

## Reason and Its Relationship with Religion According to Al-Harits Al-Muhasibi

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**Abstrak:** *Peneliti memulai kajiannya seputar pemikiran al-Muhasibi dalam konsep akal dan korelasinya dengan agama yang bersumber dari buku-bukunya dan metodologinya dalam memahami teks. Peneliti menyebutkan bahwa akal mempunyai kedudukan yang penting didalam islam yaitu sebagai instrumen untuk mengetahui segala sesuatu dalam menemukan makna-maknanya, al-Muhasibi telah membagi akal menjadi tiga lapisan: insting, al-bayān, al-basyīrah dan ma'rifah, adapun metode yang digunakan peneliti adalah metode deskriptif dan analitik untuk mendalami pendapat-pendapat al-Muhasibi serta pengaruhnya dalam filsafat islam bagi generasi setelahnya, dan hubungan akal dengan agama adalah sesuatu bagian yang tidak terpisahkan dan keduanya saling menyempurnakan, tujuan dari pada itu untuk menjelaskan konsep akal dan menyelamatkan dari penyelewengan serta berpegang teguh kepada dalil naqli sebagai penguat dalil akal.*

Kata-kata kunci: Akal; Agama; Hubungan; al-Harits al-Muhasibi

**Abstract:** *The researcher began the discussion by discussing al-Muhasibi and his concept of reason and its correlation with religion, followed by examining the sources of knowledge according to al-Muhasibi and his methodology in understanding the text. The researcher explained that reason is essential in Islam because it is an instrument for knowing everything and understanding its meaning. Al-Muhasibi divided the sense of reason into three kinds, namely garīzah (instinct), bayān (explanation), basyīrah (eye of the heart), and ma'rifat (knowing), where the researcher used descriptive and analytical methods to conclude that al-Muhasibi's views had a significant influence in the field of Islamic philosophy that came after al-Muhasibi. The relationship between reason and religion is two things that complement each other, and we cannot separate them. It aims to explain the concept of reason and ensure freedom from ambiguity by using naqli texts used for rational meanings.*

Keywords: Reason; Religion; Relationship; al-Harits al-Muhasibi

### Introduction

There is no doubt that reason is an important issue when reason is seen as gharizah (instinct) given by Allah to humans, which is to be used to know (Al-Muhasibi, 1921, 102-202). The reason is also the highest potential that exists in humans to build morals (Abu al-Yazid, 2015, 85). With reason, humans can discover the essence of religion (Asy-Syarqawi, 93). The text that mentions "reason" in the Koranic text does not use a noun (*isim*) or *masdar* but in the form of a verb (*fi'il*). This shows that reason consists of actions and attributes and is synonymous with other words, such as remembering (*tazakkur*), thinking (*tafakkur*), and contemplating (*tadabbur*), which have similar meanings. Therefore, it can be concluded that intellect is one of the actions of the ultimate substance, the heart (Thaha Abdurrahman, 1997, 81). Intellect is the same as instinct, the power or ability in human beings with which one can know and is used to change actions and traits (Ibn Taymiyah, 2001, 682-782).

There is no way to understand (anything) except by reason, but reason has limitations and weaknesses in its actions (Thaha Abdurrahman, 1997, 11-21). Therefore, the intellect needs educative texts to overcome weaknesses in its thinking process (al-Baghdadi, 8). The intellect will reach the peak of its power after achieving *ma'rifatullāh*

through understanding texts (al-Baghdadi, 1989, 7). Therefore, it is not permissible for Muslims to rely entirely on reason, in general, in understanding religion without using the arguments of *naşş* (revelation texts). In Islam, one must realize revelation by using reason and controlling reason with revelation. The intellect is like a needle, while the divine thread (revelation) is the thread that weaves the verses with clear meaning. Reason and revelation are two things that complement each other (Imaduddin, 1964, 42).

Based on the above description, we will examine the concept of reason according to al-Harith Al-Muhasibi from the perspective of the Qur'an and the Sunnah of the Prophet Muhammad. This study will be conducted by answering the following two questions. First, what is the definition of reason according to al-Harith al-Muhasibi? Second, what is the relationship between reason and religion, according to al-Harith al-Muhasibi?

