



The conflict between reason and revelation in Islamic law

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ABSTRACT

The relationship between revelation and reason, especially regarding the conflict between the two, is a problem that Muslim thinkers often discuss. Most scholars deny the existence of a conflict between revelation and reason; they argue that this should be the case because basically, both come from Allah, the Absolute Truth, so they can't contradict each other. This will undoubtedly affect the authenticity of the resulting interpretation and cause defects. Based on this, intellectual anxiety arises about how the scholars respond to this matter, which in this study will be devoted to the conflict between reason and revelation in Islamic law. This study is a literature review with several articles related to this topic. So, an understanding is produced that the assumptions that say there is a conflict between revelation and reason in Islamic law are unacceptable. Ibn Taymiyah also emphasized that even though it is forced that there may be a conflict between the two, the conflict that occurs is in the status of the proposition, which is *qaṭ'i-ẓannī*, not in its status as revelation and reason. The conflict that occurs between revelation and reason can ultimately be categorized as *al-dakhīl fi al-tafsīr*, as one of the factors that causes the authenticity of interpretation to disappear.

Keywords: Grounding of Islamic law; conflict of reason and revelation

1. INTRODUCTION

Allah has sent down the last *shari'ah* revealed to the Prophet Muhammad. This *Shari'at* has a rational characteristic equipped with revelation as a source of reference in order to make this religion a straight path to reaching the truth with Allah. Islamic rationality is in stark contrast to the existence of the Koran as a holy book full of challenges and patterns of knowledge. Several experts in science have experienced the

contact of rationality with the Quran, and in the end, they declared their faith in the Quran.

Revelation and reason are used to understand God's verses and messages. Revelation is a description from the metaphysical realm to the physical human realm regarding God and the things humans must do for Him. Reason is an effort to think of humans to achieve the understanding desired by God. In other words, it can be understood that revelation and reason are two things used to understand God's messages. Revelation and reason are two things that are the source of truth. When appropriately used, revelation and reason will lead to perfect understanding. Recently, various facts show that revelation can be explained using reason. The revelation that was initially considered impossible can now be explained by reason.

God's revelation was originally universal and historical. As God's unfolding signs, revelation crosses time and space. However, downloaded as a spoken revelation, it turns into a historical (historical) revelation. This is due to its universal substance; now, it must be accommodated in the locality of expression. As soon as God's revelation turns into a revelation (in the future referred to as the Word), it is bound in a space of expression limited by geographical location, space, and time. This is the initial stage of different styles of understanding religion.

Most scholars reject when it is said there is a contradiction between revelation and reason because both come from God the Absolute Truth, so it is impossible if the two are contradictory. The way we may use to understand God's revelation is wrong. One of the scholars commenting on this is Ibn Taymiyah, who specifically reviews the contradictions between revelation and reason in his book *Dar' Ta'a rud, al-'Aql wa al-Naql*. Although Ibn Taymiyah does not explicitly state that the conflict between revelation and reason is a form of *al-dakhil*, the conflict between the two can implicitly be said to be a form of *al-dakhi*. This is based on the basic definition of *al-dakhil*, namely an attempt to understand verses of the Quran or interpretations that are not based on valid evidence such as the Quran, hadith, common sense that meet the prerequisites and criteria for *ijtihad*, and several other things. The study of revelation and reason has been widely studied. The subject matter of the discussion is usually about the relationship and battle between revelation and reason in the perspective of figures such as *Mukhtashar Syamsuddin's* work entitled 'Relationship of Revelation and Reason in the Islamic Philosophical Tradition and Efrianto Hutasuhut's work entitled 'Reason and Intellect Revelation in Islam (Comparison of the Thoughts of Harun Nasution and Muhammad Abduh), and several other works. This study is expected to answer intellectual anxiety regarding the conflict between revelation and reason and its relation to the grounding of Islamic law. In addition, this study can be used as an addition to the treasury of studies on interpreting the Quran.

2. METHODS

The method that the author uses in this library research is the documentation

method, namely the method used to obtain data in the form of documentation or written items, looking for data about things or variables in the form of notes, transcripts, books, newspapers, magazines, agendas and so on.

3. RESULTS AND DISCUSSION

a. Understanding of reason and revelation in Islamic Law

The word reason comes from the Arabic *al-ʿaql*. In Arabic dictionaries, the word *'aql* means to bind or hold; for example, a turban binder is called *'iqal*, and detaining someone in prison is called *aqil*. In the Quran, the word *aql* is only found in the form of a verb, for example, *aqolu*, *ta'qilun*, *na'qil*, *ya'qiluna*, and *ya'qiluba*, all of which means understand or understand. So, reason is a thinking power to try to put something in its place to avoid catastrophe or a value of humiliation. Namely, with the explanation that intelligent beings must think, behave, and act or say in the proper direction, and intelligent beings must have the right priority regarding the deeds they do.

In Islam, reason gets great attention and respect. There are not a few verses of the Qur'an or Hadith that encourage people to use their minds or think well in understanding religious teachings or developing knowledge. Like the theologians who argue that reason is the power to acquire knowledge. Intellect, in the Islamic sense, is not the brain but the thinking power contained in the human soul, the power described in the Quran, which acquires knowledge by paying attention to the natural surroundings. In this sense, intellect is contrasted in Islam with revelation, which brings knowledge from outside the human being, namely God.

The word revelation comes from the Arabic *al-wahy*, which means sound, fire, speed, whisper, sign, writing, and book. According to the language of revelation, it means a quick hand gesture and a gesture that is not made by hand. According to the term, revelation means secret and quick notification. *Wahyu* also means the name for something that was poured quickly from Allah into the breasts of His Prophets, as it is also used for reciting the Koran. Then, the word revelation is better known in the sense of "what Allah conveyed to the Prophets.

