

Aristotle's logic and impact with Islaamic law sciences

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Aristotle's logic and the impact of its tangle with the Islaamic law sciences

All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers till the Day of Resurrection.

Definition of logic

Considering its utility, logic is defined by logicians, as being a mechanism of laws which cares for preserving the reason from mistake. It is, therefore, a practical and a systematic science¹ which exists instinctively in the mind, its subject matter is the categorical² and extensive³ information. Its objective is to reason correctly and to preserve the thought from mistakes of observation, this is by the opposition of the mind with itself and by stripping it of the contradiction. For this, Aristotle's logic is called: "*The formal logic*" for its solicitude in the shape of the thought regardless its substance or its definition. Thus, Aristotle⁴ used to be called as "*The first master*". According to their sayings, he had forged this automatic device, established its rules, defined its terminology, shaped its fields of research, organised its themes and its chapters; he made of logic the first science of the thought. It was assigned to Aristotle the forms and the revelation of logic but not its apparition and its innovation⁵.

The ordeal occurred to the Islaamic nation after the Arabisation of the Greek works

The Arabisation of the Greek works was an ordeal for the Islaamic nation. At the Umayyad era, works began to be introduced but without expansion or propagation. Indeed, those who were preoccupied by the Greek philosophy; admirers of Aristotle's logic were a modest

¹ "Definitions", by Al-Jurjaani (232).

² "The knowledge of categories is to discern the essence without judging them negative or affirmative, the method to reach it is the term or the definition which is the word indicating the essence of a thing", same previous source, (59, 83). Also "Categories", by Aboo Al-Baqaa' (290).

³ "The knowledge of extensions which is the assignment of the judgment to the conceived essence, the method to reach it is with the syllogism which is a word composed of propositions, if they are obvious, they require others for themselves", same previous source: 181. Also "Categories", Aboo Al-Baqaa' (290).

⁴ "Aristotle or Aristo-talice is a Greek philosopher. One of the biggest philosophers, universally known as "The prince of philosophers". The first Islaamic thinkers were influenced by his philosophical works in logic, physics, theology and ethics. His works: "The Dialectics", "The Politics", "The soul", "The Metaphysics", and "Speeches". Died in the year 322 A.C.S. (see: The Summary, of An-Nadeem :307. The Dictionary Collector of Scientist Names (French) General Edition: Alain Rey, under aegis of: Paul Robert: 104).

⁵ "Al-Milal Wan-Nihal" by Ash-Shahrastaani (2/156). "Al-Muqaddima" by Ibn Khaldoon (462).

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and discreet minority to Sunni scientists' eyes who had already warned against the deception of the philosophical science tangle which is different from the correct beliefs. On the other hand, these Greek books spread widely during the Abbasid dynasty, especially in the period of Al-Ma'moon who had provoked a lot of religious heresies and worked for the propagation of these books and recommended them more than caring for the previous sciences⁶.

Introduction of logic in the Islaamic law science notably in the science of fundamentals

From then on, the introduction of logic achieved itself in a real way, notably in the science of Fundamentals through the intermediary of Aboo Haamid Al-Ghazali (505 H) who had claimed it even for the acquirement of sciences and juristic effort ("Ijtihad"). He made of logic a criterion for the rational sciences, he said: "None confidence in the science of the one who does not master it (i.e.: Introduction to Logic)"⁷. He published books on this topic, such as "*Mi'yaar Al-'Ilm*" (*The Criterion of Science*) "*Mihak An-Nadhar*" (*The Test of the Observation*) "*Maqaassid Al-Falaassifa*" (*Objectives Of Philosophers*) and "*Al-Qistaas Al-Mustaqeem*" (*The Just Share*). He mentioned it in the beginning of his book "*Al-Mustasfa*" (*The Realisation*)⁸. He influenced a lot of his contemporaries so much so that they claimed the training of logic, raising it to the rank of Collective Duty (Fardh Kifaaya) or of preliminary condition to the juristic effort ("Ijtihad")⁹. That is to say, without the acquirement of logic, whoever wants to rise to the rank of Ijtihad will not fill conditions of the right observation and will not be skilful in writing books or in issuing fatwa. In this context, Ibn Taymeeyah رحمه الله said, "But because of what emanated from him during his life and after (i.e. Al-Ghazaali), a lot of polemicists introduced Greek logic in their sciences, so much so that those who followed them managed to pretend that there is not another path but the one led by those people"¹⁰.

