

Reason And Revelation In Establishing Islamic Law (Case Study: Receiving Zakat For Educational Costs)

Nurfaizah*¹

¹ Islamic State University Of Alauddin, Makassar

Kurniati²

² Islamic State University Of Alauddin, Makassar

Misbahuddin³

³ Islamic State University Of Alauddin, Makassar

Misbahuddin Amin⁴

⁴ Islamic State University Of Alauddin, Makassar

Email: 80100322028@uin-alauddin.ac.id, kurniati@uin-alauddin.ac.id,
misbahuddin@uin.alauddin.ac.id,

Abstract

The conflict that occurs between reason and revelation has had a huge impact on the history of the development of Islamic law. And this should be a valuable lesson for Muslims now and in the future. The method used is a literature study with a qualitative approach. The purpose of this research is to find out how reason and revelation go hand in hand in the formation of Islamic law. the results of the research prove that reason and revelation both mean the basis for giving birth to Islamic law. This study also analyzes that there is no contradiction between reason and revelation. Factually the position between reason and revelation can be equal, but theologically revelation is the source of ideas for reason so that revelation (as a subject) has a higher position. conversely, reason cannot be a source of revelation, because reason is a creation while revelation is the word of God. The conclusion of this research is that modern Islamic law must be able to maximize its scientific reasoning (reason) in order to find meanings that are still hidden in the texts of the Qur'an and Hadith in answering the problems of life in the world without neglecting the benefits of the hereafter.

Keywords: Conflict; Reason; Revelation, Islamic Law.

INTRODUCTION

Since the formation of Islamic law, there have been differences of opinion about whether Islamic law originates only from revelation or reason also plays a role in understanding Islamic



law. This debate can be seen in several books of ushul Fiqh, between Asy'ariyah, Mu'tazilah and Maturidiyah. the Asy'ariyah group views that Islamic law is only known to originate from divine revelation, while the Mu'tazilah view that Islamic law can be known by human reason, while the Maturidiyah is an act of compromise between the two, namely that Islamic law originates from divine revelation and can be known by human reason. Differences of opinion similar to this also occur in the views of ahl al-hadith and ahl ar-ra'yi, since the early days of the formation of Islamic law which continued to the formation of the Maliki and Hanafi schools. The debate between these two streams was compromised by Syafi'i using the analogy method (Qiyas). (Sri Wahyuni, 2009)

Differences of opinion that occur later in the current era, the discourse whether Islamic law becomes Islamic law is sacred and cannot be changed, or can it change according to changing issues, times and regions and the times. then Noel J Coulson a teacher of eastern laws at the University of London. Coulson presents an investigation into the nature of Islamic law by examining six opposing characteristics, namely revelation and reason, unity and diversity, authority and freedom, idealism and legal realism and morality, and stability and change. In addition, Coulson also tries to describe the history of development. Several different views exist on this subject, and one researcher who has investigated the nature of Islamic law in an interesting way is Noel J Coulson, a lecturer in Eastern laws at the University of London.

Coulson uses an investigative method that involves examining six opposing characteristics to understand the nature of Islamic law. These characteristics include revelation and reason, unity and diversity, authority and freedom, idealism and realism of law and morality, as well as stability and change.

First, Coulson combines the nature of revelation and reason. Revelation refers to teachings revealed by God through the Al-Quran and Hadith, while reason includes the human rational ability to understand and interpret laws. Coulson argues that Islamic law must combine these two traits, acknowledging revelation as the primary source but also allowing rationality and reason to contribute to understanding the law.

Second, Coulson considers the nature of unity and diversity in Islamic law. Islamic law has a framework of universal principles and values, but also takes into account the differences in culture, tradition and social context in different regions. Coulson argues that Islamic law must be able to adapt to this diversity without compromising the unity of the underlying principles.

Third, Coulson highlights the nature of authority and freedom in Islamic law. Authority refers to the legal power given to leaders and institutions of authority, while freedom relates to the rights of individuals to determine their actions. Coulson argues that Islamic law must find a balance between strong authority to maintain order and individual freedom within the limits set by sharia.



Fourth, Coulson observes the nature of idealism and realism in Islamic law and morality. Idealism reflects lofty ideals and moral goals pursued by law, whereas realism recognizes the challenges of the real world and diverse social conditions. Coulson argues that Islamic law must reflect high moral aspirations, but must also be realistic in dealing with real situations and take into account the social factors that affect Muslim societies.

Finally, Coulson considers the nature of stability and change in Islamic law. Islamic law must have stability in its underlying principles, but must also be able to adapt to changing times and social developments. Coulson emphasizes the importance of understanding the historical development of Islamic law to understand its context and identify principles that remain relevant in the modern era.