Al-Wahy or revelation is the word *masdar* (infinitive); the word material shows two primary meanings: hidden and fast. Therefore, it is said that revelation is hidden and quick notification specifically addressed to people who are notified without the knowledge of others. This is the master's understanding. Revelation is the word of God, which contains teachings, instructions, and guidelines needed by humanity in their journey of life both in this world and the hereafter. In Islam, the revelations or words conveyed to the Prophet Muhammad are collected in the Quran.

The development of national and state life forces Islamic laws to be packaged in statutory rules binding on all citizens so that these Islamic laws are grounded and implemented, not contrary to Islamic law. However, the grounding of Islamic Law cannot

be adequately implemented without considering the community's social life and benefits. In this regard, the transformation and reform of Islamic law must be carried out.

b. The conflict between reason and revelation in the Grounding of Islamic Law

In this section, we will discuss the role of reason in the existence of revelation, which is sometimes considered standard. A rigid understanding of revelation seems to close opportunities for a reason to elaborate on it so that groups also rigidly understand it as it emerges. In contrast to the earlier group, 'Umar bin Khaṭṭāb has become the leading pioneer of the existence of reason towards revelation. He has placed reason to appear to be dominant over revelation.

The use of reason during the Prophet's time gave way to the domination of reason. Still, it is necessary to emphasize that the domination of reason does not eliminate the function of revelation but rather becomes the primary tool for understanding revelation itself. At least, this is the basis for the *uṣūl al-fiqh* experts to state that the domain of *ijtihād* as a derivative of reason can only apply to issues not regulated in Revelation (the Qur'an and al-Sunnah). This foundation can be seen in the pattern of *ijtihād* occasionally, which does not enter the land regulated by Revelation.

The domination of reason over revelation after the death of Rasulullah SAW became a stark contrast when the territory of the Muslims became very broad and multi-ethnic. During the reign of 'Umar bin Khaṭṭāb, various legal issues had to be resolved at that time. So, it is not surprising that various facts later emerged, and it was suspected that 'Umar bin Khaṭṭāb's solution to this problem was a pattern of domination of reason over revelation.

Reason's moderation of revelation also has compatibility with Noel J. Coulson's theory of "conflict and tension" in Islamic law. Furthermore, Noel J. Coulson uses an antinomy-philosophical approach to approach Islamic law in the conflict between reason and revelation. This theory is different from the thinking of most orientalists, who prioritize conflict over solving problems of reason and revelation in harmony. Moderation of reason towards revelation opens up opportunities for increasing the ability of reason to manage God's commands. Humans, the reason that originates from God, must be placed in a position to support humans in understanding and analyzing the kinds of God's commands, which are still general in revelation. Moderation of reason towards revelation is given an important position in the philosophy of Islamic law by placing the perfection of reason to judge the legal actions of the *mukallaf*. A person with perfect intellect is described as a *mumayyiz* and has a *syara* obligation to bear the burden of the law. The perfection of reason is also the most important fulcrum for assessing the legal actions of a mulatto when carrying out a legal action.

In Subhan Kalik's research (2017), in the view of Islamic theologians, human reason is seen as capable of knowing God and thanking Him, knowing good and bad, and knowing its laws, even though revelation has not yet reached the servant. The existence of a rational school of thought in Islamic law has created problems. New

to legal discourse. The striking difference occurs in how far the tolerance of reason faces the existence of revelation in elaborating Islamic law. Another problem is how strong revelation negates the function of reason (ratio) in applying the law. Compared to the findings in Depi Yanti's research (2017), according to Harun Nasution, revelation provides information to humans. What is meant by providing information here is revelation gives humans how to thank God, refine the sense of what is good and bad, and explain the details of the rewards and punishments humans will receive in the afterlife. It isn't easy at this time to prove if revelation has power. So there are three ways: first, through one's heart in the form of inspiration; second, from behind the veil as happened with the Prophet Musa; and third, through messengers sent in the form of angels. As explained above, the concept of revelation, according to Harun Nasution, implies the existence of communication between God, who is immaterial, and human beings, who are material.

If we pay attention, Harun Nasution's theological thinking tends to be rational. His long journey could influence this in studying theology and philosophy in the Western world. So, it is clear that his thoughts tend to be rational Muktazilah theology. Although Mutazilah rational theology is nothing new in the Islamic world, in the context of Indonesian Muslims, rational theology is still considered taboo because their thinking has been dichotomized by Asy'ariyah theology, which tends to be traditionalist. The two have differences and similarities in their thinking. The difference lies in the view of reason and revelation with different schools. In addition to different thoughts in his time and his way of thinking, Imam al-Ghazali tended to be more traditional, prioritizing revelation rather than reason. At the same time, Harun Nasution was more inclined to reason, which deified reason more than revelation. However, this did not mean that he was free from revelation. It's just that revelation functions as a lawgiver. The Koran and hadith guide both.

All schools also hold on to revelation; in this case, what is contained in these schools is only differences in interpretation regarding the text of the verses of the Koran and hadith. This difference in interpretation actually gives rise to the different schools of thought and revelation. This is no different from what is found in Islamic law or *fiqh*.

CONCLUSION

Revelation and reason are two things that are interrelated, difficult to separate, and influence one another. Both of them come from one source, God the Absolute Truth, so there is no possibility of conflict between them. Most scholars also believe there can be no conflict between revelation and reason. One is Ibn Taymiyah, who stated that revelation is a reference to reason. However, reason cannot be a reference for revelation. Revelation does not require rational justification, but revelation completes rational thinking. A correct understanding of reason will always be in accordance with true revelation. And if it is considered that there is a conflict between the two, then our knowledge or reason and way of thinking are wrong about that revelation.

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