

# WHAT AL-QURAN SAY ABOUT ‘AQL

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**Abstract:** *Talk about common sense has gained serious attention among scholars and philosopher in the history of the human civilization. Start from classical times to the present. The study made a lot of sense and logic based on experiments alone. The result is very diverse, but there is another one to contradict each other. This is not surprising because the study relied only makes sense, whereas the standard sense of belonging to the human ability not the same. This paper also tries to discuss about common sense through the verses of the Quran by focusing to the function of common sense, common sense things that prevent a true bear and the name and nature of the mind that there is in the Quran. Data were analyzed by content analysis method. The study found that intellection is reveal the greatness of God, meditate on yourself, study the flora and fauna, take a lesson from the past, understand the meaning of the Qur'an and appreciate life and wit are polluting akhirat. The blind imitation method, by the thought and desire, and a rush of thinking. While a name and nature of common sense in the Qur'an is albab, absar, Nuha, Hijr and Ahlam. The study is expected to be one of the sources for the students in finding information about the sense in the Qur'an and in addition the knowledge of the public, researchers and academics in enriching the mind with the knowledge that comes out of the Quran.*

**Keywords:** *Qur'an; sense; blind following; suspicions; whims*

## 1. Introduction

The sense is the most major blessing whom God has given to man, which is not owned by any other creature. The human mind can distinguish between matter that will bring benefits and harm, between right and wrong, between good and bad (al-Sayim, 1988). With sense, the human can think and build up their life and plan toward better. A good sense is absolutely necessary for a person to assume the Islamic laws. Hence, as the importance of the intellect, Islam makes it one of the five purposes of Islamic law (life, property, religion and ancestry) that must be preserved.

In the Qur'an are many verses addressed to the sense, such as the expression *ta'qilun* (you think) 24 times, *yatafakkarun* (they reflect) 11 times, *yafqahun* (they understand) 16 times, *unzur* (see) 26 times, *tadhakkarun* (they learned) 17 times (Abdul al-Baqi, 1996 ) and many other expressions referring to this aspect. Thus, to what extent of such verses describe about the sense's function, and what things that could prevent sense to create a good views and whatever other names for the sense expressed by the Qur'an, the following discussion will be parsed in detail.

## 2. The definition of sense

The literal meaning of 'Aql' is *Imsaak* and *Istimsaak*. The verb 'aqala' has the following meanings: to intern, to arrest, confine, over come (in wrestling and throw down the opponent). Thus 'aqala al-ba'irabil 'iqal means he tied (the feet of) the camel with a rope, 'aqala al dawaa al batan': the medicine bound, confined, his belly [or bowels] 'aqala al imraitus'araha: the woman has combed her hair and 'aqalalisanhu' means he tied his tongue, that is, made him speechless. 'Aqala al shay is used sometimes meaning that he understood in the sense of *fahimahu* or *taddaburahu*, meaning he looked into, considered, examined, or studied, the thing repeatedly until he knew it. *Aql* also signifies to be or to bring something within the grasp of the mind, to comprehend, to understand. Also, it is something

which will be reasonable, or have intelligence, to be in one's senses, to be conscious (Maselena et al., 2019). The word can also mean, to have memory of something. Thus *la a'qalhadha* means "I have no memory of this." And also it means to pay blood money (al-Zayyat, t.th).

From the point of terminology, the definitions of sense was given by scholars are varied. Al-Muhasibi (1971) mention that the sense is instinct (gharizah) that God put in man which can not be seen, touched, tasted and smelt. According to Al-Ghazali (1998) it is knowledge about the reality of things. According to Al-Farabi and IbnSina, as quoted by Mahmud (1996) the sense is the nature and essence of man.

There are still many other definitions that were tabled by scholars, as listed by Ali Abdul Halim Mahmud in his book *Al-Tarbiyyah al-‘Aqliyyah*. Based on the definition, he concludes that the sense is instinct in ourselves that can refrain from doing any prohibitions and prevent making sins (1996).

