Problem reduction approach to assessing text authority.

The next section presents and justifies these criteria and sub-criteria. As we will see, these criteria depend on the group being modeled (i.e., violent Sunni extremist, in this case).

2.2 Criteria for an Authoritative Text in Sunni Sharia

When modeling groups and individuals that follow a set of rules, it is critical to identify those source materials containing the rules that are considered authoritative by the entities to be modeled. In particular, violent Sunni extremists advocate strict adherence to Sharia and “openly declare that they fight *Jihad* in furtherance of Islamic causes” (Coughlin, 2007, p.15). Therefore this section presents an approach to assess whether a text on Sunni Sharia is authoritative.

As in (Coughlin, 2007, p.45), we take the position that the Islamic law (Sharia) is a real body of law in the same sense as U.S. Constitutional, English common or European civil law, and hence it will be analyzed accordingly. “Individuals and sources broadly recognized as authorities or as authoritative

sources inside the Islamic legal world will be presumed to be correct on the issues of law authoritatively attributed to them” (Coughlin, 2007, p.45).

The Sunni Sharia doctrine is documented in classical texts in Arabic which are recognized as authoritative sources by the four orthodox Sunni Sharia law schools, Hanafi, Hanbali, Maliki, and Shafi-i. However, because most of the intended users of TIACRIRIS are English speakers who do not understand Arabic, we need to identify criteria for authoritative texts on Sharia in English. This should not be an insurmountable problem because most Muslims that follow Sharia do not speak Arabic and still need to rely on non-Arabic works that convey authority.

The following is a brief description of the criteria used to assess whether an English translation of an Arabic text is an authoritative text in one of the four orthodox schools of Sunni Sharia.

At the top level, we distinguish between four main criteria (or necessary conditions) that should all be satisfied by an authoritative text:

- The content that is translated should be authoritative in one of the four Sunni schools.
- The text should be an accurate translation in English.
- The text should be reflective of the current views on Islam of a segment of the Muslim population.
- The text should be certified by recognized authority in the corresponding Sunni school.

The evaluation along each of these criteria will result in the likelihood that the criteria is satisfied (i.e., **certain**, **almost certain**, **very likely**, **likely**, **an even chance**, **unlikely**, **very unlikely**, **a remote possibility**, or **no possibility**). Because our goal is to identify authoritative texts with a high degree of confidence, the composition of these results will be made using a **minimum** function, taking as the overall evaluation of the text the minimum of these four criteria.

The last of the above criteria will be evaluated using evidence-based reasoning. For this, we need to identify authoritative certifications of the text, if they exist.

The other three criteria are further reduced to sub-criteria that can be evaluated easier, as discussed in the following.

For a content that is translated to be authoritative, it needs to satisfy each of the following three conditions:

- It needs to have doctrinal basis (in particular, it might itself be a doctrinal text). Otherwise it would not count as an authoritative text.
- It needs to be written by an authoritative Muslim.
- The intended reader should be a Muslim.

While the first sub-criterion is obvious, the second and the third criteria require some justification. With respect to the second criterion, it should be pointed out that to be an Islamic jurist one must both be a Muslim and have an in-depth knowledge of Arabic (Coughlin, 2007, p.45), as indicated in Ahmad ibn

Naqib al-Misri, 'Umdat al-Salik (*Reliance of the Traveller: A Classic Manual of Islamic Sacred Law*), rev. ed. trans. Nuh Ha Mim Keller (Beltsville: Amana Publications, 1994), cited hereafter as (Ibn Naqib, 1994):

From (Ibn Naqib, 1994), Book O Justice, at o24.0 Witnessing and Testifying o24.2 "Legal testimony is only acceptable from a witness who: (a) is free; (b) is fully responsible (*mukalaf*, def: c8.1)(O: as testimony is not accepted from a child or insane person, even when the child's testimony regards injuries among children that occurred at play; (c) is able to speak; (d) is mentally awake; (e) is religious (O: meaning upright (o24.4)(A: and Muslim), for Allah Most High says, '*Let those of rectitude among you testify*' (Qur'an 65:2), and unbelief is the vilest form of corruption, as goes without saying."

From (Ibn Naqib, 1994), Book O Justice, o22.0 The Judge and the Court, at o22.1 "(d(III): He (an Islamic Judge [*qadi*]) must also have knowledge of the Arabic language, its lexicon, grammar, word morphology, and rhetoric. He must likewise know the position of the scholars of the Sacred Law regarding their consensus and differences, and not contradict their consensus (which is unlawful (dis: b7.2)) with his own reasoning."

In fact, there is consensus among Islamic authorities to the effect that non-Muslims cannot hold positions of authority over Muslims (Coughlin, 2007, p.45):

From (Ibn Naqib, 1994), Book O Justice, o25.0 The Caliphate, The Qualifications of a Caliph, at 025.3: "(Nawawi:) Among the qualifications of the caliph are that he be: Muslim (H: so that he may see to the best interests of Islam and the Muslims (K: it being invalid to appoint a non-Muslim (*kafir*) to authority, even to rule non-Muslims.) (S: Qadi 'Iyad states that there is scholarly consensus (def: b7) that it is not legally valid to invest a non-Muslim as caliph, and that if a caliph becomes a non-Muslim (dis: o8.7) he is no longer caliph, as also when he does not maintain the prescribed prayers.)"

The third sub-criterion requires that the intended reader should be a Muslim. This is because, at least in some of the orthodox Sunni Sharia schools, such as Shafi'i, lying and deception against non-Muslims appears to be permissible in the furtherance of Islam:

From (Ibn Naqib, 1994), Book R Holding One's Tongue at r8.2, p.745: "Imam Abu Hamid Ghazali, who says: Speaking is a means to achieve objectives. [...] When it is possible to achieve such an aim by lying but not by telling the truth, it is permissible to lie if attaining the goal is permissible (N: i.e. when the purpose of lying is to circumvent someone who is preventing one from doing something permissible), and obligatory to lie if the goal is obligatory."

From (Ibn Naqib, 1994), Book R Holding One's Tongue at r8.2, p.745: "Imam Abu Hamid Ghazali, who says: '[...] Whether the purpose is war, settling a disagreement, or gaining the sympathy of a victim legally entitled to retaliate against one so that he will forbear to do so; it is not unlawful to lie when any of these aims can only be attained through lying. But it is religiously more precautionary (def: c6.5) in all such cases to employ words that give a misleading impression, meaning to intend by one's words something that is literally true, in respect to which one is not lying (def: r10.2), while the outward purport of the words deceives the hearer, though even if one does not have such an intention and merely lies without intending anything else, it is not unlawful in the above circumstances.' "

To be considered an accurate translation from Arabic into English, the text needs to satisfy each of the following criteria:

- The translator should be a Muslim.
- The translator should be competent in Sunni Sharia.
- The translator should be competent in Arabic.
- The translator should be competent in English.
- The intended reader should be a Muslim.

Each of these criteria will be assessed based on the available evidence. Then the *minimum* of the results of these evaluations will be taken as the evaluation of the accuracy of the translation.

Finally, to determine whether the text is reflective of the current views on Islam of a segment of the Muslim population, one should assess that it is used for at least one of the following purposes:

- To teach Islam.
- To practice Islam.

Each of these criteria will be assessed based on the available evidence, and the *maximum* of these evaluations will be taken because evidence of any of these uses is enough to demonstrate that the text is reflective of the current views on Islam among some segments of the Muslim community.

Figure 7 is a summary of these criteria and sub-criteria.

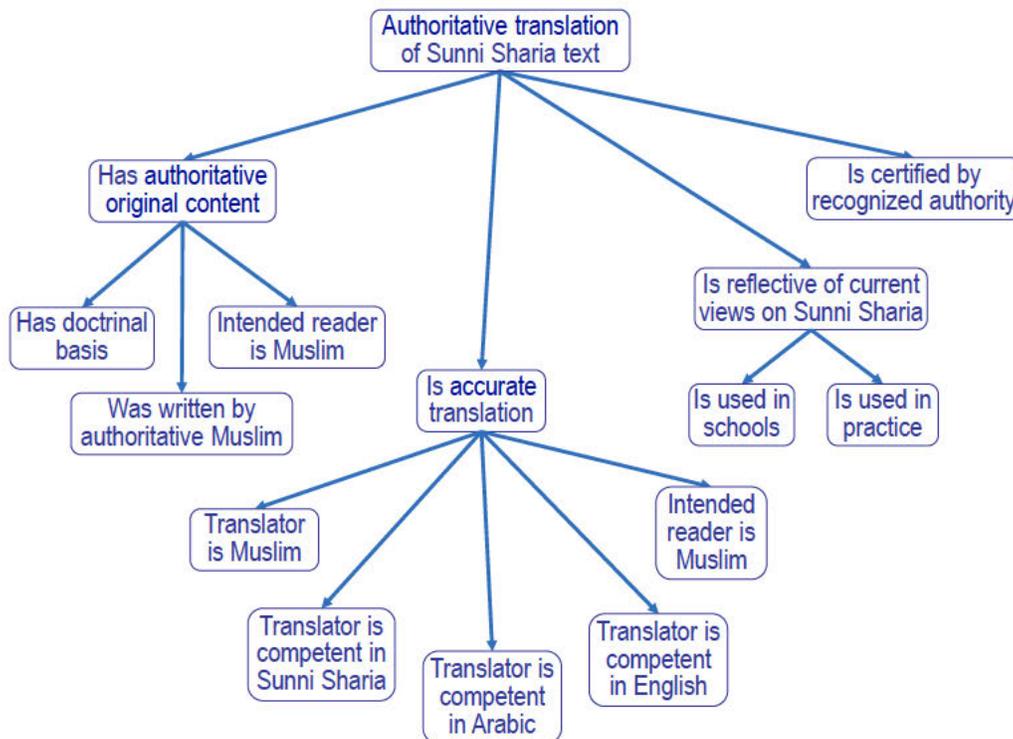


Figure 7. Criteria for authoritative translation of a Sunni Sharia text.

As illustrated by the following case studies, TIACRITIS guides an analyst to collect and evaluate evidence about a text and then assesses its likelihood of being authoritative.

2.3 Case Study: Ibn Naqib 1994 – Understanding the Analysis of an Authoritative Text

2.3.1 Ibn Naqib’s Reliance of the Traveller (Shafi’i School)

As a first example of an authoritative text we will consider (Ibn Naqib, 1994), the 1994 edition of the English language translation of Ahmad ibn Naqib al-Misri’s *‘Umdat al-Salik (Reliance of the Traveller: A Classic Manual of Islamic Sacred Law)*. The book is “in Arabic with facing English text, commentary, and appendices edited and translated by Nu Ha Mim Keller” (book cover).

As will be shown in the following sections, this text satisfies all the criteria to be considered authoritative. As the book’s sub-title indicates, it is “A Classic Manual of Islamic Sacred Law.” It “represents one of the finest and most reliable short works in Shafi’s jurisprudence” (Ibn Naqib, 1994, pp.vii). Additionally, “...the authors of the present volume and their positions do represent the orthodox Muslim intellectual and spiritual heritage that has been the strength of the Community for over a thousand years, and the means through which Allah has preserved His religion, in its purest and fullest sense, to the present day” (Ibn Naqib, 1994, pp.viii). Thus it certainly has doctrinal basis.

Both the author of the original text (Ahmad ibn Naqib al-Misri) and those who added commentaries are all authoritative Muslims:

- “Ahmad ibn Naqib al-Misri ... born in 702 (1302) ... master of Koran recitation, Shafi'i law, Koranic exegesis, fundamentals of Islam faith and law, Arabic, and Sufism ...” (Ibn Naqib, 1994, x76).
- “(Sheikh) Umar Barakat ... scholar of Shafi'i jurisprudence and rhetoric ... educated at al-Azhar” (Ibn Naqib, 1994, x352).
- “(Sheikh) Nuh 'Ali Salman ... born in 1939 in ... Jordan. ... in 1986 took a doctorate ... From the time of his appointment as mufti in 1972 ... writing hundreds of formal legal opinions in response to questions on all aspects of the religion of Islam, many of them published in the Armed Forces monthly religious journal al-Tadhkira [The reminder] ...” (Ibn Naqib, 1994, x290).
- “(Sheikh) 'Abd al-Wakil Durubi is Shafi'i sheikh, Sufi, and imam of Jami' Darwish Pasha (al-Darwishiyya) Mosque in Damascus. “ (Ibn Naqib, 1994, x19).

Nuh Ha Mim Keller, translator and author of some of the commentaries, is also an authoritative Muslim, competent in Sharia, English (as native speaker), and Arabic: “Nuh Ha Mim Keller is from Odessa, Washington ... Born in 1954 ... He studied philosophy at the University of Chicago ... studied classical Arabic in Cairo - where he became a Muslim at al-Azhar ... in 1977 ... and ... at UCLA, from which he received a degree in philosophy in 1980. Moving to Jordan, he pursued his learning of Arabic at the university of Jordan ... and later taught English at Yarmouk University. He took the Shadhili tariqa in

1982 in Damascus from Sheikh 'Abd al-Rahman Shaghouri, his teacher in the way of tasawwuf from that time. ... he studied Hanafi jurisprudence. He presently lives in Aman" (Ibn Naqib, 1994, x291).

But maybe the most convincing argument that (Ibn Naqib, 1994) is an authoritative text is represented by the certifications received from national authorities in Egypt, Saudi Arabia, Jordan, and Syria. Particularly impressive is the endorsement of Cairo's al-Azhar University (the most prestigious and authoritative institute of Islamic higher learning), in Arabic and English, with signature and stamps: "... concerning the examination of the English translation of the book 'Umadat al-salik wa 'uddat al-nasik by Ahmad ibn Naqib in the shafi'i school of jurisprudence, together with appendices by Islamic scholars on matters of Islamic law, tenets of faith, and personal ethics and character: we certify that the above-mentioned translation corresponds to the Arabic original and conforms to the practice and faith of the orthodox Sunni Community" (Ibn Naqib, 1994, p. xx-xxi).

Very informative is also the signed Report of the International Institute of Islamic Thought, in Arabic and English, which, among other things, states (Ibn Naqib, 1994, p. xviii-xix):

"(1) There is no doubt that this translation is a valuable and important work, whether as a textbook for teaching Islamic jurisprudence to English-speakers, or as a legal reference for use by scholars, educated laymen, and students in this language.

(2) As for the correction of the translation, its accuracy, and its fidelity to the meaning and objects, ... the translation presents the legal questions in a faithful and precise idiom that clearly delivers the complete meaning in a sound English style. ... demonstrating the translator's knowledge of Sacred law and ability in jurisprudence as well as his complete command of both the Arabic and the English languages.

(3) ... general benefit to both followers of Shafi'i school and others of the Muslim community.

(4) ... its aim is to imbue the consciousness of the non-Arab-speaking Muslim with a sound understanding of the Sacred Law ..."

Dr. Taha Jabir al-'Alwani provided the approving signature in the document on behalf of Islamic Fiqh Academy in Jedda on International Institute of Islamic Thought (IIIT) letterhead. Also in the signature block is his title as president of the Fiqh Council of North America. The International Islamic Fiqh Academy in Jedda was "established within the framework of the Organization of the Islamic Conference (OIC) in accordance with a resolution adopted by the Islamic Conference of Kings and Heads of State and Government or the Islamic Conference of Foreign Ministers."¹ Because the Organization of the Islamic Conference (OIC) is "the second largest inter-governmental organization after the United Nations which has membership of 57 states spread over four continents" representing those countries at the head of

¹ Organization of the Islamic Conference, Subsidiary Organs, at URL http://www.oic-oci.org/page_detail.asp?p_id=64, 6 April 2011.

state level². This would seem to indicate that approval by the Islamic Fiqh Academy at Jedda reflects approval of (Ibn Naqib, 1994) across the Islamic world at the leadership level. As important, as the president of both FCNA and IIIT, both understood to be associated with the Muslim Brotherhood in North America³, it should not only be taken into account that it establishes a relationship with those organizations and the OIC, but also that the Muslim Brotherhood's understanding of Shari'a law is in line with the Member States of the OIC.

A more complete and formal argumentation that (Ibn Naqib, 1994) is an authoritative text is provided in the following.

2.3.2 Objective

This case study has two objectives:

- Understand the criteria for assessing whether a text is authoritative in Sunni Sharia.
- Study the evidence for a text which is authoritative, to better understand these criteria and the analysis of the text.

2.3.3 Summary

This case study concerns the analysis of the problem "Assess whether [Ibn Naqib 1994](#) is an authoritative text in the [Shafi-i law](#)."

You will select this hypothesis and then you will browse its analysis tree to see how the complex criteria are decomposed into simpler criteria, what evidence is used to assess the simplest criteria, and how the assessments of these simpler criteria are composed, from bottom-up, to assess the likelihood that [Ibn Naqib 1994](#) is an authoritative text. You will visualize both detailed descriptions of these reduction and synthesis operations, as well as abstract ones.

Proceed as indicated in the following instructions.

² Organization of the Islamic Conference, About the OIC, at URL: http://www.oic-oci.org/page_detail.asp?p_id=52, 6 April 2011.

³ *Explanatory Memorandum: On the General Strategic Goal for the Group*, Mohamed Akram, May 22, 1991, Government Exhibit 003-0085/3:04-CR-240-G U.S. v. HLF, et al., United States District Court, Northern District of Texas, <http://www.txnd.uscourts.gov/judges/hlf2/09-25-08/Elbarasse%20Search%203.pdf>, 18. Hereafter Cited as *Explanatory Memorandum*.

2.3.4 Instructions and Explanations

1. Start this case study in TIACRITIS and select the **Hypothesis** menu on the top of the window. This will display the hypothesis selection module and the interface in Figure 8. It contains one or several hypotheses to select from.

Course Case Study **Hypothesis** Reasoner Evidence Assumption Description Test Sharing Preferences

Selection mode: **[HYPOTHESIS ANALYSIS]** [COMPARISON OF COMPETING HYPOTHESES] [ANALYSES BY DIFFERENT ANALYSTS]

Select hypothesis or **[NEW]**:

Assess whether [Ibn Naqib 1994](#) is an authoritative text in the [Shafi-i law](#). [\[DELETE\]](#) [\[UNSHARE\]](#)

Assess the [authenticity of Ibn Naqib 1994](#) from which the evidence was extracted. [\[DELETE\]](#) [\[UNSHARE\]](#)

Instructions

1. Select **Hypothesis**.
2. Select "Assess whether ibn Naqib 1994 is an authoritative text in the Shafi-i law."
 - **Reasoner** is automatically invoked.
 - The left panel shows a simplified view of the top-level reasoning where the text authority is reduced to four main criteria, and the corresponding

Figure 8. Hypothesis selection.

Notice the Instructions at the bottom of the panel in Figure 8 that guide you in the performance of this case study. They will no longer be shown in the other screen-shots.

2. Select the hypothesis analysis problem: “Assess whether [Ibn Naqib 1994](#) is an authoritative text in the [Shafi-i law](#).” Once a hypothesis is selected, the **Reasoner** is automatically invoked to analyze the hypothesis, as shown in the top part of Figure 9.

The left panel in Figure 9 shows a simplified view of the top-level reasoning where the text authority is reduced to four main criteria, and the corresponding assessments of these four criteria are combined into a global assessment of the text authority. The right panel shows the details of these reduction and synthesis steps. Notice the question/answer pair that leads to the reduction of the top level problem to four simpler problems. Notice the solutions of the four problems. How these assessments have been made will be discussed below. Here just notice that these assessments are combined, using the *minimum* function, into the solution associated with the question/answer pair (*almost certain*), which is then transmitted upward, as the solution of the top-level problem (since the *maximum* of a single value is the value itself).

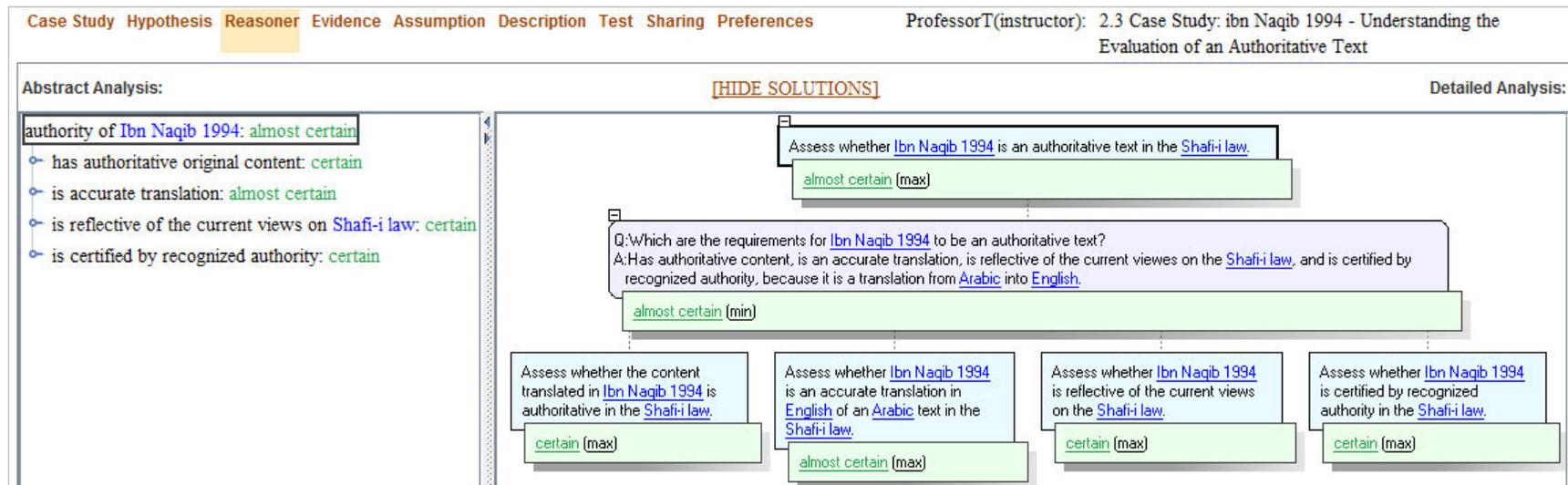


Figure 9. Problem reduction and solution synthesis.

3. In the left panel, click on “has authoritative original content: **certain**.” The left panel shows the three sub-criteria of this criterion and their evidence-based assessments. The right panel shows the full text of the corresponding problems and their solutions (see Figure 10).

The left panel in Figure 10 shows three sub-criteria of “has authoritative original content,” and their evidence-based assessments (which all happen to be **certain**). The right panel shows the details of these reduction and synthesis steps. Notice that the solution associated with the question/answer pair is obtained as the **minimum** of the solutions of the three sub-criteria, and is transmitted upward.

The screenshot displays the TIACRITIS interface for a case study. The top navigation bar includes tabs for Case Study, Hypothesis, Reasoner, Evidence, Assumption, Description, Test, Sharing, and Preferences. The current view is the 'Reasoner' tab, showing a problem: 'ProfessorT(instructor): 2.3 Case Study: ibn Naqib 1994 - Understanding the Evaluation of an Authoritative Text'.

The interface is divided into two main panels: 'Abstract Analysis' on the left and 'Detailed Analysis' on the right. A '[HIDE SOLUTIONS]' button is located between them.

Abstract Analysis:

- authority of Ibn Naqib 1994: almost certain
 - has authoritative original content: **certain**
 - has doctrinal basis: certain
 - was written by authoritative Muslim person: certain
 - intended reader is a Muslim person: certain
 - is accurate translation: almost certain
 - is reflective of the current views on Shafi-i law: certain
 - is certified by recognized authority: certain

Detailed Analysis:

The detailed analysis shows a hierarchical structure of questions and answers with associated certainty levels:

- Q: Assess whether the content translated in Ibn Naqib 1994 is authoritative in the Shafi-i law.
 - A: certain (max)
- Q: Which are the requirements for authoritative content in the Shafi-i law?
 - A: Has doctrinal basis, and is written by authoritative Muslim person for Muslim person.
 - Q: Assess whether the content translated in Ibn Naqib 1994 has doctrinal basis in the Shafi-i law.
 - A: certain (max)
 - Q: Assess whether the content translated in Ibn Naqib 1994 was written by authoritative Muslim person in the Shafi-i law.
 - A: certain (max)
 - Q: Assess whether the intended reader of the content translated in Ibn Naqib 1994 is a Muslim person.
 - A: certain (max)

Figure 10. Assessing whether the original content of a translated publication is authoritative.

6. In the right panel, click on [EVD-001-ibn-Naqib](#). The **Description** module is automatically invoked to display the description of this item of evidence, as shown in Figure 13.
7. Read the description of [EVD-001-ibn-Naqib](#).

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Preferences	ProfessorT(instructor): 2.3 Case Study: ibn Naqib 1994 - Understanding the Evaluation of an Authoritative Text
Show All									Description:
<ul style="list-style-type: none"> • EVD-001-ibn-Naqib 									<p>"Umdat al-salik [The reliance of the traveller], represents one of the finest and most reliable short works in Shafi'i jurisprudence, a school with perhaps fewer scholarly differences on rulings than others because its main resource is the recension of Imam Nawawi, the great thirteenth-century Shafi'i hadith scholar and jurispudent who upgraded the work of previous generations in terms of the authenticity and application of hadith evidence. The author of 'Umdat al-Salik, Ibn Naqib, closely follows the order and conclusions of Nawawi's encyclopedic al-Majmu': sharh al-Muhadhdhab [The compendium: an exegesis of 'The rarefaction'] with its addendum, al-Takmila [The completion], by Ibn Naqib's own sheikh. Taqi al-Din Subki."</p> <p>In Ahmad ibn Naqib al-Misri, <i>Reliance of the Traveller: A Classic Manual of Islamic Sacred Law</i>, translated by Nuh Ha Mim Keller, Amana Publications, Beltsville, Maryland, 1994, Introduction , p. vii.</p>

Figure 13. Description of [EVD-001-ibn Naqib](#).

8. Click on the **Reasoner** menu to display again the analysis tree from Figure 12.

Notice in Figure 12 how the problem “Assess to what extent the item of evidence [EVD-001-ibn-Naqib](#) favors the hypothesis that the content translated in [Ibn Naqib 1994](#) has doctrinal basis in the [Shafi-i law](#)” is reduced to assessing the **conditional relevance** of [EVD-001-ibn-Naqib](#) (i.e., relevance assuming its believability), and the **believability** of [EVD-001-ibn-Naqib](#). Both of these are assessed as **certain**, as explained below. Then these two assessments are composed, through **minimum**, to obtain the solution of the above problem which represents the **inferential force or weight** of [EVD-001-ibn-Naqib](#) on the hypothesis that the content translated in [Ibn Naqib 1994](#) has doctrinal basis in the [Shafi-i law](#). We use minimum because only an item of evidence which is both very relevant and very believable will convince us that a hypothesis is true.

Notice, at the bottom of Figure 12, the justification for assessing as **certain** the relevance of [EVD-001-ibn-Naqib](#): The introduction to *Reliance of the Traveller* indicates that it represents one of the finest and most reliable short works in Shafi-i jurisprudence. Indeed, assuming that this statement is true, the relevance of [EVD-001-ibn-Naqib](#) can be assessed as **certain**. This solution appears with yellow background in both panels from Figure 12 to indicate that it is the analyst’s (our) assessment.

The believability of [EVD-001-ibn-Naqib](#) is also assessed as **certain**, as explained in the following.

10. In the left panel, click on “[authenticity EVD-001-ibn-Naqib: certain](#)” to display how the authenticity has been assessed (see Figure 15).

The screenshot shows a software interface for assessing source materials. The top navigation bar includes 'Case Study', 'Hypothesis', 'Reasoner', 'Evidence', 'Assumption', 'Description', 'Test', 'Sharing', and 'Preferences'. The current user is 'ProfessorT(instructor)' and the case is '2.3 Case Study: ibn Naqib 1994 - Understanding the Evaluation of an Authoritative Text'. The interface is divided into two main panels: 'Abstract Analysis' on the left and 'Detailed Analysis' on the right. The 'Abstract Analysis' panel shows a hierarchical tree of evidence and assumptions. The 'Detailed Analysis' panel shows a sequence of questions and answers with associated confidence levels.

Abstract Analysis:

- authority of Ibn Naqib 1994: *almost certain*
 - has authoritative original content: *certain*
 - has doctrinal basis: *certain*
 - favoring evidence: *certain*
 - EVD-001-ibn-Naqib: *certain*
 - relevance: *certain*
 - believability EVD-001-ibn-Naqib: *certain*
 - authenticity EVD-001-ibn-Naqib: *certain***
 - authenticity of Ibn Naqib 1994: *certain*

- EVD-002-ibn-Naqib: *certain*
- relevance: *certain*
- believability EVD-002-ibn-Naqib: *certain*
 - authenticity EVD-002-ibn-Naqib: *certain*
 - authenticity of Ibn Naqib 1994: *certain*
- disfavoring evidence: no solution

Detailed Analysis:

- Assess the [authenticity of EVD-001-ibn-Naqib](#).
 - certain (max)*
- Q: How was [EVD-001-ibn-Naqib](#) obtained?
 - A: It was extracted from [Ibn Naqib 1994](#).
 - certain*
- Assess the [authenticity of Ibn Naqib 1994](#) from which the evidence was extracted.
 - certain*

Figure 15. Assessing the authenticity of a fragment from a book.

See in the right panel of Figure 15 that the authenticity of [EVD-001-ibn-Naqib](#), a fragment from a published book, is reduced to the authenticity of the book ([Ibn Naqib 1994](#)). This is assessed as *certain* in a separate analysis. You may browse this analysis by clicking on **Hypothesis** and selecting “Assess the authenticity of [Ibn Naqib 1994](#) from which the evidence was extracted.”

11. In the left panel, click on “[EVD-002-ibn-Naqib](#): **certain**.” The right panel shows the details of the corresponding assessment problem, its two sub-problems, and their solutions.
12. In the right panel, click on [EVD-002-ibn-Naqib](#). The **Description** module is automatically invoked to display the description of this item of evidence, as shown in Figure 16. Read the description.

Notice in Figure 16 the characterization of the content translated in [Ibn Naqib 1994](#) “...the authors of the present volume and their positions do represent the orthodox Muslim intellectual and spiritual heritage that has been the strength of the Community for over a thousand years, and the means through which Allah has preserved His religion, in its purest and fullest sense, to the present day.” Therefore, assuming that this statement is true, the relevance of [EVD-002-ibn-Naqib](#) can be assessed as **certain**.

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Preferences	ProfessorT(instructor): 2.3 Case Study: ibn Naqib 1994 - Understanding the Evaluation of an Authoritative Text
Show All									Description:
<ul style="list-style-type: none"> • EVD-002-ibn-Naqib • EVD-001-ibn-Naqib 		<p>"As for sources, the authors translated are, with few exceptions, well-known scholars of the Shafi'i school of jurisprudence and Ash'ari school of tenets of faith, as appears in their biographies. The many who were Sufis were of the strictest observance of the Sacred Law. While such affiliation, and indeed much of what can be termed traditional Sunni Islam, have not been spared the criticism of certain post-caliphal Muslim writers and theorists, the authors of the present volume and their positions do represent the orthodox Muslim intellectual and spiritual heritage that has been the strength of the Community for over a thousand years, and the means through which Allah has preserved His religion, in its purest and fullest sense, to the present day."</p> <p>In Ahmad ibn Naqib al-Misri, <i>Reliance of the Traveller: A Classic Manual of Islamic Sacred Law</i>, translated by Nuh Ha Mim Keller, Amana Publications, Beltsville, Maryland, 1994, Introduction, p. viii.</p>							

Figure 16. Description of [EVD-002-ibn-Naqib](#).

13. Click on the **Reasoner** menu to display again the analysis tree.

The believability of [EVD-002-ibn-Naqib](#) is also assessed as **certain** because, as in the case of [EVD-001-ibn-Naqib](#), it is a fragment from an authentic publication.

14. In the left panel, right-click on “has doctrinal basis: **certain**” and select Collapse. This concludes the browsing of the evaluation of [Ibn Naqib 1994](#) based on this sub-criterion. You will browse the rest of the analysis in the same way.
15. In the left panel, right-click on “was written by authoritative **Muslim person**: **certain**” and select Expand. The left panel shows the abstract analysis of this criterion (see Figure 17).

Case Study Hypothesis Reasoner Evidence Assumption Description Test Sharing Preferences ProfessorT(instructor): 2.3 Case Study: ibn Naqib 1994 - Understanding the Evaluation of an Authoritative Text

Abstract Analysis: [HIDE SOLUTIONS] Detailed Analysis:

- authority of Ibn Naqib 1994: *almost certain*
- has authoritative original content: *certain*
- has doctrinal basis: *certain*
- was written by authoritative Muslim person: *certain*
- favoring evidence: *certain*
 - EVD-003-ibn-Naqib-bio: *certain*
 - relevance: *certain*
 - believability EVD-003-ibn-Naqib-bio: *certain*
 - authenticity EVD-003-ibn-Naqib-bio: *certain*
 - authenticity of Ibn Naqib 1994: *certain*
 - EVD-002-ibn-Naqib: *certain*
 - relevance: *certain*
 - believability EVD-002-ibn-Naqib: *certain*
 - authenticity EVD-002-ibn-Naqib: *certain*
 - authenticity of Ibn Naqib 1994: *certain*
 - EVD-007-Keller-bio: *certain*
 - relevance: *certain*
 - believability EVD-007-Keller-bio: *certain*
 - authenticity EVD-007-Keller-bio: *certain*
 - authenticity of Ibn Naqib 1994: *certain*
 - EVD-006-Durubi-bio: *certain*
 - relevance: *certain*
 - believability EVD-006-Durubi-bio: *certain*
 - authenticity EVD-006-Durubi-bio: *certain*
 - authenticity of Ibn Naqib 1994: *certain*
 - EVD-005-Salman-bio: *certain*
 - relevance: *certain*
 - believability EVD-005-Salman-bio: *certain*
 - authenticity EVD-005-Salman-bio: *certain*
 - authenticity of Ibn Naqib 1994: *certain*
 - EVD-004-Barakat-bio: *certain*
 - relevance: *certain*

Assess whether the content translated in [Ibn Naqib 1994](#) was written by authoritative [Muslim person](#) in the [Shafi'i law](#).

certain (max)

Q: How could one assess a basic hypothesis?
A: Consider both favoring and disfavoring *evidence*.

certain

Assess the favoring *evidence* for the hypothesis that the content translated in [Ibn Naqib 1994](#) was written by authoritative [Muslim person](#) in the [Shafi'i law](#).

certain (max)

Assess the disfavoring *evidence* for the hypothesis that the content translated in [Ibn Naqib 1994](#) was written by authoritative [Muslim person](#) in the [Shafi'i law](#).

no solution

Figure 17. Assessing whether the original content of a translated publication was written by authoritative Muslims.

Notice in Figure 17 that the hypothesis “the content translated in [Ibn Naqib 1994](#) was written by authoritative [Muslim person](#) in the [Shafi-i law](#)” is an elementary hypothesis which is assessed based on five items of favoring evidence, one for each contributing writer. The assessment based on each individual item of evidence is [certain](#) (e.g., “[EVD-003-ibn-Naqib-bio](#): [certain](#)”). The assessment based on all five items is the **minimum** of individual assessments (i.e., again [certain](#)). Because there is no disfavoring evidence (i.e., “Disfavoring evidence: no solution”), the assessment of the “was written by authoritative [Muslim person](#)” criterion based on all the available evidence is [certain](#).

In the following we will display and read the description of each individual item of evidence to understand why its conditional relevance is assessed as [certain](#). As for the believability, it is assessed as [certain](#) because each item of evidence is a fragment from the same authentic book ([Ibn Naqib 1994](#)), as discussed above.

16. In the left panel, click on “[EVD-003-ibn-Naqib-bio](#): [certain](#).” Then, in the right panel, click on [EVD-003-ibn-Naqib-bio](#) to display the description of this item of evidence, as shown in Figure 18. Read its description.

Case Study Hypothesis Reasoner Evidence Assumption **Description** Test Sharing Preferences ProfessorT(instructor): 2.3 Case Study: ibn Naqib 1994 - Understanding the Evaluation of an Authoritative Text

Show All Description:

- [EVD-003-ibn-Naqib-bio](#)
- [EVD-002-ibn-Naqib](#)
- [EVD-001-ibn-Naqib](#)

"Ahmad ibn Naqib al-Misri ... was born in 702 (1302). Ahmad grew up among Islamic scholars, memorizing the Holy Koran in its seven canonical readings (qira'at), and at the age of twenty studied Sacred Law, which he pursued until he excelled at it. ... A master of Koran recitation, Shafi'i law, Koranic exegesis, fundamentals of Islam faith and law, Arabic, and Sufism, he memorized a great many hadith, especially those connected with dhikr and devotions, and worked at length correcting and refining Abu Ishaq Shirazi's al-Muhadhdhab [The rarefaction] ..."

In Ahmad ibn Naqib al-Misri, *Reliance of the Traveller: A Classic Manual of Islamic Sacred Law*, translated by Nuh Ha Mim Keller, Amana Publications, Beltsville, Maryland, 1994, Biographical Notes, x76, p. 1036.

Figure 18. Description of EVD-003-ibn-Naqib-bio.

As you can see in Figure 18, the author of the original content, Ahmad inb Naqib al-Misri, born in 1302, was a “master of Koran recitation, Shafi'i law, Koranic exegesis, fundamentals of Islam faith and law, Arabic, and Sufism,” which clearly show that he was an authoritative Muslim.

17. Click on the **Reasoner** menu and then, in the left panel, click on [EVD-007-Keller-bio](#): [certain](#).” In the right panel, click on [EVD-007-Keller-bio](#) to display the description of this item of evidence, as shown in Figure 19. Read its description.

Notice in Figure 19 that Nuh Ha Mim Keller, who included some of his commentaries into his translation ([Ibn Naqib 1994](#)), became a Muslim at al-Azhar (the most prestigious and authoritative institute of Islamic higher learning) in 1977, and “took the Shadhili tariqa in 1982 in Damascus from Sheikh 'Abd al-Rahman Shaghouri, his teacher in the way of tasawwuf from that time.”

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Preferences	ProfessorT(instructor): 2.3 Case Study: ibn Naqib 1994 - Understanding the Evaluation of an Authoritative Text
Show All									Description:
<ul style="list-style-type: none"> EVD-007-Keller-bio EVD-003-ibn-Naqib-bio EVD-002-ibn-Naqib EVD-001-ibn-Naqib 		<p>"Nuh Ha Mim Keller is from Odessa, Washington ... Born in 1954 ... He studied philosophy at the University of Chicago ... studied classical Arabic in Cairo - where he became a Muslim at al-Azhar ... in 1977 ... and ... at UCLA, from which he received a degree in philosophy in 1980. Moving to Jordan, he pursued his learning of Arabic at the University of Jordan ... and later taught English at Yarmouk University. He took the Shadhili tariqa in 1982 in Damascus from Sheikh 'Abd al-Rahman Shaghouri, his teacher in the way of tasawwuf from that time. ... he studies Hanafi jurisprudence. He presently lives in Amman."</p> <p>In Ahmad ibn Naqib al-Misri, <i>Reliance of the Traveller: A Classic Manual of Islamic Sacred Law</i>, translated by Nuh Ha Mim Keller, Amana Publications, Beltsville, Maryland, 1994, Biographical Notes, x291, p. 1088.</p>							

Figure 19. Description of [EVD-007-Keller-bio](#).

18. Click on the **Reasoner** menu and then, in the left panel, click on [EVD-006-Durubi-bio](#): **certain.** In the right panel, click on [EVD-006-Durubi-bio](#) to display the description of this item of evidence, as shown in Figure 20. Read its description.

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Preferences	ProfessorT(instructor): 2.3 Case Study: ibn Naqib 1994 - Understanding the Evaluation of an Authoritative Text
Show All									Description:
<ul style="list-style-type: none"> EVD-006-Durubi-bio EVD-007-Keller-bio EVD-003-ibn-Naqib-bio EVD-002-ibn-Naqib EVD-001-ibn-Naqib 		<p>"(Sheikh) 'Abd al-Wakil Durubi is Shafi'i sheikh, Sufi, and imam of Jami' Darwish Pasha (al-Darwishiyya) Mosque in Damascus. ... Born in 1333 (1914) in Homs, Syria"</p> <p>In Ahmad ibn Naqib al-Misri, <i>Reliance of the Traveller: A Classic Manual of Islamic Sacred Law</i>, translated by Nuh Ha Mim Keller, Amana Publications, Beltsville, Maryland, 1994, Biographical Notes, X19, pp. 1023.</p>							

Figure 20. Description of [EVD-006-Durubi-bio](#).

Notice in Figure 20 that 'Abd al-Wakil Durubi, who contributed some commentaries to ([Ibn Naqib 1994](#)), “is Shafi'i sheikh, Sufi, and imam of Jami' Darwish Pasha (al-Darwishiyya) Mosque in Damascus.” He certainly is an authoritative Muslim.

19. Click on the **Reasoner** menu and then, in the left panel, click on [EVD-005-Salman-bio](#): **certain.** In the right panel, click on [EVD-005-Salman-bio](#) to display the description of this item of evidence, as shown in Figure 21. Read its description.

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Preferences	ProfessorT(instructor): 2.3 Case Study: ibn Naqib 1994 - Understanding the Evaluation of an Authoritative Text
Show All Description:									
<ul style="list-style-type: none"> ● EVD-005-Salman-bio ● EVD-006-Durubi-bio ● EVD-007-Keller-bio ● EVD-003-ibn-Naqib-bio ● EVD-002-ibn-Naqib ● EVD-001-ibn-Naqib 						<p>"(Sheikh) Nuh 'Ali Salman ... [was] born in 1939 in ... Jordan. His father was a Shafi'i scholar who was educated in Damascus ... studied various works of the Islamic sciences ... and taught his four sons Sacred law, grammar, and tenets of faith before sending them, each in their turn to Damascus for an Islamic education. Nuh went in 1954, spending 7 years in the Islamic preparatory and secondary schools of al-Jama'iyya al-Ghurra' ... he studied tenets of faith and Shafi'i jurisprudence from works like 'Umdat al-salik [The reliance of the traveller]. After secondary school, he attended the College of Sacred Law at the University of Damascus for four years ... in 1986 took a doctorate ... From the time of his appointment as mufti in 1972 ... writing hundreds of formal legal opinions in response to questions on all aspects of the religion of Islam, many of them published in the Armed Forces monthly religious journal al-Tadhkira [The reminder] ..."</p> <p>In Ahmad ibn Naqib al-Misri, <i>Reliance of the Traveller: A Classic Manual of Islamic Sacred Law</i>, translated by Nuh Ha Mim Keller, Amana Publications, Beltsville, Maryland, 1994, Biographical Notes, X290, pp.1087-1088.</p>			

Figure 21. Description of [EVD-005-Salman-bio](#).

Notice in Figure 21 that Sheikh Nuh 'Ali Salman, who contributed some commentaries to ([Ibn Naqib 1994](#)), was appointed Mufti of the Jordanian Armed Forces and has written “hundreds of formal legal opinions in response to questions on all aspects of the religion of Islam, many of them published in the Armed Forces monthly religious journal al-Tadhkira [The reminder].” He certainly is an authoritative Muslim.

20. Click on the **Reasoner** menu and then, in the left panel, click on [EVD-004-Barakat-bio](#): **certain**.” In the right panel, click on [EVD-004-Barakat-bio](#) to display the description of this item of evidence, as shown in Figure 22. Read its description.

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Preferences	ProfessorT(instructor): 2.3 Case Study: ibn Naqib 1994 - Understanding the Evaluation of an Authoritative Text
Show All Description:									
<ul style="list-style-type: none"> ● EVD-004-Barakat-bio ● EVD-005-Salman-bio ● EVD-006-Durubi-bio ● EVD-007-Keller-bio ● EVD-003-ibn-Naqib-bio ● EVD-002-ibn-Naqib ● EVD-001-ibn-Naqib 						<p>"(Sheikh) Umar Barakat ... A scholar of Shafi'i jurisprudence and rhetoric ... was educated at al-Azhar ... He then moved to Mecca and authored his two-volume commentary on 'Umdat al-salik [The reliance of the traveller] entitled <i>Fayd al-Ilah al-Malik fi hall alfaz 'Umdat al-salik wa 'uddat al-nasik</i> [The outpouring of the Sovereign Divinity in solving the words of 'The reliance of the traveller and tools of the worshipper'], which he wrote because, in his words 'there was no explanative work to solve its words and clarify its meanings'"</p> <p>In Ahmad ibn Naqib al-Misri, <i>Reliance of the Traveller: A Classic Manual of Islamic Sacred Law</i>, translated by Nuh Ha Mim Keller, Amana Publications, Beltsville, Maryland, 1994, Biographical Notes, x352, p. 1105.</p>			

Figure 22. Description of [EVD-004-Barakat-bio](#).

As you can see in Figure 22, Sheikh Umar Barakat, whose commentaries were included into (Ibn Naqib 1994), was a “scholar of Shafi'i jurisprudence and rhetoric ... educated at al-Azhar.” We can conclude that he also is an authoritative Muslim.

This concludes the justification of why it was assessed as certain the hypothesis that the original content translated in (Ibn Naqib 1994) was written by authoritative Muslims.

21. Click on the **Reasoner** menu. Then, in the left panel, right-click on “was written by authoritative Muslim person: certain” and select Collapse. After that, in the left panel, click on “intended reader is a Muslim person: certain” and select Expand. At this point the left panel shows the abstract analysis of this criterion (see Figure 23).

The screenshot displays the Reasoner interface for a case study. The top navigation bar includes 'Case Study', 'Hypothesis', 'Reasoner', 'Evidence', 'Assumption', 'Description', 'Test', 'Sharing', and 'Preferences'. The current view is 'Reasoner'. The main area is split into two panels: 'Abstract Analysis' on the left and 'Detailed Analysis' on the right. The 'Abstract Analysis' panel shows a tree structure for the hypothesis 'intended reader is a Muslim person: certain'. The tree includes criteria like 'has authoritative original content: certain', 'has doctrinal basis: certain', 'was written by authoritative Muslim person: certain', 'favoring evidence: certain', 'disfavoring evidence: no solution', and 'EVD-009-ibn-Naqib-for-Muslims: certain'. The 'Detailed Analysis' panel shows a flowchart starting with the hypothesis 'Assess whether the intended reader of the content translated in Ibn Naqib 1994 is a Muslim person.' leading to a 'certain (max)' result. A question 'Q: How could one assess a basic hypothesis?' is answered with 'A: Consider both favoring and disfavoring evidence.' This leads to two assessment boxes: 'Assess the favoring evidence...' (result: certain (max)) and 'Assess the disfavoring evidence...' (result: no solution).

Figure 23. Assessing whether the intended readers of (Ibn Naqib 1994) are Muslims.

Notice in Figure 23 that the hypothesis “the intended reader of the content translated in Ibn Naqib 1994 is a Muslim person” is an elementary hypothesis which is assessed based on one item of favoring evidence (i.e., “EVD-009-ibn-Naqib-for-Muslims: certain”). Because there is no disfavoring evidence (i.e., “Disfavoring evidence: no solution”), the assessment of the “was written by authoritative Muslim person” criterion based on all the available evidence is certain.

22. In the left panel, click on “EVD-009-ibn-Naqib-for-Muslims: certain.” Then, in the right panel, click on EVD-009-ibn-Naqib-for-Muslims to display the description of this item of evidence, as shown in Figure 24. Read its description.

As you can see in Figure 24, ibn Naqib has written this “Classic Manual of Islamic Sacred Law” over 600 years ago, obviously for Muslims.

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Preferences	ProfessorT(instructor): 2.3 Case Study: ibn Naqib 1994 - Understanding the Evaluation of an Authoritative Text
Show All Description:									
<ul style="list-style-type: none"> EVD-009-ibn-Naqib-for-Muslims EVD-004-Barakat-bio EVD-005-Salman-bio EVD-006-Durubi-bio 		<p>As the sub-title indicates, "Reliance of the Traveller: A Classic Manual of Islamic Sacred Law 'Umdat al-Salik by Ahmad ibn Naqib al-Misri (d. 769/1368)" was written over 600 years ago, obviously for Muslims.</p> <p>In Ahmad ibn Naqib al-Misri, Reliance of the Traveller: A Classic Manual of Islamic Sacred Law, translated by Nuh Ha Mim Keller, Amana Publications, Beltsville, Maryland, 1994, p. iii.</p>							

Figure 24. Description of EVD-009-ibn-Naqib-for-Muslims.

23. Click on the **Reasoner** menu. Then, in the left panel, right-click on “intended reader is a **Muslim person**: **certain**” and select Collapse. After that, in the left panel, click on “is accurate translation: **certain**.” At this point the left panel shows the five sub-criteria of the “is accurate translation” criterion and their evidence-based evaluation. The right panel shows the full text of the corresponding problems and their solutions (see Figure 25).

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Preferences	ProfessorT(instructor): 2.3 Case Study: ibn Naqib 1994 - Understanding the Evaluation of an Authoritative Text
Abstract Analysis: [HIDE SOLUTIONS] Detailed Analysis:									
<ul style="list-style-type: none"> authority of Ibn Naqib 1994: almost certain has authoritative original content: certain has doctrinal basis: certain was written by authoritative Muslim person: certain intended reader is a Muslim person: certain is accurate translation: almost certain Nu Ha Mim Keller is a Muslim person: certain Nu Ha Mim Keller is competent in Shafi-i law: almost certain Nu Ha Mim Keller is competent in Arabic: almost certain Nu Ha Mim Keller is competent in English: certain intended reader is a Muslim person: certain 		<p>Assess whether Ibn Naqib 1994 is an accurate translation in English of an Arabic text in the Shafi-i law. almost certain (max)</p> <p>Q: Which are the requirements for an accurate English translation of an Arabic text in the Shafi-i law? A: The translator, Nu Ha Mim Keller, should be Muslim person, competent in the Shafi-i law, Arabic, and English, and the intended reader should be a Muslim person. almost certain (min)</p> <p>Assess whether Nu Ha Mim Keller is a Muslim person. certain (max)</p> <p>Assess whether Nu Ha Mim Keller is competent in Shafi-i law. almost certain (max)</p> <p>Assess whether Nu Ha Mim Keller is competent in Arabic. almost certain (max)</p> <p>Assess whether Nu Ha Mim Keller is competent in English. certain (max)</p> <p>Assess whether the intended reader of Ibn Naqib 1994 is a Muslim person. certain (max)</p>							

Figure 25. Assessing whether **Ibn Naqib 1994** is an accurate translation.

Notice in Figure 25 that, for some sub-criteria (e.g., “**Nu Ha Mim Keller** is a **Muslim person**”) the assessed likelihood of being satisfied is **certain**, while for others (e.g., “**Nu Ha Mim Keller** is competent in **Shafi-i law**”) it is assessed as **almost certain**. How these assessments have been made will be discussed below. Here just notice that the assessments of these five sub-criteria are combined, using the **minimum** function, to

assess as **almost certain** the likelihood that **Ibn Naqib 1994** is an accurate translation.

24. In the left panel, right-click on “**Nu Ha Mim Keller is a Muslim person: certain**” and select Expand. The left panel shows the abstract analysis of this hypothesis based on one item of favoring evidence, **EVD-007-Keller-bio**.

As can be seen from the description of **EVD-007-Keller-bio** in Figure 19, **Nu Ha Mim Keller** became a **Muslim** in 1977.

25. In the left panel, right-click on “**EVD-007-Keller-bio: certain**” and select Collapse. Then right-click on “**Nu Ha Mim Keller is competent in Shafi-i law: certain**” and select Expand. The left panel shows the abstract analysis of his competency, as shown in Figure 26.

The screenshot displays a software interface for analyzing source materials. The top menu bar includes 'Case Study', 'Hypothesis', 'Reasoner', 'Evidence', 'Assumption', 'Description', 'Test', 'Sharing', and 'Preferences'. The main window is titled 'ProfessorT(instructor): 2.3 Case Study: ibn Naqib 1994 - Understanding the Evaluation of an Authoritative...'. The interface is split into two panels: 'Abstract Analysis:' on the left and 'Detailed Analysis:' on the right. The left panel shows a hierarchical tree of analysis. The root node is 'authority of Ibn Naqib 1994: almost certain', which branches into 'has authoritative original content: certain', 'has doctrinal basis: certain', 'was written by authoritative Muslim person: certain', and 'intended reader is a Muslim person: certain'. A sub-section 'is accurate translation: almost certain' is expanded to show 'Nu Ha Mim Keller is a Muslim person: certain' and 'Nu Ha Mim Keller is competent in Shafi-i law: almost certain'. The latter is further expanded to show 'favoring evidence: almost certain', which includes 'EVD-007-Keller-bio: very likely' (with relevance 'very likely'), 'EVD-012-Int-Inst-Islamic-Thought-certification: almost certain', and 'EVD-014-Salman-certification: almost certain'. Each of these evidence items has its own sub-tree of 'relevance', 'believability', and 'authenticity' nodes. The right panel, titled '[HIDE SOLUTIONS]', shows a flowchart of reasoning. It starts with a box 'Assess whether Nu Ha Mim Keller is competent in Shafi-i law.' leading to a green box 'almost certain (max)'. Below this is a question 'Q:How could one assess a basic hypothesis?' followed by an answer 'A:Consider both favoring and disfavoring evidence.' leading to another green box 'almost certain'. At the bottom, two boxes assess favoring and disfavoring evidence for the hypothesis, leading to 'almost certain (max)' and 'no solution' respectively.

Figure 26. Assessing whether **Nu Ha Mim Keller** is competent in **Shafi-i law**.

Notice in Figure 26 that the hypothesis “Nu Ha Mim Keller is competent in Shafi-i law” is an elementary hypothesis which is assessed based on three items of favoring evidence. [EVD-007-Keller-bio](#) shows his competence as **very likely**, while the other two items of evidence as **almost certain**. The assessment based on all three items is the **maximum** of the individual assessments (i.e., **almost certain**). Because there is no disfavoring evidence (i.e., “Disfavoring evidence: no solution”), the assessment of the “Nu Ha Mim Keller is competent in Shafi-i law” criterion based on all the available evidence is **almost certain**.

In the following we will display and read the descriptions of these items of evidence to understand why their conditional relevance was assessed as shown above. As for the believability, it was assessed as **certain** because each item of evidence is a fragment from the same authentic book ([Ibn Naqib 1994](#)), as discussed above.

As can be seen from the description of [EVD-007-Keller-bio](#) in Figure 19, Nu Ha Mim Keller studied at al-Azhar, “took the Shadhili tariqa in 1982 in Damascus from Sheikh 'Abd al-Rahman Shaghouri, his teacher in the way of tasawwuf from that time”. We may therefore conclude that he is **very likely** competent in Shafi-i law.

26. In the left panel, click on “[EVD-012-Int-Inst-Islamic-Thought-certification](#): **almost certain**.” Then, in the right panel, click on [EVD-012-Int-Inst-Islamic-Thought-certification](#) to display the description of this item of evidence, as shown in Figure 27. Read its description.

Notice in Figure 27 that the reputable International Institute of Islamic Thought confirms Nu Ha Mim Keller’s “knowledge of Sacred law and ability in jurisprudence.”

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Preferences	ProfessorT(instructor):	2.3 Case Study: ibn Naqib 1994 - Understanding the Evaluation of an Authoritative Text
<p>Show All Description:</p>										
<ul style="list-style-type: none"> • EVD-012-Int-Inst-Islamic-Thought-certification • EVD-009-ibn-Naqib-for-Muslims • EVD-004-Barakat-bio • EVD-005-Salman-bio • EVD-006-Durubi-bio • EVD-007-Keller-bio • EVD-003-ibn-Naqib-bio • EVD-002-ibn-Naqib • EVD-001-ibn-Naqib 										
<p>[REPORT OF THE INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT] in Arabic and English, with signature:</p> <p>"IN THE NAME OF ALLAH, MOST MERCIFUL AND COMPASSIONATE</p> <p>1 Jumada ii 1411/18 December 1990</p> <p>Report on the English translation of 'Umdat al-salik by Ahmad ibn al-Misri al-Shafi'i undertaken by scholar Nuh Ha Mim Keller:</p> <p>(1) There is no doubt that this translation is a valuable and important work, whether as a textbook for teaching Islamic jurisprudence to English-speakers, or as a legal reference for use by scholars, educated laymen, and students in this language.</p> <p>(2) As for the correction of the translation, its accuracy, and its fidelity to the meaning and objects, we had our colleague in the Research Department of the International Institute of Islamic Thought, the scholar Yusuf Talal DeLorenzo, member of the Fiqh Council of North America and former chief of the Translation Bureau at the International Islamic University, Islamabad, review its tests and check it against the Arabic original. He found that the translation presents the legal questions in a faithful and precise idiom that clearly delivers the complete meaning in a sound English style. The translation is far from literalism, but does not exceed the author's intent, thereby demonstrating the translator's knowledge of Sacred Law and ability in jurisprudence as well as his complete command of both the Arabic and the English languages.</p> <p>(3) In view of the utility of this eminent work of Islamic jurisprudence and its rank among well known standard Shafi'i legal texts, its translation into English is regarded as a useful, auspicious step, as is the translator's work, which, in clarifying fine shades of meaning and abstruse legal questions, succeeds in serving the book, making its objects accessible, and rendering it of general benefit to both followers of the Shafi'i school and others of the Muslim community. The book will be of great use in Southeast Asia in particular, and in America, Britain, and Canada.</p> <p>(4) From a purely academic point of view, this translation is superior to anything produced by orientalists in the way of translations of major Islamic works, in that while faithfully maintaining the required scholarly level, its aim is to imbue the consciousness of the non-Arab-speaking Muslim with a sound understanding of the Sacred Law, and the success of the translator lies in the notes, commentaries, appendices, and indexes he has added that help give the Muslim access to what will benefit him in his religion and this-worldly concerns and earn him the pleasure of Allah Most High. And this is the great triumph.</p> <p>Dr. Taha Jabir al'Alwani [signed] President of the International Institute of Islamic Thought Member of Islamic Fiqh Academy at Jedda President of the Fiqh Council of North America"</p> <p>Dr. Taha Jabir al-'Alwani [signed], President of the International Institute of Islamic Thought, Member of Islamic Fiqh Academy at Jedda, President of the Fiqh Council of North America, A.H. 01 Jumada II. 1411</p> <p>In Ahmad ibn Naqib al-Misri, Reliance of the Traveller: A Classic Manual of Islamic Sacred Law, translated by Nuh Ha Mim Keller, Amana Publications, Beltsville, Maryland, 1994, Introduction, p. xviii-xix.</p>										

Figure 27. Description of [EVD-012-Int-Inst-Islamic-Thought-certification](#).

27. Click on the **Reasoner** menu and then, in the left panel, click on [EVD-014-Salman-certification](#): **almost certain**.” In the right panel, click on [EVD-014-Salman-certification](#) to display the description of this item of evidence, as shown in Figure 28. Read its description.

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Preferences	ProfessorT(instructor): 2.3 Case Study: ibn Naqib 1994 - Understanding the Evaluation of an Authoritative Text
Show All Description:									
<ul style="list-style-type: none"> • EVD-014-Salman-certification • EVD-012-Int-Inst-Islamic-Thought-certification • EVD-009-ibn-Naqib-for-Muslims • EVD-004-Barakat-bio • EVD-005-Salman-bio • EVD-006-Durubi-bio 									
<p>[WARRANT OF SHEIKH 'ABD AL-WAKIL DURUBI] in Arabic and English, signed with three witnesses:</p> <p>"I have read all the chapters of this book, whose basic text is 'Umdat al-salik wa 'uddat al-nasik, ... reviewed it with brother Nuh Ha Mim Keller ... found the above mentioned brother knowledgeable in what it contains and qualified to expound it and translate it into his native English, and I observed his accuracy and integrity in quoting the texts he has added before and after the main work, of principles of law and faith (usul) and particular rulings (furu'). ...</p> <p>Composed in Jumada II, A.H. 1409 [February, 1989] and written by Nuh 'Ali Salman[signed] Mufti of the Jordanian Armed Forces"</p> <p>In Ahmad ibn Naqib al-Misri, <i>Reliance of the Traveller: A Classic Manual of Islamic Sacred Law</i>, translated by Nuh Ha Mim Keller, Amana Publications, Beltsville, Maryland, 1994, Introduction, p. xvi-xvii.</p>									

Figure 28. The description of EVD-014-Salman-certification.

Notice in Figure 28 how Sheikh Nuh 'Ali Salman, Mufti of the Jordanian Armed Forces, certifies the competence of Nu Ha Mim Keller.

28. Click on the **Reasoner** menu. Then, in the left panel, right-click on “[Nu Ha Mim Keller](#) is competent in [Shafi-i law](#): **certain**” and select Collapse. After that, in the left panel, click on “[Nu Ha Mim Keller](#) is competent in [Arabic](#): **certain**” and select Expand. The left panel shows the abstract analysis of this hypothesis (see Figure 29).

Notice in Figure 29 that the hypothesis “[Nu Ha Mim Keller](#) is competent in [Arabic](#)” is an elementary hypothesis which is assessed based on three items of favoring evidence. All three of them show this competence as **almost certain**. The assessment based on all three items is the **maximum** of the individual assessments (i.e., **almost certain**). Because there is no disfavoring evidence (i.e., “Disfavoring evidence: no solution”), the assessment of the “[Nu Ha Mim Keller](#) is competent in [Arabic](#)” criterion based on all the available evidence is **almost certain**.

Case Study Hypothesis Reasoner Evidence Assumption Description Test Sharing Preferences ProfessorT(instructor): 2.3 Case Study: ibn Naqib 1994 - Understanding the Evaluation of an Authoritative Text

Abstract Analysis: [HIDE SOLUTIONS] Detailed Analysis:

- authority of Ibn Naqib 1994: *almost certain*
 - has authoritative original content: *certain*
 - has doctrinal basis: *certain*
 - was written by authoritative Muslim person: *certain*
 - intended reader is a Muslim person: *certain*
- is accurate translation: *almost certain*
 - Nu Ha Mim Keller is a Muslim person: *certain*
 - Nu Ha Mim Keller is competent in Shafi-i law: *almost certain*
 - Nu Ha Mim Keller is competent in Arabic: *almost certain*
 - favoring evidence: *almost certain*
 - EVD-007-Keller-bio: *almost certain*
 - relevance: *almost certain*
 - believability EVD-007-Keller-bio: *certain*
 - authenticity EVD-007-Keller-bio: *certain*
 - authenticity of Ibn Naqib 1994: *certain*
 - EVD-012-Int-Inst-Islamic-Thought-certification: *almost certain*
 - relevance: *almost certain*
 - believability EVD-012-Int-Inst-Islamic-Thought-certification: *certain*
 - authenticity EVD-012-Int-Inst-Islamic-Thought-certification: *certain*
 - authenticity of Ibn Naqib 1994: *certain*
 - EVD-014-Salman-certification: *almost certain*
 - relevance: *almost certain*
 - believability EVD-014-Salman-certification: *certain*
 - authenticity EVD-014-Salman-certification: *certain*
 - authenticity of Ibn Naqib 1994: *certain*
 - disfavoring evidence: no solution

Assess whether Nu Ha Mim Keller is competent in Arabic.

almost certain (max)

Q:How could one assess a basic hypothesis?
 A:Consider both favoring and disfavoring evidence.

almost certain

Assess the favoring evidence for the hypothesis that Nu Ha Mim Keller is competent in Arabic.

almost certain (max)

Assess the disfavoring evidence for the hypothesis that Nu Ha Mim Keller is competent in Arabic.

no solution

Figure 29. Assessing whether Nu Ha Mim Keller is competent in Arabic.

In the following we will display and read the description of these items of evidence to understand how their conditional relevance was assessed. As for the believability, it was assessed as *certain* because each item of evidence is a fragment from the same authentic book (Ibn Naqib 1994), as discussed above.

As can be seen from the description of [EVD-007-Keller-bio](#) in Figure 19, [Nu Ha Mim Keller](#) “studied classical Arabic in Cairo,” “pursued his learning of Arabic at the University of Jordan,” and “lives in Jordan.” This provides strong evidence of his knowledge of [Arabic](#).

Even stronger evidence of his knowledge of Arabic is provided by the International Institute of Islamic Thought that confirms Nu Ha Mim Keller’s “complete command of both the Arabic and the English languages” (see Figure 27). Additionally, Sheikh Nuh 'Ali Salman, Mufti of the Jordanian Armed Forces, also certifies Nu Ha Mim Keller’s knowledge of Arabic (see Figure 28).

29. Click on the **Reasoner** menu. Then, in the left panel, right-click on “[Nu Ha Mim Keller](#) is competent in [Arabic](#): [almost certain](#)” and select Collapse. After that, in the left panel, click on “[Nu Ha Mim Keller](#) is competent in [English](#): [certain](#)” and select Expand. The left panel shows the abstract analysis of this hypothesis (see Figure 30).

Notice in Figure 30 that the hypothesis “[Nu Ha Mim Keller](#) is competent in [English](#)” is an elementary hypothesis which is assessed based on three items of favoring evidence, showing its competence as [certain](#), [very likely](#), and [almost certain](#). The assessment based on all three items is the **maximum** of the individual assessments (i.e., [certain](#)). Because there is no disfavoring evidence (i.e., “Disfavoring evidence: no solution”), the assessment of the “[Nu Ha Mim Keller](#) is competent in [English](#)” criterion based on all the available evidence is [certain](#).

In the following we will display and read the description of these items of evidence to understand how their conditional relevance was assessed. As for the believability, it was assessed as [certain](#) because each item of evidence is a fragment from the same authentic book ([Ibn Naqib 1994](#)), as discussed above.

As can be seen from the description of [EVD-007-Keller-bio](#) in Figure 19, [Nu Ha Mim Keller](#) was born and educated in the United States. Therefore, as a native speaker, we may assess his knowledge of English as [certain](#). Additionally, [EVD-012-Int-Inst-Islamic-Thought-certification](#) (Figure 27) and [EVD-014-Salman-certification](#) (Figure 28), both certify Nu Ha Mim Keller’s excellent translation into English.

Case Study Hypothesis Reasoner Evidence Assumption Description Test Sharing Preferences ProfessorT(instructor): 2.3 Case Study: ibn Naqib 1994 - Understanding the Evaluation of an Authoritative Text

Abstract Analysis: [\[HIDE SOLUTIONS\]](#) Detailed Analysis:

- authority of Ibn Naqib 1994: *almost certain*
 - has authoritative original content: *certain*
 - has doctrinal basis: *certain*
 - was written by authoritative Muslim person: *certain*
 - intended reader is a Muslim person: *certain*
 - is accurate translation: *almost certain*
 - Nu Ha Mim Keller is a Muslim person: *certain*
 - Nu Ha Mim Keller is competent in Shafi-i law: *almost certain*
 - Nu Ha Mim Keller is competent in Arabic: *almost certain*
 - Nu Ha Mim Keller is competent in English: *certain***
 - favoring evidence: *certain*
 - EVD-007-Keller-bio: *certain*
 - relevance: *certain*
 - believability EVD-007-Keller-bio: *certain*
 - authenticity EVD-007-Keller-bio: *certain*
 - authenticity of Ibn Naqib 1994: *certain*
 - EVD-012-Int-Inst-Islamic-Thought-certification: *very likely*
 - relevance: *very likely*
 - believability EVD-012-Int-Inst-Islamic-Thought-certification: *certain*
 - authenticity EVD-012-Int-Inst-Islamic-Thought-certification: *certain*
 - authenticity of Ibn Naqib 1994: *certain*
 - EVD-014-Salman-certification: *almost certain*
 - relevance: *almost certain*
 - believability EVD-014-Salman-certification: *certain*
 - authenticity EVD-014-Salman-certification: *certain*
 - authenticity of Ibn Naqib 1994: *certain*
 - disfavoring evidence: no solution

Assess whether [Nu Ha Mim Keller](#) is competent in [English](#).
certain (max)

Q: How could one assess a basic hypothesis?
A: Consider both favoring and disfavoring [evidence](#).
certain

Assess the favoring [evidence](#) for the hypothesis that [Nu Ha Mim Keller](#) is competent in [English](#).
certain (max)

Assess the disfavoring [evidence](#) for the hypothesis that [Nu Ha Mim Keller](#) is competent in [English](#).
no solution

Figure 30. Assessing whether Nu Ha Mim Keller is competent in English.

30. Click on the **Reasoner** menu. Then, in the left panel, right-click on “Nu Ha Mim Keller is competent in English: **certain**” and select Collapse. After that, in the left panel, click on “intended reader is a Muslim person: **certain**” and select Expand. The left panel shows the abstract analysis of this hypothesis (see Figure 31).

The screenshot displays the TIACRITIS Reasoner interface. At the top, there are tabs for Case Study, Hypothesis, Reasoner, Evidence, Assumption, Description, Test, Sharing, and Preferences. The current case study is "ProfessorT(instructor): 2.3 Case Study: ibn Naqib 1994 - Understanding the Evaluation of an Authoritative Text".

The interface is split into two main panels: "Abstract Analysis:" on the left and "Detailed Analysis:" on the right. A "[HIDE SOLUTIONS]" button is located between them.

Abstract Analysis:

- authority of Ibn Naqib 1994: almost certain
 - has authoritative original content: certain
 - has doctrinal basis: certain
 - was written by authoritative Muslim person: certain
 - intended reader is a Muslim person: certain
- is accurate translation: almost certain
 - Nu Ha Mim Keller is a Muslim person: certain
 - Nu Ha Mim Keller is competent in Shafi-i law: almost certain
 - Nu Ha Mim Keller is competent in Arabic: almost certain
 - Nu Ha Mim Keller is competent in English: certain
 - intended reader is a Muslim person: certain
 - favoring evidence: certain
 - EVD-008-ibn-Naqib-for-Muslims: certain
 - relevance: certain
 - believability EVD-008-ibn-Naqib-for-Muslims: certain
 - authenticity EVD-008-ibn-Naqib-for-Muslims: certain
 - authenticity of Ibn Naqib 1994: certain
 - EVD-012-Int-Inst-Islamic-Thought-certification: certain
 - relevance: certain
 - believability EVD-012-Int-Inst-Islamic-Thought-certification: certain
 - authenticity EVD-012-Int-Inst-Islamic-Thought-certification: certain
 - authenticity of Ibn Naqib 1994: certain
 - disfavoring evidence: no solution

Detailed Analysis:

The detailed analysis shows a flowchart of reasoning steps:

- Assess whether the intended reader of Ibn Naqib 1994 is a Muslim person. (Result: certain (max))
- Q: How could one assess a basic hypothesis? A: Consider both favoring and disfavoring evidence. (Result: certain)
- Assess the favoring evidence for the hypothesis that the intended reader of Ibn Naqib 1994 is a Muslim person. (Result: certain (max))
- Assess the disfavoring evidence intended reader of Ibn Naqib 1994. (Result: no solution)

Figure 31. Assessing whether intended reader of Ibn Naqib 1994 is a Muslim person.

Notice in Figure 31 that the hypothesis “the intended reader of [Ibn Naqib 1994](#) is a [Muslim person](#)” is an elementary hypothesis which is assessed based on two items of favoring evidence, each having an inferential force of [certain](#) (e.g., “[EVD-008-ibn-Naqib-for-Muslims: certain](#)”). The assessment based on both items is the *minimum* of individual assessments (i.e., again [certain](#)). Because there is no disfavoring evidence (i.e., “Disfavoring evidence: no solution”), the assessment of the “the intended reader of [ibn Naqib 1994](#) is a [Muslim person](#)” criterion based on all the available evidence is [certain](#).

In the following we will display and read the description of these items of evidence to understand why its conditional relevance was assessed as [certain](#). As for the believability, it was assessed as [certain](#) because each item of evidence is a fragment from the same authentic book ([Ibn Naqib 1994](#)), as discussed above.

31. In the left panel, click on “[EVD-008-ibn-Naqib-for-Muslims: certain](#).” Then, in the right panel, click on [EVD-008-ibn-Naqib-for-Muslims](#) to display the description of this item of evidence, as shown in Figure 32. Read its description.

