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Muhammad Imara and Philosophy of Reason*

Abstract

Mohamed Imara, an Egyptian researcher and philosopher, explores the relationship between reason and revelation in his research, presenting a unique perspective that refutes the alleged contradiction between the two. Imara emphasizes that revelation itself calls for a believing reason. He highlights that the term "reason" and its various synonyms have been mentioned in the Quran, indicating the significance of reason in Islam. He believes that reason is a fundamental tool for understanding and interpreting religious texts. Furthermore, Imara sheds light on the role of believing reason in comprehending and applying texts across different eras. He believes that a believing mind can effectively employ texts in accordance with the present time, place, and circumstances while adhering to the core values and principles governing those texts. Moreover, Imara cites the opinions and writings of numerous scholars throughout history, such as Ibn Taymiyyah, Ibn Rushd, and Muhammad Abduh, to affirm the importance of rationality in Islam. These scholars have extensively examined the relationship between reason and revelation and emphasized the role of reason in Islamic thought.

In summary, Mohamed Imara provides a detailed vision on his research regarding the relationship between reason and revelation. He highlights the central role of a believing intellect in the process of understanding and applying religious texts and the value of reason in Islamic thought. Using the perspectives of scholars from different eras, he confirms that the relationship between reason and revelation is harmonious and can be used in a way that is compatible with the fundamental principles of Islam.

Keywords: Muhammed Imara, Mind, Text, Suspicions.

Muhammed İmara ve Akıl Felsefesi

Öz

Mohamed İmara, Mısırlı bir araştırmacı ve filozof, akıl ile vahiy arasındaki ilişkiye dair çalışmalar yapmış ve ikisi arasındaki iddia edilen çelişkiyi çürüten benzersiz bir perspektif sunmuştur. İmara, vahiyin kendisinin inanan bir akla çağrı yaptığına vurgu yapmaktadır. İmara, Kuran'da "akıl" teriminin ve çeşitli eşanlamlılarının açıkça geçtiğini belirtir ve bu durumun İslam'da aklın önemini yansıttığını ifade eder. O, aklın dini metinleri anlamak ve yorumlamak için temel bir araç olduğuna inanmaktadır. Aynı zamanda, İmara, inanan bir aklın metinleri farklı çağlarda nasıl anlayabileceği ve uygulayabileceği konusunda da ışık tutmaktadır. İnanan bir zihnin, metinleri mevcut zaman, mekân ve koşullara uygun bir şekilde etkin bir biçimde kullanabileceğini ve bu metinlere yön veren temel değer ve prensiplere bağlı kalabileceğini düşünmektedir. Mohamed İmara, İslam'daki aklın önemini doğrulamak için İbn Teymiyye, İbn Rüşd, Muhammed Abduh ve diğer birçok bilginin görüşlerinden ve yazılarından yararlanmaktadır. Bu bilginler, akıl ve vahiy arasındaki ilişkiyi derinlemesine incelemiş ve aklın İslam düşüncesindeki rolünü vurgulamışlardır.

Özetle, Mohamed İmara, akıl ile vahiy arasındaki ilişkiye dair ayrıntılı bir perspektif sunmaktadır. İnanan bir aklın, dini metinleri anlama ve uygulama sürecinde merkezi bir rol oynadığına ve İslam düşüncesinde aklın değerine dikkat çekmektedir. Farklı çağlardaki bilginlerin perspektiflerini kullanarak, akıl ve vahiy arasındaki ilişkinin uyumlu olduğunu ve İslam'ın temel prensipleriyle uyumlu bir şekilde kullanılabileceğini doğrulamaktadır.

Anahtar Kelimeler: Muhammed İmara, Akıl, Nakil, Şüpheler.

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Introduction

The subject of reason in Islam is a complex matter that requires thorough research and in-depth study, which is precisely what the renowned Islamic thinker Muhammad Imara accomplished. Imara posits that Islam is composed of two fundamental elements: revelation and rationality. He dedicated his philosophical and scientific studies to exploring the relationship between these two elements.

Dr. Muhammad Imara was a product of the intellectual and religious activity that prevailed in his rural society and in Cairo, where he later resided. He was exposed to revolutionary socialist thought during his formative years, which contributed to the development of his understanding to a great degree. This enabled him to bridge the gap between Islamic heritage and Western European opinions, and to assume a prominent scientific and academic position. Imara's valuable writings and hadiths, as well as the opinions of his opponents and supporters, attest to his profound scholarship including what was reported by the author of the book "A'lām ve'akzām fī mīzāni al'slām" which, although full of what the author of the book saw as mistakes by Dr. Imara. But he said: "And we do not deny that the man has fields in defending Islam, from which we included his response to Almustashār al'ishmāwī, but the truth is dearer to us than him ... He has bad writings and opinions that must be alerted to in order to advise the nation" (Al'affānī, 2004, p.184-185). Tariq Al-Biṣri stated that Dr. Mohamed Imara is not just a writer or thinker, although he is one person, he has done a job that only institutions and research centers with many researchers and scientists can do (Jād, 2018, p.7-16).

Muhammad Imara is widely recognized as a distinguished scholar who dedicated his life to the pursuit of knowledge, and approached his academic research with sincerity and objectivity. As one of the most prominent contemporary thinkers of his time, he was committed to the scientific method and conducted his research with meticulous attention to detail. He courageously confronted the opponents of Islam and exposed the fallacies in their arguments. Dr. Imara faced contemporary opinions with strength and deep understanding, even when some of his fellow thinkers were swayed by their misleading claims.

Muhammad Imara possessed a philosophical mindset, a deep understanding of jurisprudential disciplines, and an unwavering commitment to his studies and writings, drawing upon both supporting and opposing references. He had a keen interest in theological sects, Islamic history, and the vast Islamic civilization, which he addressed extensively in his writings, including his master's and PhD dissertations on the Mu'tazilites and the problem of governance. Imara sought to connect these topics to his contemporary environment, diagnosing its problems and proposing solutions based on an integrated understanding of Islam rooted in both divine texts and logic.

Muhammad Imara engaged in a comprehensive battle against various internal and external opponents, including religious, secular, and atheist factions, all united in their opposition to Islam. To confront them, he employed the same weapons of words and logic. Imara stood as a formidable barrier against these opinions, fearlessly pursuing the ideas of both Arabs and foreigners, Muslims and non-Muslims alike (al-Qaradawī, 2015, p.14-16).

Many of the criticisms directed towards Muhammad Imara's methodology stem from two important factors. Firstly, the evolution of his academic thinking and the changes he experienced, which were reflected in his thoughts. Secondly, a partial reading of his books can lead to an incomplete understanding of his intentions and the meanings of the words and terms he used in different contexts. Despite his efforts to clarify the meanings of these terms and dispel any suspicions around them, some readers may still miss the broader context of his work.

