

CHAPTER III

'AQL AND ITS DERIVATION IN QUR'AN

A. Mind According to The Meaning of 'Aql among Mufasssir

Ulama' in the salaf, not too bold to define or interpreted radically. They also did not take question sense completely. Most of them interpreted mind in the Qur'an from the out sight only. Discussion about mind at the time was dominated by the ulama' kalam.

The words mind, its own meaning (*lafdziyah*) contains the meaning of knowing, understanding, and thinking, that is contained in the Qur'an that whole uses the verb. This chapter will not include interpretation of the verses that use the word 'aql altogether, but only a few paragraphs about the purpose of the discussion. As stated in the surah Al-Hajj: 46, that understanding and thinking through *qalb* chest-centric.

فَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونْ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعْنَ بِهَا لَّا تَعْمَى الْأَبْصَارُ
وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

Its mean: "Have they not travelled in the land, and have they hearts wherewith to feel and ears wherewith to hear? For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind".⁵⁹

To interpret the meaning of the word, Ibnu Katsir does not clearly explain the meaning of mind, he interprets with the verbal form also, thus following the word mind with his interpretation, as same as he said in the explanation of the preceding paragraph (al-Hajj: 46). Ibnu Katsir provides an explanation to the word "*faya' tabiruuna biha*", which consists of taking lessons as a result of thinking processes conducted by the heart. This understanding can be seen in the use of *fa'* that fo²⁶ the word "*ya'tabiruuna biha*".

⁵⁹ Qur'an Explorer (online). Surah al-Hajj: 46

Moreover, the interpretation of the meaning of the word in the previous paragraph is a process of work done by the heart (*qalb*), Ibnu Katsir does not explain or interpreted, that the process of thinking and take a lesson conducted by the mind as postulates by philosophers.

This can also be seen in the interpretation of Ibnu Katsir in surah al-A'raf:

جَهَنَّمَ لَكثيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ
آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ

Its Mean: “Already have We urged unto hell many of the jinn and humankind, having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not. These are as the cattle - nay, but they are worse! These are the neglectful.”⁶⁰

In this verse, Ibnu Katsir said that God created hell to be repeated for the majority of men and devil, who suffered a heart attack, eyes and ears, but they are not in the interests of the members of those bodies created by God as a basis for instructions (*Hidayah*).⁶¹

In those two verses (al - Hajj:46 and al- A'raf: 179), Ibnu Katsir did not understand the explanation that the process carried out by persons or geniuses makes with the mind, which is based on the head, so can be concluded that Ibnu Katsir in following the meaning of the text, which may mean that, in the process of thinking, understanding, taking classes is a process of the work of the heart (*qalb*) which relate to others as described in the meaning of the text.

And other verse, namely al-Baqarah:

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا إِنَّا لَا يَفْقَهُونَ إِلَّا نَجْعًا وَإِنَّا لَكَاذِبُونَ
(٧٠) لَا يَهْتَدُونَ

⁶⁰ Qur'an Explorer (online). Surah al-A'raf: 179

⁶¹ Ibnu Katsir, *Tafsir al-Qur'an al-'Adzim juz'u 9*, Translation, (Bandung: Sinar Baru Algesindo, 2002), Page 216

In that surah, Ibnu Katsir interpreted the sentence (*lafadz*) "*aqaluuhu*" with *lafadz* "*fahimuuhu*" in the sense that some of those who deviate from Jewish groups understand the word of God. That is, use the mind to understand the Qur'an, but they forge it.⁶⁷ And without giving an explanation that the process of understanding and thinking that is located in the center of the head.

Ibnu Katsir also interpreted the other verses which explained about mind in other surah, for example the phrase "*la ta'qiluuna*" in surah al-Qashas: 60, al-Anbiya': 10, Ali Imran: 65, and surah Yunus: 16. On those verses, Ibnu Katsir interpreted with some understanding in the word understand, think, and know without any explain who the worker of this process.