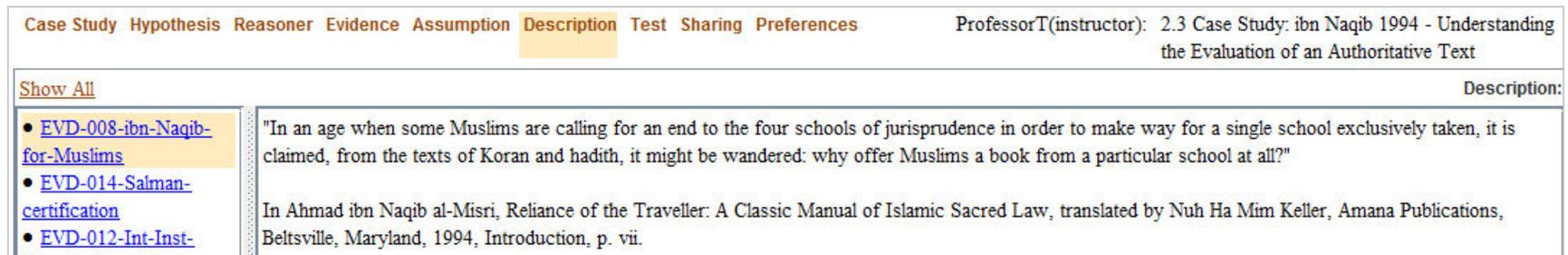


Figure 32. Description of EVD-008-ibn-Naqib-for-Muslims.

Notice in Figure 32 that the introduction of [Ibn Naqib 1994](#) states clearly that this book was written for Muslims. Notice also in Figure 27 the many supportive statements from the International Institute of Islamic Thought (e.g. the book is for “general benefit to both followers of Shafi'i school and others of the Muslim community,” and “its aim is to imbue the consciousness of the non-Arab-speaking Muslim with a sound understanding of the Sacred Law”).

32. Click on the **Reasoner** menu. Then, in the left panel, right-click on “the intended reader of [Ibn Naqib 1994](#) is a [Muslim person: certain](#)” and select Collapse. After that, in the left panel, click on “is reflective of the current views on [Shafi-i law: certain](#)” and select Expand. TIACRITIS displays the analysis of this hypothesis (see Figure 33).

Case Study Hypothesis Reasoner Evidence Assumption Description Test Sharing Preferences ProfessorT(instructor): 2.3 Case Study: ibn Naqib 1994 - Understanding the Evaluation of an Authoritative Text

Abstract Analysis: [HIDE SOLUTIONS] Detailed Analysis:

- Nu Ha Mim Keller is competent in Shafi-i law: almost certain
- Nu Ha Mim Keller is competent in Arabic: almost certain
- Nu Ha Mim Keller is competent in English: certain
- intended reader is a Muslim person: certain
- is reflective of the current views on Shafi-i law: certain
 - Ibn Naqib 1994 is used in schools: certain
 - favoring evidence: certain
 - EVD-010-ibn-Naqib-use-OTKF: almost certain
 - relevance: certain
 - believability EVD-010-ibn-Naqib-use-OTKF: almost certain
 - authenticity EVD-010-ibn-Naqib-use-OTKF: almost certain
 - authenticity of Oxford Traditional Knowledge Foundation Website: almost certain
 - accuracy EVD-010-ibn-Naqib-use-OTKF: almost certain
 - believability Oxford Traditional Knowledge Foundation - OTKF: almost certain
 - EVD-012-Int-Inst-Islamic-Thought-certification: certain
 - relevance: certain
 - believability EVD-012-Int-Inst-Islamic-Thought-certification: certain
 - authenticity EVD-012-Int-Inst-Islamic-Thought-certification: certain
 - authenticity of Ibn Naqib 1994: certain
 - disfavoring evidence: no solution
 - Ibn Naqib 1994 is used in practice: certain
 - favoring evidence: certain
 - EVD-012-Int-Inst-Islamic-Thought-certification: certain
 - relevance: certain
 - believability EVD-012-Int-Inst-Islamic-Thought-certification: certain
 - authenticity EVD-012-Int-Inst-Islamic-Thought-certification: certain
 - authenticity of Ibn Naqib 1994: certain
 - disfavoring evidence: no solution

Detailed Analysis:

- Assess whether [Ibn Naqib 1994](#) is reflective of the current views on the [Shafi-i law](#).
 - certain (max)
- Q:What kind of text is reflective of the current views on the [Shafi-i law](#)?
 - A:A text used in schools to teach the followers of the [Shafi-i law](#).
 - certain (min)
 - Assess whether [Ibn Naqib 1994](#) is used in schools to teach the followers of the [Shafi-i law](#).
 - certain (max)
- Q:What kind of text is reflective of the current views on the [Shafi-i law](#)?
 - A:A text used in practice by the followers of the [Shafi-i law](#).
 - certain (min)
 - Assess whether [Ibn Naqib 1994](#) is used in practice by the followers of the [Shafi-i law](#).
 - certain (max)

Figure 33. Assessing whether [Ibn Naqib 1994](#) is reflective of the current views on [Shafi-i law](#).

Notice in the right hand side of Figure 33 that the hypothesis “[Ibn Naqib 1994](#) is reflective of the current views on [Shafi-i law](#)” is decomposed into two sub-hypothesis (“[Ibn Naqib 1994](#) in used in schools to teach the followers of the [Shafi-i law](#)” and “[Ibn Naqib 1994](#) is used in practice by the followers of the [Shafi-i law](#)”). The assessments of these two sub-hypotheses are combined (through max), into the assessment of the hypothesis. Indeed, if any of the two sub-hypotheses is true, the hypothesis is true. As shown in the left hand side of Figure 33, each of the two sub-hypotheses (criteria) is supported by items of favoring evidence. In particular, consider [EVD-012-Int-Inst-Islamic-Thought-certification](#) in Figure 27. The International Institute of Islamic Thought states that [ibn Naqib 1994](#) “is a valuable and important work, whether as a textbook for

teaching Islamic jurisprudence to English-speakers, or as a legal reference for use by scholars, educated laymen, and students in this language,” that it is for “general benefit to both followers of Shafi’i school and others of the Muslim community,” and that “its aim is to imbue the consciousness of the non-Arab-speaking Muslim with a sound understanding of the Sacred Law.” This is clear and convincing evidence that [Ibn Naqib 1994](#) is reflective of the current views on [Shafi-i law](#).

33. In the left panel, click on “[EVD-008-ibn-Naqib-use-OTKF: almost certain](#).” Then, in the right panel, click on [EVD-008-ibn-Naqib-use-OTKF](#) to display the description of this item of evidence, as shown in Figure 34. Read its description.

Case Study Hypothesis Reasoner Evidence Assumption **Description** Test Sharing Preferences ProfessorT(instructor): 2.3 Case Study: ibn Naqib 1994 - Understanding the Evaluation of an Authoritative Text

Show All Description:

- [EVD-010-ibn-Naqib-use-OTKF](#)
- [EVD-008-ibn-Naqib-for-Muslims](#)
- [EVD-014-Salman-certification](#)
- [EVD-012-Int-Inst-Islamic-Thought-certification](#)
- [EVD-009-ibn-Naqib-for-Muslims](#)

As the following quote indicates, (Ibn Naqib, 1994) is used as a textbook in the Oxford Traditional Knowledge Foundation madrasa:

"The OTKF Weekly Madrasa is pleased to announce a new curriculum and courses for the 2010-2011 academic year. Each course now runs every week during term time, for the duration of the academic year. This weekly educational programme provides a basic yet comprehensive curriculum for the person seeking to deepen his or her faith and practice. Taught by traditionally-trained yet western teachers, the classes cover disciplines which are necessary for every Muslim to know, including the Muslim creed (‘aqida), the Prophetic biography (sira), Muslim practice and law (fiqh), introductory Arabic, and purification of the heart (tazkiya). The texts used are traditional and universally regarded works of Muslim scholarship. Classes are offered free of charge. While these courses are developed for adults and youth, mature children who are able to sit quietly for the duration of the class and to learn are welcome. ... The following are the textbooks used in the Weekly Madrasa Programme ... Fiqh, Shafi’i: al-Misri & Keller (tr), Reliance of the Traveller"

In The Weekly Madrasa Courses, <http://www.otkf.org.uk/madrasa/courses/>, accessed on 3/1/2011.

Figure 34. Description of [EVD-010-ibn-Naqib-use-OTKF](#).

The item of evidence in Figure 34 shows that [Ibn Naqib 1994](#) (referred as “Fiqh, Shafi’i: al-Misri & Keller (tr), Reliance of the Traveller”) is used as textbook in the Oxford Traditional Knowledge Foundation’s weekly madrasas which “provides a basic yet comprehensive curriculum for the person seeking to deepen his or her faith and practice. ... the classes cover disciplines which are necessary for every Muslim to know, including ... practice and law (fiqh)...” “The texts used are traditional and universally regarded works of Muslim scholarship.”

34. Click on the **Reasoner** menu. Then, in the left panel, right-click on “is reflective of the current views on [Shafi-i law: certain](#)” and select Collapse. After that, click on “is certified by recognized authority: [certain](#)” and select Expand. The left panel shows the abstract analysis of this hypothesis (see Figure 35).

Notice in Figure 35 that the hypothesis “[Ibn Naqib 1994](#) is certified by recognized authority in the [Shafi-i law](#)” is an elementary hypothesis

which is assessed based on four items of favoring evidence, each having an inferential force of **certain** (e.g., “EVD-011-al-Azhar-certification: **certain**”). The assessment based on all four items is the **maximum** of individual assessments (i.e., again **certain**). Because there is no disfavoring evidence (i.e., “Disfavoring evidence: no solution”), the assessment of this hypothesis based on all the available evidence is **certain**.

In the following we will discuss these certifications which, arguably, provide the most convincing support to the hypothesis that **Ibn Naqib 1994** is an authoritative text in the Shafi-i law.

35. In the left panel, click on “EVD-011-al-Azhar-certification: **certain**.” Then, in the right panel, click on **EVD-011-al-Azhar-certification** to display the description of this item of evidence, as shown in Figure 36. Read its description.

Notice in Figure 36 that Cairo’s Al-Azhar University, the most prestigious and authoritative institute of Islamic higher learning, certifies that **Ibn Naqib 1994** translation “corresponds to the Arabic original and conforms to the practice and faith of the orthodox Sunni Community.”

The certification from the prestigious International Institute of Islamic Thought is shown in Figure 27: “(2) As for the correction of the translation, its accuracy, and its fidelity to the meaning and objects, ... the translation presents the legal questions in a faithful and precise idiom that clearly delivers the complete meaning in a sound English style. ... demonstrating the translator's knowledge of Sacred law and ability in jurisprudence as well as his complete command of both the Arabic and the English languages.”

Read also the certification from Sheikh Nuh 'Ali Salman, Mufti of the Jordanian Armed Forces, shown in Figure 28.

Case Study Hypothesis Reasoner Evidence Assumption Description Test Sharing Preferences ProfessorT(instructor): 2.3 Case Study: ibn Naqib 1994 - Understanding the Evaluation of an Authoritative Text

Abstract Analysis: [HIDE SOLUTIONS] Detailed Analysis

Nu Ha Mim Keller is competent in [Shafi-i law](#): almost certain
 Nu Ha Mim Keller is competent in [Arabic](#): almost certain
 Nu Ha Mim Keller is competent in [English](#): certain
 intended reader is a [Muslim person](#): certain
 is reflective of the current views on [Shafi-i law](#): certain
 is certified by recognized authority: certain
 favoring evidence: certain
 EVD-012-Int-Inst-Islamic-Thought-certification: certain
 relevance: certain
 believability EVD-012-Int-Inst-Islamic-Thought-certification: certain
 authenticity EVD-012-Int-Inst-Islamic-Thought-certification: certain
 authenticity of Ibn Naqib 1994: certain
 EVD-013-Durubi-certification: certain
 relevance: certain
 believability EVD-013-Durubi-certification: certain
 authenticity EVD-013-Durubi-certification: certain
 authenticity of Ibn Naqib 1994: certain
 EVD-011-al-Azhar-certification: certain
 relevance: certain
 believability EVD-011-al-Azhar-certification: certain
 authenticity EVD-011-al-Azhar-certification: certain
 authenticity of Ibn Naqib 1994: certain
 EVD-014-Salman-certification: certain
 relevance: certain
 believability EVD-014-Salman-certification: certain
 authenticity EVD-014-Salman-certification: certain
 authenticity of Ibn Naqib 1994: certain
 disfavoring evidence: no solution

Assess whether [Ibn Naqib 1994](#) is certified by recognized authority in the [Shafi-i law](#)
 certain (max)

Q: How could one assess a basic hypothesis?
 A: Consider both favoring and disfavoring [evidence](#).
 certain

Assess the favoring [evidence](#) for the hypothesis that [Ibn Naqib 1994](#) is certified by recognized authority in the [Shafi-i law](#).
 certain (max)

Assess the disfavoring [evidence](#) for [1994](#) is certified by recognized authority.
 no solution

Figure 35. Assessing whether Ibn Naqib 1994 is certified by recognized authority.

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Preferences	ProfessorT(instructor):	2.3 Case Study: ibn Naqib 1994 - Understanding the Evaluation of an Authoritative Text
Show All										
Description:										
<ul style="list-style-type: none"> • EVD-011-al-Azhar-certification • EVD-010-ibn-Naqib-use-OTKF • EVD-008-ibn-Naqib-for-Muslims • EVD-014-Salman-certification • EVD-012-Int-Inst-Islamic-Thought-certification • EVD-009-ibn-Naqib-for-Muslims • EVD-004-Barakat-bio • EVD-005-Salman-bio • EVD-006-Durubi-bio • EVD-007-Keller-bio • EVD-003-ibn-Naqib-bio • EVD-002-ibn-Naqib • EVD-001-ibn-Naqib 										
<p>[CERTIFICATION OF AL-AZHAR] in Arabic and English, with signatures and stamp:</p> <p>"al-Azhar Islamic Research Academy General Department for Research, Writing, and Translation</p> <p>Mr. Nuh Ha Mim Keller Amman, Jordan</p> <p>Peace be upon you, and the mercy of Allah and His blessings. To commence: In response to the request you have submitted concerning the examination of the English translation of the book 'Umdat al-salik wa 'uddat al-nasik by Ahmad ibn Naqib in the Shafi'i school of jurisprudence, together with appendices by Islamic scholars on matters of Islamic law, tenets of faith, and personal ethics and character: we certify that the above-mentioned translation corresponds to the Arabic original and conforms to the practice and faith of the orthodox Sunni Community (Ahl al-Sunna wa al-Jama'a). There is no objection to printing it and circulating it. The stamping of the pages of the above-mentioned work with the seal of the department has been completed. May Allah give you success in serving Sacred Knowledge and the religion. Peace be upon you, and the mercy of Allah and His blessings.</p> <p>Composed on 26 Rajab 1411 A.H./11 February 1991 A.D.</p> <p>General Director of Research, Writing, and Translation Fath Allah Ya Sin Jazar [signed]</p> <p>Muhammad 'Umar [signed]</p> <p>Seal of al-Azhar [stamped] General Department for Research, Writing, and Translation"</p> <p>In Ahmad ibn Naqib al-Misri, Reliance of the Traveller: A Classic Manual of Islamic Sacred Law, translated by Nuh Ha Mim Keller, Amana Publications, Beltsville, Maryland, 1994, Introduction, pp. xx-xxi.</p>										

Figure 36. Description of [EVD-011-al-Azhar-certification](#).

36. Click on the **Reasoner** menu. Then, in the left panel, click on "[EVD-013-Durubi-certification](#): certain." Then, in the right panel, click on [EVD-011-al-Azhar-certification](#) to display the description of this item of evidence, as shown in Figure 37. Read the fragment from the certification of this Syrian sheikh.

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Preferences	ProfessorT(instructor):	2.3 Case Study: ibn Naqib 1994 - Understanding the Evaluation of an Authoritative Text
Show All										Description:
<ul style="list-style-type: none"> • EVD-013-Durubi-certification • EVD-011-al-Azhar-certification • EVD-010-ibn-Naqib-use-OTKF • EVD-008-ibn-Naqib-for-Muslims 										<p>[WARRANT OF SHEIKH 'ABD AL-WAKIL DURUBI] in Arabic and English, signed and stamped with two witnesses:</p> <p>"... Brother Nuh Ha Mim Keller has heard from me all the chapters of this book ..."</p> <p>"Written by ... 'Abd al-Wakil Durubi [stamped] Imam of the Mosque of Darwish Pasha Damascus, Syria"</p> <p>In Ahmad ibn Naqib al-Misri, <i>Reliance of the Traveller: A Classic Manual of Islamic Sacred Law</i>, translated by Nuh Ha Mim Keller, Amanat Publications, Beltsville, Maryland, 1994, Introduction, p. xiv-xv.</p>

Figure 37. Description of [EVD-013-Durubi-certification](#).

All of the above demonstrate that [Ibn Naqib 1994](#) is an authoritative text in the [Shafi-i law](#). As stated by Coughlin (2007, pp.49-50):

“Assuming proper citation, the rebuttable presumption will be that the English language text of *‘Umdat al-Salik* accurately represents the official Arabic equivalent which, in turn, is recognized as an authoritative statement of Sacred Islamic law as actually understood, explained and implemented in the Islamic world. Hence, when properly cited, the burden of proof will shift to those dissenting from the cited point of law to prove that the English language translation is erroneous or that the *‘Umdat al-Salik*’s statement of law is in error, is non-mainstream, or is otherwise defective in a material way. In other words, those opposed to positions that rely on the *‘Umdat al-Salik* for authority will have to show that al-Azhar is wrong when it states that the translation ‘correspond to the Arabic original’ or that the law does not ‘conform to the practice and faith of Orthodox *Sunni* Islam.” To the extent it can be shown that predominantly Muslim countries recognize Islamic law in some official capacity, especially those countries that endorsed the *‘Umdat al-Salik*, the English language reader will be allowed the presumption that positions grounded in the *‘Umdat al-Salik* reflect the current understanding of that same law in those countries that claim Islamic law as a basis for law. Thus, the *‘Umdat al-Salik* serves as a bridge between English speaking readers and the actual operation of Sacred Islamic law as understood and practiced inside the crucible of Middle Eastern *Sunni* Islam.”

37. Select **Case Study**.

38. Click on [\[SAVE & FINISH\]](#) to end the case study.

2.4 Case Study: Malik 1989 – Analyzing Whether a Sunni Sharia Text is Authoritative

2.4.1 Malik’s “The Trodden Path” (Maliki School)

“The Trodden Path” (Al-Muwatta) was written in the eight century by the founder of the second of the four orthodox schools of *Sunni* Islamic law, Malik ibn Anas. It was translated by Aisha Abdurrahman Bewley with the title *Al-Muwatta of Imam Malik ibn Anas: The First Formulation of Islamic Law*, and is referred to as (Malik, 1997).

According to (Fyzee, 1974, p.34), the *Muwatta* is “the oldest corpus of *Sunni* law extent and is of interest because it forms a link between the *fiqh* literature of earlier days and the *hadith* collections of later times.” The biography of its author in (Ibn Naqib, 1994, p.227) is the following one:

“(Imam) **Malik** ibn Anas, Imam Malik is Malik ibn Anas ibn Malik, Abu ‘Abdullah al-Asbahi al-Himyari, the *mujtahid* Imam born in Medina in 93/712. The second of the four greatest Imams of Sacred Law, his school has more followers than that of anyone besides Abu Hanifa. He was known as the Scholar of Medina, and was as renowned for his sincerity, piety, and god fearingness as for his command of the sciences of hadith and knowledge of Sacred Law. He was the author of *al-Muwatta’ [The Trodden Path]*, the greatest hadith collection of its time, nearly every hadith of which was accepted by Bukhari in his Sahih. His disciple Imam Shafi’i used to say of it, “After the Book of Allah, no book has appeared on earth that is sounder than Malik’s.” When he gave the opinion that the caliph al-Mansur should be removed and Muhammad ibn ‘Abdullah of ‘Ali’s family be instituted, the caliph’s uncle Ja’far ibn Sulayman, governor of Medina, had Malik scourged seventy lashes, dislocating his shoulder. The only effect of this was to increase the Imam’s highmindedness and dignity, and when al-Mansur learned of it, he apologized profusely and asked Malik to write a book of Islamic jurisprudence that he could enjoin with the force of law upon all Muslims regardless of their school but the Imam refused. He authored outstanding works in Sacred Law, hadith, and Koranic exegesis, and left behind a host of brilliant scholars he had trained as part of his great legacy to Islam and the Muslims. He died in Medina in 179/795.”

2.4.2 Objective

The objective of this case study is to learn how to assess whether a text of Sunni Sharia is authoritative, by analyzing [Malik 1989](#) (Malik’s “The Trodden Path” translation by Aisha Abdurrahman Bewley), based on already collected evidence and new evidence that you may collect.

2.4.3 Summary

This case study concerns the problem “Assess whether [Malik 1989](#) is an authoritative text in the [Maliki law](#).” You will first select this hypothesis analysis problem. Then you will study the collected evidence, associate each item of evidence with the hypotheses to which it is relevant, and assess its

inferential force on these hypotheses. You will see how various criteria are evaluated based on your assessments. You will then collect new evidence and use it to complete your analysis.

Proceed as indicated in the following instructions.

2.4.4 Instructions and Explanations

1. Start this case study in TIACRITIS and select the **Hypothesis** menu on the top of the window. This will display the hypothesis selection module and the interface in Figure 8 (pg. 14). It contains one or several hypotheses to select from.
2. Select the hypothesis analysis problem: “Assess whether [Malik 1989](#) is an authoritative text in the [Maliki law](#).” Once the hypothesis is selected, the **Reasoner** is automatically invoked to analyze the hypothesis, as shown in the top part of Figure 9 (pg. 15).
3. In the left panel, right-click on “authority of [Malik 1989](#): no solution” and select Expand. As a result, the left panel shows the abstract analysis from Figure 38.

The left panel in Figure 38 shows all the criteria and sub-criteria that need to be assessed, based on evidence, in order to determine whether [Malik 1989](#) should be used as an authoritative text. Notice that, at this point, no evidence is used in the analysis tree and therefore there is no solution for any of the criteria.

Case Study Hypothesis Reasoner Evidence Assumption Description Test Sharing Preferences ProfessorT(instructor): 2.4 Case Study: Malik 1989 - Assessing Whether a Sunni Sharia Text is Authoritative

Abstract Analysis: [HIDE SOLUTIONS] Detailed Analysis:

authority of [Malik 1989](#): no solution

- has authoritative original content: no solution
- has doctrinal basis: no solution
 - favoring evidence: no solution
 - disfavoring evidence: no solution
- was written by authoritative [Muslim person](#): no solution
 - favoring evidence: no solution
 - disfavoring evidence: no solution
- intended reader is a [Muslim person](#): no solution
 - favoring evidence: no solution
 - disfavoring evidence: no solution
- is accurate translation: no solution
 - [Aisha Abdurrahman Bewley](#) is a [Muslim person](#): no solution
 - favoring evidence: no solution
 - disfavoring evidence: no solution
 - [Aisha Abdurrahman Bewley](#) is competent in [Maliki law](#): no solution
 - favoring evidence: no solution
 - disfavoring evidence: no solution
 - [Aisha Abdurrahman Bewley](#) is competent in [Arabic](#): no solution
 - favoring evidence: no solution
 - disfavoring evidence: no solution
 - [Aisha Abdurrahman Bewley](#) is competent in [English](#): no solution
 - favoring evidence: no solution
 - disfavoring evidence: no solution
- intended reader is a [Muslim person](#): no solution
 - favoring evidence: no solution
 - disfavoring evidence: no solution
- is reflective of the current views on [Maliki law](#): no solution
 - [Malik 1989](#) is used in schools: no solution
 - favoring evidence: no solution
 - disfavoring evidence: no solution
 - [Malik 1989](#) is used in practice: no solution
 - favoring evidence: no solution

Assess whether [Malik 1989](#) is an authoritative text in the [Maliki law](#).
no solution

Q: Which are the requirements for [Malik 1989](#) to be an authoritative text?
A: Has authoritative content, is an accurate translation, is reflective of the current views on the [Maliki law](#), and is certified by recognized authority, because it is a translation from [Arabic](#) into [English](#).
no solution

Assess whether the content translated in [Malik 1989](#) is authoritative in the [Maliki law](#).
no solution

Assess whether [Malik 1989](#) is an accurate translation in [English](#) of an [Arabic](#) text in the [Maliki law](#).
no solution

Assess whether [Malik 1989](#) is reflective of the current views on the [Maliki law](#).
no solution

Assess whether [Malik 1989](#) is certified by recognized authority in the [Maliki law](#).
no solution

Instructions

1. Select **Hypothesis**.
2. Select "Assess whether Malik 1989 is an authoritative text in the Maliki law."
→ Reasoner is automatically invoked.

Figure 38. Hypothesis decomposition.

4. Click on the **Evidence** menu to view the available evidence (see Figure 39).

The evidence that has already been collected is shown in the left hand side of Figure 39. You will study each item of evidence and use it in your analysis of [Malik 1989](#).

The screenshot shows a web interface for a case study. At the top, there is a navigation menu with tabs: Case Study, Hypothesis, Reasoner, Evidence (highlighted), Assumption, Description, Test, Sharing, and Preferences. To the right of the menu, it says "ProfessorT(instructor): 2.4 Case Study: Malik 1989 - Assessing Whether a Sunni Sharia Text is Authoritative".

Below the menu, there is a section for "Select mode:" with links: [COLLECTION GUIDANCE], [COLLECTED INFORMATION], [AVAILABLE EVIDENCE] (highlighted), and [IMPORT EVIDENCE]. Below that is "Available evidence [NEW]" and "Sorted by: [ID] [NAME SUFFIX]".

The main content area lists 15 evidence items, each with a blue link and a brief description:

- [EVD-001-Bewley-English](#): "2.) Place of birth: USA I have a BA in French and MA in Near Eastern Languages from the University of California, Berkeley. I spent a year with a..."
- [EVD-002-Bewley-Arabic](#): "8.) What is your educational background (in both worldly and Islamic sciences)? 9.) Who are your teachers in the Islamic sciences? What subjects did..."
- [EVD-003-Bewley-Maliki](#): "4.) Were you born Muslim or did you convert? If so, when did you convert? What most influenced you to convert? Converted, 1968. 5.) School of..."
- [EVD-004-Bewley-Muslim](#): "4.) Were you born Muslim or did you convert? If so, when did you convert? What most influenced you to convert? Converted, 1968. My family was a..."
- [EVD-005-Malik-audience](#): "...his book would remain until this time and indeed until the first of the two worlds comes to an end, when Allah will inherit the earth and all..."
- [EVD-006-Malik-bio](#): "x228 (Imam) Malik (b1.2) is Malik ibn Anas ibn Malik, Abu 'Abdullah al-Asbahi al-Himyari, the mujtahid Imam born in Medina in 93/712. The second of..."
- [EVD-007-Malik-doctrinal-base](#): "In the introduction to Tanwir al-Hawalik, as-Suyuti said that ash-Shafi'i said, 'After the Book of Allah, there is no book on the face of the earth..."
- [EVD-008-Malik-doctrinal-base](#): "Ibn Hajar said, 'The book of Malik is sound by all the criteria that are demanded as proofs in the mursal, munqati' and other types of..."
- [EVD-009-certification](#): "I have been asked by some of our brothers, who desire to disseminate knowledge and to renew the call of Islam, to write an introduction to this..."
- [EVD-010-certification](#): "Aisha Bewley is married with an imam Hajj Abdalhaqq who actively participated in the translation. His revision of the text and participation certifies..."
- [EVD-011-IslamicBookstore](#): "Malik 1989 is sold by Metric Networks Inc on Islamic Bookstore Website: 'Islamic Bookstore .com - The Internet's largest Islamic store. 3840 Bank..."
- [EVD-012-IslamicTreasures](#): "Malik 1989 is sold by Islamic Treasures Company on Islamic Treasures Website: 'Islamic Treasures .com (http://www.islamictreasures.com/) Website, UK..."
- [EVD-013-Kitaabun](#): "Malik 1989 is sold by APY LTD - LCN 3610928 on Kitaabun Website: 'Al-Muwatta of Imam Malik Ibn Anas: English Aisha Bewley [2q PB, 465pp, The First..."
- [EVD-014-TAM](#): "Malik 1989 is a recommended book on Islam by Sheila Musaji on The American Muslim Website: 'NOTABLE BOOKS The American Muslim (TAM) List of..."
- [EVD-015-SunniPath](#): "Malik 1989 is a recommended book on Hadith by Sunni Path Academy on Sunni Path Website: 'Sunni Path - The Online Islamic Academy..."

On the right side of the interface, there is a green text box that says: "Click on an evidence item in the left panel to display it."

Figure 39. Available evidence.

5. In the left panel, click on the first item of evidence, [EVD-001-Bewley-English](#), to display its description in the right panel (see Figure 40).
6. Read the description of [EVD-001-Bewley-English](#), in the right hand side of Figure 40, and determine whether it favors or disfavors any of the elementary hypotheses listed under it.

As you can see from her bio, [Aisha Abdurrahman Bewley](#), born in USA, is an educated native English speaker. Thus we will indicate that [EVD-001-Bewley-English](#) favors the hypothesis that “[Aisha Abdurrahman Bewley](#) is competent in [English](#).”

The screenshot shows the TIACRITIS interface with the following content:

Case Study Hypothesis Reasoner Evidence Assumption Description Test Sharing Preferences ProfessorT(instructor): 2.4 Case Study: Malik 1989 - Assessing Whether a Sunni Sharia Text is Authoritative

Select mode: [COLLECTION GUIDANCE] [COLLECTED INFORMATION] [AVAILABLE EVIDENCE] [IMPORT EVIDENCE]

Available evidence [NEW] [DELETE]

Sorted by: [ID] [NAME SUFFIX]

EVD-001-Bewley-English: "2.) Place of birth: USA I have a BA in French and MA in Near Eastern Languages from the University of California, Berkeley. I spent a year with a..."

EVD-002-Bewley-Arabic: "8.) What is your educational background (in both worldly and Islamic sciences)? 9.) Who are your teachers in the Islamic sciences? What subjects did..."

EVD-003-Bewley-Maliki: "4.) Were you born Muslim or did you convert? If so, when did you convert? What most influenced you to convert? Converted, 1968. 5.) School of..."

EVD-004-Bewley-Muslim: "4.) Were you born Muslim or did you convert? If so, when did you convert? What most influenced you to convert? Converted, 1968. 5.) School of..."

Selected item of evidence: [EVD-001-Bewley-English](#) [RENAME] [DELETE EVIDENCE]

Description: "2.) Place of birth: USA I have a BA in French and MA in Near Eastern Languages from the University of California, Berkeley. I spent a year with a fellowship at the American University in Cairo"

In Aisha Bewley - Biography <http://murabitblog.wordpress.com/2009/11/21/biography-aisha-bewley/>, Accessed on 3/1/2011. [EDIT]

Extracted from: [Aisha Bewley - Biography](#)

Type: [tangible evidence about testimonial evidence](#) [CHANGE]

Source of testimony: [Aisha Abdurrahman Bewley](#) [RENAME] [CHANGE]

Irrelevant to:

- the content translated in [Malik 1989](#) has doctrinal basis in the [Maliki law](#) [FAVORS] [DISFAVORS] [REASONING] [COLLECTION]
- the content translated in [Malik 1989](#) was written by authoritative [Muslim person](#) in the [Maliki law](#) [FAVORS] [DISFAVORS] [REASONING] [COLLECTION]
- the intended reader of the content translated in [Malik 1989](#) is a [Muslim person](#) [FAVORS] [DISFAVORS] [REASONING] [COLLECTION]
- [Aisha Abdurrahman Bewley](#) is a [Muslim person](#) [FAVORS] [DISFAVORS] [REASONING] [COLLECTION]
- [Aisha Abdurrahman Bewley](#) is competent in [Maliki law](#) [FAVORS] [DISFAVORS] [REASONING] [COLLECTION]
- [Aisha Abdurrahman Bewley](#) is competent in [Arabic](#) [FAVORS] [DISFAVORS] [REASONING] [COLLECTION]
- [Aisha Abdurrahman Bewley](#) is competent in [English](#) [FAVORS] [DISFAVORS] [REASONING] [COLLECTION]
- the intended reader of [Malik 1989](#) is a [Muslim person](#) [FAVORS] [DISFAVORS] [REASONING] [COLLECTION]
- [Malik 1989](#) is used in schools to teach the followers of the [Maliki law](#) [FAVORS] [DISFAVORS] [REASONING] [COLLECTION]
- [Malik 1989](#) is used in practice by the followers of the [Maliki law](#) [FAVORS] [DISFAVORS] [REASONING] [COLLECTION]
- [Malik 1989](#) is certified by recognized authority in the [Maliki law](#) [FAVORS] [DISFAVORS] [REASONING] [COLLECTION]

Figure 40. Evidence description and elementary hypotheses.

7. In the right panel, click on the **[FAVORS]** command corresponding to the hypothesis “Aisha Abdurrahman Bewley is competent in English.” As a result, the hypothesis is moved under the **Favors** label (see Figure 41).

Case Study Hypothesis Reasoner Evidence Assumption Description Test Sharing Preferences ProfessorT(instructor): 2.4 Case Study: Malik 1989 - Assessing Whether a Sunni Sharia Text is Authoritative

Select mode: [\[COLLECTION GUIDANCE\]](#) [\[COLLECTED INFORMATION\]](#) [\[AVAILABLE EVIDENCE\]](#) [\[IMPORT EVIDENCE\]](#)

Available evidence [\[NEW\]](#) [\[DELETE\]](#)

Sorted by: [\[ID\]](#) [\[NAME SUFFIX\]](#)

[EVD-001-Bewley-English](#): "2.) Place of birth: USA I have a BA in French and MA in Near Eastern Languages from the University of California, Berkeley. I spent a year with a..."

[EVD-002-Bewley-Arabic](#): "8.) What is your educational background (in both worldly and Islamic sciences)? 9.) Who are your teachers in the Islamic sciences? What subjects did..."

[EVD-003-Bewley-Maliki](#): "4.) Were you born Muslim or did you convert? If so, when did you convert? What most influenced you to convert? Converted, 1968. 5.) School of..."

[EVD-004-Bewley-Muslim](#): "4.) Were you born Muslim or did you convert? If so, when did you convert? What most influenced you to convert? Converted, 1968. My family was a..."

Selected item of evidence: [EVD-001-Bewley-English](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: "2.) Place of birth: USA I have a BA in French and MA in Near Eastern Languages from the University of California, Berkeley. I spent a year with a fellowship at the American University in Cairo"

In Aisha Bewley - Biography <http://murabitblog.wordpress.com/2009/11/21/biography-aisha-bewley/>, Accessed on 3/1/2011. [\[EDIT\]](#)

Extracted from: [Aisha Bewley - Biography](#)

Type: [tangible evidence about testimonial evidence](#) [\[CHANGE\]](#)

Source of testimony: [Aisha Abdurrahman Bewley](#) [\[RENAME\]](#) [\[CHANGE\]](#)

Favors:

- [Aisha Abdurrahman Bewley is competent in English](#) [\[REMOVE\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)

Irrelevant to:

- [the content translated in Malik 1989 has doctrinal basis in the Maliki law](#) [\[FAVORS\]](#) [\[DISFAVORS\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)
- [the content translated in Malik 1989 was written by authoritative Muslim person in the Maliki law](#) [\[FAVORS\]](#) [\[DISFAVORS\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)
- [the intended reader of the content translated in Malik 1989 is a Muslim person](#) [\[FAVORS\]](#) [\[DISFAVORS\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)
- [Aisha Abdurrahman Bewley is a Muslim person](#) [\[FAVORS\]](#) [\[DISFAVORS\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)
- [Aisha Abdurrahman Bewley is competent in Maliki law](#) [\[FAVORS\]](#) [\[DISFAVORS\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)
- [Aisha Abdurrahman Bewley is competent in Arabic](#) [\[FAVORS\]](#) [\[DISFAVORS\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)
- [the intended reader of Malik 1989 is a Muslim person](#) [\[FAVORS\]](#) [\[DISFAVORS\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)
- [Malik 1989 is used in schools to teach the followers of the Maliki law](#) [\[FAVORS\]](#) [\[DISFAVORS\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)
- [Malik 1989 is used in practice by the followers of the Maliki law](#) [\[FAVORS\]](#) [\[DISFAVORS\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)
- [Malik 1989 is certified by recognized authority in the Maliki law](#) [\[FAVORS\]](#) [\[DISFAVORS\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)

Figure 41. Hypothesis favored by current item of evidence.

8. In the right panel, click on the [REASONING] command corresponding to the hypothesis “Aisha Abdurrahman Bewley is competent in English.” The Reasoner is automatically invoked, showing that EVD-001-Bewly-English has been automatically introduced in the analysis tree as favoring evidence. In the left panel, right-click on “favoring evidence: no solution” and select Expand, to display the details of the analysis (see Figure 42).

The screenshot displays the TIACRITIS software interface. At the top, there is a navigation bar with tabs: Case Study, Hypothesis, Reasoner, Evidence, Assumption, Description, Test, Sharing, and Preferences. The 'Reasoner' tab is currently selected. To the right of the navigation bar, the text reads: 'ProfessorT(instructor): 2.4 Case Study: Malik 1989 - Assessing Whether a Sunni Sharia Text is Authoritative'.

The main interface is divided into two panels. The left panel, titled 'Abstract Analysis:', shows a hierarchical tree structure. The root node is 'authority of Malik 1989: no solution'. It branches into several sub-nodes, including 'has authoritative original content: no solution', 'is accurate translation: no solution', and 'Aisha Abdurrahman Bewley is competent in English: no solution'. The 'Aisha Abdurrahman Bewley is competent in English: no solution' node is expanded, revealing a sub-tree with 'favoring evidence: no solution' and 'disfavoring evidence: no solution'. The 'favoring evidence: no solution' node is further expanded, showing 'EVD-001-Bewley-English: no solution' with sub-nodes for 'relevance: no solution' and 'believability EVD-001-Bewley-English: no solution'. The 'believability' node is also expanded, showing 'authenticity EVD-001-Bewley-English: no solution' and 'accuracy EVD-001-Bewley-English: no solution'. The 'authenticity' node is expanded, showing 'authenticity of Aisha Bewley - Biography: no solution' and 'believability Aisha Abdurrahman Bewley: no solution'.

The right panel, titled 'Detailed Analysis:', shows a reasoning process. It starts with a question: 'Assess the favoring evidence for the hypothesis that Aisha Abdurrahman Bewley is competent in English.' This is followed by a 'no solution' response. Then, a question is asked: 'Q: Is there any potentially relevant item of evidence?' followed by an answer: 'A: EVD-001-Bewley-English which favors the hypothesis that Aisha Abdurrahman Bewley is competent in English.' This is followed by another 'no solution' response. Finally, a question is asked: 'Assess whether the item of evidence EVD-001-Bewley-English favors the hypothesis that Aisha Abdurrahman Bewley is competent in English.' This is followed by a 'no solution' response.

Figure 42. Favoring evidence to be evaluated.

As can be seen in Figure 42, we need to evaluate the relevance and the believability of EVD-001-Bewly-English.

9. In the left panel, click on “relevance: no solution.” Then select the **Assumption** menu and, on the displayed panel, click on **[NEW]** to display the pattern of the assessment to be made (see Figure 43).

Case Study Hypothesis Reasoner Evidence **Assumption** Description Test Sharing Preferences ProfessorT(instructor): 2.4 Case Study: Malik 1989 - Assessing Whether a Sunni Sharia Text is Authoritative

Current problem:
Assess whether [EVD-001-Bewley-English](#) favors the hypothesis that [Aisha Abdurrahman Bewley](#) is competent in [English](#), assuming that [EVD-001-Bewley-English](#) is believable.

Define new assumption [CANCEL]:
Assuming that [EVD-001-Bewley-English](#) is believable, it is ... that [Aisha Abdurrahman Bewley](#) is competent in [English](#). (Justification:_)

Figure 43. Relevance assessment pattern to be instantiated.

Figure 43 shows the pattern for the conditional relevance of [EVD-001-Bewly-English](#). We will indicate that it is **certain** that [Aisha Abdurrahman Bewley](#) is competent in [English](#) because she is an educated native speaker.

10. Click on “...” and notice it is replaced with “**certain**.” Click on **certain** and select the desired value from the displayed menu. Then click on the space following “Justification” and, in the displayed panel, type “Educated native speaker of English.” Finally click on **[CREATE]** to conclude the assessment of the conditional relevance, as shown in Figure 44.

Case Study Hypothesis Reasoner Evidence **Assumption** Description Test Sharing Preferences ProfessorT(instructor): 2.4 Case Study: Malik 1989 - Assessing Whether a Sunni Sharia Text is Authoritative

Current problem:
Assess whether [EVD-001-Bewley-English](#) favors the hypothesis that [Aisha Abdurrahman Bewley](#) is competent in [English](#), assuming that [EVD-001-Bewley-English](#) is believable.

Assumptions [NEW]:
Assuming that [EVD-001-Bewley-English](#) is believable, it is **certain** that [Aisha Abdurrahman Bewley](#) is competent in [English](#). (Justification: Educated native speaker of English.)
[MODIFY] [DISABLE] [DELETE]

Figure 44. Assessed conditional relevance.

11. Select the **Reasoner** menu and notice that the assessment and its justification are displayed in the analysis tree with yellow background, to indicate that it is our assessment (see Figure 45).

The screenshot shows the TIACRITIS software interface. At the top, there is a navigation bar with tabs: Case Study, Hypothesis, Reasoner (highlighted in yellow), Evidence, Assumption, Description, Test, Sharing, and Preferences. The main window is titled "ProfessorT(instructor): 2.4 Case Study: Malik 1989 - Assessing Whether a Sunni Sharia Text is Authoritative".

The interface is split into two panels. The left panel, titled "Abstract Analysis:", shows a tree structure of nodes. The nodes are:

- authority of Malik 1989: no solution
 - has authoritative original content: no solution
 - is accurate translation: no solution
 - Aisha Abdurrahman Bewley is a Muslim person: no solution
 - Aisha Abdurrahman Bewley is competent in Maliki law: no solution
 - Aisha Abdurrahman Bewley is competent in Arabic: no solution
 - Aisha Abdurrahman Bewley is competent in English: no solution
 - favoring evidence: no solution
 - EVD-001-Bewley-English: no solution
 - relevance: **certain** (highlighted in yellow)
 - believability EVD-001-Bewley-English: no solution
 - disfavoring evidence: no solution

The right panel, titled "Detailed Analysis:", shows a text box with the following content:

Assess whether EVD-001-Bewley-English favors the hypothesis that Aisha Abdurrahman Bewley is competent in English, assuming that EVD-001-Bewley-English is believable.

certain (Justification: Educated native speaker of English.)

Figure 45. Assessed conditional relevance in the analysis tree.

12. Right click on “believability EVD-001-Bewley-English: no solution” and select Expand to display the logic for assessing the believability credential (see Figure 46).

As can be seen in the right panel of Figure 46, **EVD-001-Bewley-English** is tangible evidence about testimonial evidence (a website that includes the bio provided by Aisha Abdurrahman Bewley). You may decide to make a global assessment of the believability of this item of evidence by selecting the Assumption menu, as will be illustrated below. Alternatively, you may assess each believability component (e.g. “authenticity EVD-001-Bewley-English”). For this second strategy you will first click on each sub-problem in the left panel (e.g. “authenticity EVD-001-Bewley-English: no solution”) and then use the Assumption module for that problem.

We will make the assessment that the **believability EVD-001-Bewley-English** is **very likely**.

Case Study Hypothesis Reasoner Evidence Assumption Description Test Sharing Preferences ProfessorT(instructor): 2.4 Case Study: Malik 1989 - Assessing Whether a Sunni Sharia Text is Authoritative

Abstract Analysis: [HIDE SOLUTIONS] Detailed Analysis:

- authority of Malik 1989: no solution
 - has authoritative original content: no solution
 - is accurate translation: no solution
 - Aisha Abdurrahman Bewley is a Muslim person: no solution
 - Aisha Abdurrahman Bewley is competent in Maliki law: no solution
 - Aisha Abdurrahman Bewley is competent in Arabic: no solution
 - Aisha Abdurrahman Bewley is competent in English: no solution
 - favoring evidence: no solution
 - EVD-001-Bewley-English: no solution
 - relevance: *certain*
 - believability EVD-001-Bewley-English: no solution
 - authenticity EVD-001-Bewley-English: no solution
 - authenticity of Aisha Bewley - Biography: no solution
 - accuracy EVD-001-Bewley-English: no solution
 - believability Aisha Abdurrahman Bewley: no solution
 - disfavoring evidence: no solution

Detailed Analysis:

```

    graph TD
      A[Assess the believability of EVD-001-Bewley-English.  
no solution] --> B[Q:What kind of evidence is EVD-001-Bewley-English?  
A:tangible evidence about testimonial evidence by Aisha Abdurrahman Bewley.  
no solution]
      B --> C[Assess the authenticity of EVD-001-Bewley-English.  
no solution]
      B --> D[Assess the accuracy of EVD-001-Bewley-English.  
no solution]
      B --> E[Assess the believability of Aisha Abdurrahman Bewley as the source of EVD-001-Bewley-English-described-testimony-001, the testimony in EVD-001-Bewley-English.  
no solution]
    
```

Figure 46. Believability assessment.

13. Select the **Assumption** menu and, in the displayed panel, click on [NEW] to display the pattern of the believability assessment to be made (see Figure 47).

Case Study Hypothesis Reasoner Evidence Assumption Description

Current problem:
Assess the believability of EVD-001-Bewley-English.

Define new assumption [CANCEL]:
The believability of EVD-001-Bewley-English is (Justification:_)

Figure 47. Believability assessment pattern to be instantiated.

14. Click on “...” and notice that it is replaced with “**certain**.” Click on “**certain**” and select the desired value from the displayed menu (e.g., **very likely**). Then click on [CREATE]. Finally select the **Reasoner** menu to display the analysis based on the performed assessments, as shown in Figure 48.

The screenshot displays the TIACRITIS software interface. At the top, the navigation bar includes tabs for Case Study, Hypothesis, Reasoner (highlighted), Evidence, Assumption, Description, Test, Sharing, and Preferences. The user is logged in as ProfessorT(instructor) and is working on a case study titled "2.4 Case Study: Malik 1989 - Assessing Whether a Sunni Sharia Text is Authoritative".

The interface is divided into two main sections: "Abstract Analysis" on the left and "Detailed Analysis" on the right. A "[HIDE SOLUTIONS]" button is located between them.

Abstract Analysis: This section shows a hierarchical tree of hypotheses and evidence items. The root hypothesis is "authority of Malik 1989: no solution". It branches into several sub-hypotheses, including "has authoritative original content: no solution", "is accurate translation: no solution", and "Aisha Abdurrahman Bewley is competent in English: very likely". Under the latter, there is a "favoring evidence" section with "EVD-001-Bewley-English: very likely". This evidence item has a "relevance" of "certain" and a "believability" of "very likely". Other items include "authenticity EVD-001-Bewley-English: no solution", "accuracy EVD-001-Bewley-English: no solution", and "believability Aisha Abdurrahman Bewley: no solution". A "disfavoring evidence" section is also present with "no solution".

Detailed Analysis: This section shows a flowchart of reasoning steps. The top step is "Assess the believability of EVD-001-Bewley-English." with a result of "very likely". Below it is a question: "Q:What kind of evidence is EVD-001-Bewley-English?" with an answer: "A:tangible evidence about testimonial evidence by Aisha Abdurrahman Bewley." This step has a result of "no solution". This leads to three parallel assessment steps: "Assess the authenticity of EVD-001-Bewley-English." (no solution), "Assess the accuracy of EVD-001-Bewley-English." (no solution), and "Assess the believability of Aisha Abdurrahman Bewley as the source of EVD-001-Bewley-English-described-testimony-001, the testimony in EVD-001-Bewley-English." (no solution).

Figure 48. Analysis of the hypothesis that Aisha Abdurrahman Bewley is competent in English.

Notice in Figure 48 that the conditional relevance of **EVD-001-Bewley-English** (**certain**) and its believability (**very likely**) have been combined, through *minimum*, to obtain the inferential force of this item of evidence (i.e., **very likely**) on the considered hypothesis.

15. Click on the **Evidence** menu and use the other items of evidence in the analysis, as illustrated above with **EVD-001-Bewley-English**. As a result you will assess the likelihood that **Malik 1989** is an authoritative text in the **Maliki law**.

16. Select **Case Study**.

17. Click on [SAVE & FINISH] to end the case study.

2.5 Case Study: Malik 1989 – Comparing Competing Analyzes of a Sunni Sharia Text

2.5.1 Objective

The objective of this case study is to compare your analysis of a Sunni Sharia text with the analysis performed by a different analyst, in order to reveal differences in biases and assumptions, and possibly improve your analysis.

2.5.2 Summary

In this case study you will compare your analysis of the hypothesis “[Malik 1989](#) is an authoritative text in the [Maliki law](#)” with the analysis performed by another analyst. You will select this hypothesis analysis problem and TIACRITIS will display both your analysis and the analysis provided with this textbook. The system will also display the corresponding sub-problems in the two analyzes that have different solutions and the reasons for these differences, such as different assessments or assumptions made, or different evidence used. Notice however that no claim is being made that the textbook analysis is a gold standard.

Proceed as indicated in the following instructions.

2.5.3 Instructions and Explanations

1. Start the case study in TIACRITIS.
2. Select the **Hypothesis** menu on the top of the window. As a result you will enter the hypothesis selection module and the interface in Figure 49 will be displayed.



Figure 49. Hypothesis selection mode.

3. After “**Selection mode**,” click on [\[ANALYSES BY DIFFERENT ANALYSTS\]](#). You will have to select a hypothesis to compare your analysis of it with the analysis from the TIACRITIS textbook.
4. Click on “Assess whether [Malik 1989](#) is an authoritative text in the [Maliki law](#).” The hypothesis is highlighted to indicate that it was selected (see Figure 50).



Figure 50. Selected hypothesis analysis problem.

5. Select **Reasoner**. TIACRITIS displays a comparison between your (student) analysis and the textbook analysis (see Figure 51).

Case Study Hypothesis Reasoner Evidence Assumption Description Test Preferences		ProfessorT(Instructor): 10.3 Case Study: Comparison of Competing Analyses of a Hypothesis
Analyses by Different Analysts:		
Student Analysis:		Textbook Analysis:
Hypothesis: Assess whether Malik 1989 is an authoritative text in the Maliki law .		Hypothesis: Assess whether Malik 1989 is an authoritative text in the Maliki law .
Solution: No solution.		Solution: It is likely that Malik 1989 is an authoritative text in the Maliki law .
Differences in Analyses:		
H: Assess the favoring evidence for the hypothesis that the content translated in Malik 1989 has doctrinal basis in the Maliki law .		H: Assess the favoring evidence for the hypothesis that the content translated in Malik 1989 has doctrinal basis in the Maliki law .
S: There is no solution based on favoring evidence for the hypothesis that the content translated in Malik 1989 has doctrinal basis in the Maliki law .		S: Based on favoring evidence it is certain that the content translated in Malik 1989 has doctrinal basis in the Maliki law . (EVD-006-Malik-bio) (EVD-007-Malik-doctrinal-base) (EVD-008-Malik-doctrinal-base)
H: Assess the favoring evidence for the hypothesis that the content translated in Malik 1989 was written by authoritative Muslim person in the Maliki law .		H: Assess the favoring evidence for the hypothesis that the content translated in Malik 1989 was written by authoritative Muslim person in the Maliki law .
S: There is no solution based on favoring evidence for the hypothesis that the content translated in Malik 1989 was written by authoritative Muslim person in the Maliki law .		S: Based on favoring evidence it is certain that the content translated in Malik 1989 was written by authoritative Muslim person in the Maliki law . (EVD-006-Malik-bio)
H: Assess the favoring evidence for the hypothesis that the intended reader of the content translated in Malik 1989 is a Muslim person .		H: Assess the favoring evidence for the hypothesis that the intended reader of the content translated in Malik 1989 is a Muslim person .
S: There is no solution based on favoring evidence for the hypothesis that the intended reader of the content translated in Malik 1989 is a Muslim person .		S: Based on favoring evidence it is certain that the intended reader of the content translated in Malik 1989 is a Muslim person . (EVD-005-Malik-audience)
H: Assess the favoring evidence for the hypothesis that Aisha Abdurrahman Bewley is a Muslim person .		H: Assess the favoring evidence for the hypothesis that Aisha Abdurrahman Bewley is a Muslim person .
S: There is no solution based on favoring evidence for the hypothesis that Aisha Abdurrahman Bewley is a Muslim person .		S: Based on favoring evidence it is likely that Aisha Abdurrahman Bewley is a Muslim person . (EVD-004-Bewley-Muslim)
H: Assess the favoring evidence for the hypothesis that Aisha Abdurrahman Bewley is competent in Maliki law .		H: Assess the favoring evidence for the hypothesis that Aisha Abdurrahman Bewley is competent in Maliki law .
S: There is no solution based on favoring evidence for the hypothesis that Aisha Abdurrahman Bewley is competent in Maliki law .		S: Based on favoring evidence it is likely that Aisha Abdurrahman Bewley is competent in Maliki law . (EVD-003-Bewley-Maliki) (EVD-010-certification)
H: Assess the favoring evidence for the hypothesis that Aisha Abdurrahman Bewley is competent in Arabic .		H: Assess the favoring evidence for the hypothesis that Aisha Abdurrahman Bewley is competent in Arabic .
S: There is no solution based on favoring evidence for the hypothesis that Aisha Abdurrahman Bewley is competent in Arabic .		S: Based on favoring evidence it is likely that Aisha Abdurrahman Bewley is competent in Arabic . (EVD-002-Bewley-Arabic)
H: Assess the believability of EVD-001-Bewley-English .		H: Assess the believability of EVD-001-Bewley-English .
S: The believability of EVD-001-Bewley-English is very likely .		S: The believability of EVD-001-Bewley-English is likely .
H: Assess the favoring evidence for the hypothesis that the intended reader of Malik 1989 is a Muslim person .		H: Assess the favoring evidence for the hypothesis that the intended reader of Malik 1989 is a Muslim person .
S: There is no solution based on favoring evidence for the hypothesis that the intended reader of Malik 1989 is a Muslim person .		S: Based on favoring evidence it is likely that the intended reader of Malik 1989 is a Muslim person . (EVD-009-certification)

Figure 51. Comparison of competing analyses.

The top part of Figure 51 shows the solutions obtained in the two analyses. The bottom part of Figure 51 shows the differences in the solutions of the corresponding sub-problems.

6. Select **Case Study**.

7. Click on **[SAVE & FINISH]**.

2.6 Ibn Rushd's "The Distinguished Jurist's Primer" (Maliki School)

2.6.1 Introduction

Coughlin (2007) provides the following characterization of this text:

Bidayat al-Mujtahid wa Nihayat al-Muqtasid (*The Distinguished Jurist's Primer*) was written in the 12th century by Maliki judge (*qadi*) and Imam of the Great Mosque of Cordova -- Abu al-Walid Muhammad ibn Ahmad ibn Rushd. Recently translated to English by Pakistani Professor Imran Khan Nyazee of the Shari'ah Academy of the International Islamic University in Islamabad, the legal treatise is considered a classic in Maliki jurisprudence. The translation of ibn Rushd's treatise was peer reviewed and published with the approval of the Chairman of the Board of Trustees of the Center for Muslim Contribution to Civilization.⁴ While written as a book of comparative Islamic law that recorded the views of the different schools in order to compare them, ibn Rushd's intent was to impart skills that made students of law competent jurists able to undertake independent legal analysis.⁵ As part of the treatise, ibn Rushd included a detailed, 33 page Book X: "The Book of *Jihad*."⁶

Ibn Rushd does not have a biographical note in the *Umdat al-Salik* like most others in this thesis (Wahhab being the other notably absent person). While ibn Rushd's status as a legal authority remains, he was also a renowned philosopher and this got him in trouble. From the biographical note in *Bidayat al-Mujtahid wa Nihayat al-Muqtasid*, ibn Rushd came from a long line of famous Maliki jurists and Islamic law judges and was himself a *qadi* at Seville until he was forced to flee to Marrakesh where he also served as a judge. Nyazee's biographical note understates the difficulties Rushd faced with his peers concerning their animosity towards philosophy. The institutionalized⁷ aversion Islam has with philosophy⁸ is attested to by the fact that his surviving

⁴ al-Walid Muhammad ibn Ahmad ibn Muhammad ibn Rushd, *Bidayat al-Mujtahid wa Nihayat al-Muqtasid* (*The Distinguished Jurist's Primer*), vol. 1, trans. and ed. Imran Ashan Khan Nyazee, (Reading: Garnet Publishing Ltd, 2002), xxxiii. Cited hereafter as ibn Rushd 1.

⁵ ibn Rushd 1, xxxiii.

⁶ ibn Rushd 1, 454-487.

⁷ From al-Misri, Book A "Sacred Knowledge," a7.0: "Subjects that are not Sacred Knowledge," at a7.2: Unlawful knowledge includes: (2) philosophy; (5) the sciences of the materialists.

⁸ From al-Misri, Book W, w10.0: "In what sense philosophy is unlawful (from a7.2(2)," at w10.1: What Nawawi and other Islamic scholars seem to have in mind when they speak of the unlawful character of philosophy is not the efforts at a logical critique of the methodology of the sciences which have been seen particularly in this century, but rather cosmological theories and all-to-human attempts to solve ultimate questions about man, Allah, life after death, and so forth without divinely revealed guidance from the Koran and sunna: Any opinion that contradicts a well-known tenet of Islamic belief that there is scholarly consensus upon (*ijma*) is unbelief (*kufir*), and is unlawful to learn or teach, except by way of explaining that it is unlawful. And Allah knows best.

philosophical works came to the West through his surviving Latin transcripts because his Arabic texts were burned.⁹

Ibn Rushd is better known in the West as the Muslim philosopher Averoes. In discussions of the Golden Age of Islam, the Andalusian period is often singled out as the period when philosophy was tolerated with Averoes often cited as an exemplar. In his *The Islamic Conception of Justice*, Majid Khadduri explains ibn Rushd's problem more directly than did Nyazee. Running counter to Islam's chronic ambivalence to philosophy, ibn Rushd's thoughts on justice included concepts from Plato's *Republic* and Aristotle's *Ethics* that met with hostile reaction among his legal and governing peers. Ibn Rushd's attempts to harmonize reason with revelation led to his denunciation and being driven from town. Averoes' re-emergence in Islamic legal studies stems from a need to accommodate Western legal theories within the Islamic legal milieu. Khadduri states: "In the modern age, under the impact of Western secular thought, there has been a revival of interest in Ibn Rushd's philosophy and the use of Reason as a method to validate the adoption of Western concepts and institutions as consistent with Islamic traditions. ... To modern scholars, Ibn Rushd is considered more relevant to resolve questions arising from the impact of Western culture on Islam than al-Ghazali, although Muslim scholars (Revelationists) still adhere to Ghazali methods."¹⁰

2.6.2 Case Study: ibn Rushd 1994 – Analysis

2.6.2.1 Objective

The objective of this case study is to assess whether [ibn Rushd 1994](#), the 1994 translation by Imran Ashan Khan Nyazee of ibn Rushd's *Bidayat al-Mujtahid*, should be used as an authoritative text in the [Maliki law](#).

2.6.2.2 Summary

In this case study you will assess whether [ibn Rushd 1994](#) is an authoritative text in the [Maliki law](#), based on the provided evidence and on additional evidence that you may wish to use. You will start TIACRITIS and select this hypothesis analysis problem. Then you will study the collected evidence, associate each item of evidence with the hypotheses to which it is relevant, and assess its inferential force on these hypotheses. You will see how various criteria are evaluated based on your assessments. You will then collect new evidence and use it to complete your analysis.

Proceed as indicated in the following instructions.

⁹ ibn Rushd 1, xxviii, xxix.

¹⁰ Majid Khadduri, *The Islamic Conception of Justice*. (Baltimore: Johns Hopkins University Press, 1984), 101-102.

2.6.2.3 Instructions and Explanations

1. Read the introductory description of the text to be analyzed in Section 2.6.1 (pg. 57).
2. Start the case study in TIACRITIS.
3. Select the **Hypothesis** menu on the top of the window. As a result you will enter the hypothesis selection module and the interface in Figure 52 will be displayed.

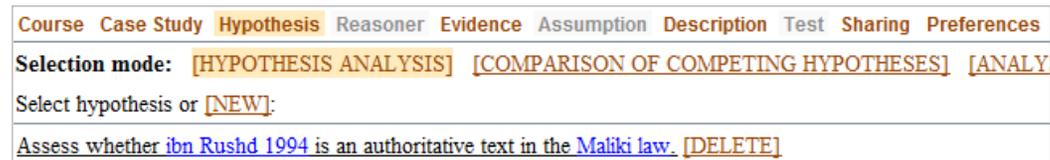


Figure 52. Hypothesis analysis problem to solve.

4. Select the hypothesis analysis problems “Assess whether **ibn Rushd 1994** is an authoritative text in the **Maliki law**.” Once the hypothesis is selected, the **Reasoner** is automatically invoked to analyze the hypothesis, as shown in the top part of Figure 53.

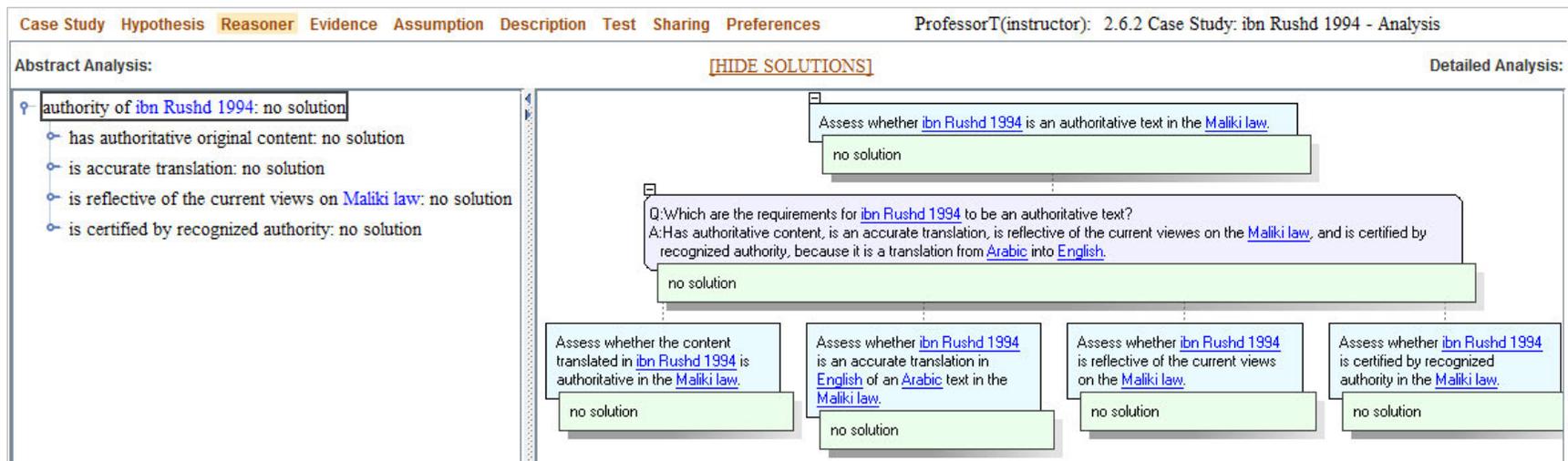


Figure 53. Reduction of the selected hypothesis.

5. In the left panel, right-click on the top-level hypothesis and select Expand. As a result, the left panel shows the current abstract analysis of the selected hypothesis analysis problem which, initially, does not contain any evidence.
6. Click on the **Evidence** menu. Then, at the top of the left panel, click-on **[COLLECTED INFORMATION]**. Notice **ibn Rushd 1994** at the bottom of the displayed left panel (see Figure 54).
7. In the left panel, click on **ibn Rushd 1994**, the name of the item of information corresponding to the text to be analyzed. As a result, the right panel will display its description (see Figure 55).
8. At the top of the left panel, click-on **[AVAILABLE EVIDENCE]**. Notice that there are several items of available evidence.

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Preferences	ProfessorT(instructor): 2.6.2 Case Study: ibn Rushd 1994 - Analysis
<p>Select mode: [COLLECTION GUIDANCE] [COLLECTED INFORMATION] [AVAILABLE EVIDENCE] [IMPORT EVIDENCE]</p> <p>Collected information [NEW]</p> <p>Sorted by: [ID] [DESCRIPTION]</p>									
<p>Amal Press Website: Amal Press is a Islamic publishing house: "Amal Press, P.O. Box 688, Bristol, BS99 3ZR, England Email: info@amalpress.com Fax: +44 (0)117 902 5609...</p> <p>Bukhari - hadith: "Bukhari (Muhammad ibn Isma'il ibn Ibrahim ibn Mughira, Abu 'Abdullah al-Bukhari ... became the gratest Imam in hadith that the world has ever known....</p> <p>Bukhari 1997: The Translation of the Meanings of Sahih Al-Bukhari. Arabic-English. Translated by Dr. Muhammad Muhsin Khan. Darussalam, Riyadh-Saudi Arabia, 1997....</p> <p>IPT Website: "The Investigative Project on Terrorism (IPT) is a non-profit research group founded by Steven Emerson in 1995. It is recognized as the world's most...</p> <p>Ibn Naqib - Umdat al-Salik: Ahmad ibn Naqib al-Misri (d. 769), 'Umdat al-Salik. Classical text of Shafi'i law. "'Umdat al-salik [The reliance of the traveller], represents one...</p> <p>Ibn Naqib 1994: Ahmad ibn Naqib al-Misri, Reliance of the Traveller: A Classic Manual of Islamic Sacred Law. In Arabic with facing English text, commentary and...</p> <p>Islamic Bookstore Website: Metric Networks Inc has the online bookstore Islamic Bookstore Website: "Islamic Bookstore .com - The Internet's largest Islamic store. 3840 Bank St.,...</p> <p>Islamic Treasures Website: Islamic Treasures Company has the online bookstore Islamic Treasures Website: "Islamic Treasures . com (http://www.islamictreasures.com/) Website, UK....</p> <p>Kitaabun Website: APY LTD - LCN 3610928 has the online bookstore Kitaabun Website: "Kitaabun . com (http://kitaabun.com/shopping3/) Classical and Contemporary Muslim...</p> <p>Malik - Al-Muwatta: Abu 'Abdullah Malik ibn Anas al-Asbahi al-Madini (d. 795), Al-Muwatta'. Classical text of Maliki law.</p> <p>Malik 1989: Al Muwatta of Imam Malik ibn Anas, The First Formulation of Islamic Law. Translated by Aisha Abdurrahman Bewley. Kegan Paul International, London and...</p> <p>Muslim - hadith: "Muslim is Muslim ibn al-Hajjaj ibn Muslim, Abu al-Husyn al-Qushayri al-Naysaburi 204/820. A Shafi'i scholar, and a hadith master (hafiz) and Imam...</p> <p>Muslim 2000: Abul Husain Muslim bin al-Hajjaj al-Nisapuri, Hadith, Volumes I-IV [Hardcover], Imam Muslim (Author), Abdul Hamid Siddiqi (Translator), 2000.</p> <p>Quran: The Qur'an is the religious text of Islam, the verbal divine guidance for mankind.</p> <p>Quran 1999: The Meaning of The Holy Qura'an, 'Abdullah Yusuf 'Ali, With revised translation, commentary and index. Amana Publications, Beltsville, 1999, ISBN...</p> <p>Sunni Path Website: Sunni Path Academy is an online Islamic School having Sunni Path Website: "Sunni Path - The Online Islamic Academy (http://www.sunnipath.com) The...</p> <p>The American Muslim Website: The American Muslim Website is a Muslim open forum created and managed by Sheila Musaji: "About Us The American Muslim is dedicated to the promotion...</p> <p>al-Shafi-i - Risala: Imam Muhammad ibn Idris al-Shafi'i (b. 767) descended from the great-grandfather of the Prophet was the Imam of the World, the mujtahid of his time,...</p> <p>al-Shafi-i 1987: al-Imam muhammad ibn Idris al-SHAFITS, al-RISALA, FI USUL AL-FIGH. Treatise on the Foundations of Islamic Jurisprudence. Translated with an...</p> <p>al-Shaybani - Siyar: Meaning the conduct of the state in its relationship to other communities, the term "siyar", reflects Hanifa's view to foreign policy, being the first...</p> <p>al-Shaybani 1966: The Islamic Law of Nations, Shaybani's Siyar. Translated with an introduction, notes and appendices by Majid Khadduri. The Johns Hopkins Press,...</p> <p>ibn Kathir - Tafsir: Al-Hafiz Abu al-Fida Imad Ad-Din Isma'il bin 'Umar bin Kathir, Tahsir al-Qur'an al-Azim (Tafsir of Ibn Kathir).</p> <p>ibn Kathir 2000: ibn Kathir, Tafsir of Ibn Kathir. Volume 1. Translation by Abdul-Malik Mujahid. Darussalam, Riyadh, 2000.</p> <p>ibn Khaldun - al-Muqaddimah: Abd-ar Rahman Abu Zayd ibn Mujammad ibn Khaldun (1332-1406). Al-Muqaddimah (The prolegomenon), was written as the introduction and Book One of a...</p> <p>ibn Khaldun 1969: Ibn Khaldun, Al-Muqaddimah: An Introduction to History. Translated from the Arabic by Franz Rosenthal. In three volumes. Bollingen Series XLIII, ...</p> <p>ibn Rushd - Bidayat Al-Mujtahid: Abu al-Walid Muhammad ibn Ahmad ibn Rushd (d. 1198), Bidayat al-Mujtahid. Classical text of Maliki law.</p> <p>ibn Rushd 1994: Ibn Rushd, The Distinguished Jurist's Primer. A translation of Bidayat Al-Mujtahid. Translated by Imran Ahsan Khan Nyazee. Centre for Muslim...</p>									

Figure 54. Collected information.

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Preferences	ProfessorT(instructor): 2.6.2 Case Study: ibn Rushd 1994 - Analysis
<p>al-Shaybani 1966: The Islamic Law of Nations, Shaybani's Siyar. Translated with an introduction, notes and appendices by Majid Khadduri. The Johns Hopkins Press,...</p> <p>ibn Kathir - Tafsir: Al-Hafiz Abu al-Fida Imad Ad-Din Isma'il bin 'Umar bin Kathir, Tafsir al-Qur'an al-Azim (Tafsir of Ibn Kathir).</p> <p>ibn Kathir 2000: ibn Kathir, Tafsir of Ibn Kathir. Volume 1. Translation by Abdul-Malik Mujahid. Darussalam, Riyadh, 2000.</p> <p>ibn Khaldun - al-Muqaddimah: Abd-ar Rahman Abu Zayd ibn Mujammad ibn Khaldun (1332-1406). Al-Muqaddimah (The prolegomenon), was written as the introduction and Book One of a...</p> <p>ibn Khaldun 1969: Ibn Khaldun, Al-Muqaddimah: An Introduction to History. Translated from the Arabic by Franz Rosenthal. In three volumes. Bollingen Series XLIII, ...</p> <p>ibn Rushd - Bidayat Al-Mujtahid: Abu al-Walid Muhammad ibn Ahmad ibn Rushd (d. 1198), Bidayat al-Mujtahid. Classical text of Maliki law.</p> <p>ibn Rushd 1994: Ibn Rushd, The Distinguished Jurist's Primer. A translation of Bidayat Al-Mujtahid. Translated by Imran Ahsan Khan Nyazee. Centre for Muslim...</p>									
<p>Collected shared information: ibn Rushd 1994 [RENAME] [DELETE]</p> <p>Description: Ibn Rushd, The Distinguished Jurist's Primer. A translation of Bidayat Al-Mujtahid. Translated by Imran Ahsan Khan Nyazee. Centre for Muslim Contribution to Civilization, Garnet Publishing Limited, Reading, UK, 1994. Volume 1: ISBN 1-873938-13-6. Volume 2: ISBN 1-873938-93-4. [EDIT] [DEFINE EVIDENCE]</p> <p>Type: translation of classical writing [CHANGE]</p> <p>of writing: ibn Rushd - Bidayat Al-Mujtahid[CHANGE]</p> <p>by translator: Imran Ahsan Khan Nyazee[CHANGE]</p> <p>from language: Arabic[CHANGE]</p> <p>to language: English[CHANGE]</p> <p>has ISBN: 1-873938-13-6 & 1-873938-93-4[CHANGE]</p>									

Figure 55. Description of [ibn Rushd 1994](#).

