
UTILITY OF RATIONALITY IN ISLAMIC SHARIA

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ABSTRACT

Reason or logic is elementary thought elucidated and emphasized in holly Quran and Hadith. Every idea in the interpreted verses of Quran and Hadith has logical aspect to describe it. Senses are the gate ways of knowing and reason is the hub of interpretation and organization. We can say that senses only collect data and reason interprets it. Logic is derived from the Greek word "Logos" which means "Art of reasoning". Reasoning is of three kind: inductive (from particular to general), deductive (from general to particular) and abductive reasoning (from observation to hypothesis). In this research paper I will explain the philosophical teachings of holly Quran and Hadith and also the philosophical problems which got birth from the interpretation of the texts. Reason is the faculty of mind which helps us to understand both the categorical verses and the metaphorical verses. Quran is the uncreated word of God and Hadith is the saying and doings of the Prophet Muhammad (S. A.W).

OBJECTIVES

The objectives of this research paper are:

1. To describe the nature of Reason, its role in Quran (Revelation) and Hadith.
2. To describe inductive, deductive, and abductive reasoning.
3. This paper explains the philosophical significance of various verses of Quran.
4. To clarify the two different approaches of Reason (Aql).
5. To define Quran and Hadith.
6. Recognize the problems that lead philosophers and theologians to reflect and also to describe problems arise from the interpretation of Quran and Hadith.

Keywords: Logic, Reason, Quran, Hadith, God, Philosophy, Prophet Muhammad (s.a.w), Mind, Interpretation, Islam, kalam, Islamic Sharia

INTRODUCTION

First of all Quran the holly book of Muslims and the uncreated speech of God is not a book of philosophy. However, it contains a large number of verses which have philosophical significance. Reason or Aql is the foundational concept applied in the holly Quran and Hadith. Reasoning is the mental faculty of drawing judgment. These judgments are

expressed in arguments or statements. The subject which deals with the reasoning is known as Logic¹. So logic is the branch of philosophy which deals to distinguish between what is True and False, what is valid (correct) and what is invalid (incorrect). The task of logic is to trace fallacy in the arguments and logicians are meant for to correct them. It is only Reason through which we can distinguish between right and wrong. There are three sources of knowledge according to Quran: knowledge by inference (Ilm-al-Yaqin) it is type of knowledge which we derive from another knowledge. Second is knowledge by perception (Ain-al-Yaqin) and the third is knowledge by personal experience and intuition (Haqq-al-Yaqin). Likewise there are three types of errors: the error of reasoning, error of observation and the error of intuition.²

Allah Created Reason. Reason or Aql exercise its temperament in two traditions: one is used in a sense that works excellent for the Quran and Hadith and also for the jurisprudence. Here in this very case reasoning is used individual grounds, in a subjective approach, free from any other source, as an absolute truth, independent of Quran and Hadith. This type of inference would rise many conflicts in the interpretation of Quran and Hadith and from the people of the approved way (Ahl-al-sunah). Although reasoning or Aql is highly described in Quran and Hadith but the real point of view is that individual reasoning cannot prove the concepts that are of having philosophical nature in Quran, Hadith and Sharia (jurisprudence) i. e the problem of predestination, ultimate reality, divine justice, angels (Gayib) unseen, heaven and hell, day of judgment, life after death, attributes of God, eternality, appearance and reality, good and evil, truth and error, the world, soul and creation, death, free will, social problems, political and economical problems.³ these problems are studied in a separated subject known as "Ilm-al-Kalaam) while kalaam literally means speech or argumentation. All these problems are logical. These tenets are traditional they cannot be solved by reason but these problems can be interpreted in a logical ways in order to make the clarification to some extent. Acceptance of these traditionals are pillars of religion. Most of philosophers and theologians tried to solve these problems from their reason and they failed and rather most of them become disbelievers. Mutazalites (rationalist) made a noticeable contribution in this field. In the second case reasoning is applied formally, in relative context i.e inference or reasoning should be dependent on Quran and Hadith. There is no room for conflict even if logic is exercised in this manner. Reasoning or mental faculty is utilized only to interpret the problems that had yield from the commentary of Quran and Hadith and not to solve them. All the philosophical concepts in Quran and Hadith are beyond our reason (Aql) and the answers of those problems are usually in Quran, the role of logicians is only to point out and interpret them. The believers have rather to accept them and remain content with the veracity of their source. In this block of reasoning or argumentation the problems that get birth from the interpretation of Quran and Hadith have answers only if we use Quran and Hadith and other sources in a good way. Suppose we have many logical question like what is God? where he is, how we know God exists? What is Quran ? etc. All these problems have answers when we bring into play our reason according to Quran and Hadith. All the concepts like Qiyas, Ijtihad, and Ijma and also Rational arguments which are used by jurists to frame laws, sometimes subordinate to Quran and