## Research Method

In completing this research, the researcher deliberately used a descriptive method (J.R. Raco, 60). This research describes data in writing, speech, and human behavior. With this descriptive feature, the researcher explained the studies and things found related to the understanding of reason, according to al-Haris al-Muhasibi. The researcher collected data used in this study using documentation. The documents needed for this research were writings, interview results, or books discussing the reason. After data collection, the next step was to analyze the data. That included collecting official documents and analyzing them. Furthermore, the researcher classified the books based on the topic discussed and examined their contents, which addressed the relationship between reason, the arguments of the Quran, and the Sunnah of the Prophet. After that, the researcher presented the research results and continued with a closing.

## Discussion

### The Biography of al-Harith al-Muhasibi

Abu Abdullah Al-Harith bin Asad Al-Muhasibi Al-Basri, a famous *zāhid*, was one of the masters of *ḥakikat*, one of the saints of *autad*, and a person who successfully combined the outer and inner aspects. He was a Baghdad-born scholar, author of works in *zuhud*, the greatest of the *ārifin* (those who were *ma'rifatullāh*) of his time, and the teacher of the *sālikin*. He was named Al-Muhasibi because of his frequent self-*muḥāsabah* (Ibn Khalkan, 1990, 58). The *madrasah* of the hadith scholars and jurists was filled with students forming a *ḥalaqah* of learning and narrating hadith (Ibn Katsir, 2003, 365). Al-Muhasibi grew and developed in this kind of scholarly environment. His father was an adherent of Qadariyah, while his mother was an enemy of Qadariyah (Ibn Katsir, 2003, 365). This shows that his father has an adequate educational and scientific background.

Al-Muhasibi grew up in a prosperous and educated environment. He seemed more inclined towards his mother than his father since the Mu'tazilah usually disliked the hadith scholars. However, Al-Muhasibi did not abandon the *ḥalaqah* of the hadith scholars. Al-Muhasibi narrated traditions from more than one hadith scholar, such as Hashim ibn Bashir (d. 183 AH), Abbad ibn al-Awam (d. 185 AH), Abu Nu'aim al-Fadl ibn Dukain (d. 219 AH), Abu Bakr ibn Abi Shaibah (d. 235 AH), and others. For his work *Syaraf Al-'Aql wa Mahiyatuhu* (The Virtues of Reason and its Essence), al-Muhasibi narrated from Affan al-Bashri (d. 220 AH). On his second trip to Baghdad, he also studied with Imam Shafi'i (d. 204 AH) (Al-Laits, 2017, 201).

### Understanding Reason (Intellect)

In most Arabic dictionaries, "reason" has several linguistic meanings: binding, organizing, restraining, and guarding (Ibn Faris, 1981, 69-73). This is the sensory meaning of the word, which belongs to the human reason. It protects its owner and prevents them from doing things that harm them. With reason, a person can manage their affairs and

separate between the sick (defective) and the healthy (standard) (Al-Jabiri, 1987, 208-209). There are various definitions of “reason” terms, which are diverse according to the number of figures who discuss reason, such as philosophers and followers of different sects. Thus, each definition contains the beliefs of the person making the definition. Some of the most popular definitions are: 1) The instinctive potential in the soul that enables one to understand facts and distinguish between things (al-Zabidi, 1992, 307-308); 2) An essence free from matter in its nature, yet coincides with matter in its actions. It is the rational soul or spiritual essence created by Allah and depends on the body (Al-Jurjani, 2002, 125); 3) The potential for understanding in humans. Reason is one of the manifestations of the spirit, and its place is in the brain, just as vision is a property of the spirit whose instrument is the eye. And there are many other definitions.

### The Position of Reason in Islam

Whoever traces the verses that mention several derivations of the word “reason” will find that reason is not mentioned except in the context of honor and glorification. Similarly, they will find that the Koran calls to the obligation of thinking, which includes all the functions, characteristics, and meanings of reason. By examining the verses of Allah, it is clear that reason has a very high position in the religion of Allah, the Almighty (Zainab, 2024, 951).