9. Click on each item of evidence (e.g., [EVD-001-doctrinal-basis](#)), read its description, associate it with each hypothesis to which it is relevant, and assess its relevance and believability (see Figure 56).
10. Collect additional evidence, represent it in TIACRITIS, associate it to the hypotheses it is relevant to, and evaluate its inferential force, to assess [ibn Rushd 1994](#), as illustrated in Section 2.4 (pg. 44).

Case Study Hypothesis Reasoner Evidence Assumption Description Test Sharing Preferences ProfessorT(instructor): 2.6.2 Case Study: ibn Rushd 1994 - Analysis

Select mode: [\[COLLECTION GUIDANCE\]](#) [\[COLLECTED INFORMATION\]](#) [\[AVAILABLE EVIDENCE\]](#) [\[IMPORT EVIDENCE\]](#)

Available evidence [\[NEW\]](#) [\[DELETE\]](#)

Sorted by: [\[ID\]](#) [\[NAME SUFFIX\]](#)

[EVD-001-doctrinal-basis](#): ibn Rushd belonged to an important Spanish family of well-known Maliki jurists and was a jurst (qadi) most of his life: "Abu al-Walid Muhammad ibn..."

[EVD-002-scope](#): The content translated in the book, ibn Rushd - Bidayat Al-Mujtahid, is also intended for and used by Maliki jurists: "Is ibn Rushd - Bidayat..."

[EVD-003-Biography](#): Amal Press is providing a biography which confirms his knowledge on English, Arabic and Islamic law of Imran Ahsan Khan Nyazee on Amal Press Website:...

[EVD-004-reader](#): ibn Rushd 1994 is

Selected item of evidence: [EVD-001-doctrinal-basis](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: ibn Rushd belonged to an important Spanish family of well-known Maliki jurists and was a jurst (qadi) most of his life: "Abu al-Walid Muhammad ibn Ahmad ibn Rushd (d. 595 / 1198), ... belonged to an important Spanish family. His grandfather (d. 520 / 1126), who had the same name and with reference to whom Ibn Rushd is known as the grandson, was a well-known Maliki jurist, a qadi, and the imam of the Great Mosque of Cordova. His father too was a qadi. Ibn Rushd himself ... had been a qadi most of his life. ... Later he became the chief qadi of Cordova."
In Ibn Rushd, The Distinguished Jurist's Primer, Translated by Imran Ahsan Khan Nyazee, Garnet Publishing Limited, Reading, UK, 1994, pp. xxviii-xxix. [\[EDIT\]](#)

Extracted from: [ibn Rushd 1994](#) [\[UNLINK\]](#)

Type: [real tangible evidence](#) [\[CHANGE\]](#)

Irrelevant to:

- the content translated in [ibn Rushd 1994](#) has doctrinal basis in the [Maliki law](#) [\[FAVORS\]](#) [\[DISFAVORS\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)
- the content translated in [ibn Rushd 1994](#) was written by authoritative Muslim person in the [Maliki law](#) [\[FAVORS\]](#) [\[DISFAVORS\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)
- the intended reader of the content translated in [ibn Rushd 1994](#) is a [Muslim person](#) [\[FAVORS\]](#) [\[DISFAVORS\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)
- [Imran Ahsan Khan Nyazee](#) is a [Muslim person](#) [\[FAVORS\]](#) [\[DISFAVORS\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)
- [Imran Ahsan Khan Nyazee](#) is competent in [Maliki law](#) [\[FAVORS\]](#) [\[DISFAVORS\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)
- [Imran Ahsan Khan Nyazee](#) is competent in [Arabic](#) [\[FAVORS\]](#) [\[DISFAVORS\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)
- [Imran Ahsan Khan Nyazee](#) is competent in [English](#) [\[FAVORS\]](#) [\[DISFAVORS\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)
- the intended reader of [ibn Rushd 1994](#) is a [Muslim person](#) [\[FAVORS\]](#) [\[DISFAVORS\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)
- [ibn Rushd 1994](#) is used in schools to teach the followers of the [Maliki law](#) [\[FAVORS\]](#) [\[DISFAVORS\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)
- [ibn Rushd 1994](#) is used in practice by the followers of the [Maliki law](#) [\[FAVORS\]](#) [\[DISFAVORS\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)
- [ibn Rushd 1994](#) is certified by recognized authority in the [Maliki law](#) [\[FAVORS\]](#) [\[DISFAVORS\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)

Figure 56. Description of an item of evidence which is relevant to the authority of [ibn Rushed 1994](#).

11. When finished, select **Case Study**.
12. Click on [\[SAVE & FINISH\]](#).

2.6.3 Case Study: ibn Rushd 1994 – Browsing Reference Analysis

2.6.3.1 Objective

The objective of this case study is to browse an analysis of the following problem: "Assess whether [ibn Rushd 1994](#) is an authoritative text in the [Maliki law](#)."

2.6.3.2 Summary

This case study concerns the problem "Assess whether [ibn Rushd 1994](#) is an authoritative text in the [Maliki law](#)." You will select this hypothesis analysis problem and then you will browse its analysis tree to understand how it was solved.

Proceed as indicated in the following instructions.

2.6.3.3 Instructions and Explanations

1. Start the case study in TIACRITIS.
2. Select **Hypothesis**.
3. Select "Assess whether [ibn Rushd 1994](#) is an authoritative text in the [Maliki law](#)." As a result, the **Reasoner** is automatically invoked.
3. Browse the analysis tree:
 - In the left panel right-click on an individual problem and select **Expand**.
 - In the left panel click on an individual item of evidence.
 - In the right panel click on that item of evidence and read the displayed description.
 - Click on the **Reasoner** menu to display again the analysis tree.
4. When finished browsing, select **Case Study**.
5. Click on **[SAVE & FINISH]** to end the case study.

2.6.4 Case Study: ibn Rushd 1994 – Comparison with Reference Analysis

2.6.4.1 Objective

The objective of this case study is to compare your analysis with the reference analysis of the following problem: "Assess whether [ibn Rushd 1994](#) is an authoritative text in the [Maliki law](#)."

2.6.4.2 Summary

In this case study you will compare your assessment of the hypothesis "[ibn Rushd 1994](#) is an authoritative text in the [Maliki law](#)" with the assessment performed by another analyst. You will select this hypothesis analysis problem and TIACRITIS will display both your assessment and the assessment

provided with this textbook. The system will also display the corresponding sub-problems in the two analyses that have different solutions and the reasons for these differences, such as different assessments or assumptions made, or different evidence used. Notice however that no claim is being made that the textbook assessment is a gold standard.

Proceed as indicated in the following instructions.

2.6.4.3 Instructions and Explanations

1. Start the case study in TIACRITIS.
2. Select **Hypothesis**.
3. After "**Selection mode**," click on **Analyses by Different Analysts**.
4. Select "Assess whether **ibn Rushd 1994** is an authoritative text in the **Maliki law**." The hypothesis is highlighted to indicate that it was selected.
5. Select **Reasoner**.
 - TIACRITIS displays a comparison between your analysis and the textbook analysis.
6. Study the comparison:
 - The top part shows the solutions obtained in the two analyses.
 - The bottom shows the differences in the solutions of the corresponding sub-problems.
7. When finished browsing, select **Case Study**.
8. Click on **[SAVE & FINISH]** to end the case study.

2.7 Other English Translations of Classical Writings in Sunni Sharia

2.7.1 Yusuf Ali's "The Meaning of the Holy Koran" (Hanafi School)

Coughlin (2007) provides the following characterization of this text:

Selection of this particular text was based on its being the most commonly used Qur'an within the American-Muslim community for scholarly research in English. Additionally, arising out of several Qur'an abuse allegations,¹¹ an "Explore the Koran" initiative launched by the Council on American Islamic Relations (CAIR)¹² included providing free copies of the Qur'an to all interested

¹¹ Catherine Philp, "Newsweek sparks global riots with one paragraph on Koran," *The Times Online (UK)*, 14 May URL: <<http://www.timesonline.co.uk/article/0,3-1611925,00.html>>, accessed 14 May 2005.

¹² BBC, "US Citizens Snap up Free Korans," *BBC News*, online edition, 06 June 2005, URL: <http://news.bbc.co.uk/2/hi/south_asia/4613889.stm>, accessed 06 June 2005.

parties. As the English language translation of choice, CAIR selected Yusuf 'Ali's *The Meaning of the Holy Qur'an*.¹³ In light of these facts, the Yusuf 'Ali translation is often considered one of the Qur'ans of record for the American-Muslim community.

A Caveat. While the version of choice at mosque bookstores and CAIR, *The Meaning of the Holy Qur'an* is not without its critics. Khaleel Mohammad, Assistant Professor at the Department of Religious Studies at San Diego State University, while acknowledging it to be "the most popular English language version among Muslims," criticizes it for three reasons in a recent *Middle East Quarterly* article titled "Assessing English Translations of the Qur'an:"¹⁴

- First, he criticizes Yusuf 'Ali's commentaries for blindly "reproducing the exegetical material from medieval texts without making any effort at contextualization." But in so doing, Khaleel actually acknowledges that 'Ali's commentaries remain true to orthodox *Sunni* Islam as doctrinally understood. If recognized as authoritative, an exegetical treatment does not become any less authoritative because it is medieval. Before making the case for contextualization, Khaleel should first demonstrate that the contextualization he speaks to is doctrinally recognized as a basis for analysis among recognized *Sunni* Jurists.
- Second, he states that Yusuf 'Ali's commentaries are unacceptably anti-Semitic. Yet Khaleel neither provides an example of the anti-Semitism nor demonstrates that such language runs contrary to Islamic doctrine. While Khaleel is comfortable making non-specific claims, he does not offer specifics, possibly because Ali's anti-Semitic translations are faithful to doctrine.
- Third, despite being a Cambridge-educated jurist, accomplished Indian civil servant, and learned Hanafi Muslim who translated his English language version of the Qur'an and wrote his commentaries in the 1930s, Khaleel undermines Yusuf 'Ali's work by associating it with contemporary Wahhabism and twice referencing the Saudi preference for this particular English language translation. But, being preferred by the Saudis today does not automatically make Ali's translation radical. Additionally, far from being a *Wahhabi*, Yusuf 'Ali – as Khaleel himself acknowledged – was not a Hanbali jurist but rather a Hanafi.

2.7.2 al-Shaybani's "The Islamic Law of Nations" (Hanafi School)

Coughlin (2007) provides the following characterization of this text:

¹³ G. Jeffrey MacDonald, "Getting the Holy Word Out," *USA Today*, 01 June 2005, Religion 1. See also: Art Moore, "CAIR Distributes Quran Banned as Anti-Semitic," *WorldNetDaily*, 02 June 2005, URL: <http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=44543>, accessed 02 June 2005.

¹⁴ Khaleel Mohammad, "Assessing English Translations of the Qur'an," *Middle East Quarterly*, Spring 2005, URL: <<http://www.meforum.org/article/717>>, accessed 15 March 2005.

A *mujtahid* and Imam in his own right, Muhammad ibn Hasan al-Shaybani¹⁵ was a student of Abu Hanifa's,¹⁶ the "greatest" Imam and founder of the first school of orthodox *Sunni* Islamic

¹⁵ Muhammad ibn Hasan al-Shaybani, *The Islamic Law of Nations: Shaybani's Siyar (Kitab al-siyar al-kabir)*, trans. Majid Khadduri, (Baltimore: Johns Hopkins Press, 1966). Cited hereafter as al-Shaybani. From al-Misri, Book X "Biographical Notes," at § x257: Muhammad ibn Hasan Shaybani (w43.1) is Muhammad ibn al-Hasan ibn Farqad, Abu 'Abdullah al-Shaybani, born in Wasit, Iraq, in 131/748. A *mujtahid* Imam of powerful intellect, prodigious mastery of Koranic and hadith primary texts, and the matchless legal training of being educated by Imams Abu Hanifa, Abu Yusuf, and Malik, he was among the greatest figures in the history of Islamic jurisprudence. He was raised in Kufa where he met Abu Hanifa, joined his school of thought, and distinguished himself before moving to Baghdad, where he was appointed by Hurun al-Rashid to the judiciary. He was among the sheikhs of Imam Shafi'i, who once observed, "If I wish to say the Koran was revealed in the language of Muhammad ibn Hasan, I would say it, for the purity of his Arabic." He wrote a large number of works in Sacred Law and its methodology, as well as in the sciences of hadith, and it is related when Imam Ahmad was once asked, "From whence did you acquire these legal subtitles?" he replied, "From the books of Muhammad ibn Hasan." He died in 189/804 in Rayy, Persia.

¹⁶ From ibn Naqib al-Misri, Book X "Biographical Notes," at § x37: (Imam) **Abu Hanifa** (b1.2) is Abu Hanifa al-Nu'man ibn Thabit, the Greatest Imam born, born in A.H. 80 in Kufa. He was the Scholar of Iraq and the foremost representative and exemplar of the school of juridical opinion (*ra'y*). The Hanafi school, which he founded, has decided court cases in the majority of Islamic lands for the greater part of Islam's history, including the Abbasid and Ottoman periods, and maintains its pre-eminence in the Islamic courts today. Abu Hanifa was the first to analyze Islamic jurisprudence, divide it into subjects, distinguish its issues, and determine the range and criteria for analogical reasoning (*qiyas*) therein. Shafi'i used to say of him, "In jurisprudence, all scholars are the children Abu Hanifa." The Imam and his school have been misunderstood by some who have believed that the Imam's knowledge of hadith was largely limited to what was transmitted by the narrators of Kufa, especially through the Companion Ibn Mas'ud. In fact, the Imam was a hadith expert who had all the hadiths of the Companions of Mecca and Medina in addition to those of Kufa, and only lacked the relatively few channels of narrators who were in Damascus. His *Musnad* [Ascribed Traditions] is comparable in size to the *Muwatta'* of Imam Malik and the *Musnad* of Shafi'i which the latter based their respective schools upon, and when one reads *Muwatta' al-Imam Muhammad*, Malik's work which Abu Hanifa's disciple Muhammad ibn Hasan al-Shaybani studied and annotated for three years under Malik at Mecca, one gains complete conviction from Muhammad's notes that virtually every hadith therein was familiar to Abu Hanifa before he arrived at the positions of his school, all of which is a persuasive case against the suggestions of the unlearned that Abu Hanifa did not know hadith. Nevertheless, the Imam was of an age that was plagued by hadith forgers, and he was moved by his extreme piety to reject any hadith that was not reasonably sure was authentic, for which reason he applied a relatively selective range of hadith evidence in Sacred Law. His school, for example, does not accept qualifications or modifications of any ruling established by a Koranic verse (*takhsis ayah*) when such qualification comes through a hadith with but one, even if rigorously authenticated (*sahih*), channel of transmission, but only if it comes through a hadith with three separate channels of transmission. So despite Abu Hanifa's being a hadith specialist, his school reflects a legacy of extensive use of analogy and deduction from specific rulings and general principles established by primary texts acceptable to the Imam's rigorous standard, as well as the use of inference and juridical opinion as to what conforms to the human interests in general protected and furthered by

law. Al-Shaybani later studied under Malik ibn Anas, helped annotate his *Muwatta*, and later in life counted al-Shafi'i among his students. Meaning "the conduct of the state in its relationship to other communities,"¹⁷ the term "*siyar*," as used in Shaybani's *Siyar*, reflects Abu Hanifa's view to foreign policy¹⁸ as al-Shaybani transcribed them and may be regarded as the first systematic treatment on Islamic "law among nations."¹⁹ In fact, Shaybani's *Siyar* is the first major Muslim work "devoted exclusively to Islamic law dealing with relations with non-Muslims."²⁰ *Siyars* "describe the conduct of the Muslim community in its relations with unbelievers from the territory of war (*dar al harb*) as well as with those whom the Muslim state enters into treaties."²¹ It is a body of law that "Muslims declared to be binding upon themselves, regardless of whether non-Muslims accept it."²² Called *The Islamic Law of Nations: Shaybani's Siyar*, the English language version was translated by Majid Khadduri. As the seminal work on Islamic law among nations, Majid Khadduri counts it as still being good law to this day.²³ Shaybani's *Siyar* will be relied on to substantiate various longstanding positions in Islamic law at the doctrinal level. Of note, the *Siyar* is the earliest surviving treatise where the terms "territory of peace" (*dar al-Islam*) and "territory of war" (*dar al harb*) are used to distinguish between the world of Islam and the world of the nonbeliever.

2.7.3 al-Shafi'i's "Treatise of the Foundations of Islamic Jurisprudence" (Shafi'i School)

Coughlin (2007) provides the following characterization of this text:

Meaning "The Letter," the *Risala* was written in the early ninth century by Imam Muhammad ibn Idris al-Shafi'i²⁴, a *mujtahid* and founder of the third of the four formally recognized

Sacred Law. He died in Baghdad in A.H. 150 at seventy years of age, leaving an intellectual and spiritual legacy that few scholars have ever equaled.

¹⁷ al-Shaybani, 39.

¹⁸ Fyzee, 34.

¹⁹ al-Shaybani, 40-41.

²⁰ Rudolph Peters, *Jihad in Classical and Modern Islam: A Reader*, (Princeton: Markus Wiener Publishers, 1996), 137.

²¹ al-Shaybani, 40, citing Shams al-Din Muhammad Sarakhsi's *Kitab al-Mabsut*, Vol.X (Cairo: 1324/1906), 2.

²² al-Shaybani, 41.

²³ al-Shaybani, 16-17.

²⁴ Imam Muhammad ibn Idris **al-Shafi'i**, *Risala Fi Usul al-Fiqh: Treatise on the Foundations of Islamic Jurisprudence*, trans. Majid Khadduri (Cambridge: Islamic Texts Society, 1987). Cited hereafter as al-Shafi'i. From al-Misri, Book X "Biographical Note," § x324. x.324: Imam Shafi'i is Muhammad ibn Idris ibn Idris ibn al-'Abbas ibn 'Uthlman ibn Shafi'i' ibn al-Sa'ib ibn 'Ubayd ibn 'Abd Yazid ibn Hashim ibn al-Muttalib ibn ... al-Shafi'i, descended from the great-grandfather of the Prophet (Allah bless him and give him peace). Born in 150/767 in Gaza, Shafi'i was the Imam of the World, the *mujtahid* of his time, one of the most brilliant and original legal scholars mankind has ever known ... The Imam and his legacy are

orthodox schools of *Sunni* Islamic law. With the title “*mujtahid* of the World,” his status in Islamic jurisprudence is particularly high. As with *Al-Muwatta*, the *Risala* is considered both seminal and authoritative. Hence, the assumption should be that statements from his treatise have authoritative weight that cannot be easily discounted or dismissed. The English language version relied on was translated by Majid Khadduri and is titled *al-Shafi’i’s Risala: Treatise of the Foundations of Islamic Jurisprudence*.

2.7.4 Ibn Kathir’s Tafsir of the Noble Koran (Shafi’i School)

Coughlin (2007) provides the following characterization of this text:

The *Tafsir al-Qur’an al-Azim (Tafsir of the Noble Qur’an)*, better known as the *Tafsir ibn Kathir* (hereafter *Tafsir*) is the most widely relied on interpretation of the Qur’an in the Arabic language.²⁵ It is also the most renowned and accepted explanation of the Qur’an in the entire world. In fact, most Muslims consider the *Tafsir* to be the best interpretation of the Qur’an based on the Qur’an and Sunnah.²⁶ The back-cover states:

In [the *Tafsir*] one finds the best presentation of Hadiths, History, and scholarly commentary. Darussalam is proud to present for the first time this abridged version of *Tafsir Ibn Kathir*, which is free from unauthentic Hadith.²⁷

Because of the *Tafsir’s* recognized status, 7th grade level American Muslim students are encouraged to read ibn Kathir’s work as one of the four most important treatments of the Qur’an and life of Muhammad.²⁸ Ibn Kathir (1302 – 1373) was a prominent jurist, hadith master (*hafiz*) and historian whose writings are recognized as reflecting his “magisterial command of

monumental. His *al-Risala [The Letter]* was the first work in the history of mankind to investigate the theory and practical bases of jurisprudence. In Koranic exegesis, he was the first to formulate the principles of the science of which verses abrogate others and which are abrogated (*‘ilm al-nasikh wa al-mansukh*). ... He (al-Shafi’i) paved the way for the enormous importance attached by subsequent generations of Muslims to the study of prophetic hadith, as reflected in the fact that most of the Imams in the field were of his school, including Bukhari, Muslim, Abu Dawud, Tirmidhi, Nasa’i, Ibn Majah, Bayhaqi, al-Hakim, Abu Nu’aym, Ibn Hibban, Daraqutni, Ibn Khuzayma, Ibn Salah, al-‘Iraqi, Suyuti, Dhahabi, Ibn Kathir, Nur al-Din Haythami, Mundhiri, Nawawi, Taqi al-Din Subki, and others.

²⁵ Al-Hafiz Abu al-Fida’ ‘Imad Ad-Din Isma’il bin ‘Umar bin Kathir Al-Qurashi Al-Busrabi ibn Kathir, *Tafsir of Ibn Kathir*, vol. 1, Trans. Abdul-Malik Mujahid. (Riyadh: Darussalam, 2000), 5. Cited hereafter as ibn Kathir 1.

²⁶ ibn Kathir 1, 5.

²⁷ ibn Kathir, all volumes, back cover.

²⁸ Emerick, 15. History books about the Blessed Prophet are called books of *Seerah*. Below are the names of four of the most important history books about the Blessed Prophet: Ibn Ishaq, Ibn Sa’d, Ibn Kathir and Ibn Hisham.

the sciences of hadith.”²⁹ While many Current Approach advocates say that ibn Kathir is a Hanbali scholar³⁰ and protégé of ibn Taymiya,³¹ in fact he was a renowned Shafi’i jurist and recognized as such.³² Ibn Kathir’s *Tafsir* was reviewed to assess any undue “Taymiyan” influences. The *‘Umdat al-Salik* classifies ibn Kathir as a preeminent Shafi’i scholar with in the tradition of other great Shafi’ite scholars of prophetic hadith.³³ In a separate commentary on the topic, Sheikh Nuh Ha Mim Keller, translator and editor of the English language translation of the *‘Umdat al-Salik* stated:

In scholarship, ibn Kathir was a hadith master (*hafiz*, someone with at least 100,000 hadiths by memory), while ibn Taymiya was not: his name does not appear in any of the works of *tabaqat al-huffaz* or "successive generations of hadith masters," that comprehensively document such scholars. Whatever length of time ibn Kathir studied with ibn Taymiya, he was in his twenties when the latter died, and his long and fruitful career extended over the next forty-six years. Although I have not read all of ibn Kathir’s

²⁹ From ibn Naqib al-Misri, Book X “Biographical Notes,” § x165. **Ibn Kathir** is Isma’il ibn ‘Umar ibn Kathir ibn Daww ibn Dara’, Abu al-Fida’ ‘Imad al-Din, born in 701/1302 in a village outside of Damascus, where he moved with his brother at the age of five. He later traveled in pursuit of Sacred Knowledge, becoming a principle **Shafi’i scholar**, hadith master (*hafiz*), and historian who authored works in each of these fields, though he is perhaps best know for his fourvolume *Tafsir al-Qur’an al-‘Azim* [*Commentary on the Mighty Koran*], which reflect its author’s magisterial command of the sciences of hadith. He died in Damascus in 774/1373.

³⁰ Youssef H. Aboul-Enein and Sherifa Zuhur, *Islamic Rulings on Warfare*, Monograph, Strategic Studies Institute (Carlisle: U.S. Army War College, October 2004), 35. “Ibn Kathir: Islamic scholar who lived in the 13th century and authored 13 major works of Islamic history, thought, jurisprudence, and explanations of the Quran and *hadith*. Ibn Kathir was a student of Ibn Taymiyyah and two other major Islamic scholars in Damascus of the middle 13th century.”

³¹ See End Note 278 on Ibn Taymiya.

³² Ahmad ibn ‘Abdul-Haleem Ibn Taymeeyah, *Essay on the Jinn (Demons)*, abr. an. & trans. Abu Ameenah Bilal Philips. (Riyadh: International Publishing House, 1999), vi. Cited hereafter as Ibn Taymeeyah. “Ibn Taymeeyah also had a major effect on the open-minded scholars on his day, most of whom were from the Shaafi’ite school of law. Among the most famous of his students was Ibn Katheer.”

³³ ibn Naqib al-Misri, Book X “Biographical Note,” § x324. x.324. (Imam) **Shafi’i** ... paved the way for the enormous importance attached by subsequent generations of Muslims to the study of prophetic hadith, as reflected in the fact that most of the Imams in the field were of his school, including **Bukhari, Muslim, Abu Dawud, Tirmidhi, Nasa’i, Ibn Majah**, Bayhaqi, al-Hakim, Abu Nu’aym, Ibn Hibban, Daraqutni, Ibn Khuzayma, Ibn Salah, al-‘Iraqi, Suyuti, Dhahabi, **Ibn Kathir**, Nur al-Din Haythami, Mundhiri, Nawawi, Taqi al-Din Subki, and others.

Quranic exegesis (*Tafsir*), I have not found in it any traces of ibn Taymiya's more unusual positions ...³⁴

The primary version of the *Tafsir* used in this paper is the abridged ten volume series from the Saudi Darussalam Publishers. It is available in most Mosque associated bookstores, online Islamic publication vendors, and even through Amazon™. As part of the translation effort, the publisher stated: "as Darussalam made a policy to publish only such works which are based on the Qur'an and authentic *Hadiths*, we appointed a board of Islamic scholars to summarize *Tafsir Ibn Kathir* in the original Arabic language."³⁵

As a part of the "Publisher's Note," detailed information was provided on the international effort to translate and edit the text to ensure maximum fidelity.³⁶

2.7.5 Ibn Khaldun's Prolegomenon (Maliki School)

Coughlin (2007) provides the following characterization of this text:

Al-Muqaddimah (in English *The Prolegomenon*), written in 1377 by 'Abd-ar- Rahman Abu Zayd ibn Muhammad ibn Muhammad ibn Khaldun (1332 – 1406), was written as the introduction and Book One of a larger work titled *Kitab al-'Ibar (Universal History)*.³⁷ Regarded as among the earliest attempts by any historian to find patterns of change that occur in a man's political and social organization, ibn Khaldun sought an explanation of events that spoke to a philosophy of history.³⁸ Originally translated by Yale Professor Franz Rosenthal in 1958, ibn Khaldun's work was hailed by Arnold Toynbee:

Undoubtedly the greatest work of its kind that has ever been created by any mind in any time or place ... the most comprehensive and illuminating analysis of how human affairs work that has been made anywhere.³⁹

More than just a great historian, however; ibn Khaldun was also a Maliki jurist who served as a judge (*qadi*) in both Northern Africa and Andalusia (Spain).⁴⁰ Hence, ibn Khaldun's philosophy of

³⁴ Shaikh Nuh Ha Mim Keller, "The Reformers of Islam," 1995, *Masud.Co.Uk*, URL: <<http://www.masud.co.uk>>, accessed 01 July 2006.

³⁵ *ibn Kathir*, 5.

³⁶ *ibn Kathir*, 5.

³⁷ 'Abd al-Rahman ibn Muhammad ibn Muhammad Abu Zayd Ibn Khaldun, *The Muqaddimah: An Introduction to History*, trans. Franz Rosenthal, (Princeton: Princeton University Press, 1969),1. Cited hereafter as *ibn Khaldun*.

³⁸ *ibn Khaldun*, ix.

³⁹ *ibn Khaldun*, cover.

history was influenced by the Islamic law that defined his world. For example, one of his theories concerned the primacy of *jihad* as a form of war because faith was a factor in the military prowess of the Muslims: “the secret of it lay in the willingness of the Muslims to die in the *holy war* against their enemies because of their feeling that they had the right religious insight.”⁴¹ His historical comments, therefore, reflect the state of mind of a renowned Maliki jurist and historian living in Northern Africa and Spain during the famed “Golden Age” of tolerance.

2.7.6 Case Study: Analysis of Classical Writing Translation

2.7.6.1 Objective

The objective of this case study is to analyze the authority of one of the classical writing translations presented in Section 2.7.

2.7.6.2 Summary

In this case study you will assess whether one of the classical writing translations presented in Section 2.7 is an authoritative text. You will start TIACRITIS and define the hypothesis analysis problem by selecting one of these translations. Then you will look for evidence, both in the analyzed text itself, and in other sources, and will use this evidence with TIACRITIS to assess whether the text is authoritative.

Proceed as indicated in the following instructions.

2.7.6.3 Instructions

1. Start the case study in TIACRITIS.
2. Select **Hypothesis**.

⁴⁰ From ibn Naqib al-Misri, Book X “Biographical Notes,” at § x167. **Ibn Khaldun** (b3.1) is ‘Abd al-Rahman ibn Muhammad ibn Muhammad, Abu Zayd Ibn Khaldun, born in Tunis in 732/1332. He was a philosopher and historian who grew up in Tunis and traveled to Tlemcen, Fez, Granada, and Andalusia, where he was appointed to various governmental positions, which he lost through the vicissitudes of the day and eventually returned to Tunis. He then set out for Egypt, where the sultan al-Zahir welcomed and honored him, appointing him to the **Maliki** judgeship, a position from which he was dismissed for preferring his native Tunisian dress during hours of work over the customary judicial robes, but to which he was later reinstated. He is most famous for his seven-volume *al-‘Ibar wa diwan al-mubtati’ wa al-khabar fi tarikh al-‘arab was al-‘ajam wa al-barbar* [The Reflections and Record of Subject and Predicate: A History of the Arabs, Persian, and Berbers], whose *al-Muqaddimia* [The Prolegomenon] is considered the world’s first work on social theory. He died in Cairo in 808/1406.

⁴¹ ibn Khaldun, 255.

3. Click on **[NEW]**. This opens a new interface for defining the hypothesis analysis problem by instantiating an existing pattern (see Figure 57).

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Preferences	Pr
Select the new hypothesis pattern, define a [NEW EXAMPLE] , or [CANCEL] :									
Abstracted Hypotheses:									
Assess whether ?O1 have the capability to punish ?O2 for a crime requiring mandatory punishment in ?O3.									
Assess whether ?O1 is a/an ?O2.									
Assess whether ?O1 is an accurate translation in ?O2 of a/an ?O3 text in the ?O4.									
Assess whether ?O1 is an authoritative text in the ?O2.									
Assess whether ?O1 is certified by recognized authority in the ?O2.									
Assess whether ?O1 is competent in ?O2.									
Assess whether ?O1 is reflective of the current views on the ?O2.									

Figure 57. Hypotheses analysis patterns.

Figure 57 shows hypotheses analyses patterns that can be selected and instantiated, to be analyzed with TIACRITIS. One of them is “Assess whether ?O1 is an authoritative text in the ?O2.” This will be instantiated to analyze one of the classical writing translations described in this section. For example, it may be instantiated to “Assess whether [ibn Kathir 2000](#) is an authoritative text in the [Shafi-i law](#).”

4. Click on the pattern “Assess whether ?O1 is an authoritative text in the ?O2.” (see Figure 58).

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Preferences	Pr
Select the new hypothesis pattern, define a [NEW EXAMPLE] , or [CANCEL] :									
Abstracted Hypotheses:									
Assess whether ?O1 have the capability to punish ?O2 for a crime requiring mandatory punishment in ?O3.									
Assess whether ?O1 is a/an ?O2.									
Assess whether ?O1 is an accurate translation in ?O2 of a/an ?O3 text in the ?O4.									
Assess whether ... is an authoritative text in ... [CREATE]									
Assess whether ?O1 is certified by recognized authority in the ?O2.									
Assess whether ?O1 is competent in ?O2.									
Assess whether ?O1 is reflective of the current views on the ?O2.									

Figure 58. Selected hypothesis analysis pattern to be instantiated.

Notice in Figure 58 that each variable has been replaced with “...” You need to click on each “...” and select the correct value from the menu displayed by the system.

5. Click on the first “...”, browse the displayed menu of possible values, and select the desired one, such as [ibn Kathir 2000](#) (see Figure 59).

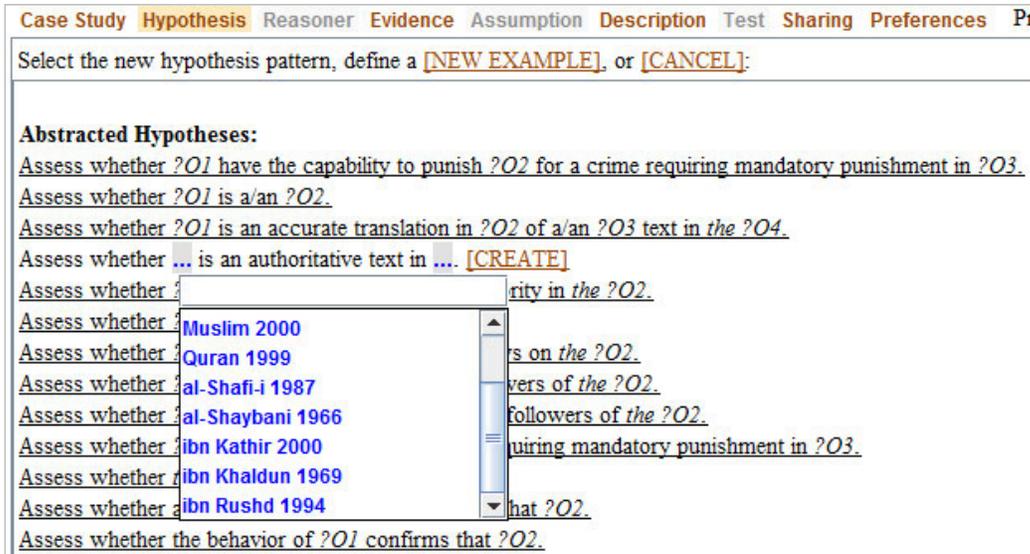


Figure 59. Selecting a value to instantiate a variable in a hypothesis analysis pattern.

6. Click on the next "...", browse the displayed menu of possible values, and select the desired one, such as [Shafi-i law](#) (see Figure 60).
7. Click on [\[CREATE\]](#). As a result, the **Reasoner** is automatically invoked with the defined hypothesis analysis problem (see Figure 61).

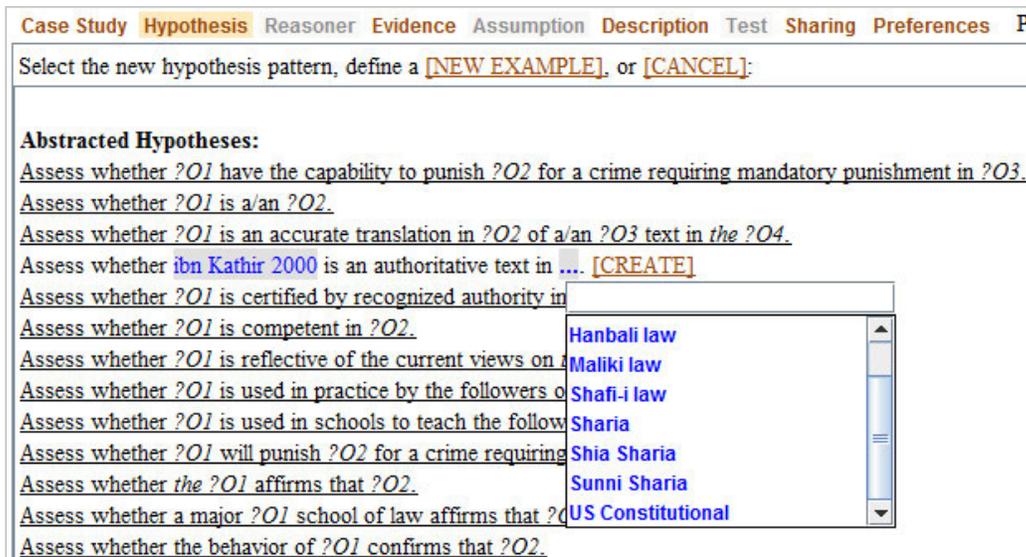


Figure 60. Instantiating another variable in the selected pattern.

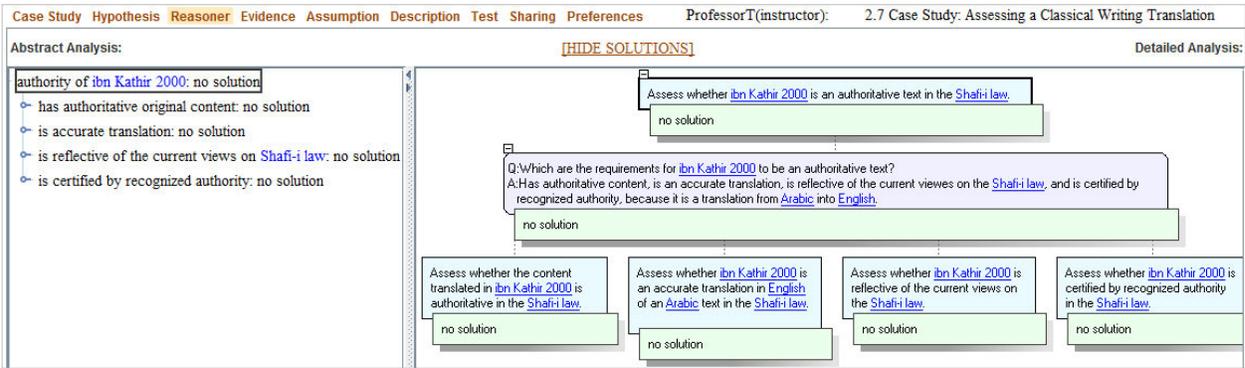


Figure 61. Analysis tree for the defined hypothesis.

8. Perform the analysis:

- Look for relevant evidence for each elementary hypothesis.
- Represent the evidence into the system.
- Assess each elementary hypothesis based on identified evidence.

9. When finished the analysis, select **Case Study**.10. Click on **[SAVE & FINISH]** to end the case study.

2.8 Case Study: Analyzing the Authority of a New Translation

2.8.1 Objective

The objective of this case study is to learn how to describe a new translation of a classical writing in Sunni Sharia, in order to assess whether it can be used as an authoritative text.

2.8.2 Summary

In this case study you will first describe a classical text in Sunni Sharia and its translation: Burhan al-Din al-Farghani al-Marghinani, *Al-Hidayah, The Guidance, A Translation of Al-Hidayah fi Sharh Bidayat al-Mubtadi, A Classical Manual of Hanafi Law, Translated from Arabic with Commentary and Notes by Imran Ahsan Khan Nyazee, Amal Press, Bristol, England, 2008* (referred as [al-Marghinani 2008](#)). Then you will look for evidence, both in the analyzed text itself, and in other sources, and will use this evidence with TIACRITIS to assess whether the text is authoritative.

Proceed as indicated in the following instructions.

2.8.3 Instructions

1. Start the case study in TIACRITIS.

2. Click on the **Evidence** menu. Then, at the top of the left panel, click-on **[COLLECTED INFORMATION]**. As a result, the system will display all the collected evidence which is represented in the system (see Figure 54 on page 61). Notice that **al-Marghinani** is not represented.
3. Click on **[NEW]**. In the right panel provide the name of the original text as “**al-Marghinani - Al-Hidayah**” and then click on **[SAVE]**. The result is shown in Figure 62.

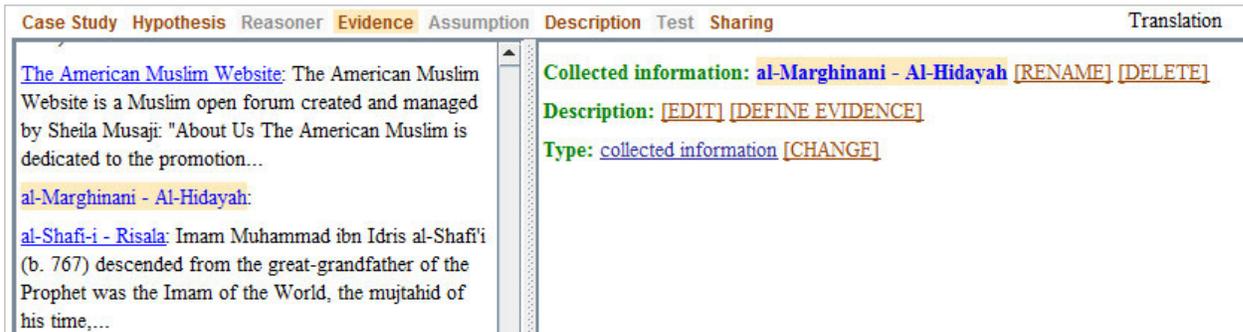


Figure 62. Defining the name of the original text.

4. Click on **[EDIT]**. Then, in the displayed editor, provide a description of the original text. When finished, click on the **[SAVE]** command below the editor. The result is shown in Figure 63.

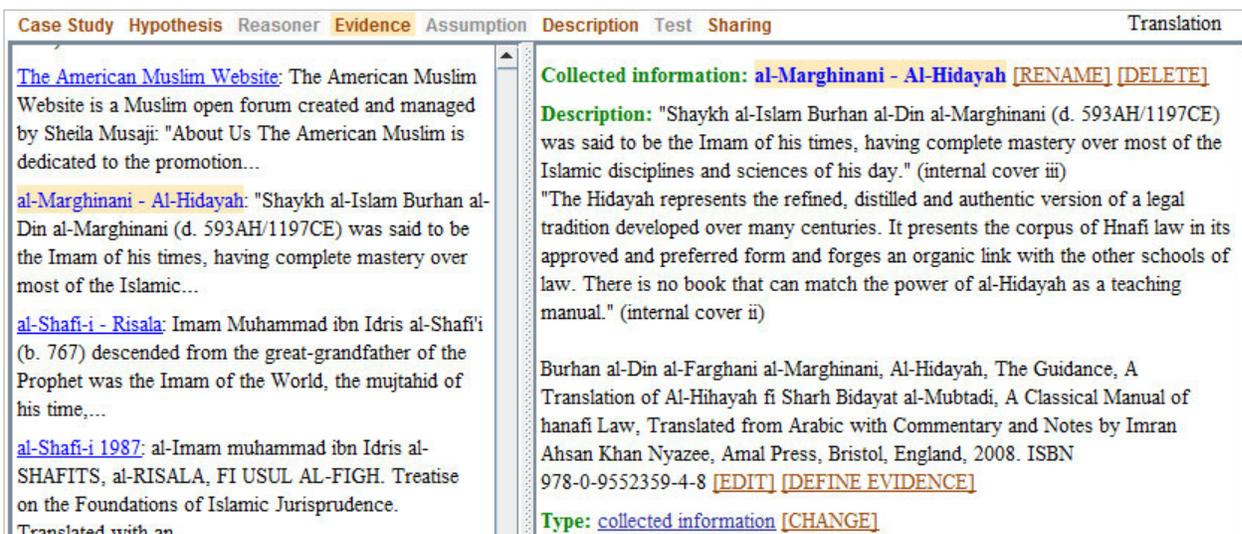


Figure 63. Defining the description of the original text.

5. After **Type: collected information**, click on **[CHANGE]**. Then, among the displayed options, click on **[SELECT]** after **classical writing** (see the top part of Figure 64).
6. After **Is classical writing in:** click on **[ADD]** (see the middle part of Figure 64).
7. Click on **[SELECT]** after **Hanafi law** (see the bottom part of Figure 64).

This completes the representation of the classical writing (see Figure 65).

Next we have to represent the translation of this classical writing.

<p>al-Shafi-i - Risala: Imam Muhammad ibn Idris al-Shafi'i (b. 767) descended from the great-grandfather of the Prophet was the Imam of the World, the mujtahid of his time,...</p> <p>al-Shafi-i 1987: al-Imam Muhammad ibn Idris al-Shafits, al-Risala, Fi Usul al-Figh. Treatise on the Foundations of Islamic Jurisprudence. Translated with an...</p> <p>al-Shaybani - Siyar: Meaning the conduct of the state in its relationship to other communities, the term</p>	<p>Burhan al-Din al-Farghani al-Marghinani, Al-Hidayah, The Guidance, A Translation of Al-Hidayah fi Sharh Bidayat al-Mubtadi, A Classical Manual of Hanafi Law, Translated from Arabic with Commentary and Notes by Imran Ahsan Khan Nyazee, Amal Press, Bristol, England, 2008. ISBN 978-0-9552359-4-8</p> <p>Select the type: [CANCEL]</p> <ul style="list-style-type: none"> collected information classical writing [SELECT] translation of classical writing [SELECT] contemporary web document [SELECT]
<p>his time,...</p> <p>al-Shafi-i 1987: al-Imam Muhammad ibn Idris al-Shafits, al-Risala, Fi Usul al-Figh. Treatise on the Foundations of Islamic Jurisprudence. Translated with an...</p>	<p>Translated from Arabic with Commentary and Notes by Imran Ahsan Khan Nyazee, Amal Press, Bristol, England, 2008. ISBN 978-0-9552359-4-8 [EDIT] [DEFINE EVIDENCE]</p> <p>Type: classical writing [CHANGE]</p> <p>Is classical writing in: [ADD]</p>
<p>his time,...</p> <p>al-Shafi-i 1987: al-Imam Muhammad ibn Idris al-Shafits, al-Risala, Fi Usul al-Figh. Treatise on the Foundations of Islamic Jurisprudence. Translated with an...</p> <p>al-Shaybani - Siyar: Meaning the conduct of the state in its relationship to other communities, the term "siyar", reflects Hanifa's view to foreign policy, being the first...</p> <p>al-Shaybani 1966: The Islamic Law of Nations, Shaybani's Siyar. Translated with an introduction, notes and appendices by Majid Khadduri. The Johns Hopkins Press,...</p> <p>Ibn Kathir - Tafsir: Al-Hafiz Abu al-Fida Imad Ad-Din Isma'il bin 'Umar bin Kathir, Tafsir al-Qur'an al-Azim (Tafsir of Ibn Kathir).</p> <p>Ibn Kathir 2000: Ibn Kathir, Tafsir of Ibn Kathir. Volume 1. Translation by Abdul-Malik Mujahid. Darussalam, Riyadh, 2000.</p>	<p>Translated from Arabic with Commentary and Notes by Imran Ahsan Khan Nyazee, Amal Press, Bristol, England, 2008. ISBN 978-0-9552359-4-8</p> <p>Type: classical writing</p> <p>Is classical writing in:</p> <p>Add new law system: [CANCEL]</p> <ul style="list-style-type: none"> law system <ul style="list-style-type: none"> Western law <ul style="list-style-type: none"> US Constitutional [SELECT] English common [SELECT] Islamic law system <ul style="list-style-type: none"> Sunni law system <ul style="list-style-type: none"> Hanafi law [SELECT] Hanbali law [SELECT] Maliki law [SELECT] Shafi-i law [SELECT] Sunni Sharia [SELECT] Shia law system <ul style="list-style-type: none"> Shia Sharia [SELECT] Sharia [SELECT] European civil law

Figure 64. Completing the representation of the original text.

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Translation
"Sunni Path - The Online Islamic Academy (http://www.sunnipath.com) The...			The American Muslim Website : The American Muslim Website is a Muslim open forum created and managed by Sheila Musaji: "About Us The American Muslim is dedicated to the promotion..."					
			al-Marghinani - Al-Hidayah : "Shaykh al-Islam Burhan al-Din al-Marghinani (d. 593AH/1197CE) was said to be the Imam of his times, having complete mastery over most of the Islamic..."					<p>Collected information: al-Marghinani - Al-Hidayah [RENAME] [DELETE]</p> <p>Description: "Shaykh al-Islam Burhan al-Din al-Marghinani (d. 593AH/1197CE) was said to be the Imam of his times, having complete mastery over most of the Islamic disciplines and sciences of his day." (internal cover iii)</p> <p>"The Hidayah represents the refined, distilled and authentic version of a legal tradition developed over many centuries. It presents the corpus of Hanafi law in its approved and preferred form and forges an organic link with the other schools of law. There is no book that can match the power of al-Hidayah as a teaching manual." (internal cover ii)</p> <p>Burhan al-Din al-Farghani al-Marghinani, Al-Hidayah, The Guidance, A Translation of Al-Hidayah fi Sharh Bidayat al-Mubtadi, A Classical Manual of Hanafi Law, Translated from Arabic with Commentary and Notes by Imran Ahsan Khan Nyazee, Amal Press, Bristol, England, 2008. ISBN 978-0-9552359-4-8 [EDIT] [DEFINE EVIDENCE]</p> <p>Type: classical writing [CHANGE]</p> <p>Is classical writing in: Hanafi law [DELETE]; [ADD]</p>
			al-Shafi-i - Risala : Imam Muhammad ibn Idris al-Shafi'i (b. 767) descended from the great-grandfather of the Prophet was the Imam of the World, the mujtahid of his time,...					
			al-Shafi-i 1987 : al-Imam Muhammad ibn Idris al-					

Figure 65. The representation of a classical writing in the Hanafi law.

8. In the left panel, with **[COLLECTED INFORMATION]** still selected, click on **[NEW]**.
9. In the right panel provide the name of the translation of “al-Marghinani - Al-Hidayah” as “al-Marghinani 2008” and then click on **[SAVE]**.
10. Click on **[EDIT]**. Then, in the displayed editor, provide a description of **al-Marghinani 2008**. When finished, click on the **[SAVE]** command below the editor. The result is shown in Figure 66.

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Translation
al-Marghinani 2008 : Burhan al-Din al-Farghani al-Marghinani, Al-Hidayah, The Guidance, A Translation of Al-Hidayah fi Sharh Bidayat al-Mubtadi, A Classical Manual of...			Collected information: al-Marghinani 2008 [RENAME] [DELETE] Description: Burhan al-Din al-Farghani al-Marghinani, Al-Hidayah, The Guidance, A Translation of Al-Hidayah fi Sharh Bidayat al-Mubtadi, A Classical Manual of Hanafi Law, Translated from Arabic with Commentary and Notes by Imran Ahsan Khan Nyazee, Amal Press, Bristol, England, 2008. ISBN 978-0-9552359-4-8 [EDIT] [DEFINE EVIDENCE] Type: collected information [CHANGE]					
al-Shafi-i - Risala : Imam Muhammad ibn Idris al-Shafi'i (b. 767) descended from the great-grandfather of the Prophet was the Imam of the World, the mujtahid of his time,...								
al-Shafi-i 1987 : al-Imam muhammad ibn Idris al-SHAFITS, al-RISALA, FI USUL AL-FIGH. Treatise on the								

Figure 66. Description of a translation of a classical writing in Sunni Sharia.

11. After **Type:** [collected information](#), click on **[CHANGE]**. Then, among the displayed options, click on **[SELECT]** after [translation of classical writing](#) (see the top part of Figure 64). As a result, the system requests specific information about the translation (see Figure 67).

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Translation
al-Marghinani 2008 : Burhan al-Din al-Farghani al-Marghinani, Al-Hidayah, The Guidance, A Translation of Al-Hidayah fi Sharh Bidayat al-Mubtadi, A Classical Manual of...			Collected information: al-Marghinani 2008 [RENAME] [DELETE] Description: Burhan al-Din al-Farghani al-Marghinani, Al-Hidayah, The Guidance, A Translation of Al-Hidayah fi Sharh Bidayat al-Mubtadi, A Classical Manual of Hanafi Law, Translated from Arabic with Commentary and Notes by Imran Ahsan Khan Nyazee, Amal Press, Bristol, England, 2008. ISBN 978-0-9552359-4-8 [EDIT] [DEFINE EVIDENCE] Type: translation of classical writing [CHANGE] of writing: [CHANGE] by translator: [CHANGE] from language: [CHANGE] to language: [CHANGE] has ISBN: [CHANGE]					
al-Shafi-i - Risala : Imam Muhammad ibn Idris al-Shafi'i (b. 767) descended from the great-grandfather of the Prophet was the Imam of the World, the mujtahid of his time,...								
al-Shafi-i 1987 : al-Imam muhammad ibn Idris al-SHAFITS, al-RISALA, FI USUL AL-FIGH. Treatise on the								

Figure 67. Attributes of a translation of a classical writing in Sunni Sharia.

12. Click on **[CHANGE]** after each attribute and provide or select the corresponding value (see Figure 68).

This completes the representation of the translation. The next step is to define the hypothesis analysis problem for assessing the authority of [al-Marghinani 2008](#), and to actually performe the analysis, as presented in Section 2.7.6 (pg. 72) and summarized below.

13. Select **Hypothesis** and click on **[NEW]**.
14. Select the problem “Assess whether ?O1 is an authoritative text in the ?O2” and instantiate it to “Assess whether [al-Marghinani 2008](#) is an authoritative text in the [Hanafi law](#).”

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Translation
<p>al-Marghinani 2008: Burhan al-Din al-Farghani al-Marghinani, Al-Hidayah, The Guidance, A Translation of Al-Hidayah fi Sharh Bidayat al-Mubtadi, A Classical Manual of...</p> <p>al-Shafi-i - Risala: Imam Muhammad ibn Idris al-Shafi'i (b. 767) descended from the great-grandfather of the Prophet was the Imam of the World, the mujtahid of his time,...</p> <p>al-Shafi-i 1987: al-Imam muhammad ibn Idris al-SHAFFITS, al-RISALA, FI USUL AL-FIGH. Treatise on the Foundations of Islamic Jurisprudence. Translated with an...</p>		<p>Collected information: al-Marghinani 2008</p> <p>Description: Burhan al-Din al-Farghani al-Marghinani, Al-Hidayah, The Guidance, A Translation of Al-Hidayah fi Sharh Bidayat al-Mubtadi, A Classical Manual of Hanafi Law, Translated from Arabic with Commentary and Notes by Imran Ahsan Khan Nyazee, Amal Press, Bristol, England, 2008. ISBN 978-0-9552359-4-8</p> <p>Type: translation of classical writing of writing: al-Marghinani - Al-Hidayah</p> <p>by translator: Imran Ahsan Khan Nyazee</p> <p>from language: Arabic</p> <p>to language: English</p> <p>Edit the ISBN: <input type="text" value="978-0-9552359-4-8"/></p> <p>[SAVE] [CANCEL]</p>						

Figure 68. Defining the attributes of a translation.

15. Click on [\[CREATE\]](#). As a result, the **Reasoner** is automatically invoked with the defined hypothesis analysis problem (see Figure 69).

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Preferences	ProfessorT(instructor):	2.8 Case Study: Assessing a New Translation
<p>Abstract Analysis:</p> <p>authority of al-Marghinani 2008: no solution</p> <ul style="list-style-type: none"> has authoritative original content: no solution is accurate translation: no solution is reflective of the current views on Hanafi law: no solution is certified by recognized authority: no solution 		<p>[HIDE SOLUTIONS]</p> <p>Detailed Analysis:</p> <p>Assess whether al-Marghinani 2008 is an authoritative text in the Hanafi law. no solution</p> <p>Q:Which are the requirements for al-Marghinani 2008 to be an authoritative text? A:Has authoritative content, is an accurate translation, is reflective of the current views on the Hanafi law, and is certified by recognized authority, because it is a translation from Arabic into English. no solution</p> <p>Assess whether the content translated in al-Marghinani 2008 is authoritative in the Hanafi law. no solution</p> <p>Assess whether al-Marghinani 2008 is an accurate translation in English of an Arabic text in the Hanafi law. no solution</p> <p>Assess whether al-Marghinani 2008 is reflective of the current views on the Hanafi law. no solution</p> <p>Assess whether al-Marghinani 2008 is certified by recognized authority in the Hanafi law. no solution</p>								

Figure 69. Analysis tree for the authority of the represented translation.

16. Perform the analysis:
- Look for relevant evidence for each elementary hypothesis.
 - Represent the evidence into the system.
 - Assess each elementary hypothesis based on identified evidence.
17. When finished with the analysis, select **Case Study**.
18. Click on [\[SAVE & FINISH\]](#) to end the case study.

3 ANALYZING DEFINITIONS AND RULES

3.1 Introduction

This section will present an approach to the discovery and analysis of the definitions and rules followed by the individuals and groups being modeled, that is, by violent Sunni extremists. In essence, it consists in developing argumentation structures that use the evidence about these definitions and rules in authoritative texts, combined with evidence that these definitions and rules are actually followed in practice.

As discussed in the Section 1.1, violent Sunni extremists advocate strict adherence to Sharia. Thus, the first problem is to identify the definitions and rules that have doctrinal basis in Sunni Sharia. Additionally, however, one also needs to show that these definitions or rules are affirmed by contemporary religious authorities, and are actually confirmed by the behavior of violent Sunni extremists. To show that there is doctrinal basis for a statement (definition or rule) one may show that there is ijma-scholarly consensus on that statement among all the four doctrinal schools of Sunni Sharia: Hanafi, Hanbali, Maliki, and Shafi'i. Alternatively one may show that there is doctrinal basis for that statement in any one of these doctrinal schools. This, in turn, requires to show that there is either Koranic basis, or Sahih hadith basis, or classical writing basis in any one of these schools.

Figure 70 shows an abstract argumentation structure for assessing whether a specific Sunni Sharia statement (e.g., jihad means to wage war against non-Muslims to establish religion) represents the view of violent Sunni extremists. Notice how the top-level assessment is reduced to the leaf assessments which are then assessed based on the available evidence.

Each of the leaf hypotheses of doctrinal basis from Figure 70 (such as "There is Koranic basis in the Shafi-i law for the statement that jihad means to wage war against non-Muslims to establish religion.") has to be assessed based on evidence from authoritative texts (i.e. authoritative texts in the Shafi-i law).

Each case study in this section concerns a definition or rule of behavior which is important for understanding and predicting the behavior of violent Sunni extremists in the war on terror:

There are three types of case studies in this section:

- (1) Analysis:** Assess a statement in Sunni Sharia based on provided evidence and new evidence that the student will collect.
- (2) Browsing Reference Analysis:** Browse the analysis performed by another analyst.
- (3) Comparison with Reference Analysis:** Compare the above analyses and understand the differences in the assessments made and evidence used.

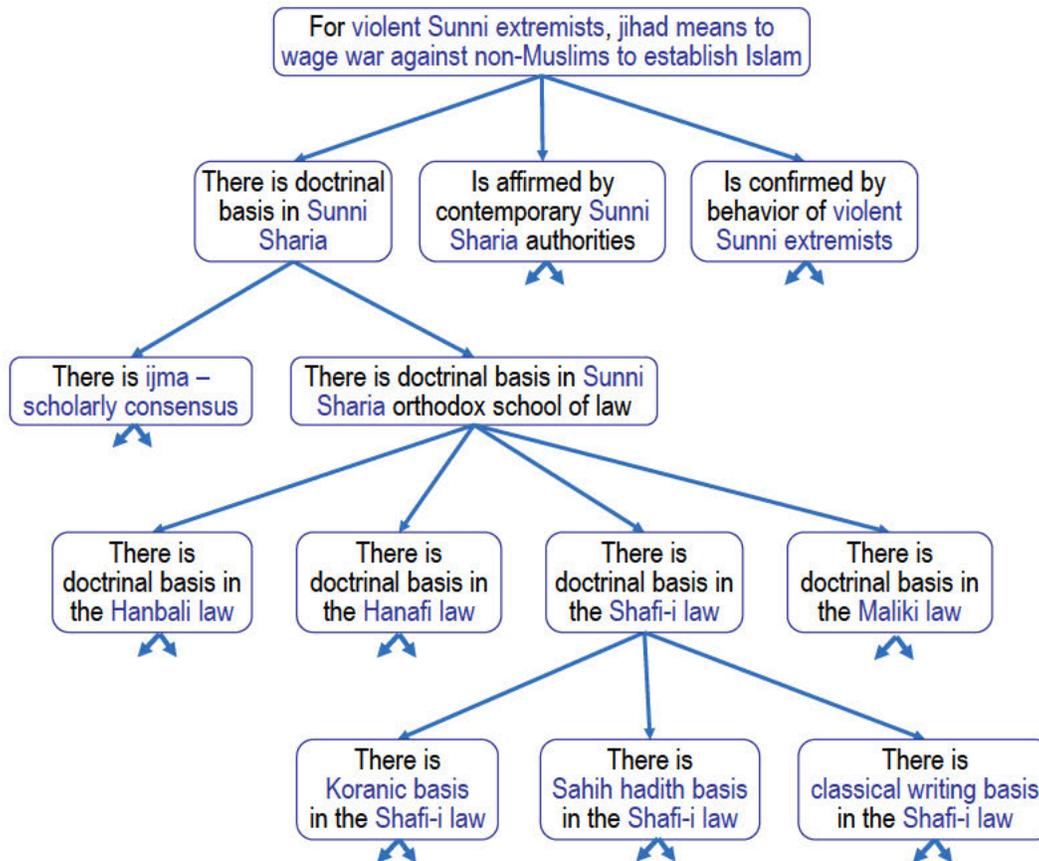


Figure 70. Assessing a definition or rule in Sunni Sharia.

3.2 Case Study: Jihad means to wage war against non-Muslims to establish Islam

3.2.1 Objective

This case study has two objectives:

- Assess whether, for violent Sunni extremists, jihad means to wage war against non-Muslims to establish Islam.
- Understand how to assess whether a statement represents the view of violent Sunni extremists.

3.2.2 Summary

This case study concerns the problem “Assess whether, for **violent Sunni extremists**, jihad means to wage war against non-Muslims to establish Islam.”

You will select this hypothesis analysis problem and then you will browse its analysis tree to understand how such a problem is solved.

Proceed as indicated in the following instructions.

3.2.3 Instructions and Explanations

1. Start this case study in TIACRITIS and select the **Hypothesis** menu on the top of the window. This will display the hypothesis selection module and the interface in Figure 8 (pg. 14). It contains one or several hypotheses to select from.
2. Select the hypothesis analysis problem: “Assess whether, for **violent Sunni extremists**, **jihād means to wage war against non-Muslims to establish Islam**.” Once the hypothesis is selected, the **Reasoner** is automatically invoked to analyze the hypothesis, as shown in the top part of Figure 71.

The screenshot shows the TIACRITIS Reasoner interface. The top navigation bar includes: Case Study, Hypothesis, Reasoner (highlighted), Evidence, Assumption, Description, Test, Sharing, and Preferences. The current case study is "ProfessorT(instructor): 3.2 Case Study: Jihad means to wage war against non-Muslims to establish Islam".

The interface is split into two main panels:

- Abstract Analysis:** Shows a hierarchical tree of reasoning. The root node is "jihād means to wage war against non-Muslims to establish Islam: almost certain". It branches into three sub-problems:
 - there is doctrinal basis in Sunni Sharia: almost certain
 - is affirmed by contemporary Sunni Sharia authorities: certain
 - is confirmed by behavior of violent Sunni extremists: almost certain
- Detailed Analysis:** Shows the reduction and synthesis steps.
 - The top-level problem is: "Assess whether, for violent Sunni extremists, jihād means to wage war against non-Muslims to establish Islam." with a solution of "almost certain (max)".
 - A question/answer pair is shown: "Q:What needs to be assessed? A:That the statement has doctrinal bases in Sunni Sharia, is affirmed by contemporary Sunni Sharia authorities, and is confirmed by the behavior of violent Sunni extremists who claim to follow strictly Sunni Sharia." with a solution of "almost certain (min)".
 - Three sub-problems are shown below:
 - "Assess whether there is doctrinal basis in Sunni Sharia for the statement that jihād means to wage war against non-Muslims to establish Islam." with solution "almost certain (max)".
 - "Assess whether there are contemporary Sunni Sharia authorities who affirm that jihād means to wage war against non-Muslims to establish Islam." with solution "certain (max)".
 - "Assess whether the behavior of violent Sunni extremists confirms that jihād means to wage war against non-Muslims to establish Islam." with solution "almost certain (max)".

Figure 71. Top-level reasoning for definition assessment.

As can be seen in Figure 71, the left panel shows a simplified view of the top-level reasoning where the assessment problem is reduced to three sub-problems, and the solutions of the sub-problems are combined into the solution of the problem.

The right panel shows the details of these reduction and synthesis steps. Notice the question/answer pair that leads to the reduction of the top level problem to three simpler sub-problems. Notice the solutions of the three sub-problems. As will be justified below, in this analysis it was determined to be **almost certain** that there is doctrinal basis in **Sunni Sharia** for the statement that **jihād means to wage war against non-**

Muslims to establish Islam. Additionally, evidence shows support for this statement both from contemporary religious authorities (**certain**), and from the behavior of violent Sunni extremists (**almost certain**). These three assessments are combined, through **minimum**, to produce a likelihood of **almost certain**, which is the solution associated with the question/answer pair. This solution is then transmitted upward, as the solution of the top-level problem (since the maximum of a single value is the value itself).

3. In the left panel, click on “there is doctrinal basis in **Sunni Sharia: almost certain**” to view the corresponding sub-problems and their solutions (see Figure 72).

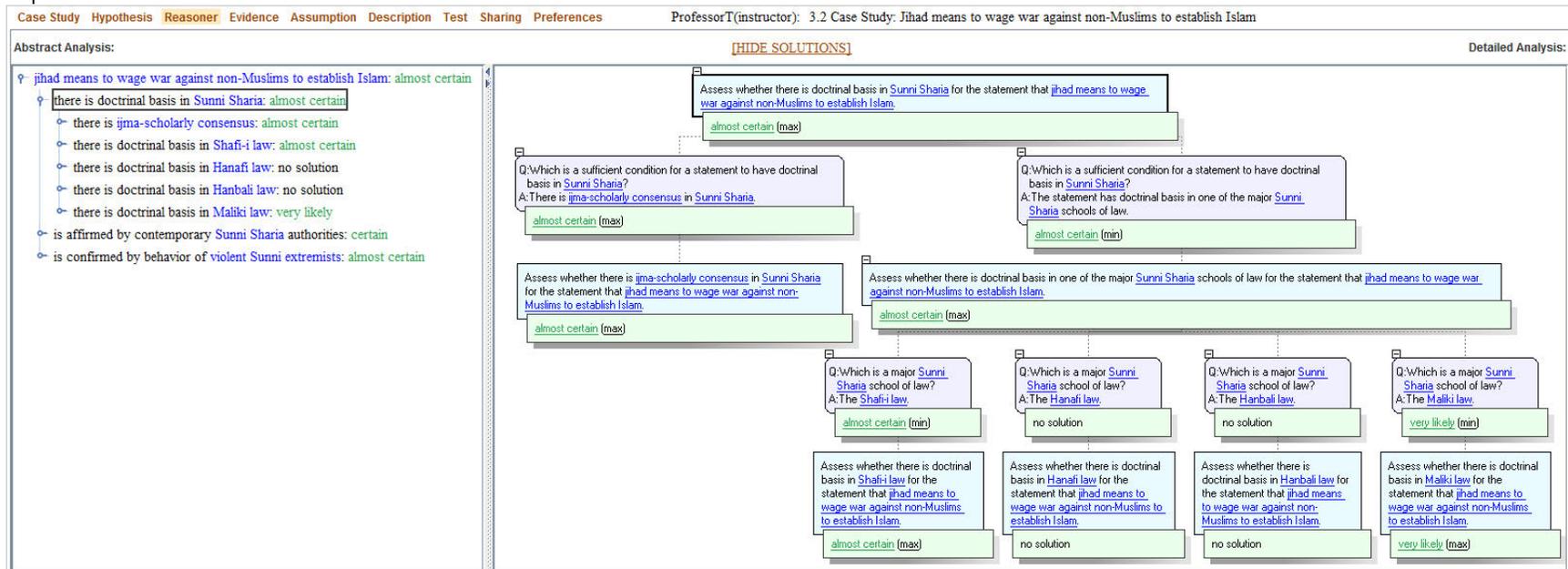


Figure 72. Doctrinal basis for a definition in Sunni Sharia.

The left panel in Figure 72 shows five alternative ways of assessing doctrinal basis. The right panel shows the details of these reduction and synthesis steps where the solution for doctrinal basis is obtained as the maximum of the values corresponding to scholarly consensus and the four major Sunni Sharia schools of law. Notice that, in this analysis, TIACRITIS has evidential support, both from the Shafi-i school (**almost certain**) and from the Maliki school (**very likely**).

4. In the left panel, right-click on “there is [ijma-scholarly consensus: almost certain](#),” and select Expand (see Figure 73).

Figure 73. Ijma-scholarly consensus for the definition of jihad in Sunni Sharia.

Notice in the left panel from Figure 73 that there is one item of favoring evidence with an inferential force of **almost certain**.

5. In the left panel, click on “[EVD-001-jihad-ijma: almost certain](#).” Then, in the right panel, click on [EVD-001-jihad-ijma](#) to read its description (see Figure 74).

Show All	Description:
<ul style="list-style-type: none"> • EVD-001-jihad-ijma 	<p>Sheikh Umar Barakat implicitly mentions that there is ijma (scholarly consensus) on jihad meaning to war against non-Muslims to establish Islam:</p> <p>"o9.0 Jihad (Barakat: Jihad means to war against non-Muslims, and is etymologically derived from the word mujahada, signifying warfare to establish the religion. ... The scriptural basis for jihad, prior to scholarly consensus ..."</p> <p>In Ahmad ibn Naqib al-Misri, <i>Reliance of the Traveller: A Classic Manual of Islamic Sacred Law</i>, translated by Nuh Ha Mim Keller, Amana Publications, Beltsville, Maryland, 1994, o9.0, Jihad, p. 599.</p>

Figure 74. Evidence of ijma-scholarly consensus for the definition of jihad in Sunni Sharia.

The evidence in Figure 74 mentions implicitly that there is [ijma-scholarly consensus](#) for the hypothesis that [jihad means to wage war against non-Muslims to establish Islam](#).

5. Click on the **Reasoner** menu to display again the analysis tree. Then, in the left panel, click on "relevance [EVD-001-jihad-ijma](#): [almost certain](#)." In the right panel, read the detail reasoning for assessing the relevance of this item of evidence (see Figure 62).

