

Reason and Revelation: A comparative study of Rational and Traditional Schools of Thought

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Reason and revelation are amongst the concepts with which Islamic philosophy was to wrestle throughout its history. The problem of the relationship between revelation and reason is indeed one of the most famous and profound topics in the history of human thought. The conflict between reason and revelation in Islam was initiated by Mutazilites, arose in Iraq in the eighth century, about a century after Prophet Muhammad (SAW)'s death (632). Their ethical theology insisted that God was just in an objective sense as understood by man. Their theory of knowledge supported confidently the powers of human intellect (aql). In Islamic theology revelation that is revealed to Prophet Muhammad (SAW) is absolute and perfect by all means which is not to be judged by human reason that is imperfect and temporary. In Islamic way of life the prophet Muhammad (SAW) (570–632 CE) is called the Seal of the Prophets. Discussion of this research is about the intellectual, historical and descriptive facts about the protectors of reason and revelation through argument from both sides. The first part defines terms of revelation and reason. In second part there is history of emergence of reason in Islamic theology and how it was countered by Muslim Jurists. The third part of the paper contains discussion from Quranic facts about the status of reason in Islam. In the fourth part there is description through verses of Holy Quran that what type of reasoning is encouraged in Islam. Finally concluded by the findings and suggestions from Quran that how reasoning should be used to explore not to judge the revelation.

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Reason and revelation are amongst the concepts with which Islamic philosophy was to wrestle throughout its history. The problem of the relationship between revelation and reason is indeed one of the most famous and profound topics in the history of human thought. It is a topic which, though debated without intermission now for some two thousand years, appears not to lose anything of its fascination and freshness, for all the dust overspreading the countless volumes of dead, or seemingly dead metaphysics and theology (John, W, 2000). As far as the debate on the reason and Shariah is concerned, Muslim scholars are agreed that reason must be under the umbrella of Shariah. Islamic foundations are based on revelation and by all means reason cannot reach to the level of Shariah. However reason can be used as a tool for the evaluation of logic of the instructions of Shariah. This inheritance of rational line is to an assortment of degrees interpreted by Muslims

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Contribution of Authors:

The first author has described the traditional approach from the perspective of Quran and Hadith. The second author has given overview of rational approach from the perspective of scholars.

(Farhad,D,2000).The acrimonious quarrels between the early theologians of Islam, which culminated in the sustained and bitter warfare between the Mu'tazilites and the Ahl al-Sunna, deservedly command the prior attention of scholars interested to trace how the conflict between revelation and reason broke out and developed among followers of Prophet Muhammad (SAW). Due recognition has been paid to the Christian background to these controversies (Massignon,2002) and to the part played by Greek philosophy, introduced into Moslem studies, in sharpening the weapons of polemic.

Defining Revelation

So let us begin with a definition of revelation, one that might be recognized by all religious people as both useful and meaningful. "A revelation is a human experience that is interpreted subjectively as a message from the spirit world". Another definition of revelation is message: The content of the revelation is interpreted to be some type of message, a communication of some kind. It has meaning. In Islam, where the prophet Muhammad(SAW) (570–632 CE) is called the Seal of the Prophets. This means that Prophet Muhammad(SAW)'s teachings serve as a closing seal on what had gone before. In seventh-century Arabia, the prophet Muhammad heard the voices of Allah (Arabic, Al-Lah, "God") and his angels.

Although Prophet Muhammad(SAW) could not write what he heard and others could then write down Prophet Muhammad (SAW)'s words. Eventually these texts were collected and compiled and the revelations to Muhammad became the Qur'an, the sacred book of Islam Andréa's Mohammed. (1995). When Prophet Muhammad (SAW) became a grown man, he began to have strange dreams, so every year he would spend one month living in a cave in a nearby mountain praying and fasting. There he had a vision: An angel by the name of Gabriel appeared to him. In Hebrew tradition, Gabriel (Hebrew, "Servant of God") is one of the four chief angels of God. Angel Gabriel announced to Prophet Muhammad (SAW) as prophet of Allah and commanded him to "recite." But Prophet Muhammad (SAW) replied that he cannot read. This happened three times and then angel Gabriel taught the first revelation of Quran. At this point Prophet Muhammad(SAW) was so afraid. But his wife Khadijah (R.A), in her wisdom, reassured him saying, "Rejoice, for by Allah, Allah will never put thee to shame." (Tabri, 1958). Gradually, Prophet Muhammad (SAW) accepted God's command and became the leader of a religious community of Islam that continues to thrive all over the world as Muslims.