### **3. The function of sense**

God created all things have their roles and functions respectively. God did not create anything in vain without wisdom and benefits (Qur'an, Ali ‘Imran 3: 191 and al-Dukhan 44: 38). Through the observation of the Qur'anic verses, the function of sense can be concluded on the following matters, namely: reveal the greatness of God in space, studied the flora and fauna, take heed from the past tribe, understand the Qur'an and the thought of life in the world and hereafter.

#### **3.1 To reveal the greatness of God in space**

As on land and sea, in space there are many of God's creation, such as clouds, sky, sun, moon and stars. The sky stood without pillars. The sun, moon and other planets move in orbits that have been determined. That is amazing and all of these things since its inception till now there is no collision.

Therefore, God commanded the people to use sense to see and contemplate His authority in the sky, as mentioned in Surah Qaf verse 6, which means: "Do they not look at the sky above them? How We have made it and adorned it, and there no flaws in it?". Also in Surah al-Nahl verse 12 which says: "He has made subject to you the night and the day, the sun and the moon, and the stars are in subjection by His command: verily in this are sings for men who are wise".

Allah does not command people to contemplate the greatness of his administration in space but only with the goal: to those who do not believe, believe in Him after seeing evidence prowess, and add confidence to the already believe. That will not be obtained but only with the use of reason (Hawa, 1998), (Ritonga, Lahmi, et al., 2020), (Husna et al., 2020).

#### **3.2 Reflect on human self**

Allah created man with the best design, with the order of the body and organs neat and perfect, both external and internal parts of the body. External body parts, starting with the head on, with the senses of the eyes, ears, nose, mouth and tongue, and end with a foot on the bottom. Internal organs are made up of the heart, liver, kidneys, lungs, and more. All organs are working properly at their respective positions without any control from the outside. Hence, there is no space for scientists to criticize and convey comment.

Thus, the Qur'an calls people to reveal the secret of his greatness and power of God in himself, as in Surah al-Dhariyat verse 20-21, which means: "On the earth are sings for those of assured faith, as also in your own selves, will ye not then see?" Also in Surah Fussilat verse 53 which says: "soon will We show them Our sings in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the truth, is it not enough that thy lord doth witness all things?".

#### **3.3 Review of flora and fauna**

An elongated earth, vast stretches covered by a wide variety of plants and its occupied by various species of animals. In the world of flora and fauna, the evidence appears grandeur and majesty of the Creator. In plants and animals there are many benefits for mankind to prosperity in the world. Thus, the Qur'an urges people to use sense to look at it, as in Surah al-Nahl verse 11, which says: "with it He produces for you corn, olives, date, palms, grapes, and every kind of fruit, verily in this is sing for those who give thought".

Another verse in Surah Yasin 71 to 73, which means: "See they not that it is We who have created for them – among the things which our hands have fashioned-cettle, which are under their dominion?, and that We have subjected them to their (use)? Of them some do carry them and some

they eat, and they have (other) profits from them (besides) and they get (milk) to drink will they not then be grateful?"

### **3.4 Taking lessons from the previous tribe**

The progress and technology are created by the former no less advanced than the technology that produced people today. Advances in technology has led them to a sustainable economy and a luxurious life. As a result, they can no longer ignore the teachings of God's messenger sent to them. As a result, God showered them with a variety of punishment. As Thamood tortured with terrible thundering, Ad with an extreme storm (Quran, al-Haqqah 69: 5-6), Saba 'with the great flood (Quran, Saba' 34: 16), Pharaoh and his army drowned in the Red Sea (the Qur'an, al-Anfal 8: 54) and Karun swallowed by the earth (Quran, al-Qasas 28: 81).

So that human beings who came after them did not suffer the same fate, the Qur'an commanded the man to appreciate why they are destroyed to be a lesson and teaching, as enshrined in chapter al-Rum, verse 9, which says: "Do they not travel through the earth, and see what was the end of those before them? They were superior to them in strength, they tilled the soil and populated it in greater numbers than these have done, there came to them their apostles with clear (signs) (which they rejected, to their own destruction), it was not God who wronged them, but they wronged their own souls".

