



The place of Reason in Islamic Education

Hamid Ahmadi Daghdari

*Ph.D. student in philosophy of education,
Azad University (Tehran-Markaz Branch), IRAN*

(Corresponding author: Hamid Ahmadi Daghdari)

(Received 01 October, 2015, Accepted 18 November, 2015)

(Published by Research Trend, Website: www.researchtrend.net)

ABSTRACT: This present paper examines the place of reason in Islamic education. Undoubtedly, reason plays a unique role in religious teachings, which along with other aspects of education, it can influence human felicity and happiness. Philosophy of life cannot be interpreted without rationalism and reason, and everybody needs to move towards Divine affinity through thought and meditation. Explaining the concept of reason, kinds of it, and its place in Islam, this paper aims to discuss the relationship between education and reason, the relationship of science with reason in Islam, and their roles in Islamic education. The method used in this qualitative research is content analysis, and data are collected from Reliable Islamic sources. The research tool is note taking.

Keywords: role, reason, kinds of reason, Islamic education.

INTRODUCTION

When in Quran, human being is addressed as the lord of creation and is called as the successor of God on earth, and the angels are ordained to kowtow to this creature, these all represents the dignity and status of the human being. On the one hand this dignity is because of blowing the divine breath into the human soul and on the other hand it results from his being profited by a charisma. From the perspective of the Islamic Sharia, human being is a set of potential talents, who needs to be educated to turn these potentialities into actual talents and abilities. The aim of Islamic education is truth and salvation which cannot be reached except through learning and intellection.

Reason and intellection has always had a special place in Islam. Quoting the importance of reason and intellection in the form of 300 verses in the Holy Quran is a clear proof of this claim. Undoubtedly, such chaptering is not without reason, so the scholar and thinking have always been superior to the worshiper and worshipping respectively. Many Hadiths have been cited on this subject, and the following is an example of it. The Prophet Mohammad (pbuh) said, "True reflection an hour is better or more meritorious than seventy years of voluntary physical worship." Many a phrase or word from religious leaders show that worshipping without intellective support is worthless. As the Prophet Mohammad (pbuh) said, "Everything has a basis and foundation, and the reason is the basis and foundation of tasks of every believer. And his value and reputation is as much as his power of reason and discernment." After examining the place of reason and reason in the teachings of Islam, it should be noted that the Quran has a certain, exquisite viewpoint toward the

issue of types of rationality. Quran disputed with three ideologies of pure sensualism, pure logic, and pure admonition. The absolutist attitude in each of these three ideologies is the main reason why Quran ignores them. From Quran viewpoint, expansion of thought and ideas and acceding to the main object through intuitive and theoretical confrontation with the world is only possible with controlling the sensual desires, and any absolutism in the way of each mentioned ideologies will be infested. Islam recounts thinking and profiting of intellectuality as one of the most important methods to achieve religious education, and warns servants of God in Quran for not using this dotation, like "will ye not then understand?", "in order that you will reflect", "will ye not then be admonished?" and "do they not then meditate on the Quran?"

And we deal with expressing the concept of reason, reason in Islamic philosophy, and its kinds, reason and ignorance, the place of reason in Islam, Reason divisions, education and reason, the relationship between reason and science in Islam and its places in Islamic education.

The concept of reason:

Words of reason literally means abstention of situation. Reason means understanding, knowledge, power and force of acceptance of science, science, prudence and the power to discern right from wrong and good from the evil. However, different sciences have different meanings.

Allama Majlisi says in Behar al-Anvar that reason refers to several meanings:

1) Perception of good and evil and discerning them, and the ability to recognize causes of the reason matters in this sense is responsibility, reward, and punishment.

2) A state per se that calls to choose well and avoid evil and detriment.

3) A force that people apply in life style; if this force agrees with Sharia law and is applied in what the law considers to be good, it is thrift. If this force is applied in vicious matters and depraved tricks, it is called mischief and naughty.

4) The levels and degrees of self's talent to study theoretical science. Philosophers considers four levels of monstrous reason, monarchy reason, actual reason, and understood reason. Sometimes this levels are mentioned far self.

5) The speaking soul that distinguish humans from animals.

6) old single substance that doesn't belong to substance. Stating six predications of reason, Majlisi conclude that narratives on reason are obvious in the first and second sense but are the most frequent and obvious in the second sense. In some traditions reason also refers to a beneficial science that cause salvation and happiness of human beings. It results in the fact that, according to this great narrator, the reason is used in three senses:

1) Perception of good and evil and discerning them, and it is the criteria for duties;

2) the internal monarch in human that calls people to choose good and give up evil;

3) knowledge beneficial for the salvation and happiness of man (Majlisi, vol. 1, p. 29).