Definition of Reason

Definition of reason given by the western and non-Muslim philosophers is not the same definition interpreted by the domain of Shariah. In fact the philosophy has given the names of idea, ideology, logic and cause to the term reason. Such definitions cannot reach to the profound explanation of reason given by Islamic Shariah and its experts (Audi, Robert, 2001). When we discuss the reason in Islamic Shariah, it should be described within the context of Islamic domain and its definition. Western and non-Muslim philosophy has it difficult to understand reason from the perspective of explanation. They have discussed this concept with enlightenment, or substitution of individual thought for inherited religious authority. Even some of medieval European philosophers has called reason as supplement to revelation. For Utilitarianisms reason can be used to interpret idea which is useful for the greatest number of audience, Modern relativists deny the role of reason in the case of truth, peace and happiness. According to most of the philosophers reason and rationality are same to use in any method or theory, but it often seems that "reasoning" is no more than a philosopher's statement to prove his idea as correct and absolute(Robert ,Audi, 2001). Characteristically the definition of reason and rationality within the domain of philosophy is same.

According to philosophers both can be controlled by the use of beliefs, arguments, or actions based on well-grounded premises and valid arguments. The one who is skilled in any one of the said areas can easily argue and correctly ought to agree that the premises are well-grounded, that the logic is sound. But at the same time the one who is not agree with argument can give reason and logic to prove his point as well. So by this definition both the groups can be right based on their reason and rationality (Jaroslav, Pelikan,1993).

Keeping in view the above definitions of reason it can be said that reason is all about human thought, perception or idea about any fact, event, place or thing.

Conflict history of Reason and Revelation in Islam.

In the early centuries of Islam theology and philosophy were regarded as two distinct disciplines, following their own assumptions and intellectual traditions (Ibn-e- Hazm, 1960).¹ The science of dialectic (ilm al-kalam) meant Islamic theology, derived only from the revealed Quran and the Traditions of the prophet Muhammad(SAW). All teaching, discussion and writing on this subject were conducted in Arabic, the language of the Quran and of other Islamic subjects such as exegesis and jurisprudence. The principal centers of theology were in Iraq and Iran. After early discussions on conditions for salvation and the moral qualifications of caliphs the first systematic school, the Mutazilites, arose in Iraq in the eighth century, about a century after Prophet Muhammad (SAW)'s death (632). Their self-description as 'the party of unity and justice' announced their central doctrines. Mutazilite ethical theology insisted that God was just in an objective sense as understood by man. Therefore He would treat man with this intelligible justice in distributing rewards and punishments on the Day of Judgment (Abdul, 1962). Thus they would be punished only for sins which they had had the power to avoid. This implied that men had power to choose their own conduct, free from predestination. God has delegated to man this power to decide and even (according to the later Mutazilites) to 'create' his own acts (Amid, 1928). Their method was rationalist in the sense that they started from a few principles stated or implicit in the Quran, then deduced their logical consequences, without too much regard to problems of consistency presented by other assertions of the Quran(Ghazali, 1937). Their theory of knowledge supported confidently the powers of human intellect(aql).

The Mutazilites met with opposition from the beginning from a variety of viewpoints. Ghazali has used term "Batiniyya" for Mutazilia group which means esotericisms because Mutazilite have the belief that Quran was the created word of God (Richards, 1973). Ibn Hanbal (d. 855), a famous jurist of Baghdad, disapproved of all theology on the ground that it was bound to go beyond the Quran by interpreting it according to human ideas, thus distorting its messages which were perfectly expressed in the Book of Allah. Theology was idle speculation which had not been practiced by Prophet Muhammad(SAW) and his companions, the models for later Muslims to follow; it could only raise needless doubts about Islam. Nonetheless there were later Hanbalite theologians; Ibn Taymiyya of Damascus (1263-1328) was the most influential. He made a rare attempt to refute Aristotelian logic. The Hanbali School persists today in Saudi Arabia. A more formidable opposition to Mutazilism emerged around the ninth century from Sunnite theologians who may be called traditionalist, in the sense that they tried hard to follow closely the precise meaning of the Quran. If this created apparent problems of consistency, they would interpret the text cautiously with the help of the Traditions and a careful study of the Arabic language and grammar at the time of the Prophet. Thus they were known as 'the party of tradition' (ahl as-sunnah), who followed the guidance of transmitted sources (Quran and Hadith) rather than independent human intellect.