### **3.5 Understanding the Qur'an**

Quran is a guide for people in the business world and in the hereafter. Qur'an can be used as a guide, of course having read and understood its meaning. God commands the people to recite the Qur'an and understand its meaning to live in the right way. Each order is found in Surah Sad verse 29 which says: "(this Qur'an) is a book which We have revealed to you (and your people O Muhammad), full of blessing, so that they might ponder on its revelations and those endowed with insight may achieve understanding and take heed".

This verse states that God revealed the blessed Quran to the Prophet because in it there are many benefits for good in this world and the hereafter. This verse also urges people to use common sense and mind to appreciate the meaning of the content and its law (al-Harari, 2001) to serve as a guide in life.

### **3.6 Thinking about this world and hereafter**

This world for human beings is not the final destination of their journey, but it is a suitable place to do righteous for the next. Nevertheless, the hereafter to revenge against all deeds in the world. If doing good it would be rewarded with paradise and if bad absolutely be rewarded with the Fire. Thus, do not be fooled by the beauty of the world, God commands man to reflect on life, as stated in Surah Al-Baqarah verse 219, which says: "Thus doth God make clear to you His signs in order that ye may consider, (their bearings) on this life and the hereafter".

Ibn Abbas and Qatadah in their review of this verse said: "Hopefully, you can think about the world that is lost and gone, and the Hereafter that will come and permanent, thus, you will be able to see the advantages of the hereafter than the world." (al-Tabari, 1992).

To ensure that people are not complacent and fascinated by the excitement of the world, Allah made a parable about life in the world with rainwater that falls on dry land to grow a variety of plants and then the plants turn green, not long after it changed to yellow, dry and fall. This point was recorded by Him in Surah al-Hadid verse 20 which says: "Know that (what is called as) the life of this world is but a sport and pastime (which may make you heedless), a show (which lessens) and an empty vaunt (of greater wealth, might and blood ties), a rivalry in a quest for greater riches and more children. (the time for all this is limited) like rain (which causes plants to grow luxuriantly), which make the tillers rejoice in it, but then it withers and turns yellow soon becoming worthless stubble. And (it should be made known) in the life to come is a woeful punishment (for those who gave preference to worldly life) and (there will be) forgiveness from Allah and His pleasure (for those who gave preference to the Hereafter) and (remember that) the life of this world is an enjoyment of self delusion".

## **4. Things That Defiling The sense**

To ensure the correct functioning of sense and accurate and can produce great insight, sense should be shunned from the blind following, suspicions, whims and rush in thinking.

### **4.1 The blind following**

The blind following that is received by flatly (KamusDewan, 2005) and believe in a thing, without thinking about right and wrong as well as the benefits and side effects. The attitude such as this can prevent the sense to work properly (Mahmud, 1996).

Qur'an is condemning those who act like this. In Surah al-Baqarah verse 170 and 171 Allah says, which means: "When it is said to them: "follow what God hath revealed" they say: "Nay! We shall follow the way of our fathers were void of wisdom and guidance. The parable of those who reject faith is as one were to shout like a goat-herd, to things that listen to nothing but calls and cries: deaf dumb and blind they are void of wisdom.

The above verse describes the unbelievers acceptance of the tradition of their ancestors, without thinking about right and wrong as well as the benefits and side effects. In the case of their ancestors do not know in terms of right and wrong in this matter. The attitude like that have prevented them to accept the truth revealed by God. They are like animals being shepherded. Animals only hear the call and call the herdsman only. Their ears are deaf and dumb to another calling. Therefore they are called by 'those who do not understand' (Mahmud, 1996).

#### **4.2 Following suspicions.**

Suspicion and conjecture are deterrent factor for sense to work properly. This will bring people to walk forward without certainty. Therefore, the Qur'an forbids as stated in Surah Yunus verse 36 which says: "But most of them follow nothing but fancy, truly fancy can be of no avail against truth. Verily God is well aware of all that they do".

Similarly, the Prophet forbids Muslims to uphold and follow any suspicion. As mentioned in the hadith which means: "Stay away from the suspicions as a slander whisper" (al-Bukhari, 1400).

