

The Rational Approach, Its concept, Methods, uses and its Effects on the Recipients

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Abstract

The Rational Approach in the da'wah is a system of Dawah that is based on the mind and calls for reflection, contemplation and consideration. In Islam, the mind attains a dignified and high rank, because of it, Allah has honored man and placed him as successors in His land and entrusted him with some of secrets of the Universe, and privileged them far above many of creatures

Such honor and privilege are not because a human being eats drinks or reproduces; these are characteristics that he shares with other creatures on this earth. Rather, the human being is less supply and his offspring is weaker than many of these beings. Rather, Allah honored him by mind granted to him by Allah.

By reviewing the Holy Qur'an, we clearly see this approach in discussing those who deny the existence of Allah, and this approach is also present when discussing fair people.

Also, by reviewing the Sunnah of the Messenger of Allah, peace be upon, we find that Prophet, peace be upon, used the rational analogy.

Now a days, preachers need to use this approach, especially with those who deny the doctrine of monotheism, as well as with some Muslim youth who are influenced by the suspicions raised about Islam, whether these suspicions are ideological, intellectual or historical.

Key words: Approach, Intellect, Dawah, Islam, Significance

First Topic

Allah has blessed man with the grace of reason and intellect, which Allah Glory be to Him has honored the children of Adam over many creatures.

“Yet very truly We have honored the Children of Adam and carried them on land and sea and provided them with good things and greatly favored them over many of those We have created”. (Al-Isra: 70)

Among the greatest features of this honor and preference is the minds that Allah has granted to human beings, which are the center of guidance, the focus of thinking, and the areas of commission, and by which the person is distinguished from the animal, the mind draws information from the senses through the nervous system that extends from the body's cells and tissues to reach the brain in a wonderful hermetic system, and a miraculous divine way for the minds that dazzles the souls, and science still despite the advancement of its capabilities, and the scientists and the facts they have arrived at, stand incapable of understanding the truth of the mind and the secrets of its formation.

Islam and reason are two sides of the same coin, created by Allah, and both aim for one goal: to search for the truth and reach it, and among these truths and the greatest of them ever: belief in Allah, glory be to Him, and believing in His existence and oneness, based on the clear argument, the bright proof, and the

definitive evidence. the way to this is the Textual evidence (DalilNaqli)from the Qur'an and Sunnah, and the Rational evidence (Dalil 'Aqli)for people of sound thought and natural disposition.

Definition of the Reason('Aql)Linguistically:

In "Al-Qamus Al-Muhit" ('Aql) is derived from 'AqlaY'aql 'Aqlan and M'aqulanand'Aqqelathen he is 'Aqel.the plural is 'Uql (minds), and the 'Aqlthe medicine, its ya'qiluho and ya'qaluho, and 'AqlaAlshaya: understand it: then he is 'Aql.

And 'Aqla Al ba'eer: detain camel's: tied its legs with arms. It is said: "Zaffa the camel's legs, pull it all together and collect it."

Also, it is said: His tongue A'atuqila: he was unable to speak.

The origin of the substance of the word "Aql" revolves around the meaning of grasping, confining and connecting something.

The "Aql" was called so, because it rationalizes its owner and confines him, and prevents him from getting involved in the perishing.

Among the names of 'Aql:

1. Al Hegr, the Almighty said:

"(1) By the dawn (2) And [by] ten nights (3) And [by] the even [number] and the odd (4) And [by] the night when it passes, (5) Is there [not] in [all] that an oath [sufficient] for one of perception" (Al Fajr- 1:5)

mam IbnKatheer says: "That is, for one who has a mind, a reason and a mentality, but the mind called a Hejran, because it prevents a person from consuming what is not appropriate in terms of actions and sayings, Hijru of the Sacred House, because it prevents the one who is worshiped from sticking to its wall, and the ruler's Hajara on so-and-so if he prevents him from acting.

2. Al-nuha, which is the plural of a nuhiyaten, the Almighty said: {Indeed in that are signs for those of intelligence} [Taha: 128].
3. Al-Lubb: one of the names of the mind, its plural Albab, it is said a man of Lubb, Labib and malbub. Al-Labib is a man of sound mind and the plural is Alubaa'.

Al-Lubbis the circle located in the depths of the thinking center, and it is the center for the stability of scientific knowledge, and the center for remembrance, consideration, exhortation, and it issued intellectual results come to the heart, heart and chest to stimulate emotions.