From what mentioned above it can be concluded that the use of reason is to avoid extremes in things. That is, the man steps in the life with the help of divine grace so that will not be in trouble for neither extravagance in doing goods nor doing the bad. Imam Ali (AS) said, "Life's problems cannot be overcome without reason." However, when we name the reason as a deterrent, we can conclude that this aspect of human life can affect to what extent along with Islamic right education.

Reason in Islamic philosophy and its kinds:

Muslim philosophers defined reason that is derived as archetypical and human truth and has some kinds and levels. Some levels of reason are single in nature and are independent of the substance. This meaning of reason don't communicate strategically with a particular part of the world no natural organisms, and its impact is the same toward all components of nature.

A reason that is with perfect celibacy is not present in the definition and identity of human soul. A reason that is derived from human soul is abstract in terms of its nature but requires substance in its deed and tact. This concept of reason firstly has two theoretical and practical parts, and secondly has some levels in terms of potency and act.

Theoretical reason deals with understanding the facts, and practical reason deals with the field of tact, determination and firm and are placed in the realm of behavior. Human's will and tendency sometimes lead to tangible and material things and facts and sometimes

lend to the field of imaginary and illusory matters. Theoretical reason is a force by which beings and not beings and dos and don'ts are understood, and practical reason is the force by which an act is done ((Ayatollah Javadi Amoli, 2008, p. 119).

In a hadith from Imam Ali (AS) that they ask him, "What is the reason?" He said, "Reason is what that guides man to worship and serve God and grants permanent happiness to man." (Kalini, vol. 1, p. 11).

The point that here is mentioned about theoretical reason is that Quran verses refers positively to pure thinking, reflection, and reasoning (Ayatollah Javadi Amoli, 2008, p. 119), such as:

-We have revealed it an Arabic Quran, so that you may understand (12:2)

-Do they not ponder the Quran? (4:82)

-Thus God explains the revelations to you, so that you may think. (1:219)

-God does not love the arrogant showoffs. (31:18)

-They follow nothing but assumptions, and what the ego desires (53:23)

The theoretical reason has some blights that include doubt and imagination. As mentioned above, some people have strong theoretical reason and weak practical reason, and some are in contrast to the first group. Some people have weak type of both reasons, and the last group are those who have abilities in both theoretical and practical reasons. Sheikh Ishraq knows the last group philosopher.

Reason and ignorance:

Ignorance is in contrast to thinking. Our religious scholars interpret the ignorance as one of man's enemies. Those, who are dependent on their ignorance, are misled from the God's bright way, confused and they rebels.

One cannot discern the pure from non-pure without thinking. From what we named as advantages of the reason, it is certain that its lack of eternity is in ignorance. One of the highest degrees of reason is the fear of God; "Surely God's scientist servants fear him" (Quran 35:28).

Place of reason in Islam:

Islam has invited people to think more than any other religion. Many verses of the Qur'an and Hadiths explicitly invites people to meditate on the verses and divine signs.

Although the word "reason" is not mentioned in the Quran, its derivatives have repeated 49 times in the Qur'an. Reason together with the Book, the Sunnah and the Consensus are the quadruple sources of Ijtihad. Therefore, according to Islam, reason is necessary to achieve the levels of perfection. Reason is "Re-eason" that means "make easy again." In fact, reason is originality of sense of rationalism that is as far as the tangibles (Khanjani, 1387).

But the reason Islam refers to, is a reason that guide people toward the religion which is responsible for human happiness (Varram, 1997, p. 250).

Division of reason:

According to Imam Ali (AS), "reason is of the two types, the first type is a reason that human benefit naturally and based on the traditions of creation and the other is a reason that is achieved by listening others and learning from the knowledge of others (Majlisi, V. 17, p. 116).

When we encounter people who lack reason, we know what a blessing is the reason in man. Because the foundation of Islamic educational system is based on reason and understanding (Shariatmadari, 2009). The importance of this understanding is to the extent that Islam order to not neglect intellection and reasoning till the end of life.

Reason of everyone is not equally processed and types of people are the different in this regard. According to Molavi, the differences in human reasons may be very great.

There is a reason as bright as the Sun

There is a reason not as much bright as a asteroid
Prophet Muhammad (PBUH), "We prophets are agents to speak with people as complicated as their reasons (Kalini, Usul al-Kafi, vol. 1, p. 27). So it can be concluded that access to proper education varies in different people. Although, aspects other than reason are also effective in the category of nurturing human beings.