Islamic doctrine has elevated the position of reason and made it a guide in instilling the principles and values of faith. Looking at the verses of the Koran al-Karim, we will find expressions such as Allah’s words: “that you may understand” (لعلكم تعقلون), “those who think” (القوم يتفكرون), and “those who understand” (لقوم يفقهون) repeated dozens of times, emphasizing the Quran’s method of rationally understanding the faith. Rational thinking, contemplation, and reasonableness are found in the book of Allah. Whoever contemplates the verses of the Koran will discover that the adherents of this religion are those willing to consider, think, use reason, and reflect. And (will find) that the ignorant, who live like cattle, will not get anything from the Koran other than conventional phenomena that cannot purify the soul and lift it to the ladder of perfection to know the Master of majesty and beauty (Al-Qalamuni, 1925, 202).

### Views of Some Islamic Thinkers on Reason

Al-Ghazali pointed out the importance of reason and its necessity as a principle, saying: *“Know that reason will not give guidance without Sharia, and Sharia will not be clear without reason. So, the reason is like a foundation, while the Sharia is like a building. The foundation will not be useful unless there is a building that cannot stand without a foundation. So, the reason is like sight, while Sharia is like light. Vision is useless without external light, and light is useless in the absence of vision.”* (Al-Ghazali, 1975, 57)

Apart from this, the reason is like a lamp, while the Sharia is like the oil that feeds it. Therefore, if there is no oil, there will be no light; if there is no light, the oil will not illuminate. Allah the Almighty has warned against this in His words.

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي رُجَاةٍ الرَّجَاةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

*Allah is the Light of the heavens and the earth. His light is like a niche in which there is a lamp, and the lamp is in a crystal, then the crystal is like a shining star, lit from 'the oil of' a blessed olive tree, 'located' neither to the east nor the west, whose oil would almost glow, even without being touched by fire. Light upon light! Allah guides*

*whoever He wills to His light. And Allah sets forth parables for humanity. For Allah has 'perfect' knowledge of all things."* (Surah An-Nur verse 35)

In the same sense, Ibn Rushd says: "*Wisdom is the friend of the Sharia and its sibling. Both accompany each other naturally and love each other essentially and instinctively.*" (Ibn Rushd, 1198, 67)

### **The Concept of Reason According to al-Harith al-Muhasibi**

Reason has a vital position in Islam. It is a tool for understanding and comprehending the meaning of everything. Therefore, many Muslim scholars pay attention to the issue of reason. One of the earliest scholars who discussed the reason was Imam al-Harith al-Muhasibi. Al-Muhasibi divided the meaning of reason into three types: instinct (*garīzah*), explanation (*bayān*), and the inner eye and knowledge (*baṣīrah wa ma'rifah*). Below is a further explanation of these three parts:

#### **1. Reason for the Meaning of *Garīzah* (Instinct)**

Al-Muhasibi's seminal work, *The Essence of Reason and Its Meaning and Positions*, distinguishes three different conceptions of reason. First, reason as *garīzah*, which is an instinct or character that God instilled in human beings. Second, reason as understanding, which indicates proper understanding of worldly life. Through it, human beings reach a more profound understanding of the meaning of existing external phenomena through the five senses. Lastly, al-Muhasibi describes reason *al-baṣīrah* (spiritual insight). This level of human reason is to comprehend the inner meaning, religious value, and ethical aspects of existing phenomena. This level of reason, which is higher and more profound than the former types, leads to the magnification of good and evil. (Fadi Zadari, 2024, 5)

Al-Harith explained the reason by saying, "Reason is an instinct that Allah Almighty placed in most of His creatures and can be seen by the servants of one another. Neither can they see their reason by sight, nor can they sense it, nor can they taste or feel it. But Allah introduces these instincts to them with the reason from Him." (Al-Muhasibi, 1921, 201) Thus, reason is a human ability or potential that can be used to learn and change their actions and characteristics (Thaha Abdurrahman, 1997, 120). So, this instinct cannot be known except by thinking, observing, inferring, or seeing (thinking). This shows the importance of thinking (using reason) (Husain, 2007, 41).