This is how the much concern was given to Aristotle's logic by a lot of writers, until to contribute to its introduction in Islaamic law science notably in Fundamentals, believing that they are united in their goals which are the research of shapes and methods of access to the accurateness and the common sense. However, the tangle of logic with Islaamic Sciences was of a very negative impact, it was one of the biggest offenses perpetrated against Islaam and its people. Books of logic and philosophy were not much taken into consideration by those who are well versed in science and who abide by the truth. Not because the nations of disbelief are preoccupied by this science, besides they accepted from them authentic sciences as medicine, calculation, architecture and other, but they also refused the syncretism between logic and the method of the Book and the Sunnah that consists of

⁶ "*Majmoo` Al-Fataawa*" by Ibn Taymeeyah (9/265). "Preservation of Logic", by As-Suyooty (12).

⁷ "*Al-Mustaspha*", Al-Ghazaali, (1/10). "*Majmoo` Al-Fataawa*" by Ibn Taymeeyah (9/184).

⁸ "*Al-Mustaspha*" by Al-Ghazaali, (1/10).

⁹ "*Majmoo` Al-Fataawa*" by Ibn Taymeeyah (9/172).

¹⁰ Previous Source (9/185).

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presenting the purity of the Muslims' Creed and the Muslim conviction using the philosophical and logical shapes borrowed from the Greek works and make of Aristotle's logic a criterion for Islaamic Law. Shaykh Al-Islaam Ibn Taymeeyah رحمه الله said, "It is not permitted for someone reasonable to believe that the rational criterion sent down by Allaah is itself the Greek logic, and this for several reasons:

First: Allaah has revealed with His Books criteria before even the creation of Greece, of the time of Nooh (Noah), of Ibraaheem (Abraham), of Moosa (Moses) and of others عليهم السلام, whereas the Greek logic was elaborated 300 years before the Messiah عليه السلام. Then how the previous nations used to judge?

Second: Our Islaamic community used the rational criteria in its judgments. Our ascendants had not heard of this Greek logic if not the Arabisation and the translation of the Byzantine works at or not far from the era of the Ma'amoon's dynasty.

Third: After the Arabisation of the Greek logic, Muslim observers stayed critical towards this logic, discredited it, and did not refer to it or its adherents in their rational and legal criteria. Besides, it is made of Greek logic the criterion of the rational criteria which are a rational measure pretending that it is a legal mechanism that preserves the reasoning of mistake. And this is not the case, because if a criterion needs another, it is going to be necessary to establish a sequence"¹¹.

Among the corrupt changes owing to the insertion of the dialectic of the Greek books in the Fundamentals of religion: The denaturizing of the correct Creed with corrupted criterions which contain some clear contradictions with what is categorical in the Qur'aan and what is rationally logical. Such as the thesis of the seniority of the world, attesting that the divinity did not precede the world in temporal existence even though it preceded it in spiritual existence and as the introduction precedes the result in (mental) existence. Also, one of the worst thoughts on the Lord of Worlds is the fact of believing that the knowledge of Allaah عز وجل concerns the general things but not the partial things. They justify their denying of Allaah's عز وجل knowledge of partialities by the fact that these undergo a change and a constant renewal, and if the knowledge of Allaah عز وجل concerned these partialities, it would require His change and His renewal as well¹². And among their misplacements, the contention of the intrinsic, own and affirmed Attributes of Allaah عز وجل, they describe Him with the pure negation. Because, according to them, it does not derive from the unique only the unique, if it derives two, it is not a unity. Therefore, they reject the fact that Allaah is acting or having the will to choose and deny His Attributes by fear to assimilate Him to celestial or human beings and then they compared Him to inanimate objects. Thus, "the misplacement of philosophers, in theodicy (illahiyaat), was obvious for the majority of

¹¹ "Majmoo' Al-Fataawa" by Ibn Taymeeyah (9/240-241).

¹² This misplacement and the one of before are disowned by Al-Ghazaali on philosophers and their unbelieving with this thought (See: Tahaafut Al-Falaassifa (Incoherence of the Philosophers): 88-506).

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people, and because of it, all Muslim scholars considered them unbelieving"¹³. And among harms of their pretensions: the refutation of Prophecies as being graces or grants of Allaah to some of His servants, considering them as acquirements by souls and by means of different exercises. Also, logicians consider "absolute information" of a likely truth and only concern those who confirm them and don't constitute an argument for the others.