Hadith and sometimes not, are all based on logic. In all these rational concepts there is a room for reasoning or argumentation. If we take the concept of Qiyas which means Analogical Reasoning while analogical reasoning is a type of reasoning in which a substance or subject matter is compared with its metaphorical concepts in such a case that the conclusion or generalization is entailed in the form of coherence i.e the mutual harmony between concepts. In Qiyas teachings of Hadith are compared and contrasted with the wisdom of Quran, in order to apply a new injunction to a new circumstance and create a new circumstance. Late and modern sunni jurisprudence regards analogical reason as the fourth source of Islamic law, following, Quran, Hadith and Ijma. Abu Hanifa is the first scholar who accepted it as the source of law. However, Imam Ahmad bin Hanbal and Dawood al Zahri rejected Qiyas, arguing that to depend on personal opinion in law-making would mean that each individual would ultimately establish their own subjective conclusions. All the four major Hanafi schools recognized Qiyas the source of knowledge. While Shia, s rejected analogical reasoning. Secondly, the concept of Ijma (collective opinion or the consensus of opinion) is also logical in its nature. The Hadith of Muhammad was a validity for Ijma which states that if that “ my ummah will never agree upon an error”. Sunni Muslims regard Ijma (consensus) as the third fundamental source of sharia law, just after the divine revelation of the Quran and the Hadith. Ijma or consensus are of two kinds ; Ijma-al-ummah (a whole community consensus and the Ijma al-Aimmah (a consensus) by religious authorities. Malik bin Anus, Al-Shafi and Al- Gazali accepted the consensus by religious learned. Abu Hanifa, Ahmad bin Hanbal, and dawood al zahiri considered consensus to only include the companions of Muhammad, excluding all generations which followed them, in medina and elsewhere. Ibn Tayimiyyah restricting consensus to the view of the religiously learned only. However, for Shia Muslims and Mutazalites, the status of Ijma consensus is ambiguous. Ijtihad (independent reasoning) as one of the fourth sources of sunni law, it is accepted as the decision-making process in Islamic law (sharia) through effort (jihad) which is completely independent of any school of jurisprudence (fiqh). As opposed to Taqlid, it requires thorough knowledge of theology, revealed texts and legal theory (usually al-fiqh). Thus a Mujtahid is an Islamic scholar who is competent in interpreting sharia by ijtehad. Ijtihad is defined as the “ process of legal reasoning and hermeneutics through which the jurist –mujtahid derives or rationalizes law on the basis of Quran and Sunnah. Ijtihad was a common process practiced by trained jurists and recognized as Raiy (opinion) in cases where the Quran and Hadith did not provide clear direction for certain decisions. it was duty of the educated jurists to come to a ruling that would be in the best interest of the Muslims community and yet still promote the public good.

Utility of Reasoning

Human mind is cosmic in structure and processes. Doubting, abstraction, association, and understanding are the operations of mind, Reasoning is also the operation of mind. Mind thoughts in terms of propositions which are presuppositions of thinking. Reason is the source of the knowledge. Aql or Reason is reflective thinking or understanding.