The screenshot shows the TIACRITIS Reasoner interface with the following components:

- Course Case Study Hypothesis Reasoner Evidence Assumption Description Test Sharing Preferences** (top navigation bar)
- to establish Islam** (top right text)
- Abstract Analysis:** (left panel header)
- [HIDE SOLUTIONS]** (center button)
- Detailed Analysis:** (right panel header)
- Analysis Tree (Left Panel):**
 - ☞ [jihad means to wage war against non-Muslims to establish Islam](#): [almost certain](#)
 - ☞ there is doctrinal basis in [Sunni Sharia](#): [almost certain](#)
 - ☞ there is [ijma-scholarly consensus](#): [almost certain](#)
 - ☞ favoring evidence: [almost certain](#)
 - ☞ [EVD-001-jihad-ijma](#): [almost certain](#)
 - ☞ [relevance EVD-001-jihad-ijma](#): [almost certain](#)
 - ☞ [relevance assuming authority of Ibn Naqib 1994](#): [almost certain](#)
 - ☞ [authority of Ibn Naqib 1994](#): [almost certain](#)
 - ☞ [believability EVD-001-jihad-ijma](#): [certain](#)
 - ☞ [disfavoring evidence](#): no solution
 - ☞ there is doctrinal basis in [Shafi-i law](#): [almost certain](#)
 - ☞ there is doctrinal basis in [Hanafi law](#): no solution
 - ☞ there is doctrinal basis in [Hanbali law](#): no solution
 - ☞ there is doctrinal basis in [Maliki law](#): [very likely](#)
 - ☞ is affirmed by contemporary [Sunni Sharia](#) authorities: [certain](#)
 - ☞ is confirmed by behavior of [violent Sunni extremists](#): [almost certain](#)

- Detailed Reasoning (Right Panel):**
- Assess whether [EVD-001-jihad-ijma](#) favors the hypothesis that there is [ijma-scholarly consensus](#) in [Sunni Sharia](#) that [jihad means to wage war against non-Muslims to establish Islam](#), assuming that [EVD-001-jihad-ijma](#) is believable.
 - [almost certain \(max\)](#)
- Q:What is the relationship between [EVD-001-jihad-ijma](#) and [Sunni Sharia](#)?
 - A:[EVD-001-jihad-ijma](#) is a fragment from [Ibn Naqib 1994](#) a classical text of [Shafi-i law](#) which is a major school in [Sunni Sharia](#).
 - [almost certain \(min\)](#)
- Assess whether [Ibn Naqib 1994](#) is an authoritative text in the [Shafi-i law](#).
 - [almost certain](#)
- [almost certain](#) (Justification:[ijma-scholarly consensus](#) is explicitly mentioned in [Ibn Naqib 1994](#).)

Figure 75. Assessing the relevance of an item of evidence for ijma-scholarly consensus in Sunni Sharia.

Notice that assessing the relevance of [EVD-001-jihad-ijma](#) requires two assessments:

- The conditional relevance of the item of evidence with respect to the hypothesis “There is [ijma-scholarly consensus](#) in [Sunni Sharia](#) that [jihad means to wage war against non-Muslims to establish Islam](#), assuming that [ibn Naqib 1994](#), which contains it, is an authoritative text in [Shafi-i law](#).”
- The authority of [ibn Naqib 1994](#) in the [Shafi-i law](#).

Notice also that the authority of [Ibn Naqib 1994](#) was evaluated in a previous case study, and the obtained solution is used here (see Section 2.3, pg. 11).

6. In the left panel, click on "believability [EVD-001-jihad-ijma: certain](#)" (see Figure 76).

Notice that, as real tangible evidence, the believability of [EVD-001-jihad-ijma](#) is given by its authenticity.

The screenshot displays a software interface for analyzing evidence. It is divided into two main panels: "Abstract Analysis" on the left and "Detailed Analysis" on the right. A "[HIDE SOLUTIONS]" button is located at the top center.

Abstract Analysis: This panel shows a hierarchical tree of evidence. The root node is "jihad means to wage war against non-Muslims to establish Islam: almost certain". It branches into "there is doctrinal basis in Sunni Sharia: almost certain", "there is doctrinal basis in Shafi-i law: almost certain", "there is doctrinal basis in Hanafi law: no solution", "there is doctrinal basis in Hanbali law: no solution", "there is doctrinal basis in Maliki law: very likely", "is affirmed by contemporary Sunni Sharia authorities: certain", and "is confirmed by behavior of violent Sunni extremists: almost certain". The "Sunni Sharia" branch further divides into "favoring evidence: almost certain" and "disfavoring evidence: no solution". The "favoring evidence" branch includes "ijma-scholarly consensus: almost certain", which leads to "EVD-001-jihad-ijma: almost certain". This node branches into "relevance EVD-001-jihad-ijma: almost certain" and "authenticity EVD-001-jihad-ijma: certain". The "relevance" node further branches into "relevance assuming authority of Ibn Naqib 1994: almost certain" and "authority of Ibn Naqib 1994: almost certain". The "authenticity" node branches into "believability EVD-001-jihad-ijma: certain" (highlighted with a black box) and "authenticity of Ibn Naqib 1994: certain".

Detailed Analysis: This panel shows a sequence of three analysis steps, each with a result box:

- Step 1: "Assess the believability of EVD-001-jihad-ijma." with a result of "certain (max)".
- Step 2: "Q:What kind of evidence is EVD-001-jihad-ijma? A:real tangible evidence" with a result of "certain (min)".
- Step 3: "Assess the authenticity of EVD-001-jihad-ijma." with a result of "certain (max)".

Figure 76. Assessing the believability of [EVD-001-jihad-ijma](#).

7. In the left panel, click on "authenticity [EVD-001-jihad-ijma: certain](#)" (see Figure 77).

Notice in Figure 77 that, as a fragment from the (Ibn Naqib, 1994) book, its authenticity is that of the book which was assessed as certain in a separate analysis (see Section 2.3.4, pg. 14).

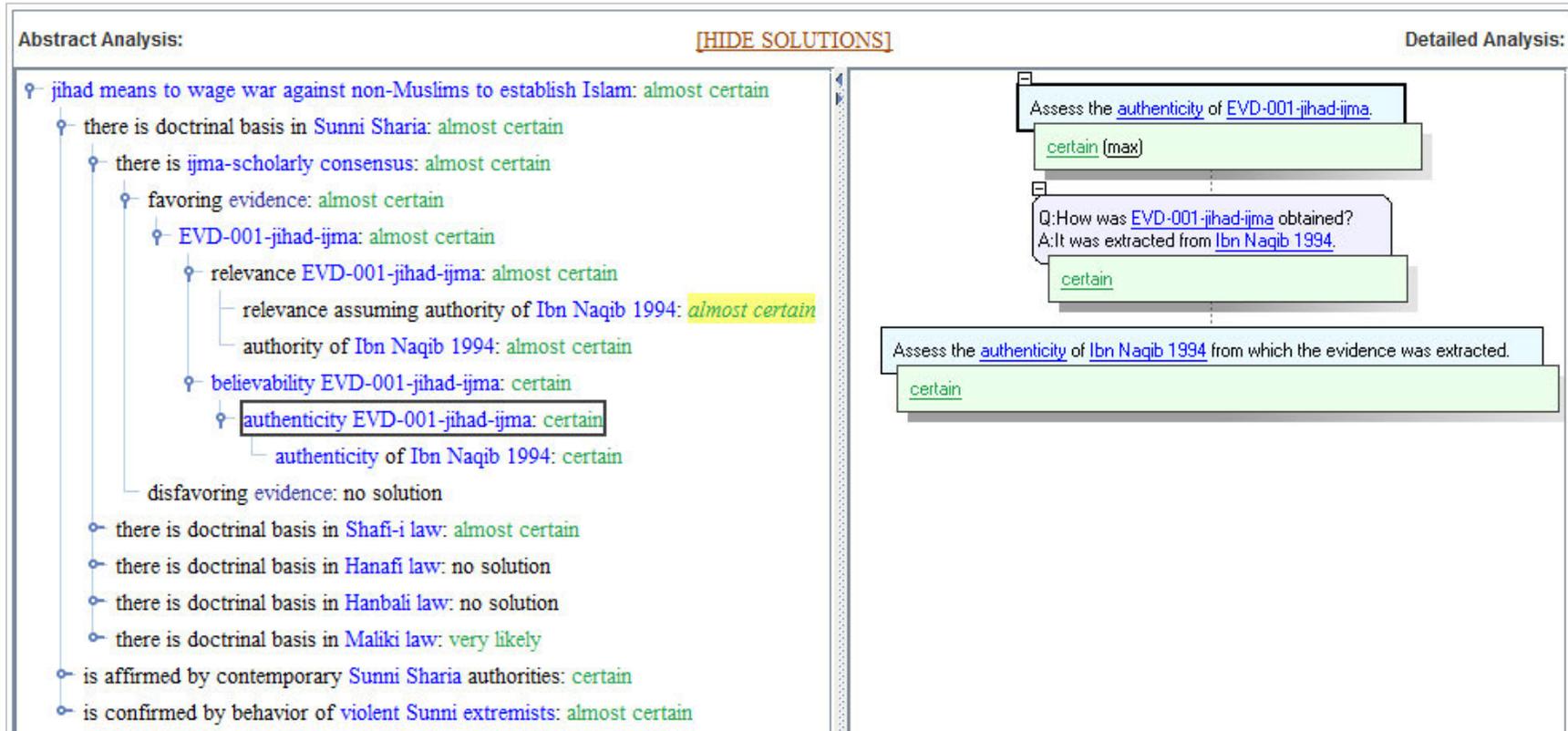


Figure 77. Assessing the authenticity of EVD-001-jihad-ijma.

8. In the left panel, click on "there is doctrinal basis in [Shafi-i law](#): almost certain" (see Figure 78).

The left panel in Figure 78 shows three alternative ways of assessing whether there is doctrinal basis in the [Shafi-i law](#) for the assessed statement. The statement has to have either [Koranic basis](#), or [Sahih hadith basis](#), or [classical writing basis](#). The right panel shows the details of these reduction and synthesis steps where the solution for doctrinal basis is obtained as the maximum of the values corresponding to [Koranic basis](#), [classical writing basis](#), and [Sahih hadith basis](#). The order in which these hypotheses are displayed in the left and right panels is not important and may be different between successive runs of the system.

The screenshot displays a software interface for analyzing doctrinal basis in Shafi-i law. The interface is divided into two main panels: "Abstract Analysis" on the left and "Detail" on the right.

Abstract Analysis Panel:

- Root node: [jihad means to wage war against non-Muslims to establish Islam](#): almost certain
- Child node: [there is doctrinal basis in Sunni Sharia](#): almost certain
 - Child node: [there is ijma-scholarly consensus](#): almost certain
 - Child node: [favoring evidence](#): almost certain
 - Child node: [EVD-001-jihad-ijma](#): almost certain
 - Child node: [relevance EVD-001-jihad-ijma](#): almost certain
 - Child node: [relevance assuming authority of Ibn Naqib 1994](#): almost certain
 - Child node: [authority of Ibn Naqib 1994](#): almost certain
 - Child node: [believability EVD-001-jihad-ijma](#): certain
 - Child node: [authenticity EVD-001-jihad-ijma](#): certain
 - Child node: [authenticity of Ibn Naqib 1994](#): certain
 - Child node: [disfavoring evidence](#): no solution
- Child node: [there is doctrinal basis in Shafi-i law](#): almost certain (highlighted)
 - Child node: [there is Koranic basis](#): almost certain
 - Child node: [there is classical writing basis](#): almost certain
 - Child node: [there is Sahih hadith basis](#): almost certain
- Child node: [there is doctrinal basis in Hanafi law](#): no solution
- Child node: [there is doctrinal basis in Hanbali law](#): no solution
- Child node: [there is doctrinal basis in Maliki law](#): very likely
- Child node: [is affirmed by contemporary Sunni Sharia authorities](#): certain
- Child node: [is confirmed by behavior of violent Sunni extremists](#): almost certain

Detail Panel:

The detail panel shows a flowchart of the reasoning process. It starts with a main question: "Assess whether there is doctrinal basis in [Shafi-i law](#) for the statement that [jihad means to wage war against non-Muslims to establish Islam](#)." The answer is "almost certain (max)".

This question is broken down into three sub-questions:

- Q: Which is a sufficient condition for a statement to have doctrinal basis in [Shafi-i law](#)?
A: There is [Koranic basis](#) in [Shafi-i law](#).
Answer: almost certain (max)
- Q: Which is a sufficient condition for a statement to have doctrinal basis in [Shafi-i law](#)?
A: There is [classical writing basis](#) in [Shafi-i law](#).
Answer: almost certain (max)
- Q: Which is a sufficient condition for a statement to have doctrinal basis in [Shafi-i law](#)?
A: There is [Sahih hadith basis](#) in [Shafi-i law](#).
Answer: almost certain (max)

Each sub-question is further assessed: "Assess whether there is [Koranic basis](#) in [Shafi-i law](#) for the statement that [jihad means to wage war against non-Muslims to establish Islam](#)." The answer is "almost certain (max)".

Figure 78. Assessing the doctrinal basis of a statement in the Shafi-i law.

8. In the left panel, right-click on "there is **Koranic basis: almost certain**" and select Expand. The result is shown in Figure 79.

Notice that there is one item of favoring evidence for the Koranic basis.

The screenshot displays the TIACRITIS interface for a case study titled "3.2 Case Study: Jihad means to wage war against non-Muslims to establish Islam".

Abstract Analysis:

- jihad means to wage war against non-Muslims to establish Islam: almost certain
 - there is doctrinal basis in Sunni Sharia: almost certain
 - there is ijma-scholarly consensus: almost certain
 - favoring evidence: almost certain
 - EVD-001-jihad-ijma: almost certain
 - relevance EVD-001-jihad-ijma: almost certain
 - relevance assuming authority of Ibn Naqib 1994: almost certain
 - authority of Ibn Naqib 1994: almost certain
 - believability EVD-001-jihad-ijma: certain
 - authenticity EVD-001-jihad-ijma: certain
 - authenticity of Ibn Naqib 1994: certain
 - disfavoring evidence: no solution
 - there is doctrinal basis in Shafi-i law: almost certain
 - there is Koranic basis: almost certain
 - favoring evidence: almost certain
 - EVD-002-jihad-Koran: almost certain
 - relevance EVD-002-jihad-Koran: almost certain
 - relevance assuming authority of Ibn Naqib 1994: certain
 - authority of Ibn Naqib 1994: almost certain
 - believability EVD-002-jihad-Koran: certain
 - authenticity EVD-002-jihad-Koran: certain
 - authenticity of Ibn Naqib 1994: certain
 - disfavoring evidence: no solution

Detailed Analysis:

[HIDE SOLUTIONS]

Assess whether there is **Koranic basis in Shafi-i law** for the statement that **jihad means to wage war against non-Muslims to establish Islam**.
 almost certain (max)

Q:How could one assess a basic hypothesis?
 A:Consider both favoring and disfavoring evidence.
 almost certain

Assess the favoring evidence for the hypothesis that there is **Koranic basis in Shafi-i law** that **jihad means to wage war against non-Muslims to establish Islam**.
 almost certain (max)

Assess the disfavoring evidence for the hypothesis that there is **Koranic basis in Shafi-i law** that **jihad means to wage war against non-Muslims to establish Islam**.
 no solution

Figure 79. Assessment of the Koranic basis for the definition of jihad.

9. In the right panel, click on [EVD-002-jihad-Koran](#) and read the evidence of Koranic basis for the above definition of jihad (see Figure 80).

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Preferences	ProfessorT(instructor): 3.2 Case Study: Jihad means to wage war against non-Muslims to establish Islam
Show All Description:									
<ul style="list-style-type: none"> • EVD-002-jihad-Koran • EVD-001-jihad-ijma 		<p>Sheikh Umar Barakat explicitly mentions the Koranic basis for jihad as meaning war against non-Muslims to establish Islam:</p> <p>"(Barakat: Jihad means to war against non-Muslims, and is etymologically derived from the word mujahada, signifying warfare to establish the religion. ... The scriptural basis for jihad, prior to scholarly consensus is such Koranic verses as:</p> <ol style="list-style-type: none"> (1) "Fighting is prescribed for you" (Koran 2:216); (2) "Slay them wherever you find them" (Koran 4:89); (3) "Fight the idolators utterly" (Koran 9:36)" <p>In Ahmad ibn Naqib al-Misri, Reliance of the Traveller: A Classic Manual of Islamic Sacred Law, translated by Nuh Ha Mim Keller, Amana Publications, Beltsville, Maryland, 1994, o9.0, Jihad, p. 599.</p>							

Figure 80. Evidence of Koranic basis for the definition of jihad.

Notice in Figure 80 that the Koranic basis for the fact that [jihad means to wage war against non-Muslims to establish Islam](#), is explicitly cited in [Ibn Naqib 1994](#) by Sheikh Umar Barakat.

10. In the left panel, right-click on [Sahih hadith basis](#) and select Expand. The result is shown in Figure 81.

The screenshot displays the TIACRITIS software interface. The top menu bar includes 'Case Study', 'Hypothesis', 'Reasoner', 'Evidence', 'Assumption', 'Description', 'Test', 'Sharing', and 'Preferences'. The current case study is 'ProfessorT(instructor): 3.2 Case Study: Jihad r'. The main window is titled 'Abstract Analysis:' and contains a tree view on the left and a solution diagram on the right.

Left Panel (Abstract Analysis Tree):

- ☞ jihad means to wage war against non-Muslims to establish Islam: **almost certain**
 - ☞ there is doctrinal basis in Sunni Sharia: **almost certain**
 - ☞ there is ijma-scholarly consensus: **almost certain**
 - ☞ there is doctrinal basis in Shafi-i law: **almost certain**
 - ☞ there is Koranic basis: **almost certain**
 - ☞ there is classical writing basis: **almost certain**
 - ☞ there is **Sahih hadith basis: almost certain**
 - ☞ favoring evidence: **almost certain**
 - ☞ EVD-003-jihad-hadith: **almost certain**
 - ☞ relevance EVD-003-jihad-hadith: **almost certain**
 - relevance assuming authority of Ibn Naqib 1994: **certain**
 - authority of Ibn Naqib 1994: **almost certain**
 - ☞ believability EVD-003-jihad-hadith: **certain**
 - ☞ authenticity EVD-003-jihad-hadith: **certain**
 - authenticity of Ibn Naqib 1994: **certain**
 - ☞ EVD-004-jihad-hadith: **almost certain**
 - ☞ relevance EVD-004-jihad-hadith: **almost certain**
 - relevance assuming authority of Ibn Naqib 1994: **certain**
 - authority of Ibn Naqib 1994: **almost certain**
 - ☞ believability EVD-004-jihad-hadith: **certain**
 - ☞ authenticity EVD-004-jihad-hadith: **certain**
 - authenticity of Ibn Naqib 1994: **certain**
 - ☞ disfavoring evidence: **no solution**

Right Panel (Solution Diagram):

The right panel shows a diagram of the solution. It includes a button labeled '[HIDE SOLUTIONS]'. The diagram consists of several nodes:

- Top node: Assess whether there is [Sahih hadith basis](#) in [Shafi-i law](#) for the war against non-Muslims to establish Islam. Value: **almost certain (max)**.
- Second node: Q: How could one assess a basic hypothesis? A: Consider both favoring and disfavoring evidence. Value: **almost certain**.
- Third node: Assess the favoring evidence for the hypothesis that there is [Sahih hadith basis](#) in [Shafi-i law](#) that [jihad means to wage war against non-Muslims to establish Islam](#). Value: **almost certain (max)**.
- Bottom node: Assess the [Sahih hadith basis](#) against non-Muslims to establish Islam. Value: **no solution**.

Figure 81. Sahih hadith basis for the definition of jihad.

Notice in the left panel from Figure 81 that there are two items of favoring evidence, both having an inferential force of **almost certain** on the hypothesis that there is [Sahih hadith basis](#) for the hypothesis that [jihad means to wage war against non-Muslims to establish Islam](#).

11. In the left panel, click on “[EVD-003-jihad-hadith: almost certain.](#)” Then, in the right panel, click on [EVD-003-jihad-hadith](#) and read its description (see the upper part of Figure 82).
12. Select the **Reasoner** menu on the top of the window. In the left panel, click on “[EVD-004-jihad-hadith: almost certain.](#)” Then, in the right panel, click on [EVD-004-jihad-hadith](#) and read its description (see the lower part of Figure 82).

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Preferences	ProfessorT(instructor): 3.2 Case Study: Jihad means to wage war against non-Muslims to establish Islam
Show All									Description:
<ul style="list-style-type: none"> • EVD-003-jihad-hadith • EVD-002-jihad-Koran • EVD-001-jihad-ijma 									<p>Sheikh Umar Barakat explicitly mentions the Hadith basis for jihad as meaning to wage war against non-Muslims to establish Islam:</p> <p>"(Barakat: Jihad means to war against non-Muslims, and is etymologically derived from the word mujahada, signifying warfare to establish the religion. ... The scriptural basis for jihad, prior to scholarly consensus is ... and such hadiths as the one related by Bukhari and Muslim that the Prophet ... said: 'I have been commanded to fight people until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah, and perform the prayer, and pay zakat. If they say it, they have saved their blood and possessions from me, except for the rights of Islam over them. And their final reckoning is with Allah';"</p> <p>In Ahmad ibn Naqib al-Misri, Reliance of the Traveller: A Classic Manual of Islamic Sacred Law, translated by Nuh Ha Mim Keller, Amana Publications, Beltsville, Maryland, 1994, o9.0, Jihad, p. 599.</p>
Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Preferences	ProfessorT(instructor): 3.2 Case Study: Jihad means to wage war against non-Muslims to establish Islam
Show All									Description:
<ul style="list-style-type: none"> • EVD-004-jihad-hadith • EVD-003-jihad-hadith • EVD-002-jihad-Koran • EVD-001-jihad-ijma 									<p>Sheikh Umar Barakat explicitly mentions the Hadith basis for jihad as meaning to wage war against non-Muslims to establish Islam:</p> <p>"(Barakat: Jihad means to war against non-Muslims, and is etymologically derived from the word mujahada, signifying warfare to establish the religion. ... The scriptural basis for jihad, prior to scholarly consensus is ... and the hadith reported by Muslim, 'To go forth in the morning or evening to fight in the path of Allah is better than the whole world and everything in it.'"</p> <p>In Ahmad ibn Naqib al-Misri, Reliance of the Traveller: A Classic Manual of Islamic Sacred Law, translated by Nuh Ha Mim Keller, Amana Publications, Beltsville, Maryland, 1994, o9.0, Jihad, p. 599.</p>

Figure 82. Evidence of Sahih hadith basis for the definition of jihad.

Notice in Figure 82 that Sheikh Umar Barakat explicitly cites hadiths from Bukhari and Muslim supporting the fact that [jihad means to wage war against non-Muslims to establish Islam.](#)

13. In the left panel, right-click on “there is Sahih hadith basis: almost certain” and select Collapse. Then right-click on “there is classical writing basis: almost certain” and select Expand (see Figure 83).

Case Study Hypothesis Reasoner Evidence Assumption Description Test Sharing Preferences ProfessorT(instructor): 3.2 Case Study: Jihad means to wage war against non-Muslims to establish Islam

Abstract Analysis: [HIDE SOLUTIONS] Detailed Analysis:

- ⌵ jihad means to wage war against non-Muslims to establish Islam: almost certain
 - ⌵ there is doctrinal basis in Sunni Sharia: almost certain
 - ⌵ there is ijma-scholarly consensus: almost certain
 - ⌵ there is doctrinal basis in Shafi-i law: almost certain
 - ⌵ there is Koranic basis: almost certain
 - ⌵ there is classical writing basis: almost certain
 - ⌵ favoring evidence: almost certain
 - ⌵ EVD-005-jihad-Shafi-i: almost certain
 - ⌵ relevance EVD-005-jihad-Shafi-i: almost certain
 - relevance assuming authority of Ibn Naqib 1994: certain
 - authority of Ibn Naqib 1994: almost certain
 - ⌵ believability EVD-005-jihad-Shafi-i: certain
 - ⌵ authenticity EVD-005-jihad-Shafi-i: certain
 - authenticity of Ibn Naqib 1994: certain
 - ⌵ disfavoring evidence: no solution

Detailed Analysis:

Assess whether there is classical writing basis in Shafi-i law for the statement that jihad means to wage war against non-Muslims to establish Islam.
almost certain (max)

Q: How could one assess a basic hypothesis?
A: Consider both favoring and disfavoring evidence.
almost certain

Assess the favoring evidence for the hypothesis that there is classical writing basis in Shafi-i law that jihad means to wage war against non-Muslims to establish Islam.
almost certain (max)

Assess the disfavoring evidence classical writing basis in Shafi-i law against non-Muslims to establish Islam.
no solution

Figure 83. Shafi-i classical writing basis for the definition of jihad.

14. Select the **Reasoner** menu on the top of the window. In the left panel, click on “[EVD-005-jihad-Shafi-i: almost certain.](#)” Then, in the right panel, click on [EVD-005-jihad-Shafi-i](#) to read its description (see Figure 84).

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Preferences	ProfessorT(instructor): 3.2 Case Study: Jihad means to wage war against non-Muslims to establish Islam
Show All Description:									
<ul style="list-style-type: none"> • EVD-005-jihad-Shafi-i • EVD-004-jihad-hadith • EVD-003-jihad-hadith • EVD-002-jihad-Koran • EVD-001-jihad-ijma 									
<p>Ahmad ibn Naqib al-Misri, a classic Shaff'i scholar, specifies that the objective of jihad is to make war to establish Islam, although the Jews, Christians and Zoroastrians are given the additional option of paying the non-Muslim poll tax:</p> <p>"The caliph makes war upon Jews, Christians, and Zoroastrians ... until they become Muslim or else pay the non-Muslim poll tax" ... "The caliph fights all other peoples until they become Muslim"</p> <p>In Ahmad ibn Naqib al-Misri, <i>Reliance of the Traveller: A Classic Manual of Islamic Sacred Law</i>, translated by Nuh Ha Mim Keller, Amana Publications, Beltsville, Maryland, 1994, Jihad, The Objectives of Jihad, o9.8, p.602, o9.9, p.603.</p>									

Figure 84. Evidence of Shafi-i classical writing basis for the definition of jihad.

15. In the left panel, right-click on “there is doctrinal basis in Sunni Sharia: almost certain” and select Collapse. Then right-click on “is affirmed by contemporary Sunni Sharia authorities: certain” and select Expand. The result is shown in Figure 85.

Notice in the left panel from Figure 85 that there is one item of favoring evidence with an inferential force of **certain** on the hypothesis that there is contemporary **Sunni Sharia** authorities support for the hypothesis that **jihād means to wage war against non-Muslims to establish Islam**.

The screenshot displays the TIACRITIS interface with the following components:

- Top Bar:** Case Study Hypothesis Reasoner Evidence Assumption Description Test Sharing Preferences. ProfessorT(instructor): 3.2 Case Study: Jihād means to wage war against non-Muslims to establish Islam.
- Abstract Analysis:**
 - jihād means to wage war against non-Muslims to establish Islam: almost certain
 - there is doctrinal basis in Sunni Sharia: almost certain
 - there is ijma-scholarly consensus: almost certain
 - there is doctrinal basis in Shafi-i law: almost certain
 - there is doctrinal basis in Hanafi law: no solution
 - there is doctrinal basis in Hanbali law: no solution
 - there is doctrinal basis in Maliki law: very likely
 - is affirmed by contemporary Sunni Sharia authorities: certain
 - favoring evidence: certain
 - EVD-007-jihad-confirmation: certain
 - relevance EVD-007-jihad-confirmation: certain
 - believability EVD-007-jihad-confirmation: certain
 - authenticity EVD-007-jihad-confirmation: certain
 - authenticity of Ibn Naqib 1994: certain
 - disfavoring evidence: no solution

- Detailed Analysis:**
- Assess whether there are contemporary Sunni Sharia authorities who affirm that jihād means to wage war against non-Muslims to establish Islam.
 - certain (max)
- Q: How could one assess a basic hypothesis?
 - A: Consider both favoring and disfavoring evidence.
 - certain
- Assess the favoring evidence for the hypothesis that there are contemporary Sunni Sharia authorities who affirm that jihād means to wage war against non-Muslims to establish Islam.
 - certain (max)
- Assess the disfavoring evidence for the hypothesis that there are contemporary Sunni Sharia authorities who affirm that jihād means to wage war against non-Muslims to establish Islam.
 - no solution

Figure 85. Contemporary Sunni Sharia authorities support for the definition of jihād.

16. In the left panel, click on “[EVD-007-jihad-confirmation: certain.](#)” Then, in the right panel, click on [EVD-007-jihad-confirmation](#) and read its description (Figure 86).

Notice in Figure 86 how Sheikh 'Abd Al-Wakil Durubi, imam of Jami Darwish Pasha Mosque in Damascus, is confirming the authenticity of the entire content of [ibn Naqib 1994](#) which includes the statement that jihad means to wage war against non-Muslims to establish the religion (i.e., Islam).

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Preferences	ProfessorT(instructor): 3.2 Case Study: Jihad means to wage war against non-Muslims to establish Islam
Show All									Description:
<ul style="list-style-type: none"> • EVD-007-jihad-confirmation • EVD-005-jihad-Shafi-i • EVD-004-jihad-hadith • EVD-003-jihad-hadith • EVD-002-jihad-Koran • EVD-001-jihad-ijma 		<p>Sheikh 'Abd Al-Wakil Durubi, imam of Jami Darwish Pasha Mosque in Damascus, is confirming the translation and content of ibn Naqib 1994, including the definition of Jihad in o9.0.</p> <p>"Brother Nu Ha Mim Keller has heard from me all the chapters of this book, ... , he understands the text of this volume and is qualified to expound it and translate it to his native English ... Warrant of Sheikh 'Abd Al-Wakil Durubi." (Document 1, p. xiv)</p> <p>"o9.0 Jihad (Barakat: Jihad means to war against non-Muslims, and is etymologically derived from the word mujahada, signifying warfare to establish the religion." (o9.0, Jihad, p. 599)</p> <p>"x19 (Sheikh) 'Abd al-Wakil Durubi (Introduction) is 'Abd al-Wakil ibn 'Abd al-Wahid ibn Sa'id al-Durubi, Shafi'i sheikh, Sufi, and imam of Jami' Darwish Pasha (al-Darwishiyya) Mosque in Damascus. ... testimony to future generations of Muslims as to the seriousness and depth with which men like him understood Sacred Law ..." (Biographical Notes, x19, pp. 1023-1024)</p> <p>In Ahmad ibn Naqib al-Misri, <i>Reliance of the Traveller: A Classic Manual of Islamic Sacred Law</i>, translated by Nuh Ha Mim Keller, Amanat Publications, Beltsville, Maryland, 1994.</p>							

Figure 86. Evidence of contemporary Sunni Sharia authorities support for the definition of jihad.

17. Select the **Reasoner** menu on the top of the window. In the left panel, right-click on “is affirmed by contemporary [Sunni Sharia authorities: certain](#)” and select Collapse. Then right-click on “is confirmed by behavior of [violent Sunni extremists: almost certain,](#)” and select Expand. The result is shown in Figure 87.

Notice in the left panel from Figure 87 that there are three items of favoring evidence, each with an inferential force of [almost certain](#) on the hypothesis that the behavior of [violent Sunni extremists](#) confirms that [jihad means to wage war against non-Muslims to establish Islam](#).

Case Study Hypothesis Reasoner Evidence Assumption Description Test Sharing Preferences ProfessorT(instructor): 3.2 Case Study: Jihad means to wage war against non-Muslims to establish Islam

Abstract Analysis: [HIDE SOLUTIONS] Detailed Analysis:

- ⊖ jihad means to wage war against non-Muslims to establish Islam: almost certain
 - ⊖ there is doctrinal basis in Sunni Sharia: almost certain
 - ⊖ there is ijma-scholarly consensus: almost certain
 - ⊖ there is doctrinal basis in Shafi-i law: almost certain
 - ⊖ there is doctrinal basis in Hanafi law: no solution
 - ⊖ there is doctrinal basis in Hanbali law: no solution
 - ⊖ there is doctrinal basis in Maliki law: very likely
 - ⊖ is affirmed by contemporary Sunni Sharia authorities: certain
 - ⊖ is confirmed by behavior of violent Sunni extremists: almost certain
 - ⊖ favoring evidence: almost certain
 - ⊖ EVD-008-jihad-2011-02-25: almost certain
 - relevance EVD-008-jihad-2011-02-25: almost certain
 - ⊖ believability EVD-008-jihad-2011-02-25: almost certain
 - ⊖ authenticity EVD-008-jihad-2011-02-25: almost certain
 - authenticity of BBC-02-25-2011-1: almost certain
 - accuracy EVD-008-jihad-2011-02-25: almost certain
 - believability BBC: almost certain
 - ⊖ EVD-010-jihad-2011-03-09: almost certain
 - relevance EVD-010-jihad-2011-03-09: almost certain
 - ⊖ believability EVD-010-jihad-2011-03-09: almost certain
 - ⊖ authenticity EVD-010-jihad-2011-03-09: almost certain
 - authenticity of USATODAY-2011-03-09: almost certain
 - accuracy EVD-010-jihad-2011-03-09: almost certain
 - believability AP: almost certain
 - ⊖ EVD-011-jihad-followers: almost certain
 - relevance EVD-011-jihad-followers: almost certain
 - ⊖ believability EVD-011-jihad-followers: almost certain
 - ⊖ authenticity EVD-011-jihad-followers: almost certain
 - authenticity of Religion of peace web site: almost certain
 - accuracy EVD-011-jihad-followers: almost certain
 - believability Religion of peace web site administrator: almost certain
 - ⊖ disfavoring evidence: no solution

Assess whether the behavior of violent Sunni extremists confirms that jihad means to wage war against non-Muslims to establish Islam.
almost certain (max)

Q: How could one assess a basic hypothesis?
A: Consider both favoring and disfavoring evidence.
almost certain

Assess the favoring evidence for the hypothesis that the behavior of violent Sunni extremists confirms that jihad means to wage war against non-Muslims to establish Islam.
almost certain (max)

Assess the disfavoring evidence for the hypothesis that the behavior of violent Sunni extremists confirms that jihad means to wage war against non-Muslims to establish Islam.
no solution

Figure 87. Behavior of violent Sunni extremists confirming the definition of jihad.

18. In the left panel, click on “[EVD-008-jihad-2011-02-25: almost certain.](#)” Then, in the right panel, click on [EVD-008-jihad-2011-02-25](#) and read its description (see the top part of Figure 88).

19. Select the **Reasoner** menu. In the left panel, click on “[EVD-010-jihad-2011-03-09: almost certain.](#)” Then, in the right panel, click on [EVD-011-jihad-followers](#) to read its description (see the middle of Figure 88).

20. Select the **Reasoner** menu. In the left panel, click on “[EVD-011-jihad-followers: almost certain.](#)” Then, in the right panel, click on [EVD-011-jihad-followers](#) to read its description (see the bottom of Figure 88).

As one can see, there is clear and convincing evidence that, for [violent Sunni extremists](#), [jihad means to wage war against non-Muslims to establish Islam](#).

This completes the case study.

22. Select **Case Study**.

23. Click on [\[SAVE & FINISH\]](#) to end the case study.

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Preferences	ProfessorT(instructor): 3.2 Case Study: Jihad means to wage war against non-Muslims to establish Islam
<p>Show All Description:</p> <ul style="list-style-type: none"> • EVD-008-jihad-2011-02-25 • EVD-007-jihad-confirmation • EVD-005-jihad-Shafi-i • EVD-004-jihad-hadith • EVD-003-jihad-hadith • EVD-002-jihad-Koran 									<p>Italy, group of 6 Moroccans arrested for jihad propaganda. Most Moroccans practice Sunni Islam.</p> <p>"Police said the six were accused of 'setting up a group that aimed to incite discrimination, racial and religious hatred, violence and jihad against Christians and Jews'."</p> <p>BBC, Italy arrests Moroccans for inciting hatred of Pope, http://www.bbc.co.uk/news/world-europe-12577981, accessed on February 25, 2011.</p> <p>"Most Moroccans practice Sunni Islam"</p> <p>Wikipedia, Morocco, Demographics, http://en.wikipedia.org/wiki/Morocco#Contemporary_Morocco, accessed on March 3, 2011.</p>
<p>Show All Description:</p> <ul style="list-style-type: none"> • EVD-010-jihad-2011-03-09 • EVD-008-jihad-2011-02-25 • EVD-007-jihad-confirmation • EVD-005-jihad-Shafi-i • EVD-004-jihad-hadith • EVD-003-jihad-hadith • EVD-002-jihad-Koran • EVD-001-jihad-ijma 									<p>Egypt, Cairo, muslim group, jihad against Christians, 13 killed, 140 wounded:</p> <p>Christian-Muslim clashes in Egypt kill 13</p> <p>http://www.usatoday.com/news/world/2011-03-09-Egypt_N.htm?csp=34</p> <p>"CAIRO (AP) — Clashes that broke out when a Muslim mob attacked thousands of Christians protesting the burning of a Cairo church killed at least 13 people and wounded about 140, officials said Wednesday.</p> <p>The Muslims torched the church amid an escalation of tensions over a love affair between a Muslim and a Christian that set off a violent feud between the couple's families.</p> <p>The officials said all 13 fatalities died of gunshot wounds.</p> <p>The officials spoke on condition of anonymity because they were not authorized to speak to the media."</p> <p>http://www.usatoday.com/news/world/2011-03-09-Egypt_N.htm?csp=34, USA Today, Associated Press, Accessed online 3/9/2011.</p>
<p>Show All Description:</p> <ul style="list-style-type: none"> • EVD-011-jihad-followers 									<p>The website http://www.thereligionofpeace.com/ lists many jihad related incidents. In the period 2001-2011, there were 16921 deadly terror attacks.</p>

Figure 88. Evidence of behavior of violent Sunni extremists confirming the definition of jihad.

3.3 Jihad is required until the entire world is brought under Islam

3.3.1 Case Study: Jihad until entire world under Islam – Analysis

3.3.1.1 Objective

The objective of this case study is to assess whether, for violent Sunni extremists, jihad is required until the entire world is brought under Islam.

3.3.1.2 Summary

This case study concerns the problem “Assess whether, for **violent Sunni extremists**, **jihad is required until the entire world is brought under Islam**.” You will select this hypothesis analysis problem and then you will solve it based on the provided evidence and new evidence that you may collect.

Proceed as indicated in the following instructions.

3.3.1.3 Instructions

1. Start this case study in TIACRITIS and select the **Hypothesis** menu on the top of the window.
2. Select "Assess whether, for violent Sunni extremists, jihad is required until the entire world is brought under Islam."
 - The **Reasoner** is automatically invoked.
3. Right-click on "jihad is required until the entire world is brought under Islam: no solution" and select Expand.
 - The left panel shows the structure of the abstract analysis.
 - Notice that no evidence is included.
4. Click on the **Evidence** menu.
 - Notice several items of evidence.
5. Click on each item of evidence, read its description, associate it with each hypothesis to which it is relevant, and assess its relevance and believability.
6. Collect additional evidence, represent it in TIACRITIS, associate it to the hypotheses it is relevant to, and evaluate its inferential force, to assess whether, for violent Sunni extremists, jihad is required until the entire world is brought under Islam.
7. When finished, select **Case Study**.
8. Click on **[SAVE & FINISH]**.

3.3.2 Case Study: Jihad until entire world under Islam – Browsing Reference Analysis

3.3.2.1 Objective

The objective of this case study is to browse an analysis of the following problem: Assess whether, for violent Sunni extremists, jihad is required until the entire world is brought under Islam.

3.3.2.2 Summary

This case study concerns the problem “Assess whether, for **violent Sunni extremists, jihad is required until the entire world is brought under Islam.**” You will select this hypothesis analysis problem and then you will browse its analysis tree to understand how this problem was solved.

Proceed as indicated in the following instructions.

3.3.2.3 Instructions

1. Start this case study in TIACRITIS and select the **Hypothesis** menu on the top of the window.
2. Select "Assess whether, for violent Sunni extremists, jihad is required until the entire world is brought under Islam."
 - The **Reasoner** is automatically invoked.
3. Browse the analysis tree:
 - In the left panel right-click on an individual problem and select Expand.
 - In the left panel click on an individual item of evidence.
 - In the right panel click on that item of evidence and read the displayed description.
 - Click on the **Reasoner** menu to display again the analysis tree.
4. When finished browsing, select **Case Study**.
5. Click on **[SAVE & FINISH]** to end the case study.

The following three figures show the evidence used in the reference analysis and the hypothesis to which each item of evidence is relevant.

Selected item of evidence: [EVD-001-hadith](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: The following Sahih hadith from Muslim indicates that the violent jihad against the Jews will continue until the last hour will come:
 "Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The last hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would say: Muslim, O servant of Allah, there is a Jew behind me; come and kill him; but the tree Gharqad would not say, for it is the tree of the Jews."

In Abul Husain Muslim bin al-Hajjaj al-Nisapuri, The Book Pertaining to the Turmoil and Portents of the Last Hour (Kitab Al-Fitan wa Ashrat As-Sa'ah), Book 41, Chapter 16: THE LAST HOUR WOULD NOT COME UNTIL A PERSON WOULD PASS BY A GRAVE AND WISH THAT HE SHOULD HAVE BEEN THE OCCUPANT OF THAT GRAVE BECAUSE OF THIS CALAMITY, Number 6985, Translator: Abdul Hamid Siddiqui
<http://www.usc.edu/schools/college/crcc/engagement/resources/texts/muslim/hadith/muslim/041.smt.html> [\[EDIT\]](#)

Extracted from: [Muslim 2000](#)

Type: [real tangible evidence](#) [\[CHANGE\]](#)

Favors:

- there is [Sahih hadith basis](#) in [Shafi-i law](#) that [jihad is required until the entire world is brought under Islam](#)

Selected item of evidence: [EVD-004-hadith](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: The following hadith expresses Muhammad's understanding that jihad is to continue:
 "Narrated Abu Said Al-Khudri
 The Prophet said, 'A time will come when groups of people will go for Jihad and it will be asked, 'Is there anyone amongst you who has enjoyed the company of the Prophet?' The answer will be 'Yes.' Then they will be given victory by Allah. Then a time will come when it will be asked, 'Is there anyone amongst you who has enjoyed the company of the companions of the Prophet?' It will be said, 'Yes,' and they will be given the victory by Allah. Then a time will come when it will be said, 'Is there anyone amongst you who has enjoyed the company of the companions of the companions of the Prophet?' It will be said, 'Yes,' and they will be given victory by Allah."

In The Translation of the Meanings of Sahih Al-Bukhari. Arabic-English. Translated by Dr. Muhammad Muhsin Khan. Darussalam, Riyadh-Saudi Arabia, 1997. ISBN 9960717313. Volume 4, Book 52, Number 146.
<http://www.usc.edu/schools/college/crcc/engagement/resources/texts/muslim/hadith/bukhari/052.sbt.html> [\[EDIT\]](#)

Extracted from: [Bukhari 1997](#)

Type: [real tangible evidence](#) [\[CHANGE\]](#)

Favors:

- there is [Sahih hadith basis](#) in [Shafi-i law](#) that [jihad is required until the entire world is brought under Islam](#)

Figure 89. Evidence of doctrinal basis in Sunni Sharia.

Selected item of evidence: [EVD-003-Clerics](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: Contemporary cleric opinion:
 "The Prophet Muhammad foretold in a hadith that 'Judgment Day would come only when the Muslims fight the Jews, and the Muslims would kill the Jews, and the stone and tree would say: 'Oh Muslim, servant of Allah, there is a Jew' - 'of course he was referring to the occupying Zionist Jew - 'there is a Jew behind me, come and kill him,' except for the Gharqad tree."

Sheikh Muhammad Ali, Palestinian Clerics Association, Deputy Director, Hizballah's Al-Manar TV, 23 August 2005
http://www.freerepublic.com/focus/f-news/1469658/posts#_edn1 [\[EDIT\]](#)

Extracted from: not specified (select a collected information to link with)

Type: [tangible evidence about testimonial evidence](#) [\[CHANGE\]](#)

Source of testimony: [Sheikh Muhammad Ali](#) [\[RENAME\]](#) [\[CHANGE\]](#)

Favors:

- there are contemporary [Sunni Sharia](#) authorities who affirm that [jihad is required until the entire world is brought under Islam](#)

Figure 90. Evidence from contemporary Sunni Sharia authorities.

Selected item of evidence: [EVD-002-Hamas](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: From the Hamas Covenant 1988:
 "Moreover, if the links have been distant from each other and if obstacles, placed by those who are the lackeys of Zionism in the way of the fighters obstructed the continuation of the struggle, the Islamic Resistance Movement aspires to the realisation of Allah's promise, no matter how long that should take. The Prophet, Allah bless him and grant him salvation, has said:
 'The Day of Judgement will not come about until Moslems fight the Jews (killing the Jews), when the Jew will hide behind stones and trees. The stones and trees will say O Moslems, O Abdulla, there is a Jew behind me, come and kill him. Only the Gharkad tree, (evidently a certain kind of tree) would not do that because it is one of the trees of the Jews.'
 (related by al-Bukhari and Moslem).

Hamas Covenant 1988, The Covenant of the Islamic Resistance Movement, 18 August 1988, Article Seven, The Universality of the Islamic Resistance Movement. http://avalon.law.yale.edu/20th_century/hamas.asp, accessed on 3/30/2011. [\[EDIT\]](#)

Extracted from: not specified (select a collected information to link with)

Type: [tangible evidence about testimonial evidence](#) [\[CHANGE\]](#)

Source of testimony: [Hamas](#) [\[RENAME\]](#) [\[CHANGE\]](#)

Favors:

- the behavior of [violent Sunni extremists](#) confirms that [jihad is required until the entire world is brought under Islam](#)

Figure 91. Evidence from the behavior of violent Sunni extremists.

3.3.3 Case Study: Jihad until entire world under Islam – Comparison with Reference Analysis

3.3.3.1 Objective

The objective of this case study is to compare your analysis with the reference analysis of the following problem: Assess whether, for violent Sunni extremists, jihad is required until the entire world is brought under Islam.

3.3.3.2 Summary

In this case study you will compare your assessment of the hypothesis “for [violent Sunni extremists](#), [jihad is required until the entire world is brought under Islam](#)” with the assessment performed by another analyst. You will select this hypothesis analysis problem and TIACRITIS will display both your assessment and the assessment provided with this textbook. The system will also display the corresponding sub-problems in the two analyses that have different solutions and the reasons for these differences, such as different assessments or assumptions made, or different evidence used. Notice, however, that no claim is being made that the textbook assessment is a gold standard.

Proceed as indicated in the following instructions.

3.3.3.3 Instructions

1. Start this case study in TIACRITIS and select the **Hypothesis** menu on the top of the window.
2. After "Selection mode," click on **Analyses by Different Analysts**.

3. Click on "Assess whether, for violent Sunni extremists, jihad is required until the entire world is brought under Islam."
 - The hypothesis is highlighted to indicate that it was selected.
4. Select **Reasoner**.
 - TIACRITIS displays a comparison between your analysis and the textbook analysis.
5. Study the comparison.
 - The top part shows the solutions obtained in the two analyses.
 - The bottom part shows the differences in the solutions of the corresponding sub-problems.
6. When finished, select **Case Study**.
7. Click on **[SAVE & FINISH]**.

3.4 Case Study: Fighting jihad is required when non-Muslim forces enter Muslim lands

Use TIACRITIS to perform the following case studies:

- (1) Assess whether, for violent Sunni extremists, fighting jihad is required when non-Muslim forces enter Muslim lands.
- (2) Browse the reference analysis performed by another analyst.
- (3) Compare your analysis with the reference analysis.

The following three figures show the evidence used in the reference analysis and the hypothesis to which each item of evidence is relevant.

Selected item of evidence: [EVD-002-bin-Landen](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: Osama bin Landen supporting statement. "While some of the well-known individuals had hesitated in their duty of defending Islam and saving themselves and their wealth from the injustice, aggression and terror -- exercised by the government -- the youths (may Allah protect them) were forthcoming and raised the banner of Jihad against the American-Zionist alliance occupying the sanctities of Islam. ... It is now clear that those who claim that the blood of the American soldiers (the enemy occupying the land of the Muslims) should be protected are merely repeating what is imposed on them by the regime; fearing the aggression and interested in saving themselves. It is a duty now on every tribe in the Arab Peninsula to fight, Jihad, in the cause of Allah and to cleanse the land from those occupiers. Allah knows that there blood is permitted (to be spilled) and their wealth is a booty; their wealth is a booty to those who kill them."

Osama bin Landen, "Declaration of War against the Americans Occupying the Land of the Two Holy Places" (bin Landen's "First Fatwa"), Online NewsHour Online Focus (first published in Al Quds Al Arabi, August 1996. http://www.pbs.org/newshour/terrorism/international/fatwa_1996.html, accessed 3/30/2011. [\[EDIT\]](#)

Extracted from: not specified (select a collected information to link with)

Type: [tangible evidence about testimonial evidence](#) [\[CHANGE\]](#)

Source of testimony: [Osama bin Landen](#) [\[RENAME\]](#) [\[CHANGE\]](#)

Favors:

- the behavior of [violent Sunni extremists](#) confirms that [fighting jihad is a requirement when non-Muslim forces enter Muslim lands](#) [\[REMOVE\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)

Figure 92. Evidence from the behavior of violent Sunni extremists.

Selected item of evidence: [EVD-001-Shafi](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: Barakat specifically indicates the entering of non-Muslim forces on Muslim lands as a requirement to fight jihad: "o9.3 Jihad is also (Barakat: personally) obligatory for everyone (Barakat: able to perform it, male or female, old or young) when the enemy has surrounded the Muslims (Barakat: on every side, having entered our territory, even if the land consists of ruins, wilderness, or mountains, for non-Muslim forces entering Muslim lands is a weight matter that cannot be ignored, but must be met with effort and struggle to repel them by every possible means."

In Ahmad ibn Naqib al-Misri, *Reliance of the Traveller: A Classic Manual of Islamic Sacred Law*. In Arabic with facing English text, commentary and appendices edited and translated by Nuh Ha Mim Keller. Amana Publications, Beltsville, Maryland, 1994. ISBN 0-915957-72-8. o9.0 Jihad, The obligatory character of Jihad, p. 601. [\[EDIT\]](#)

Extracted from: [Ibn Naqib 1994](#)

Type: [real tangible evidence](#) [\[CHANGE\]](#)

Favors:

- there is [classical writing basis](#) in [Shafi-i law](#) that [fighting jihad is a requirement when non-Muslim forces enter Muslim lands](#)

Selected item of evidence: [EVD-005-Maliki](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: "jihad: War prescribed for Muslims for the defense of their faith and lands."

Index of terms in: Ibn Rushd, *The Distinguished Jurist's Primer*. A translation of *Bidayat Al-Mujtahid*. Translated by Imran Ahsan Khan Nyazee. Centre for Muslim Contribution to Civilization, Garnet Publishing Limited, Reading, UK, 1994, p. 587. [\[EDIT\]](#)

Extracted from: [ibn Rushd 1994](#)

Type: [real tangible evidence](#) [\[CHANGE\]](#)

Favors:

- there is [classical writing basis](#) in [Maliki law](#) that [fighting jihad is a requirement when non-Muslim forces enter Muslim lands](#)

Figure 93. Evidence of doctrinal basis in Sunni Sharia.

Selected item of evidence: [EVD-003-Muslim-Brotherhood](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: Mahdi 'Akef, Supreme Guide of the Muslim Brotherhood, took positions that conform the need for jihad when non-Muslims enter Muslim lands: "I fear that blood be shed for no price. I want blood that is shed for a price. This American Satan claims to be a messenger of divine guidance. Divine guidance never commands anything but truth, justice, and freedom, things that have nothing to do with him. ... I go back to the issue of Jihad. Jihad is an individual duty incumbent upon every Muslim, male and female, if any inch of the land of Islam and the Muslims is occupied."

MEMRI TV Monitor Project, "Mahdi 'Akef, Supreme Guide of the Muslim Brotherhood Warns Egyptian Regime: The People Will Trample You Underfoot," Clip No. 1214, 30 July 2006, <http://www.memritv.org/Transcript.asp?P1=1214>, accessed 20 May 2007. [\[EDIT\]](#)

Extracted from: not specified (select a collected information to link with)

Type: [tangible evidence about testimonial evidence](#) [\[CHANGE\]](#)

Source of testimony: [Mahdi Akef](#) [\[RENAME\]](#) [\[CHANGE\]](#)

Favors:

- there are contemporary [Sunni Sharia](#) authorities who affirm that [fighting jihad is a requirement when non-Muslim forces enter Muslim lands](#)

Selected item of evidence: [EVD-004-Muslim-Brotherhood](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: Sheikh Yousef Al-Qaradhawi, Muslim Brotherhood leader and recognized religious authority, took positions that conform the need for jihad when non-Muslims enter Muslim lands: "All of the Americans in Iraq are combatants, there is no difference between civilians and soldiers, and one should fight them, since the American civilians came to Iraq in order to serve the occupation. The abduction and killing of Americans in Iraq is an obligation so as to cause them to leave Iraq immediately."

At Egyptian Journalist Union in Cairo in 2004. See MEMRI Special Dispatch, "Reactions to Sheikh Al-Qaradhawi's Fatwa Calling for the Abduction and Killing of American Civilians in Iraq," MEMRI Special Dispatch No.794, 6 October 2004, http://memri.org/bin/articles.cgi?Page=archives&Area=sd&ID=SP79404#_edn1, accessed on 5 May 2007. [\[EDIT\]](#)

Extracted from: not specified (select a collected information to link with)

Type: [tangible evidence about testimonial evidence](#) [\[CHANGE\]](#)

Source of testimony: [Sheikh Yousef Al-Qaradhawi](#) [\[RENAME\]](#) [\[CHANGE\]](#)

Favors:

- there are contemporary [Sunni Sharia](#) authorities who affirm that [fighting jihad is a requirement when non-Muslim forces enter Muslim lands](#)

Figure 94. Evidence from contemporary Sunni Sharia authorities.

3.5 Case Study: Lying is permissible for circumventing those forbidding what is permissible in Sharia

Use TIACRITIS to perform the following case studies:

- (1) Assess whether, for violent Sunni extremists, lying is permissible for circumventing those forbidding the permissible.
- (2) Browse the reference analysis performed by another analyst.
- (3) Compare your analysis with the reference analysis.

The following three figures show the evidence used in the reference analysis and the hypothesis to which each item of evidence is relevant.

Selected item of evidence: [EVD-001-hadith](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: "The prophet said, 'He who settles disagreements between people to bring about good or say something commendable is not a liar.' "

In Ahmad ibn Naqib al-Misri, 'Umdat al-Salik (Reliance of the Traveller: A Classic Manual of Islamic Sacred Law), rev. ed. trans. Nuh Ha Mim Keller (Beltsville: Amana Publications, 1994), at r8.2, p.745. [\[EDIT\]](#)

Extracted from: [Ibn Naqib 1994](#)

Type: [real tangible evidence](#) [\[CHANGE\]](#)

Favors:

- there is [Sahih hadith basis](#) in Shafi-i law that [lying is permissible for circumventing those forbidding the permissible](#)

Selected item of evidence: [EVD-002-hadith](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: "This much is related by both Bukhari and Muslim, with Muslim's version recording that Umm Kulthum added, 'I did not hear him (the prophet) permit untruth in anything people say, except for three things: war, settling disagreements, and a man talking with his wife or she with him (A: in smooting over diferrences).' This is an explicit statement that lying is sometime permissible for a given interest, scholars having established criteria defining what types of it are lawful."

In Ahmad ibn Naqib al-Misri, 'Umdat al-Salik (Reliance of the Traveller: A Classic Manual of Islamic Sacred Law), rev. ed. trans. Nuh Ha Mim Keller (Beltsville: Amana Publications, 1994), at r8.2, p.745. [\[EDIT\]](#)

Extracted from: [Ibn Naqib 1994](#)

Type: [real tangible evidence](#) [\[CHANGE\]](#)

Favors:

- there is [Sahih hadith basis](#) in Shafi-i law that [lying is permissible for circumventing those forbidding the permissible](#)

Selected item of evidence: [EVD-003-Shafi-i](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: "Imam Abu Hamid Ghazali, who says: 'Speaking is a means to achieve objectives. If a praiseworthy aim is attainable through both telling the truth and lying, it is unlawful to accomplish through lying because there is no need for it. When it is possible to achieve such an aim by lying but not by telling the truth, it is permissible to lie if attaining the goal is permissible (N: i.e. when the purpose of lying is to circumvent someone who is preventing one from doing something permissible), and obligatory to lie if the goal is obligatory. When, for example, one is concealing a Muslim from an oppressor who asks where he is, it is obligatory to lie about his being hidden. Or when a person deposits an article and then he seizes it, one is financially liable (A: to the owner) to cover the article's cost. Whether the purpose is war, settling a disagreement, or gaining the sympathy of a victim legally entitled to retaliate against one so that he will forbear to do so; it is not unlawful to lie when any of these aims can only be attained through lying."

In Ahmad ibn Naqib al-Misri, 'Umdat al-Salik (Reliance of the Traveller: A Classic Manual of Islamic Sacred Law), rev. ed. trans. Nuh Ha Mim Keller (Beltsville: Amana Publications, 1994), at r8.2, p.745. [\[EDIT\]](#)

Extracted from: [Ibn Naqib 1994](#)

Type: [real tangible evidence](#) [\[CHANGE\]](#)

Favors:

- there is [classical writing basis](#) in Shafi-i law that [lying is permissible for circumventing those forbidding the permissible](#)

Figure 95. Evidence of doctrinal basis in Sunni Sharia.

Selected item of evidence: [EVD-004-confirmation](#) [RENAME] [DELETE EVIDENCE]

Description: Sheikh 'Abd Al-Wakil Durubi, imam of Jami Darwish Pasha Mosque in Damascus, is confirming the translation and content of ibn Naqib 1994, including the rule [lying is permissible for circumventing those forbidding the permissible](#).
 "Brother Nu Ha Mim Keller has heard from me all the chapters of this book, ... , he understands the text of this volume and is qualified to expound it and translate it to his native English ... Warrant of Sheikh 'Abd Al-Wakil Durubi." (Document 1, p. xiv)
 "This much is related by both Bukhari and Muslim, with Muslim's version recording that Umm Kulthum added, 'I did not hear him (the prophet) permit untruth in anything people say, except for three things: war, settling disagreements, and a man talking with his wife or she with him (A: in smooting over differences).' This is an explicit statement that lying is sometime permissible for a given interest, scholars having established criteria defining what types of it are lawful." (at r8.2, p.745)
 In Ahmad ibn Naqib al-Misri, 'Umdat al-Salik (Reliance of the Traveller: A Classic Manual of Islamic Sacred Law), rev. ed. trans. Nuh Ha Mim Keller (Beltsville: Amana Publications, 1994). [EDIT]

Extracted from: [Ibn Naqib 1994](#)

Type: [real tangible evidence](#) [CHANGE]

Favors:

- there are contemporary [Sunni Sharia](#) authorities who affirm that [lying is permissible for circumventing those forbidding the permissible](#)

Figure 96. Evidence from contemporary Sunni Sharia authorities.

Selected item of evidence: [EVD-005-lying](#) [RENAME] [DELETE EVIDENCE]

Description: Somali Couple Charged with Lying in Terrorism Investigation by IPT News May 31, 2011 at 4:21 pm
 "A Somali man and his wife have been indicted in San Antonio for allegedly making false statements to the FBI's Joint Terrorism Task Force (JTTF) and Texas immigration officials.
 A federal indictment filed last week charged Abdullahi Fidse and Deka Sheikh on two counts: conspiring to provide false information which would obstruct the asylum and removal proceeding of Fidse and conspiring to lie about Fidse's ties to terrorism.
 Fidse was in U.S. custody at a Pearsall, Tex. detention center at the time of the indictment. Sheikh was arrested Thursday in Madison, Wis.
 The couple does not face terrorism charges, but prosecutors allege that Fidse lied when he told FBI officials investigating his ties to terrorism that he had never made a statement in support of Osama bin Laden.
 The indictment also states that an undercover source taped Fidse in 2009 claiming that he bought a \$100,000 armed battle vehicle which was later destroyed during fighting. Fidse claimed that the voice in the recording was manipulated by the FBI to sound like his own.
 The indictment does not specify who was involved in the fighting using the vehicle or where it took place.
 Fidse "coached" his wife as to how to respond to immigration officials' questions during his immigration court hearings, the indictment states. The two rehearsed their responses, which they knew to be false, via phone. They even created hand signals to secretly communicate with each other during court testimony.
 Following their rehearsed lines, the defendants each told authorities that Fidse fled Mogadishu, Somalia in 2008 after his father was killed by Islamist militants and that they had first met in Ethiopia.
 But prosecutors say that Fidse's father was not killed by al-Qaida or any of its Somali franchises and that Fidse and Sheikh, who had known each other since childhood, eventually married and lived together for three years. Fidse was living in Nairobi, Kenya, not Somalia, at the time he claimed his father was killed, officials say."
 Online: <http://www.investigativeproject.org/2924/somali-couple-charged-with-lying-in-terrorism>, Accessed on 6/10/2011. [EDIT]

Extracted from: [IPT Website](#)

Type: [tangible evidence about testimonial evidence](#) [CHANGE]

Source of testimony: [IPT News](#) [RENAME] [CHANGE]

Favors:

- the behavior of [violent Sunni extremists](#) confirms that [lying is permissible for circumventing those forbidding the permissible](#)

Figure 97. Evidence from the behavior of violent Sunni extremists.

3.6 Case Study: Lying is obligatory when necessary to achieve an obligatory Sharia goal

Use TIACRITIS to perform the following case studies:

- (1) Assess whether, for violent Sunni extremists, lying is obligatory when necessary to achieve an obligatory goal.
- (2) Browse the reference analysis performed by another analyst.
- (3) Compare your analysis with the reference analysis.

The following three figures show the evidence used in the reference analysis and the hypothesis to which each item of evidence is relevant.

Selected item of evidence: [EVD-001-Shafi-i](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: "Imam Abu Hamid Ghazali, who says: 'Speaking is a means to achieve objectives. [...] When it is possible to achieve such an aim by lying but not by telling the truth, it is permissible to lie if attaining the goal is permissible (N: i.e. when the purpose of lying is to circumvent someone who is preventing one from doing something permissible), and obligatory to lie if the goal is obligatory.'"

In Ahmad ibn Naqib al-Misri, 'Umdat al-Salik (Reliance of the Traveller: A Classic Manual of Islamic Sacred Law), rev. ed. trans. Nuh Ha Mim Keller (Beltsville: Amana Publications, 1994), at r8.2, p.745. [\[EDIT\]](#)

Extracted from: [Ibn Naqib 1994](#)

Type: [real tangible evidence](#) [\[CHANGE\]](#)

Favors:

- there is [classical writing basis](#) in [Shafi-i law](#) that [lying is obligatory when necessary to achieve an obligatory goal](#)

Figure 98. Evidence of doctrinal basis in Sunni Sharia.

Selected item of evidence: [EVD-002-confirmation](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: Sheikh 'Abd Al-Wakil Durubi, imam of Jami Darwish Pasha Mosque in Damascus, is confirming the translation and content of ibn Naqib 1994, including the rule: [lying is obligatory when necessary to achieve an obligatory goal](#).

"Brother Nu Ha Mim Keller has heard from me all the chapters of this book, ... , he understands the text of this volume and is qualified to expound it and translate it to his native English ... Warrant of Sheikh 'Abd Al-Wakil Durubi." (Document 1, p. xiv)

"Imam Abu Hamid Ghazali, who says: 'Speaking is a means to achieve objectives. [...] When it is possible to achieve such an aim by lying but not by telling the truth, it is permissible to lie if attaining the goal is permissible (N: i.e. when the purpose of lying is to circumvent someone who is preventing one from doing something permissible), and obligatory to lie if the goal is obligatory.'" (at r8.2, p.745)

In Ahmad ibn Naqib al-Misri, 'Umdat al-Salik (Reliance of the Traveller: A Classic Manual of Islamic Sacred Law), rev. ed. trans. Nuh Ha Mim Keller (Beltsville: Amana Publications, 1994). [\[EDIT\]](#)

Extracted from: [Ibn Naqib 1994](#)

Type: [real tangible evidence](#) [\[CHANGE\]](#)

Favors:

- there are contemporary [Sunni Sharia authorities](#) who affirm that [lying is obligatory when necessary to achieve an obligatory goal](#) [\[REMOVE\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)

Figure 99. Evidence from contemporary Sunni Sharia authorities.

Selected item of evidence: [EVD-003-practice](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: Pete Seda founded Chechen mujahideen by lying to the IRS about where this money went: "After a week-long trial, a federal court in Eugene, Oregon has convicted Pete Seda, the founder of an Islamic charity accused of funneling \$150,000 to Chechen mujahideen. Seda, also known as Pirouz Sedaghaty, was charged with conspiring to move money out of the United States without declaring it, as required by federal law, and with filing false tax returns to hide the fact that the money ever existed. According to federal officials, Seda accepted a large donation intended to support 'our Muslim brothers in Chychnia,' and then surreptitiously shifted the money to Saudi Arabia in the form of difficult to trace traveler's checks. 'The lifeblood of terrorism is money—if we can stop the flow of money to violent extremist organizations, we'll be safer both here and abroad,' U.S. Attorney Dwight C. Holton said in a statement. 'By lying to the IRS about where this money went, the defendant sought to hide the true destination of this money.' Holton continued, 'The jury's verdict demonstrates once again the critical role—and effectiveness—of civilian criminal courts in the battle against terrorism.'" IPT News, Founder of Islamic Charity Convicted, September 10, 2010, Online: <http://www.investigativeproject.org/2173/founder-of-islamic-charity-convicted>; Accessed on: 6/10/2011. [\[EDIT\]](#)

Extracted from: [IPT Website](#)

Type: [tangible evidence about testimonial evidence](#) [\[CHANGE\]](#)

Source of testimony: [IPT News](#) [\[RENAME\]](#) [\[CHANGE\]](#)

Favors:

- the behavior of [violent Sunni extremists](#) confirms that [lying is obligatory when necessary to achieve an obligatory goal](#)

Figure 100. Evidence from the behavior of violent Sunni extremists.

3.7 Case Study: Taqiyya-deception is permitted against non-Muslims in furtherance of Islamic objectives or the protection of Islam

Use TIACRITIS to perform the following case studies:

- (1) Assess whether, for violent Sunni extremists, taqiyya-deception is permitted against non-Muslims in furtherance of Islamic objectives or the protection of Islam.
- (2) Browse the reference analysis performed by another analyst.
- (3) Compare your analysis with the reference analysis.

The following figures show the evidence used in the reference analysis.

Selected item of evidence: [EVD-001-Shafi-i](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: "Imam Abu Hamid Ghazali, who says: '[...] Whether the purpose is war, settling a disagreement, or gaining the sympathy of a victim legally entitled to retaliate against one so that he will forbear to do so; it is not unlawful to lie when any of these aims can only be attained through lying. But it is religiously more precautionary (def: c6.5) in all such cases to employ words that give a misleading impression, meaning to intend by one's words something that is literally true, in respect to which one is not lying (def: r10.2), while the outward purport of the words deceives the hearer, though even if one does not have such an intention and merely lies without intending anything else, it is not unlawful in the above circumstances.' "

In Ahmad ibn Naqib al-Misri, 'Umdat al-Salik (Reliance of the Traveller: A Classic Manual of Islamic Sacred Law), rev. ed. trans. Nuh Ha Mim Keller (Beltsville: Amana Publications, 1994), at r8.2, p.745. [\[EDIT\]](#)

Extracted from: [Ibn Naqib 1994](#)

Type: [real tangible evidence](#) [\[CHANGE\]](#)

Favors:

- there is [classical writing basis](#) in [Shafi-i law](#) that [deception is permitted against non-Muslims in furtherance of Islamic objectives or the protection of Islam](#) [\[REMOVE\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)

Figure 101. Evidence of doctrinal basis in Sunni Sharia.

<p>Selected item of evidence: EVD-004-Shafi-i [RENAME] [DELETE EVIDENCE]</p> <p>Description: "unless you indeed fear a danger from them meaning, except those believers who in some areas or times fear for their safety from the disbelievers. In this case, such believers are allowed to show friendship to the disbelievers outwardly, but never inwardly. For instance, Al-Bukhari recorded that Abu Ad-Darda said, 'We smile in the face of some people although our hearts curse them' Al-Bukhari said that Al-Hasan said, 'The Tuqyah' (deception) is allowed until the Day of Resurrection.' Allah said,"</p> <p>In ibn Kathir, Tafsir of Ibn Kathir. Volume 1. Translation by Abdul-Malik Mujahid. Darussalam, Riyadh, 2000. [EDIT]</p> <p>Extracted from: ibn Kathir 2000</p> <p>Type: real tangible evidence [CHANGE]</p> <p>Favors:</p> <ul style="list-style-type: none"> • there is classical writing basis in Shafi-i law that deception is permitted against non-Muslims in furtherance of Islamic objectives or the protection of Islam [REMOVE] [REASONING] [COLLECTION]
<p>Selected item of evidence: EVD-005-hadith [RENAME] [DELETE EVIDENCE]</p> <p>Description: Deception is required in jihad: "Narrated Abu Huraira: Allah's Apostle called: 'War is deceit'."</p> <p>In The Translation of the Meanings of Sahih Al-Bukhari. Arabic-English. Translated by Dr. Muhammad Muhsin Khan. Darussalam, Riyadh-Saudi Arabia, 1997. ISBN 9960717313. Volume 4, Book 52 Fighting for the Cause of Allah (Jihaad), Number 268. Online at: http://www.usc.edu/schools/college/crcc/engagement/resources/texts/muslim/hadith/bukhari/052.sbt.html [EDIT]</p> <p>Extracted from: Bukhari 1997</p> <p>Type: real tangible evidence [CHANGE]</p> <p>Favors:</p> <ul style="list-style-type: none"> • there is Sahih hadith basis in Shafi-i law that deception is permitted against non-Muslims in furtherance of Islamic objectives or the protection of Islam [REMOVE] [REASONING] [COLLECTION]
<p>Selected item of evidence: EVD-006-hadith [RENAME] [DELETE EVIDENCE]</p> <p>Description: Notice the phrase "The Prophet said: 'if I take an oath and later find something else better than that, then I do what is better and expiate my oath'" at the end of the following citation:</p> <p>"Narrated Zahdam: We were in the company of Abu Musa Al-Ash'ari and there were friendly relations between us and this tribe of Jarm. Abu Musa was presented with a dish containing chicken. Among the people there was sitting a red-faced man who did not come near the food. Abu Musa said (to him), 'Come on (and eat), for I have seen Allah's Apostle eating of it (i.e. chicken).' He said, 'I have seen it eating something (dirty) and since then I have disliked it, and have taken an oath that I shall not eat it.' Abu Musa said, 'Come on, I will tell you (or narrate to you). Once I went to Allah's Apostle with a group of Al-Ash'ariyin, and met him while he was angry, distributing some camels of Rakat. We asked for mounts but he took an oath that he would not give us any mounts, and added, 'I have nothing to mount you on' In the meantime some camels of booty were brought to Allah's Apostle and he asked twice, 'Where are Al-Ash'ariyin?' So he gave us five white camels with big humps. We stayed for a short while (after we had covered a little distance), and then I said to my companions, 'Allah's Apostle has forgotten his oath. By Allah, if we do not remind Allah's Apostle of his oath, we will never be successful.' So we returned to the Prophet and said, 'O Allah's Apostle! We asked you for mounts, but you took an oath that you would not give us any mounts; we think that you have forgotten your oath.' He said, 'It is Allah Who has given you mounts. By Allah, and Allah willing, if I take an oath and later find something else better than that. then I do what is better and expiate my oath.' "</p> <p>In The Translation of the Meanings of Sahih Al-Bukhari. Arabic-English. Translated by Dr. Muhammad Muhsin Khan. Darussalam, Riyadh-Saudi Arabia, 1997. ISBN 9960717313. Volume 7, Book 67 Hunting, Slaughtering, Number 427. [EDIT]</p> <p>Extracted from: Bukhari 1997</p> <p>Type: real tangible evidence [CHANGE]</p> <p>Favors:</p> <ul style="list-style-type: none"> • there is Sahih hadith basis in Shafi-i law that deception is permitted against non-Muslims in furtherance of Islamic objectives or the protection of Islam [REMOVE] [REASONING] [COLLECTION]

Figure 102. More evidence of doctrinal basis in Sunni Sharia.

Selected item of evidence: [EVD-002-jihad-def](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: An implicit approval of using deception from contemporary Sunni Sharia authorities is the use of two opposite definitions of jihad certified by the same person, Nuh Ha Mim Keller, one in his translation of the classical Shafi-i text of al-Misri (which is addressed to a Muslim audience), and the other in the Open Letter to His Holiness Pope Benedict XVI, signed by him at position 18, (which is addressed to a Western audience):

For Muslim audience:
 "Jihad means to war against non-Muslims, and is etymologically derived from the word mujahada, signifying warfare to establish the religion."
 In Ahmad ibn Naqib al-Misri, *Reliance of the Traveller: A Classic Manual of Islamic Sacred Law*, translated by Nuh Ha Mim Keller, Amana Publications, Beltsville, Maryland, 1994, o9.0, Jihad, p. 599.