Importance of Studying

The importance of the study lies in the status of Muhammad Imara himself in the Islamic intellectual arena, in order to consolidate the points of dialogue with the other and to renew the presentation based on the heritage and benefiting from the developments witnessed by all humanity in addition to the importance of the subject of philosophy and the relationship between the mind and the text of Muhammad Imara.

Study Approach

The study is divided into two sections, the first includes an introduction to Dr. Muhammad Imara, his life and intellectual formation, and the second section deals with the relationship between the mind and the text and the suspicion of contradiction between them, and the intellectual approach of Muhammad Imara. The objectives of the study required following the descriptive analytical approach in presenting aspects of the subject.

Study Difficulties

Several difficulties arose in this study, the most important of which is the large number of Dr. Imara's writings and the ramifications of the topics within it. The same topic may be dealt with in several books and articles in addition to the recorded interviews, and the issuance of one book many times with several different titles in whole or in part, which is also a work of Dr. Imara. He used to publish some abbreviated books, then re-publish them again extensively with a partial change in the title, and as a result of all this, some books were repeated with different names despite the similarity or exact identical content, as well as the presence of the names of some books in the bibliography and not finding them because their printing stopped, there are many examples of It's all.

It came in an introduction, two chapters, and a conclusion. The introduction included the importance of the study, its approach, and its difficulties. The first topic dealt with an introduction to Muhammad Imara, and the second topic dealt with Muhammad Imara's vision of the terms reason and transmission. Then it was followed by the conclusion and a list of references.

1. Muhammad Imara, His Life and Environment

1.1. Birth and Upbringing

Dr. Muhammad Imara Mustafa Imara (1931-2020) was a member of the Islamic Research Academy at Al-Azhar. He was born in "Sarwa" Village in rural Egypt, in "Qaleen" City, "Kafr Al-Sheikh" Governorate in Rajab 1350 AH, corresponding to December 1931 AD (Muhammad, 2021, p.14 – 17; Jād, 2018, p.470 – 506; Imara, 2010a, p.213 – 222; 2012b, p.251 – 262). He was the fourth child in his family and the youngest among his brothers. His father was a farmer, and all of his brothers worked in agriculture alongside their father. Before his birth, his father made a vow to Allah to name him Muhammad if he was born male and to grant him knowledge. In that environment, the term "knowledge" referred to religious studies (Imara, 1998, p.123).

At age of around four, Muhammad Imara began memorizing the Noble Qur'an and completed it thoroughly while still in his village. He then enrolled in the primary religious institute at age of fourteen in 1945, which was typical for such time period. During his early education, Imara was greatly influenced by his teacher, Sheikh Muhammad Kamel Al-Faqi, who encouraged him and his peers to read and study beyond the standard textbooks. At the age of eighteen, while in the fourth grade of primary school, Imara was able to purchase a complete library that had previously belonged to Sheikh Abd al-Tawab al-Shinawi, an Al-Azhar graduate who had passed away in the same village. The library Imara acquired was a treasure trove of knowledge, consisting of four thousand books on a wide range of topics including Arab-Islamic

thought and heritage, philosophy, sociology, literature, hadith, jurisprudence, and history. The books were written in both Arabic and translated from European languages, making it a rich and diverse collection of literature. Imara bought it in batches, and he read all its books while he was a student and memorized a lot of it (Abu Hindi, 1431, p.50–51).

1.2. His Interests while He Was Growing Up

Muhammad Imara's interests in national and Arab affairs began to blossom and grow at a young age. He participated in the first demonstrations against the "Sidki Bevin" Treaty in 1946 and joined the "Young Egypt" Party. At this point, he began reading Western thought and gained a broader perspective on the greatness of Islam in comparison to other beliefs and cultures. This led him to write for "Misr al-Fatah" newspaper after obtaining a degree in religious studies. His first article, titled "Jihad," was published in 1948 and discussed the Palestinian struggle.

After completing his primary education at Dosouk Religious Primary Institute, he enrolled at "Al Ahmadi " Azhar Secondary Institute in Tanta in 1949 AD. Throughout his time there, he remained active in political, cultural, and journalistic circles until he got high school certificate. These experiences would form the foundation of his ideology. His exposure to the ideas of leftist organizations in Egypt led him to embrace their vision for social and political change, particularly with regards to achieving greater social justice for peasants who suffered under oppression of feudal lords in his village. Additionally, his interest in Arab nationalism continued to grow throughout the fifties and sixties (Jād, 2018, p.476–478).

1.3. His Activities at Undergraduate Level

After successfully passing the entrance exams, he enrolled in Faculty of Dar Al Uloom in Cairo, where he quickly became an active member of the student body. Along with his colleagues, he founded a wall magazine called "Al-Shuruk", which provided an excellent platform for publishing cultural and intellectual materials. Concurrently, he began writing for "Al-Masaa" newspaper, which was first published in 1956. This initial burst of activity eventually led to publication of his first book in 1958, entitled "Arab Nationalism and American Conspiracies Against Arab Unity". The book was an instant success and was even translated into Russian at that time.

During his time at Faculty of Dar Al-Ulum, Cairo was a hub of cultural activity, with a diverse array of lecturers and scholars from different intellectual, literary, and political backgrounds. He actively attended numerous meetings and lectures featuring prominent figures such as Taha Hussein and Akkad, both in private and public sessions throughout Cairo. Alongside this, he dedicated himself to reading widely about various intellectual trends, in addition to the articles he published in "Al-Masaa" newspaper and the Beirut-based "Adab" magazine, among others (Imara, 1997, p.219).

1.4 Post Graduation

In 1958 AD, he was set to graduate from Faculty of Dar Al-Ulum, but due to his active involvement in political activities, he was dismissed from the university for a year. After the end of his suspension, he returned to the university, but in early 1959 AD, he was arrested and spent five and a half years in prison. Once released, he resumed his studies and finally graduated in 1965 AD. At the beginning of his career, he worked as a clerk in a consumer association called "Egypt Food Commodities Trading Company", before moving on to work in social insurance a year later. Concurrently, he also pursued postgraduate studies in Department of Philosophy at Faculty of Dar Al-Ulum. He later secured a position at Ministry of Culture's Egyptian General Book Authority, where he specialized in heritage investigation management. He obtained a master's degree in 1970 AD, with a thesis titled "The Problem of Human Freedom, according to Mu'tazila". In this work, he studied and verified various traditional texts relating to the thought of

"justice and monotheism". He later published this thesis in two books, namely "Messages of Justice and Monotheism" and "The Mu'tazila and the Problem of Human Freedom". Subsequently, he enrolled in a doctoral program to study the "Theory of the Imamate and Philosophy of Governance, according to the Mu'tazila". His research involved a comparative study of the Mu'tazila's views on the state, caliphate, and Imamate with those of other Islamic sects, particularly the Shiites. He successfully obtained his doctorate in 1975 AD (Jād, 2018, p.474, 493-494).