Issues of conflict between protectors of Revelation and Reason:

It is important to be clear that Hanbali traditionalists and contemporary Islamists do not deny that humans were created by God with intelligence, and they do not dispute that humans are expected to exercise their rational faculties. Nor do Mu'tazili rationalists and Islamic modernists deny the authority of Qur'an and Sunnah. The problem has been that the starting point for Hanbali traditionalists, as for most Muslims, is revelation, and for the Mu'tazila it is reason (Martin, Richard C,1988). In this sense, the Mu'tazila were in the minority and thus they were more marginalized from all the other Muslims school of law e.g Hanafi, Maliki, Shaffi than were the Hanbali traditionalists. This reason/revelation dilemma had been stated several centuries earlier by Plato in a dialogue between Socrates and Euthyphro. While waiting for his own trial, Socrates encountered Euthyphro, a pious young man who was bringing charges of manslaughter against his own father for having slain a servant (who was himself a murderer). Socrates asks: "In the name of Zeus, Euthyphro, do you think that your knowledge about divine laws and holiness and unholiness is so exact that, when the facts are as you say, you are not afraid of doing something unholy yourself in prosecuting your father for murder? (Carthy, 1953). This is based on his conviction that "what all the gods love is holy and, on the other hand, what they all hate is unholy." Socrates challenges Euthyphro claim to have a privileged knowledge of the minds of the gods - a knowledge that he cannot explain rationally to Socrates. The same issue appeared in Islamic theology as follows: does God will to send down laws to humans because the laws are themselves good (holy), or are the laws good because He sent them down?

The Hanbali school of law differed sharply with the Mu'tazila on whether the Law (Shariah) that Allah had revealed through His prophet Muhammad was good because God had revealed it, or whether Allah had revealed it because it was inherently good. Accordingly, they also differed on the question: wherein lay the authority to interpret the Shariah, as revealed in the Qur'an and exemplified in the Sunnah (practice) of the Prophet? The Hanbalis located the warrants in the plain sense of the texts (Qur'an & Hadith) and in the community that faithfully transmitted them. The Mu'tazila argued that reason ineluctably brings humans to a knowledge of God and thus to the knowledge that what God wills is necessary for salvation.

The principle which the traditionalists singled out as supreme was that of God's omnipotence. This is indeed stressed greatly in the Quran. Some of this school even denied natural causation in the world, because it would imply power in things other than Allah. In its place they constructed an 'atomic' theory of causes, by which Allah Almighty is the sole cause of the successive states of the worlds, in them causally unconnected with each other (H, Ritter,1929). Again, respecting omnipotence they found fault with the Mutazilite view that there are objective standards of good and evil which God follows. Even though the Mutazilites had been careful to state that God follows these standards freely, their very existence was now rejected because they would be independent and prior to His thought and will. The only standard of value for Allah and man was the will of Allah; whatever He wills is good by definition. This is ethical voluntarism, which after the jurist Shaffi (d. 820) became the first principle of Islamic law in most schools. By adopting it traditionalist theologians could claim that Allah's will suffers no ethical limits. Thus, even if He punishes sinners whose acts He has predestined He cannot be called 'unjust', for justice means nothing but obedience to divine laws, and Allah is not subject to any laws. Rather everything must subject to Him.