Allah almighty said {Allah gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding} [Al-Baqarah: 269].

Al-'Aql(the reason)Definition Technically:

Many definitions were used to refer to Al- 'Aql(the reason) however, the one that appears to the closet to the meaning is what is stated by the author of "Al-Qamoos" which is: "Al- Aqlu(the reason) is to know the characteristics of things, bad it be, good, complete, or lacking. Or it is to know the better of two goods and the worse of two evils, the absolute of a thing, the power that could distinguish the ugly from the beautiful, meanings the mind hold that shall be precedents by which purposes and interests are established or a commendable figure of the person's gestures and words.

In fact, Al- Aql(the reason) is a spiritual light that one use to obtain the necessary and theoretical knowledge, it first from when one is a fetus then it continues to grow until they reach adulthood".

Al-Manahaj Al-Aqli (Rational Approach) definition:

Using the rational approach for Da'wa to Allah is the Da'wa system that prioritizes rationality and calls for thinking, reflection, and consideration. It prioritizes reason to address the results it reaches, and judge things based on what the senses reflect then send signs of it to the heart and reason centers in humans.

The Holy Qur'an has addressed the close connection between senses and hearts. Allah the Almighty says:

{And Allah brought you out of the wombs of your mothers while you knew nothing, and gave you hearing, sight, and intellect so perhaps you would be thankful.} [An-Nahl: Verse 78].

Exalted be He also says:

{He is the One Who created for you hearing, sight, and intellect. 'Yet' you hardly give any thanks.} [Al-Mu'minun: Verse 78].

The Holy Qur'an has also declared the hearts and senses to be mutually responsible. Allah the Almighty says:

{Do not follow what you have no 'sure' knowledge of. Indeed, all will be called to account for 'their' hearing, sight, and intellect.} [Al-Isra: Verse 36].

The Holy Qur'an has stated that the most important cause for power and establishment in land is for people to rely on the rational approach which is connected with sound listening and observing that lead to straight thinking and good judgment. One of the causes of the destruction of nations, the weakness and dishonor of peoples, is to shut their eyes to what Allah has bestowed upon them of the blessings of hearing, sight and reason, or to divert them away from what the Creator - glory be to - for them sake, to that which is of no use nor benefit in it. This is the case for the modern times that lost its senses and reason with the disgraceful arts, degrading literature, and foul sayings. Allah the Almighty says regarding establishing people in the land and the results of their corruption:

{Indeed, We had established them in a way We have not established you 'Meccans'. And We gave them hearing, sight, and intellect. But neither their hearing, sight, nor intellect were of any benefit to them whatsoever, since they persisted in denying Allah's signs. And 'so' they were overwhelmed by what they used to ridicule. () We certainly destroyed the societies around you after having varied the signs so perhaps they would return 'to the Right Path'.} [Al-Ahqaf: Verses 26-27].

The Holy Qur'an also spoke of the states of shame, humiliation, and disgrace at the Day of Judgment for those of the lost hearts and reasons. The Almighty says:

{Do not think 'O Prophet' that Allah is unaware of what the wrongdoers do. He only delays them until a Day when 'their' eyes will stare in horror— () rushing forth, heads raised, never blinking, hearts void.} [Ibrahim: Verses 42-32].

To further complement the states that hearts and senses in at the Day of Judgment, Allah the Almighty says:

{Warn them 'O Prophet' of the approaching Day when the hearts will jump into the throats, suppressing distress. The wrongdoers will have neither a close friend nor intercessor to be heard.} [Ghafir: Verse 18-19].

The previous Verses demonstrate the close connection, the mutual responsibility, and the bearing of rewards and punishments for each of the senses and the thinking and reflection in humans.

Second topic

The methods of Rational Approach and Uses and its most important Effects

For each Dawah Approach its methods that distinguish it from other Dawah Approaches, among the most prominent methods that characterized the Rational Approach:

- 1- Rational trials method and analogies in all their forms (First Analogy, Tasweya Analogy) (Qiyas AL Tasweya) Dissenting [Al-mokhalfah] Concept, Implicit Analogy).
- 2- The method of argument, debate and dialogue: It is an innate Dawah method used by all the prophets and preachers, and they discussed their people and opponents to establish the case and explain the main argument, but it was within the Rational Approach for its reliance on knowledge and establishing evidence to persuade and confuse the opponent Allah Almighty said: {and only debate with them in the best manner} [An-Nahl: 125]
- 3- Giving all examples: The Explicit or the Latent.
- 4- Storytelling method especially what leads to consideration and requires realization of the mind in order to extract intentions: most Quran-stories were intended for such a purpose, Allah Almighty said: {So narrate 'to them' stories 'of the past', so perhaps they will reflect} [Al-A'raf: 176], {In their stories there is truly a lesson for people of reason. This message cannot be a fabrication, rather 'it is' a confirmation of previous revelation, a detailed explanation of all things, a guide, and a mercy for people of faith} [Yusuf: 111].