1.5. His Intellectual Activity and Scientific Output

After graduating from university, he devoted most of his time and energy to his intellectual project while working and pursuing his master's and PhD studies. His dedication paid off as he produced numerous texts on both ancient and modern Islamic heritage. He meticulously collected, investigated, and studied the complete works of several prominent figures of the modern Islamic awakening, despite the criticisms they faced in their time and continue to face today. Among these figures are Rifa'a Al-Tahtawi (d. 1873 AD), Jamal Al-Din Al-Afghani (d. 1897 AD), Muhammad Abdo (d. 1905 AD), Abd al-Rahman al-Kawakibi (d. 1902 AD), Ali Mubarak (d. 1893 AD), and Qasim Amin (d. 1908 AD). In addition to compiling their complete works, he also wrote books about them and conducted several studies on figures of Islamic revival, including Abd al-Razzaq al-Sanhouri Pasha (d. 1971 AD), Sheikh Muhammad al-Ghazali (d. 1996 AD), Omar Makram (d. 1822 AD), Mustafa Kamel (d. 1908 AD), Khair al-Din al-Tunisi (d. 1890 AD), Rashid Rida (d. 1935 AD), Abd al-Hamid bin Badis (d. 1940 AD), Muhammad al-Khidr Hussein (d. 1958 AD), Abu al-Ala al-Mawdudi (d. 1979 AD), Hassan al-Banna (d. 1949 AD), and Sayyid Qutb (d. 1966 AD). He also wrote about various intellectual sects and figures of the Islamic heritage, such as Ghaylan Al-Dimashqi (d. 106 AH), Al-Hassan Al-Basri (d. 110 AH), Amr bin Ubaid (d. 144 AH), Muhammad bin Al-Hassan Al-Nafs Al-Zakia (d. 145 AH), Al-Mawardi (d. 450 AH), Ibn Rushd the grandson (d. 595 AH), al-Izz bin Abd al-Salam (d. 660 AH), and Abi Hayyan al-Tawhidi (d. 414 AH). Furthermore, he wrote about some of the companions of the Prophet, such as Umar ibn al-Khattab (d. 23 AH), Ali ibn Abi Talib (d. 40 AH), Abu Dhar al-Ghafari (d. 32 AH), and Asma bint Abi Bakr (d. 73 AH).

In addition to his extensive research on Islamic heritage and revival, he also conducted interviews with several foreign intellectuals and their leaders, including Nasr Abu Zaid (d. 2010 AD) and Muhammad Abed Al-Jabri (d. 2010 AD). Throughout his writings, he was particularly interested in exploring the unique characteristics of Islamic civilization throughout its history, as well as the Islamic civilizational project during both its periods of decline and renaissance. He analyzed the ways in which the Islamic world has interacted with non-Islamic civilizations and their underlying motivations, as well as the various currents of secularization and Westernization that have emerged in the writings of both Muslim and non-Muslim scholars. Additionally, he devoted significant attention to issues of Islamic social justice, Islamic rationality, and the relationship between transmission of religious knowledge and the use of reason.

Furthermore, he was an active contributor to the editing of numerous specialized intellectual journals, and actively participated in a wide range of seminars and scientific conferences both in Egypt and across the Arab and Muslim worlds. He participated in editing many political, civilized and general encyclopedias, such as: "Encyclopedia of Politics", "Encyclopedia of Arab Civilization", "Encyclopedia of Al-Shuruk", "Encyclopedia of Islamic Concepts", "Encyclopedia of Islamic Knowledge" and "Encyclopedia of Prominent Figures"....

In recognition of his academic contributions, he was granted membership in a number of prestigious scientific, intellectual, and research institutions. These include "the Supreme Council for Islamic Affairs", "the Center for Civilizational Studies", "the Islamic Research

Academy in Al-Azhar Al-Sharif", "the Higher Institute for Islamic Thought in Washington", and "the Royal Academy for Research on Islamic Civilization" at Aal al-Bayt Foundation in Jordan.

Throughout his distinguished career, he was recognized for his academic achievements and contributions with a number of awards, medals, certificates of appreciation, and shields. Among these honors were the "Friends of the Book Society Award" in Lebanon in 1972, the "State Encouragement Award" in Egypt in 1976, the "First Class Medal of Sciences and Arts" in Egypt in 1976, and the "Ali and Othman Award for Thinker of the Year" in 1993. He also received the "Royal Academy Award for Research in Islamic Civilization" in 1997, the "Islamic National Current Medal - Founding Leader" in 1998, and the "Ahmed Kano Foundation Award for Islamic Studies" in Bahrain in 2005 (Imara, 1998, p.125-126). He passed away on 28/02/2020 AD, and may Allah have mercy on him.

A large number of his books have been translated into several eastern and western languages, such as: Turkish, Malay, Persian, Urdu, English, French, English, Russian, Spanish, German, Albanian and Bosnian.

1.6. Impact of the Environment on His Activities

Muhammad Imara's worldview was shaped by the social, political, and economic conditions that surrounded him. He witnessed firsthand the oppression of the poor by feudal elites in his community, and he vehemently opposed this injustice. This opposition was reflected in his sermons, which he delivered in the mosques of his village, as well as in his writings for "Masr al-Fatah" Party Newspaper after he joined it. Through his prose and poetry, he criticized the political and social conditions of the time. As he became more knowledgeable about various political currents, he began to compare and contrast them, eventually favoring the "Young Egypt" Party, which later evolved into the "Egypt Socialist Party." During this period, he began to incorporate socialist ideas into his Islamic thought, seeking to reconcile between them.

Muhammad Imara was deeply concerned about the suffering of peasants, and he actively searched for ways to support them. This quest brought him into close contact with leftist thought and its emphasis on social justice. Imara found himself in agreement with the leftist perspective, as he believed that justice was the most important goal of Islamic Sharia. He sought out "knights of social justice" who could challenge the symbols of feudalism and social injustice. It is worth noting that, despite his religious training and mystical spiritual experiences, Imara did not accept all of the materialistic nature and interpretations of socialism regarding the origin of creation or historical development (Jad, 2018, p.478; Abu Hindi, p.1431, 52–53).