Using this approach, Coulson seeks to gain a deeper understanding of the nature of Islamic law and the history of its development. His research makes an important contribution to discussions about the flexibility and sustainability of Islamic law in today's era, as well as how to maintain fundamental values while facing the changes and challenges of the times. (Fuaz Zein, 2001:5-6)

Coulson in his book (as quoted by Muhammad Muslehuddin) gives an understanding of Islamic jurisprudence as a whole process of intellectual activity that determines and finds the term God's will and transforms it into a system of rights and obligations that can be legally implemented. And it is in this that there are strict terms of reference which have given rise to conflict and tension. (Muhammad Muslehuddin, *n.y.*:192)

Coulson sees the emergence of conflict and tension in Islamic law in what he understands is an attempt to understand God's will by Islamic Scholars. And by Coulson, the conflict is said to originate from the conflict between revelation and reason. (Imam Syaukani, 2006:233)

The conflict between reason and revelation has become a significant debate in the history of the development of Islamic law. Reason, as a human rational ability, has the potential to understand and interpret laws contextually and relevant to changing times. Meanwhile, revelation, which refers to the teachings revealed by God through the Al-Quran and Hadith, is considered the main source of Islamic law which has absolute authority. In some cases, the conflict between reason and revelation can result in a conflict in the legal decision-making process.

However, it is important to see this conflict as a valuable lesson for Muslims today and in the future. In facing the challenges and changing problems of the times, Muslims need to understand that Islamic law can combine reason and revelation in a balanced and sustainable way. The use of rational reason and contextual interpretation can help update the understanding of Islamic law so that it remains relevant and applicable today. Meanwhile, revelation as the main source must be respected and become a binding moral guide. Through a deeper



understanding of the history of the development of Islamic law, Muslims can find a middle way that combines the universal values of Islamic law with the needs and demands of the times, so that they can respond wisely to present and future challenges.

In this journal, we will discuss how revelation and reason are in the *mutakallimin* scales, conflicts and tensions between revelation and reason in Islamic law, approaches to conflict and tension between revelation and reason in Islamic law.

METHOD

The research method used in this study is a qualitative method with a literature study approach. The literature study approach is carried out by examining various information from relevant reference sources about reason and revelation in the context of the grounding of Islamic law. The data collection process in this study used two main data collection tools, namely library research and document study. Literature study is carried out by searching for and collecting secondary legal materials contained in books, articles, journals and other references related to research issues. These sources are used to gain an in-depth understanding of the issues of reason and revelation in Islamic law, as well as approaches and arguments that have been put forward by previous experts and writers. In addition, the document study method is also used as a data collection tool to obtain primary legal materials. Document study involves analysis of main texts, such as Al-Quran, Hadith, fatwas, official legal documents, and other sources which are considered as primary legal materials. Through analysis of these documents, researchers can obtain accurate data and information about the understanding of Islamic law that comes directly from primary sources. By using qualitative methods and a literature study approach, this research can provide a strong foundation in understanding the debate between reason and revelation in the grounding of Islamic law. Collecting data through literature study and document study allows researchers to analyze and interpret various views and arguments that have been previously put forward by experts and main sources of Islamic law.

DISCUSSION

A. Revelation and Reason in the Scales of the *Mutakallimin*

The term "revelation" has its root in Arabic, namely "*al-wahy*," which has various meanings such as sound, fire, speed, whisper, gesture, writing, and book. However, in the context discussed here, revelation refers to what God conveys to His messengers. In divine religions, including Islam, revelation is the basis of religious teachings. Prophets were individuals who were given special abilities to relate to Allah and receive His revelations. (M. Umar, et al., 2022:414)

Revelation is considered a direct channel of communication between God and the



prophets. This is the way for God to convey His divine instructions, commandments, prohibitions, and knowledge to mankind. In the Islamic tradition, the first revelation was received by the Prophet Muhammad through the intercession of the Angel Gabriel. This revelation was then revealed in the form of verses from the Koran, the holy book of Muslims.

Revelation plays a central role in guiding humanity in living a life according to God's will. In the context of Islamic law, revelation is the main source of legal provisions and principles implemented by Muslims. Wahyu provides guidance on halal and haram, obligations and prohibitions, as well as moral values that must be followed in everyday life. Therefore, understanding and applying revelation in life is important in formulating Islamic legal practices and adapting them to different times and social contexts.