#### **4.3 Whims**

Whim and lust are elements that can not be separated from the human. If both are dominant in themselves, without control, it will be turn them away from the path and influence the sense from thinking objectively.

Allah commanded the Prophet David to constantly holds on the truth and forbid indulges in deciding any matter, as stated in Surah Sad verse 26, which says: "o David! We did indeed make thee a vicegerent on judge thou between men in truth (and justice), nor follow thou the lusts (of thy heart), for they will mislead thee from the Path of God".

Succumb to their-own desires and make it as an indicator in assessing good or bad is a matter of censured (Baharith, 1997). Thus, Allah had liken those who follow their lusts, such as livestock, as saying in Surah al-Furqan, verse 43-44, which means: "Seest thou such a one as taketh for his god, his own passion (or impulse)? Couldst thou be a disposer of affairs for him? Or thinkest thou that most of them listen or understand? They are only like cattle, nay they are worse astray in path".

These two verses provide examples of human who slipped from the true values. They had been conquered by their own desires until do not know the right evidences and arguments but what is determined by desires. They have let the sense which able to distinguish between right and wrong. Eventually they become lower than animals (Qutb, 1998).

#### **4.4 Rush in Thinking**

The sense will be able to decide on a matter with right if in reviewing the matter calmly without haste and hurry. The Qur'an warns that the Prophet did not seek immediate punishment to those who disbelieve in Allah, as mentioned in Surah Maryam verse 83-84, which means: "Seest thou not that We have set the Evil ones on against the unbelievers to incite them with fury? So make no haste against them, for We but count out to them a (limited) number (of day).

Also in Surah al-Ahkaf verse 35 which says: "therefore patiently persevere, as did (all) apostles of inflexible purpose, and be in no haste about the (unbelievers).

In hurry there are devil elements which will be influence in thinking and taking decisions. Thus, the Prophet forbade being hurry and asked to constantly remain calm. In a hadith the Prophet said: "Be slowly (be careful) from Allah and the rush from devil" (al-Albani, 1408).

#### **4.5 Leaving the Qur'anic Revelation.**

Not all things can be analyzed by the sense. Sense can only reviewing things that visible and tangible. The supernatural and the metaphysical cannot be reviewed by sense. It is here the role of the prophets which supplied with revelation, to convey the information about the supernatural.

al-Asfahani in explaining the reciprocal relationship between the sense with Islamic law, as asserted by Taufiq (1998) states: "Verily! The sense will be not guided unless with Islamic law. Islamic law will not be understood except by the sense. The sense like a foundation and Shariah is like a building. The foundation would be useless if there is no building on it. Similarly, the building can not stand without a foundation. The sense also like eyes and light. An eye can not see if there was no light. Light is also not useful if there is no eyes".

## **5. The names and attributes of sense in the Qur'an**

The Sense which God gave to man in terms of name is same. But from the corner of sharpness of thought, Fast of understanding is different. Through the observation of the verses of the Qur'an, the names and attributes of sense can be classified into *albab*, *absar*, *nuha*, *Hijr* and *Ahlam*.

### **5.1 *Albab***

*Albab* is the plural form from the the word *lubb*, which means core, essential, the most important and the best part of something. While from the point of terminology, the *albab* is the sense that illuminated by the pure light which clean from the doubt, delusion (al-Jurjani, 2001) and the poisons that pollute the sense.

Each *albab* referred to sense but not all sense named *albab*. Thus, Allah in explaining His law almost correlates with sense called *ululalbab* (al-Asfahani, n.d). This Sense knows the secret, wisdom and lessons behind the law of God. As Allah says in Surah Al-Baqarah verse 179 which means: "In the law of Equality there is (saving of) life to you, O ye men of understanding, that ye may restrain yourselves".

Al-Razi (2000) in commenting on this verse states: "*ululalbab* in question is who understand which what they learn. If they want to kill people, they directly remember to be punished, it can cause fear and hindrance for them to commit murder. Such an attitude was born from the clean mind. Therefore, God directs his trial in the verse to *ulul albab*."