In 1951 AD, Muhammad Imara volunteered for military action during the armed defense of the Canal Zone. However, the Cairo Fire prevented him from joining the effort. He was eventually able to travel to the Canal Zone during the Tripartite Aggression in 1956 AD, where he remained until the end of the conflict and evacuation of the attacking forces. At the outset of the July Revolution in 1952 AD, Imara was sympathetic to the revolution's aims, viewing it as a victory for the will of the people against feudalism and the king who protected it. However, he quickly grew disillusioned with the revolution when he observed the use of mechanisms, powers, symbols, and individuals who had previously been aligned with the king and were fundamentally hostile to the revolution's goals (İsa, without date, p.15).

1.7. Precursors of Intellectual Transformation

Muhammad Imara's commitment to socialism led to his arrest in 1959 AD, along with many members of communist organizations. After his release, he decided to withdraw from political work and instead focus on intellectual pursuits. His time in prison crystallized his intellectual position, as he witnessed the various leftist and Islamic sects and groups and their different ideological orientations. Imara decided to devote himself completely to thought-making

and correcting the wrong understanding of religious teachings that he had encountered during his childhood and upbringing. This mission began in earnest during his early sermons in the village mosques, where he would advise farmers that if they did not receive a fair return for their works, then they were disobeying Allah, even if they had to take what was rightfully theirs from the landowners who gave them only a small share. He reminded them that Allah gives glad tidings to those who they are unjust to themselves that the Hell will be their abode. Allah said (Surely the ones whom the Angels take up, (while) they are unjust to themselves- (to them) (the Angels) say, "In what (condition) were you?" (i.e., In what circumstances were you? Of what religion were you?) They say, "We were deemed weak in the earth." They (the Angels) say, "Was not the earth of Allah wide so that you (could) have emigrated in it?" So, the abode for those (men) is Hell, and what an odious Destiny!) [4:97] This encouragement helped to galvanize oppressed peasants to revolt against feudalism and its system of oppression (Jad, 2018, p.488).

Muhammad Imara's intellectual journey was marked by many transformations. Despite his religious upbringing, he initially identified as an Arab leftist and a theoretician of Marxist thought. He focused his activities on defending Arabism and combating colonialism. After the July Revolution of 1952, he became involved in the leftist movement, but his political ideas and positions eventually led to his separation from the university and his imprisonment in 1959. However, Imara eventually left the left-wing movement and joined the Islamic movement. Reflecting on this transformation, he said: "I joined the left-wing movement to defend revolutionary issues and promote social justice, but I came to realize that the solution to social problems lies in Islam, not in class struggle and Marxism." (Al-Rifai, 2002, p.160).

1.8. Features of His Intellectual Project

Muhammad Imara was critical of Muslim movements that focused solely on politics while neglecting the broader project of reform and social justice. He believed that it was essential to highlight the true nature of Islam as a doctrine, law, and intellectual system, and to use Islam to revive society as it did in its early ages. This would involve paying close attention to the realities of the modern world and using Islamic jurisprudence to address contemporary issues and challenges. So, we have to know our Islam, and we make others aware of its truth, and to learn about the reality that we need to understand and islamize, and about the challenges that Islam faces. Imara argued that a moderate intellectual project was needed to bridge the divide between those who were well-versed in Islamic matters but lacked the ability to engage with other ideas, and those who were familiar with Western thought but lacked an understanding of Islamic thought. He believed that such a project should aim to develop an Islamic mentality with an Islamic identity and roots, capable of engaging with other forms of thought while remaining firmly grounded in Islamic principles. This would involve discovering the unique features of Islam, life, and civilization and using this knowledge to address contemporary challenges and overcome hidden enmities and challenges that surround Islam.

Indeed, Muhammad Imara continued to devote himself to present the Arab-Islamic library with an intellectual and conscious project that engaged with the contemporary issues facing Muslims and allowed readers to form a clear understanding of the religion's principles and heritage. His goal was to provide Muslims with the tools and mechanisms to interact with reality using a fundamentalist Islamic mentality that was firmly rooted in faith and civilization. Imara's writings covered a wide range of topics, including Orientalism, Christianization, and the exposure of falsehood and lowliness in the ideas of those who followed these paths.

He was also committed to the cause of women's liberation within Islam, highlighting the many rights that Islam had granted to women and which had brought them out of the scourge of contempt and humiliation they had experienced outside the religion. Additionally, he responded

to the suspicions of extremists about the Qur'an and related sciences and terminology, which had led to many mistakes in Muslim history due to their misunderstanding.

Muhammad Imara extensively analyzed the heritage texts of numerous scholars and thought leaders, whom he regarded as the pioneers of the modern Islamic awakening. Additionally, he carefully selected from the ancient heritage texts and personalities those that offered relevant insights to build upon in our contemporary reality. Imara's focus was not limited to addressing current concerns of the Arab Islamic nation but also included revisiting older issues that required attention and resolution.

Muhammad Imara strove to eliminate the perceived divide between civilized origins and the reality of our present, while also acknowledging the imperative to anticipate the future without disregarding those who share our world (Imara, 1997, p.156–162; Imara, 2016, p.26–27). Forcing someone to believe or confiscating their beliefs will not solve the problem and will not lead them to true faith. The approach recommended by the Qur'an is to accept diversity and learn from others. Allah says: (Say, "Offer your proof, in case you are sincere.) [2:111] ("Do you have in your presence any knowledge so you can bring it out to us? Decidedly you closely follow (nothing) except surmise, and decidedly you (do nothing) except conjecture.") [6:148] (Come up to me (i.e., bring me) with a Book before this, or some relic of a knowledge, in case you are sincere.") [46:4] He engaged in debate and discussion, even when faced with opposition from those who said ("Do not give ear to this Qur'an, and talk idly about it, that possibly you would overcome.") [41:26] The Qur'an includes the beliefs of those who rejected the Prophet and accused him of being a magician or insane. Some even denied the existence of an afterlife and viewed the world as the be-all and end-all, while others rejected the concept of monotheism, despite its logical validity and confirmation by everything in existence.