The word "reason" (*al-Aqlu*) in Arabic has a basic meaning that refers to the concept of restraining or restraining. More broadly, reason is also interpreted as wisdom or intelligence to think. In the Islamic view, reason is a rational and intellectual ability given by Allah to humans. (M. Umar, et al., 2022:412)

The aspect of holding back in the sense of reason can be understood as the ability to control passions and curb negative impulses. Reason gives humans the ability to think wisely, control emotions, and make the right decisions based on rational considerations. In this context, people who have reason are considered capable of refraining from behavior that is harmful or even violates moral and religious principles.

In some Islamic texts, the mind can also be referred to as the heart. This shows that reason is not only related to rational thinking, but also involves spiritual and emotional dimensions in making decisions. Reason acts as a differentiator that distinguishes humans from animals, because humans have the ability to think critically, reflect on their actions, and act according to moral and ethical principles.

In the practice of everyday life, reason is used to understand, reason, and evaluate situations and actions. In the context of Islamic law, reason is also an important factor in understanding and applying God's revelations. Reason helps understand religious teachings, make the right legal decisions, and harmonize Islamic law with the conditions and developments of the times.

However, it is important to note that in the Islamic view, reason is not outside the control of revelation. Revelation is considered as the main source of knowledge and truth, while reason is used as a means to understand and apply revelation wisely. In this case, reason and revelation work together, complement each other, and do not conflict with each other.

Throughout the history of the Islamic thought and intellectual tradition, the issue of relevance and unification between revelation and reason has been the subject of deep polemic and prolonged debate among Muslim scholars or scholars, especially among Muslim theologians.



This debate reflects the interest and effort to understand and combine the two important sources in Islamic law and theology.

On the one hand, there is a group of scholars who emphasize the primacy of revelation and regard it as the main authoritative source of Islamic law. They believe that the revelations revealed through the Al-Quran and Hadith are divine revelations that are perfect and cannot be compromised by human reason. In this view, reason is seen as a limited tool and incapable of reaching the same level of truth as revelation. For this group, revelation must be the main foundation in shaping Islamic law and theology.

On the other hand, there are also groups of scholars who emphasize the role of reason in understanding and interpreting Islamic law. They argue that reason is God's gift to humans which enables them to contemplate, think rationally, and understand the intent and purpose behind revelation. In this perspective, reason has an important role in connecting revelation with the real human context and finding solutions for changing times. This group tries to combine revelation and reason in a balanced way, acknowledging the authority of revelation while allowing for rational and contextual interpretation.

The polemics and debates taking place among Muslim scholars reflect the diversity of views and approaches in understanding the relationship between revelation and reason in Islamic law and theology. This discussion played an important role in the development of Islamic thought, producing various opinions and interpretations that gave birth to a rich and continuously developing intellectual tradition in the Muslim world. Mu'tazilah. conversely, there are also those who give a role and position to the authority of revelation which is even more majority and high, for example this faction is represented by Asy'ariyah. (Harun Nasution, 1968:67)

Among Muslim theologians, discussions about reason and revelation have a central position in their reflections and thoughts. This can be understood because the science of kalam is a science that explores divine issues and the mutual relationship between humans and God, which of course requires reason and revelation as sources.

The science of kalam is a scientific discipline that focuses on rationalization and rational discussion of religious teachings, including regarding the relationship between reason and revelation. Muslim theologians seek to use reason to understand religious and theological principles, using rational arguments to build deep and coherent understanding.

However, at the same time, Muslim theologians also realize the importance of revelation as a source of knowledge and direct guidance from God. Revelation is considered a divine truth that exceeds the capacity of human reason. Therefore, in discussions of reason and revelation, Muslim theologians seek to strike a balance between the rationality of reason and the authority of revelation, recognizing that the two complement each other and are important sources of



knowledge in the understanding of God and religious teachings.

Thus, the discussion of reason and revelation became the center of attention in the thinking and intellect of Muslim theologians, who sought to develop rational and logical arguments, while still considering the validity and authority of revelation as a source of divine knowledge and guidance. This discussion reflects their efforts to embrace reason as an important tool in understanding religion, while holding fast to the belief in revelation as the main guide in achieving deep truth and understanding.