An overview of human reason and divine revelation

The attempt to protect the divine revelation that is Quran against external inquisitive is completely desirable for it rather offends intellectual integrity: because If the Quran is found, after rational examination, to be irrelevant to Muslims' fundamental condition, If Muslims come to judge scripture through reason, they are spared the error of mistaking ancient falsehood for perennially relevant truth (Al-Kindi, 1974). A Muslim believer might retort that it is better for the negligible number of Muslim skeptics to ignore the Quran and leave it alone than to profane it through a critical inquiry that offends the faithful majority. The impasse between the faithfully committed and the rationally independent reading of scripture is elemental, causing anxiety among sophisticated reflective believers and simple believers alike in textual faiths with authoritative canons (Anselm, 1974). The word 'aql, translated as reason or intellect, literally means, in its verbal form, to tie or tether something; perhaps the rational quest needs to be controlled and disciplined. The opposite of 'aql not faith but naqal, meaning imitation, that is, the faithful transmission of a received tradition (Charles, 1949). The Islamic sciences are divided into 'aqliyya' and 'naqliyya', the rational and the imitative (or transmitted) sciences (David, 2003). As mentioned before reason, both theoretical and practical, is our accumulated and critical understanding and contains a normative seed of widely accepted ideas and ultimate values. How human understanding can judge the revelation of Allah Almighty who is perfect by all means? All objections to revelation, whether genuine or spurious, are presented as rational. Yet many objections to revealed imperatives, as opposed to metaphysical dogmas, need not be even intellectually workable, let alone wholly rational. Believers suspect a mischievous doubtful intent in the proposed application of philosophical methods to religious faith. It is blasphemous for a rationalist to judge the word of Allah, favorably or otherwise. Is there not a concealed intellectual arrogance behind the practice of rationality about religion? The Protestant theologian Reinhold Niebuhr spoke on behalf of most believers when he wrote: 'The reason which asks the question whether the God of religious faith is plausible has already implied a negative answer to the question because it has made itself God and naturally cannot tolerate another'. (Charles, 1949) Our passions and instincts are often strong enough to be the real motivation behind such rejection. Mutazilitis use of reasoning is just like the typical disbeliever of Mecca in early time period of revelation is portrayed as thinking and determining matters, weighing the issues, apparently reflecting long and hard and then, suddenly, frowning and sullen and, in their groundless pride, turning their back on guidance (Q:74:18) "He pondered and surmised".

In the Islamic tradition, reason is intuitive and supportive element, aware of its secondary role. Such reason partly overlaps with sound intuition. It can be analytical and discursive which coincides with its exegetical, legal, or analogical roles –all aimed at expounding and extracting new judgments from revered old texts. After the appearance of the revelation, the consensual reason of all competent believers guarantees infallibility in the understanding of the revelation. Collective, socially exercised, reason cannot be mistaken. This sociological theory of consensus is supported by the Prophet's famous remark that God will not permit Muhammad's community to agree on an error. Most believers admit that we must use reason in order to understand the contents of revelation. This is the place reserved for human reason to be aftermath of revelation. The role of reason is attenuated to being exegetical: to understand and explain scripture (Muhammad, 1970). What could be a nobler role for reason than to serve revelation, the capacity of reason is unacceptable only to those believers who think that the content of faith is intrinsically irrational and therefore requires supernatural grace to make it appear credible and rational to believers (Anselm, 1974). Most believers of all faiths especially in case of Islam would, however, reject the equally extreme rationalist view that having faith depends on having good reasons to justify the content of faith and depend on

reason as conclusive and compelling evidence. Understandably, believers would not allow reason a critical role in the justification of revealed religious beliefs since such beliefs are thought to be known to be true on revealed grounds. Intelligent believers reject only the final self-sufficiency of unaided human reason; they readily endorse the integrity of its reduced, exegetical role. Furthermore, for Muslims, reason in the aftermath of revelation is not the potentially chaotic reason of the private individual but rather the communal and consensual reason of the paradigmatic community, the community that, according to Prophet Muhammad(SAW), cannot agree on an error. This is the collective exercise of reason by the utopian society of faithful believers. In practice, it is the fallible opinion of a select constituency of jurists with political interests and human prejudices (David, 2003). The believer acknowledges the importance of reasoning: it supplies a procedure, a reliable method, for ascertaining truth, including revealed truth. If we reject reasoning in matters of faith, how could we in practice distinguish revealed truth from impressive-sounding falsehood?

Quran's stance on reason and its uses

Now the point is whether Quran as revelation accepts reason or not? The Quran does not acclaim reason as self-sufficient and intangible organ rather as an abstract faculty or capacity of the kind adorned in Cartesian rationalism where it is effective enough to discover truth by doubting all which can be doubted and then building a structure of deductive truths using the remaining indubitable axioms as a foundation. From cover to cover, the Quran uses verbs of reflection and consideration. The Quranic mandate ordering the use of the intellect is a central religious obligation (Wensinck.1965). The Quran condemns the disbeliever as unintelligent and irrational, a dumb animal who fails to reason and to ponder the signs of God. The devout believer engages in 'deep reflection' (tadabbur; hyperbolic form; to meditate earnestly; yaddabbarun;

”كُتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ (Q:38:29).