Throughout life of Imara, he recognized the need for a project that would present Islam as a comprehensive system and a means for renaissance of Muslim community, based on its pure and fundamental origins. The essence of Islam lies in the message of the Qur'an and the prophetic traditions that expound upon it. Other aspects of our heritage are not inherently sacred, but rather we should extract from them what is useful and relevant to our current circumstances. Scholars in past centuries were engaged in the intellectual pursuits of their times, and if they were alive today, they would not be content with merely following the jurisprudence of the ancients. Our heritage is a valuable resource, just like the sources of the universe and all cosmic powers. The Islamic intellectual tradition is characterized by its rationality, which is based on the Holy Qur'an - the mental miracle of Islam. The Qur'an was revealed to guide and govern the mind, rather than merely astonish it through material miracles, as was the case with the prophets and messengers who performed such miracles. These material miracles often left their audiences stunned and unable to think critically. In contrast, the final miracle of Islam was intended to engage and mobilize the mind within the framework of faith, building a mentality that evaluates evidence within the context of faith and does not contradict it. In Islam, madness is considered to be the opposite of true rationality.

2. The Relationship between Rationality and Sacred Texts and Its Impact on Muhammad Imara's Intellectual Approach

Muhammad Imara has presented a compelling perspective on the rational heritage of the Muslim ummah, emphasizing the need to engage with it and avoid neglecting this essential aspect of our tradition. This heritage should serve as the foundation for revival of Islamic thought (İsa, p.140). Islam is the final link in a chain of heavenly messages that extends back to the creation of humanity and the command to build the earth. Through a series of episodes, the divine religion has been renewed and developed over time. Allah says: (Certainly, Allah's only Way is Islam.) [3 – 19] The early Muslims were keenly interested in understanding Allah's

guidance, the prophetic traditions, and the methodology of religion. By engaging with the Book of Revelation and the Book of the Universe, the mind was transformed from a pre-Islamic state to an Islamic one. This resulted in the creation of a global civilization that did not neglect the ancient intellectual inheritances, but rather presented them in light of Islamic standards. In doing so, the early Muslims cleared these inheritances from the confusion of ignorance and the deviance of paganism (Imara, 1990, p.4).

The Holy Qur'an was revealed as a source of religion and a means of guiding humanity towards righteousness. It also elevated the human mind to become a reference in cosmic sciences and a tool for understanding the detailed and changing worldly matters. However, to avoid confusion with other tasks, natures, and specialties, it is important to distinguish between the role of the human mind and other sources of knowledge. By recognizing this distinction, the human mind is liberated from any perceived restrictions and can engage freely in the pursuit of knowledge. It is also important to separate the field of cosmic sciences - with its facts, laws, and theories - from the scope of revelation, Sharia, and religion. This allows for the preservation of the integrity of belief among Muslims and encourages development of a spirit of research, aspiration, and leadership in fields of knowledge. This, in turn, can lead to the advancement of societies and the happiness of humanity (Imara, 1988, p.72-73).

The human mind is a divine gift that is bestowed upon mankind by Allah, Almighty. It is a faculty, instinct, light, understanding, and insight that is not a physical sense or member. The mind exists within the consciousness of an individual and is the highest level of perception (Imara, 2008, p.8), allowing us to recognize and understand the universe around us. Islamic heritage sources emphasize the importance of the mind, and the Quran emphasizes the importance of reflection and development of one's mental capabilities. The Noble Qur'an is the first and foremost source that emphasizes the importance of the human mind. Many of its verses command contemplation and aid the development of the human mind's capabilities to acquire knowledge of itself and the universe. Furthermore, the Qur'an preserves the position of the mind in faith in Allah Almighty without any opposition between reason and text (Imara, 2012, p.110-133; Şimşek, 2018, p.71-73), as the mind is one of the two messengers created by God. The mind is the inward messenger, and the Prophet is the outward one. No one can benefit from the outward messenger unless they first use the inward one. The inward messenger knows the validity of the outward claim through supporting miracles and evidence. Therefore, the argument addresses the mind to contemplate and reflect on it. The Quran refers to using reason and common sense to understand oneness of Allah and the validity of prophetic messages. Allah says (Have they not contemplated the realm of the heavens and earth and all that God created, and that the end of their time might be near? What [other revelation] will they believe in if they do not believe in this?) [7:185] The mind is a guide to knowledge, and religion is its extension to reach it. Without a sound mind, religion cannot remain. Without guiding religion, the mind becomes confused in the darkness of doubt and goes beyond its relative capabilities. Their meeting agrees together in the path of guidance, and success is light upon light (Al-İsfahani, 2007, p.207; Imara, 1990, p.9-10; Jad, 2018, p.203). The sacred text is understood by the sound mind that rises above impurity. The mind is rewarded with the light of revelation to the straight path, preventing it from falling into whims and excesses that contradict true revelation.

2.1 Reason and Rationality in Thought of Muhammad Imara

Muhammad Imara, throughout his life, was deeply interested in reason and rationality, and many of his writings focused on these topics. He wrote numerous books, including "The Station of Reason in Islam," "Islam and Issues of the Age," "Imam Muhammad Abduh – who Revived the World by Reviving Religion", "Facts and Suspicions about the Holy Qur'an", "The Arabs and the Challenge", "Heritage in the Light of Reason", "Refuting Al-Jabri's Fabrications

on the Holy Qur'an", "The Crisis of Contemporary Islamic Thought", "The Mu'tazilites and the Problem of Human Freedom", "Abu Al-'la Al-Mawdudi and the Islamic Awakening", "The Milestones of the Islamic Approach", "Islam between Enlightenment and Forgery", "Islamism of knowledge what does it mean", "The Battle of Terminology between the West and Islam", "The Crisis of the Arab Mind - A Debate between Dr. Muhammad Imara and Dr. Fouad Zakaria", "Islam in Face of Challenges", and "Removing Suspicions from the Meanings of Terminology". Apart from his books, Muhammad Imara also wrote numerous articles and letters that focused on the importance of reason and rationality. In these works, he stressed the significance of employing the innate sound mind as a means of worshipping Allah Almighty and reviving the Islamic nation from the stagnation it had experienced (Jad, 2018, p.171; Muhammad,2012, p.665-666, 723).

Muhammad Imara's approach to the issue of reason and rationality was rooted in his methodology of viewing Islam and the other from each other's perspectives. He believed in the importance of avoiding blind acceptance or unsystematic rejection of ideas based on cultural biases and instead, encouraged a critical and objective approach.

Muhammad Imara's intellectual project is based on the concept of comprehensive moderation, which combines the elements of truth and justice from opposite poles to form a new position that differs from both poles. However, such difference is not complete, as Islamic rationality includes reason and sacred texts. Islamic faith includes belief in both the seen and unseen worlds, and moderation with a clear vision is a crucial characteristic of Islamic thought and the Islamic nation. Imara believes that Islamic moderation represents the human instinct in its simplicity and intuition, the instinct that Allah created people with. This instinct established the Islamic system intellectually and jurisprudentially, combining judgments and reality (Tabib & Bakdyi, 2018, p.48). However, the symptoms of pests that afflict the health of thoughts and bodies can obscure its purity and reduce its effectiveness. Therefore, new mujahideen are needed to return it to its original state before it was affected by obscurity, restoring its purity and effectiveness (Imara, 1990, p.64; Imara, 2006, p.38-39; Jad, 2018, p.271; Imara, 1990, p.5).