Intellect bestowed by God has the potential to strive in such a way as to create logical propositions that can lead to knowledge of matters relating to divinity. Meanwhile, the revelation that Allah sent down to humans brought news which contained the necessary explanations about matters relating to Allah himself, as well as regarding matters related to humans and their obligations to Allah. (Harun Nasution, 1990:54-55)

Perhaps from their view of the position and role of reason and revelation in general they can be divided into two groups: Mu'tazilah and Asy'ariyah. For the Mu'tazilah, because the authority of reason is more dominant and prioritized, they side with the freedom of the human will to carry out their actions, and the divine does not have absolute freedom and will for humans. On the contrary, Asy'ariyah because the authority of revelation is more dominant and prioritized, they have the view that humans do not have freedom and will in their actions, and God means belonging to this absolute freedom and will. (Harun Nasution, 1986:80)

The ability of reason to know God and know good and evil, then each of them is divided into: knowing the obligation to thank God and knowing the obligation to do good and the obligation to leave evil deeds. So further, according to Harun Nasution, formulated as follows:

1. Can reason know (the existence of) God?
2. If yes, can reason know the obligation to thank God?
3. Can reason know what is good and what is bad?
4. If yes, can reason know that humans should do good and avoid doing evil?

So that the Mu'tazilah place reason in a high position and role, if it is referred to the four theological issues above, it is not surprising that the Mu'tazilah see that these four issues can be known by reason. For him, knowing the essence of divinity can be known through verification of cosmological arguments, whereas the essence of good and evil is not influenced by God, but by the essence of the good and bad itself, according to the Mu'tazilah, it is strange that lying, for example, is bad because God has determined it. bad and it will be good If God wills and says good. This is impossible because his essence lies are bad attached to him. using this, then the opportunity for the human mind to know is very large. Good and bad can finally be known by reason for Mu'tazilah, the first two main things can be known by reason, while the next two obligations can also be known by human reason by exerting correct and radical thoughts. (Harun



Nasution, 1986:85)

On the other hand, for Asy'ariyah, because revelation has a dominant and large position and role, if we refer to the four theological issues above, the two obligations – knowing the obligation (thank you) to God and the obligation to do good and leave evil deeds – can only be known through revelation. Meanwhile, in knowing the existence of God, the Asy'arians explain that God can be known through the propositions and arguments for the creation of God's world (cosmological argument). This means that knowing the existence of God can be known through reason. As for the matter of good and bad, because the essence of good and bad is influenced by Allah, then by itself it can only be known through revelation. (Harun Nasution, 1986:90)

Although the Mu'tazilites valued the very important authority of reason, it is important to note that they never claimed that reason was the only source of knowledge and truth. The Mu'tazilah emphasized the importance of reason in understanding and interpreting religious teachings, but they also gave revelation an honorable and noble place.

An example that shows the attitude of the Mu'tazilah towards revelation is when they stated that God must send messengers for mankind. This statement shows their acknowledgment of the importance of revelation as God's means of conveying His instructions and teachings to humans. In the view of the Mu'tazilah, revelation is an instrument that God has chosen to communicate His will to mankind, so that they respect and regard it as an important source of knowledge and truth.

The Mu'tazilah, with their rational and logical approach, used reason to understand and interpret revelation. They try to build rational arguments to strengthen their understanding of religious teachings. Yet, at the same time, they recognize that revelation has a pre-eminence and authority that cannot be ignored. Thus, the attitude of the Mu'tazilah reflects a balanced approach between reason and revelation, by giving the right place for both in understanding religion.

In conclusion, the Mu'tazilah value and appreciate the role of reason in religious understanding, but they never claim that reason is the only source of knowledge and truth. They acknowledge that revelation has an honorable and important place in bringing God's instructions and teachings to mankind. The Mu'tazilah approach shows their efforts to find a balance between reason and revelation, so that religious understanding can be based on a rational basis and supported by revelation which is recognized as its priority. Furthermore, for example the Mu'tazilah convey the limitations of reason that must be covered by the excess of revelation.

First, right reason can know the obligation to thank God, but it is revelation that explains to humans the proper way to thank and worship God. Wahyu who gave detailed explanations, for example how many times he prays a day and night; how are the laws of zakat; when to fast; and where should we perform the pilgrimage.



Second, right reason can know good and evil, but not all of it; and the duty to do good and the duty to forsake evil, are only outlines. For example, reason can know some crimes, for example injustice, but evil, such as adultery cannot be known by reason, and between good deeds which cannot be known by reason, for example, is the slaughter of animals for certain purposes.

Third, the mind does not understand the level of reward from an act of kindness with other acts of kindness; (also) reason does not know the extent of a punishment for an evil deed compared to using other evil deeds. this problem can only be known through revelation. for this reason, revelation provides a detailed explanation of the rewards and punishments that humans will receive in the afterlife.

Fourth, through His messengers, revelation functions as a way to test humans: who is obedient and who is disbeliever in God. therefore, God provides two places in the afterlife: heaven and hell, and humans are given the freedom to choose one of the two.