For Western audience:
 "What is 'Holy War'?"
 We would like to point out that 'holy war' is a term that does not exist in Islamic languages. Jihad, it must be emphasized, means struggle, and specifically struggle in the way of God. This struggle may take many forms, including the use of force. Though a jihad may be sacred in the sense of being directed towards a sacred ideal, it is not necessarily a 'war'.
 ...
 18. Shaykh Nuh Ha Mim Keller
 Shaykh in the Shadhili Order and Senior Fellow of Aal al-Bayt Institute for Islamic Thought (Jordan),U.S.A."

OPEN LETTER TO HIS HOLINESS POPE BENEDICT XVI, 2006, <http://www.thinkingfaith.org/articles/ACommonWordLetter.pdf>, accessed on 04.01.2011 [\[EDIT\]](#)

Extracted from: not specified (select a collected information to link with)

Type: [real tangible evidence](#) [\[CHANGE\]](#)

Favors:

- there are contemporary Sunni Sharia authorities who affirm that [deception is permitted against non-Muslims in furtherance of Islamic objectives or the protection of Islam](#) [\[REMOVE\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)

Selected item of evidence: [EVD-007-confirm](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: Sheikh 'Abd Al-Wakil Durubi, imam of Jami Darwish Pasha Mosque in Damascus, is confirming the translation and content of the al-Misri 1994, including the statements on deception.

"Brother Nu Ha Mim Keller has heard from me all the chapters of this book, ... , he understands the text of this volume and is qualified to expound it and translate it to his native English ... Warrant of Sheikh 'Abd Al-Wakil Durubi." (Document 1, p. xiv)

"Imam Abu Hamid Ghazali, who says: '[...] Whether the purpose is war, settling a disagreement, or gaining the sympathy of a victim legally entitled to retaliate against one so that he will forbear to do so; it is not unlawful to lie when any of these aims can only be attained through lying. But it is religiously more precautionary (def: c6.5) in all such cases to employ words that give a misleading impression, meaning to intend by one's words something that is literally true, in respect to which one is not lying (def: r10.2), while the outward purport of the words deceives the hearer, though even if one does not have such an intention and merely lies without intending anything else, it is not unlawful in the above circumstances.' "(r8.2, p.745.)

"x19 (Sheikh) 'Abd al-Wakil Durubi (Introduction) is 'Abd al'Wakil ibn 'Abd al-Wahid ibn Sa'id al-Durubi, Shafi'i sheikh, Sufi, and imam of Jami' Darwish Pasha (al-Darwishiyya) Mosque in Damascus. ... testimony to future generations of Muslims as to the seriousness and depth with which men like him understood Sacred Law ..." (Biographical Notes, x19, pp. 1023-1024)

In Ahmad ibn Naqib al-Misri, *Reliance of the Traveller: A Classic Manual of Islamic Sacred Law*, translated by Nuh Ha Mim Keller, Amana Publications, Beltsville, Maryland, 1994. [\[EDIT\]](#)

Extracted from: [Ibn Naqib 1994](#)

Type: [real tangible evidence](#) [\[CHANGE\]](#)

Favors:

- there are contemporary Sunni Sharia authorities who affirm that [deception is permitted against non-Muslims in furtherance of Islamic objectives or the protection of Islam](#) [\[REMOVE\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)

Figure 103. Evidence from contemporary Sunni Sharia authorities.

Selected item of evidence: [EVD-003-MB](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: Omar Ahmad, one of the founders of the Brotherhood's Council on American Islamic Relations (CAIR), and an unindicted co-conspirator in the Holy Land Foundation trial for funding international terrorism from the United States, said:

"I believe that our problem is that we stopped working underground. We will recognize the source of any message which comes out of us. I mean, if a message is publicized, we will know..., the media person among us will recognize that you send two messages: one to the Americans and one to the Muslims. If they found out who said that - even four years later - it will cause a discredit to the Foundation as far as the Muslims are concerned as they will say 'Look, he used to tell us about Islam and that it is a cause and stuff while he, at the same time, is shooting elsewhere.' Then, if we want to do something like that it is better that it is an independent, separate and new organization and no one knows any connections it has with the Holy Land, ..."

U.S. v Holy Land Foundation case, No. 43, Attachment A, List of Unindicted Co-conspirators and/or Joint Ventures, United States of America vs. Holy Land Foundation, United States District Court for Northern District of Texas, Dallas Division, (Case 3:04-cr-00240, Document 656-2), 29 March 2007, at 8, at <http://www.websupp.com/data/NDTX/3:04-cr-00240-635-NDTX.pdf> or at http://www.nefafoundation.org/miscellaneous/HLF/US_v_HLF_Unindicted_Coconspirators.pdf
Government Exhibit: Philly Meeting - 15, 3:04-CR-240-G, U.S. v. HLF, et al., at 2,3, at <http://www.txnd.uscourts.gov/judges/hlf2/09-29-08/Philly%20Meeting%202015.pdf> [\[EDIT\]](#)

Extracted from: not specified (select a collected information to link with)

Type: [tangible evidence about testimonial evidence](#) [\[CHANGE\]](#)

Source of testimony: [Omar Ahmad](#) [\[RENAME\]](#) [\[CHANGE\]](#)

Favors:

- the behavior of violent Sunni extremists confirms that deception is permitted against non-Muslims in furtherance of Islamic objectives or the protection of Islam [\[REMOVE\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)

Figure 104. Evidence from the behavior of violent Sunni extremists.

3.8 Case Study: Ghiba-slander means to mention anything concerning a person that he would dislike

Use TIACRITIS to perform the following case studies:

- (1) Assess whether, for violent Sunni extremists, ghiba-slander means to mention anything concerning a person that he would dislike.
- (2) Browse the reference analysis performed by another analyst.
- (3) Compare your analysis with the reference analysis.

The following three figures show the evidence used in the reference analysis.

Selected item of evidence: [EVD-001-Shafi-i](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: "Slander (ghiba) means to mention anything aconcerning a person that he would dislike, either about his body, religion, everyday life, self, disposition, property, son, father, wife, servant, turban, garment, gait, movements, smiling, dissoluteness, frowning, cheerfulness, or anything else connected with him."

In Ahmad ibn Naqib al-Misri, 'Umdat al-Salik (Reliance of the Traveller: A Classic Manual of Islamic Sacred Law), rev. ed. trans. Nuh Ha Mim Keller (Beltsville: Amana Publications, 1994), at r2.2, p.730. [\[EDIT\]](#)

Extracted from: [Ibn Naqib 1994](#)

Type: [real tangible evidence](#) [\[CHANGE\]](#)

Favors:

- there is classical writing basis in Shafi-i law that ghiba-slander means to mention anything concerning a person that he would dislike

Figure 105. Evidence of doctrinal basis in Sunni Sharia.

Selected item of evidence: [EVD-002-confirmation](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: Sheikh 'Abd Al-Wakil Durubi, imam of Jami Darwish Pasha Mosque in Damascus, is confirming the translation and content of Ibn Naqib 1994, including the definition of slander (ghiba).
 "Brother Nu Ha Mim Keller has heard from me all the chapters of this book, ... , he understands the text of this volume and is qualified to expound it and translate it to his native English ... Warrant of Sheikh 'Abd Al-Wakil Durubi." (Document 1, p. xiv)
 "Slander (ghiba) means to mention anything aconcerning a person that he would dislike, either about his body, religion, everyday life, self, disposition, property, son, father, wife, servant, turban, garment, gait, movements, smiling, dissoluteness, frowning, cheerfulness, or anything else connected with him." (at r2.2, p.730)
 In Ahmad ibn Naqib al-Misri, 'Umdat al-Salik (Reliance of the Traveller: A Classic Manual of Islamic Sacred Law), rev. ed. trans. Nuh Ha Mim Keller, Beltsville: Amana Publications, 1994. [\[EDIT\]](#)

Extracted from: [Ibn Naqib 1994](#)

Type: [real tangible evidence](#) [\[CHANGE\]](#)

Favors:

- there are contemporary [Sunni Sharia](#) authorities who affirm that [ghiba-slander means to mention anything concerning a person that he would dislike](#) [\[REMOVE\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)

Figure 106. Evidence from contemporary Sunni Sharia authorities.

Selected item of evidence: [EVD-003-use](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: In a public meeting, the Chairman of the Board of the Occupied Land Foundation, Mr. Muhammad Elmezain, confirms by its contextual use, that [ghiba-slander means to mention anything concerning a person that he would dislike](#).
 "And they are, in the loss of the Islamic power and in the absence of the Muslim from committing Jihad, what is their purpose from establishing a state beside them? ... If the people can not do the confrontation, and can not do the fighting, we do not defame them nor do we slander them, but, by God, the Muslims look in Palestine look at all the national Palestinian powers with a look of respect and a look of appreciation, as long as they are in their fight and in their Jihad against the enemy. But if they wanted to give up Palestine, if they wanted to give up the fighting, let them leave it to others and not close the gate of martyrdom nor the gate of obtaining martyrdom and we say, "May God reward you well for what you have given." And we do not slander with anything, but leave the door of Jihad, leave the door of Jihad to the people of Jihad so that the Jews will know that they have no place inside of the land of Palestine."
 Mushtaha Search-6 Video E, September 25, 2008, Online at: <http://www.investigativeproject.org/844/mushtaha-search-6-video-e>;
 Accessed on: 6/11/2011. [\[EDIT\]](#)

Extracted from: [IPT Website](#)

Type: [tangible evidence about testimonial evidence](#) [\[CHANGE\]](#)

Source of testimony: [Muhammad Elmezain](#) [\[RENAME\]](#) [\[CHANGE\]](#)

Favors:

- the behavior of [violent Sunni extremists](#) confirms that [ghiba-slander means to mention anything concerning a person that he would dislike](#) [\[REMOVE\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)

Figure 107. Evidence from the behavior of violent Sunni extremists.

3.9 Case Study: Ghiba-slander is unlawful

Use TIACRITIS to perform the following case studies:

- (1) Assess whether, for violent Sunni extremists, ghiba-slander is unlawful.
- (2) Browse the reference analysis performed by another analyst.
- (3) Compare your analysis with the reference analysis.

The following three figures show the evidence used in the reference analysis and the hypothesis to which each item of evidence is relevant.

Selected item of evidence: [EVD-001-ijma](#) [RENAME] [DELETE EVIDENCE]

Description: "The above define slander and talebearing. As for the ruling on them, it is that they are unlawful, by the consensus (def: b7) of Muslims. There is much explicit and intersubstantiative evidence that they are unlawful from Koran, sunna, and consensus of the Muslim Community."

In Ahmad ibn Naqib al-Misri, 'Umdat al-Salik (Reliance of the Traveller: A Classic Manual of Islamic Sacred Law), rev. ed. trans. Nuh Ha Mim Keller (Beltsville: Amana Publications, 1994), at r2.4, p.731. [EDIT]

Extracted from: [Ibn Naqib 1994](#)

Type: [real tangible evidence](#) [CHANGE]

Favors:

- there is [ijma-scholarly consensus](#) in [Sunni Sharia](#) that [ghiba-slander is unlawful](#) [REMOVE] [REASONING] [COLLECTION]
- there is [Sahih hadith basis](#) in [Shafi-i law](#) that [ghiba-slander is unlawful](#) [REMOVE] [REASONING] [COLLECTION]

Figure 108. Evidence of doctrinal basis in Sunni Sharia.

Selected item of evidence: [EVD-002-confirmation](#) [RENAME] [DELETE EVIDENCE]

Description: Sheikh 'Abd Al-Wakil Durubi, imam of Jami Darwish Pasha Mosque in Damascus, is confirming the translation and content of ibn Naqib 1994, including the definition of Jihad in o9.0:

"Brother Nu Ha Mim Keller has heard from me all the chapters of this book, ... , he understands the text of this volume and is qualified to expound it and translate it to his native English ... Warrant of Sheikh 'Abd Al-Wakil Durubi." (Document 1, p. xiv)

"The above define slander and talebearing. As for the ruling on them, it is that they are unlawful, by the consensus (def: b7) of Muslims. There is much explicit and intersubstantiative evidence that they are unlawful from Koran, sunna, and consensus of the Muslim Community." (at r2.4, p.731)

In Ahmad ibn Naqib al-Misri, 'Umdat al-Salik (Reliance of the Traveller: A Classic Manual of Islamic Sacred Law), rev. ed. trans. Nuh Ha Mim Keller (Beltsville: Amana Publications, 1994), [EDIT]

Extracted from: [Ibn Naqib 1994](#)

Type: [real tangible evidence](#) [CHANGE]

Favors:

- there are contemporary [Sunni Sharia](#) authorities who affirm that [ghiba-slander is unlawful](#) [REMOVE] [REASONING]

Figure 109. Evidence from contemporary Sunni Sharia authorities.

Selected item of evidence: [EVD-003-use](#) [RENAME] [DELETE EVIDENCE]

Description: The Chairman of the Board of the Occupied Land Foundation, Mr. Muhammad Elmezain, is careful to avoid the slander of Palestinian people in a public meeting:

"And they are, in the loss of the Islamic power and in the absence of the Muslim from committing Jihad, what is their purpose from establishing a state beside them? ... If the people can not do the confrontation, and can not do the fighting, we do not defame them nor do we slander them, but, by God, the Muslims look in Palestine look at all the national Palestinian powers with a look of respect and a look of appreciation, as long as they are in their fight and in their Jihad against the enemy. But if they wanted to give up Palestine, if they wanted to give up the fighting, let them leave it to others and not close the gate of martyrdom nor the gate of obtaining martyrdom and we say, "May God reward you well for what you have given." And we do not slander with anything, but leave the door of Jihad, leave the door of Jihad to the people of Jihad so that the Jews will know that they have no place inside of the land of Palestine."

Mushtaha Search-6 Video E, September 25, 2008, Online at: <http://www.investigativeproject.org/844/mushtaha-search-6-video-e>; Accessed on: 6/11/2011. [EDIT]

Extracted from: [IPT Website](#)

Type: [tangible evidence about testimonial evidence](#) [CHANGE]

Source of testimony: [Muhammad Elmezain](#) [RENAME] [CHANGE]

Favors:

- the behavior of [violent Sunni extremists](#) confirms that [ghiba-slander is unlawful](#) [REMOVE] [REASONING]

Figure 110. Evidence from the behavior of violent Sunni extremists.

3.10 Case Study: Namima-talebearing consists of quoting someone's words to another in a way that worsens relations between them

Use TIACRITIS to perform the following case studies:

- (1) Assess whether, for violent Sunni extremists, namima-talebearing consists of quoting someone's words to another in a way that worsens relations between them.
- (2) Browse the reference analysis performed by another analyst.
- (3) Compare your analysis with the reference analysis.

The following figures show the evidence used in the reference analysis and the hypothesis to which each item of evidence is relevant.

Selected item of evidence: [EVD-005-confirmation](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: Sheikh 'Abd Al-Wakil Durubi, imam of Jami Darwish Pasha Mosque in Damascus, is confirming the translation and content of ibn Naqib 1994, including the definition of namina (talebearing).
 "Brother Nu Ha Mim Keller has heard from me all the chapters of this book, ... , he understands the text of this volume and is qualified to expound it and translate it to his native English ... Warrant of Sheikh 'Abd Al-Wakil Durubi." (Document 1, p. xiv)
 "As for talebearing (namima), it consists of quoting someone's words to another in a way that worsens relations between them." (r2.3, p.731)
 In Ahmad ibn Naqib al-Misri, Reliance of the Traveller: A Classic Manual of Islamic Sacred Law, translated by Nuh Ha Mim Keller, Amana Publications, Beltsville, Maryland, 1994. [\[EDIT\]](#)

Extracted from: [Ibn Naqib 1994](#)

Type: [real tangible evidence](#) [\[CHANGE\]](#)

Favors:

- there are contemporary [Sunni Sharia authorities](#) who affirm that [namima-talebearing consists of quoting someone's words to another in a way that worsens relations between them](#) [\[REMOVE\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)

Figure 111. Evidence from contemporary Sunni Sharia authorities.

Selected item of evidence: [EVD-006-use](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: The founding documents of the terrorist group Jam'iyyat Ul-Islam Is-Saheeh (founded by Kevin James, in California in 2004), implicitly confirms the definition and prohibition of talebearing.
 "There are acts that become hated in our land that may not be hated in another. An example of this is the eating with forks and spoons. ... The Muslims who've resided in this land since before the advent of Islam my get offended by the use of utensils and begin the habit of backbitting and talebearing."
 Founding documents of the group Jam'iyyat Ul-Islam Is-Saheeh, p. 10, Online: http://www.investigativeproject.org/documents/case_docs/537.pdf, Accessed on 6/11/2011. [\[EDIT\]](#)

Extracted from: [IPT Website](#)

Type: [tangible evidence about testimonial evidence](#) [\[CHANGE\]](#)

Source of testimony: [JAM-IYYAT UL-ISLAM IS-SAHEEH](#) [\[RENAME\]](#) [\[CHANGE\]](#)

Favors:

- the behavior of [violent Sunni extremists](#) confirms that [namima-talebearing consists of quoting someone's words to another in a way that worsens relations between them](#) [\[REMOVE\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)

Figure 112. Evidence from the behavior of violent Sunni extremists.

<p>Selected item of evidence: EVD-001-Shafi-i [RENAME] [DELETE EVIDENCE]</p> <p>Description: Ahmad ibn Naqib al-Misri, a classic Shafi-i, defines talebearing (namima):</p> <p>"As for talebearing (namima), it consists of quoting someone's words to another in a way that worsens relations between them."</p> <p>In Ahmad ibn Naqib al-Misri, <i>Reliance of the Traveller: A Classic Manual of Islamic Sacred Law</i>. In Arabic with facing English text, commentary and appendices edited and translated by Nuh Ha Mim Keller. Amana Publications, Beltsville, Maryland, 1994. ISBN 0-915957-72-8. Book R, Holding One's Tongue. r2.0 Slander (Ghiba), Slander, r2.3, p.731. [EDIT]</p> <p>Extracted from: Ibn Naqib 1994</p> <p>Type: real tangible evidence [CHANGE]</p> <p>Favors:</p> <ul style="list-style-type: none"> there is classical writing basis in Shafi-i law that namima-talebearing consists of quoting someone's words to another in a way that worsens relations between them [REMOVE] [REASONING] [COLLECTION]
<p>Selected item of evidence: EVD-002-Shafi-i [RENAME] [DELETE EVIDENCE]</p> <p>Description: Nawawi, a classic Shafi-i, cites Ghazali to define talebearing (namima):</p> <p>"Imam Abu Hamid Ghazali says, 'Talebearing is a term that is usually applied only to someone who conveys to a person what another has said about him, such as by saying, 'So-and-so says such and such about you.' In fact, talebearing is not limited to that, but rather consists of revealing anything whose disclosure is resented, whether resented by the person who originally said it, the person to whom it is disclosed, or by a third party. It makes no difference whether the disclosure is in word, writing, a sign, nodding, or other; whether it concerns word or deed; or whether it concerns something bad or otherwise. The reality of talebearing lies in divulging a secret, in revealing something confidential whose disclosure is resented. A person should not speak of anything he notices about people besides that which benefits a Muslim to relate or prevents disobedience."</p> <p>In Ahmad ibn Naqib al-Misri, <i>Reliance of the Traveller: A Classic Manual of Islamic Sacred Law</i>. In Arabic with facing English text, commentary and appendices edited and translated by Nuh Ha Mim Keller. Amana Publications, Beltsville, Maryland, 1994. ISBN 0-915957-72-8. Book R, Holding One's Tongue. r3.0 Talebearing (Namima), r3.1, pp.740-741. [EDIT]</p> <p>Extracted from: Ibn Naqib 1994</p> <p>Type: real tangible evidence [CHANGE]</p> <p>Favors:</p> <ul style="list-style-type: none"> there is classical writing basis in Shafi-i law that namima-talebearing consists of quoting someone's words to another in a way that worsens relations between them [REMOVE] [REASONING] [COLLECTION]
<p>Selected item of evidence: EVD-003-hadith [RENAME] [DELETE EVIDENCE]</p> <p>Description: Al-Bukhari hadith about talebearing (namima):</p> <p>"Narrated Ibn 'Abbas: Once the Prophet went through the grave-yards of Medina and heard the voices of two humans who were being tortured in their graves. The Prophet said, 'They are being punished, but they are not being punished because of a major sin, yet their sins are great. One of them used not to save himself from (being soiled with) the urine, and the other used to go about with calumnies (Namima).' Then the Prophet asked for a green palm tree leaf and split it into two pieces and placed one piece on each grave, saying, 'I hope that their punishment may be abated as long as these pieces of the leaf are not dried.'"</p> <p>The Translation of the Meanings of Sahih Al-Bukhari. Arabic-English. Translated by Dr. Muhammad Muhsin Khan. Darussalam, Riyadh-Saudi Arabia, 1997. ISBN 9960717313. Volume 8, Book 73 Good Manners and Form (Al-Adab), Number 81. [EDIT]</p> <p>Extracted from: Bukhari 1997</p> <p>Type: real tangible evidence [CHANGE]</p> <p>Favors:</p> <ul style="list-style-type: none"> there is Sahih hadith basis in Shafi-i law that namima-talebearing consists of quoting someone's words to another in a way that worsens relations between them [REMOVE] [REASONING] [COLLECTION]

Figure 113. Evidence of doctrinal basis in Sunni Sharia.

Selected item of evidence: [EVD-004-hadith](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: Imam Malik, the founder of Maliki school, defines backbiting (talebearing):
 "Malik related to me from al-Walid ibn Abdullah ibn Sayyad that al-Muttalib ibn Abdullah ibn Hantab al-Makhzumi informed him that a man asked the Messenger of Allah, may Allah bless him and grant him peace, 'What is backbiting?' The Messenger of Allah, may Allah bless him and grant him peace, said, 'It is to mention about a man what he does not want to hear.' He said, 'Messenger of Allah! Even if it is true?' The Messenger of Allah, may Allah bless him and grant him peace, said, 'If you utter something false, then it is slander.'"

In Al Muwatta of Imam Malik ibn Anas, The First Formulation of Islamic Law.
 Translated by Aisha Abdurrahman Bewley. Kegan Paul International, London and New York, 1989. ISBN 07103-0361-0. 56 Speech, 56.4 Backbiting, 10, p. 415. [\[EDIT\]](#)

Extracted from: [Malik 1989](#)

Type: [real tangible evidence](#) [\[CHANGE\]](#)

Favors:

- there is [Sahih hadith basis in Maliki law](#) that [namima-talebearing consists of quoting someone's words to another in a way that worsens relations between them](#) [\[REMOVE\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)

Figure 114. More evidence of doctrinal basis in Sunni Sharia.

3.11 Case Study: Namima-talebearing in unlawful

Use TIACRITIS to perform the following case studies:

- (1) Assess whether, for violent Sunni extremists, namima-talebearing in unlawful.
- (2) Browse the reference analysis performed by another analyst.
- (3) Compare your analysis with the reference analysis.

The following three figures show the evidence used in the reference analysis and the hypothesis to which each item of evidence is relevant.

Selected item of evidence: [EVD-007-use](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: The founding documents of the terrorist group Jam'iyyat Ul-Islam Is-Saheeh (founded by Kevin James, in California in 2004), implicitly confirms the definition and prohibition of talebearing.
 "There are acts that become Makruh or hated in our land that may not be hated in another. An example of this is the eating with forks and spoons. ... The Muslims who've resided in this land since before the advent of Islam my get offended by the use of utensils and begin the habit of backbiting and talebearing. ..."
 Founding documents of the group Jam'iyyat Ul-Islam Is-Saheeh, p. 10, Online: http://www.investigativeproject.org/documents/case_docs/537.pdf, Accessed on 6/11/201 [\[EDIT\]](#)

Extracted from: [IPT Website](#)

Type: [tangible evidence about testimonial evidence](#) [\[CHANGE\]](#)

Source of testimony: [Jam-iyyat Ul-Islam Is-Saheeh](#) [\[RENAME\]](#) [\[CHANGE\]](#)

Favors:

- the behavior of [violent Sunni extremists](#) confirms that [namima-talebearing is unlawful](#) [\[REMOVE\]](#) [\[REASONING\]](#)

Figure 115. Evidence from the behavior of violent Sunni extremists.

<p>Selected item of evidence: EVD-001-Shafi-i [RENAME] [DELETE EVIDENCE]</p> <p>Description: Nawawi, a classic Shafi-i, specifies that: "The Prophet ... said: (1) 'The talebearer will not enter paradise.'"</p> <p>In Ahmad ibn Naqib al-Misri, <i>Reliance of the Traveller: A Classic Manual of Islamic Sacred Law</i>. In Arabic with facing English text, commentary and appendices edited and translated by Nuh Ha Mim Keller. Amana Publications, Beltsville, Maryland, 1994. ISBN 0-915957-72-8. Book R, Holding One's Tongue, r.2.0 Slander (Ghiba), The Evidence that Slander and Talebearing are Unlawful, r2.6, p. 732. [EDIT]</p> <p>Extracted from: Ibn Naqib 1994</p> <p>Type: real tangible evidence [CHANGE]</p> <p>Favors:</p> <ul style="list-style-type: none"> • there is classical writing basis in Shafi-i law that namima-talebearing is unlawful [REMOVE] [REASONING]
<p>Selected item of evidence: EVD-003-Shafi-i [RENAME] [DELETE EVIDENCE]</p> <p>Description: Nawawi, a classic Shafi'i, mentions: "Having summarily mentioned that talebearing (namima) is unlawful, with the evidence for this and a description of its nature, ... Anyone approached with a story, who is told, 'So-and-so says such and such about you,' must do six things: (1) disbelieve it, for talebearers are corrupt, and their information unacceptable; (2) tell the talebearer to stop, admonish him about it, and condemn the shamefulness of what he has done; ... (6) and not to do himself what he has forbidden the talebearer to do, by relating it to others."</p> <p>In Ahmad ibn Naqib al-Misri, <i>Reliance of the Traveller: A Classic Manual of Islamic Sacred Law</i>. In Arabic with facing English text, commentary and appendices edited and translated by Nuh Ha Mim Keller. Amana Publications, Beltsville, Maryland, 1994. ISBN 0-915957-72-8. Book R, Holding One's Tongue, r3.0 Talebearing (Namima), r3.1. pp 740-741. [EDIT]</p> <p>Extracted from: Ibn Naqib 1994</p> <p>Type: real tangible evidence [CHANGE]</p> <p>Favors:</p> <ul style="list-style-type: none"> • there is classical writing basis in Shafi-i law that namima-talebearing is unlawful [REMOVE] [REASONING]
<p>Selected item of evidence: EVD-004-hadith [RENAME] [DELETE EVIDENCE]</p> <p>Description: Imam Malik, the founder of Maliki school, defines backbiting (talebearing): "Malik related to me from al-Walid ibn Abdullah ibn Sayyad that al-Muttalib ibn Abdullah ibn Hantab al-Makhzumi informed him that a man asked the Messenger of Allah, may Allah bless him and grant him peace, 'What is backbiting?' The Messenger of Allah, may Allah bless him and grant him peace, said, 'It is to mention about a man what he does not want to hear.' He said, 'Messenger of Allah! Even if it is true?' The Messenger of Allah, may Allah bless him and grant him peace, said, 'If you utter something false, then it is slander.'"</p> <p>In <i>Al Muwatta of Imam Malik ibn Anas, The First Formulation of Islamic Law</i>. Translated by Aisha Abdurrahman Bewley. Kegan Paul International, London and New York, 1989. ISBN 07103-0361-0. 56 Speech, 56.4 Backbiting, 10, p. 415. [EDIT]</p> <p>Extracted from: Malik 1989</p> <p>Type: real tangible evidence [CHANGE]</p> <p>Favors:</p> <ul style="list-style-type: none"> • there is Sahih hadith basis in Maliki law that namima-talebearing is unlawful [REMOVE] [REASONING] [COLLECTION]

Figure 116. Evidence of doctrinal basis in Sunni Sharia.

Selected item of evidence: [EVD-005-hadith](#) [\[RENAME\]](#) [\[DELETE EVIDENCE\]](#)

Description: Muslim indicates the prohibition of backbiting (talebearing):
 "Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Do you know what is backbiting? They (the Companions) said: Allah and His Messenger know best. Thereupon he (the Holy Prophet) said: Backbiting implies your talking about your brother in a manner which he does not like. It was said to him: What is your opinion about this that if I actually find (that failing) in my brother which I made a mention of? He said: If (that failing) is actually found (in him) what you assert, you in fact backbited him, and if that is not in him it is a slander."

In Abul Husain Muslim bin al-Hajjaj al-Nisapuri, Hadith, Volumes I-IV [Hardcover], Imam Muslim (Author), Abdul Hamid Siddiqi (Translator), 2000. Book 32, The Book of Virtue, Good Manners and Joining of the Ties of Relationship (Kitab Al-Birr was-Salat-I-wal-Adab), Chapter 18, THE PROHIBITION OF BACKBITING, Number 6265. [\[EDIT\]](#)

Extracted from: [Muslim 2000](#)

Type: [real tangible evidence](#) [\[CHANGE\]](#)

Favors:

- there is [Sahih hadith basis](#) in [Shafi-i law](#) that [namima-talebearing is unlawful](#) [\[REMOVE\]](#) [\[REASONING\]](#) [\[COLLECTION\]](#)

Figure 117. Additional evidence of doctrinal basis in Sunni Sharia

3.12 Case Study: Analyzing a Sunni Sharia Statement

3.12.1 Objective

The objective of this case study is to assess whether a user-specified statement represents the view of violent Sunni extremists.

3.12.2 Summary

In this case study you will assess whether a statement that you will formulate represents the view of violent Sunni extremists. You will start TIACRITIS and define the hypothesis analysis problem as "Assess whether, for violent Sunni extremist, <statement>." Then you will look for evidence and perform the analysis with TIACRITIS.

Proceed as indicated in the following instructions.

3.12.3 Instructions

1. Start this case study in TIACRITIS and select the **Hypothesis** menu on the top of the window.
2. Click on **[NEW]**. This opens a new interface for defining the hypothesis analysis problem by instantiating an existing pattern (see Figure 118).

Figure 118 shows hypotheses analyses patterns that can be selected and instantiated, to be analyzed with TIACRITIS. One of them is "Assess whether, for ?O1, ?O2." This will be instantiated to analyze a statement that you will formulate, such as, "Assess whether, for [violent Sunni extremists, voluntarily leaving Islam is punishable by death.](#)"

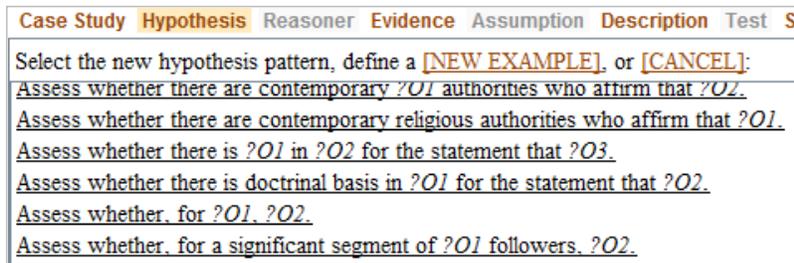


Figure 118. Hypotheses analysis patterns.

3. Click on the pattern “Assess whether, for ?O1, ?O2.” (see Figure 119).

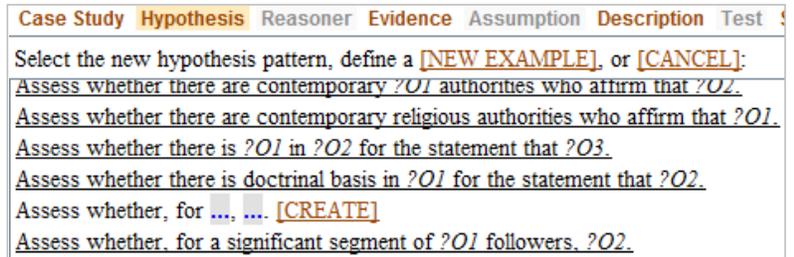


Figure 119. Selected hypothesis analysis pattern to be instantiated.

Notice in Figure 119 that each variable has been replaced with “...” You need to click on each “...” and select the correct value from the menu displayed by the system.

4. Click on the first “...”, browse the displayed menu of possible values, and select the desired one: [violent Sunni extremists](#).
5. Click on the next “...” and in the panel under it write “voluntarily leaving Islam is punishable by death” and type Enter (see Figure 120).

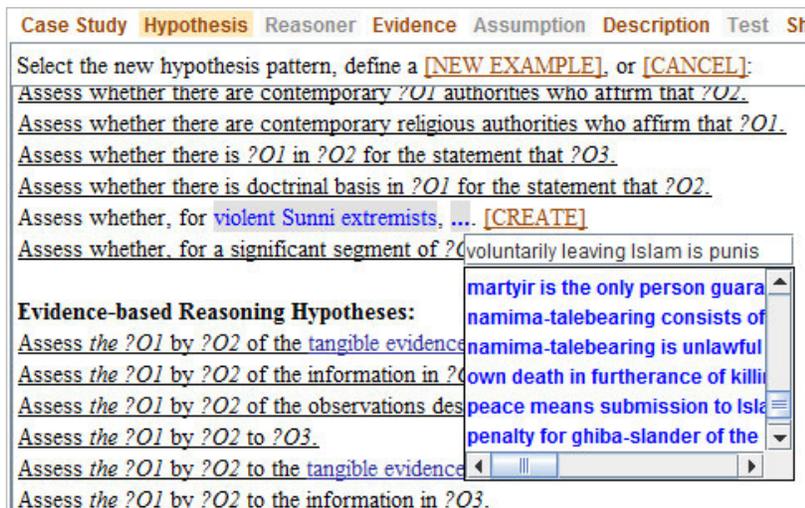


Figure 120. Defining a new value to instantiate a variable in a hypothesis analysis pattern.

6. Answer “No” to the question asked by the system (see Figure 121).



Figure 121. Keeping the new statement in the knowledge base.

7. Click on **[CREATE]**. As a result, the **Reasoner** is automatically invoked with the defined hypothesis analysis problem (see Figure 122).

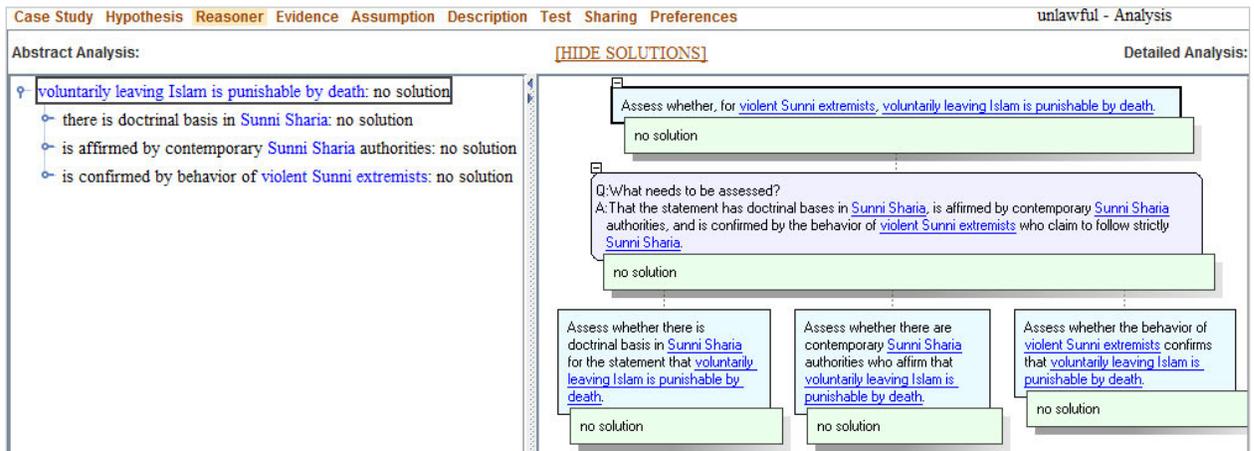


Figure 122. Analysis tree for the defined problem.

8. Perform the analysis:

- Browse the argumentation structure generated by TIACRITIS.
- Look for relevant evidence for each elementary hypothesis.
- Represent the evidence into the system.
- Assess each elementary hypothesis based on identified evidence.

9. When finished the analysis, select **Case Study**.

10. Click on **[SAVE & FINISH]** to end the case study.

4 UNDERSTANDING AND PREDICTING BEHAVIOR

4.1 Introduction

This section introduces the capabilities of TIACRITIS for modeling the behavior of groups or individuals, illustrating them with examples of modeling the behavior of violent Sunni extremists.

In essence, TIACRITIS allows its user to:

- Define behavior hypotheses;
- Develop argumentation structures to assess the behavior hypotheses;
- Collect evidence and represent it in the knowledge base of TIACRITIS;
- Associate evidence to the elementary hypotheses in the argumentation structure;
- Assess and justify the relevance and the believability of evidence;
- Make assessments and assumptions with respect to certain sub-hypotheses;
- Select the composition functions for determining the inferential force of evidence; and
- Assess the hypothesized behavior.

An important aspect of the modeling process is that it can use the definitions and rules assessed in Section 3.

Once a hypothesized behavior is appropriately modeled, TIACRITIS can be asked to learn behavior pattern fragments that can be reused to more efficiently model new behavior.

These capabilities are presented in the following case studies.

4.2 Case Study: Modeling Behavior and Preliminary Learning

4.2.1 Example Used in the Case Study

This case study is based on the story of **Theodoor "Theo" van Gogh**, presented as follows at [http://en.wikipedia.org/wiki/Theo_van_Gogh_\(film_director\)](http://en.wikipedia.org/wiki/Theo_van_Gogh_(film_director)), accessed on March 13th, 2011:

Theodoor "Theo" van Gogh (Dutch pronunciation: [ˈteːjoː van ˈɔpχ], 23 July 1957 – 2 November 2004) was a [Dutch film director](#), [film producer](#), [columnist](#), author and actor. He was the great-grandson of [Theo van Gogh](#), who was the brother of artist-painter [Vincent van Gogh](#).

Van Gogh worked with Somali-born writer [Ayaan Hirsi Ali](#) to produce the film [Submission](#), which was critical of the treatment of [women in Islam](#). On 2 November 2004 he was assassinated by [Mohammed Bouyeri](#), a [Dutch-Moroccan Muslim](#). . . .

Working from a script written by Ayaan Hirsi Ali, van Gogh created the 10-minute movie [Submission](#). The movie deals with the topic of violence against women in some Islamic societies, telling the stories, using visual shock tactics, of four abused Muslim women. The title

itself, "Submission", is a translation of the word "Islam" into English, referring to Muslims' submission before God. In the film, women's naked bodies are veiled with semi-transparent shrouds as they kneel in prayer, telling their stories as if they are speaking to Allah. [Qur'anic](#) verses some¹ argue are unfavourable to women are projected onto their bodies in [Arabic](#).¹ . . . After the broadcast of *Submission*, Van Gogh and Hirsi Ali also received [death threats](#). Van Gogh did not take these very seriously and refused any protection, reportedly telling Ayaan Hirsi Ali: "Nobody kills the village idiot", a term he frequently used to refer to himself.

[Mohammed Bouyeri](#) murdered Van Gogh in the early morning of 2 November 2004, in [Amsterdam](#), in front of the Amsterdam East borough office (*stadsdeelkantoor*) on the corner of the Linnaeusstraat and Tweede Oosterparkstraat ([52°21′32.22″N 4°55′34.74″E](#)[52.35895°N 4.9263167°E](#)), while he was cycling to work. Bouyeri shot van Gogh eight times with an [HS 2000 handgun](#), and Van Gogh died on the spot. Bouyeri then attempted to decapitate him with one knife,^[4] and stabbed him in the chest with another. The two knives were left implanted in his torso, one attaching a five-page note to his body. The note ([Text](#)) threatened Western countries, [Jews](#) and [Ayaan Hirsi Ali](#) (who went into hiding). The note also contained references to the ideologies of the [Egyptian](#) organization [Takfir wal-Hijra](#).

The killer, Mohammed Bouyeri, a 26-year-old Dutch-Moroccan citizen, was apprehended by the [police](#) after being shot in the leg. Bouyeri has alleged [terrorist](#) ties with the Dutch [Hofstad Network](#). He was also charged with the [attempted murder](#) of several police officers and bystanders, illegal possession of a firearm, and conspiring to murder others, including [Hirsi Ali](#). He was convicted on 26 July 2005 and sentenced to [life in prison](#) with no chance of [parole](#).^[7]

Imam Fawaz of the as-Sunnah Mosque in [The Hague](#) gave a sermon several weeks before the murder in which he called Theo van Gogh "a 'criminal bastard' and prayed for the filmmaker to be afflicted with an incurable disease."

The murder of Theo Van Gogh sparked a storm of outrage throughout the Netherlands. Flowers, notes, drawings, and other expressions of mourning were left at the scene of the murder.

4.2.2 Objective

The objective of this case study is to learn how to use TIACRITIS to model the assessment of a hypothesized behavior. More specifically, you will learn how to:

- Specify a new hypothesis analysis problem;
- Specify a question/answer pair that suggests how the problem can be reduced to simpler problems;
- Specify the sub-problems suggested by the question/answer pair;
- Select ontology names to be used in problems, questions, and answers;
- Convert a problem to an elementary solution;
- Convert a problem to an elementary hypothesis analysis problem that is to be directly solved based on favoring and disfavoring evidence;

- Formalize a reasoning tree or a part of it to reuse the resulting patterns in future models;
- Convert formalized tree nodes back to modeling, to further update them;
- Specify the solution synthesis tree by selecting the composition functions for each node in the reduction tree.

4.2.3 Summary

This case study will guide you through the process of modeling a hypothesized behavior by using, as an example, the following problem: “Assess whether [violent Sunni extremists](#) will punish [Theo van Gogh](#) for a crime requiring mandatory punishment in [Sunni Sharia](#).”

You will first define this hypothesis analysis problem. Then you will specify a question/answer pair that suggests its reduction to three simpler problems. After that you will specify these three sub-problems. For each of the first two sub-problems you will specify a corresponding question/answer pair and the solution suggested by it. The third sub-problem will be converted to an elementary hypothesis analysis problem. When specifying a problem, question, or answer, you will be suggested ontology names to be used.

Proceed as indicated in the following instructions.

4.2.4 Instructions and Explanations

The first step in modeling a new behavior is to define a name for it in the form of a specific behavior hypothesis to assess: “Assess whether <specific behavior hypothesis>.”

A more detailed analysis of the behavior emerging from the scenario described in Section 4.2.1 is provided in Section 4.6. In this section, however, we will only consider a simpler component of this behavior because the main goal of this case study is to learn how to use TIACRITIS in defining and analyzing a behavior model. Therefore, we will define the following hypothesis analysis problem: “Assess whether **violent Sunni extremists** will punish **Theo van Gogh** for a crime requiring mandatory punishment in **Sunni Sharia**.”

1. Start this case study in TIACRITIS and select the **Hypothesis** menu on the top of the window. This will display the hypothesis selection module and the interface in Figure 123 which, currently, contains no hypothesis.

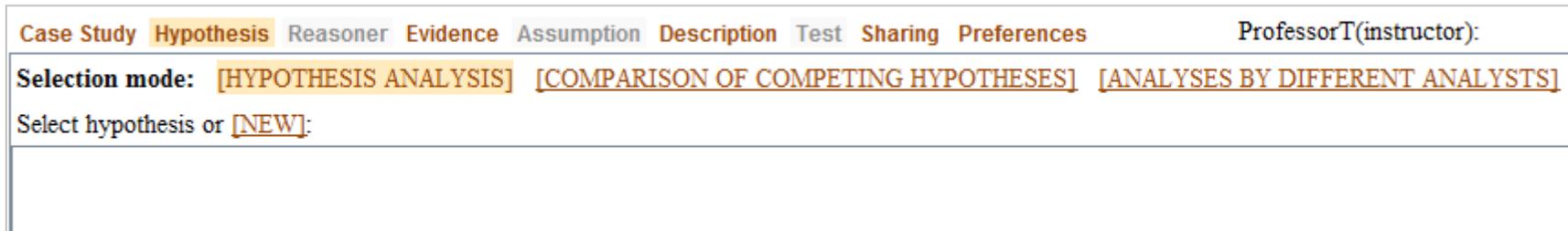


Figure 123. Hypothesis selection interface with no previously defined hypothesis.

2. Click on **[NEW]**. This will open a new interface for defining the hypothesis analysis problem, either by instantiating an existing pattern or by defining a new example. At the top of the window, click on **[NEW EXAMPLE]**. This will automatically invoke the **Reasoner** module to define the top-level hypothesis analysis problem, as shown in Figure 124.



Figure 124. Definition of the top-level hypothesis analysis problem.

3. Hide the left panel by clicking on the left pointing arrow on the separation bar. Then click on **[HIDE SOLUTIONS]** at the top of the window. The result is shown in Figure 125.

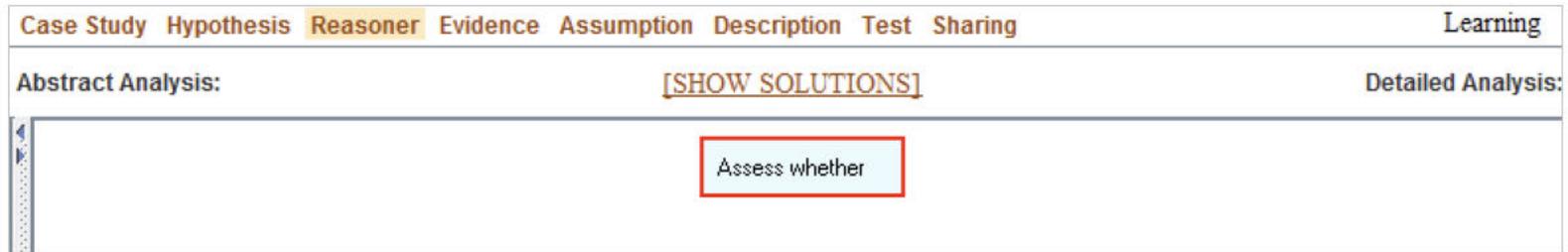


Figure 125. Hidden left panel and solutions for modeling the reduction tree.

4. Double-click on the red-border box and complete the name of the problem with “**violent Sunni extremists** will punish **Theo van Gogh** for a crime requiring mandatory punishment in **Sunni Sharia.**” Select a system’s suggestion when it is correct (see Figure 126).



Figure 126. Name completion interface.

When defining the hypothesis to analyze, we can use free English provided that, when referring to names that are already known to the system (i.e. they are part of its ontology), such as **violent Sunni extremists**, we use them, as suggested by the system. See, for example, in Figure 126, that once we start typing the first characters of a word (i.e. “vi”), the system suggests names from its ontology that contain those characters. It also suggests ontology names that are synonyms of the words that we type. It is important to select the correct suggestion, if it is being made, both because it is more efficient, and because this will greatly help the system in learning.

5. Click outside the editing box when finished. Then, to continue the modeling, right-click inside the red-bordered box to see the possible alternative continuation actions, and select “Generate Suggestions” (see Figure 127). As a result, an empty question/answer is displayed, to be completed by you (see Figure 128).

Notice in Figure 127 the defined top-level hypothesis analysis problem. The modeling will be continued by defining a reduction strategy in the form of a question/answer pair, when the “Generate suggestions” option is selected. Depending on the system’s prior knowledge, it might suggest one or several reduction strategies or fragments of strategies, such as alternative patterns for the question and/or the answer. In this case, however, the system will only create an empty box where the user has to define the question/answer pair, as shown in Figure 128.

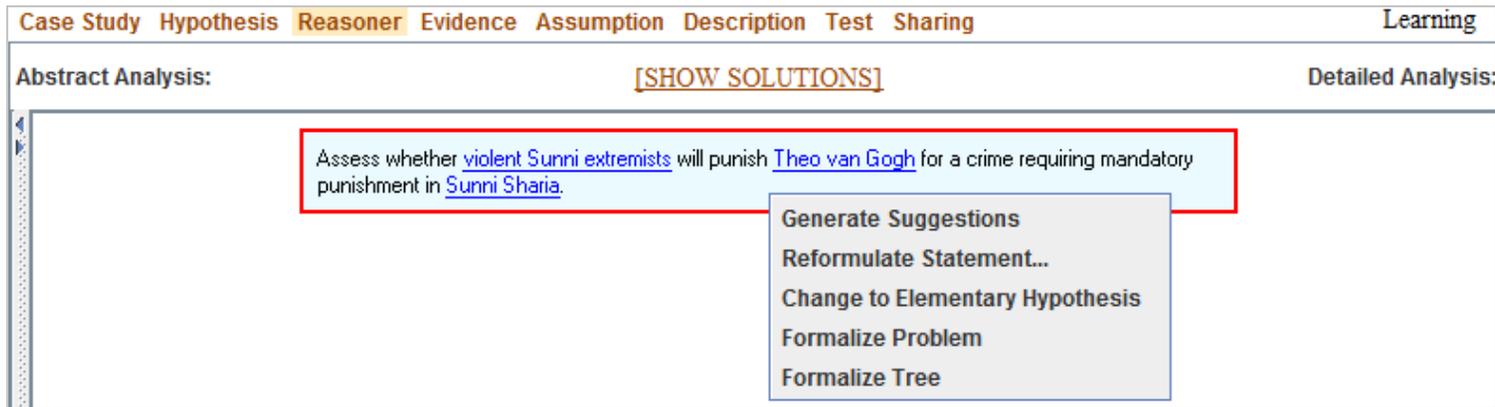


Figure 127. Continuation actions following the definition of a problem.

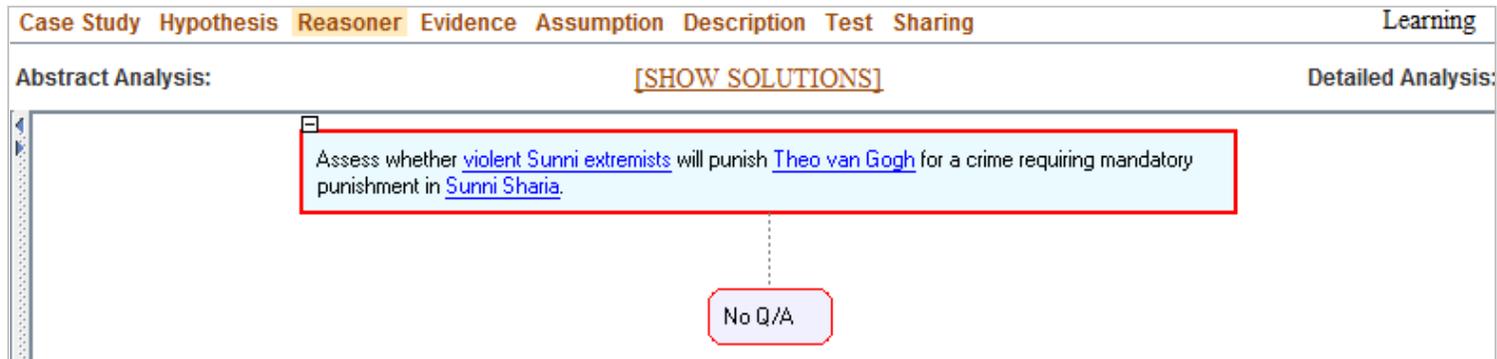


Figure 128. Empty question/answer box.

6. Double-click on the question/answer box and write the following: “What aspects should we consider? Reasons, desire, and capability.” Then click outside the box to indicate the completion of this process. Finally, right-click on the defined question/answer pair to display the continuation actions (see Figure 129).

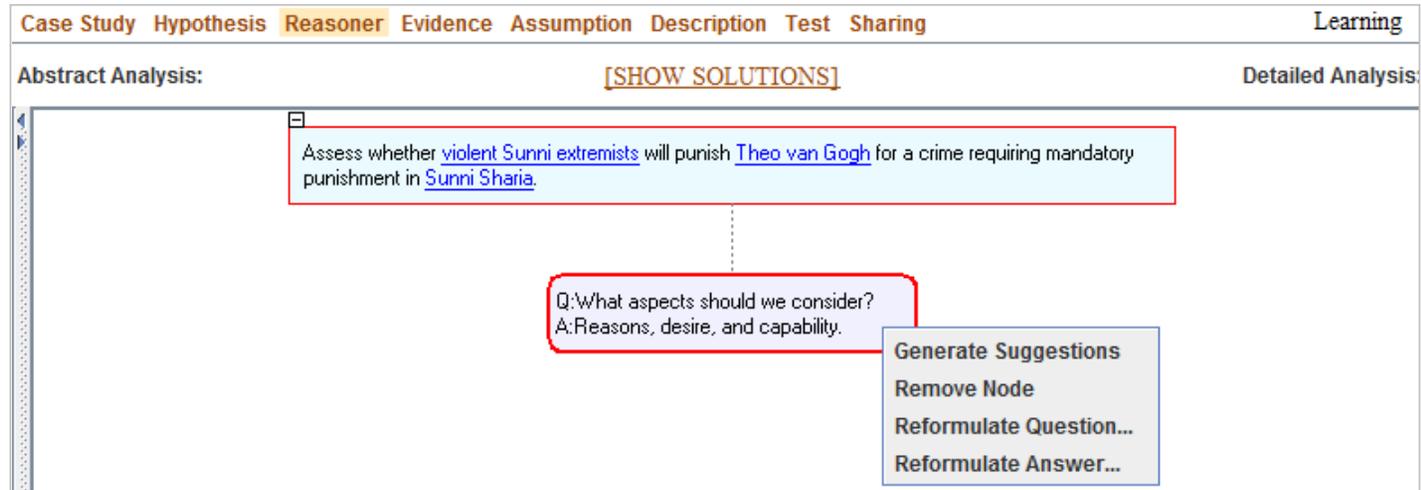


Figure 129. Defined question/answer pair and continuation options.

Notice in Figure 129 the defined question/answer pair. The modeling will be continued by defining the three sub-problems suggested by it.

7. Right-click again on the question/answer pair and select “Generate Suggestions.” Then, in the generated box, complete the name of the first sub-problem suggested by the question/answer pair with: “[violent Sunni extremists](#) have reasons to punish [Theo van Gogh](#) for a crime requiring mandatory punishment in [Sunni Sharia](#).” Click outside the box to indicate the completion of the problem. The result is shown in (see Figure 130).

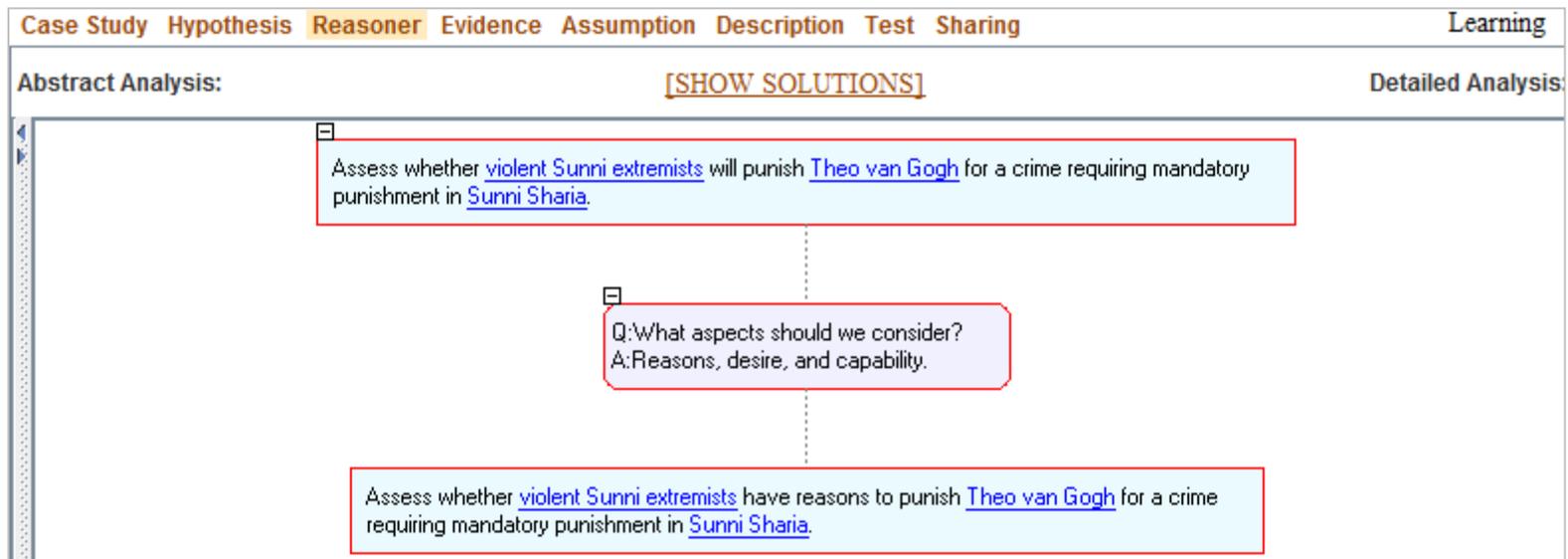


Figure 130. Defining a sub-problem suggested by the question/answer pair.

8. Repeat the previous step to define the second sub-problem suggested by the question/answer pair: “Assess whether [violent Sunni extremists](#) desire to punish [Theo van Gogh](#) for a crime requiring mandatory punishment in [Sunni Sharia](#).”
9. Repeat the previous step to define the third sub-problem suggested by the question/answer pair: “Assess whether [violent Sunni extremists](#) have the capability to punish [Theo van Gogh](#) for a crime requiring mandatory punishment in [Sunni Sharia](#).” The result is shown in Figure 131.

Notice in Figure 131 the three sub-problems suggested by question/answer pair. The modeling will be continued by further reducing the first two of them.

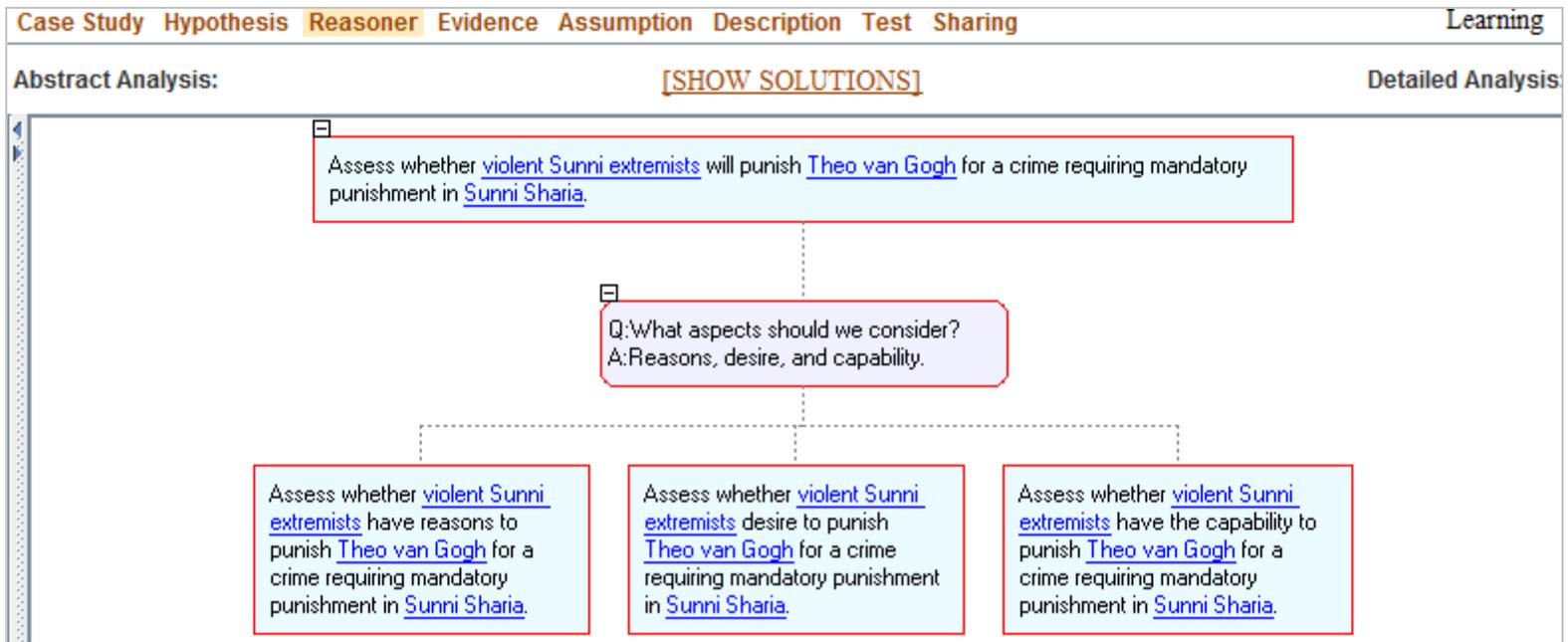


Figure 131. Sub-problems suggested by the question/answer pair.

10. Right-click on the left-most leaf problem “Assess whether [violent Sunni extremists](#) have reasons to punish [Theo van Gogh](#) for a crime requiring mandatory punishment in [Sunni Sharia](#)” and select “Generate suggestions.” Then, in the generated question/answer box write: “Which is a reason? [violent Sunni extremists](#) follow strictly [Sunni Sharia](#) which requires mandatory punishment.” Then click outside the box to indicate the completion of the question/answer pair.
11. Right-click on the box of the just-defined question/answer pair and select “Generate suggestions.” In the generated box, write the following expression “It is [almost certain](#) that [violent Sunni extremists](#) have reasons to punish [Theo van Gogh](#) for a crime requiring mandatory punishment in [Sunni Sharia](#).” When finished, click outside the box (See Figure 132).
12. Right-click on the box of the just-defined sub-problem and select “Change to Solution,” to indicate that this is, in fact, an elementary solution.

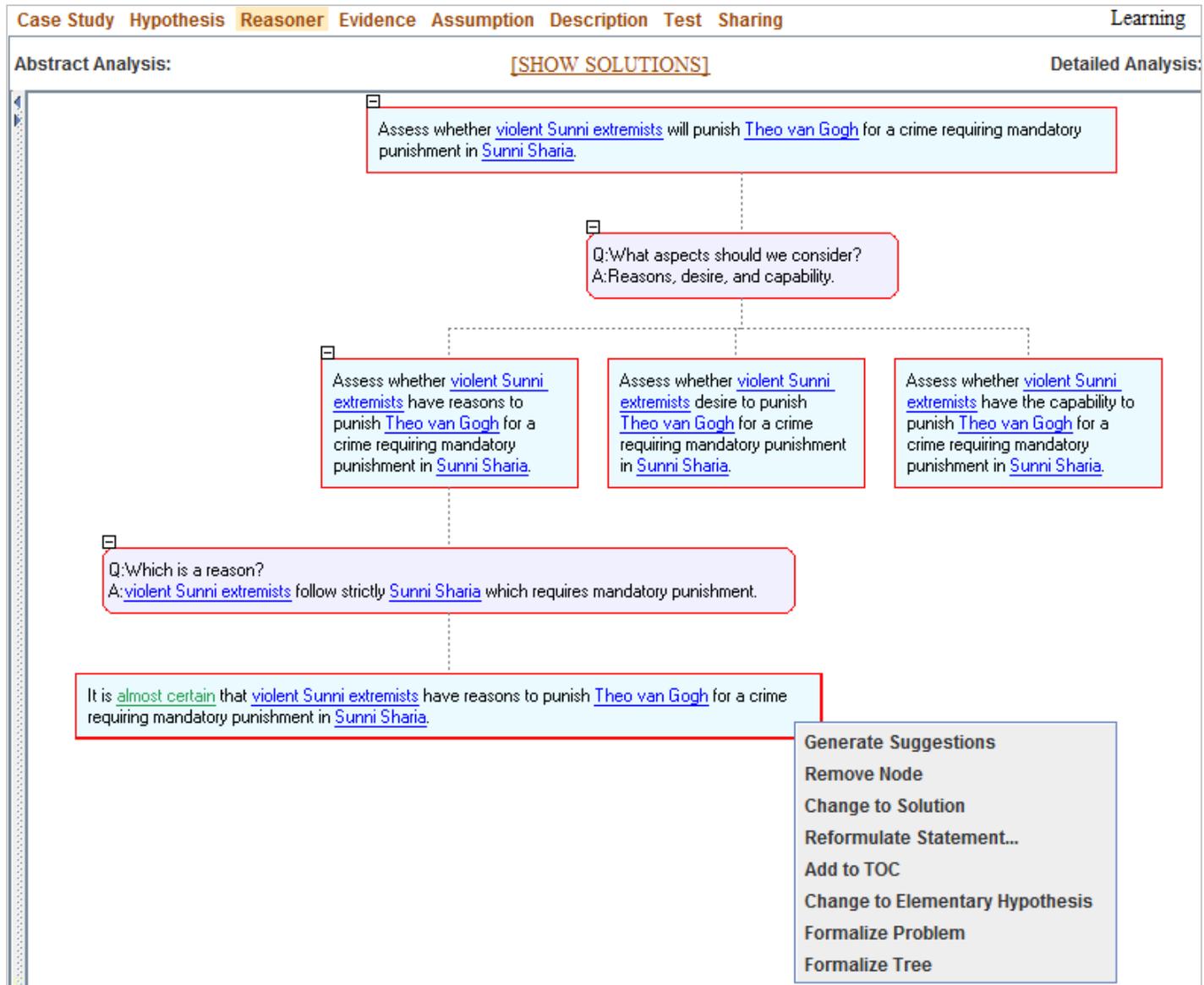


Figure 132. Defining an elementary solution.

13. Repeat steps 10, 11, and 12 to define the reduction of the problem “Assess whether [violent Sunni extremists](#) have desire to punish [Theo van Gogh](#) for a crime requiring mandatory punishment in [Sunni Sharia](#). The result is shown in Figure 133.

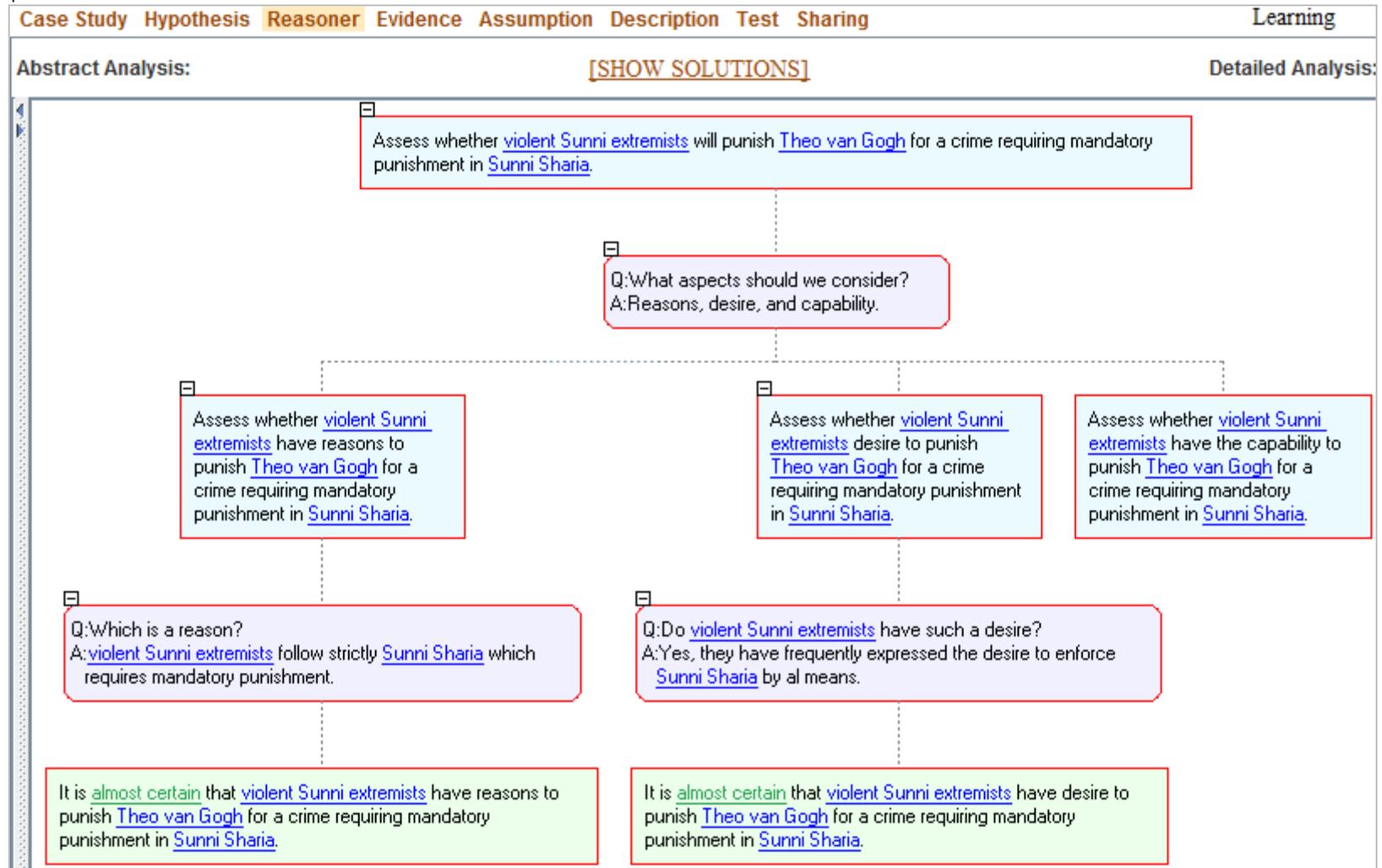


Figure 133. Complete modeling tree.

Notice in Figure 133 the partially defined modeling tree, the two left-most leaves of which are elementary solutions, indicated as such by their green background. We will indicate to TIACRITIS that the right-most leaf problem is an elementary hypothesis. This can be assessed either based on evidence or by simply making an assumption.

14. Right click on “Assess whether [violent Sunni extremists](#) have the capability to punish [Theo van Gogh](#) for a crime requiring mandatory punishment in [Sunni Sharia](#)” and select “Change to Elementary Hypothesis.” Notice that the border of this problem has changed to black, indicating that it is a learned problem that can no longer be modified.

Now that a model has been developed, we may wish to be able to reuse the corresponding reasoning patterns in other models. TIACRITIS employs a type of preliminary learning which consists in generating patterns from the modeled tree. Each pattern represents a complete reduction which includes a problem pattern, a question-answer pattern, and patterns for the sub-problems. All the patterns corresponding to an entire reasoning tree can be generated through a single command “Formalize Tree.”

15. Right-click on the top of the tree and select “Formalize Tree.”

The formalized tree is shown in Figure 134. This is indicated by the blue border of all its nodes (except the right-most node which is a learned, elementary hypothesis node). As will be shown in the next case studies, the reasoning patterns learned from this tree will be used in other models. Since the nodes have been formalized, they can no longer be modified. If we want to modify any of them (except the elementary hypothesis one), we need to convert it back to modeling, as illustrated in the following. We can either convert a question/answer pair to modeling, or a problem together with the question/answer pair preceding and the question/answer pair following it. This will not affect the previously learned pattern. However, it will allow us to modify these expressions and learn additional patterns.