Muhammad Imara's various writings focused on explaining the role of reason in Arab-Islamic thought and how it was viewed by various Muslim thinkers. He argued that the Arab mind needed criticism and a correct understanding of reason in order to regain its ability to create new approaches and enrich the knowledge that represent Arabic and Muslim civilization. Imara believed that Arabs and Muslims needed an open mind that could seek to solve crises with ideas that were drawn from within their own culture. Muhammad Imara argued that the Muslim nation does not possess a single Arab mind, but rather a diversity of minds, which differ according to the various intellectual systems and references to which they adhere. Hence, the level of crisis is not equal among the components of the nation (Imara, n.d., p.26; Jad, 2018, p.173-177).

2.2. The Status of Reason in Islam and Other Civilizations

The mind is one of the five purposes that Sharia aims to preserve, including religion, soul, offspring, the mind, and wealth. Therefore, Islam prohibits anything that harms, weakens, or obstructs the mind from carrying out its function. Islam also liberates the mind from pagan thought and commands its employment, as Allah employed it, in observing His creation to infer the truth. Allah says: (Say, "Look into whatever is in the heavens and the earth." And in no way do the signs and warnings avail a people who do not believe.) [10: 101] However, the validity of the mind's use can be affected by blind imitation, which stops the work of the mind and prevents a person from reaching the truth, leading them to destruction. The mind should also be employed within its scope, which is limited to the seen world, and it cannot reach the unseen

without the guidance of divine revelation (Imara, 1998, p.58). The mind has no entrance in matters of faith, the unseen, and devotional rulings. The soundness of the mind is a correct balance, and its rulings are certain and truthful, but it cannot weigh against monotheism, the hereafter, the truths of prophecy, the divine attributes, and other matters that are beyond its ability. To do so would be greed for the impossible (İbn Khaldun, 2001, p.582).

During the Middle Ages preceding the final religion, the church controlled the mind in European civilizations, suppressing attempts at rationality and corrupting the meanings of divinity by mixing them with myths and heresies. This led to intensified hostility between rationality and the clergy and Church. Rationality was besieged, and its books were burned in the name of claiming that the world and nature were defiled, and that the kingdom of Christ was outside that defilement (Imara, n.d., p.14-16, 19). In contrast, Islam and Muslims had a different and distinct approach to defining reason, sanity, and rationality. This approach differed from the Greek doctrines and Western philosophy, which walked on both sides of an exaggeration that magnified the mind and another that rejected it, considering those who followed it as infidels. Islamic rationality came from the religion, and it was neither alien to it nor a revolution against it. The Holy Qur'an established this Islamic rationality in addition to its establishment of the religion, the nation, the state, and the Islamic civilization. Muhammad Imara believed that the message of reason and rationality is essential to the victory of Islam and the defense of belief in rational logic that supports divine revelation (Imara, n.d., p.7-9; Jad, 2018, p.184-186; Imara, 2016, p.28-29). He sought to link the mind and thought with religion in a way that did not give it precedence over texts but rather as a means of understanding them within the framework of Islamic culture and the guidance of divine revelation and prophetic guidance.

The Arab-Islamic civilization is distinguished from other civilizations that preceded it and its contemporaries by the unique sources of its mentality and starting point. Unlike other civilizations, the Islamic mentality does not rely solely on the proof of reason, but rather incorporates another aspect, namely sacred texts or revelation. Reason and sacred texts are not opposites, as the reason is opposed to madness. In Islam, the reason for reasoning, contemplation, reflection, and learning is Islamic texts, i.e. revelation and divine law (Jad, 2018, p.182). Islam did not imprison ideas or minds, but rather liberates them. The Holy Qur'an, which is the concluding and immortal message of Islam, is a mental miracle that appeals to the mind, calls for reflection, contemplation, and consideration, and mobilizes the mind for rationality instead of astonishing it and paralyzing it from thinking (Imara, 2009, p.14; Imara, 2012, p.19, 117; Imara, 2006, p.79). The mind that is safe from obscurity is the facilitator and the interpreter, and ignoring it requires a lack of understanding of religion in its origins. Religion is originally the engine for the mind to meditate and reflect. If it were not for religion, the mind would remain idle from its function of contemplation.

Islamic religion holds the mind in high regard, and Allah, the Wise Lawgiver, made it the source of obligations. Through the mind, the foolish and the insane are distinguished from those who are not. Allah made the mind a gift to humanity, enabling them to distinguish between good and false things. Abdullah bin Al-Mubarak was asked about the best thing that a person can be given, and he replied, "The mind is the best thing a person can be given (Al-zahabi, 1985, p. 8/397). It was also reported on authority of Al-Hassan Al-Basri that he said, "A person's religion is not complete until his mind is perfected, and Allah Almighty did not entrust a person with mind except that he would save him with it one day." Abu Hatem said, "The best of those with mind is the one who always account himself, and the least of them is the one who fails to do so. With the mind, hearts live, just as knowledge is extracted from dreams. The pillar of happiness and the head of choice are the mind. If the mind took a picture, the sun would have darkened its light with it, so the closeness of the intellect person is hope for his goodness in every situation, just as the closeness of the ignorant is fear for his evil in every situation (al-Sabti, n.d., p.19).

The need for guidance in human life is as essential as the need for life itself. In fact, living a misguided and deviant life is equivalent to spiritual death, while guidance is the true essence of life. Allah says (O you who have believed, respond to Allah and to the Messenger when He calls you to that which enlivens you; and know that Allah interposes between a person and his heart, and that to Him you will be mustered.) [8:24] Asking Allah for guidance and supplicating to Him to make us steadfast on the right path is the key to a meaningful life. Allah favors us with the ability to differentiate between truth and falsehood, good and evil, and guidance and misguidance. He strengthens our instincts and protects us from the whispers of Satan. It is important to recognize that there are many paths in life, but only one of them is the straight path of truth. Allah says "That then is Allah, your Lord, The True so what is there, after the Truth, except error? Then wherever are you turned about?" [10:32] (Al-ulwani, 28.01. 2018).