Fifth, another function of the origin of revelation is to remind people of their negligence and shorten the path to (reach) knowing God. it is true that reason can know obligations towards God, but humans are often negligent, so revelation comes to remind humans. it is true that reason can know God, but through a tortuous path, and revelation comes to shorten and make this path easier. (Muhammad Nazir, 1992:92)

From this description, it can be concluded that the function of revelation for the Mu'tazilah has the function of confirmation and information; reinforces what reason already knows and explains what reason doesn't know yet. between the two functions, the impression is obtained that revelation among the Mu'tazilah functions more as confirmation than as information.

Harun Nasution strongly encourages Muslims to think and show that reason itself has a high position in the Qur'an and AS-Sunnah. Meanwhile, according to Muhammad Abduh reason is a power that only humans have to know how to thank God, even though Islam respects reason so much, it does not mean that one should use reason at will, one is then enslaved by one's own mind. until, every problem is faced only by the power of reason, especially problems related to religion. (Harun Nasution, 1986:35)

Groups with the principle that texts or revelations should not conflict with reason. Therefore, every Shari'ah problem can be understood by reason, and if there is a text or revelation that appears to contradict reason, they will undoubtedly interpret the text or revelation earlier. so that it is in harmony with his mind. This kind of mindset ultimately turned the texts that were understood and believed by the salafu al-ummah in the past.

By dialoguing the thoughts of Harun Nasution and Muhammad Abduh about reason and revelation, the function and relationship between reason and revelation, the similarities and

differences between the two, it is hoped that a comprehensive understanding of reason and revelation can be produced so that exclusive behavior that tends to feel self-righteous can be avoided.

B. Conflict and Tension in Islamic Law Between Revelation and Reason

In the history of the growth of Islamic law, there are two major schools of thought among the founders of the madzhab who played an important role in understanding and explaining Islamic teachings about law. The first stream is a group that prioritizes the use of hadith in understanding the verses of the Koran. They believe that the hadiths narrated from the Prophet Muhammad are important authoritative sources for understanding and explaining Islamic law.

This group, known as Ahl al-Hadith or Atharis, considers hadith to be the main source of Islamic law which cannot be ignored. They argue that the hadith is an explanatory and explanatory Al-Quran that provides practical guidance in practicing religion. In understanding the law, they tend to emphasize the use of the hadith method and strictly pay attention to the *sanad* (chain of transmission) and *matan* (text) of hadith.

On the other hand, there is a second group that prioritizes the use of reason in understanding Islamic law. They argue that reason is God's gift to humans which must be used to understand the intent and purpose behind religious teachings. This group, known as Ahl al-Ra'y or Ahl al-Kalam, takes a rational and logical approach in interpreting Islamic law. They combine reason with the arguments of the Koran and hadith, and try to understand Islamic law in the context of real humans and changing times.

Although there are differences in approach between the Ahl al-Hadith and Ahl al-Ra'y groups, both have the same goal, namely to seek the truth of Islamic law and practice religion properly. They complement each other in their efforts to understand and explain Islamic teachings on law, using hadith and reason as important tools. Debates and dialogue between these two schools have contributed to the development of Islamic legal thought and shaped the diversity of schools that exist today.

The first group was then known to use ahl al-hadith and the second group claimed to be ahl al-ra'yi. the first group mainly developed in Medina, and was spearheaded by Imam Malik bin Anas and the second group developed in Kufa and Baghdad, spearheaded by Imam Abu Hanifah. these two streams have created fiqh books that are not the same. fiqh books as a result of the first group giving more space to hadiths even though they are weak, while the second group makes fiqh books that are rational. Imam Shafi'i actually tried to bridge the two groups, but was not completely successful, because he himself ultimately sided with the first group. (Atho' Mudzhar, 1990)

In the theory of the development of Islamic law at that time, Islamic law was understood



as eternal and eternal law because it originates from the word of Allah SWT which is believed by the majority of theological schools to be something that is *qadim* or eternal. This understanding implies that Islamic law originates from God and has divine characteristics that are older than the existence of society and the state.

The understanding that Islamic law originates from the word of Allah SWT which is *qadim* has brought important consequences in the view of Islamic jurists. One example is the view of Majid Khadduri, a prominent scholar of Islamic law. He concluded that the existence of Islamic law as God's law (divine law) preceded the existence of society or the state. This means that Islamic law has a legitimacy and authority that goes beyond human laws.

This view reflects the belief that Islamic law is not only a social rule made by humans alone, but is a manifestation of the will and wisdom of Allah SWT. Within this framework, Islamic law is seen as a higher and transcendent legal system, which is the main standard and reference in carrying out a religious and civilized life.