It is only as a drop of water in the ocean of what Aristotle's logic caused to the Islaamic nation; discord between its members, destabilisation of their belief and faith, rebellions and divisions. Logicians and those who are preoccupied by this art harvest only confusion, doubt, controversy and embarrassment. We could not practically find two of these logicians that can agree on a problematic, even though it is considered among what they call "evidences" "axioms" or "certainties". To that effect, Ibn Taymeeyah رحمه الله described those who are preoccupied by this art by saying: "Those who are devoted to the study of sciences of such an art are the most confused people that have the more of doubt and most resourceless concerning knowledge and authentication, the farthest to achieve a balanced and harmonious science, and if it happens that one among them achieves something in knowledge, it is only owing to the authenticity of the material, the advanced arguments and the clear-sightedness of his conception and his mind, and not to logic. Furthermore, the introduction of this art in the authentic sciences lengthens the expression, moves away the allusion, and makes of what is close to science: faraway and what is accessible: complex. Thus, when this art is introduced in the controversy or in the scholastic theology, or in jurisprudence and other, not only it is useless, but generates controversies, logomachies and disagreement with little science and authenticity. It is therefore clear that it is only verbiage and far from being a way taken by the ambitious"¹⁴. One of the Roman emperors had said: "When these sciences penetrate a legal State, they corrupt it and provoke the discord between its scholars"¹⁵.

Among the evils of Aristotle's logic on Islaam and the Muslims: The lack of veneration of the Noble Book and the Sunnah by the admirers of the scholastic theology who are deluded by the rational arguments based on criterions of logic, also they precede these arguments before those of Allaah's law which do not have an intrinsic value only when they coincide with those of logic, they are then used as a confirmation and in the case they oppose to this logic they are rejected while annulling their significance which does not agree with their rational logic - which they pretend categorical and formal-, and what is categorical and formal - still according to them - cannot be controversial by conjectures. This, of course, has taken the Muslims to dispense with the two texts of the revelation and much consider human thoughts, syllogism and heresies of philosophers, what moved them away of the requirements of the recommendation of Allaah's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to this nation which consists in taking refuge in the Noble Book and the Sunnah, to resort to their arbitration for

¹³ "Majmoo` Al-Fataawa" by Ibn Taymeeyah (9/187).

¹⁴ "Majmoo` Al-Fataawa" by Ibn Taymeeyah (9/23/24).

¹⁵ "Preservation of Logic", by As-Suyooty :(9).

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all litigation and to move away of deviation and the religious heresies to insure salvation and guidance. Ibn Taymeeyah رحمه الله said: "Among the fundamental principles on which the Companions of Allaah's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and their good followers who came after agreed upon, is the fact that it is on no account admitted, of whoever could be, to oppose the Qur'aan; to his opinion, his taste, his rationality, his logic or his emotions, because it was affirmed for them with the formal proofs and the evident verses that the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had come with a guidance, a religion of Truth and Qur'aan that leads to best of ways¹⁶.

The independence of sciences from the Greek logic

Logic is only a manner of reasoning which homogenised with the Greek mind and which harmonised with its philosophical environment. It emerged in a polytheistic and atheistic environment. In that time of history, the Greek thought agreed with the abstract thought and suited the ideal dialectics, which is a science without relation with the reality and what is more, its existence in the mind is abstract, because the concern of logic is only the world of generalities and disregards partialities and represented samples¹⁷. So its bygone time, logic did not anymore have the utility that has been assigned to it, instead, it was the main reason of the delay accused by the Greek, compared to the other nations, in the progress and effective civilisation since they turned their back to the real and convenient sciences and put all their efforts and scientific interests in the metaphysical world. This is how the appearance of the scientific and civilising development after the double revolution had an effect on the scientific power represented then by Aristotle's logic and on the religious power represented by men of the church¹⁸. Therefore, sciences developed before logic and its propagation in the world, and after the end of its time. In this meaning, the Shaykh of Islaam Ibn Taymeeyah said: "We couldn't find anybody on earth, having acquired some science, either religious or other, and becomes a famous figure thanks to the contribution of logic. Physicians, architects and other scientists counted a lot of realisations in their domains without the use of logic. Thus, in Islaam, sciences like grammar, Jurisprudence and its Foundations and other arts have also been composed by Imaams regardless to logic, besides, the majority of these Imaams existed before even the Greek logic is known"¹⁹. For this, to impose logic as preliminary to the different sciences, including those of Islaam is a thesis bringing evils and without any utility. We find in logic only loss of time, intellectual overworking, raving and pretension of achievement using slander and lie. In the answer of Ibn Taymeeyah رحمه الله about the works on logic and the size of its credibility and its requirement in the acquirement of sciences he said: "...in the Islaamic legitimacy, it is necessarily known in the religion of Islaam that Allaah has not required of men of science and faith the training of this Greek logic. Logic itself contains what is right and true and what is false; many or the majority of what is true does not represent a necessity of use, the

¹⁶ "Majmoo` Al-Fataawa" by Ibn Taymeeyah (13-28).

