



THE IMPORTANCE OF LOGIC IN UNDERSTANDING ISLAMIC SCIENCES

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Abstract. *This article examines the importance of logic in understanding and studying Islamic sciences. Logic is analyzed as a methodological tool that protects human thinking from error and ensures systematic reasoning. The study explores the role of logic in major Islamic disciplines, including tafsir, fiqh, and aqidah. It highlights how logical principles contribute to the interpretation of Qur'anic texts, the derivation of legal rulings, and the defense of theological doctrines. The article also discusses the views of Muslim scholars regarding logic and evaluates its benefits and limitations in Islamic scholarship. The findings demonstrate that logic serves as an essential instrument for accurate analysis, critical thinking, and the sound comprehension of religious knowledge.*

Keywords: *Logic, Islamic sciences, tafsir, fiqh, aqidah, qiyas, reasoning, Islamic scholarship, methodology, critical thinking.*

Islamic sciences are considered one of the most complex and profound domains of human thought (Nasr, 2006). Understanding the Qur'an and the Sunnah, deriving legal rulings from them, and substantiating theological doctrines all require rigorous and systematic reasoning (Kamali, 2003). Therefore, logic occupies an important place in the study of Islamic sciences (Al-Ghazali, 2005). This article provides a comprehensive analysis of the theoretical foundations of logic, its role in the study of Islamic sciences, and its practical significance. In particular, the role of logic in disciplines such as tafsir, fiqh, and aqidah is examined based on scholarly evidence (Hallaq, 2009; Al-Suyuti, 2008). Furthermore, the attitudes of scholars toward logic, along with its advantages and aspects requiring caution, are also explored (Ibn Khaldun, 2004; Al-Ghazali, 2005).

Man distinguishes himself from other living beings on the stage of life by the faculties of thought and speech. While animals may share certain complex processes with humans, such as rudimentary thinking and awareness, humans possess unique intellectual



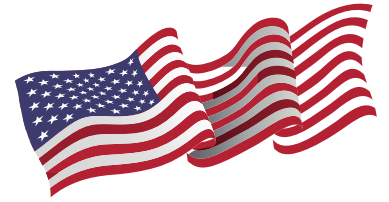
capabilities absent in all other animal species. For instance, man can communicate his thoughts and ideas to others. He is the only being capable of engaging in complex cognitive processes like reasoning, comparison, analogy, and conclusion, enabling him to judge observed and heard information as true or false, right or wrong.

It is natural for humans to make errors in language usage and word selection. Consequently, man requires a governing principle for speech to prevent mistakes arising from incorrect language application. This role is typically fulfilled by syntax (grammar) or the science of linguistics. Similarly, for humans to avoid errors in their thinking, a specific principle is necessary. This principle, upon which man relies as a thinking being, is the “Science of Logic”.

Muslim logicians define this science as “a tool that protects man from erroneous thinking” (Al-Abhari, 2018:23). Therefore, adhering to logic, or the laws of logic, prevents man from making mistakes in his reasoning. “Adhering to logic” does not imply that an individual who masters and deeply understands its rules will be entirely immune to flawed thinking. Rather, it signifies that one who follows these principles, applies them in practice, and pays attention to them during the thought process can be reliably protected from error.

The science of Tafsir is a field of study dedicated to understanding the intended meaning of Allah within the Noble Qur’an to the extent of human capacity, requiring profound contemplation for its verses to be correctly comprehended (Al-Zarkashi, 2006). This is because some verses appear as general (mujmal), while others are ambiguous (mutashabih), demanding interpretation, and misunderstanding them can lead to errors. The science of Logic enables the Mufassir (exegete) to differentiate between general and specific meanings, understand cause-and-effect relationships, and distinguish between literal and thematic interpretations. Furthermore, it facilitates a systematic analysis of the text, identification of internal inconsistencies, and harmonization of evidence.

Fiqh is the science of practical rulings, which are based on evidence (Kamali, 2003). Logical methods are considered crucial in the analysis of this evidence. For example, a new ruling can be derived by comparing two or more existing rulings. This analogical deduction (Qiyas) is a fundamental method in Fiqh (Hallaq, 2009). Additionally, the Faqih (jurist) sometimes needs to choose a preferable option (Istihsan) and consider



the general welfare (Maslahah) or public interest (Istislah) (Al-Ghazali, 2005). In these contexts, the science of Logic assists in positively resolving the issue (Kamali, 2003).

In matters of ‘Aqidah (creed), it is necessary to refute erroneous ideas and establish the correct belief. The science of Logic provides the means to present evidence systematically, respond to doubts, and negate opposing viewpoints. For this reason, many scholars have viewed logic as an auxiliary tool for the science of ‘Aqidah.

CONCLUSION

In conclusion, logic occupies a significant position in the study and understanding of Islamic sciences. As a discipline that regulates correct reasoning and protects the mind from error, logic has become an indispensable methodological tool for Muslim scholars. Its application in tafsir facilitates accurate interpretation of Qur’anic verses, while in fiqh it supports the derivation of legal rulings through systematic analysis and analogical reasoning. In the field of aqidah, logic strengthens the presentation of evidence and the refutation of misconceptions. Although some scholars have expressed reservations regarding its misuse, the majority recognized logic as a beneficial auxiliary science when applied within the framework of Islamic teachings. Therefore, mastering logical principles enhances intellectual discipline and contributes to a deeper and more reliable understanding of Islamic knowledge.

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