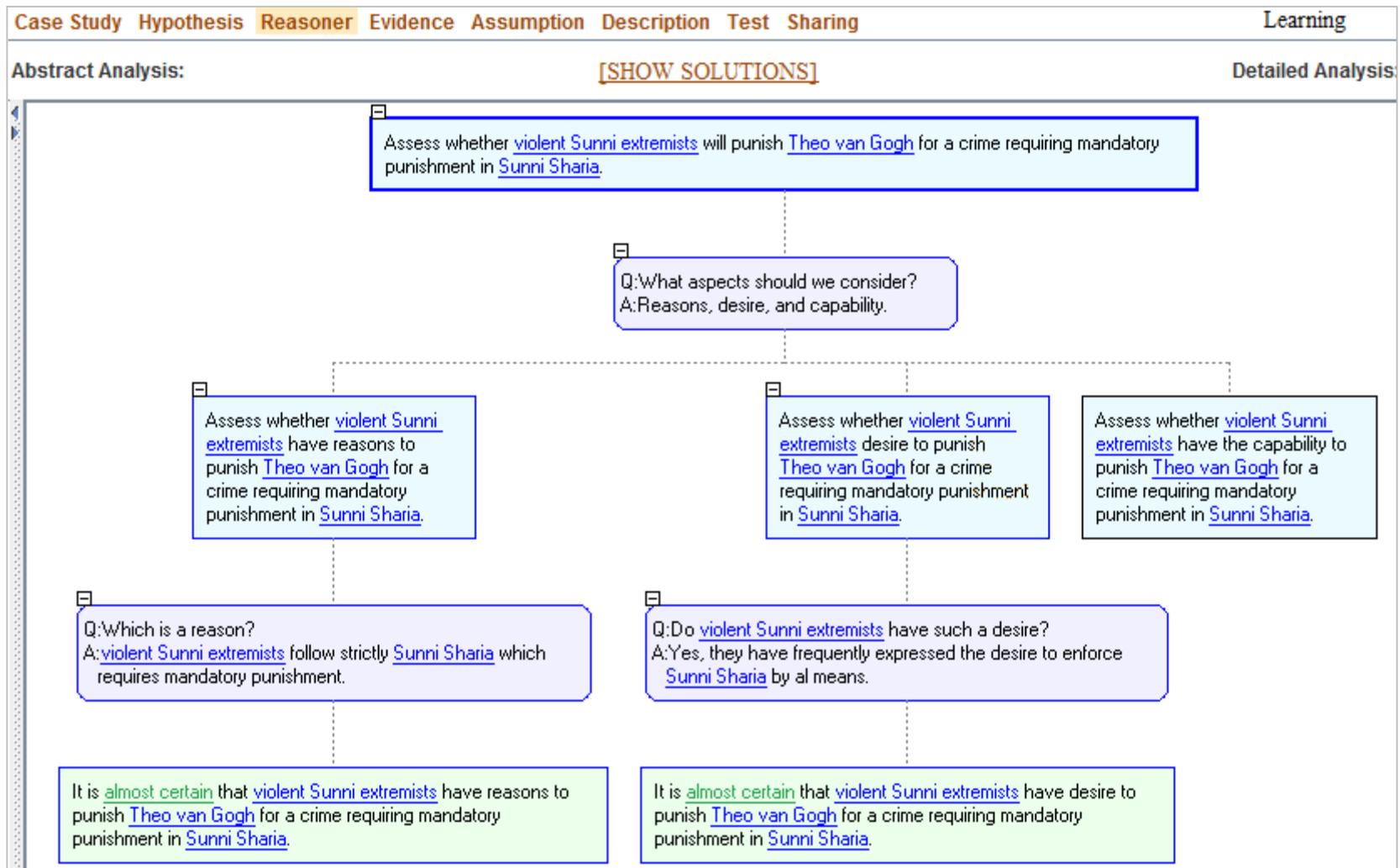


Figure 134. Formalized reasoning tree.

16. Right-click on the left-most sub-problem of the top level problem and select “Convert to modeling.” Notice that this operation converted both the problem node and the two question/answer (Q/A) nodes preceding and following it. You may now modify the text in the red border boxes.

17. Right-click on the question/answer pair following the second sub-problem and select “Convert to modeling.” Notice that this operation converted only the Q/A node to modeling. The result is the reasoning tree in Figure 135.

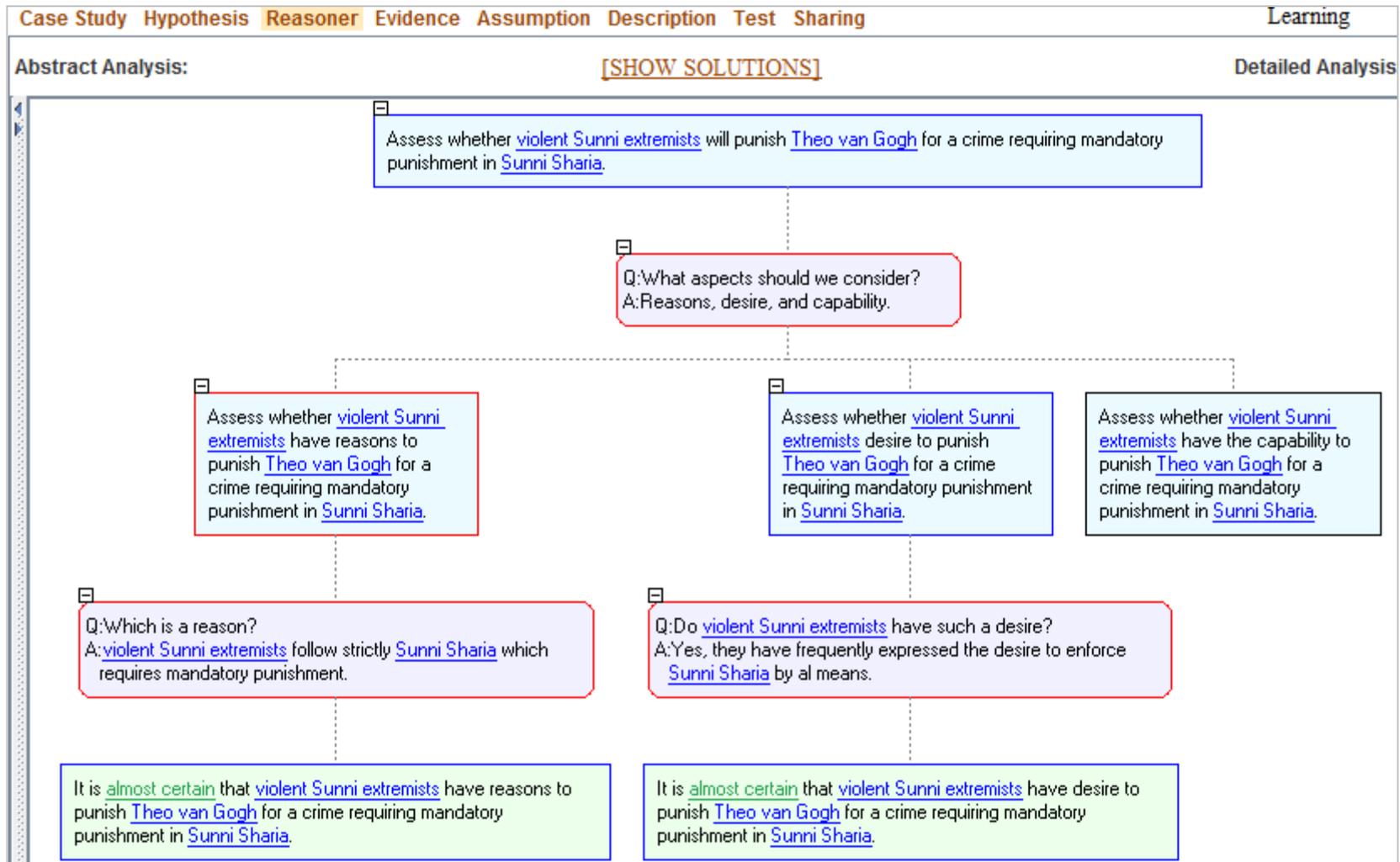


Figure 135. Formalized tree with some nodes converted back to modeling.

18. Right-click on the top of the tree and select “Formalize Tree.” As a result, the entire reduction tree is again formalized, as shown in Figure 134. You can now define the solution synthesis tree.

19. Click on [SHOW SOLUTIONS], at the top of the window. The result is shown in Figure 136.

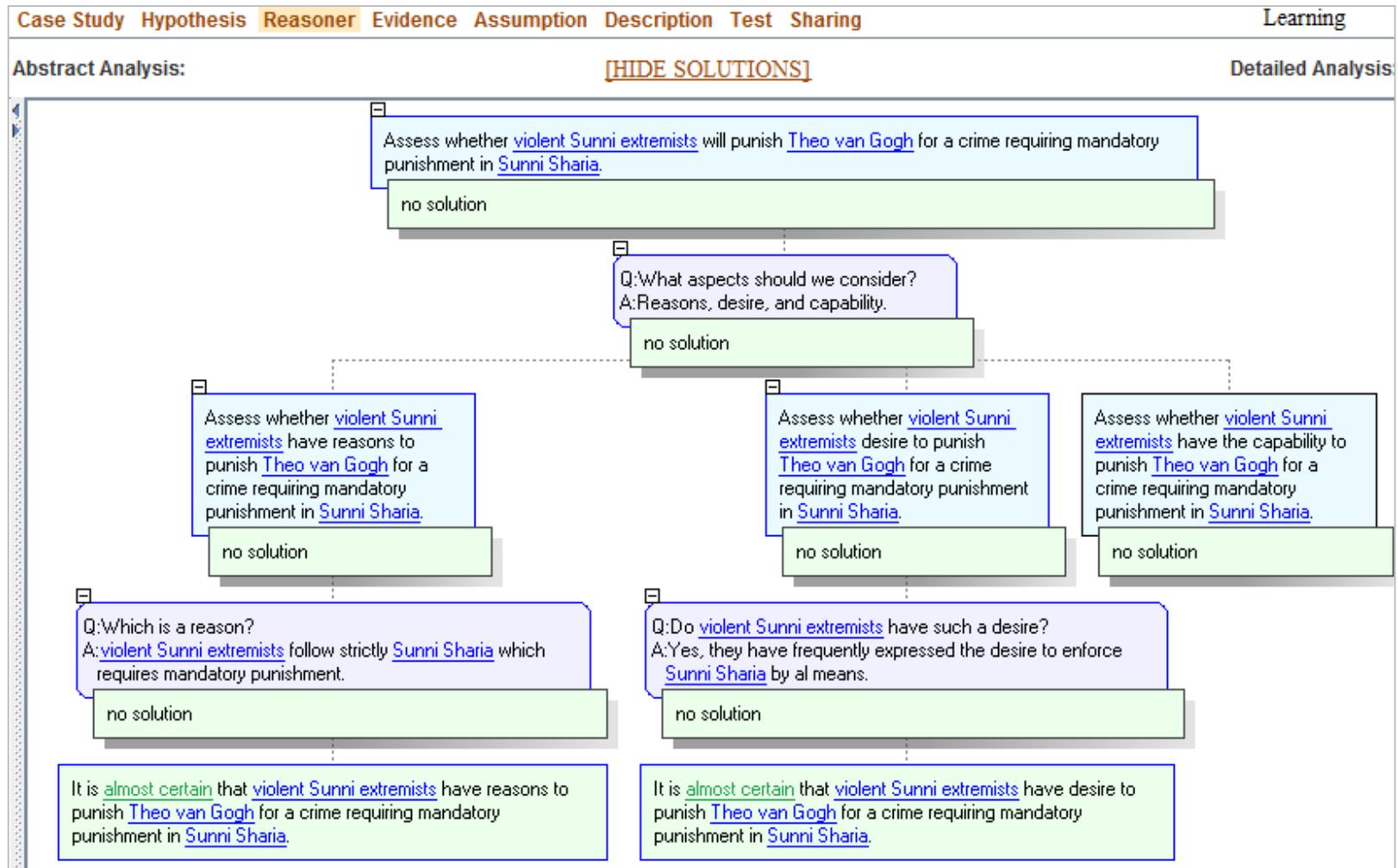


Figure 136. Reasoning tree showing both problems and solutions for all nodes.

You need to specify how the solution of each upper node is obtained from the set of solutions of its children, by selecting one of the following functions: min, max, average, and weighted sum.

20. Right-click on the Q/A node above the left-most solution and select “New Solution with ...” → “min” (see Figure 137).

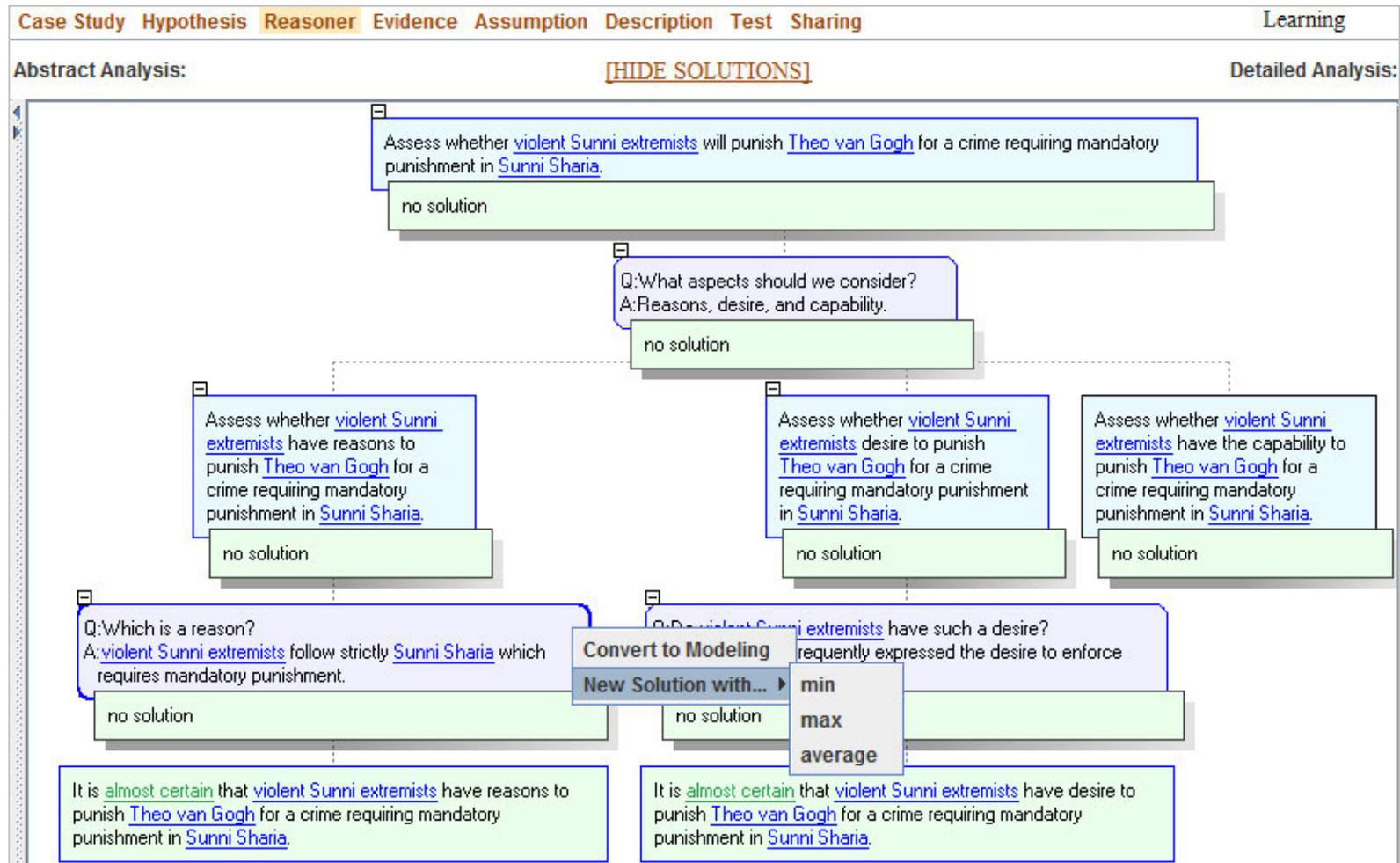


Figure 137. Selecting a solution synthesis function for a Q/A node.

Notice that the solution which is now associated with the Q/A pair is “almost certain” because the minimum of a single value (i.e. the solution of the leaf problem) is the value itself.

21. Right-click on the problem above the computed solution and select “New Solution with ...” → “max” (see Figure 138).

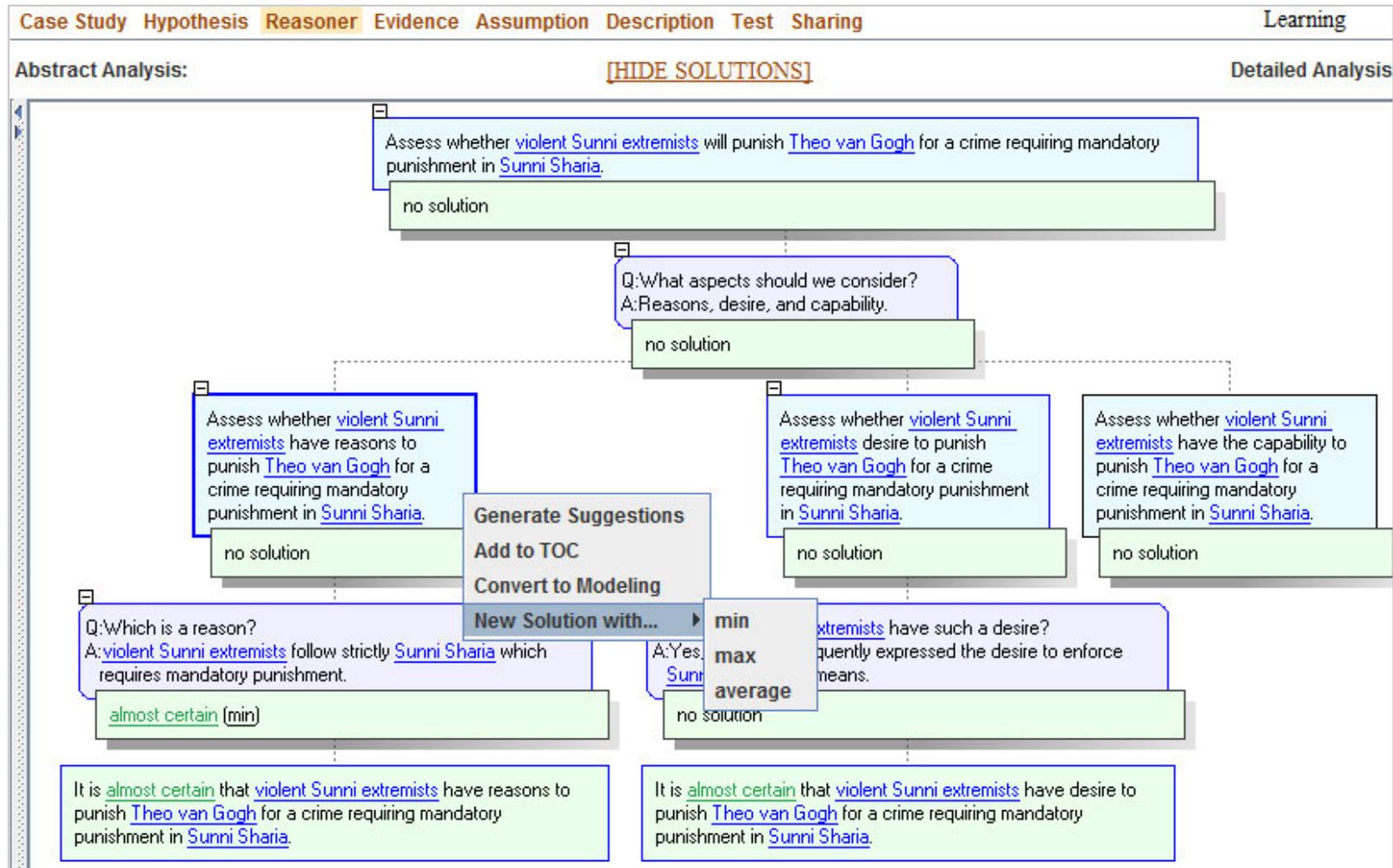


Figure 138. Selecting a solution synthesis function for a problem node.

For this problem the synthesis function is max because, in other situations, there may be more than one reason and we would like to use the maximum of the values corresponding to the various reasons. You may change the function by clicking on it and selecting another function from the displayed list.

22. Repeat steps 20 and 21 for the second elementary solution “It is **almost certain** that **violent Sunni extremists** have desire ...”:

Right-click on the Q/A node and select “New solution with ...” → “min.”

Right-click on the problem above the Q/A node and select “New solution with ...” → “max.”

23. Right-click on the right-most leaf, select “New Assumption,” and then select “It is **certain** that **violent Sunni extremists** have the capability ...” (see Figure 139). You may change the value “**certain**” by clicking on it and selecting another value.

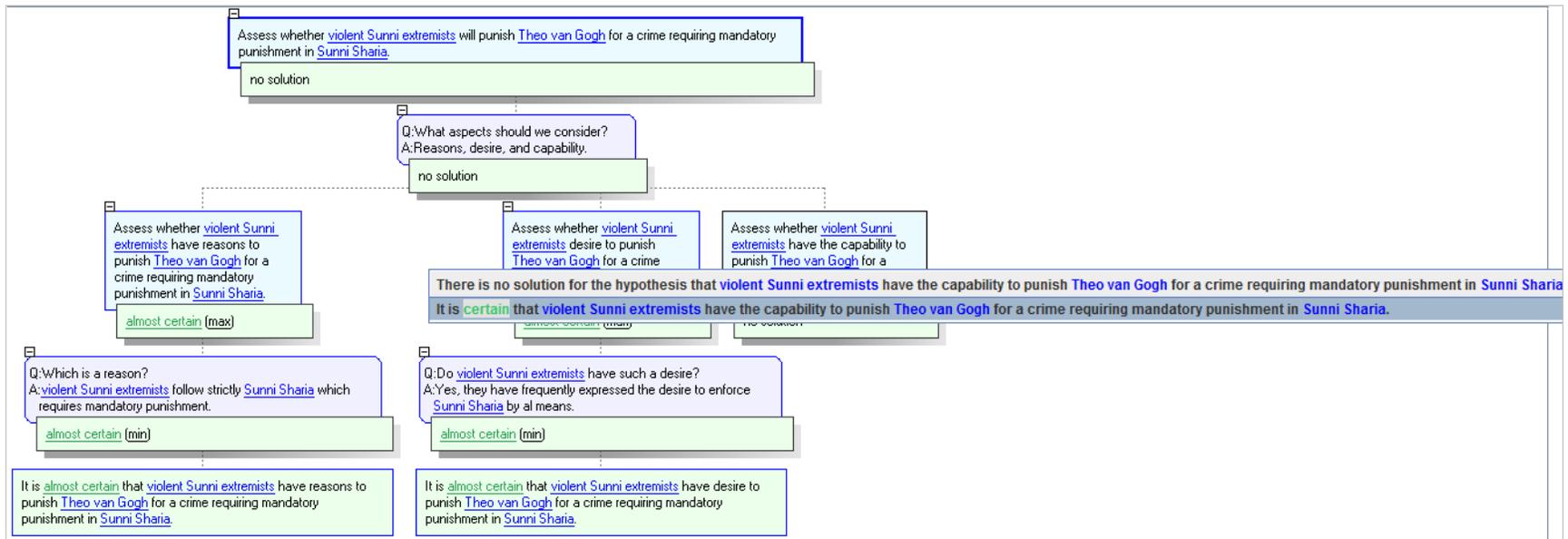


Figure 139. Using an assumption for an elementary hypothesis.

The reasoning tree after making the assumption is shown in Figure 140. Notice that all the sub-problems of the top Q/A pair have solutions, and you may now indicate how to compute the solution associated with this Q/A. Because there are several children, the weighted sum function can also be used, where each child is given one of the following weights: very low, low, medium, high, very high.

24. Right-click on the top Q/A pair and select “New Solution with ...” → “weighted sum” (see Figure 140).

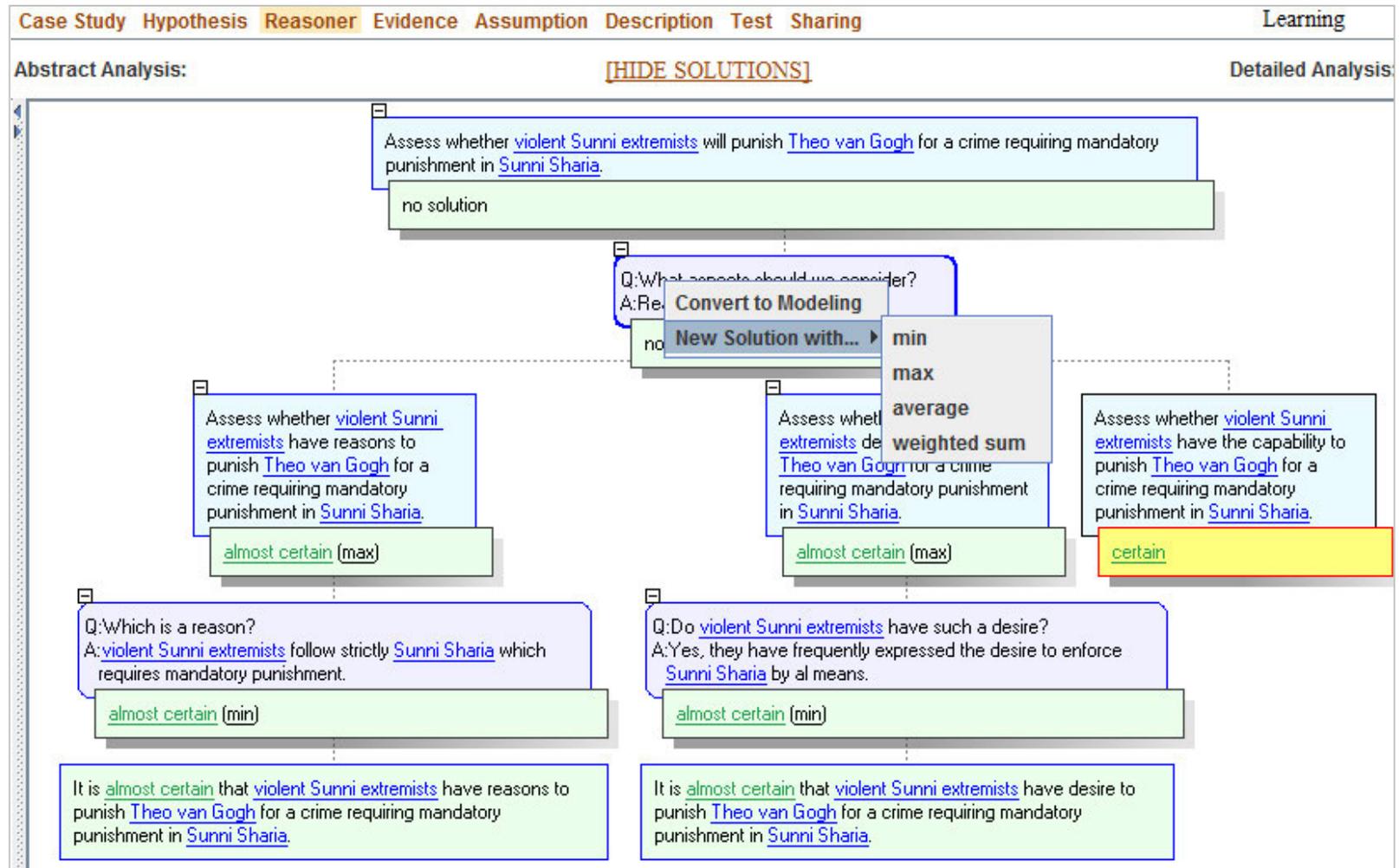


Figure 140. Selecting a solution synthesis function for a Q/A node with several children.

After this selection, all the three sub-problems of the Q/A node have the weight “very high.” The correspondence with the problems is by position, the first weight corresponding to the first sub-problem. You may change each weight by clicking on it and selecting another value from the displayed list (see Figure 141).

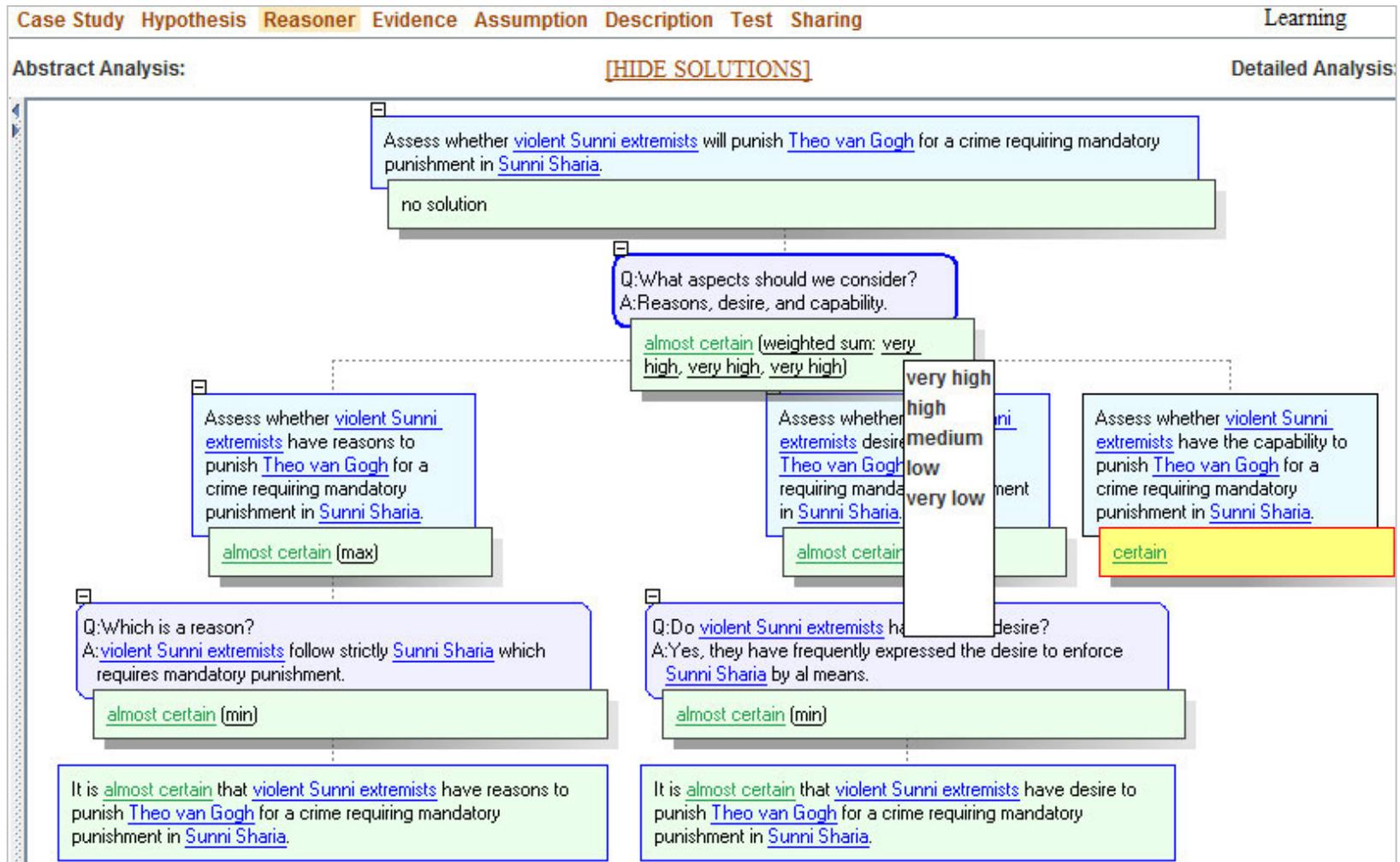


Figure 141. Changing the weight of a problem.

25. Right-click on the top problem and select “New solution with ...” → “max.” The result is the final analysis tree (see Figure 142).

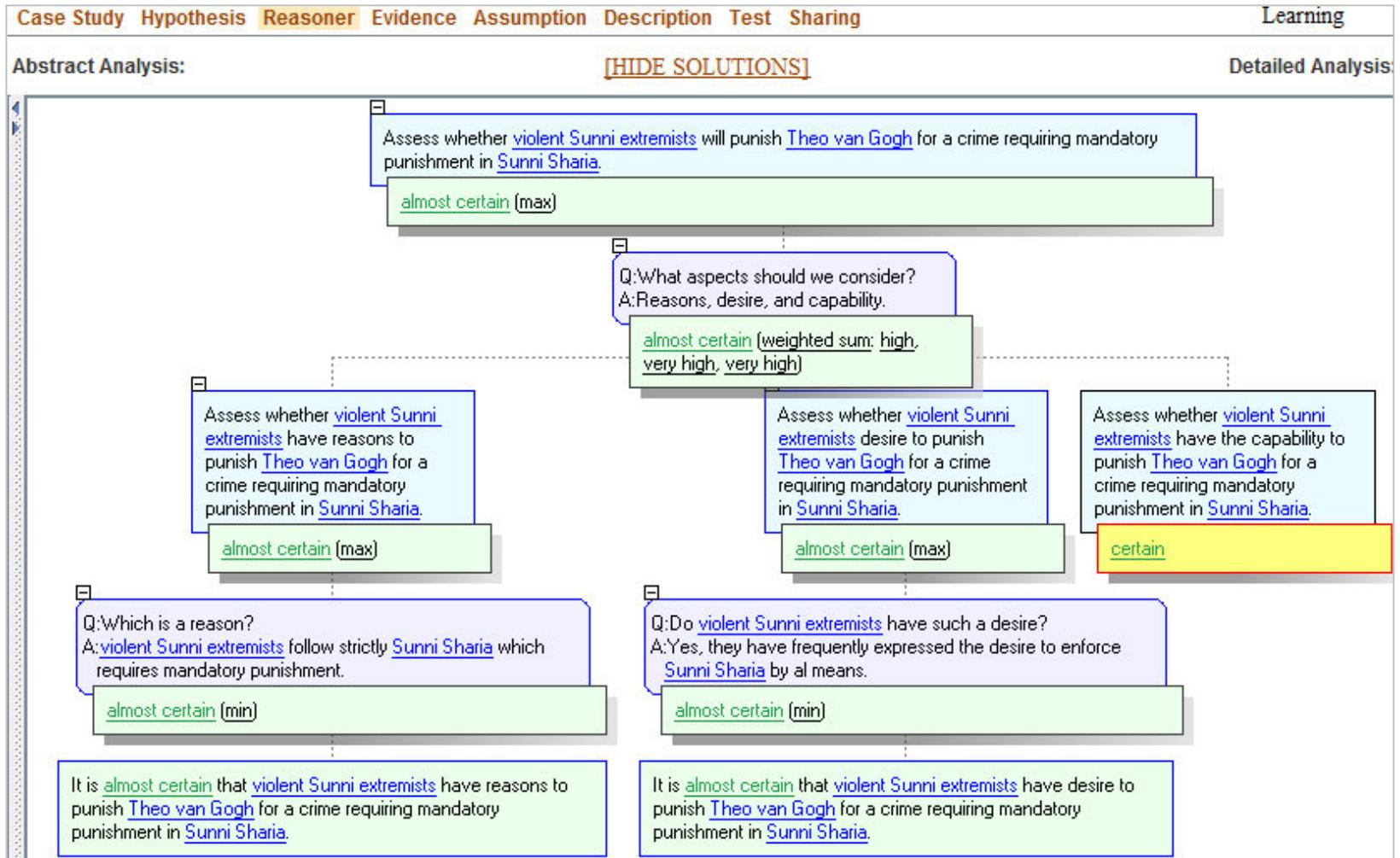


Figure 142. Final analysis tree.

17. Select **Case Study**.

18. Click on **[SAVE & FINISH]** to end the case study.

4.3 Case Study: Analysis Based on Pre-learned Models

4.3.1 Example Used in the Case Study

This case study is based on the story of **Theodoor "Theo" van Gogh**, presented in Section 4.2.1 (pg. 125). "Van Gogh worked with Somali-born writer [Ayaan Hirsi Ali](#) to produce the film [Submission](#), which was critical of the treatment of [women in Islam](#). ... After the broadcast of *Submission*, Van Gogh and Hirsi Ali also received [death threats](#)." ([http://en.wikipedia.org/wiki/Theo_van_Gogh_\(film_director\)](http://en.wikipedia.org/wiki/Theo_van_Gogh_(film_director)), accessed on March 13th, 2011).

The hypothesis to be analyzed in this case study is the following one: "violent Sunni extremists will punish [Ayaan Hirsi Ali](#) for a crime requiring mandatory punishment in [Sunni Sharia](#)."

4.3.2 Objective

The objective of this case study is to learn how to perform the following operations to model the assessment of a hypothesized behavior by reusing pre-learned models:

- Specify a new hypothesis analysis problem by instantiating an existing pattern;
- Specify the reduction of a problem by reusing a pre-learned reduction;
- Instantiate variables in a reused pre-learned reduction;
- Understand how the solution composition functions from the employed pre-learned patterns are automatically applied.

4.3.3 Summary

This case study will guide you through the process of modeling a hypothesized behavior by reusing pre-learned model components.

You will first define the hypothesis analysis problem by selecting an existing pattern and instantiating it to: "Assess whether [violent Sunni extremists](#) will punish [Ayaan Hirsi Ali](#) for a crime requiring mandatory punishment in [Sunni Sharia](#)." Then you will successively reduce it to simpler problems by reusing pre-learned reductions. This will include the instantiation of a variable in one of the reused reductions.

Proceed as indicated in the following instructions.

4.3.4 Instructions and Explanations

1. Start this case study in TIACRITIS and select the **Hypothesis** menu on the top of the window. This will display the hypothesis selection module and the interface in Figure 143.

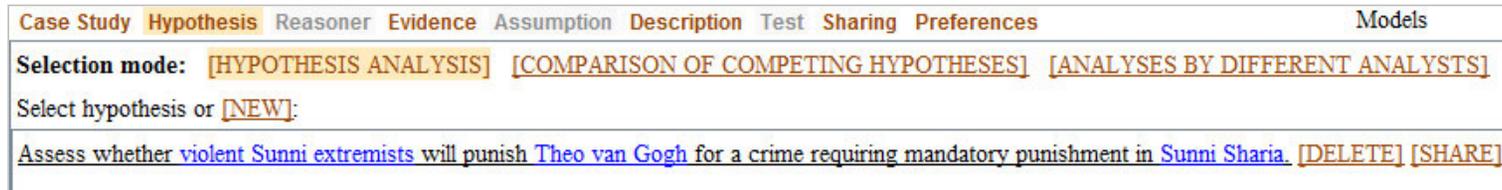


Figure 143. Hypothesis selection interface with a previously defined hypothesis.

Figure 143 shows the previously modeled and pre-learned problem “Assess whether **violent Sunni extremists** will punish **Theo van Gogh** for a crime requiring mandatory punishment in **Sunni Sharia**.” We want to solve a similar problem.

2. Click on **[NEW]**. This will open a new interface for defining the hypothesis analysis problem by instantiating an existing pattern (see Figure 144).

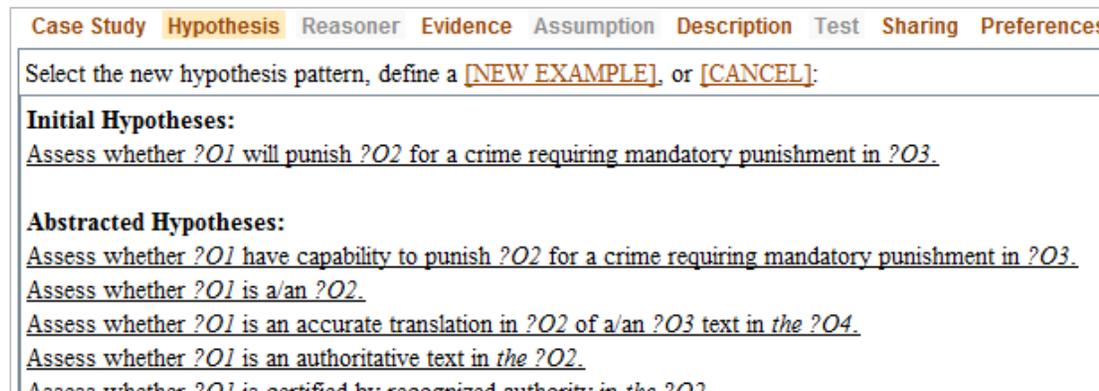


Figure 144. Hypothesis definition interface with the hypothesis pattern to instantiate.

Notice at the top of Figure 144 the hypothesis assessment pattern that can be instantiated to “Assess whether **violent Sunni extremists** will punish **Ayaan Hirsi Ali** for a crime requiring mandatory punishment in **Sunni Sharia**.”

3. Click on the pattern to instantiate: “Assess whether ?O1 will punish ?O2 for a crime requiring mandatory punishment in ?O3.” The pattern is automatically changed by replacing each variable with “...”. We need to click on each “...” and select the correct value from the menu displayed by the system (i.e., **violent Sunni extremists**, **Ayaan Hirsi Ali**, and **Sunni Sharia**, respectively), as illustrated in Figure 145.

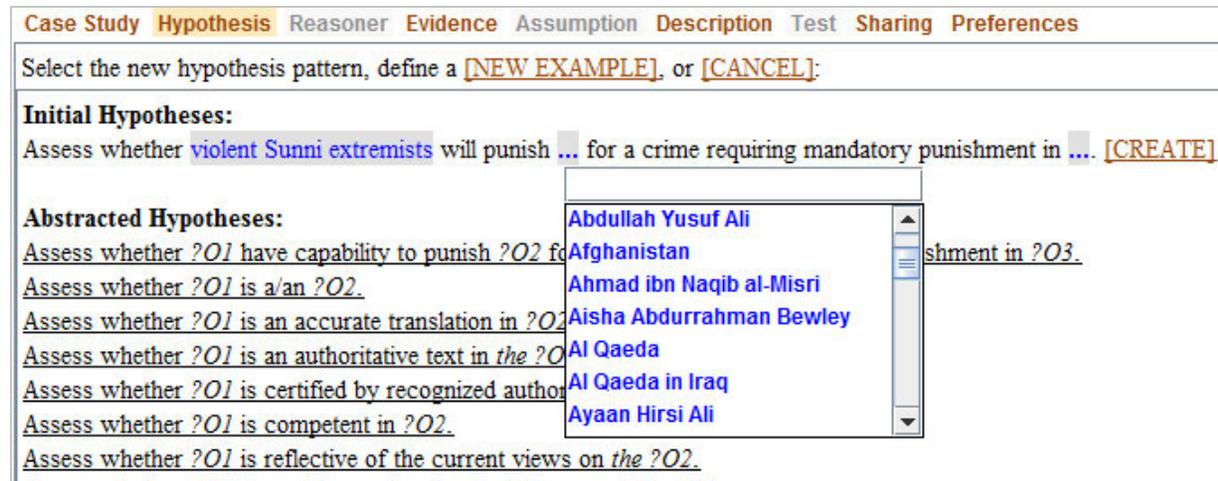


Figure 145. Selecting values for instantiating a hypothesis analysis problem.

4. When the pattern is completely instantiated, click on **[CREATE]**. The **Reasoner** is automatically invoked with the defined hypothesis which is an instance of a pre-learned problem. Hide the left panel, if visible (see the top part of Figure 146), by clicking on the left pointing arrow on the separation bar. As a result, the screen should be as in the bottom part of Figure 146.

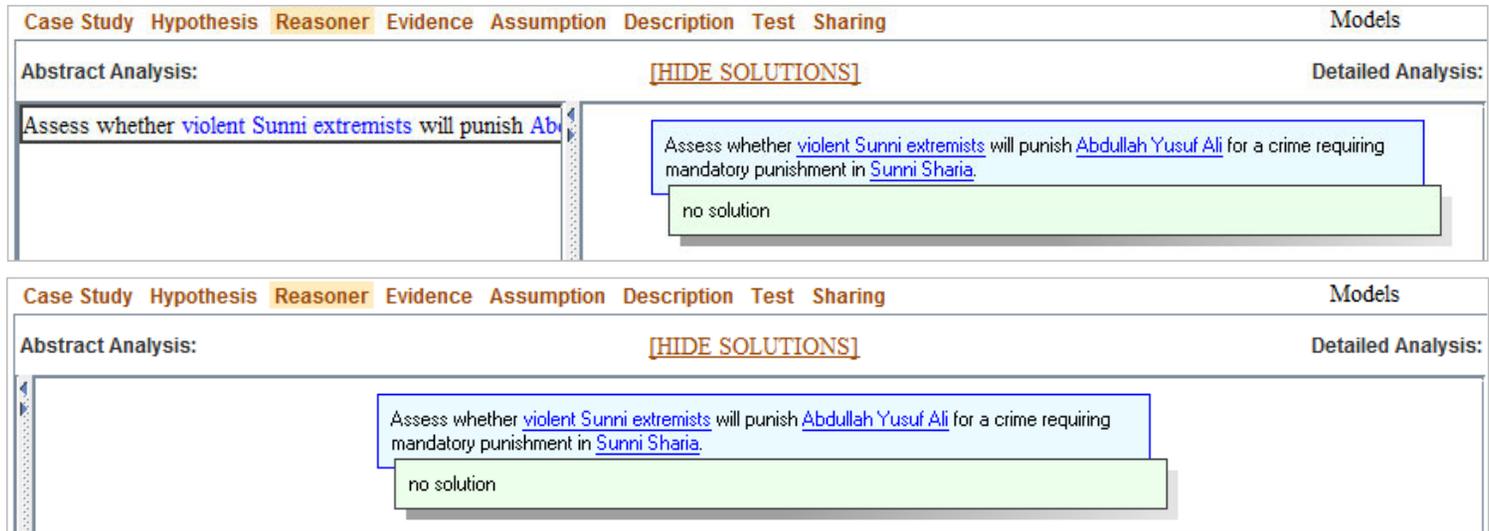


Figure 146. Instantiation of pre-learned problem as top-level problem.

5. Right-click on the problem and select "Generate Suggestions." As a result, the system proposes two possible continuations of the modeling process (see Figure 147).

Notice in Figure 147 that the first proposed continuation of the modeling process reuses a pattern learned as part of the case study from Section 4.2. The second reuses only the question, allowing the user to define a different continuation, including the change of the question. Notice that the correct instantiation of the pre-learned pattern is proposed.

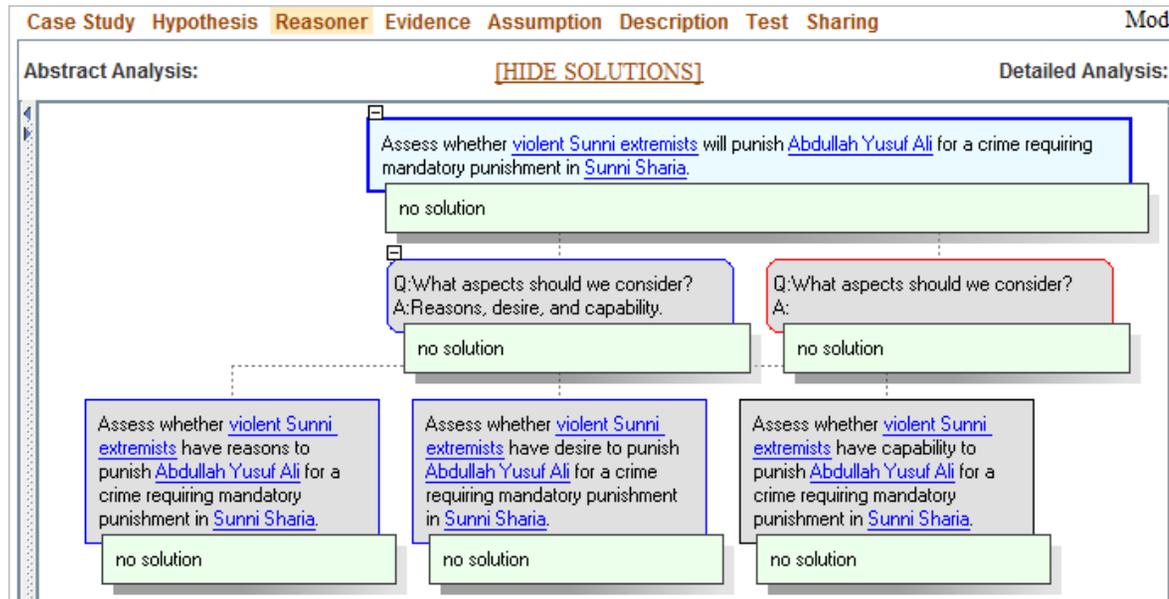


Figure 147. Problem reduction suggestions.

6. Right-click on the question/answer box of the learned pattern and select “Accept suggestion” (see Figure 148). As a result, the learned pattern is used (see Figure 149), and the other continuation strategy is removed.

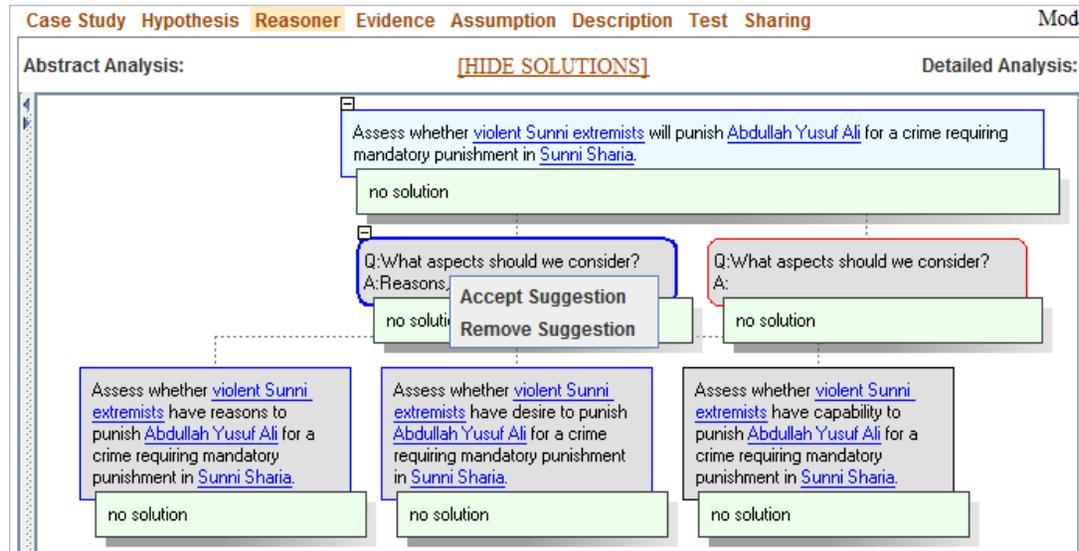


Figure 148. Suggestion selection.

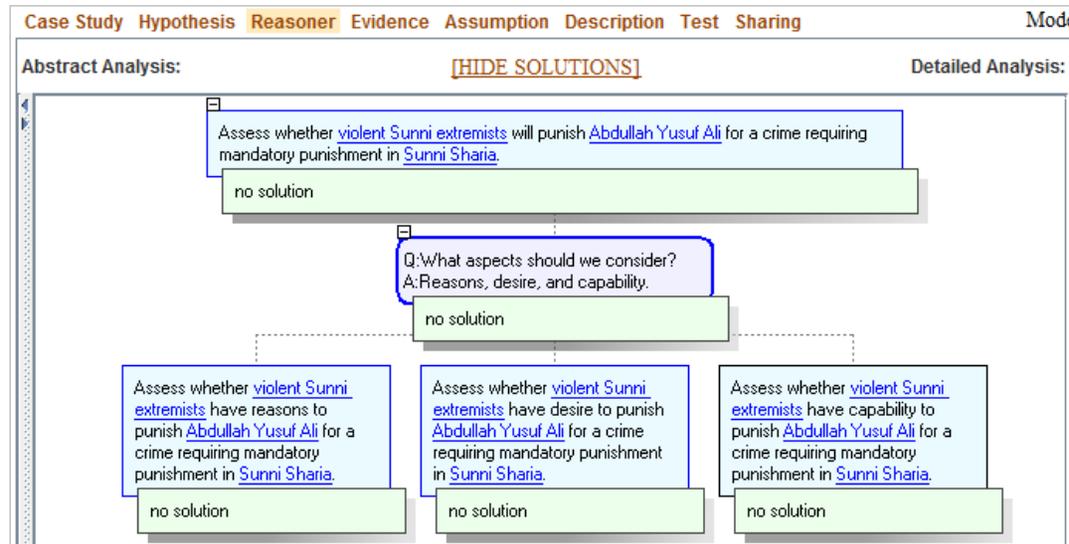


Figure 149. Use of the selected suggestion.

7. Right-click on the left-most leaf node and select “Generate Suggestions.” As a result, the system proposes again two possible continuations of the modeling process (see Figure 150).

Notice in Figure 150 that the first pattern contains the variable [SI1] that needs to be instantiated by selecting a specific likelihood for the proposed solution. This needs to be instantiated before this suggestion can be accepted.

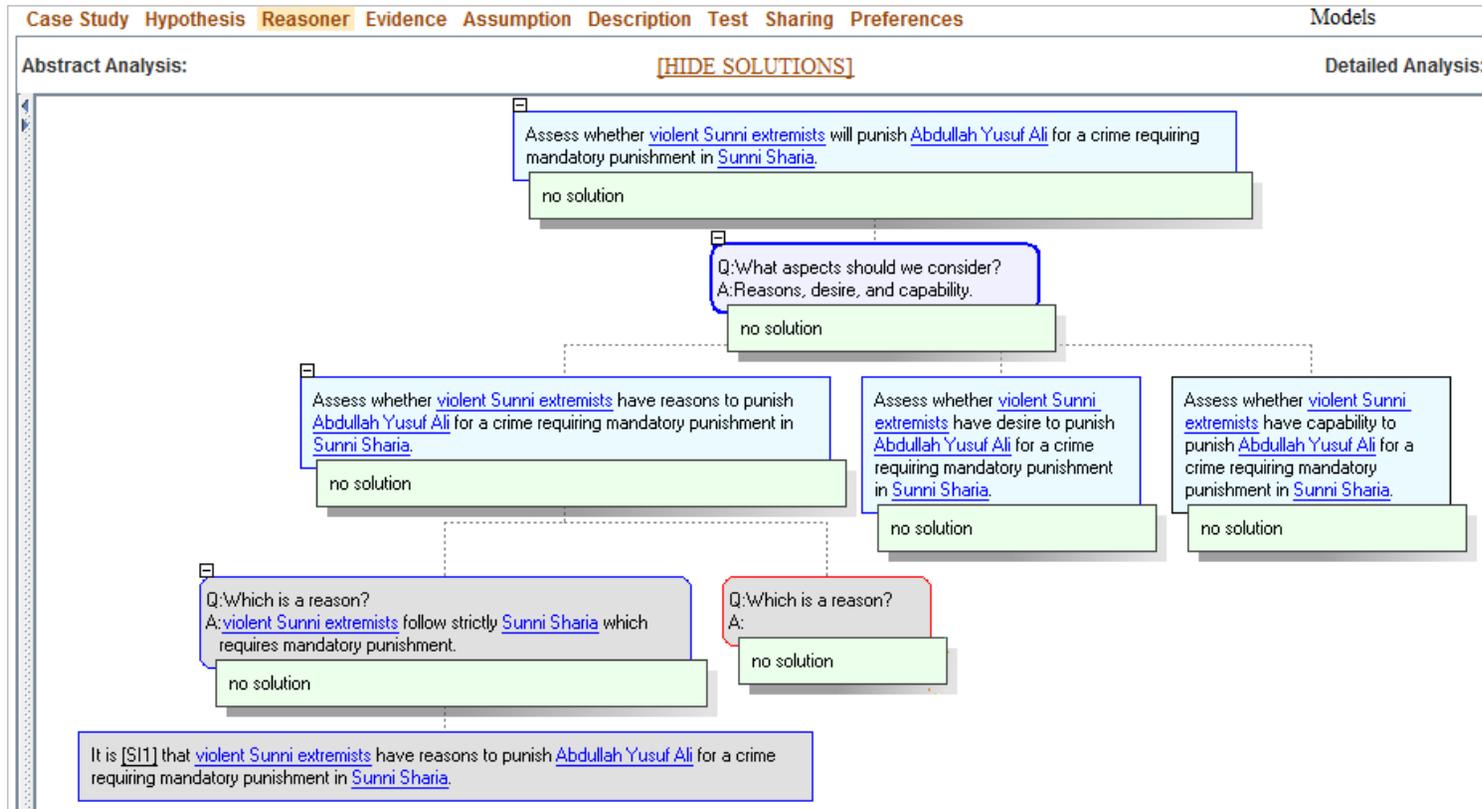


Figure 150. New problem reduction suggestions.

8. Right-click on [SI1] inside the left-most leaf problem and select a specific likelihood (see Figure 151).

9. Right-click on the corresponding question/answer pair to select the instantiated pattern. As a result, the pattern is automatically applied (see Figure 152).

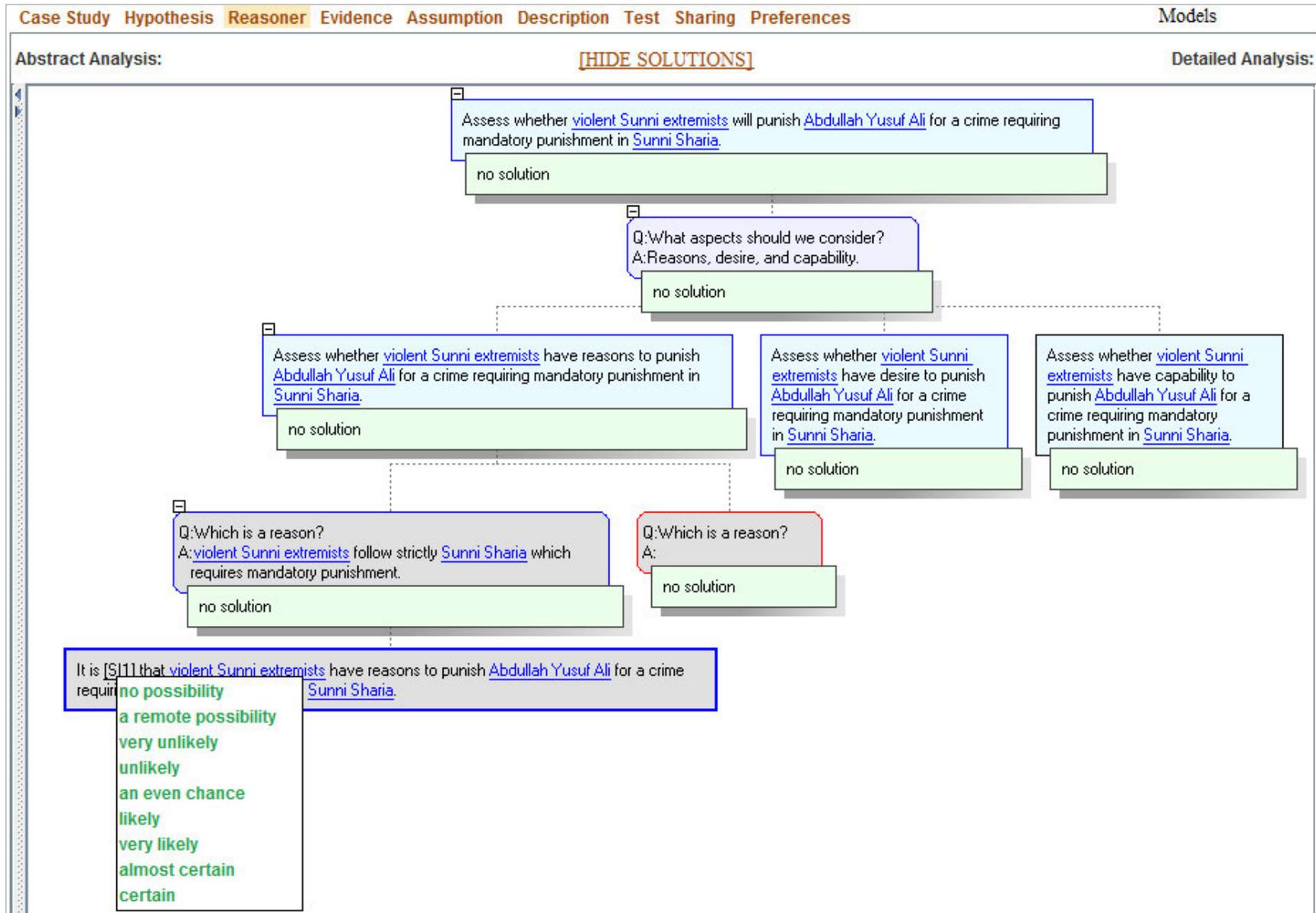


Figure 151. Variable instantiation in a suggested pattern.

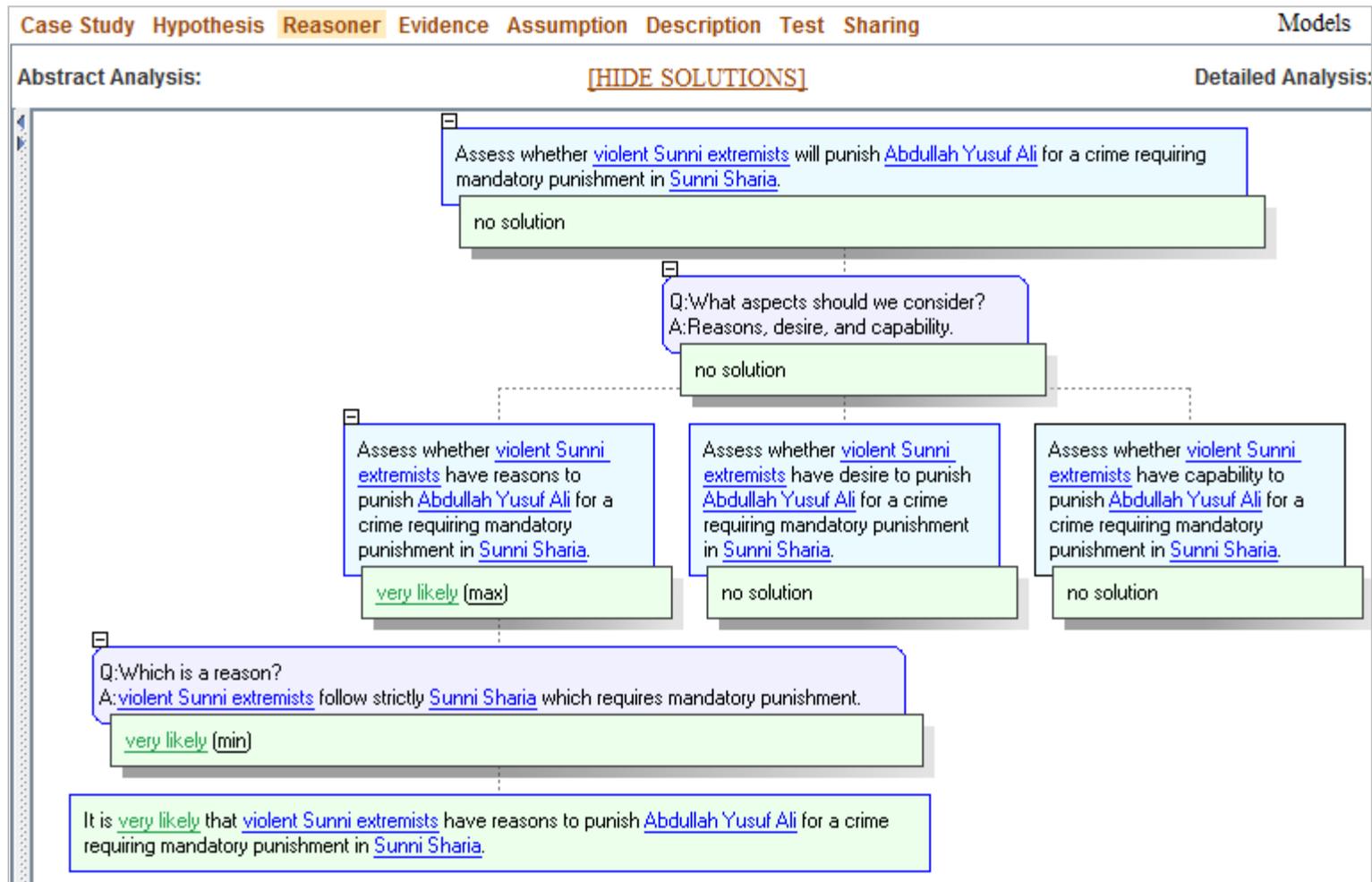


Figure 152. Use of instantiated suggestion.

10. Repeat steps 7, 8, and 9 to reduce the problem “Assess whether **violent Sunni extremists** have desire to punish **Ayaan Hirsi Ali** for a crime requiring mandatory punishment in **Sunni Sharia**.”

Notice in Figure 153 the complete reasoning tree which was rapidly generated by reusing learned patterns. Notice also that some upper-level solutions have been automatically computed, based on the composition functions associated with the used patterns. To determine all the

solutions, we need first to determine the solution of the elementary hypothesis which is the right-most leaf of the tree. We can do this either by using evidence, or by defining an assumption. We will illustrate the second approach here.

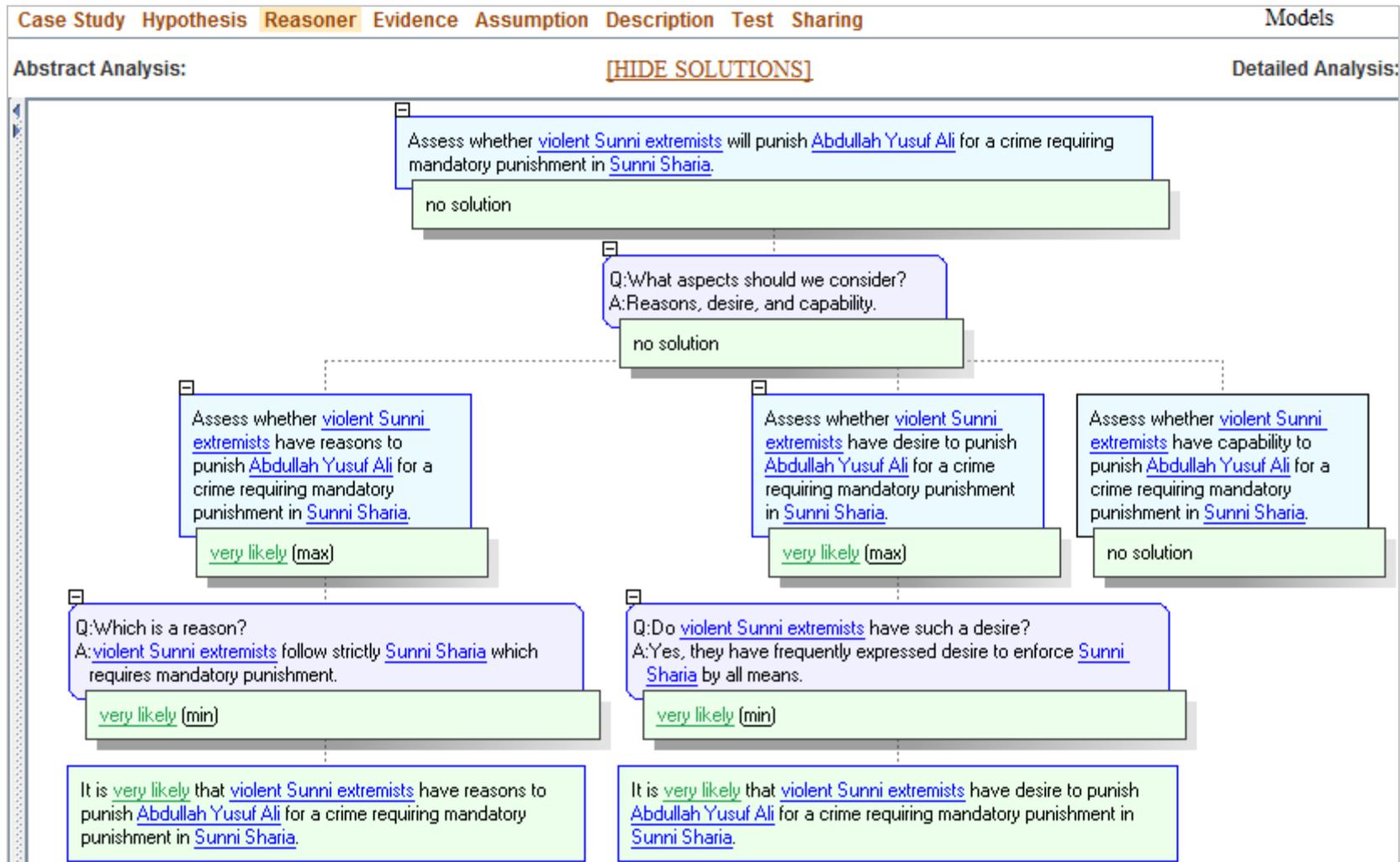


Figure 153. Complete modeling tree.

11. Right-click on the right-most leaf, select “New Assumption,” and then select “It is **certain** that **violent Sunni extremists** have the capability ...” (see Figure 154).

The result is shown in Figure 155. You may change the value “**certain**” by clicking on it and selecting another value. Notice that the upper solutions have been automatically computed, based on the pre-learned patterns.

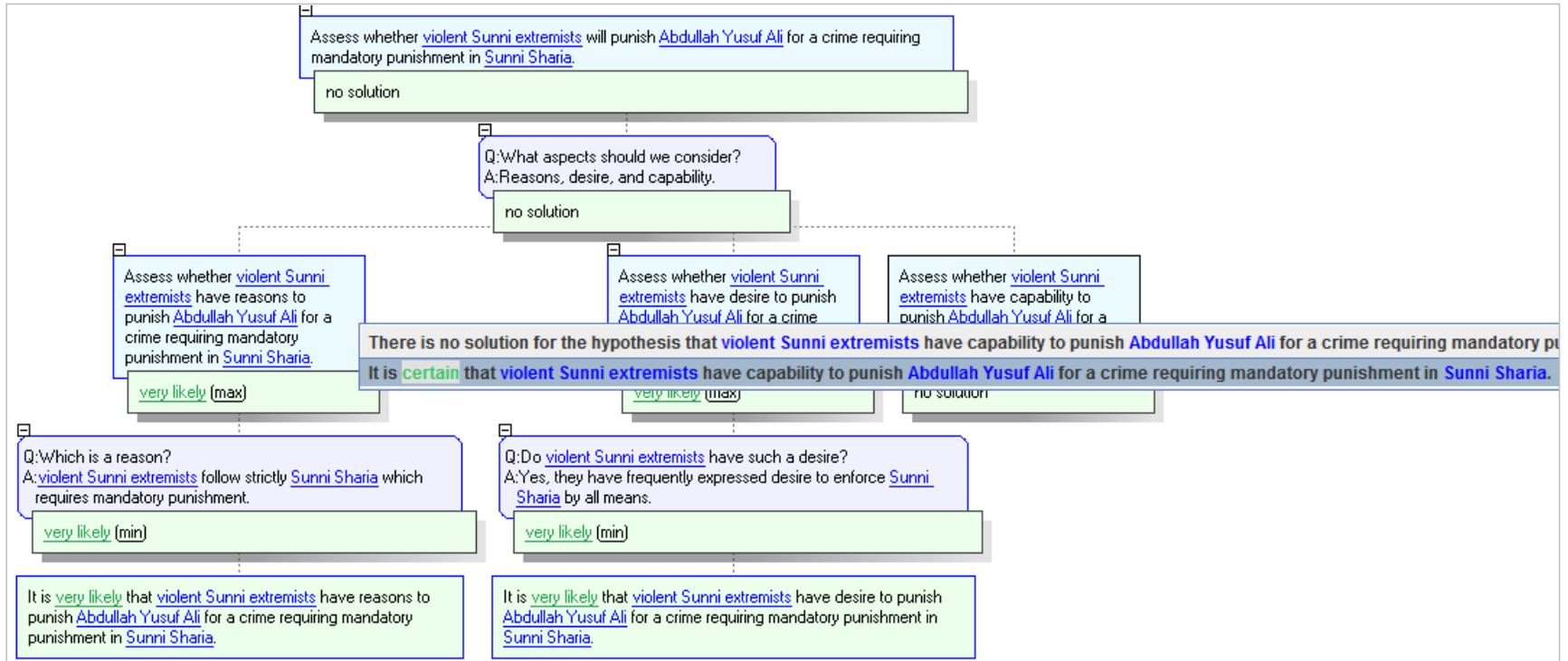


Figure 154. Providing the solution of a problem as an assumption.