While Quraish Shihab, interpreted the mind mentioned in surah Al-Hajj: 46 with the editorial "*lahum qulubun ya'qiluuna biha* ", he said that they have a heart that is common sense and a pure heart you can take to understand what they see, or if their eyes are blind over their heads, they still have ears to listen to the signs of Allah.⁶⁸

In one of books written by Quraish Shihab, he said⁶⁹ "*a Qur'an use the word mind for something functioned that links or prevent a person falls in error or Sin*". By analyzing the verse which comes from the word '*aql*', something in the context above can be meant: (1) the power to understand something as indicated in the surah al-Ankabut: 43, (2) the moral boost as taken from the surah al-An'am: 151, (3) the power to take lessons, wisdom, and the conclusions in the writing of al-Mulk: 10

⁶⁷ *Ibid*, Juz'u 1, Page 615

⁶⁸ Quraish Shihab, *Tafsir al-Misbah juz'u 9*, Translation, (Jakarta: Lentera Hati, 2002), Page 79

⁶⁹ M. Quraish Shihab, *Wawasan al-Qur'an: Tafsir Maudhu'i atas Berbagai Persoalan Ummat*, (Bandung: Mizan, 1997), Page 294

The surah al-A'raf 175, in relation to phrase *lahum qulubun* Fahrurrozi said that there are two issues in this verse. He said that many of his friends against the verse as the reference which legalized their views about human behavior are the creature. There is no doubt that unbelievers (*kafir*) use their hearts to support in the acquisition of mundane things. Also have eyes that can see and ears to hear the views with care, but not as small as one from the heart, eyes and ears, are supported to their religion.

This verse is used by *ulama'* for their reference (*hujjah*) where conclude the place of knowledge is the heart. So the process of thinking and understanding are located in the heart. This is based on the word of God in the surah Al-Hajj, understanding and thinking makes through the heart chest-centric. Also in the verses that explain about, al-A'raf: 179 and surah at-Taubah:

لَا تَزِيلُ دَعَائِلَ الَّذِينَ يَبْتَغِ الْغَنَاءَ رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ (٣١)

Its mean: “*The road (of blame) is only against those who ask for leave of thee (to stay at home) when they are rich. They are content to be with those who remind behind. Allah hath sealed their hearts so that they know not.*”⁷⁰

B. Derivation of ‘Aql as Review of Mind in Qur’an

God has the Arabic language as a container for his sacred words that is the Qur'an. This election has put the Arabic language in a special position. One of the privileges Arabic became the language of the Qur'an is the short expression but rich in content and depth meaning

⁷⁰ Qur'an Explorer (online). Surah at-Taubah: 93

Arabic vocabulary has a variety of very repetitive patterns. While deriving a single vocabulary, and the same translation, every form has a specific meaning and messages that are different from other forms.

One of the words mentioned in the Qur'an is *'aql*. Actually, there is no word *'Aql* in Qur'an, but its mentioning only with a verbal form. The word is repeated in the Qur'an so much as 49 times in 28 surah, 48 in *fi'il mudhore'* form and 1 in *fi'il madhi*.

1. *Fi'il Madhi* Form

The word *'aql* in *fi'il madhi* form mentioned only in one verse. It is mentioned with plural form⁷¹, namely surah al-Baqarah:

يُؤْتِكُمَا هَهُنَا وَلَقَدْ كَانُوا يَكْفُرُونَ
فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَغْيٍ مَا
عَلَّمَهُمْ وَهُمْ يَعْلَمُونَ

Its mean: “*Have ye any hope that they will be true to you when a party of them used to listen to the word of Allah, then used to change it, after they had understood it, knowingly?*”⁷²

In this verse the word *'aql* in *fi'il madhi* form is defined as knowledge. Prophet Muhammad received revelations from God that their content, “*do you hope the faith of that people? While part of them also read the book of the Taurat, but they change it once knew it*”⁷³

⁷¹ Found in *Fahaaras al-Qur'an al-Karim* in Muhammad Hasan al-Hamishi, *Qur'an al-Karim Tafsir wa Bayan*, (Beirut: Dar ar-Rasyid, 1984), Page 152

⁷² Qur'an Explorer (online). Surah al-Baqarah: 75

⁷³ Muhammad Rifa'i, *Terjemah dan Tafsir al-Qur'an Ayat Pojok*, (Semarang: Wicaksana, 2004), Page 23