The mind alone is not sufficient for guidance and direction in life, as evidenced by the fact that Allah has sent messengers to guide humanity (İbn Taymiyyah, 1985, p.21). While the mind is an important tool for understanding the world, it is not an absolute ruler. There is a higher authority that governs human behavior, namely the divine law. In fact, it is necessary to give precedence to what has the right to precedence, which is the divine law, and delay what has the right to delay, which is the consideration of the mind. This is because it is not correct to give precedence to the imperfect - the mind - as a judge over the perfect - the divine law (Al-Shatibi, 1992, p.840).

The Islamic tradition is rich with numerous works that emphasize the importance of the mind, as reported by scholars and jurists from various doctrinal and jurisprudential schools of thought. Islamic heritage has consistently elevated the rank of reason and rationality, as evidenced by the writings of the vast majority of Islamic schools of thought. Islamic rationality has held a high position, a noticeable place, and a distinguished status in the broader intellectual tradition of Islamic schools of thought throughout history. This is true despite the diversity of schools of thought and scholars across different eras, including the prosperous era of Islamic civilization as well as the current era of revival (Imara, n.d., p.27, 55; Jad, 2018, p.199–200).

Muhammad Imara acknowledged in his books and interviews that many scholars of hadith recognized the importance of the reason and its role in understanding the Islamic texts. However, he put the scholars of hadith in opposition to the scholars of reason, which is an exaggeration by him. Imara also held theological knowledge a higher status than hadith knowledge alone. While some may argue that this emphasis could lead to confusion or harm, it should be noted that Imara did not intend to generalize all scholars of hadith or reason. Instead, he may have been referring to specific types of scholars within these groups.

2.3. The Holy Quran Calls for Rationality

The Holy Qur'an, the book of Islam, emphasizes the importance of rationality, and calls upon all people to use their minds and understanding. The Qur'an purifies those who possess understanding and intellect, recognizing that the mind is at the core of human essence. In the Qur'an, Allah expresses the importance of the mind through prohibition, as it is capable of adhering to His commandments and avoiding transgression. The Qur'an also calls for contemplation upon its verses, as well as upon the natural world and the human soul. This call to contemplation, consideration, and wisdom is a central theme in the Qur'an. Throughout the Qur'an, many words and meanings are mentioned that emphasize the importance of employing the human faculty of reason and intellect.

2.3.1 Terms of "A'ql" in the Holy Quran

The Holy Qur'an emphasizes the importance of reason and contemplation, as reflected in the use of various related concepts such as the heart, core, prohibition, jurisprudence,

management, consideration, and wisdom. The scholars have explained that Qur'an refers to the heart as the locus of reason and intellect. Allah says (Then have they not traveled in the earth so that they have hearts to consider with or ears to hear with?) [22:46] Muhammad Imara did not present a definitive position on the location of the mind, whether in the heart or the brain, stating that it is located in the heart. However, he recognized that the location of the mind does not affect its function and role in reasoning and understanding. Therefore, whether the mind is located in the heart or the brain, its importance and function remain the same.

Along with the use of the term reason in 49 verses, the Holy Qur'an uses a number of other terms to express the concept of reason and its role. Some of these terms include (Imara L, p.10–12; Imara, 2012, p.116–117; Jad, 2018, p.178–179; Imara, 2009, p.53–55):

2.3.1.1 The Heart

The Holy Qur'an uses the term "heart" in numerous places to express the concept of the mind. By doing so, it highlights the idea that the mind is located in the heart, which is not the pineal muscle in shape, but rather an essential aspect of the human soul, which allows us to perceive and understand. The Qur'an does mention the physical location of the heart in the chest, but it primarily emphasizes the intellectual function that it performs rather than its physical function (Imara, 2007, p.38). Allah says (Then have they not traveled in the earth so that they have hearts to consider with) [22:46] The mind is a natural instinct and moral light within the human soul, and it enables the heart to perceive and understand things that are beyond the realm of the senses, with the help of Allah. This is why, it has been said that the beginning of the intellect is the end of the sensible things.

2.3.1.2 Intellect

The Holy Qur'an uses the term "intellect" to express the concept of the mind and human essence in sixteen verses. It is important to note that the term "intellect" does not refer to singular form "intellect", but rather to its plural form "intellects". This may be because the plural form is softer and more pleasant to the ear than the singular form. Imam Al-Suyuti notes that "For example, the term "intellects" which is mentioned in plural form only, because its singular form is hard to hear." (Al-Suyuti, 1974, p. 1/565). Imam Al-Zarkashi explains that the term "al-lib" also means the mind, as Allah says: (a Reminding to ones endowed with intellects.) [38:43] (Surely in that is indeed a Reminding for (people) endowed with intellects.) [39:21]. It is better to use such term in plural form." (Al-Zarkashi, 1957, p. 118/2). In each of the verses that mention the people with intellects, the Qur'an praises them and emphasizes the importance of comprehending and contemplating its verses. Allah says: (Will they then not contemplate the Qur'an? Or are there locks upon (their) hearts?) [47:24] Allah says, regarding limiting knowledge of sharia rulings to people with intellect only, (Fair retribution saves life for you, people of understanding, so that you may guard yourselves against what is wrong. When death approaches one of you who leaves wealth.) [2:179] Allah says, regarding limiting remembrance and consideration to them only: (He brings (the) Wisdom to whomever He decides; and whoever is brought (the) Wisdom, then he has been brought much charity (i.e., benefit); and in no way does anyone constantly remember except the ones endowed with intellects.) [2:269] and says (Surely only the ones endowed with intellects do remind themselves) [13:19] (Indeed in their narratives is already a lesson to (the ones) endowed with intellects.) [12:111] (Surely in the creation of the heavens and the earth and in the alternation of (Or: differences) the night and the daytime there are signs indeed for ones endowed with intellects.) [3:190] The people with intellects are those who benefit from the Qur'an's guidance and look beyond the literal words to understand the deeper meanings and messages. They use their minds to contemplate and reflect on the Qur'an's teachings, rather than relying solely on their senses. Allah says (A Book We have sent down to you, Blessed, that they may ponder over its ayat (Verses, signs) and that men endowed with

intellects would remind themselves.) [38:29] In the above verses, the intellect refers to the heart and mind as the essential tools for contemplation and remembrance of the Qur'an's verses (Imara, 2007, p.46-47).

In the Qur'an, there are several instances where the command of piety is specified for the people with intellects after it became general for all Muslims. Allah says: (So be you (all) pious to Allah, you who are endowed with intellects, that possibly you would prosper.) [5:100] Allah says: (So be pious to Allah, O (you) endowed with intellects, (you) who have believed. Allah has already sent down to you a Remembrance) [65:10] The command of piety is general for all people. Allah says (Indeed, We have commanded those given the Scripture before you, as well as you, to be mindful of Allah.) [4:131] The Qur'an emphasizes the importance of the people with intellects in fulfilling this commandment. This is because they possess sound minds and straight understandings, which enable them to comprehend and benefit from this commandment and act upon it without the need for further explanation.