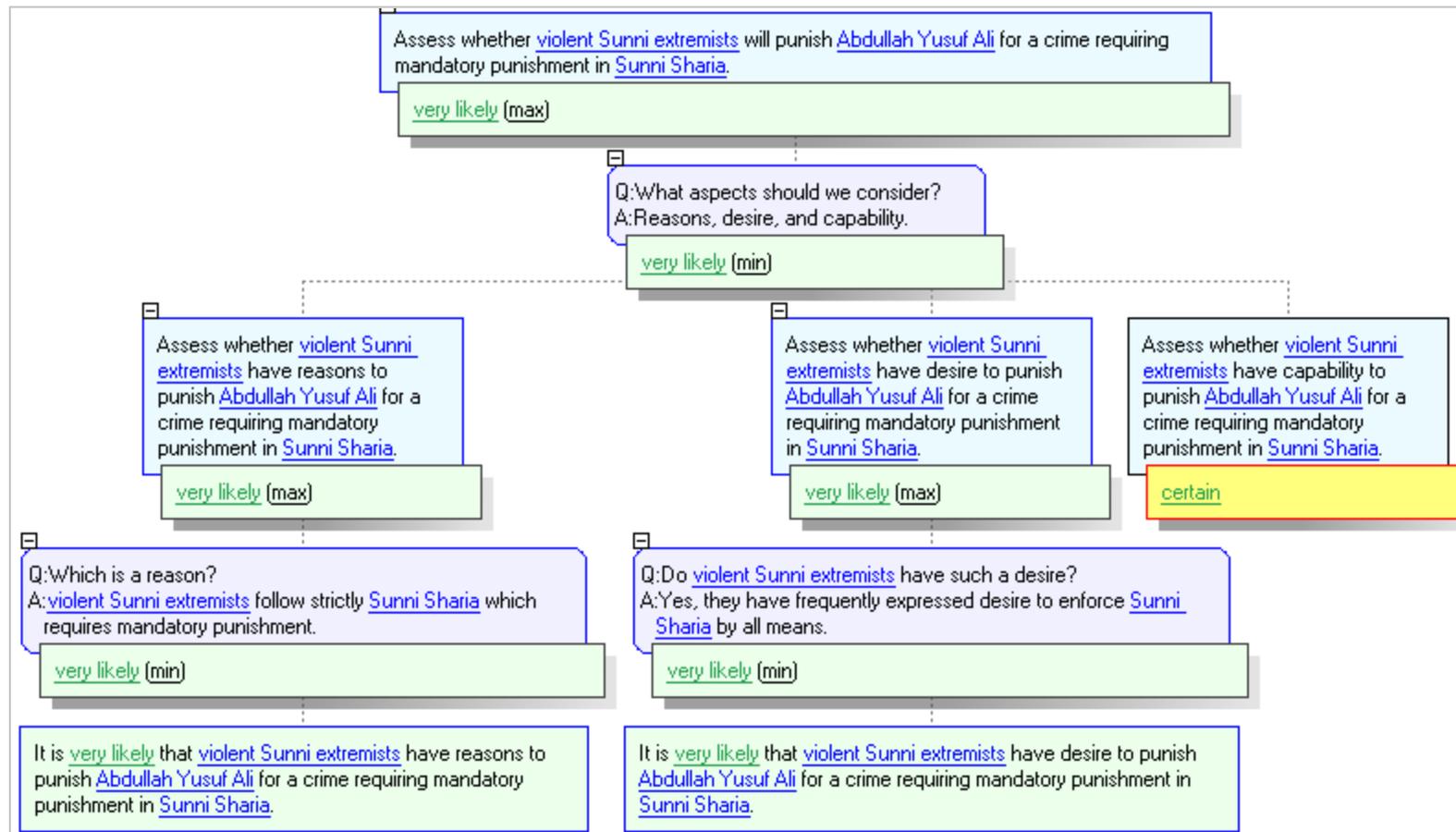


Figure 155. Complete analysis.

11. Select **Case Study**.
12. Click on **[SAVE & FINISH]** to end the case study.

4.4 Case Study: Modeling Complex Behavior – Part 1

4.4.1 Example Used in the Case Study

Following the Britain's award of knighthood to author Salman Rushdie, Mohammed Ijaz ul-Haq, Pakistani religious affairs minister, formulated the following threat reported in Washington Times:

"Sir Salman Slammed," Washington Times, online ed., 19 June 2007,

URL: <http://www.washingtontimes.com/article/20070619/FOREIGN/106190021&SearchID=73284751953045>

ISLAMABAD, Pakistan (AP) — Pakistan yesterday condemned Britain's award of a knighthood to author Salman Rushdie, and a Cabinet minister said *the honor provided a justification for suicide attacks*. "This is an occasion for the world's 1.5 billion Muslims to look at the seriousness of this decision," Mohammed Ijaz ul-Haq, religious affairs minister, said in parliament. "The West is accusing Muslims of extremism and terrorism. If someone exploded a bomb on his body, he would be right to do so unless the British government apologizes and withdraws the 'sir' title," Mr. ul-Haq said. ... "The 'sir' title from Britain for blasphemer Salman Rushdie has hurt the sentiments of the Muslims across the world."

Soon after this declaration, two British doctors of Pakistani origin loaded their cars with explosives which were later found in populated London locations prior to detonation, and two people, one a Pakistani medical student, attacked the Glasgow airport (see <http://www.airflights.to/Airports/UK/Glasgow-Airport.php5>).

The question is: Does the above events illustrate a general pattern of behavior of violent Sunni extremists that could be used to understand and predict their future behavior? This case study models this behavior.

4.4.2 Objective

The objective of this case study is to practice with modeling more complex behavior and to learn how you can use previously demonstrated behavior components in questions and answers. The hypothesis assessment started in this case study will be completed in the next case study. You may skip this case study and continue with the next one, if you are not interested in practicing the modeling operations.

4.4.3 Summary

This case study concerns the analysis of the problem “Assess whether the characterization of [the award of knighthood to Salman Rushdie by Britain](#) as [offense to Muslim world](#) by [Mohammed Ijaz ul-Haq](#) creates a serious threat of retaliation against [Britain](#) from [violent Sunni extremists](#).” You will define this hypothesis analysis problem and will model its analysis by successively reducing it to simpler and simpler problems. In the process, you will have the opportunity to use previously demonstrated behavior components in questions and answers.

Proceed as indicated in the following instructions.

4.4.4 Instructions and Explanations

1. Start this case study in TIACRITIS and select the **Hypothesis** menu on the top of the window.
2. Click on **[NEW]** and then click on **[NEW EXAMPLE]**.
3. In the right panel, double-click on the problem box and define the following problem: “Assess whether the characterization of [the award of knighthood to Salman Rushdie by Britain](#) as [offense to Muslim world](#) by [Mohammed Ijaz ul-Haq](#) creates a serious threat of retaliation against [Britain](#) from [violent Sunni extremists](#).” Make sure to select the following values from the displayed lists: [the award of knighthood to Salman Rushdie by Britain](#), [offense to Muslim world](#), [Mohammed Ijaz ul-Haq](#), [Britain](#), and [violent Sunni extremists](#).
4. Hide the left panel, if visible, by clicking on the left pointing arrow on the separation bar. Then click on **[HIDE SOLUTIONS]**, at the top of the window. The result is shown in Figure 156.

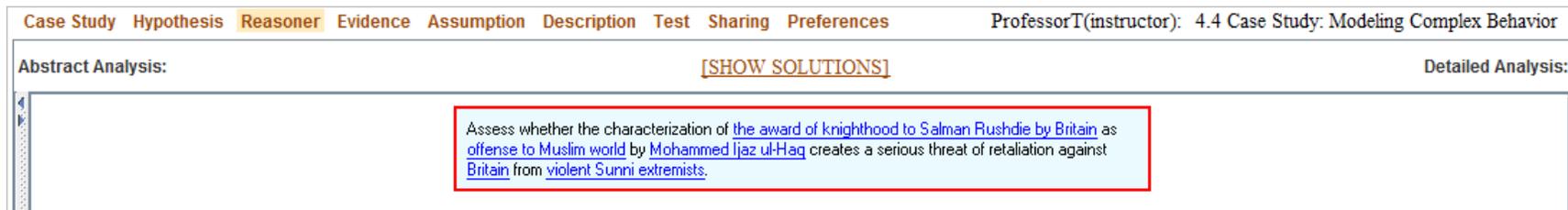


Figure 156. Hypothesis analysis problem to model.

5. Model the assessment problem by using as guidance the partial model shown in Figure 157.

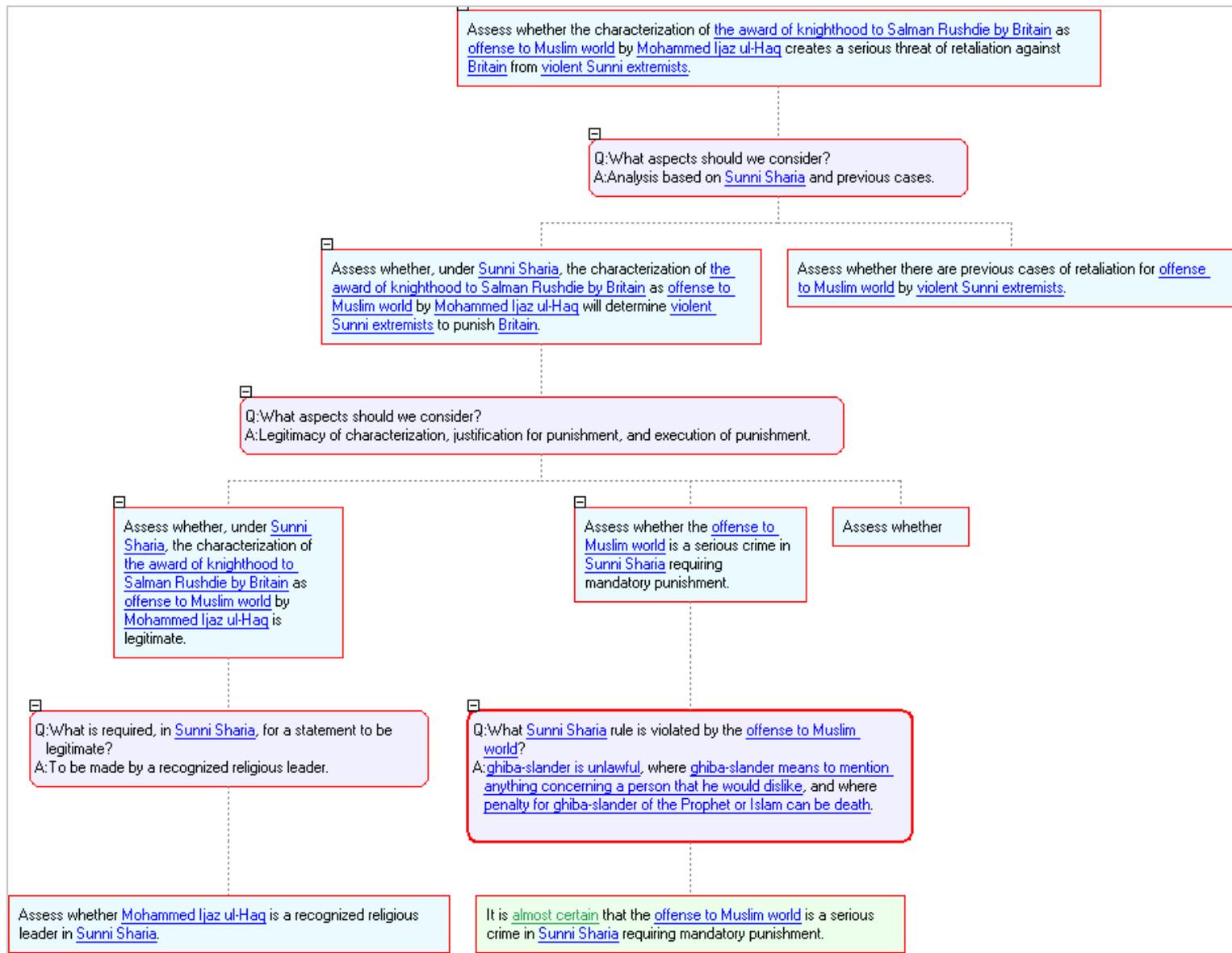


Figure 157. Partially modeled behavior.

Notice that the Question/Answer pair shown at the bottom of Figure 157 is based on previously demonstrated behavior components, such as “ghiba-slader is unlawful” and “ghiba-slader means to mention anything concerning a person that he would dislike,” which were analyzed in Section 3.9 (pg. 115) and in Section 3.8 (pg. 114), respectively.

Once this modeling is done, end this case study and continue with the next one to complete the analysis of the initial problem.

7. Select **Case Study**.
8. Click on [\[SAVE & FINISH\]](#) to end the case study.

4.5 Case Study: Modeling Complex Behavior – Part 2

4.5.1 Objective

The objective of this case study is to complete the analysis of the problem “Assess whether the characterization of [the award of knighthood to Salman Rushdie by Britain](#) as [offense to Muslim world](#) by [Mohammed Ijaz ul-Haq](#) creates a serious threat of retaliation against [Britain](#) from [violent Sunni extremists](#)” and, in the process, learn two additional modeling techniques:

- Use of previously demonstrated behavior components in questions and answers; and
- Select system-suggested problem reformulation to reuse previously modeled, pre-learned, or learned patterns.

4.5.2 Summary

This case study concerns the analysis of the problem “Assess whether the characterization of [the award of knighthood to Salman Rushdie by Britain](#) as [offense to Muslim world](#) by [Mohammed Ijaz ul-Haq](#) creates a serious threat of retaliation against [Britain](#) from [violent Sunni extremists](#).” You will select this hypothesis analysis problem, browse the partial analysis provided, and complete it. In the process, you will also ask the system to reformulate a problem in order to reuse a previously learned pattern. Finally, you will formalize the entire reasoning tree and specify the solution composition functions, to reuse its pattern fragments in the future.

Proceed as indicated in the following instructions.

4.5.3 Instructions and Explanations

1. Start this case study in TIACRITIS and select the **Hypothesis** menu on the top of the window.
2. Select the hypothesis analysis problem: “Assess whether the characterization of [the award of knighthood to Salman Rushdie by Britain as offense to Muslim world](#) by [Mohammed Ijaz ul-Haq](#) creates a serious threat of retaliation against [Britain](#) from [violent Sunni extremists](#).” Once the hypothesis is selected, the **Reasoner** is automatically invoked to analyze the hypothesis.
3. Hide the left panel by clicking on the left pointing arrow on the separation bar. Then click on **[HIDE SOLUTIONS]**, at the top of the window. The result is shown in Figure 157 (pg. 160).
4. Complete the problem “Assess whether” using a sentence like “Assess whether [violent Sunni extremists](#) will punish [Britain](#) for its crime against [Sunni Sharia](#),” then click outside the problem box.

You may remember that a solution to a similar problem was modeled in Section 4.2 (pg. 125). To reuse that model we need to have the same pattern for the current problem. We may ask TIACRITIS to propose reformulations of the current problem, based on previously modeled problems.

5. Right-click on the problem “Assess whether [violent Sunni extremists](#) will punish [Britain](#) for its crime against [Sunni Sharia](#),” and select “Reformulate ...” (see Figure 158).

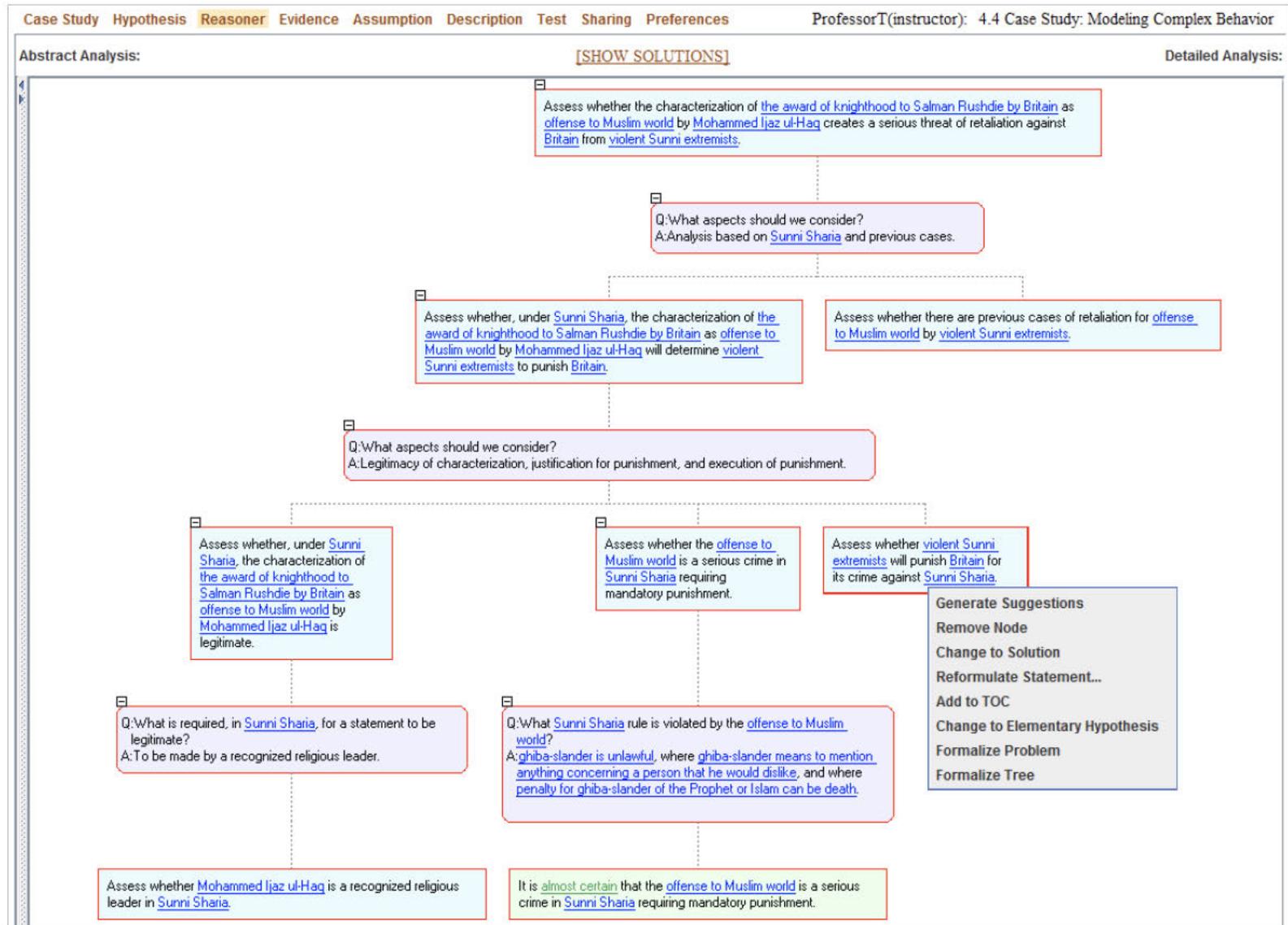


Figure 158. Problem reformulation for pattern reuse.

Notice in Figure 159 that the system proposed various reformulations of the current problem, based on previously learned patterns. This is a very useful natural language understanding capability of the system. It shows us previously analyzed sentences that appear to be similar with the expression that we are currently defining. If indeed one such sentence is what we want to express, selecting it allows us to reuse the previously defined reasoning for it. This is not only much easier, but also much more computationally efficient, avoiding the proliferation of many similar patterns in the knowledge base.



Figure 159. Suggestions for reformulated problem.

6. Click on “(L) Assess whether violent Sunni extremists will punish Britain for a crime requiring mandatory punishment in Sunni Sharia.” As a result, the system uses this sentence as the current problem.
7. Click on the left bar to make the left pane visible.
8. Right-click on the reformulated problem and select “Formalize Problem.” Notice that this problem was introduced in the table of contents from the left panel (see Figure 160).

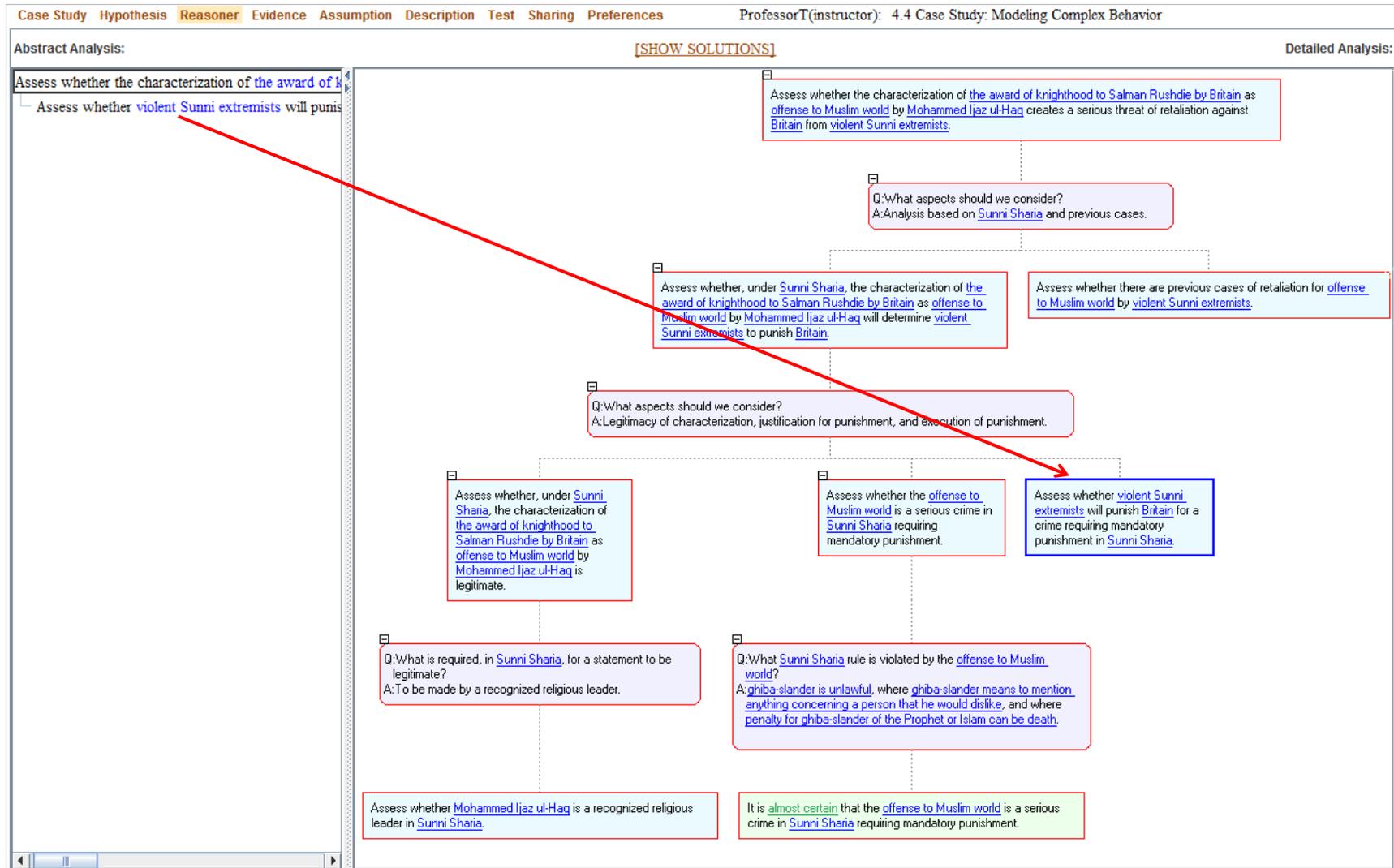


Figure 160. Reasoning tree with a previously analyzed problem in the Abstract Analysis (left panel).

9. In the left panel, click on the problem "Assess whether violent Sunni extremists will punish Britain ...". As a result, the right panel shows only this problem.

10. Click on [SHOW SOLUTIONS] at the top of the window. The result is shown in Figure 161.

The screenshot shows the TIACRITIS interface with the 'Reasoner' tab selected. The 'Abstract Analysis' pane contains the text: "Assess whether the characterization of the award of knighthood is appropriate for violent Sunni extremists will punish Britain for a crime requiring mandatory punishment in Sunni Sharia." The 'Detailed Analysis' pane shows a solution: "Assess whether violent Sunni extremists will punish Britain for a crime requiring mandatory punishment in Sunni Sharia." followed by "no solution".

Figure 161. Problem similar with a previously formalized one.

11. Complete the solution of this problem as presented in Section 4.3 (pg. 146). The result is shown in Figure 162.

The screenshot shows the TIACRITIS interface with the 'Reasoner' tab selected. The 'Abstract Analysis' pane contains the text: "Assess whether violent Sunni extremists have capability to punish Britain for a crime requiring mandatory punishment in Sunni Sharia." The 'Detailed Analysis' pane shows a hierarchical structure of questions and answers. The top question is "Assess whether violent Sunni extremists will punish Britain for a crime requiring mandatory punishment in Sunni Sharia." with a "very likely (max)" answer. Below it are two questions: "Q:What aspects should we consider?" and "Q:Do violent Sunni extremists have such a desire?". The "Q:What aspects..." question has an answer "A:Reasons, desire, and capability." and a "very likely (min)" answer. The "Q:Do violent Sunni extremists have such a desire?" question has an answer "A:Yes, they have frequently expressed desire to enforce Sunni Sharia by all means." and a "very likely (min)" answer. The "Q:What aspects..." question is further broken down into three sub-questions: "Assess whether violent Sunni extremists have reasons to punish Britain...", "Assess whether violent Sunni extremists have desire to punish Britain...", and "Assess whether violent Sunni extremists have capability to punish Britain...". The first two have "very likely (max)" answers, and the third has an "almost certain" answer. The "Q:Which is a reason?" question has an answer "A:violent Sunni extremists follow strictly Sunni Sharia which requires mandatory punishment." and a "very likely (min)" answer. The final conclusion is "It is very likely that violent Sunni extremists have reasons to punish Britain for a crime requiring mandatory punishment in Sunni Sharia."

Figure 162. Analysis of a sub-problem.

12. In the left panel, click on the top-level problem “Assess whether the characterization ...” Notice that the right panel displays again the initial problem and its modeling (see Figure 163).

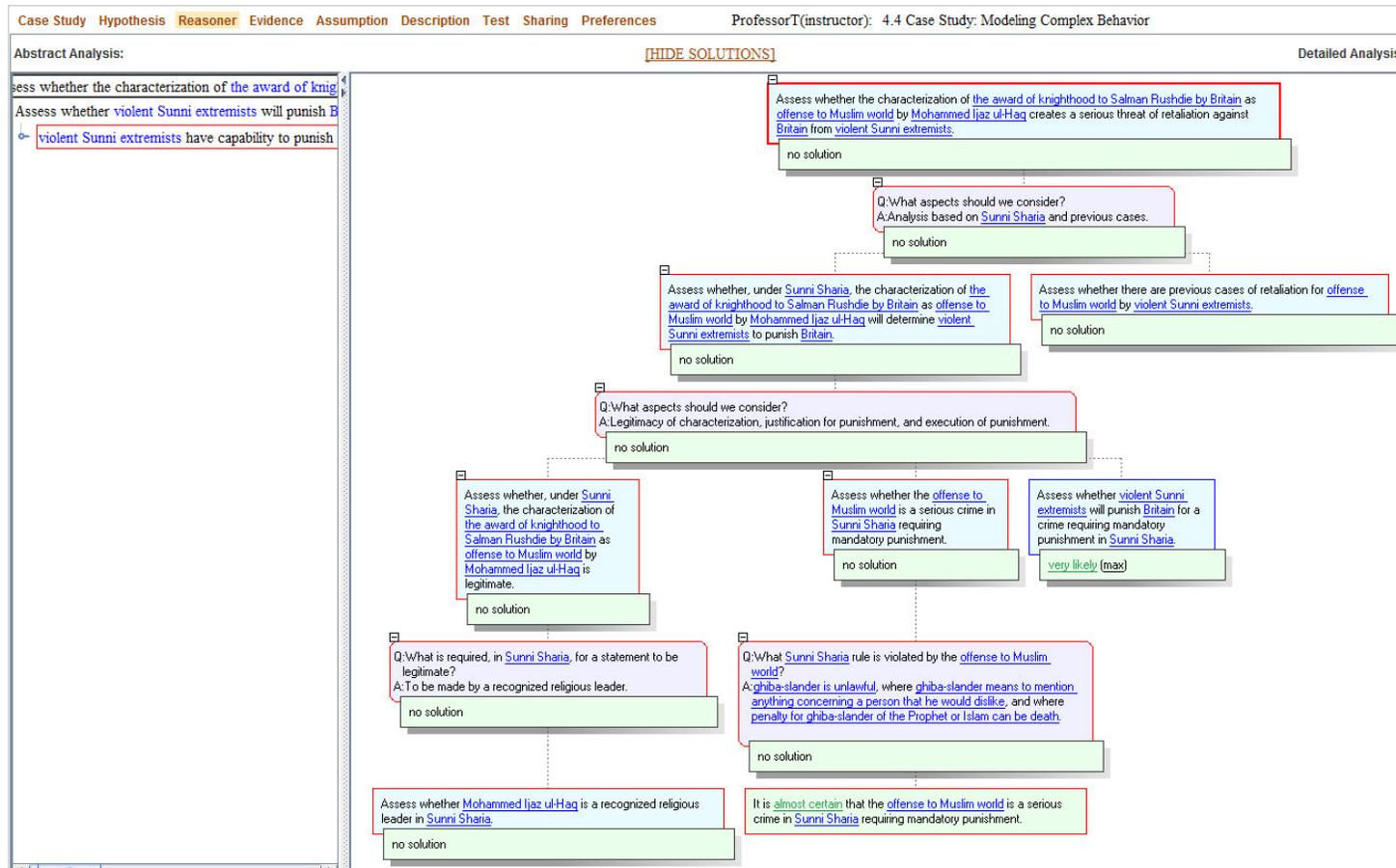


Figure 163. Complete modeling of the initial problem.

13. In the right panel, right-click on the top-level problem and select “Formalize Tree” to reuse this reasoning.

14. Define the solutions of all the leaf problems and specify the composition functions for all the nodes in the reasoning tree, until the solution of the initial problem is obtained. The result is shown in Figure 164.

15. Select **Case Study**.

16. Click on **[SAVE & FINISH]** to end the case study.

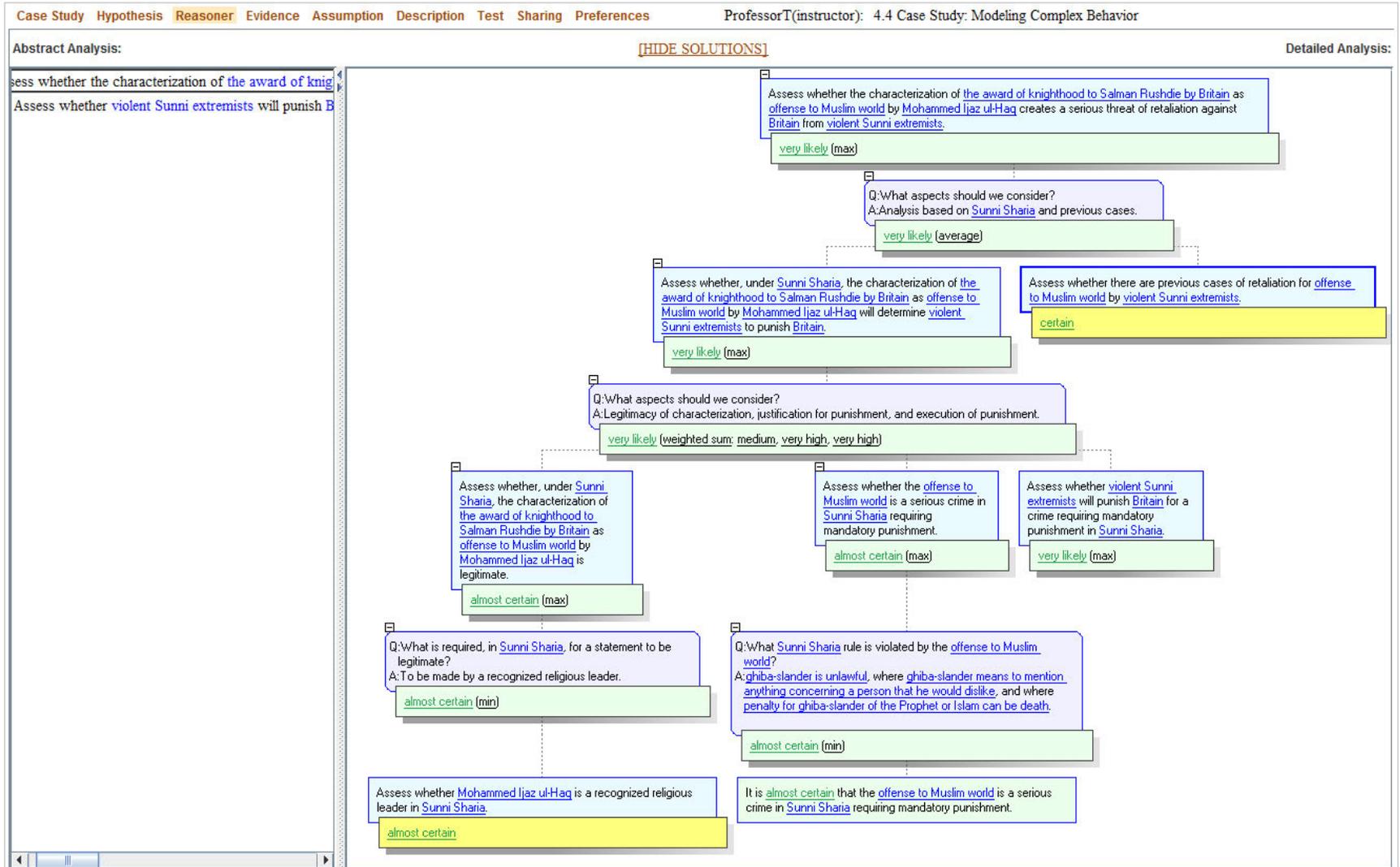


Figure 164. Complete solution of the initial problem.

4.6 Case Study: Reuse of Pre-learned Models

4.6.1 Objective

The objective of this case study is to practice the modeling of a more complex behavior by reusing learned patterns. You will also learn how to define new instances.

4.6.2 Summary

You will first define the hypothesis analysis problem by selecting an existing pattern and instantiating it, with values from the knowledge base, to: “Assess whether the characterization of [the call by Pope Benedict XVI for the repeal of the Pakistan blasphemy law](#) as [offense to Muslim world](#) by [Liaqat Baloch](#) creates a serious threat of retaliation against [Vatican](#) from [violent Sunni extremists](#).” Then you will successively reduce it to simpler problems by reusing learned patterns. This will include the instantiation of variables in the reused patterns. After that you will specify the solutions of the leaf problems and notice how all the other solutions are automatically computed.

Next you will define a different hypothesis analysis problem by selecting the same pattern as above and instantiating it with new values that are not in the current knowledge base. You will solve this new problem as indicated above.

Proceed as indicated in the following instructions.

4.6.3 Instructions and Explanations

1. Start this case study in TIACRITIS and select the **Hypothesis** menu on the top of the window.
2. Click on **[NEW]** to define the hypothesis analysis problem.
3. Click on the pattern “Assess whether the characterization of ?O1 as ?O2 by ?O3 creates a serious threat of retaliation against ?O4 from ?O5.” Notice that each variable has been replaced with “...”
4. Click on each “...”, browse the displayed menu of possible values, and select the following values:
 - [the call by Pope Benedict XVI for the repeal of the Pakistan blasphemy law](#)
 - [offense to Muslim world](#)
 - [Liaqat Baloch, Vatican](#)

violent Sunni extremists

5. Click on [\[CREATE\]](#).

The problem to be solved is shown in Figure 165.

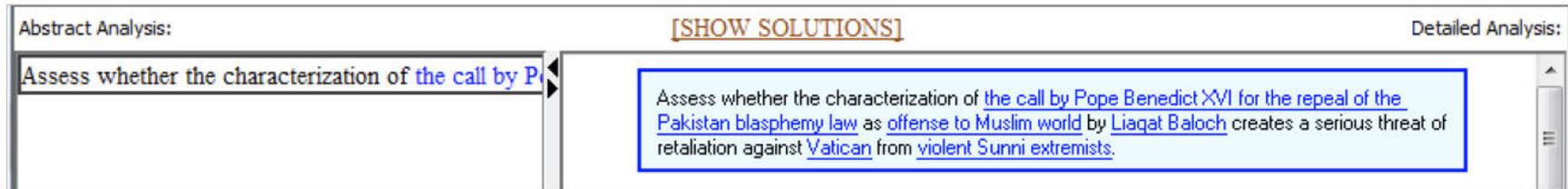


Figure 165. The problem to be solved.

6. Solve this problem by reusing previously learned patterns. A possible solution is shown in Figure 166.

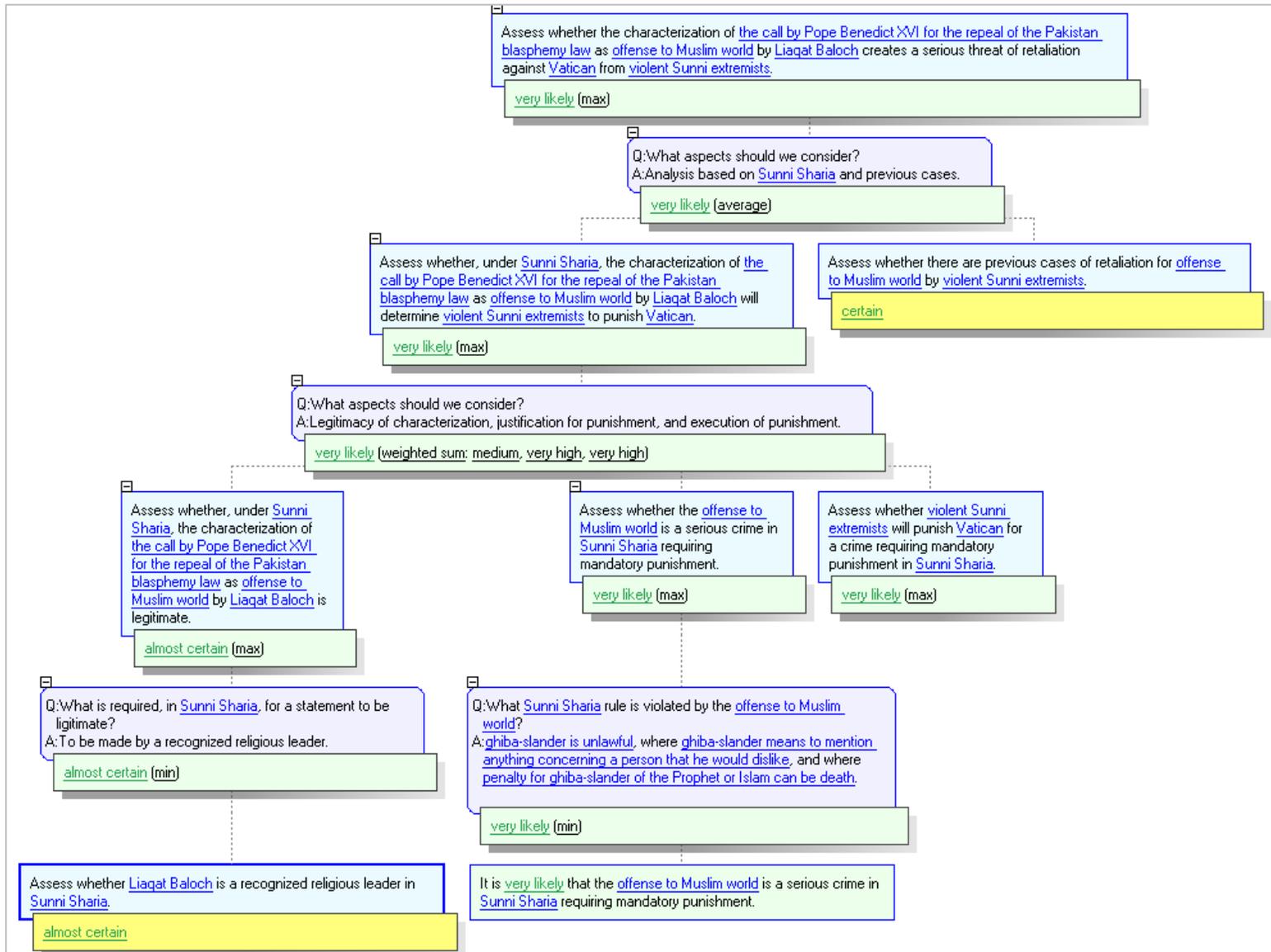


Figure 166. A possible solution for the problem in Figure 165.

7. Select **Hypothesis**.
8. Click on **[NEW]**.
9. Click on the pattern “Assess whether the characterization of ?O1 as ?O2 by ?O3 creates a serious threat of retaliation against ?O4 from ?O5.” Notice that each variable has been replaced with “...”
10. Click on the first “...” and, in the panel under it write “the burning of the Koran by Florida pastor” and type Enter (see Figure 167).

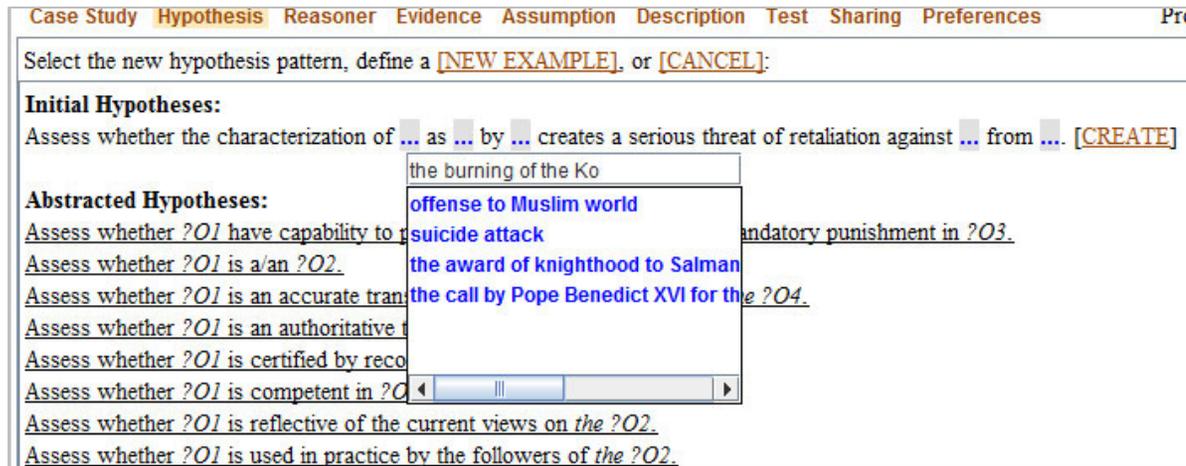


Figure 167. Instantiating a variable in a problem with a new name.

11. Answer “No” to the question asked by the system (see Figure 168). As a result, the system will not maintain this name in its global knowledge base, but it will use the name in this case study.

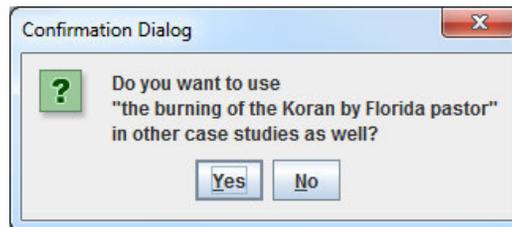


Figure 168. Name specification dialog.

12. Click on the next “...” and select “[offense to Muslim world](#)” from the list displayed by the system.
13. Click on the next “...” and in the panel under it write “President Karzai” and type Enter. Then answer “No” to the question asked by the system.
14. Click on the next “...” and in the panel under it write “NATO and UN forces in Afghanistan” and type Enter. Then answer “No” to the question asked by the system.
15. Click on the last “...” and select “[violent Sunni extremists](#)” from the list displayed by the system.

Notice in Figure 169 the resulting behavior to assess: “Assess whether the characterization of the burning of the Koran by Florida pastor as offense to Muslim world by Afghani imam creates a serious threat of retaliation against NATO and UN forces in Afghanistan from violent Sunni extremists.”

Case Study	Hypothesis	Reasoner	Evidence	Assumption	Description	Test	Sharing	Mo
Select the new hypothesis pattern, define a [NEW EXAMPLE] , or [CANCEL] :								
Initial Hypotheses:								
Assess whether the characterization of the burning of the Koran by Florida pastor as offense to Muslim world by Afghani imam creates a serious threat of retaliation against NATO and UN forces in Afghanistan from violent Sunni extremists . [CREATE]								
Abstracted Hypotheses:								
Assess whether ?O1 have capability to punish ?O2 for a crime requiring mandatory punishment in ?O3.								
Assess whether ?O1 is a/an ?O2.								
Assess whether ?O1 is an accurate translation in ?O2 of a/an ?O3 text in the ?O4.								

Figure 169. The behavior to assess.

16. Click on [\[CREATE\]](#).
17. Solve this problem by reusing previously learned patterns. A possible solution is shown in Figure 170.
18. Select **Case Study**.
19. Click on [\[SAVE & FINISH\]](#) to end the case study.

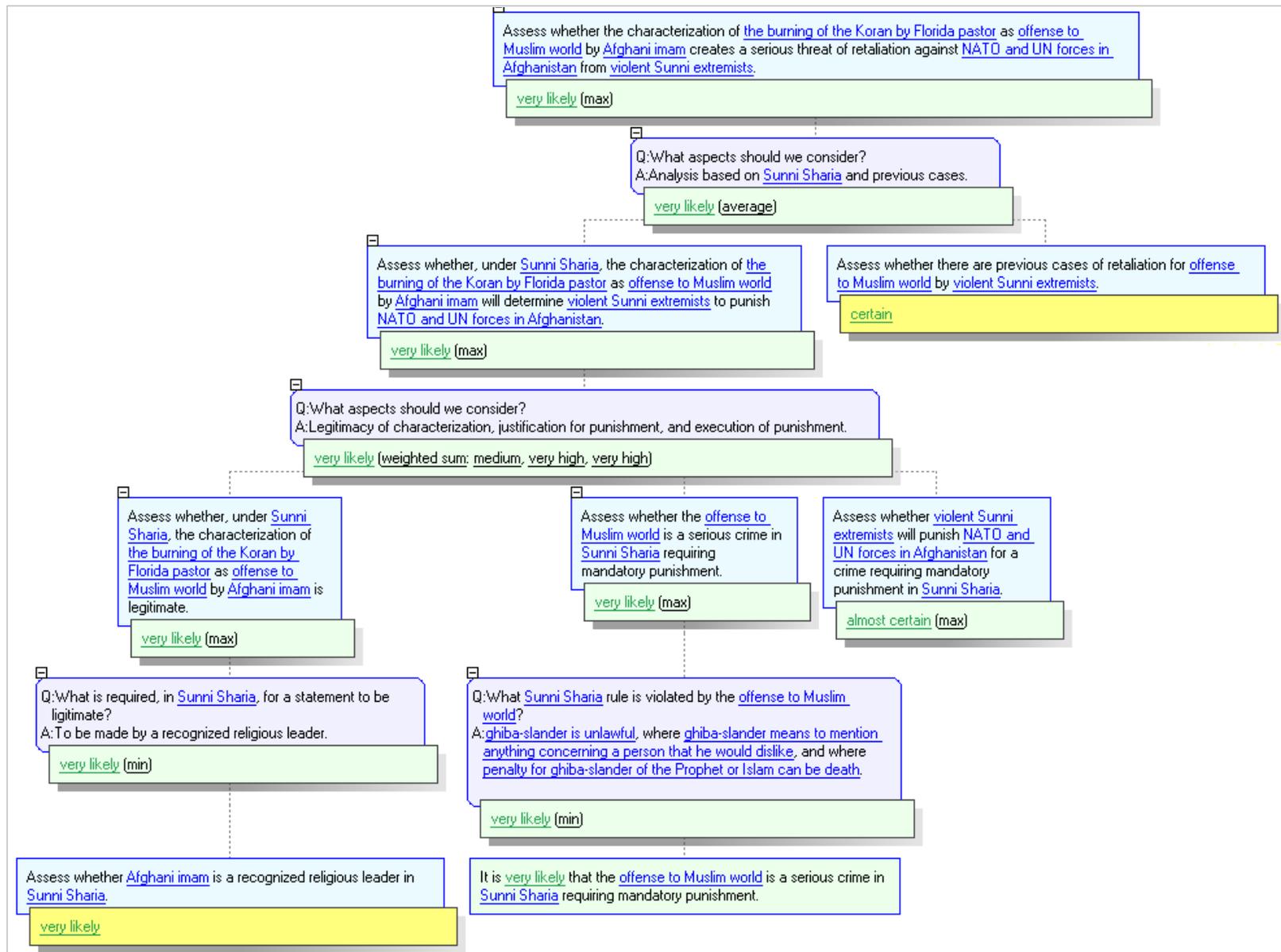


Figure 170. A possible solution for the problem in Figure 169.

4.7 Case Study: Structuring and Abstracting an Argument

4.7.1 Objective

The objective of this case study is to learn how to structure and abstract an argument, to facilitate its browsing and further use.

4.7.2 Summary

You will first select the hypothesis analysis problem “Assess whether [the characterization of the award of knighthood to Salman Rushdie by Britain](#) as [offense to Muslim world](#) by [Mohammed Ijaz ul-Haq](#) creates a serious threat of retaliation against [Britain](#) from [violent Sunni extremists](#).” Then you will specify which of the leaf problems is an elementary hypothesis for which evidence needs to be identified. Each such hypothesis is automatically introduced into the Abstract Analysis. You will then introduce key intermediary problems into the Abstract Analysis. Finally, you will abstract the names of the problems in the Abstract Analysis to facilitate the browsing and further use of the entire analysis.

Proceed as indicated in the following instructions.

4.7.3 Instructions and Explanations

1. Start this case study in TIACRITIS and select the **Hypothesis** menu on the top of the window.
2. Select the hypothesis analysis problem “Assess whether [the characterization of the award of knighthood to Salman Rushdie by Britain](#) as [offense to Muslim world](#) by [Mohammed Ijaz ul-Haq](#) creates a serious threat of retaliation against [Britain](#) from [violent Sunni extremists](#).”

As a result, the **Reasoner** is automatically invoked, showing the modeling from Figure 171, developed as discussed in the previous case studies. Notice that the left panel in Figure 171 shows the top hypothesis analysis problem and a leaf problem which, as indicated by its black border in the right panel, is a previously learned problem that the system knows how to solve.

In general, modeling the analysis of a new hypothesis will result in a reasoning tree like the one in Figure 171. The next step is to specify which of the leaf problems with red border will be assessed based on evidence.

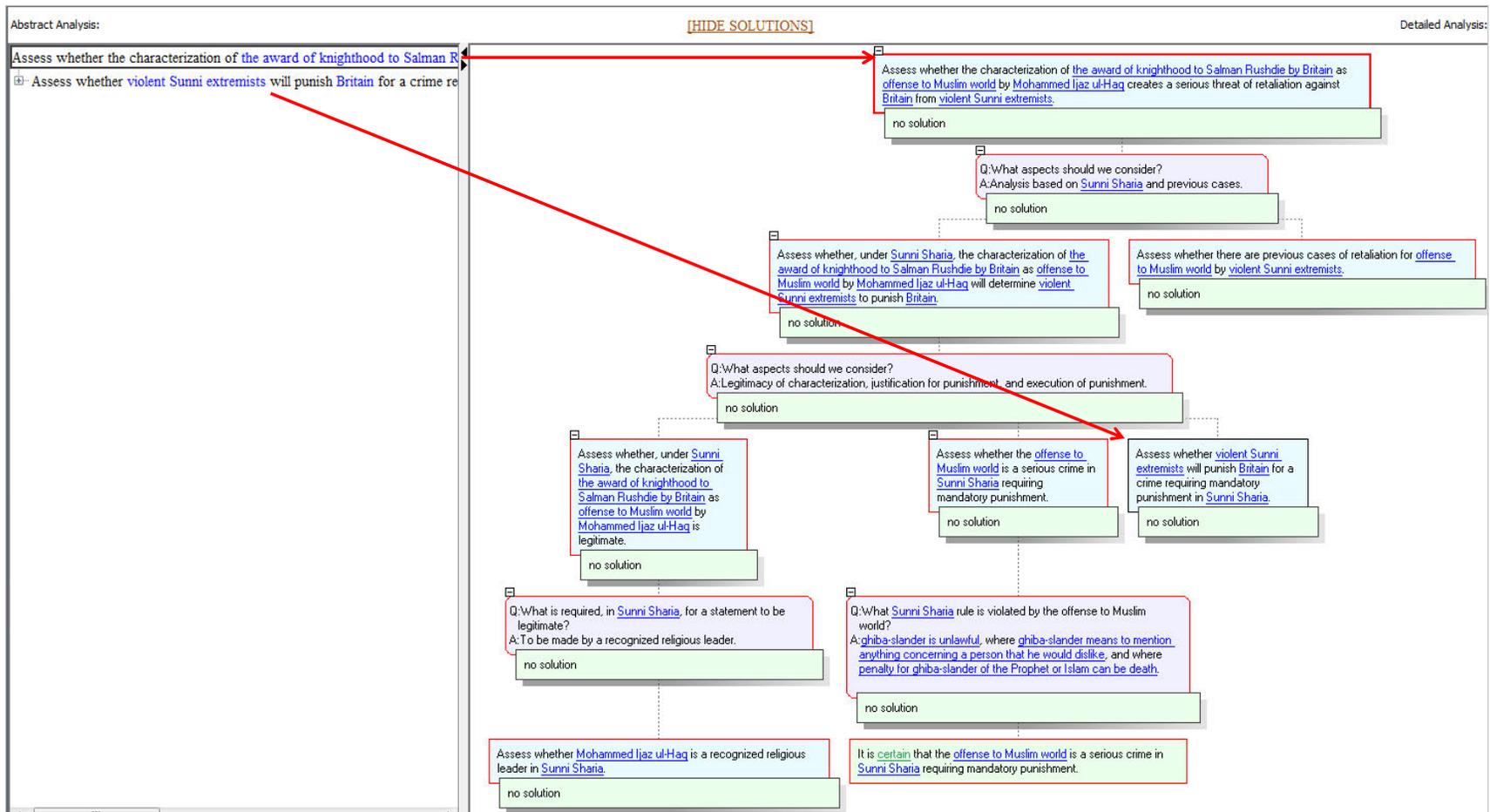


Figure 171. Modeling of a hypothesis analysis problem.

3. Right-click on the left-most leaf problem “Assess whether **Mohammed Ijaz ul-Haq** is a recognized religious leader in **Sunni Sharia**” and select “Change to Elementary Hypothesis.”
4. Right-click on the right-most leaf problem “Assess whether there are previous cases of retaliation for **offense to Muslim world** by **violent Sunni extremists**” and select “Change to Elementary Hypothesis.” The result is shown in Figure 172.

Notice that the borders of the above two problems have changed to black and they have been introduced into the left panel, as part of the Abstract Analysis. These problems will be solved based on evidence.

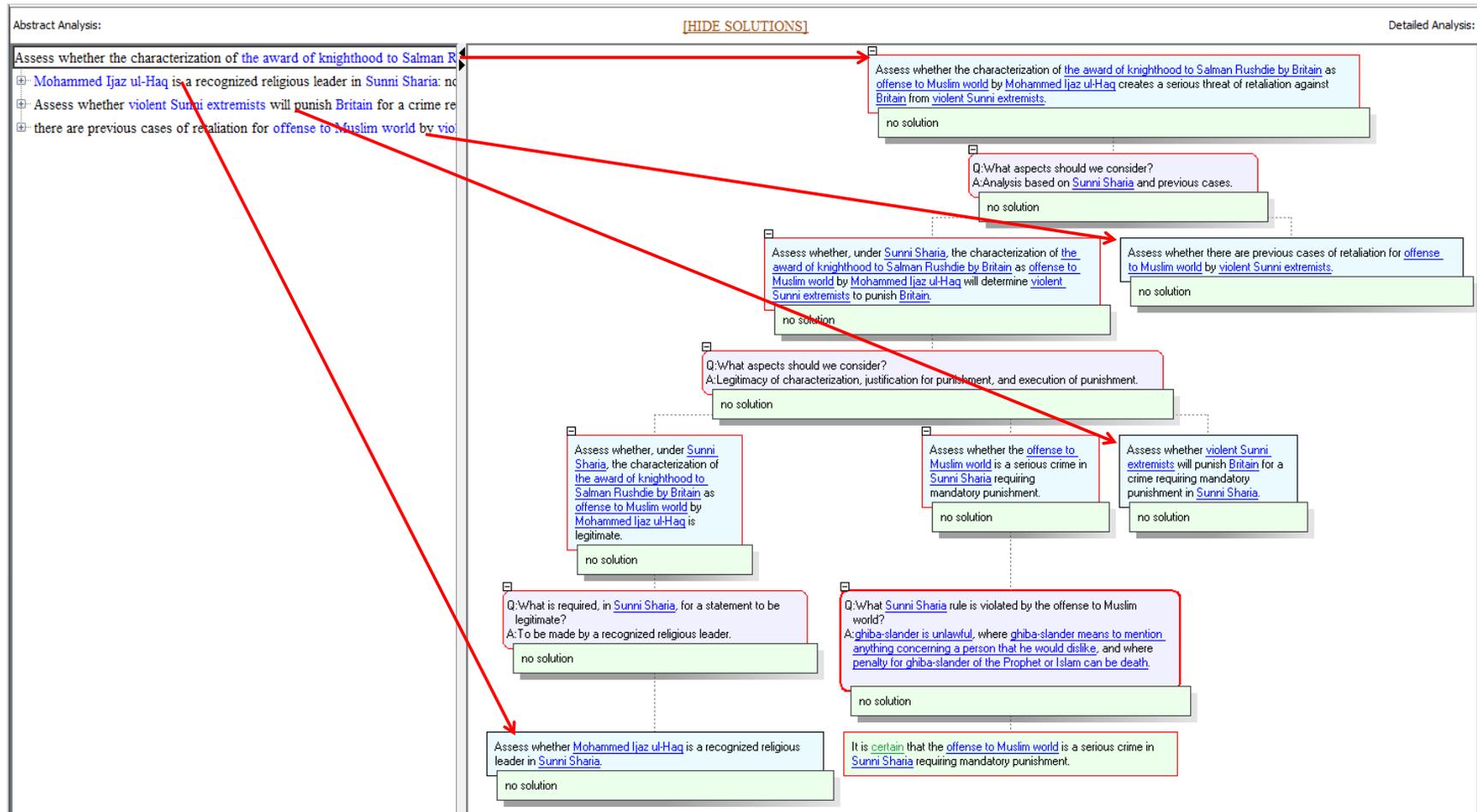


Figure 172. Modeling with specified elementary hypotheses.

5. Right-click on the top problem in the right panel "Assess whether the characterization of the award of knighthood ..." and select "Formalize Tree." As a result, the entire reasoning tree is formalized and the contained reasoning patterns are preserved for future use, as discussed in previous case studies.

6. In the left panel, click on “[Mohammed Ijaz ul-Haq](#) is a recognized religious leader in [Sunni Sharia](#): no solution.” As a result, the right panel shows how this problem can be solved by considering favoring and disfavoring evidence (see Figure 173).

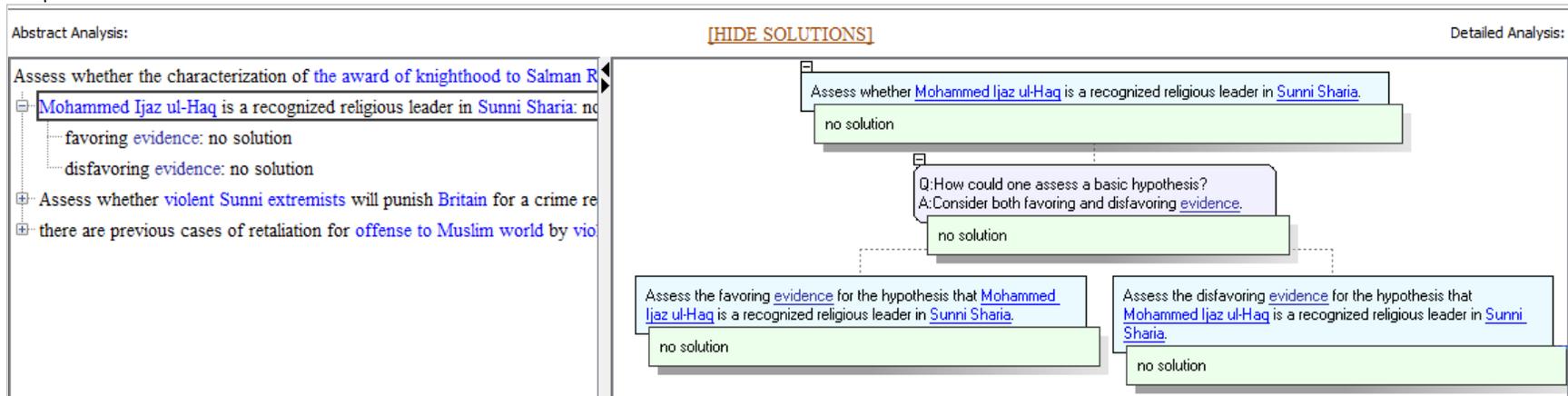


Figure 173. Problem to be solved based on favoring and disfavoring evidence.

7. In the left panel, click on the top problem “Assess whether the characterization of [the award of knighthood ...](#)” to display again the top part of the reasoning tree in the right panel.

Sometimes the top level argumentation structure that reduces the initial hypothesis to elementary hypotheses is very large. In such cases some key intermediary hypotheses can be introduced into the table of contents (the left panel) and their reductions are no longer shown in the right panel. These operations will be illustrated in the following.

8. In the right panel, right-click on the problem “Assess whether, under [Sunni Sharia](#), [the characterization of the award of knighthood to Salman Rushdie by Britain](#) as [offense to Muslim world](#) by [Mohammed Ijaz ul-Haq](#) is legitimate.” Then select “Add to TOC.” The result is shown in Figure 174.

Notice that the problem was introduced into the Abstract Analysis from the left panel. Its reduction is no longer shown in the right panel, but it can be displayed by clicking on it in the left panel.

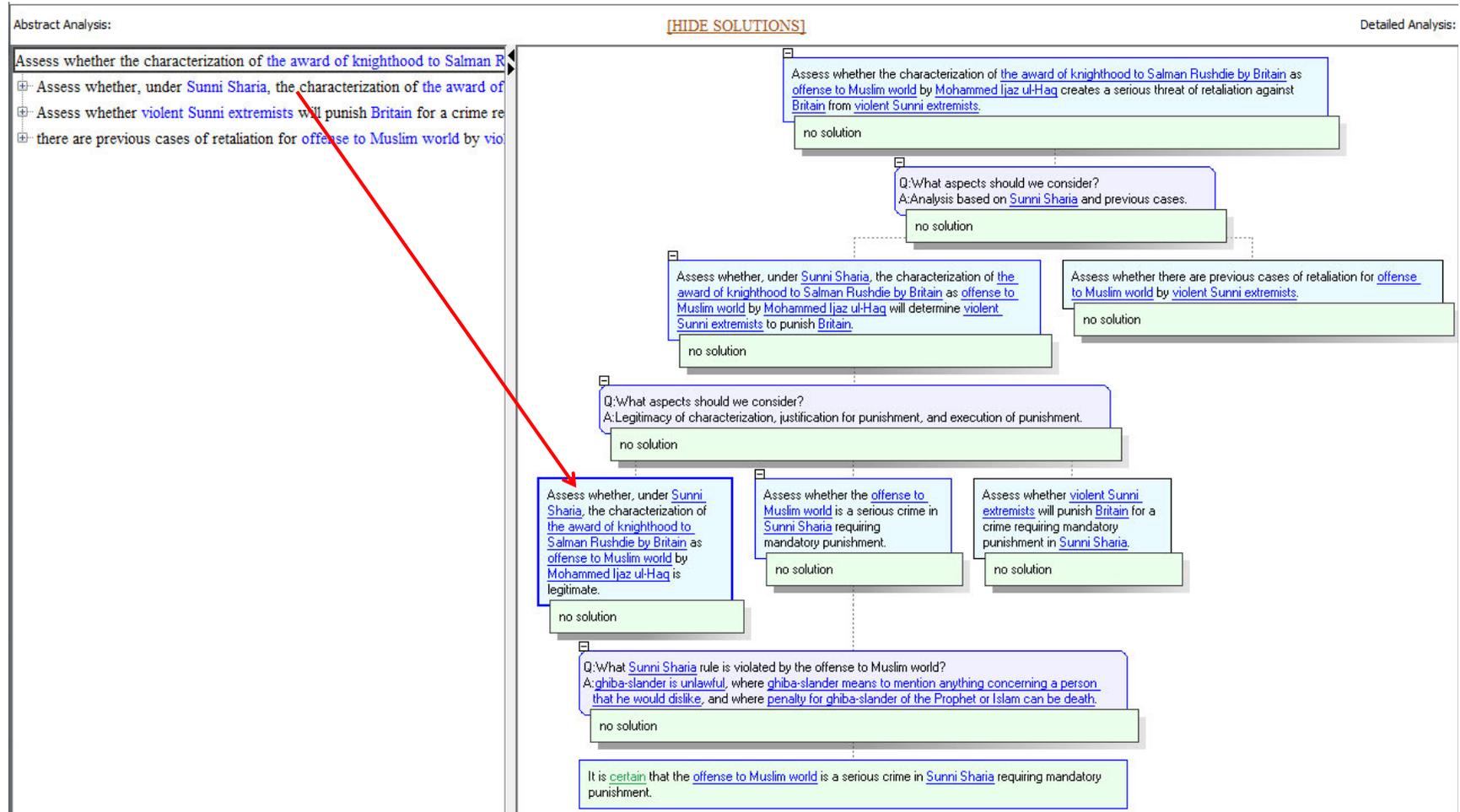


Figure 174. New problem in the Abstract Analysis.

9. In the right panel, right-click on the problem “Assess whether **offense to Muslim world** is a serious crime in **Sunni Sharia** requiring mandatory punishment.” Then select “Add to TOC.” The result is shown in Figure 175.

Notice in Figure 175 that the right panel shows the argumentation structure for the top problem down to the level of simpler problems which are shown in the left panel. Clicking on such a problem in the left panel will show its analysis in the right panel.

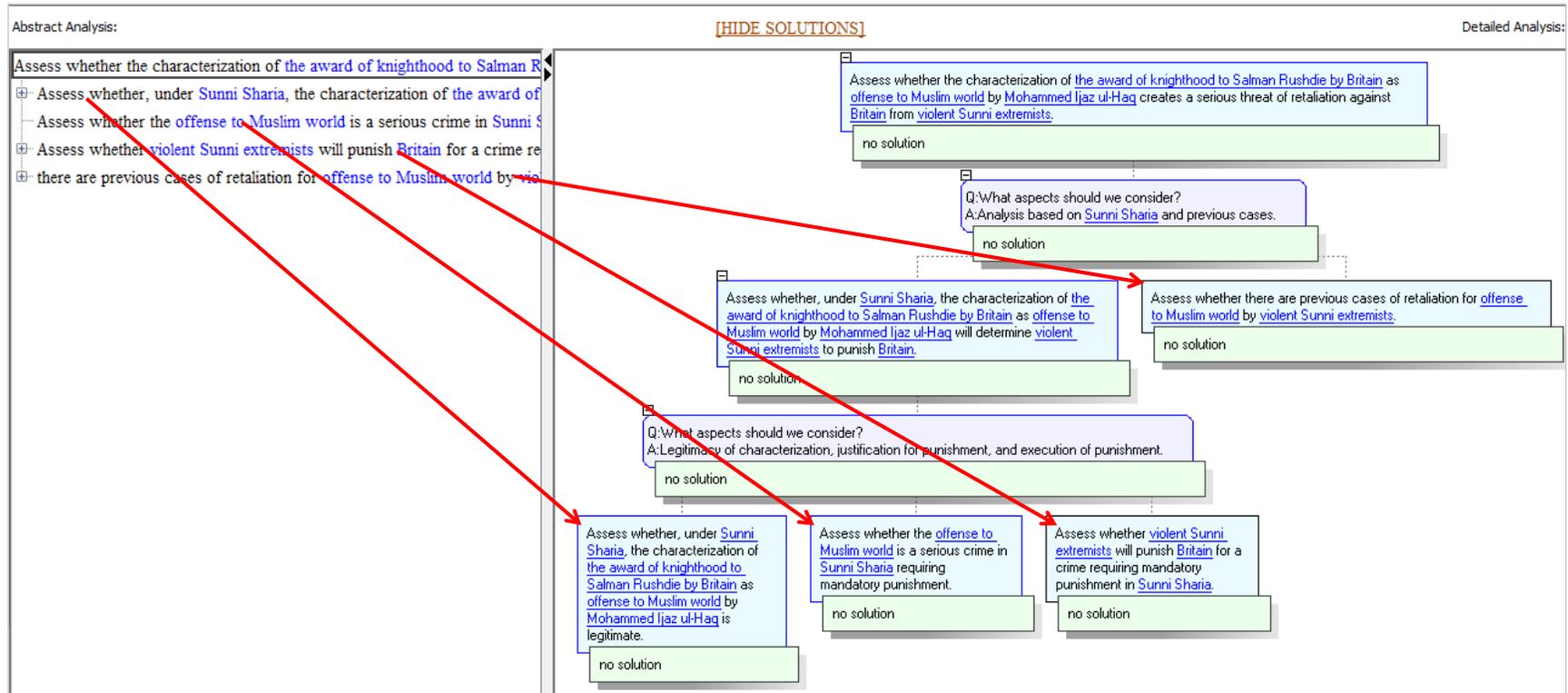


Figure 175. Additional problem moved into the Abstract Analysis.

To facilitate the use of the abstract reasoning in the left panel we will shorten the names of the contained problems because the complete names will always appear in the right panel.

- In the left panel, right-click on the top problem “Assess whether the characterization of the award of knighthood to Salman Rushdie ... ,” and select “Modify.” An editing box will be displayed, allowing us to change the name of the problem in the left panel.

10. Edit the name of the problem “Assess whether the characterization of the award of knighthood to Salman Rushdie ...,” to “offense to Muslim world creates threat of retaliation,” as shown in Figure 176. Then click outside the editing box. As a result, the shorter abstract name replaces the complete one in the left panel. You can still see the complete name in the right panel.

We will repeat steps 9 and 10 for the other problems in the left panel.