Thus, the understanding that Islamic law originates from the word of Allah SWT which is *qadim* provides the basis for recognizing the existence of Islamic law as divine law which has higher validity and authority than laws made by humans. This understanding forms the view that Islamic law has a higher, sacred, and eternal nature because it comes from a divine and *qadim* source. (Majid Khadduri, 2002:2)

Islamic law is seen as an order that has absolute power, so it is binding and is considered a belief that is not in line with man-made laws. In this view, Islamic law is seen as a social reality that is subject to human needs and old values. Therefore, Muslim thinkers consider that Islamic law is not an independent and empirical study.

One of the factors that influence this view is its sacred nature and strong connection with old traditions. Islamic law is seen as law that originates from divine revelation and has a high spiritual aspect. This has resulted in Islamic law becoming conservative and tending to maintain old traditions and values that have existed for a long time. As a result, Islamic law develops into a law that is less active in adapting to changing times.

This view dominated the thinking of later generations of Muslims and is considered the source and highest form of law. Islamic law does not only regulate formal legal aspects, but also includes deep moral, ethical, and religious values. Therefore, Islamic law is considered to be closely related to the system of values and religious beliefs, and to play an important role in shaping Muslim morality and way of life.

However, it is important to note that these views are not static or without the ability to change. In Islamic history, there have been ongoing efforts and discussions to interpret and update Islamic law so that it remains relevant to societal developments and changing times. There is room for interpretation and reinterpretation within the framework of Islamic law, while



taking into account the underlying religious values and principles. (H. A.R. Gibb, Mohammedanism, 1969:60)

Such a pattern of thinking has given rise to freedom of thought in Islamic law, especially in efforts to resolve issues that are not specifically regulated by God's revelation. In matters that were not regulated explicitly by God's revelation, the customs prevailing at that time were acceptable unless they were replaced specifically by God's revelation. However, when new situations arise and produce new problems, this responsibility is left to the jurists (Islamic jurists) to make decisions based on their judgments that are in accordance with the values contained in God's revelations. This process is known as *al-ra'y* or analogical reasoning.

During this early period, Islamic law had a dual, unequal basis. The legal basis at that time consisted of a combination of God's revelations and human decrees. The human decision referred to here is a decision taken based on rational considerations. Thus, it can be said that in the classical period there was no conflict or tension between revelation and reason in the context of Islamic law.

This approach allows jurists to use analogical reasoning and decisions based on their reasoning in dealing with situations that are not directly covered in God's revelation. This shows the flexibility and ability of Islamic law to adapt to new changes and problems that arise along with the development of society. In this case, reason plays an important role in interpreting and developing Islamic law, but does not conflict with God's revelation, but complements and applies the values contained in God's revelation in contexts that are relevant to the times and social changes. (H. A. R. Gibb, 1969:6-7)

However, Noel J. Coulson sees problems and tensions in Islamic law, the example he put forward is that several decisions of Umar Bin Khattab canceled previous decisions, for example in matters of inheritance, by ordering that one-third of the remaining inheritance (completely the husband's and mother's share be fulfilled)) must be divided equally among siblings and close relatives, and some of Umar's other decisions are seen to be controversial, and this is part of the difference of opinion among scholars about the sufficient meaning of the texts and the purpose of the regulations set. the example above, from Muhammad Muslehuddin, was put forward by Noel J Coulson to prove the existence of tensions in Islamic law. (Muhammad Muslehuddin, p. 193) In connection with this example, Muslehuddin criticized Noel J Coulson and considered him to have confused his understanding of Islamic law in general with the opinion of the clergy, so that differences of opinion among scholars in understanding the texts he considered to be a conflict and tension between revelation and reason. on Islamic law.

The difference of opinion between Noel J Coulson and Muslehuddin's critics occurs because they have a different understanding of the scope of understanding of Islamic law. According to Muslehuddin, Islamic law is God's revelation itself, while Noel J Coulson sees that



Islamic law is not a revelation, but his understanding of God's revelation. In Coulson's perspective, this opens up the possibility of conflict and tension, as he explained earlier.

Noel J Coulson views the differences of opinion of the jurists as conflicts and tensions in Islamic law. If Coulson's opinion is followed, conflicts and tensions will always exist in Islamic law because the results of the *ijtihad* of scholars in understanding God's law will differ from one another. However, Coulson also admits that these conflicts and tensions are not contradictory opposites, but complement each other and are symbiotically related. He even mentioned that differences in the results of *ijtihad* were a factor in the dynamics of Islamic law and also evidence of the diversity and flexibility of Islamic law.