The importance of reason in this sense is that with reason, humans will be able to know what is useful and what is harmful to them in the world's affairs. Here, humans mean to understand instinctively. On the other hand, if humans cannot identify what is good and evil, what is beneficial and what is harmful to them, then people call them fools (*aḥmaq*). And, if a person does not understand what he is doing, they call them sick people (*majnūn*), Al-Muhasibi, 1921, 202). Thus, there is no doubt that al-Muhasibi means by the instincts of reason, which is that reason is part of the motivating factors in humans, whose function is to understand and comprehend (Ibn Taymiyah, 1956, 46-47).

The reason is the instinct that makes the servant's self vast, and meaning after meaning increases in the human being through the knowledge of *muktasab* (search results) (Ibn Taymiyah, 1956, 206). A reasonable person will not be able to know the names of things without being taught from childhood about what they hear and see. This is as Allah says:

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

Meaning: "They replied, "Glory be to You! We do not know what You have taught us. You are truly the All-Knowing, All-Wise."

In this meaning, Allah has hinted that reason is an instinct, like a light placed in the heart, so that it is ready to understand things, then it can know the permissibility of permissible things and the impossibility of impossible things. The intellect can also understand the consequences of things (Ibn al-Jauzi, 5). Imam al-Muhasibi believes that reason is binding proof for the enslaved person. Every person who has reached puberty, whether jinn or human, male or female, i.e., every person whom Allah has commanded and forbidden, and promised reward and threatened with punishment by sending warners, sending down the Books, and signs of Allah's power, then the proof of reason is attached to him when Allah has bestowed reason on him and introduced explanation (*bayān*) to him (Al-Muhasibi, 1986, 21):

لَيْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ.

*Those who were destined to perish might die by clear proof, and those who were destined to live might survive by clear proof. Surely, Allah is He Who hears all and knows all.” (Koran Surah al-Anfal verse 42)*

Al-Harith asserts that the instinctive reason (*garīzah*) helps to perfect the reason of understanding (*fahm*) and the reason of insight (*baṣīrah*), as if it were a driver and booster. Furthermore, al-Muhasibi adds, “*There are people who are stubborn so that their reason of understanding and reason of insight does not want to move, so they only have the instinctive reason*” (Al-Muhasibi, 1986, p.28). Therefore, al-Muhasibi argues that instinctive reason alone is not sufficient to make humans aware of the various factors that work to weaken instinctive reason and reduce its effectiveness and ability to see correctly. That is because if it does not see with knowledge and is not guarded by realization, out of love for what it sees by lust, it will only engage in various fabrications, and its lust will demand the fulfillment of lust (desire) (Al-Muhasibi, 1986, p.91).

The researcher argues that reason, in the sense of instinctive reason (*sharia*), is an instrument given by Allah to every human being. Therefore, people can be good and bad, just as actions and traits become good and bad. Reason is one of the human drivers whose function is to understand and comprehend. This reason develops by studying existing objects and analyzing information in nature. The point is to distinguish between what is harmful and what is beneficial.

## 2. Reason with the Meaning of Understanding and Explanation

Al-Muhasibi explained the second meaning of reason: “*The reason is the explanation (bayan) for everything that is heard in worldly and religious affairs. Or something that is touched, felt, or smelled. So, creatures refer to it as reason, and the owner of reason they refer to as a reasonable person.*” (Ibnu al-Jauzi, 208). From this, it can be understood that the nature of reason, according to al-Harith, is the process of *istiqlāl* (reasonable), which departs from mental data, and Allah illuminates the servants' hearts so that they can know what is right and wrong. (Al-Jurjani, 1982, 151-152).

Based on the above explanation, reason is not only a tool for knowing what is beneficial and harmful regarding world affairs alone, but it also becomes a religious norm in determining Sharia laws. The reason functions to sort out between the *halal* and the *haram*, the wrong and the right, and between the right and the wrong. The possessors of the instinctive (*garīzah*) reason that Allah created in them, whether among the guided or the misguided, may have the same understanding in worldly affairs only, whether they are obedient or disobedient. This is an understanding of *bayānī* (explanatory) (Al-Muhasibi, 1986, 208). When criticizing the People of the Book, Allah says:



يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ.