Education and reason:

Given it is needed to have sufficient proficiency in the category of education to get to the place of reason in Islamic education, we provide some definitions and objectives of discussion.

In this regard, the American scientist John Dewey states the educational objectives as (Shariatmadari, 2010):

- a) education in the sense of readiness.
- b) education as revealing talents.
- c) education and forming or training mental faculties.
- d) education as formation of mind.
- e) education as repetition and attention in the past.

According to the mentioned objectives of education, it can be said that having the rational faculty is necessary to achieve these objectives. Therefore, the higher is intellect in the human, the better educational objectives will be achieved.

Basically, without the blessing of reason, human never thinks of reflection and achieving the summits of perfection and would be captured by worldly passions and instincts.

Characteristics of Islamic education:

The relationship between reason and knowledge and their place in Islamic education

In Islamic education system, although learning sciences without action is not invaluable, it is of low value. And

it is true for a learned one without behaviors resulting from his sense of rationality.

In Non-Islamic (particularly Western) educational systems, the meaning of the reason is public intellect that has its own peculiarities and limits to the ability to analyze, judge, criticize and so, and never is comparable with the Islamic reason and the purpose of science is generally natural sciences. The certain relationship which is established between "reason" and "science", is also established between both of them (reason and science) and "action." Thus, in Islamic education it is attempted that students become active in practice in addition to their ability to reason and learn science.

According to Islam, education is not only the transfer of knowledge from teacher to learner. According to Aristotelian system of education that still exist in many educational systems in the world, all the measures of educational units takes place in order to transfer the knowledge, and the only thing that makes a human being a teacher is his knowledge and expertise.

In contrast, pragmatist educational systems that have been created by the thoughts of individuals like John Dewey, Herbert Mead, Charles Sanders Peirce and William James have another opinion and all measures of educational units should lead to a "pure pragmatism" in learner and his preparation for gaining economic and individual profit. They mean common sense as good judgment, freedom of quirkiness and eccentricity, and in the general term as intelligence (James, 1996).

This thinking is now the common thinking in education systems of countries such as United States, Germany, Great Britain, Japan and China, and it attracts more and more proponents. But according to Islam, also such a system has owned up a very small part of the vast territory of education and neglected a large part of it, and even it means common sense as a reason the owner of which would be able to gain the economic and personal profits with brightness and intelligence. According to Islamic beliefs, the reason is tool of knowledge, and knowledge moves in the same direction that reason moves, and knowledge and reason together pave the way for individuals to do good deeds.

CONCLUSION

It can be concluded from what has been said that reason has a very important and valuable place in Islamic education. One can prevail many desires and passions with intellection and can tear down the curtains of suspicion and imagination and achieve the power of wise decision making. The reason is human's permanent guardian. The Islamic religious sources, including Quran, Nahj al-Balagha, and traditions of Imams (AS), emphasis that humans have duty to make the best decisions at any moment and avoid sketchy choices, and this is only possible in the light of thinking.

Whatever the fact is, it is clear that man can understand and organize his life, discover the relationship between the events, and realize the results using the reason. Thinking, assessing, and discerning good and evil are of actions of the reason. We hope more attention be paid to the place of reason in education.

REFERENCES

- Quran. Translated by Elahi Ghomshei.
- Javadi Amoli, A. (1998). Appearance and Morality of Human in Quran. Qom: Asrae Publications.
- Javadi Amoli, A. (1998). Prosperity of Reason in the Light of Movement of Hossein (AS). Qom: Asrae Publications.
- James, W. (1975). Pragmatism. Trans by Rashidian, A. Tehran: Elmi-o-Farhangi Publications.
- Khanjani, A. (2008). What is Reason?. Erfan Encyclopedia.
- Saei, M. M. (1995). Ethics and Islamic Education. Tehran: Payame Noor Publication.
- Shariatmadari, A. (2009). Islamic Education. Tehran: Amir Kabir Publication.
- Shariatmadari, A. (2010). Principles of Education Philosophy. Tehran: Amir Kabir Publication.
- Kelini, Y. () Usul Kafi: Translated by Mostafavi, S. J. Tehran: Elmieh Eslamieh Publication.
- Mohamadi R., M. (1988). Selections of Mizan al-Hikma. Tehran: Maktab Aalame Eslami Publication.
- Majlisi, M. B. (1699). Behar al-Anvar. Beirut. Vol: 1 & 17.
- Motahari, M. (...). An Introduction to Quran. Tehran: Sadra Publication.
- Musavi Khomeini, S. R. (2003). Hosts of Reason and Ignorance. Tehran.
- Varram, M. (1997). Varram Selections. Tehran: Printed by Ali Asghar Hamed.