Usage:

The Rational Approach is used a lot, mixed with both the Emotional Approach, the Sensual Approach, and other approaches to advocacy, but it is refined or almost concluded in several areas ..including:

first: When the recipients deny the ostensible things, and the Rational Baheyat: as the saying of Allah the Almighty: {Or were they created by nothing, or are they 'their own' creators?} [At-Tur: 35], and {Had there been other gods besides Allah in the heavens or the earth, both 'realms' would have surely been corrupted} [Al-Anbya: 22].

Second: With dependents on their minds and thoughts, because they are faster to be affected by this approach that is in line with their tendencies. And if their belief in their opinions may represent an obstacle to the speed of acceptance.

Third: With fair people, who are far from fanaticism, and devoid of special purposes.

Fourth: With those affected by suspicions, and deceived by falsehood, in order to remove the suspicions, expose falsehood and reveal the truth.

Characteristics of the Rational Approach:

The Rational Approach has characteristics that distinguish it from other Dawah approaches ..including:

- a. Its reliance on rational conclusions, logical rules, and an emphasis on innate persuasion.
- b. The depth of his influence on the recipients, due to the firmness of the idea that delivered through it, as it is not easy to change convictions and thoughts.
- c. Talk down the obstinate opponent, establishing evidence against him, and refuting his arguments.
- d. The narrow circle of its use compared to the emotional and Sensual Approach, although this is considered a relatively matter according to the condition of the recipients and their cultural and intellectual level, and this differs from country to country.

Effects of the Rational Approach on the recipients:

- 1- The effects of the Rational Approach to the Dawah to Allah appear through the rapid and continuous spread of Islam, as the teachings of Islam hardly touch a person's heart and mind, but he responds to the reason and instinct.
- 2- Islam has succeeded - and success is still its ally - in talking down the opponent, as he cannot, in front of the Qur'anic verses, the hadiths of the Prophet, and the rational arguments, but acquiesce, surrender, and accept Islam.
- 3- The Rational Approach is limited and narrow in scope. Because it is an endowment on the characteristics of the ummah from scholars, jurists, thinkers, and governors, and the goodness of these people and the integrity of their minds and thoughts is goodness and integrity to the ummah, unlike the Sensual Approach, it is based on the senses, and this is a common matter, and is available to all people, and it does not require mental fatigue or the implementation of thought.

Third Topic

Prophetic and Quranic applications of the Rational Approach

The Prophet (ﷺ), may God bless him and grant him peace, used Mental Analogies in all their forms:

1- Initial analogy:

Narrated Ibn `Abbas: A woman from the tribe of Juhainah came to the Prophet (ﷺ) and said, "My mother had vowed to perform Hajj but she died before performing it. May I perform Hajj on my mother's behalf?" The Prophet (ﷺ) replied, "Perform Hajj on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allah's debt as He has more right to be paid." (Ahmad's musnad: 175/4: Hadith No. 2336).

Third Topic

Prophetic and Quranic applications for mental approach

The Messenger of Allah - may Allah's prayers and peace be upon him - used mental analogies (Qiyas) in all their forms:

1. Preliminary Analogy (Qiyas):

Ibn `Abbas (RAA) narrated, 'A woman from the tribe of Juhainah came to the Messenger of Allah (may Allah's prayers and peace be upon him) and said, 'My mother had vowed to perform Hajj, but she died before fulfilling her vow. Should I perform Hajj on her behalf? The Messenger of Allah - may Allah's prayers and peace be upon him - said: "Yes perform Hajj on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay off her debt to Allah, for He is most deserving of settlement of His debt." (Ahmed's Musnad: Part 4/175: Hadith No. 2336).