*Though a group of them would hear the word of Allah, then knowingly corrupt it after understanding it?"*

In the book al-Iman wa al-Aql, Allah Almighty encourages humans to recognize Him through thinking and reasoning (*nazar* and *istidlāl*) (Zaki, 67). Therefore, there is no other way to submit to revelation because the reason is a creature that cannot understand the law in matters of divinity, either in denying or affirming, unless it receives its knowledge from prophethood (Najat, 13). Allah SWT says:

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ.

*And as for [the tribe of] Thamud, We offered them guidance.*

*We have explained to them what they could understand with their reason if they would reflect on it."* Then Allah says:

فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ.

*But they chose blindness in preference to guidance.*

This means they prefer *kufr* to faith, choose blindness to explanation (*bayān*), or choose disobedience to obedience (Al-Qurthubi, 1964, 349). Thus, the Arabic language in the Qur'an and Sunnah allows the use of the term *fahm* (understanding), which is the sense of explanation (*bayān*) about everything heard, whether about the world or religion, or what is felt and smelled. The creatures call it reason. And they call the one who does it a reasonable person. Therefore, *bayān* (explanation) becomes necessary so humans can use this divine gift. This is called "*Aql bayān*," which is the interaction process between the ability to understand and the object understood to produce a verdict on everything. This reason, as seen in al-Muhasibi's interpretation, has two sides: *first*, thinking and contemplating the *samā'ī* propositions and the news they heard, for all matters of the world and religion heard. Secondly, interpreting sensory perceptions, extracting universal rational meanings, and abstracting them, and then making judgments. So, we are looking at a process of perceptualization in which the perceiving subject interacts, using its faculty of reason, with the propositions that serve as the basis for the problem under study. This relates to objects that exist and have meaning. If a person can capture that meaning with their reason, they have achieved proper understanding, which is a factual, living, and dynamic understanding of reality (Husain, 2007, 414). Imam al-Muhasibi cites the words of Allah SWT to Prophet Musa:

فَاسْتَمِعْ لِمَا يُوحَىٰ

*So listen to what is revealed. (Quran Surah Thaha verse 13)*

Al-Muhasibi narrated the Prophet's hadith that Allah will not accept a servant's prayer, their fast, their Hajj and Umrah, their charity, their Jihad, or any good things they say if they do not understand the meaning of all. Then he said:

وبلغنا أن الله لما خلق العقل قال له: أقعد فقعد، ثم قال له أدبر فأدبر، ثم قال له أنظر فنظر

*'We heard that Allah Almighty created reason, and then He commanded, "Sit down!" The reason sat down. Then He commanded, "Retreat!" and it retreated. Then He commanded, "Go forward!" and it went forward. Then He says, "Look!" and the mind looks.'* (Al-Muhasibi, 275)

Under the above description, the researcher argues that reason in the sense of *bayān* (explanation) is an inspiration implanted into everyone's heart, both those who follow guidance and those who follow misguidance. This reason applies to them in the law of Allah or Sharia. This includes the command to do what is obligatory and to leave what is forbidden. Such a reason will be the basis for the Sharia.

### 3. Reason in the Meaning of *Baṣīrah* (Inner Eye) and *Ma'rifah*

Al-Muhasibi explained the reason in this sense by saying: *"The third meaning is bashirah (inner sight) and ma'rifah (knowledge) by glorifying the value of everything that is beneficial and harmful in this world and the Hereafter, including the reason about Allah."* (Al-Muhasibi, 1986, 21). Thus, according to al-Muhasibi, reason is a guaranteed instrument for achieving happiness in this world and the hereafter. Reason does not just stop at useful things but goes beyond the ephemeral worldly objects to the eternal, ultimate form. This is referred to as '*aql al-baṣīrah*,' or the reason of Allah SWT (Husain, 2007, 416). For this reason, contemplation and taking *ibrah* (*i'tibār*) can help one weigh, compare, and reach an understanding (Husain, 2007, 235). *I'tibār* is a process that connects the two realms (worldly and *ukhrawī*) in one series, covering two aspects: aspects of worldly actions and aspects of *syarī'a ilāhiyyah* or the divine law (Ridlwān, 2012, 4). So, the reason for *baṣīrah* is faith in Allah. To the extent that people have faith in Allah, they understand Allah. The stronger the faith and realization of Allah, the more their understanding of Allah increases, to the extent that they can see everything with their inner eye, just as they see with the light of their head (Husain, 2007, 416).