### **5.2 *Absar***

*Absar* is a plural form from the word *basr* which means sharp eyes and vision (al-Zayyat, n.d). Sense referred to *absar* because it can detect the truth and falsehood, right and wrong very quickly and can take a lesson from the events. As Allah says in Surah al-Nur verse 43-44 says: "Do you not see how Allah drives the clouds gently, then gathers them and piles them up in masses until you can see rain coming forth their midst? And he it Who sends down, from the sky, (by degrees) the mountains (of clouds) charged with hail, pelting with it whom He wills, and turning it away from whom He wills. The flash of His lightning almost deprives (men of their) sight". And it is Allah Who makes the night and the day succeed one another. Truly, in this there is a lesson for clear-sighted men (who reflect)".

*Ulil absar* in that verse means a person who has a sharp sense (al-Nasafi, 1998). In the process of the creation of clouds, rain from their midst, and the details of the snow and in the alternation of the night and day, there is a lesson for anyone who wants to learn. These lessons will not be obtained except for people who have sense and a sharp mind. He will be know that these are acts of God The Almighty, which is not anything like unto Him (al-Tabari, 1992).

### **5.3 *Nuha***

*Nuha* is the plural of the word *nuhyah* which means prevent against something (al-Zayyat, n.d). Sense referred to *nuha* because it can withstand from evil (Majma' al-Lughah Arabiyyah al, 1992), which could destroy and harm (Ibn 'Ashur, n.d) and prevented from doing falsehood (al-Alusi, 1994).

Among the verses of the Quran that mention the sense with *nuha* is in Surah Taha verse 128, which Allah says: "Is it not a guidance for them to see how many generations, We destroyed before them – people in whose dwelling places they themselves walk about? Surely in this there are signs (to be learnt) for men of understanding".

Only who understand (*nuha*) which can take a lesson from the punishment which Allah sent to them. They will be avoid the things that will bring the wrath of God, resist and prevent them to do things that should no longer be in conflict with the law.

### **5.4 *Hijr***

*Hijr* from the point of language means the arrest, the person who can control his desires and keep him from the act of vanity was referred by Dhu Hijr (al-Qurtubi, 1994). Sense named with *Hijr*

because it can dominate a person, controlling the action and do not give free space to themselves to do according to desires (al-Maraghi, 1998).

Among the verses of the Quran that mention this word is verse 5 of Surah al-Fajr, which means: "Considering all this – could there be, to anyone endowed with sense, a (more) Solemn evidence of the truth?". Allah swears with His creation (the dawn, the ten nights, which even and odd) is sufficient proof of the Oneness of God for the people of understanding (Hijr) (al-Maraghi, 1998).

### 5.5 Ahlam

Ahlam from the point of language is the plural of the word hilm which means sense, patience (Ibn Manzur, (1968) and be able to control themselves. Among Qur'anic verses that use this word which means the sense is al-Tur verse 32 which says: "Is it their mind that prompts them to make all this accusation? Or is it merely that they are a people transgressing all bounds (in their disbelief and obstinacy)?".

The previous sentence is an order to the Prophet to warn the unbelievers of Qurasy that he as a warner only, not a shaman, a lunatic or a poet. This verse seems to ask, who invent the Prophet with him as a shaman, a lunatic and the poet.

Are their minds which this command (al-Nasafi, 1998). This actually does not need to be said because it conflicts with sense that serves to refrain from doing something that does not fit (al-Razi, 2000). But they know that Muhammad is the people you trust among Arabs

## 6. Conclusion

Based on the above, it is apparent which the role and functions of the sense described by the Qur'an. In addition, the Qur'an also clearly revealed the things that can damage the sense in assessing, observing, differentiate, and decide things and produce valuable insights. These things should be shunned and avoided by men to think objectively. The scope of the discussion on sense only focused on outward things, which can be monitored by the sensory. The supernatural and metaphysical matters, the sense was helplessness to analyze but only revelation alone could provide information on that matter. Moreover, the diversity of the names and attributes owned by the sense, to show that the mind exists in humans differ in terms of level and sharpness think.

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