Sinners in hell confess: 'If only we had listened (to the warning of prophets) and reasoned correctly (Ta'qilun), we should not now be among the companions of the blazing fire'

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

“And they will say, : “Had we been listening or understanding, we would not have been among the people of the Hell” (Q:67:10).

The Quran has a special reason for endorsing a preeminent role for reason in the life of Prophet Muhammad (SAW)'s pagan compatriots noticed that Prophet Muhammad (SAW) brought no miracles of the older dramatic type:

”وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ آيَاتٍ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ (29:50).

The Quran does not deny this but counters instead that those dramatic signs were also rejected in their time. In reply Quran records the miracles performed by Moses, Abraham, Jesus, John and other prophets and adds that the Arabic scripture Prophet Muhammad (SAW) brings is a sufficient miracle of reason and speech. Prophet Muhammad (SAW) is asked to bring the dead back to life, to resurrect the pagans' forefathers and to put the Quran to better use by using it to make the dead speak. These are reasonable requests in an age when everyone expected marvelous and supernatural occurrences. The Prophet does not (or cannot) resurrect the dead. The Quran, like the New Testament, complains that such dramatic signs will be in any case dismissed by disbelievers as mere magic that only the wicked demand special signs and portents(Q: 6:109). If the dead generations, the pagan forefathers of Muhammad's contemporaries, are not to be resurrected, then there is an increased need to offer impressive reasons for the possibility of the resurrection

transpiring in the future lives of the pagans. The objection to resurrection was made continually by Muhammad's enemies; the challenge remained unanswered on their terms. But in reply One Quranic contention is the argument from analogy with the dead earth which is revived periodically by rainfall from the sky

وَمِنْ آيَاتِهِ يُرِيكُمْ الْبُرْقَ حَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

"And it is among His signs that He shows you the lightning which causes fear and hope, and that He sends down water from the sky, then He revives the earth with it after its death. Surely in this there are signs for a people who understand" (30:24)

Again, the God who can create a human being from nothing or 'a base fluid emitted'

"هُوَ خُلِقَ مِنْ مَاءٍ دَافِقٍ" (Q:86:6)

He can surely bring that human being back to life. The Quran claims to have coined every type of parable to teach truth to the rebels

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا

"He said, :So it is; your Lord said _it is easy for Me, and I did create you before, when you were nothing" (Q:19:9)

Indeed the pagans noted that many of the Quran's parables and verses even referred to insignificant creatures such as the fly

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَغُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا بَلْ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

"Indeed, Allah does not feel shy in citing any parable, be it that of a gnat or of something above it (in meanness) . Now, as for those who believe, they know it is the truth from their Lord; while those who disbelieve say: What could Allah have meant by this parable? By this He lets many go astray, and by this He makes many find guidance. But He does not let anyone go astray thereby except those who are sinful" (Q:2:26).

Another place description has given in the example of spider that:

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ

"The example of those who have adopted patrons other than Allah is like the spider that has made a house, while indeed the weakest of houses is the house of the spider. If only they know" (Q:29:41). Then through description of ants (Q:27:18) and then with example of bees

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ

"And from the fruits of date palms and grape vines, you obtain intoxicants, and good provision. Surely, in that there is a sign for a people who understand" (Q:16:68-9).

The Quran responds that even a parable involving a little piece of guide for anyone or someone.

Status of Human reason in Quran:

Quranic commentaries contain a portion dealing with rational argument called *jadal* e.g through the description of a nation who has argued for the sake of false gods (Q:43:58). Again at another place human beings are addressed as quarrelsome and fond of wrangling or *jadalan* (Q:18:54).