Reason is called perfect in understanding Allah when it is summarized between *khauf* (fear) of Allah and belief in Allah, in what He says, promises, and threats. The understanding of religion has perfected the strength of reason through the three essentials, such as the practice of the heart and limbs (Husain, 2007, 220-221). From this, the Quran uses the term *qalb* (heart) to refer to '*aql* (reason). The tendency of most Muslim scholars (Imarah, 2008, 80), as agreed upon by Ibn Arabi, is to hold that it is the leader of the body, and he is addressed as a man. It is the reason that understands Allah. The heart is the king who is obeyed" (Ibn Arabi, 123). So, the side of the creed manifests in carrying out what Allah requires of the heart. Al-Muhasibi explains this by saying, *"Indeed, Allah Almighty has obliged the servants of three things that must be done by the heart, not activating the limbs."* These three things are: First, believing in faith and avoiding disbelief; second, believing in the Sunnah and avoiding *bid'ah*; third, believing in obedience and not constantly doing what is hated by Allah SWT (Al-Muhasibi, 1919, 127).

This is as expressed by al-Muhasibi in the book *Risālah al-Mustarsyidīn*: *"Any reason not accompanied by these three things is a deceptive reasoning, (the three things) namely prioritizing obedience over disobedience, prioritizing knowledge over ignorance, and prioritizing religion over the world."* (Al-Muhasibi, 1988) So, according to al-Muhasibi, humans can obey Allah with only one reason, namely *bashirah* (the reason of the eyes of the heart), which comes from *fitrah* (innate reason) (Husain, 2007, 416). As for the aspect of *amaliyah*, it is manifested by doing actions with the limbs, which are the deeds required by Allah SWT. Al-Imam al-Muhasibi summarized it by saying, *"It is doing motion to do something that Allah SWT. requires While leaving motion is silence against what is hated by Allah SWT"* (Al-Muhasibi, 1986, 104). An example of this is praying the five daily prayers and their ablutions, fasting in Ramadan, giving *zakāt*, *hajj*, *birru al-wālidayn*, fulfilling the trust, being fair to one's fellow human beings, avoiding major sins, refraining from harming, commanding good and forbidding evil, and *jihād* in the cause of Allah."

Based on the explanation above, the author argues that reason, in the meaning of *bashirah* (the eyes of the heart) and *ma'rifah* (knowledge), is the fundamental essence of the human mind that can express and weigh the rights of the world and the hereafter with the light of faith. The stronger a person's faith and realization of Allah, the more they understand Allah, to the point of being able to see everything. The reason is called perfect in understanding Allah when it summarizes between *khauf* (fear) of Allah and belief in Allah, in what He says, promises, and threats.

### **The Relationship between Reason and Religion According to al-Muhasibi**

Al-Harith al-Muhasibi explained the relationship between reason and religion by saying,

*There are two kinds of evidence: apparent and compelling. Reason is supplemented by evidence, and evidence is supplemented by reason. The intellect is the instrument of reasoning, while the apparent evidence and the news are the illat and the subject of reasoning. It is impossible to have a branch without a base, and it is impossible to have reasoning without evidence. What is seen is evidence that points to what is not seen, and news indicates truthfulness. Whoever takes a branch without establishing a base is a fool or is considered a fool.*" (Al-Muhasibi, 1986, 232)

Thus, the two sources of knowledge, according to al-Muhasibi, are: "*Objects that can be perceived by the senses and news revealed from God.*" So, objects that can be seen and perceived are the visible world, while the Koran is the written world. The reason, however, is the way to contemplate and think. The human reason is limited, while the Essence of Allah is too great for the human reason to comprehend. Therefore, there is no absolute perfection, and the space is always open to reach more than the station of closeness to Allah (Husain, 2007, 416). Hence, al-Muhasibi says, "*Those who understand Allah recognize Him with reason. And the most perfect in their understanding of Allah are those who recognize with helplessness that, in understanding and realizing, they cannot attain the essence of realizing Him*" (Al-Muhasibi, 1988, 33).