In Coulson's perspective, differences of opinion and the results of *ijtihad* are a manifestation of the richness and flexibility of Islamic law in responding to social changes, conditions, and the times. This difference of opinion reflects the diversity of intellectuals in formulating Islamic law that is relevant to the situation and needs of society. With this difference of opinion, Islamic law continues to develop and is able to adapt to the demands of the times, making it a legal system that is dynamic and continues to live in the context of Muslim society. *fuqaha*. by taking the example of the different schools of thought in the Hanafi, Maliki, Shafi'i and Hanbali schools, each of which has its own unique circumstances.

Coulson assesses that there is a phenomenal difference between the Hanafi and Maliki schools and the Shafi'i and Hanbali schools. the condition that makes harmony between these schools is the doctrine of consensus or *ijma*. This *Ijma* doctrine represents the main criteria of legal authority in Islam and supports the entire structure of legal theory. This is the principle that the unanimous agreement of the jurists who are authorized to issue opinions has binding and perfect authority. All processes of Islamic law, from the definition of sources of law, to ways of enacting laws based on these sources of law are the struggles of human thought that have become *ijma*, and *ijma* itself gives authority to such processes. because, in the end it is *ijma* that guarantees the authenticity of the Qur'an and AS-Sunnah as material from God's revelation. (Noel J Coulson, 2001:33)

Then Coulson said that the existence of conflict and tension between revelation and reason was the hatred of some scholars in the medieval period towards the position of judge. According to Coulson, the idealism of the mid-period clergy created a real difference between legal doctrine and legal practice, in this case between the duties of the clergy and the duties of judges. Therefore, in Islam there is a special tension between legal theory and social reality. Coulson's view was not fully acceptable, because even though there were indeed some scholars who refused to serve as judges, this did not mean that there had been conflict or tension between the scholars and judges, because the judges at that time were scholars who were able to exercise *ijtihad* in carrying out their duties as judges. This is related to the Prophet's



instructions regarding the need for judges to carry out *ijtihad*, as are the scholars and jurists who are *mujtahids*. And Islam cannot be contested between scholars and judges, because both of them have the authority to perform *ijtihad*. Although it cannot be denied that there may be differences in the results of *ijtihad* between them, the difference in the results of *ijtihad* does not mean a conflict.

C. Conflict and Tension Approach in Islamic Law

Noel J. Coulson's approach and method can be categorized as revisionist, or even double revisionist, similar to other Western scholars in the field of Islamic studies. With this approach and methodology, historical works related to Islam are reviewed and reinterpreted through available historical data, using a commonly used Western academic approach. However, it is acknowledged that even with the same approach and methodology, different conclusions can be reached.

Coulson uses an antinomic approach in studying conflicts and tensions in Islamic law. There is an interesting thing that can be learned from Coulson's antinomic analysis, namely the awareness that there is no need to pit revelation against reason in the opposite way. It is understandable that they have substantially different characteristics, but the crucial point is that both are sourced from God, and this is an important aspect to recognize.

By approaching the study of Islamic law with a revisionist perspective and making use of antinomic analysis, Coulson aims to shed new light on the relationship between revelation and reason. His work challenges the notion that these two elements must be opposites, emphasizing that they complement each other and both come from God. This perspective allows a deeper understanding of the dynamic nature of Islamic law and its ability to integrate divine guidance with human reason and reasoning.

Coulson's approach also highlights the importance of acknowledging the complexities and nuances in Islamic legal discourse. By acknowledging the simultaneous existence of revelation and reason as valid sources of knowledge, scholars and researchers can engage in a more comprehensive and nuanced understanding of Islamic law. This perspective encourages dialogue and exploration, fostering a deeper appreciation of the multifaceted nature of Islamic jurisprudence and its ongoing development.

N J. Coulson emphasized that although law in Islam is a gift from God, in the end it is humans who formulate and use it. God planned it, but humans formulated it. So, it seems that N. J. Coulson is trying to resolve what he calls the conflicts and tensions in Islam. This is where the parallels or at least approaches to N. J. Coulson's thinking with Muslims in general and at the same time differ from a number of orientalist who tend to use conflict approaches and theories in looking at the empirical *ummah*. In the theory put forward, it is clear that revelation is still



placed as a source of Islamic law, but it is not said to be the only source. (Imam Syaukani, 2006:224) In this case, revelation is accompanied by historical sources which are actually scientific treasures (reason). Taking this historical origin based on reason is due to the fact that the legal system and concepts derived from revelation are inadequate to base easy actions.