¹⁷ "Al-Muqaddima" (The Introduction), by Ibn Khaldoon (483-484). "The Modern Logic", Mahmood Qaasim: 11.

¹⁸ "The Cultural Invasion", by `Alee Laban (42).

¹⁹ "Majmoo` Al-Fataawa" by Ibn Taymeeyah (9/23).

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useful part is considered little important by sane minds, the stupid does not benefit by it and for the intelligent, it is even needless. Its evils on those who are unknowledgeable of the Prophets' sciences are more than its profits; indeed, logic contains corrupted negative rules that are propagated among a lot of eminent people, and were the reason of their hypocrisy and the corruption of their sciences. In addition, it is completely wrong to pretend that everything in logic is true. To tell the truth, in these pretensions relative to the intrinsic attributes, to categories of the syllogism and the argument and its sources, there's only evil and corruption on which we already spoke more than once²⁰ and which is, besides, demonstrated by the Muslim scholars^{21,22}.

The consideration of the Greek logic as a way and a criteria and its sanction

Those who took the philosophical methods and the systems of the logic as a way and a criteria were not without consequences; Allaah had inherited to them pure confusion, a process of doubt, raving and puzzlement because of their substitution of what is low with what is better which consists of the integrity of the religion, which Allaah's Messenger ﷺ left and bequeathed, its night is as its day, it will not divert from it only the one who is doomed to the damnation and the perdition. Ibn Al-Qayyim (May Allaah grant him His Mercy) said: "By Allaah; the dawn appeared clearly for the one who possesses two eyes that see and the Truth distinguishes itself from the error for the one who has two ears that hear, but passions of heresies and the specious arguments unleashed on the hearts, and they closed outcomes of their common sense and lost means of the good direction, their actions and blind imitations of the thoughts of men jailed them. Thus, the Qur'aanic and the Sunnah truths could not find an outcome to these hearts, illnesses of ignorance and tangle seized them. Therefore, they do not benefit from the good food, and what's astonishing is that they feed themselves of thoughts that are useless and refuse to feed themselves of the Word of Allaah and the elevated text of the Prophet"²³.

²⁰ "indeed, Shaykh Al-Islam Ibn Taymeeyah رحمه الله had perfectly shown it in his beneficial works: "Answer To Logicians", "Refutation of Logic", "Recommendation to Believers on Answers to Greek Logic", "Refutation of Al-Jahmiyyah Foundation" and "The repulsion of the conflict of intellect and text".

²¹ Scholars of the Sunnah and the Hadeeth did a considerable effort to show heresies and warned the community against their dangers and their fatal issues. On this matter, they composed works to invalidate pretensions of polemicists and philosophers and refuted their specious arguments; they convinced and showed the reality of the forgery. Among these works: those already quoted of the Shaykh of Islaam Ibn Taymeeyah, those of Ibn Al-Qayyim Al-Jawziya "As-Sawaa'iq Al-Mursala `Ala Al-Jahmiyya Wal-Mu`attila" (The Issuing Thunderbolts on Al-Jahmiya And Negationists), "Al-Ghunya `An Al-Kalaam Wa Ahlih" "The Unavailable in The Polemic And its People" by Aboo Sulaymaan Al-Khattaabi, "Tarjeeh Assaaleeb Al-Qur'aan `Ala Assaaleeb Al-Yoonaan" "Preference of Qur'aanic Styles on Those of Greek" by Ibn Al-Wazeer, books of Jalaal Addeen As-Suyooty as: "Al-Qaul Al-Mushriq Fi Tahreem Al-Inshighaal Bil Mantiq "The prohibition to Worry on Logic", "Preservation of Logic And Polemic" "The Art of Logic and Polemic", "The Laborious effort to Strip The Recommendation", and eventually Aboo Haamid Al-Ghazaali: "Tahaafut Al-Falaassifa" (Incoherence of Philosophers), and "Iljaam Al-`Awaam `an `Ilm Al-Kalaam" (Safeguarding the Common People from the Scholastic Theology).

²² "Majmoo' Al-Fataawa" by Ibn Taymeeyah" (9/269/270).