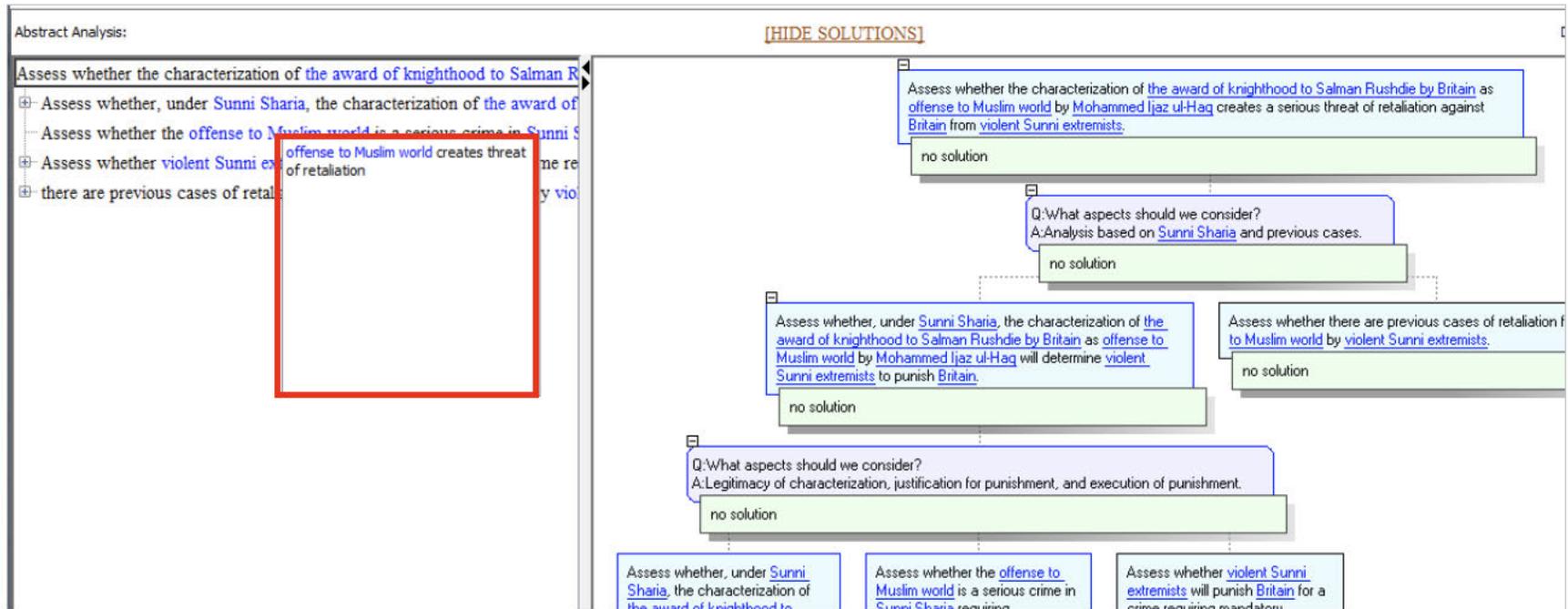


Figure 176. Creating an abstract name for a problem.

11. In the left panel, right-click on the problem “Assess whether, under Sunni Sharia, the characterization of the award of knighthood to Salman Rushdie by Britain as offense to Muslim world by Mohammed Ijaz ul-Haq is legitimate,” select “Modify,” change the name to “legitimacy of characterization,” and click outside the editing box.

12. In the left panel, right-click on the problem “Assess whether offense to Muslim world is a serious crime in Sunni Sharia requiring mandatory punishment,” select “Modify,” change the name to “justification for punishment,” and click outside the editing box.

13. Abstract the last two problems in the left panel to “execution of punishment” and “previous cases of retaliation,” respectively. The result is shown in Figure 177.

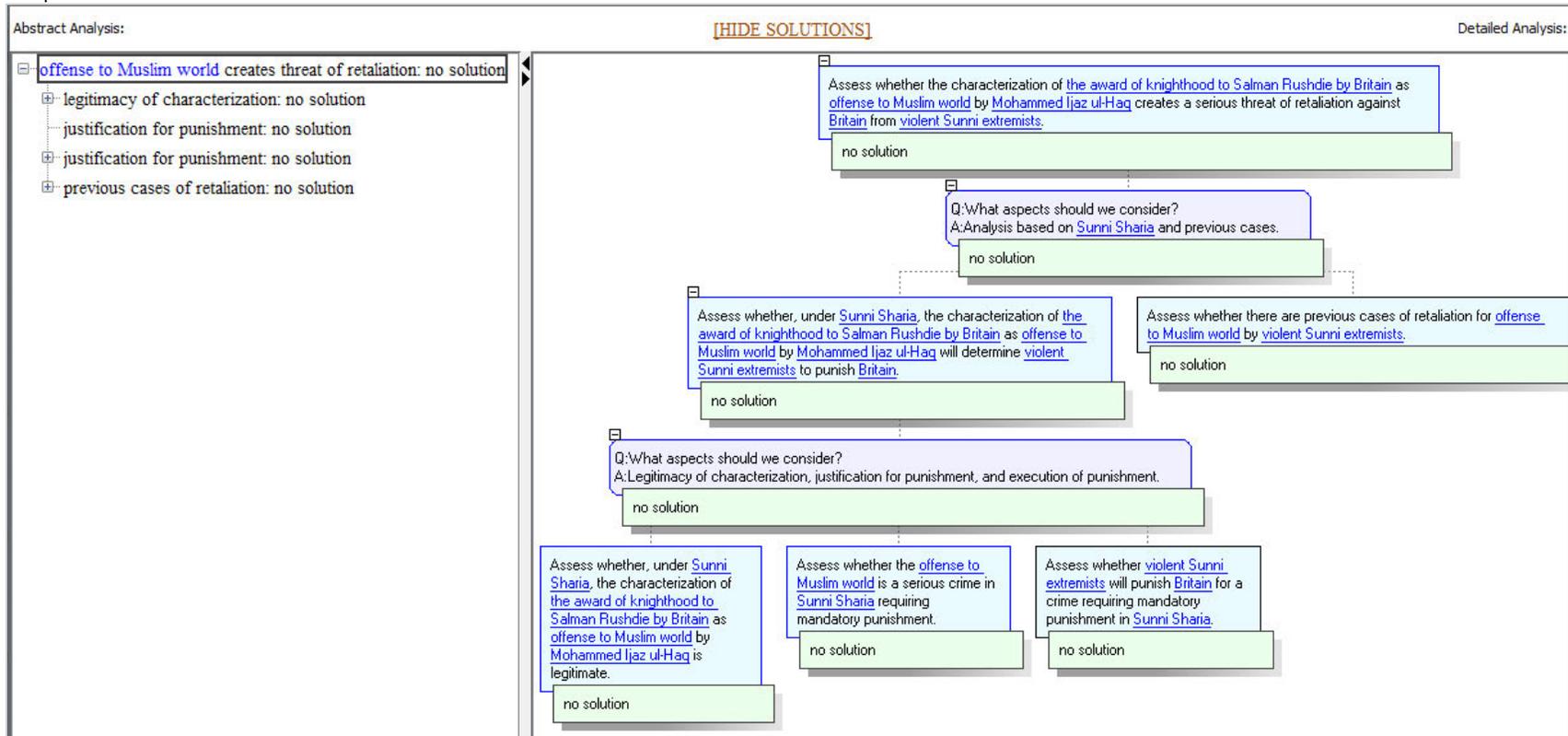


Figure 177. Abstract analysis tree and detailed analysis tree.

14. In the left panel, right-click on the top problem “offense to Muslim world creates threat of retaliation,” and select Expand. As a result, the left panel show all the abstract problems, as shown in Figure 178.

Clicking on a problem in the left panel will show its detailed reduction in the right panel.

To remove a problem from the abstract tree, right-click on it and select “Remove from TOC.”

This completes this case study.

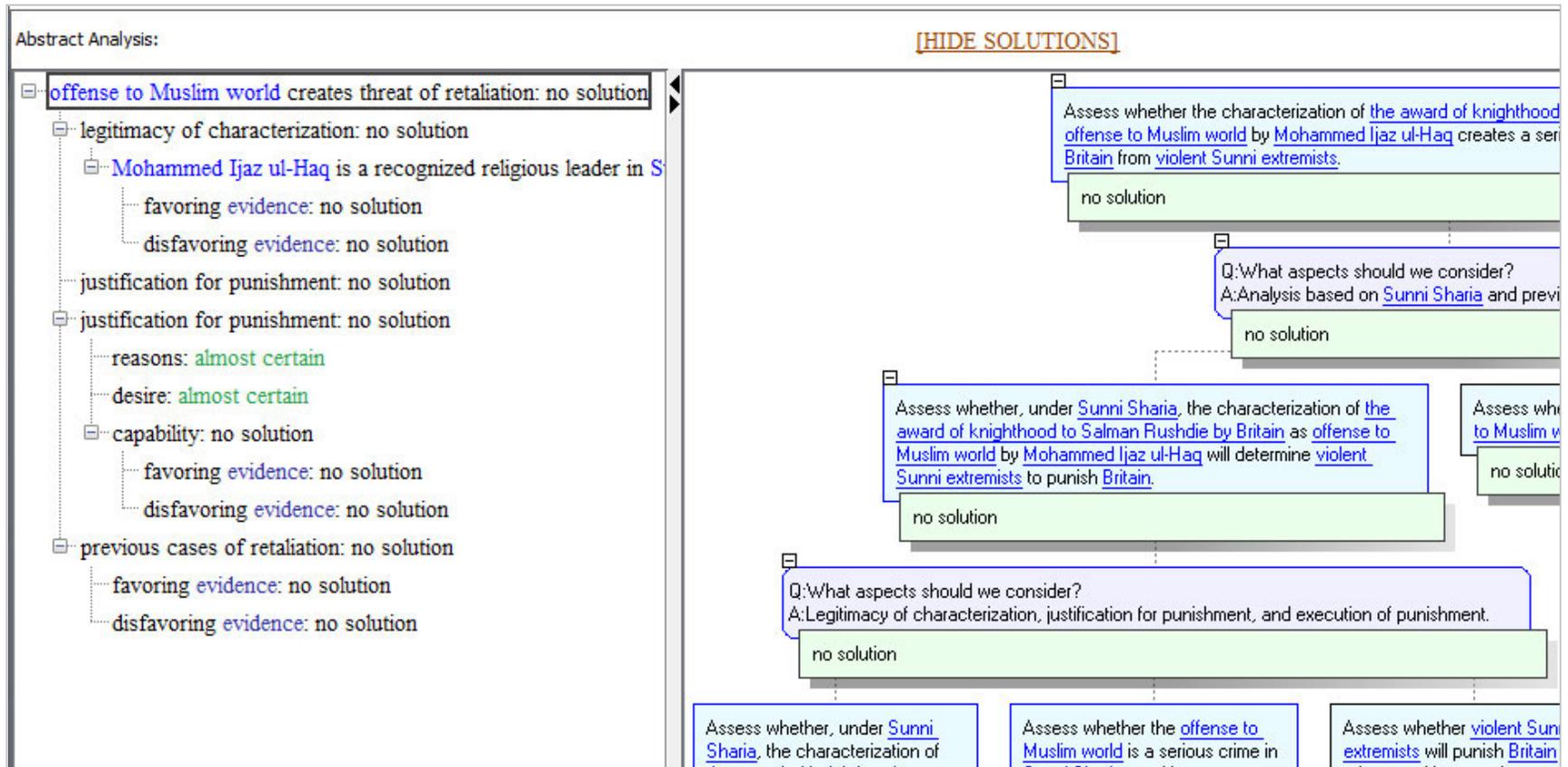


Figure 178. Expanded abstract analysis tree.

15. Select **Case Study**.
16. Click on **[SAVE & FINISH]** to end the case study.

4.8 Case Study: Analyzing a Complex Hypothesis

4.8.1 Objective

The objective of this case study is to understand and finalize the analysis of a complex hypothesis related to current events in Egypt.

4.8.2 Summary

You will select the hypothesis analysis problem “Assess whether the goal of the [Muslim Brotherhood](#) is to take full control of [Egypt](#) in order to establish an [Islamic state](#) governed by enforced [Sharia](#), and that it has adopted a language of freedom and justice as a step in this process, in accordance with the [Sharia](#) principle of progressive revelation and the rule of abrogation.” You will then browse the current analysis to understand the argumentation structure and the associated evidence. Finally, you will update and/or complete the analysis with new evidence, and by making various assessments.

Proceed as indicated in the following instructions.

4.8.3 Instructions and Explanations

1. Start this case study in TIACRITIS and select the **Hypothesis** menu on the top of the window.
2. Select the hypothesis analysis problem “Assess whether the goal of the [Muslim Brotherhood](#) is to take full control of [Egypt](#) in order to establish an [Islamic state](#) governed by enforced [Sharia](#), and that it has adopted a language of freedom and justice as a step in this process, in accordance with the [Sharia](#) principle of progressive revelation and the rule of abrogation.” The result is shown in Figure 179.
3. Read the top level analysis where the initial problem is reduced to three subproblems, each abstracted in the left panel.

Notice that this is a partial analysis where some of the sub-problems have not yet been solved. You will first browse and understand this analysis, and then you will update and complete it.

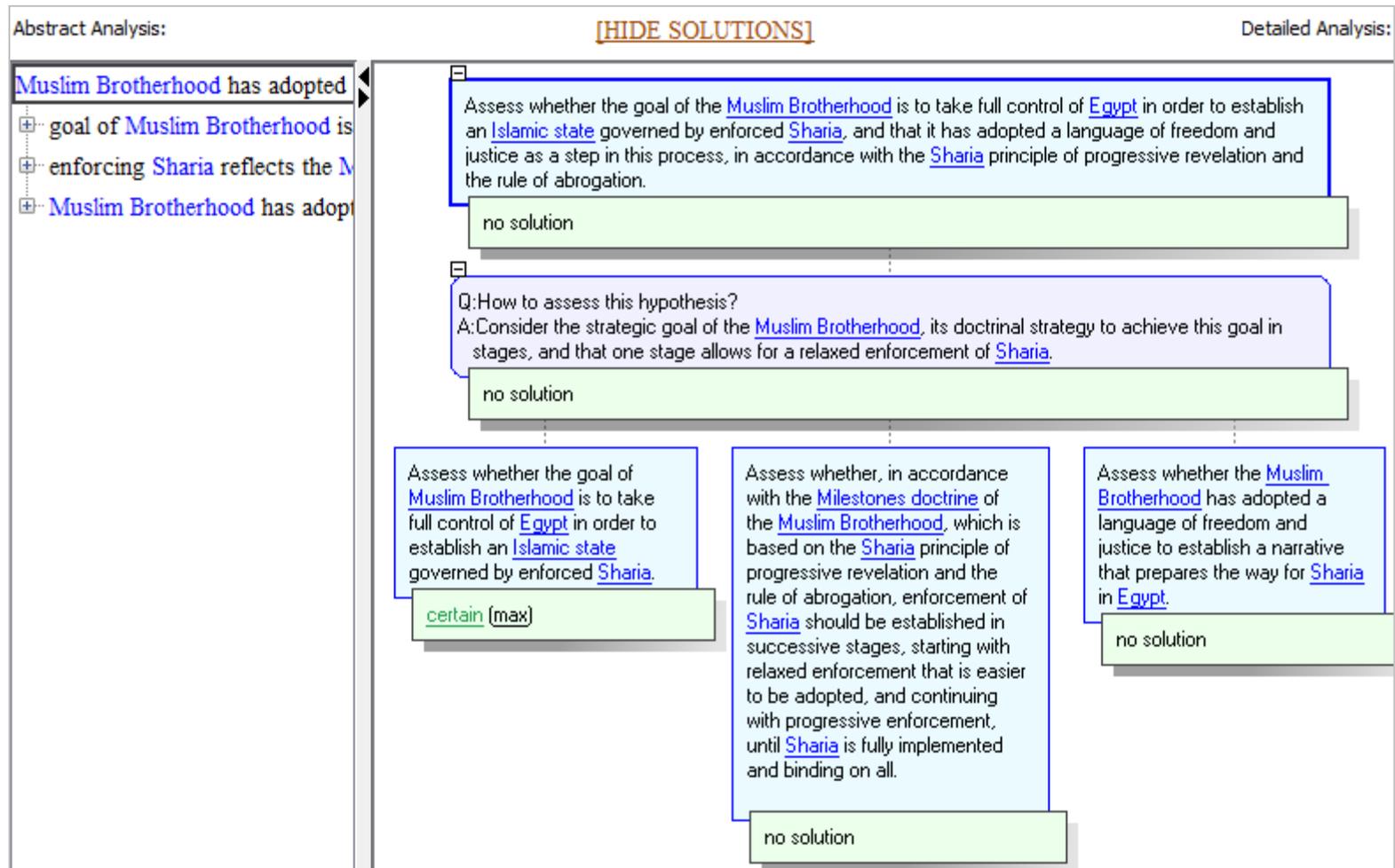


Figure 179. Top level reduction.

4. In the left panel, right-click on “goal of [Muslim Brotherhood](#) is [Islamic state](#) with enforced [Sharia](#): [certain](#)” and select Expand. The result is shown in Figure 180.

Notice that there are two items of favoring evidence which are assessed to make **almost certain** and, respectively, **certain**, to the goal hypothesis. Therefore, based on both items of evidence, the hypothesis is assessed as **certain** (the max of **almost certain** and **certain**).

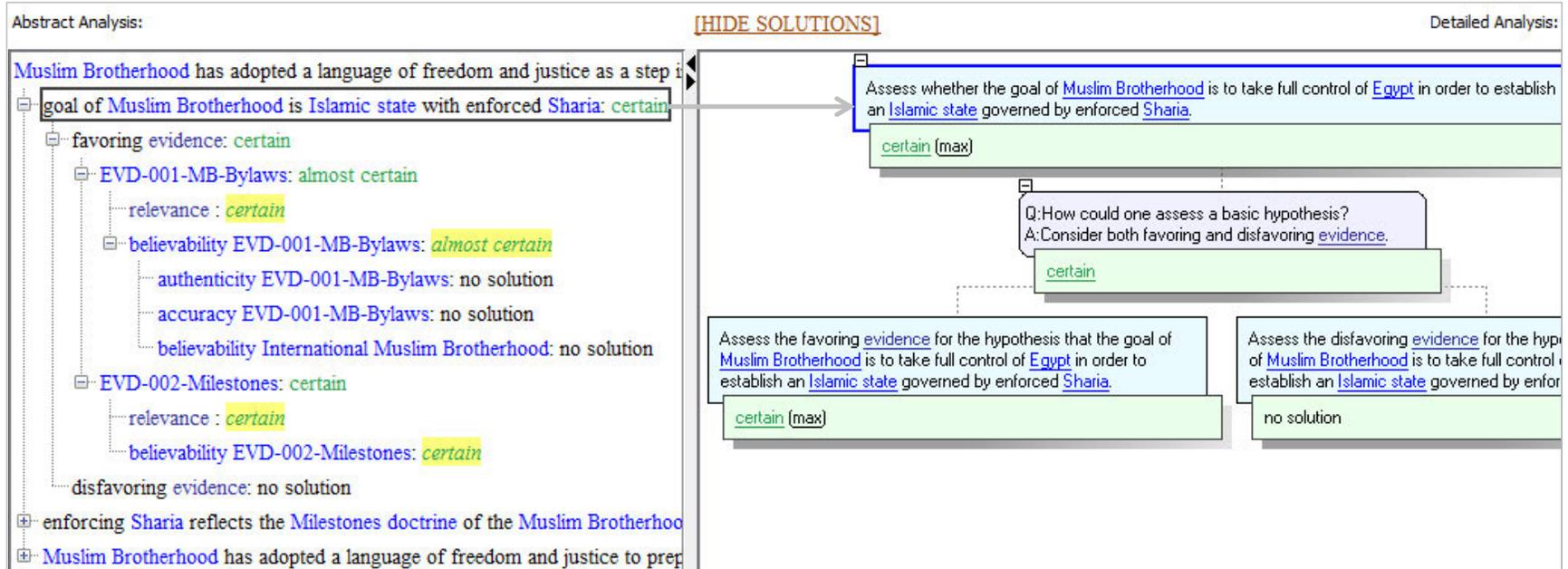


Figure 180. Evidence-based analysis of the hypothesized goal of Muslim Brotherhood.

5. In the left panel, click on “EVD-001-MB-Bylaws: almost certain.” Then, in the right panel, click on EVD-001-MB-Bylaws and read its description (see the top part of Figure 181).
6. Click on the Reasoner menu to display again the analysis tree. Then, in the left panel, click on “EVD-002-Milestones: certain.” In the right panel click on EVD-002-Milestones and read its description (see the bottom part of Figure 181).

<ul style="list-style-type: none"> • EVD-001-MB-Bylaws 	<p>‘Bylaws of the International Muslim Brotherhood, Part I, Chapter II: Objective and Means, Article (2), The Muslim Brotherhood is an international Muslim Body which seeks to establish Allah’s law in the land by achieving the spiritual goals of Islam and the true religion which are namely the following: E - Insist to liberate the Islamic nation form the yoke of foreign rule, help safeguard the rights of Muslims everywhere and unite Muslims around the world, F - The need to work on establishing the Islamic State, which seeks to effectively implement the provisions of Islam and its teachings. Defend the national against the internal enemies, try to present the true teachings of Islam and communicate its ideas to the world.” IkhwanWeb, http://www.ikhwanweb.com/article.php?id=22687&ref=search.php, accessed 18 January 2010.</p>
<ul style="list-style-type: none"> • EVD-002-Milestones • EVD-001-MB-Bylaws 	<p>"Thus, wherever an Islamic community exists which is a concrete example of the Divinely ordained system of life, it has a God-given right to step forward and take control of the political authority so that it may establish the Divine system on earth, while it leaves the matter of belief to individual conscience." Sayyid Qutb, Milestones, International Federation of Student Organizations, Salimiah, Kuwait, 1978, p.18. [Note: Sayyid Qutb was an Egyptian Muslim Brotherhood member who wrote Milestones, a book considered a seminal doctrinal driver and taught as part of Muslim Brotherhood instruction.]</p>

Figure 181. Evidence for the hypothesis that the goal of [Muslim Brotherhood](#) is to take full control of [Egypt](#) in order to establish an [Islamic state](#) governed by enforced [Sharia](#).

7. Click on the **Reasoner** menu to display again the analysis tree. Then, in the left panel right-click on “goal of [Muslim Brotherhood](#) is [Islamic state](#) with enforced [Sharia](#): **certain**” and select Collapse. Click on “enforcing [Sharia](#) reflects the [Milestones doctrine](#) of the [Muslim Brotherhood](#): no solution.” The result is shown Figure 182.
8. Read the reduction of this problem to three subproblems, each abstracted in the left panel.
9. In the left panel, right-click on “[Islam](#) was revealed in stages to [Prophet Mohammed](#): **certain**” and select Expand. The result is shown in Figure 183.

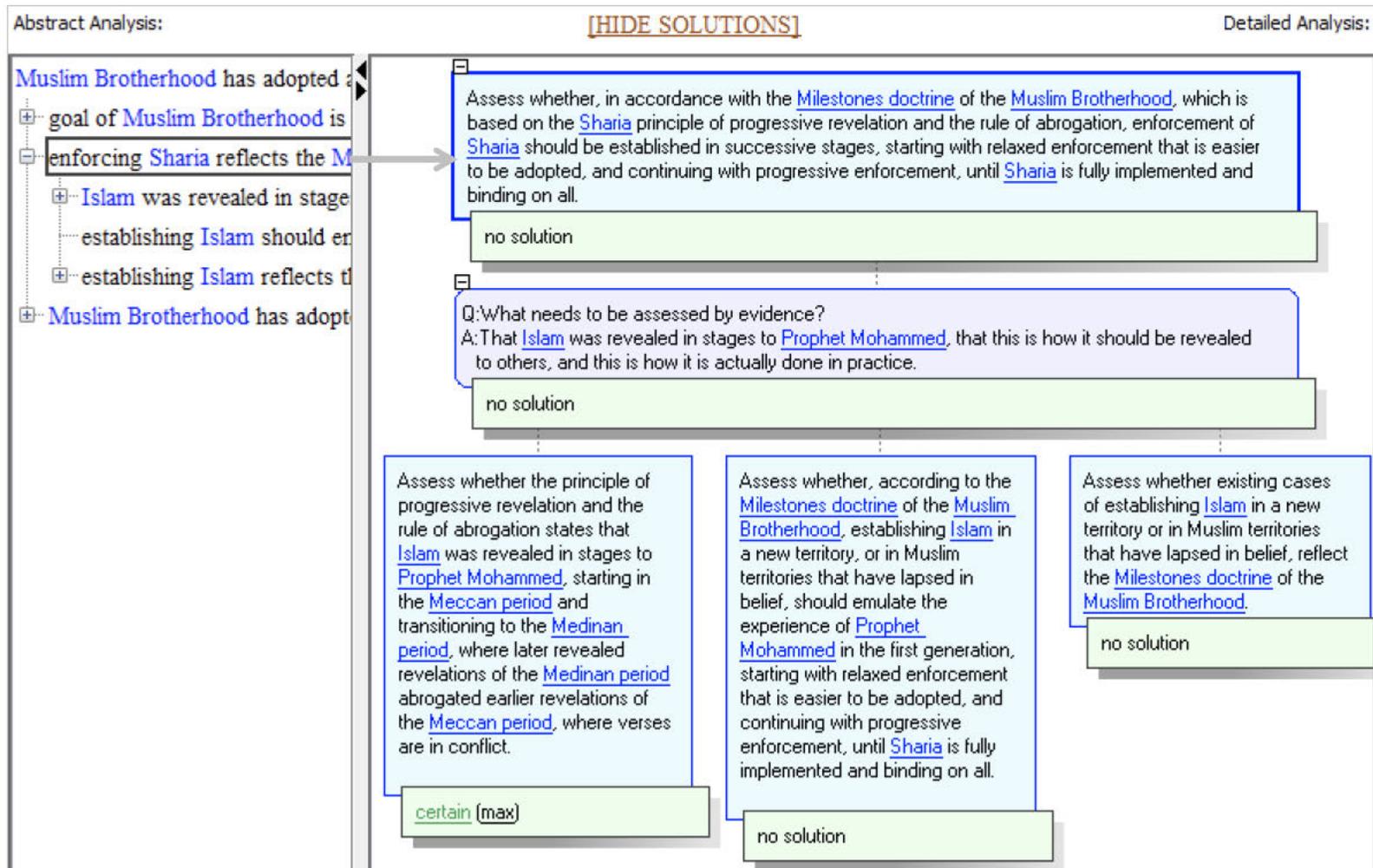


Figure 182. Reduction of the hypothesis on Sharia and the Milestones doctrine.

Notice in Figure 183 that there are three items of favoring evidence which are assessed to make **certain** the hypothesis that the principle of progressive revelation and the rule of abrogation states that **Islam** was revealed in stages to **Prophet Mohammed**, starting in the **Meccan period** and transitioning to the **Medinan period**, where later revealed revelations of the **Medinan period** abrogated earlier revelations of the **Meccan period**, where verses are in conflict.

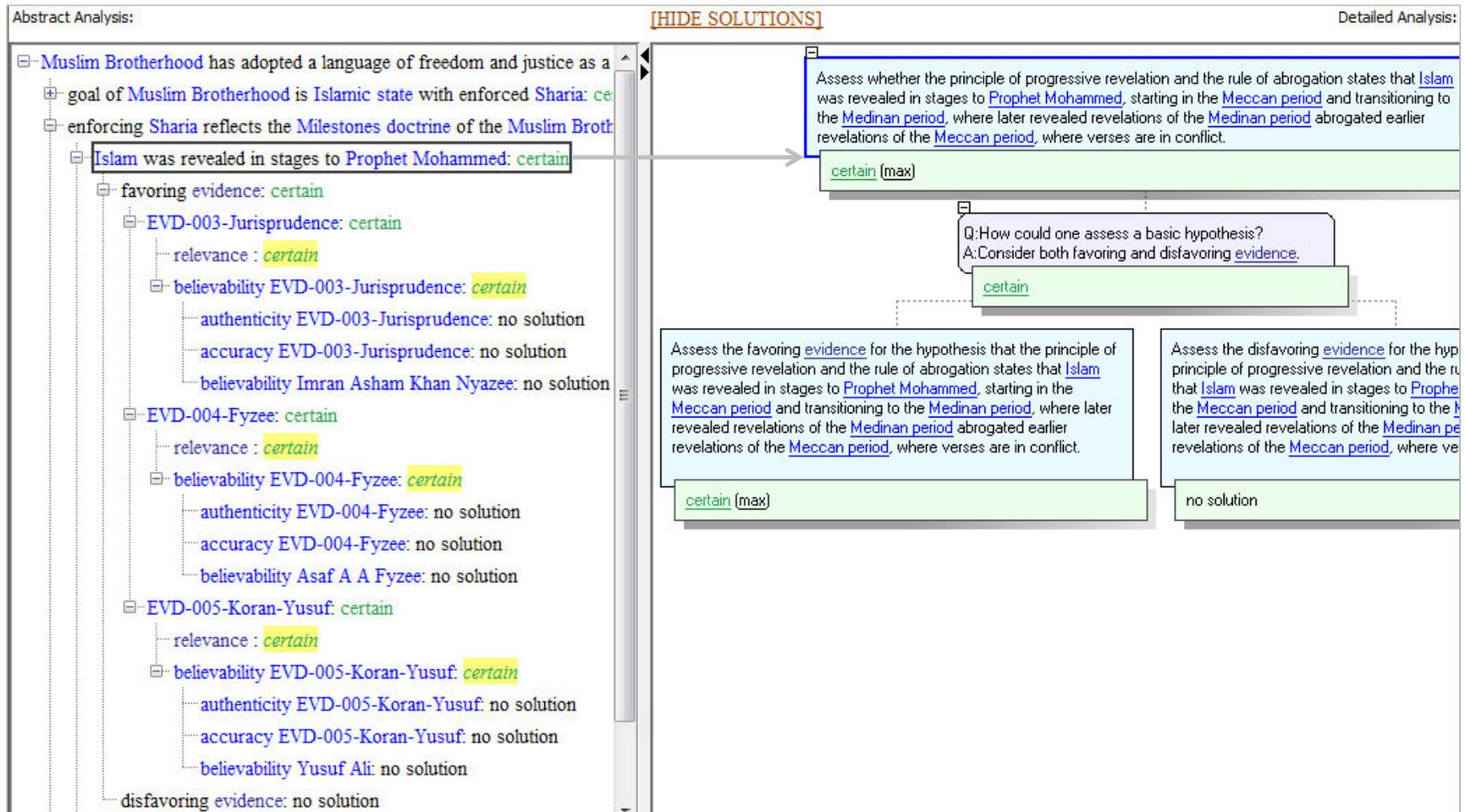


Figure 183. Evidence-based analysis of the hypothesis that Islam was revealed in stages to Prophet Mohammed.

10. In the left panel, click on "EVD-003-Jurisprudence: **certain**." Then, in the right panel, click on EVD-003-Jurisprudence and read its description (see the top part of Figure 181).
11. Click on the Reasoner menu to display again the analysis tree. Then, in the left panel, click on "EVD-004-Fyzee: **certain**." In the right panel click on EVD-004-Fyzee and read its description (see the middle part of Figure 181).
12. Click on the Reasoner menu to display again the analysis tree. Then, in the left panel, click on "EVD-005-Koran-Yusuf: **certain**." In the

right panel click on [EVD-005-Koran-Yusuf](#) and read its description (see the bottom part of Figure 181).

<ul style="list-style-type: none"> • EVD-003-Jurisprudence 	<p>"The law was laid down in the period of the Prophet (peace be unto him) gradually and in stages. The aim was to bring a society steeped in immorality to observe the highest standards of morality. This could not be done abruptly. It was done in stages, and doing so necessitated repeal and abrogation of certain laws." p.319.</p> <p>"The literal meaning of naskh is canceling or transferring. In its technical sense it is used to mean the 'lifting (raf') of a legal rule through a legal evidence of a later date.' " p.318</p> <p>The abrogating text or evidence is called nasikh, while the repealed rule is called the mansukh.</p> <p>Imran Asham Khan Nyazee, <i>Islamic Jurisprudence</i>, (Kuala Lumpur: The Other Press, 2003).</p>
<ul style="list-style-type: none"> • EVD-004-Fyzee • EVD-003-Jurisprudence 	<p>"The Koran according to this theory is the first source of law. ... It is for this reason that the verse of the Koran (ayat), although only a few of them deal specifically with legal questions, are held to be of paramount authority. In interpreting the Koranic verses, one important principle has to be observed. Some verses are deemed to be the abrogating (nasikh) verses and some to be the abrogated (mansukh) ones. Generally speaking the earlier verses are deemed to be repealed by the later ones."</p> <p>Asaf A. A. Fyzee, <i>Outlines of Muhammadan Law</i>, 4th ed. (Delhi: Oxford University Press, 1974), at pp.19-20.</p>
<ul style="list-style-type: none"> • EVD-005-Koran-Yusuf • EVD-004-Fyzee • EVD-003-Jurisprudence 	<p>"It is a Qur'an which We have divided into parts from time to time, in order that thou mightest recite it to men at intervals: We have Revealed it by stages." (Qur'an 17:106)</p> <p>"When We substitute one revelation for another - and Allah knows best what He reveals in stages — They say, "Thou art but a forger": But most of them understand not." (Qur'an 16:101)</p> <p>"None of Our revelations do we abrogate or cause to be forgotten, but we substitute something better or similar; knowest thou not that Allah hath power over all things?" (Qur'an 2:106)</p> <p>"The marvel is that these parts, revealed at different times and in different circumstances, should fit together so closely and consistently as they do. All revelation is progressive. The previous revelations were also progressive. Each of them marked a stage in the world's spiritual history. Man's mind does not take in more than his spiritual state will have prepared him for. Allah's revelation comes as a light to illuminate our difficulties and show us the way in actual situations that arise."</p> <p>Yusuf Ali, <i>Qur'an</i>, Comment 2317.</p>

Figure 184. Evidence for the hypothesis that Islam was revealed in stages to Prophet Mohammed.

13. Click on the **Reasoner** menu. Then, in the left panel, right-click on “Islam was revealed in stages to Prophet Mohammed: certain” and select Collapse. Click on “establishing Islam reflects the Milestones doctrine of the Muslim Brotherhood: no solution.” The result is shown Figure 185.

14. Read the reduction of this problem to three subproblems, each abstracted in the left panel.

Notice that, in this analysis, the strategy adopted to prove this hypothesis is to show that there are several territories where Islam is currently in different stages.

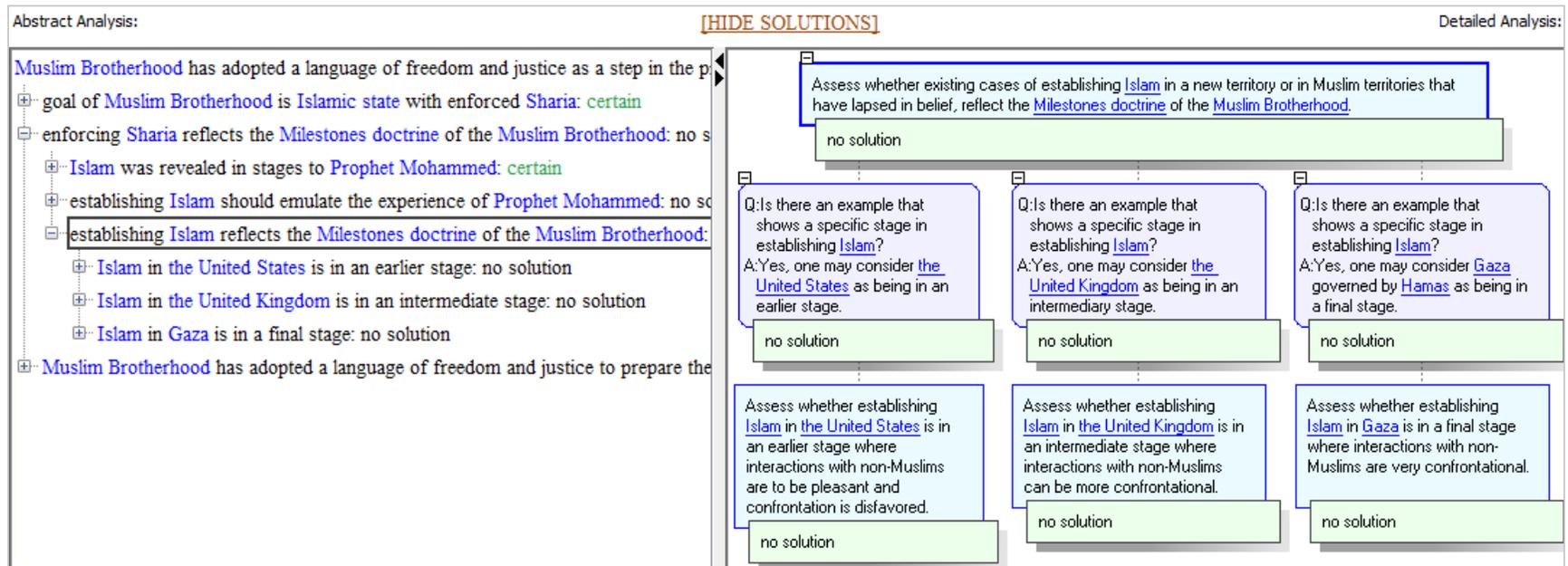


Figure 185. Reduction of the hypothesis on the practice of establishing Islam.

15. In the left panel, right-click on “enforcing Sharia reflects the Milestones doctrine of the Muslim Brotherhood: no solution” and select Collapse. Then click on “Muslim Brotherhood has adopted a language of freedom and justice to prepare the way for Sharia: no solution.” The result is shown Figure 186.

16. Read the reduction of this problem to two subproblems, each abstracted in the left panel.

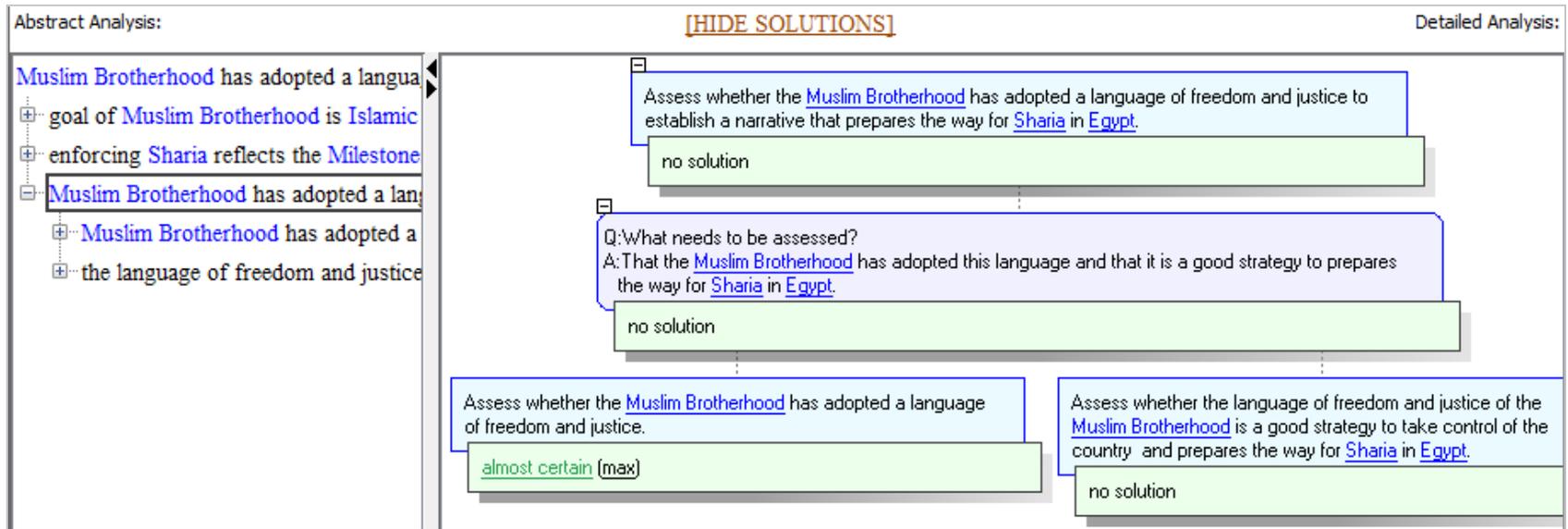


Figure 186. Reduction of the hypothesis on the freedom and justice narrative of Muslim Brotherhood.

17. In the left panel, right-click on “Muslim Brotherhood has adopted a language of freedom and justice: almost certain” and select Expand. The result is shown in Figure 187.

Notice that there is one item of favoring evidence which is assessed to make almost certain the hypothesis that the Muslim Brotherhood has adopted a language of freedom and justice.

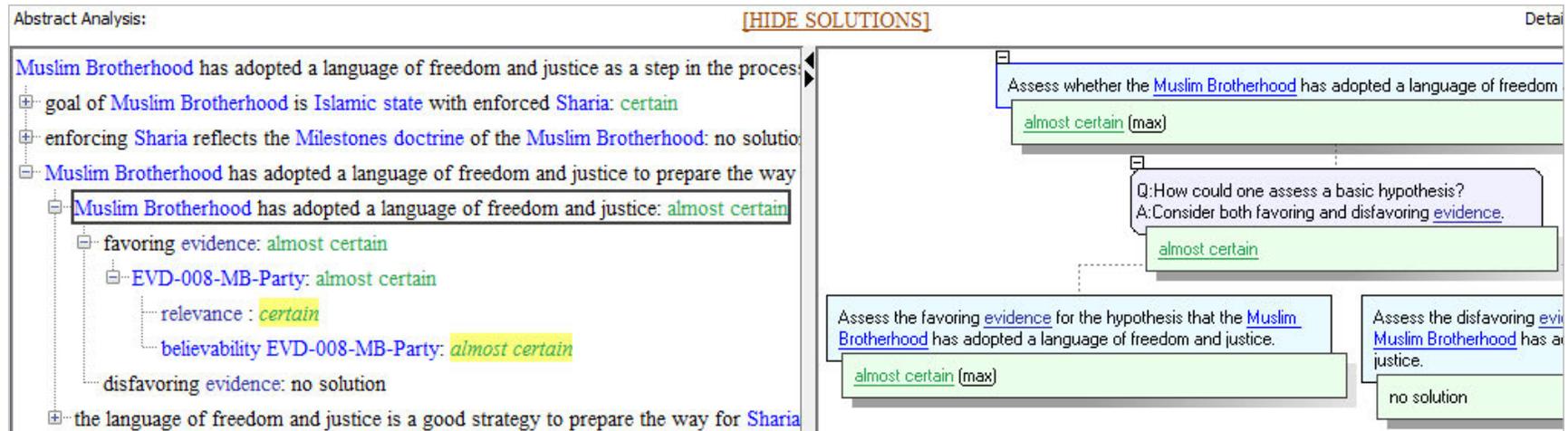


Figure 187. Evidence-based analysis of the hypothesis that the Muslim Brotherhood has adopted a language of freedom and justice.

18. In the left panel, click on “EVD-008-MB-Party: almost certain.” Then, in the right panel, click on EVD-008-MB-Party and read its description (see Figure 188).

<ul style="list-style-type: none"> • EVD-008-MB-Party • EVD-005-Koran-Yusuf • EVD-004-Fyzee • EVD-003-Jurisprudence 	<p>“MB announces establishment of political party: Freedom and Justice. Egypt's largest political opposition the Muslim Brotherhood, has confirmed that it is preparing to establish a political party calling it the Freedom and Justice Party, or Horeya and Adala,”</p> <p>IkhwanWeb, 21 February 2011, http://www.ikhwanweb.com/article.php?id=28077&utm_source=twitterfeed&utm_medium=twitter</p>
---	--

Figure 188. Evidence for the hypothesis that the Muslim Brotherhood has adopted a language of freedom and justice.

19. Click on the Reasoner menu. Then, in the left panel, right-click on “Muslim Brotherhood has adopted a language of freedom and justice: almost certain” and select Collapse. Click on “the language of freedom and justice is a good strategy to prepare the way for Sharia: no solution.” The result is shown Figure 189.

20. Read the reduction of this hypothesis analysis problem.

Notice that, in this analysis, one assesses whether the language of freedom and justice has broad support in both non-Muslim and Muslim world, and whether this is due to a fundamentally different understanding of these concepts by the Muslim world and the non-Muslim world. Notice also that broad support in the Muslim world means support from the population of Egypt, from Muslim states, and from violent

extremists groups known to advocate the Islamic state governed by enforced Sharia, such as Al Qaeda and Taliban.

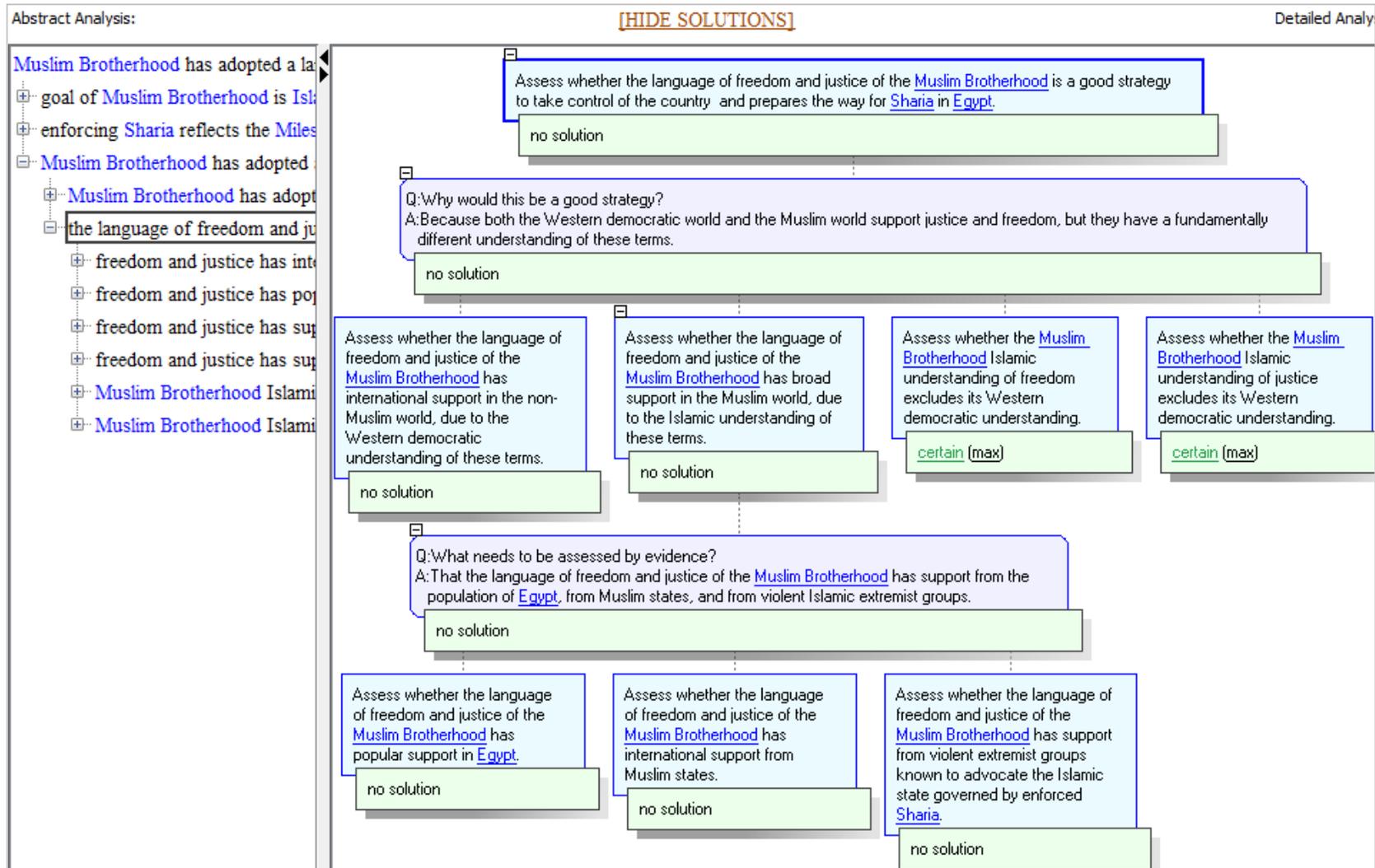


Figure 189. Reduction of the hypothesis that the language of freedom and justice is a good strategy to prepare the way for Sharia in Egypt.

21. In the left panel, right-click on “Muslim Brotherhood Islamic understanding of freedom excludes its Western democratic understanding: **certain**” and select Expand. The result is shown in Figure 190.

Notice that there is one item of favoring evidence which is assessed to make **certain** the hypothesis that the Muslim Brotherhood Islamic understanding of freedom excludes its Western democratic understanding.

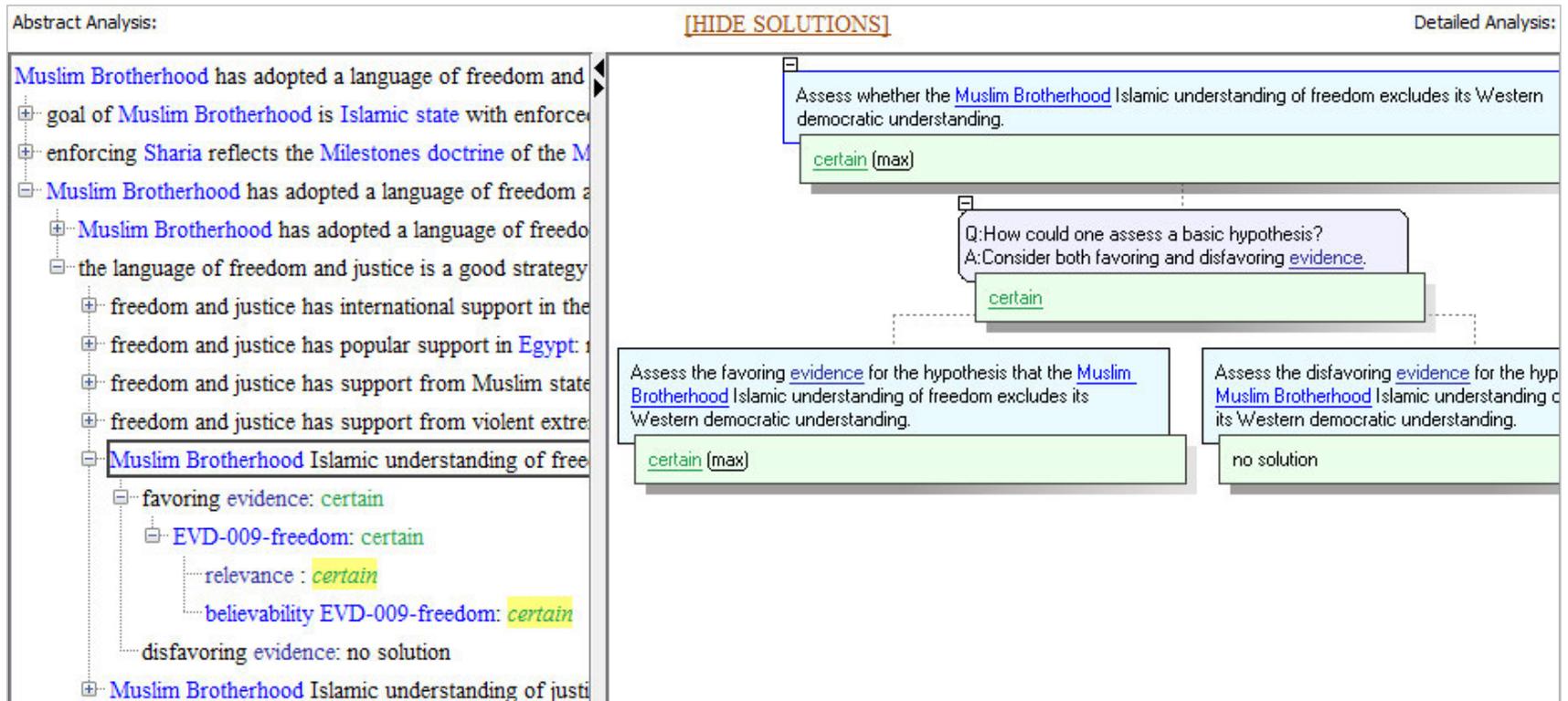


Figure 190. Analysis of the hypothesis that the Muslim Brotherhood Islamic understanding of freedom excludes its Western democratic understanding.

22. In the left panel, click on “EVD-009-freedom: **certain**.” Then, in the right panel, click on **EVD-009-freedom** and read its description (see Figure 191).

Notice the incompatibility of this understanding of freedom with the Western democratic understanding: “This religion is really a universal declaration of the freedom of man from servitude to other men and from servitude to his own desires, which is also a form of human servitude”

<ul style="list-style-type: none">• EVD-009-freedom• EVD-005-Koran-Yusuf• EVD-004-Fyzee• EVD-003-Jurisprudence• EVD-002-Milestones• EVD-001-MB-Bylaws	<p>"This religion is really a universal declaration of the freedom of man from servitude to other men and from servitude to his own desires, which is also a form of human servitude; it is a declaration that sovereignty belongs to God alone and that He is the Lord of all the worlds. It means a challenge to all kinds and forms of systems which are based on the concept of the sovereignty of man; in other words, where man has usurped the Divine attribute. Any system in which the final decisions are referred to human beings, and in which the sources of all authority are human, defies human beings by designating others than God as lords over men. This declaration means that the usurped authority of God be returned to Him and the usurpers be thrown out - those who by themselves devise laws for others to follow, thus elevating themselves to the status of lords and reducing others to the status of slaves. In short, to proclaim the authority and sovereignty of God means to eliminate all human kingship and to announce the rule of the Sustainer of the universe over the entire earth." (p.173)</p> <p>"It may happen that the enemies of Islam may consider it expedient not to take any action against Islam, if Islam leaves them alone in their geographical boundaries to continue the lordship of some men over others and does not extend its message and its declaration of universal freedom within their domain. But Islam cannot agree to this unless they submit to its authority by paying Jizyah, which will be a guarantee that they have opened their doors for the preaching of Islam and will not put any obstacle in its way through the power of the state." (pp.133-134)</p> <p>"The universal declaration of the freedom of man on the earth from every authority except that of Allah, and the declaration of sovereignty is Allah's alone and that He is the Lord of the universe." (p.105)</p> <p>"This religion is not merely a declaration of the freedom of the Arabs, nor is its message confined to the Arabs. It addresses itself to the whole of mankind, and its sphere of work is the whole earth." (p.106)</p> <p>"Islam is a declaration of the freedom of men from servitude to other men. Thus it strives from the beginning to abolish all those systems and governments which are based on the rule of man over men and the servitude of one human being to another." (p.109)</p> <p>"Islam is not merely a belief, so that it is enough merely to preach it. Islam, which is a way of life, takes practical steps to organize a movement for freeing of man. Other societies do not give it any opportunity to organize its followers according to its own method, and hence it is the duty of Islam to annihilate all such systems, as they are obstacles in the way of universal freedom." (p.137)</p> <p>Sayyid Qutb, Milestones, International Federation of Student Organizations, Salimiah, Kuwait, 1978. [Note: Sayyid Qutb was an Egyptian Muslim Brotherhood member who wrote Milestones, a book considered a seminal doctrinal driver and taught as part of Muslim Brotherhood instruction.]</p>
--	--

Figure 191. Evidence for the hypothesis that the Muslim Brotherhood Islamic understanding of freedom excludes its Western democratic understanding.

23. Click on the **Reasoner** menu. Then, in the left panel right-click on “Muslim Brotherhood Islamic understanding of freedom excludes its Western democratic understanding: **certain**” and select Collapse. Then click on “Muslim Brotherhood Islamic understanding of justice excludes its Western democratic understanding: **certain**” and select Expand. The result is shown Figure 192.

Notice that there is one item of favoring evidence which is assessed to make **certain** the hypothesis that the Muslim Brotherhood Islamic understanding of justice excludes its Western democratic understanding.

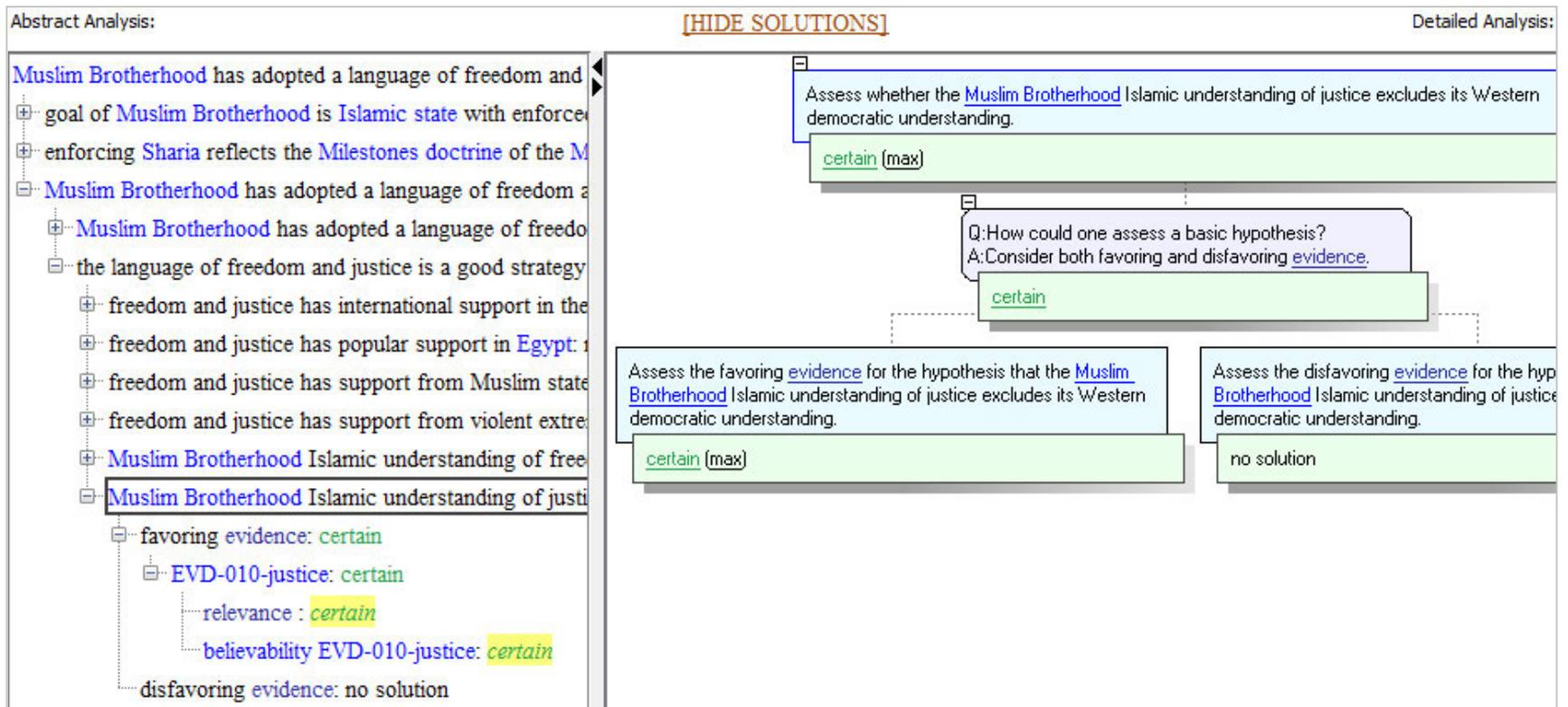


Figure 192. Analysis of the hypothesis that the Muslim Brotherhood Islamic understanding of justice excludes its Western democratic understanding.

24. In the left panel, click on “EVD-009-justice: certain.” Then, in the right panel, click on [EVD-009-justice](#) and read its description (see Figure 193).

Notice the incompatibility of this understanding of justice with the Western democratic understanding.

<ul style="list-style-type: none"> ● EVD-010-justice ● EVD-009-freedom ● EVD-005-Koran-Yusuf ● EVD-004-Fyzee ● EVD-003-Jurisprudence ● EVD-002-Milestones ● EVD-001-MB-Bylaws 	<p>"The society was freed from all oppression, and the Islamic system was established in which justice was God's justice and in which weighing was by God's balance. The banner of social justice was raised in the name of One God, and the name of the banner was Islam. No other name was added to it, and "La ilaha illa Allah" was written on it." (p. 51)</p> <p>"In the Islamic concept, the sovereignty of God means not merely that one should derive all legal injunctions from God and judge according to these injunctions; in Islam the meaning of the 'Shari'ah' is not limited to mere legal injunctions, but includes the principles of administration, its system and its modes. This narrow meaning (i.e., that the Shari'ah is limited to legal injunctions) does not apply to the Shari'ah nor does it correspond to the Islamic concept. By 'the Shari'ah of God is meant everything legislated by God for ordering man's life; it includes the principles of belief, principles of administration and justice, principles of morality and human relationships, and principles of knowledge." (pp.199-200)</p> <p>"God has sent us to bring anyone who wishes from servitude to men into the service of God alone, from the narrowness of this world into the vastness of this world and the Here- after, and from the tyranny of religions into the justice of Islam. God raised a messenger for this purpose to teach His creatures His way. If anyone accepts this way of life, we turn back and give his country back to him, and we fight with those who rebel until we are martyred or become victorious." (pp.128-129).</p> <p>Sayyid Qutb, Milestones, International Federation of Student Organizations, Salimiah, Kuwait, 1978. [Note: Sayyid Qutb was an Egyptian Muslim Brotherhood member who wrote Milestones, a book considered a seminal doctrinal driver and taught as part of Muslim Brotherhood instruction.]</p>
--	--

Figure 193. Evidence for the hypothesis that the Muslim Brotherhood Islamic understanding of justice excludes its Western democratic understanding.

25. Update and complete the analysis by performing the following operations:

- Select the **Evidence** menu on the top of the window.
- Look for evidence relevant to the elementary hypotheses, represent each item of evidence into the system, associate it with the elementary hypothesis to which it is relevant, and assess its relevance and believability.
- Select the **Reasoner** menu on the top of the window.
- Make assumptions for the elementary hypotheses with no evidence.

→ Review the analysis and determine whether you are satisfied with it, or more evidence needs to be collected and used.

26. Select **Case Study**.

27. Click on **[SAVE & FINISH]** to end the case study.

4.9 Case Study: Analyzing a User-Defined Hypothesis

4.9.1 Objective

The objective of this case study is to formulate and analyze a hypothesis of interest to you.

4.9.2 Summary

You will define a hypothesis analysis problem and its argumentation structure, formalize the analysis, collect evidence relevant to the elementary hypotheses, evaluate these hypotheses, select solution composition functions for upper level hypotheses, and obtain an assessment of the initial hypothesis.

Proceed as indicated in the following instructions.

4.9.3 Instructions

1. Start this case study in TIACRITIS and select the **Hypothesis** menu on the top of the window.
2. Click on **[NEW]**. This will open a new interface for defining the hypothesis analysis problem, either by instantiating an existing pattern or by defining a new example. At the top of the window, click on **[NEW EXAMPLE]**. This will automatically invoke the **Reasoner** module to define the top-level hypothesis analysis problem.
3. Hide the left panel by clicking on the left pointing arrow on the separation bar. Then click on **[HIDE SOLUTIONS]**, at the top of the window.
4. Double-click on the red-border box and complete the name of the problem with the hypothesis to assess.
5. Model the assessment of the hypothesis by successively reducing it to the assessment of simpler and simpler hypotheses, down to the level of elementary hypotheses to be assessed based on favoring and disfavoring evidence.

6. Right-click on each hypothesis to be assessed through evidence and select “Change to Elementary Hypothesis.”
7. Right-click on the top problem and select “Formalize Tree.”
8. Click on the left bar to make the left pane visible. Then click on **[SHOW SOLUTIONS]** at the top of the window.
9. If the reasoning tree has many nodes, structure and abstract it by introducing key subproblems in the left panel and abstracting them.
10. Select the **Evidence** menu on the top of the window.
11. Look for evidence relevant to the elementary hypotheses, represent each item of evidence into the system, associate it with the elementary hypothesis to which it is relevant, and assess its relevance and believability.
12. Select the **Reasoner** menu on the top of the window.
13. Make assumptions for the elementary hypotheses with no evidence.
14. Browse the analysis tree from elementary hypotheses up and select a solution composition function for each upper-level node (both question/answer nodes and problem nodes), until a solution for the top hypothesis analysis problem is obtained.
15. Review the analysis and determine whether you are satisfied with it, or more evidence needs to be collected and used.
16. Select **Case Study**.
17. Click on **[SAVE & FINISH]** to end the case study.

5 BIBLIOGRAPHY

- Asaf A.A. Fyzee, *Outlines of Muhammadan Law*, 4th ed., Delhi, India: Oxford University Press, 1974.
- Abu Sulayman, 'Abdul Hamiid A. *Towards an Islamic Theory of International Relations: New Directions for Methodology and Thought*. 2d rev. ed. Herndon: International Institute of Islamic Thought, 1993.
- Aboul-Enein, Youssef H. and Sherifa Zuhur. *Islamic Rulings on Warfare*. Monograph. Strategic Studies Institute. Carlisle: U.S. Army War College, October 2004.
- Ali, Maulana Muhammad. *A Manual of Hadith*, 2d ed. Lahore: Ahmadiyya Anjuman Ishaat Islam, 2001.
- al-Omar, Abdul Rahman bin Hammad. "The Sources of Islam." *Gulf Times* (Qatar). 12 October 2006. From the U.S. Central Command "Regional Media Daily."
- al-Shafi'i, Imam Muhammad ibn Idrus. *Risala Fi Usal al-Fiqh: Treatise on the Foundations of Islamic Jurisprudence*. Trans. Majid Khadduri. Cambridge, UK: Islamic Texts Society, 1987.
- al-Shaybani, Muhammad ibn al-Hasan. *The Islamic Law of Nations: Shaybani's Siyar (Kitab alsiyar al-kabir)*. Trans. Majid Khadduri. Baltimore: Johns Hopkins University Press, 1966.
- al-Uthaymeen, Muhammad Saalih. *Bidah: The Unique Nature of the Perfection Found in Islam and the Grave Danger of Innovating into it*. Birmingham: Salafi Publications, 1999.
- Barnabas Fund, *What is Sharia?* www.barnabasfund.org, 2010.
- Barnabas Fund, *What is Islam?* www.barnabasfund.org, 2010.
- Boykin, William G. "Jerry", Edward Soyster, Christine Brim, Henry F. Cooper, Stephen C. Coughlin, Michael del Rosso, Frank Gaffney, John Guandolo, Brian T. Kennedy, Clare M. Lopez, James A. "Ace" Lyons, Jr., Andrew C. McCarthy, Patrick Poole, Joseph E. Schmitz, Tom Trento, J. Michael Waller, Diana West, R. James Woolsey, David Yerushalmi, *Shariah: The Threat to America. An Exercise in Competitive Analysis—Report of Team B II*, Center for Security Policy Press, a division of the Center for Security Policy, Washington, DC, October 2010 Edition, SHARIAHETHREAT.COM
- Coughlin, Stephen C. *'To Our Great Detriment': Ignoring What Extremists Say About Jihad*, unpublished thesis, July 2007, http://www.strategycenter.net/docLib/20080107_Coughlin_ExtremistJihad.pdf
- Coughlin, Stephen C. *The Killing without Right: Islamic Concepts of Terrorism*, JORGE Scientific Corporation, 1 July 2010.
- Doi, 'Abdur Rahman I. *Shari'ah: The Islamic Law*. Kuala Lumpur: A.S. Nordeern, 1984.
- El Fadl, Khlaled Abou. *The Place of Tolerance in Islam*. eds. Joshua Cohen and Ian Lague. Boston: Beacon Press, 2002.

- Emerick, Yahiya. *What Islam is all About: A Student Textbook, Grades 7 to 12*. 5th rev. ed. Lebanon: Noorart, 2004.
- Hasan, Ahmad. *The Doctrine of Ijma in Islam: As Study of the Judicial Principle of Consensus*. New Delhi: Kitab Bhavan, 1992.
- ibn Anas, Imam Malik. *Al-Muwatta of Imam Malik ibn Anas: The First Formulation of Islamic Law*. trans. Aisha Abdurrahman Bewley. Kuala Lumpur: Islamic Book Trust, 1997.
- ibn Khaldun, 'Abd al-Rahman ibn Muhammad ibn Muhammad, Abu Zayd. *The Muqaddimah: An Introduction to History*. Trans. Franz Rosenthal. Princeton: Princeton University Press, 1967.
- ibn Kathir, Al-Hafiz Abu al-Fida' 'Imad Ad-Din Isma'il bin 'Umar bin Kathir al-Qurashi al- Busrawi. *Tafsir of Ibn Kathir*. 10 vols. Trans. Abdul-Malik Mujahid. Riyadh: Darussalam, 2000.
- ibn Kathir, al-Hafiz Abu al-Fida' 'Imad Ad-Din Isma'il bin 'Umar bin Kathir al-Qurashi al- Busrawi. *Tafsir of Ibn Kathir*. 10 vols. Trans. Sheikh Muhammad Nasib Ar-Rafa'i. London: al-Firdous Ltd, 1999.
- ibn Naqib, Ahmad ibn Naqib al-Misri. *'Umdat al-Salik (Reliance of the Traveller: A Classic Manual of Islamic Sacred Law)*. Rev. ed. trans. Nuh Ha Mim Keller. Beltsville: Amana Publications, 1994.
- ibn Rushd, Abu al-Walid Muhammad ibn Ahmad (aka Averoes). *The Distinguished Primer (Bidayat al-Mujtahid wa Nihayat al-Muqtsid)*. 2 vols. Trans. Imran Ahsan Khan Nyazee. Reading: Garnet Publishing, 2002.
- Ibn Sa'd'. *Kitab al-Tabaqat al-Kabir*, vol 2. Trans. S. Moinul Haq. India: Islamic Book Service, 1990.
- Kamali, Mohammad Hashim. *Principles of Islamic Jurisprudence*. 3d rev. ed. Cambridge, UK: The Islamic Text Society, 2003.
- Khadduri, Majid. *The Islamic Conception of Justice*. Baltimore: Johns Hopkins University Press, 1984.
- Khadduri, Majid. *War and Peace in the Law of Islam*. Baltimore: Johns Hopkins, 1955. Reprint in Clark, NJ: Lawbook Exchange, 2006.
- Legacy of Jihad: Islamic Holy War and the Fate of Non-Muslim, The*. Ed. Andrew G. Bostom. Amherst, NY: Prometheus Books, 2005.
- Malik, S. K., Brigadier, Pakistani Army. *The Quranic Concept of War*. First Indian Reprint. New Delhi, India: Himalayan Books, 1986.
- Mohammed ibn Isma'il Bukhari, *The Translation of the Meaning of Sahih al-Bukhari*, trans. Mohammed Muhsin Khan, 8 vols. (Medina, Dar al-Fikr: 1981)
- Nyazee, Imran Ahsan Khan. *Islamic Jurisprudence*. Kuala Lumpur: The Other Press, 2003.

- _____, Imran Ahsan Khan. *Theories of Islamic Law: The Methodology of Ijtihad.*, 2d ed., Kuala Lumpur: The Other Press, 2002.
- Sidiq, Abdul Hamid. *Sahih Muslim*, 4th rev. ed. 4 vols. New Delhi, India: Kitab Bhavan, 2000. Book 1, Number 0287.
- Tecuci, G., Schum, D., Boicu, M., Marcu, D., Hamilton, B., Intelligence Analysis as Agent-Assisted Discovery of Evidence, Hypotheses and Arguments, in Phillips-Wren, G., Jain, L.C., Nakamatsu, K., Howlett, R.J. (eds.), *Advances in Intelligent Decision Technologies*, SIST 4, pp. 1-10, Springer-Verlag Berlin Heidelberg, 2010.
- Tecuci, G., Schum D.A., Boicu M., Marcu D., *Introduction to Intelligence Analysis: A Hands-on Approach with TIACRITIS*, 220 pages, George Mason University, 2010.
- Tecuci, G., Boicu, M., Marcu, D., Schum, D., Hamilton, B., TIACRITIS System and Textbook: Learning Intelligence Analysis through Practice, in *Proceedings of the Fifth International Conference on Semantic Technologies for Intelligence, Defense, and Security – STIDS 2010*.
- Tecuci, G., Schum, D., Boicu, M., Marcu, D., Hamilton, B., Wible, B., Teaching Intelligence Analysis with TIACRITIS, *American Intelligence Journal*, Vol. 28, No. 2, December 2010.
- Wahhab, Imam Muhammad ibn Abdul. *Kitab at-Tawheed Explained*. 2d ed. Trans. Sameh Strauch. Riyadh: International Islamic Publishing House, 2000.
- Yusuf Ali, Abdullah. *The Meaning of the Holy Qur'an*. Beltsville: Amana Publications, 1999.