There are at least two reasons underlying this. First, the origin of revelation consists of general and universal laws. Its application to particular problems requires further consideration and specification. in this case the role of reason is expected. Second, the application of universal laws requires knowledge of the existing conditions. the application of law is only possible if the theoretical requirements of an action are actually fulfilled. Of course, in this case the role of reason is highly expected. (Jalaluddin Rahmat, 2003:40)

The relationship between reason and revelation is a complementary relationship. Humans who have high knowledge will be even better if these humans believe and fear Allah using their minds and revelations come from God, therefore the latest science is in accordance with the laws of nature, and Islam is actually in accordance with modern science and science. modern conformity with Islam as a rational religion. This is where the relationship between reason and revelation appears.

Revelation in this sense is a support for reason in knowing something. As already explained that reason in knowing something is limited in nature, reason cannot know all the reality of things. This is what explains that human reason is relative. Revelation plays a role as a guide of reason. reason needs revelation as its foundation, because if it is not so, reason will be able to fall into actions that are not justified by God. like many people who feel high in reason and feel he is the smartest so they forget the power of God and deny him.

That is why reason must be in line with revelation and vice versa revelation must be in line with reason, between the two there is a close relationship. reason that does not follow revelation, disbelieves on the side of God, because it does not get the truth of God's message. so that it can be understood that revelation and reason are two ways to gain knowledge. Knowledge of reason through reality by holding fast to the Qur'an as the word of God.

In a factual sense, the relationship between reason and revelation can be seen in parallel, but from a theological point of view, revelation occupies a higher position as a source of inspiration for reason. Revelation, as a subject, is considered higher because it is God's revelation, whereas reason, as a creation, cannot be a source of revelation. In the context of Islamic law, it can be concluded that without reason and revelation, it is impossible to formulate the concept of Islamic law as a method of understanding and implementing the commands and prohibitions of Allah and His Messenger in everyday life.

Islamic legal philosophy in the present era must try to maximize its scientific reasoning to reveal the hidden meanings in the verses of the Koran and hadiths to answer the challenges



of world affairs without neglecting the affairs of the hereafter. This approach recognizes the importance of using reason and intellect to understand and contextualize divine guidance in the complex realities of human existence. By engaging in deep intellectual inquiry and employing the rational faculties, Islamic law scholars are able to extract and apply the principles and purposes of law that underlie them, ensuring their relevance and adaptation to contemporary circumstances.

Through a harmonious blend of reason and revelation, Islamic legal philosophy seeks to provide comprehensive guidance for believers. Reason acts as a tool for understanding and interpreting revealed texts, enabling dynamic and contextual application of laws in response to new challenges and changing circumstances. However, it is important to strike a balance, ensuring that reason remains subordinate to revelation, for revelation is the main source of guidance and authority in Islamic jurisprudence.

Ultimately, the interaction between reason and revelation within the framework of Islamic law facilitates the exploration of legal principles, the development of jurisprudential methodology, and the application of divine guidance in various aspects of human life. This approach recognizes the complementary nature of reason and revelation, while acknowledging the divine origin and ultimate authority of revelation in shaping the Islamic legal framework.

CONCLUSION

The Mu'tazilites, a school of theological thought, stressed the authority of reason and prioritized it over other sources. They advocate freedom of human will and believe that God does not have absolute freedom and will over human actions. In contrast, the Ash'ari school regards revelation as the dominant and preferred authority. They believe that humans have no free will in their actions, and God has absolute freedom and will. Noel J. Coulson observes the existence of conflicts and tensions in Islamic law, especially between revelation and reason. This conflict arises from differences of opinion among scholars in understanding Islamic law which originates from the revelations of the Koran and the hadiths of the Prophet Muhammad SAW. However, Coulson points out that there is no inherent conflict or tension between revelation and reason. Rather, these differences are symbolically related to and complementary to one another, as discussed elsewhere in his work. Coulson uses an antinomic approach to analyze conflicts and tensions in Islamic law. Interestingly, he argues that there need not be an antagonistic relationship between revelation and reason. He emphasized that revelation and reason have different characteristics, but that both are of divine origin, and this is an important aspect to acknowledge. The concept of antinomy allows the coexistence of seemingly conflicting elements in Islamic law. It recognizes the different nature of revelation and reason while acknowledging their common source of divine origin. This perspective shows that revelation and



reason, far from being in conflict, function as complementary and interrelated dimensions of understanding and interpretation of law. By embracing the antinomic framework, scholars can navigate the complexities of Islamic law, appreciating the unique contributions of revelation and reason in formulating legal principles and dealing with contemporary issues. This approach highlights the dynamic and diverse nature of Islamic jurisprudence, where the interaction between revelation and reason contributes to the ongoing development and adaptation of legal frameworks to meet the needs of the Muslim community. The implication of this research is that it is hoped that this journal can be useful for all readers, especially for all dear readers who are looking for the conflict of reason and revelation in proving Islamic law.

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