²³ "Ijtima' Al-Juyoosh Al-Islaamiyya `Ala Ghazw Al-Mu`attila Wal-Jahmiyya" "The Union of the Islaamic Armies to Conquer Al-Jahmiyya and The Negativists» Ibn Al-Qayyim (63).

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Indeed, a lot of those who are influenced by logic and the scholastic theology - who strongly mastered this art - recognise the evils of the philosophical shapes and methods of logic that do not succeed to anything, and come again to the authentic and correct way after having perceived the contradiction and the failing of logic to the example of: Nu`aym Ibn Hamaad (229H), Aboo Al-Hassan Al-Ash`aari (324H), Aboo Al-Ma`aali Al-Juwayni (474H), Aboo Haamid Al-Ghazaali (505H) and others²⁴. Al-Ghazaali was one of those who disparaged logic and its scholars and showed that their methods do not succeed to the certainty, by pulverising the philosophical argument and demonstrating its deficiency to lead man to the certainty. In the case of his application in theodicy (Ilahiyaat), he said, "They have a kind of injustice in this science, in the way that they unite for reasoning certain, known and undoubted conditions, but as for religious objectives, they give up to trust these same conditions, and go beyond them with an extreme leniency"²⁵. As he also discredited the scholastic theologian method and showed its evils saying: "Concerning its misdemeanours: it causes specious arguments, and impairs the Creed and strips its certainty and its conception, this is what happens at first and later, with the argument, what's doubtful and people diverge between them on its topic. Here lies its evil at those who are on the right way. Another deficiency consists in affirming the conviction in the hearts to a heresy, which helps to cause their pretexts and strengthens their attachments to it; but this deficiency appears by fanaticism that emerges during polemics..."²⁶. It is also said in his book "Restraining the common people from the scholastic theology": "The proof that the method of the Salaf is the truth and its opposite is a heresy and that heresy is condemned and it is misplacement"²⁷. He also said: "Indeed, the companions (May Allaah be satisfied of them) had needed to argue against Jews and Christians to prove the Prophecy of Muhammad ﷺ, they had not passed the arguments of the Qur'aan and had not persisted in making some rational criterions and organising introductions. All of this, because they knew that it is a source of dissensions and confusions, and he who is not convinced by arguments of the Qur'aan, should be repressed by the sword and the spear of iron, because there is no better proof after that of Allaah".

These are some declarations and recognitions of those who got back to the recommendation of the Prophet ﷺ, that consist in holding fast to the Book and the Sunnah and to bind firmly to Allaah عزَّ وجلَّ and not to divide and to get lost in the desert of the logomachies, and after having known and achieved the big corruptions of logician methods and that the result of it after tiredness and effort is only little good, it is "as the

²⁴ See Models of the Repentant of the Scholastic Theologians in: "Explanation of the Tahaawee Creed" Ibn Aboo Al-`Iz (208-209).

²⁵ "The Saviour of Misplacement", Al-Ghazaali: 93.

²⁶ "Ihya' `Uloom Ad-Deen" (Vivification of the Religious Sciences), by Al-Ghazaali (1/97).

²⁷ "Iljaam Al-`Awaam" (Restraining the Common People from the Scholastic Theology), by Al-Ghazaali (66).

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meat of a skinny camel on the summit of a laborious mountain, not easy to reach, nor the meat fat so that people would bother to transport "²⁸.

May Allaah grant His Mercy to scholars of the Sunnah and the Hadeeth, in all time they triumph the truth and call people to it, by doing the duty to recommend and the fidelity to convey this religion, and by repressing changes of extremists and the corruption of heretics until the religion be for Allaah the Lord of Worlds.

Our last prayer is all praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon our Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his Family, his Companions and Brothers till the Day of Resurrection.

Algiers, Jumaadaa al-Aakhirah, 20th 1427H. Corresponding to July 16th, 2006

²⁸ Part of the Hadeeth "Umm Dhar" reported by Al-Bukhaaree: 9/254, in the "Book of Marriage", "Chapter on the good relations with the family". And Muslim: 15/212, in Book "Virtues of the Companions" رَضِيَ اللهُ عَنْهُمْ, chapter of the "Hadeeth Umm Dhar".

An-Nawawee said in "The explanation Saheeh Muslim" (15/213): (this part of the "Hadeeth") – means that there is little good in it on several aspects: the fact that it is as the meat of the camel not as the one of the ovine, it is additionally skinny, weak and of lower quality. Also, it is not easy to get; it is hardly reached there. In short, it is not gotten fat so that it is necessary to transport it to their houses to consume it, but they abandon it because of its lower quality".