And in description of anger of Allah when people argue in many dispute about Allah while they witness the thunderbolts sent against them as mentioned:

وَيَسْبَحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ

“The thunder proclaims His purity with His praise, and (so do) the angels, out of His awe. And He sends the thunderbolts and strikes with it that He wills. They are quarrelling about Allah, and He is stern in His plan”. (Q:13:13).Man (al-ins`an), asserts the Quran, begins life as a mere sperm-drop (nut. fah; Q:36:77) but he openly disputes about lofty matters, including God’s creation (36:77–78). He is literally twisted or stretched out, the etymological sense of jadala. There is a congenital torque in human nature, a bias towards evil which makes us accept anything and everything but faith in Allah (Q:17:89). Perhaps such disbelief and doubt is an inheritance one generation makes to another. The Quran claims to refute the fallacious arguments and objections of disbelievers:

انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا

“See how they coined similes for you, so they have gone astray and cannot find a way” (Q:25:9).

To Allah belongs ‘the conclusive argument’ (al-h.ujjatal- balighah).Prophets are threatened by their communities once the sinners concede that their prophet’s arguments are irrefutable. Disbelievers accuse Noah of bringing verbose and repetitive arguments(Q:11:32).Similarly prophet Shu`ayb is told that he talks unintelligibly(Q:11:91).Prophet Muhammad (SAW)’s community is also contentious called Juddan in Arabic(Q:19:97).

Showing a quarrelsome contempt for such matters as the Quran’s claims about some former prophets (Q:43:58) and about a future resurrection from the dead. That is why all disputation (jid`al) during the pilgrimage to Mecca is expressly forbidden

The Quran sketches human reason as supportive aid of Prophet Ibrahim who gives it to his people, mocks their idol-worship, and defeats them in debate through reasoning. The Quranic Abraham is a variable figure who is portrayed as both a man of faith and as a curious searcher who once requests God to show him how he gives life to the dead

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولِمُ تُوْمِنُ قَالَ بَلَىٰ وَلَٰكِن لِّيَبْتَلِيَ قَلْبِي قَالَ فخذ أربعة من الطير فصرهن إليك ثم اجعل على كل جبل منهن جزءاً ثم ادعهن ياتينك سعياً واعلم أن الله عزيز حكيم

“Remember) when Ibrahim said: My Lord, show me how You give life to the dead. He said: Is it that you do not believe “?He said: :Of course, I do, but it is just to make my heart at peace “.He said: :Then take four birds and tame them to your call, then put on every mountain apart from them, then give them a call, and they shall come to you rushing, and know that Allah is Mighty, Wise” (Q:2:260).

Ibrahim is divinely aided in his arguments against his pagan community but appears also as an empiricist natural philosopher making independent inferences from observations of heavenly bodies and their patterns of setting and rising. The Hebrew iconoclast watches events in nature, noting finitude and limitation; he adores the temporary greatness of the rising sun. But as the sun sets, he deduces, by elimination, the illimitable greatness of God (Q:6:74–9). He argues with a sceptic about the divine cause behind the rising and the setting of the sun as mentioned in Quran:

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

“Do you not know the one who argued with Ibrahim about his Lord, because Allah had given him kingship? When Ibrahim said: My Lord is the One Who gives life and brings death, he said: I give life and I bring death. Said Ibrahim: :Allah brings the sun out from the East; now, you bring it out from the West. Here, baffled was the one who disbelieved, and Allah does not bring the wrongdoers to the right path”. (Q:2:258). Armed with an empirically grounded certainty of faith, he argues with his people, the king, and the guardians of the temple where idols are kept, He argued with father and nation that th gods they have made are false and they are not on right path(Q:6:74).

Predictably, the pagans, frustrated by his intellectual acumen, throw him into a raging fire, but God orders the fire to be a cool refuge for the fiery prophet “We said, :O fire, be cold and safe for Ibrahim”.(Q:21:69)

Prophet Mosa, the most widely discussed prophet in the Quran, is self-conscious about his lack of eloquence in argument as mentioned in the Quran:

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي (25) وَيَسِّرْ لِي أَمْرِي (26) وَأَخْلِلْ عَنقِدَةً مِنْ لِسَانِي (27) يَفْقَهُوا قَوْلِي (28)