The expression "*Reason is complemented by evidence, and evidence is complemented by reason*" (Al-Muhasibi, 1986, 232). This means that evidence is a (visible) tangible object. And a compelling message. According to al-Muhasibi, both of these are compatible with reason (Husain, 2007, 425). Therefore, the character of reason, according to al-Muhasibi, lies in *istidlal* (reasoning). When man is convinced of his reason, makrifat becomes possible. Here, the sensory data present in nature, the events that occur, and the phenomena that continue to recur become the starting point for doing *istidlal* (inference) (Zainab, 2024, 973).

According to al-Muhasibi, the three minds discussed previously do not work independently but are related together. '*Aql al-garīzah* is the foundation, at the same time, driving force for '*aql al-fahm*. Next are '*aql al-garīzah* and '*aql al-fahm* become a driving force to revive '*aql al-baṣīrah*. With a mind filled with piety, a person has the spirit to carry out orders while abandoning religious prohibition, then abstaining from unnecessary things, adopting an attitude (protecting oneself from doubtful matters) until reaching the highest level (Fahim Khasani, 2020, 305).

As al-Muhasibi said: "*The reason is the subject that does the reasoning, while the apparent object and the news (khabar) are 'illat and the base of the reasoning. It is impossible to have a branch without a base, and it is impossible to have reasoning without evidence,*" meaning that the universe on the one hand and the Koran on the other are the basis and cause of *istidlal* (Husain, 2007, 426). This means that this universal reason is permanently attached to the Koranic reason, and the Koranic reason is permanently attached to the universal reason. Both are creations of the Almighty Allah, in harmony



with human reasoning, and both are evidence of the Deity of the Almighty Allah and His independence in creation (Al-Laits, 2017, 222). Thus, the universe and the Quran are equal regarding their *dalālah*. The universe is evidence of the existence of *al-Khāliq* and proof of His existence. At the same time, the Koran is evidence of the prophethood of Muhammad (peace be upon him) and the truth of his message (Al-Jabiri, 1987, 210). Therefore, the Muslims' reason, in this matter, is the reason for the Sharia. This means that it welcomes specific *naṣṣ* (Quran) to understand them (Taha Abdurrahman, 2000, 641).

Ahl al-Sunnah people believe that the method of thinking and knowledge in Islam is derived from the text (revelation), and it is not the text that is derived from reason to produce the method of thinking and knowledge, especially knowing the unseen (Khudori, 2016, 192-198). The rational method is a set of instruments that includes techniques, procedures, and decisions. With these methods, reason can be used to achieve truth values in speech and good things (Ja'far, 2014, 181). This long explanation of the relationship between reason and religion concludes that both are in harmony with reason. Reason and religion complement each other and cannot be separated from each other because reason is an instrument for understanding religion and religious texts, as well as for obeying and affirming the truth of religion. Religion, on the other hand, judges and perfects the actions of reason.

### **Conclusion**

After presenting the discussion on the notion of reason and its relationship with religion, according to al-Muhasibi, the things found by researchers on this theme can be summarized as follows: The reason for the meaning of *garīzah* (instinct) is a tool given to humans by Allah. Thus, humans can be good and evil, just as actions and traits can be good and evil. Reason is one of the motives in humans, and its function is to think and understand. The reason can develop through learning about existing objects and seeking information. Then, the point is to separate what is harmful from what is beneficial. The reason in the sense of *bayān* is the inspiration given to humans, whether they follow guidance or error. The reason is that they have applied to them the law of Sharia or the laws of Allah. This includes commands to fulfil obligations and leave prohibitions. The sense of *bayān* then becomes the basis of Sharia.

The reason in the sense of *baṣīrah* and *ma'rifāt* is the fundamental essence in humans that can reveal and weigh the facts of this world and the hereafter with the light of faith. The more faith and realization in Allah increase, the more one understands Allah, to the point of seeing everything. The reason is called perfect in understanding Allah when it is summarized between *khauf* (fear) of Allah and belief in Allah, in what He says, given promises and threats by Him. As well as seeing the religion of Allah. The relationship between reason and religion is that they complement each other, and we cannot separate them because reason is an instrument for understanding religion and the religious texts, obeying the Sharia, and affirming its truth. Religion, on the other hand, regulates and perfects the actions of the intellect.

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