2. Al-Masawi Analogy (Qiyas):

Narrated Abu Hurairah (RA): A man from Bani Fazara came to the Messenger of Allah - may Allah's prayers and peace be upon him - and said, my wife has given birth to a black son." He asked, "Have you any camels?" He replied, "Yes." He asked, "What is their color?" He replied, "They are red." He asked, "Is there a dusky (dark) one among them?" He replied, "Yes." He asked, "How has that come about?" He replied, "It is perhaps a strain to which it has reverted (i.e., heredity)." He said, "It is perhaps a strain to which this son of yours has reverted." [Agreed upon]. (Malik's Muwatta, the narration of Mohamed Ibn

Al-Hassan: Pg. 2014 / Hadith No. 601). The Messenger of Allah - may Allah's prayers and peace be upon him, equated the analogy between the black boy and the dusky camel.

3. Al-Khalaf Analogy (Qiyas):

This is what the fundamentalists express with evidence of the concept of violation.

This is as the Messenger of Allah - may Allah's prayers and peace be upon him: and in the bud'i [sexual act] of each one of you there is a charity." They said, "O Messenger of Allah, when one of us fulfils his carnal desire will he have some reward for that?" He (peace and blessings of Allah be upon him) said, "Do you not see that if he were to act upon it [his desire] in an unlawful manner then he would be deserving of punishment? Likewise, if he were to act upon it in a lawful manner then he will be deserving of a reward."

(Sahih Muslim: Hadith No. 2376).

It has been shown that a man will be rewarded for having intercourse with his family by analogy with respect to the forbidden cohabitation, as he is sinning there, he will be rewarded here.

4. Al-Damani Analogy (Qiyas):

The Messenger of Allah - may Allah's prayers and peace be upon him said, "If somebody eats something forgetfully while he is fasting, then he should complete his fast, for Allah has made him eat and drink." (Sunan Ibn Majah: 1/535: Hadith No. 1673).

The Messenger of Allah - may Allah's prayers and peace be upon him - measured implicitly the fasting person who ate and drank by forgetting about the fasting person who did not eat or drink in terms of the validity of his fast.

This approach to calling has been filled with the Holy Qur'an. In many of its verses it calls on people to meditate, look, and contemplate, and it also invites them to use reason to reach universal truths, and to infer the existence of Allah Almighty and that he is worthy of worship alone, and also to infer the rules, foundations and principles that Allah sent his Messenger Mohamed, as well as his previous messengers, may Allah's prayers and peace be upon them all.

Among the forms of this approach in the Qur'an is what is mentioned in the confrontation of minds with the argument in proving Allah's creation of the universe, where Allah says: {Or were they created by nothing, or are they 'their own' creators? * Or did they create the heavens and the earth? In fact, they have no firm belief 'in Allah'}, This rational division is not added to the wise people, so there is no way for the unbelievers to acknowledge Allah Almighty as Creator.

And the same is the same as his argument with the polytheists about his lordship and divinity, and those who claim that there is a Allah with him in the universe, as Allah says: (Had there been other gods besides Allah in the heavens or the earth, both 'realms' would have surely been corrupted. So Glorified is Allah, Lord of the Throne, far above what they claim), and Allah explains the reason for this corruption and says: {Allah has never had 'any' offspring, nor is there any god besides Him. Otherwise, each god would have taken away what he created, and they would have tried to dominate one another. Glorified is Allah above what they claim!} when there was no defect in the universe of Allah, it indicated that there is no deity with Allah and no god but Allah.

In general, the call to use the mind is a Quranic call par excellence, as you read a lot in the Book of God: {Will you not then understand?}, (Will you not then reflect?), {Travel throughout the land and see how He originated the creation, then Allah will bring it into being one more time. Surely Allah is Most

Capable of everything.}, {Have you considered what you ejaculate? * Is it you who create 'a child out of' it, or is it We Who do so?..... Have you considered what you sow? * Is it you who cause it to grow, or is it We Who do so?..... Have you considered the water you drink? * Is it you who bring it down from the clouds, or is it We Who do so?}, and much more.

Conclusion

It has the most important results of this research, including:

1. The mental approach to calling to Allah is one of the most important approaches that those calling to Allah (preachers) must master.
2. The mental approach is a prophetic approach and a Qur'an approach that many preachers do not pay attention to.
3. Frequent reading helps the preacher to master this approach and then succeed in applying it in the da'wah.
4. The Islamic Preaching approach is useful for the preachers in discussing the evidence raised by those who do not believe in Allah, and this approach is also used to push doubts about Islam.

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