He said,: My Lord, put my heart at peace for me,and make my task easy for me and remove the knot from my tongue,that they may understand my speech.(Q:20:25–31). The Pharaoh mocks him for his inability to express himself clearly.Moses asks Allah to make Haroon his ‘helper in dialectic’ (rid since ‘he is more eloquent than I am’. Prophet Muhammad (SAW)’s opposition group also argues with him: “And if they dispute with you, say (to them), :Allah is the best aware of what you do”.(Q:22:68). He replies by means of a ‘great jihad’ (jihadalkabreen) whose weapon is the Quran

Above discussion can be conclude with the point that reasoning for the support of revelation is encouraged in Islam as support but at the same time Quran threatens human beings with Allah’s power but couples the threat with an appeal to meditate on the Quran’s inimitability, a joint appeal to coercion and reason: ‘And if you doubt the revelations sent to our servant [Muhammad (SAW)], then bring a chapter similar to it. But if you cannot, and you certainly cannot, then fear the fire whose fuel is humankind and stones, prepared for disbelievers(Q:2:23–4).

Findings

Following points are the findings of the above research

1. The problem of the relationship between revelation and reason is indeed one of the most famous and profound topics in the history of human thought.The conflict between reson and revelation in Islam was initiated by Mutazilites, arose in Iraq in the eighth century, about a century after Prophet Muhammad (SAW)'s death (632).Their ethical theology insisted that God was just in an objective sense as understood by man. Their theory of knowledge supported confidently the powers of human intellect (aql).
2. The Mutazilites met with opposition from the beginning from a variety of viewpoints. Ghazali has used term “Batiniyya” for Mutazilia group which means esotericisms because Mutazilti have the belief that Quran was the created word of God (D, Richards,1973). Imam Ahamad Ibn-e- Hanbal (d. 855), a famous jurist of Baghdad, disapproved of all theology on the ground that it was bound to go beyond the Quran by interpreting it according to human ideas, thus distorting its messages which were perfectly expressed in the Book of Allah.

3. Muslims believe in “non-rational revealed code of conduct” called as Shariah, the Law of Allah, which occupies the same position of primacy in Islamic intellectual life that theology does in Christianity.
4. The attempt to protect the divine revelation that is Quran against external inquisitive is completely desirable for it rather offends intellectual integrity: because If the Quran is found, after rational examination, to be irrelevant to Muslims’s fundamental condition, If Muslims come to judge scripture through reason, they are spared the error of mistaking ancient falsehood for perennially relevant truth(Al-Kindi.1974).
5. Quranic commentaries contain a portion dealing with rational argument or jadal, (Q:43:58).6 Human beings are quarrelsome and fond of wrangling or jaldan (Q:18:54). According to Quran to Allah belongs ‘the conclusive argument’ (al-h. ujjatal-b`alighah; Q:6:149). Revelation is absolute and reasoning is encouraged in Islam as support but at the same time Quran threatens human beings with Allah’s power but couples the threat with an appeal to meditate on the Quran’s inimitability, a joint appeal to coercion and reason.

Conclusion

The Quran is self-described as an umpire in disputes among Muslims(Q:4:59,24:51)and between the sincere Muslims and the hypocritical Arabs, and between Muslims and their Jewish and Christian opponents(Q:24:47–50;27:76). The Quran is the criterion (al-furq`an;Q:3:4;25:1) that distinguishes truth from falsehood, guidance from error. Legal verdicts revealed in Medina are immediately and scrupulously implemented by Muhammad as the executor of Allah’s will. ‘Is not Allah Almighty the wisest of judges?(Q:95:8). A believer cannot deny the wisdom of Allah’s judgment. No proposition or judgment, once determined as divine in origin, can be dismissed as false. Allah’s estimate of us is always more insightful than our estimate of ourselves or of Allah Almighty. ‘Allah knows and you do not know’

(Q:2:216; 24:19). To use the methods of rational scrutiny for assessing the credibility and validity of God’s (alleged) revelation is not to deny the primacy of such revelation. It is incoherent to deny the supremacy of a divineverdict once reason has established its identity, content and scope. To question the truth or reasonableness of the Quran is not to judge the word of God. To do that, a person must say of what is known and acknowledged to be an authentic revelation that it merely expresses God’s opinions and that it remains an open question whether or not these opinions are worthy of credence until human reason has issued its verdict. While it is hubristic to reject God’s judgment after it has been decisively determined to be divine, believers are not culpable if they employ their own reason merely to determine whether or not a particular judgment is or is not, in the first instance, genuinely divine.

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