2. *Fi'il Mudhore'* Form

While in *fi'il mudhore'* form, the word '*aql*' is used in four terms. With ter of *ya'qiluun* found 22 words in 14 surah.⁷⁴ One of sentence which mentioned in negative form *la ya'qiluuna* its mean "don not think" is one of them used as a form of invective to people whom do not use their sense of God given. Even they deny entirely mandible, as mentioned in surah al-Baqarah:

أَوَلَمْ يَكُنْ لَهُمْ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

Its mean: "What! Even though their fathers were wholly unintelligent and had no guidance?"⁷⁵

Allah also described their stupidity in surah al-Baqarah: 171⁷⁶, its mean: "The likeness of those who disbelieve (in relation to the messenger) is as the likeness of one who calleth unto that which heareth naught except a shout and cry. Deaf, dumb, blind, therefore they have no sense".

They are as a flock of animals that are guided by shepherd, which just listens to the shepherd, but do not understand the nature of his words. They are crippling their knowledge of the digestive organs so that their ears can not hear good things, the language are not able to tell the truth, as well as their vision can not see the truth. They were deaf, dumb, blind and unable to think.⁷⁷

In the other verse, namely in surah al-Anfal:

إِنَّ شَرَّ الدَّوَالِبِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ

Its mean: "Lo! the worst of beasts in Allah's sight are the deaf, the dumb, who have no sense"

⁷⁴ *Fahaaras al-Qur'an al-Karim* in Muhammad Hasan al-Hamishi, Ibid, Page 152

⁷⁵ *Qur'an Explorer* (online). Surah al-Baqarah: 170

⁷⁶ Yusuf Qardhawia, *Al-Qur'an Berbicara tentang Akal dan Ilmu Pengetahuan*, (Jakarta: Gema Insani, 1998),

⁷⁷ *Ibid*, Page 25

With base in that verse, only the mind functioned to distinguish humans from animals and human beings with humans. The advantage lies in the functioning of the human mind. Functioning of mind which reasonable human beings called *hayawanun nathiq*.

The term of phrase “*ta’qiluun*” its mention found 24 of words in 21 of surah, connected with the verses has been explained by Allah must be understood, either the written verses or signs which have to see.⁷⁸ From the part of verses being, that the meaning of verses is something has been given by Allah. Such as His saying, meant bellow:

“*Thus Allah expoundeth unto you His revelations so that ye may understand.*” (al-Baqarah: 242)

“*...We have made plain for you the revelations if ye will understand*” (Ali Imran: 118)

“*Thus Allah maketh clear His revelations for you, that haply ye may understand. Demikianlah Allah menjelaskan ayat-ayatnya(Nya) bagimu, agar kamu memahaminya.*” (an-Nur: 61)

Allah give down Qur'an in its language that may be involved in it with their hearts not only hear with his ears, without thinking and reflection.⁷⁹

Then, the term of *na'qilu* mentioned in one verse, namely al-Mulk:

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْدَحَابِ السَّعِيرِ

Its mean: “*And they say: Had we been wont to listen or have sense, we had not been among the dwellers in the flames.*”⁸⁰

⁷⁸ *Ibid*, Page 23

⁷⁹ *Ibid*, Page 24

⁸⁰ Qur'an Explorer (online). Surah al-Baqarah: 44

The term of *ya'qilu* found one word in one surah, al-'Ankabut:

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

Its mean: “As for these similitudes, We coin them for mankind, but none will grasp their meaning save the wise”

3. *Istifham Inkari* Phrase

According to Yusuf Qardhawi, the word in term of *istifham inkari* (rhetorical statement) –as a phrase *afala ta'qilun*— is a surprising thing in the Qur'an. This can occur because the Qur'an intends to attract people and aims to motivate the breath and encourage people to use their minds.⁸¹

One of Allah sayings is for Bani Israel as criticism to them, surah al-Baqarah:

رُؤْنَ النَّاسَ بِالْبُرْهَانِ أَمْ تَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

Its mean: “Enjoin ye righteousness upon mankind while ye yourselves forget (to practise it)? And ye are readers of the Scripture! Have ye then no sense?”

Human actions that come into conflict with his knowledge and against orders to other not occur unless the person is not thinking, and not mature minds. Human beings like this, may has a disorder psychological.

⁸¹ Yusuf Qardhawia, *Al-Qur'an Berbicara tentang Akal dan Ilmu Pengetahuan*, (Jakarta: Gema Insani, 1998), Page 19