Understanding raises man's dignity. Those who do not use the intellect are like a herd of goats, deaf, dumb, and blind. No better than the lowest of beasts. The idea of the intellect is to know truth from error. As in ideal or basic value for man wisdom means the knowledge of facts, ideals or values. The concept of reasoning, rationality, argumentation are being employed in the philosophical texts symbolically. Reason or Aql is the presupposition for the concept of argumentation. Logic studies various processes like thinking, reasoning and judgment. By means of this, we came to know new truth on the basis of given or known truths. Its way is the logical way, coming to address many topics of scientific interests to persuade the believers and the non-believers to think, ponder, reflect, investigate and postulate. Contemplation (Ibadah) is an obligation, for it leads to an awareness of Tawhid (Unity of God). The first revelation to Prophet Muhammad (P.B.H) was a command from God to read and write and gain knowledge. In Quran God says: God brought you out of the wombs of your mothers while you were knowing nothing; and He gave you the faculties of hearing, knowing, sight, taste, perception. Would you not thank Him and Quran also says in a verse (O my Lord! Advance me in knowledge). In Hadiths Prophet Muhammad also addresses many times like "Seek knowledge from cradle to grave" and acquire knowledge as it increases your faith. Another Hadith is "To seek knowledge even though you may have to go to China and "To seek knowledge is a duty of every Muslim (male or female). Islam does not require to convince himself and to learn knowledge through his Reason. In Islam the Reason has some limitations as it depends on revelation and Hadith. Aql or Reason is subordinate to revelation and hadith.⁴ The Holy Quran is the sacred book of the Muslims. It was revealed to the prophet of Islam through the archangel Gabriel. The "Quran" is derived from the word "Qara" which means "collected together" and also "be read or recited" the sacred book is so called, because it is a book that is to be read over and over again. The Holy Quran provides a set of doctrines which expound knowledge of the structure of reality. It contains a set of injunctions which form the basis of the Muslims' sacred law. It also contains metaphysics⁵ about the nature of Allah, the structure of the universe, man's destiny. The Quran is the general code of the Mohammedians, a religious, social, civil, commercial, military, judicial, criminal, penal code. Quran is the unique book. It is in dialogue form so, it demands to be interpreted of its verses. The need of interpreting the verses of the Holy Quran began with the beginning of the Islam that had led the development of Tafsir (commentary). The best interpreter of the Holy Quran is the prophet himself. In the course of time, two different ways developed of the interpretation of the Holy Quran; namely: one is Al-Tafsir bi'l Mathur (the traditional interpretation) the commentary of the Holy prophet, and his companions and the second is (Al Tafsir bi'l Rai)- Rational interpretation which depends more on Reason than on Tradition. The literal meaning of "Hadith" is news or communication. In the religious terminology it came to mean the traditions about the sayings and actions of the Holy prophet. Hadith was approached as a discipline knowledge and it came to be known as "ilm-ul-hadith". In common parlance we can assert that the sayings and the actions of the prophet is called Hadith. There are two components of a hadith, one was "Isnad" and the second was "Matan." While Isnad refers to the names of the person who handed the substance of the tradition to one

another. Suppose A is an authority who communicated the tradition said that he had heard it from B, B said that he heard it from C and C from D and so on till the original authority was reached. These authorities were quoted in support of the trustworthiness of the statement. "Matan" was the text or the real substance of what was reported.⁶

CONCLUSION

In Islamic Shariya (law) Reason is accepted as the source of knowledge while some theologians and philosophers accept it as an independent cause of every knowledge, mutazilites, Sir Syed Ahmad Khan are counted among such philosophers and those who accept Reason as subsidiary source of attaining knowledge i. e dependent on revelation. Asharites and Imam Gazali, are among them. Most of the Muslim Philosophers and Muslim Scholars condemned philosophy and logic as they are of the opinion that philosophy or logic conflicts with the faith of the believers. It is not true of the case that both the Quran and Hadith have their own philosophy. Philosophy generally means the study of the fundamental principles or first causes of the things or we can say that philosophy is the logical interpretation of the concepts that we learn from the process of understanding. Ibn-Tayimiya who rejected logic was himself a great logician and philosopher and on the due basis of logic and philosophical knowledge he had rejected it. Logic is not a bad thing. Every theory has two sides: positive side and negative side, so it depends upon a person which side he prefers. Same is the case with logic it also has two approaches; positive and negative. However, logic is good tool to interpret things in a critical way. All scientific theories are framed due to logic. There are three types of reasoning or inferences: inductive, deductive, and abductive reasoning. Inductive inference is based on experience, observation, or perception. It is scientific in nature, in inductive reasoning the conclusion asserts something new. Although premises do not support conclusion. Inductive inference give us new facts about the subject or substance. in inductive reasoning, conclusion or generalization is drawn from the premises i. e on taking many particular instances we can infer generalization. So, inductive inference helps us to understand the interpretation of the allegorical verses. For example

Cigarette, Tobacco and wine are Prohibited in Islam

Cigarette, Tobacco, and Wine changes the normal behavior of mind.

Therefore, All drugs that changes the normal conditions of mind are Prohibited in Islam.

Deductive inference rests on laws, axioms, and rules, it is also scientific in nature. Deductive reasoning asserts nothing new. it is all a-priori and natural. It does not depend up on experience. deductive reasoning studies laws of the nature which are universal truths. in deductive reasoning premises support conclusion and the conclusion is more general than the premises. We can not experience the truths of deductive logic. For example.

All drugs are prohibited in Islam.

Marijuana (Ganja) is a drug.

Therefore, Marijuana (Ganja) is Prohibited in Islam.

Abductive reasoning (Retroduction) is a type of reasoning that goes from observation to a hypothesis. Thus logic or intellect is an essential instrument used in framing the solution for new problems in Islamic law but it should be applied only as subsidiary to revelation and Hadith otherwise it creates confusion.

Notes

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- [7] Logic is a branch of philosophy which studies reasoning, Aristotle wrote “Organon” which means an instrument, Zeno coined the term “Logic” for Organon.
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