In the Qur'an, the people with intellects are praised for being the more complete and better followers of Allah. Allah says: (Who listen to the Saying (and) so closely follow the fairest of it. Those are they whom Allah has guided, and those are the ones endowed with intellects.) [39:18] They have ability to distinguish between what is beneficial and harmful, good and bad, and even between what is good and what is best. They have the ability to discern the best course of action and follow it in both their words and their deeds. The ability to distinguish between what is beneficial and harmful, and to choose the best course of action, is a sign of a sound mind. Those who are unable to make such distinctions, or who choose the ugly over the good, are either lacking in reason or are deficient in their ability to use it effectively.

In the Qur'an, there are references to hidden truths beyond apparent meaning, and the people with intellects are those who are able to perceive and comprehend these truths. The Arabic term "Lub" refers to the pure center from which the peel or impurities have been removed. In the Arabic language, the term "Lub" is also used to refer to the purest form of something, and in the context of the mind, it refers to a mind that is free from impurities. Similarly, the term "intellect" refers to the intellect from which everything else is separated. The Qur'an does not refer to a mind that is free from impurities, but rather a mind that is separated from impurities. This is because the mind in its inception is crude and immature, and it is only through the process of separating itself from illusions, imagination, and sense that it can reach a stage of maturity and independence. When a person's mind reaches this stage, they are considered to be intelligent, as their mind has attained a level of maturity and independence. The people with intellects are those who have reached this stage of maturity and independence.

The mind and thought in humans become stronger through the senses and the sensible things in the world. This means that the path to understanding intelligible things passes through the sensible things. The Qur'an encourages contemplation of these sensible things, as they can lead to a deeper understanding of the intelligible things. Allah says: (Surely in the creation of the heavens and the earth and in the alternation of (Or: differences) the night and the daytime there are signs indeed for ones endowed with intellects.) [3:190] The Qur'an emphasizes the importance of understanding the world's core and soul, and this understanding can only be attained by those who with intellects. Allah says (The ones who remember Allah, upright and seated and on their sides, and meditate upon the creation of the heavens and the earth: "Our Lord, in no way have You created this untruthfully. All Extolment be to You! So protect us from the torment of the Fire!) [3:191] Allah says: (So give good tidings to My bondmen. Who listen to the Saying (and) so closely follow the fairest of it Those are they whom Allah has guided, and those are the ones endowed with intellects.) [39:18].

2.3.1.3 Prohibition

The Qur'an uses the term "naha" to express the concept of the mind in two verses, because it prohibits ugly things and end with the command. Ibn Faris explained that the letters "nun, ha, and yaa" are true origins that indicate an end and attainment. The term "أنهيت إليه الخبر" (informed him the news) has been derived from such origin. The end of something is also its limit - once that limit is reached, it is no longer acceptable to continue in that direction. The mind is considered the end of everything because it has the ability to discern between right and wrong, and to choose the right course of action. The plural form is "nuha" (Abu-Lhasan Al-Razi, n.d., .359/5).

The word prohibition is mentioned in two verses of the Holy Qur'an, both of which are in Surat Taha. Allah says: (Eat (thereof), and pasture your cattle! Surely in that are indeed signs for ones endowed with intelligence.) [20: 54] Allah says: (So, is it not (a sign) to guide them, how many generations We have caused to perish before them, in whose dwellings they walk? Surely in that are indeed signs for the ones endowed with intelligence.) [20:128] "Nuha" is plural form of "Nuhia".

And the end: is the collection of an end. And the Almighty singled out his remembrance that this is signs for the first of the forbidding, because they are the people of thinking and consideration, and the people of contemplation and admonition, so they are the beneficiaries of it who reflect on it. Allah refers, in this regard, to the ones endowed with intelligence, because they are the people of understanding and intellect. These are the people who engage in deep thinking, contemplation, and reflection, and they are the ones who benefit the most from them.

Some scholars differentiate between intelligence and reason, and consider intelligence to be higher than reason. According to Imam Al-Razi "the verses in the Qur'an that discuss intelligence are directed towards those who are endowed with intelligence, which refers to the people of reason. He argues that intelligence has an advantage over the reason, and that it is only appropriate to use the term "intelligence" for those who have a mature and developed mind that can discern between right and wrong. Similar to the concept of "the people of determination" being superior to "the people of firmness," some scholars argue that the concept of "the people of piety" is superior to simply "the people of piety" (Fakhr al-Din al-Razi, 1420, 22/114).

2.3.1.4 Thought and contemplation

The Qur'an uses the term "thought and reflection" to express the concept of the mind in eighteen verses.

2.3.1.5 Jurisprudence

It is awareness and access to knowledge absent from the knowledge of the witness. It is used in the Holy Qur'an to express the concept of the mind in twenty verses.

2.3.1.6 Consideration

The Qur'an uses this term to express the concept of the mind in four verses.

2.3.1.7 Inference

It means inferring something about something. The Qur'an uses this term to express the concept of the mind and reason in seven verses.

2.3.1.8 Wisdom

It means right in non-prophecy, and knowing the best things with the best knowledge. The wise expression of rational correctness was mentioned in the Holy Quran in nineteen verses.

2.3.1.9 Barrier

Similarly, one of the synonyms used for the mind in the Holy Qur'an is "barrier". This is because the mind acts as a barrier, preventing a person from indulging in desires that may not be in their best interest. In Arabic, the term "barrier" is used to describe a person who is disciplined and able to control their actions and words. The Qur'an uses the term "barrier" to refer to the mind in a single instance, in the verse: (Is there in that an oath for a sensible person? (Literally: person owning sense).) [89:5] Here, the term "barrier" is used to signify the mind, heart, sense, and religion. The mind is often described as a barrier because it prevents a person from engaging in actions or utterances that are inappropriate.

The Qur'an contains numerous verses that explicitly mention the mind and its synonyms, totaling to two hundred and sixty-seven verses. Additionally, there are hundreds of other verses that use rational logic in dialogue, addressing, reasoning, persuasion, and in refuting the arguments of opponents, even if they do not mention rational terms in their words. For example, Allah says: (If there were in both of them (i.e., the heaven and the earth) gods except Allah, indeed they would (both) suffer corruption.) [21:22] Allah says: (Is He who created the heavens and earth not able to create the likes of these people?) [36:81] Allah says: (Will not Allah suffice His bondman?) [39:36] Allah says: (producing arguments against Us, forgetting his own creation. He says, 'Who can give life back to bones after they have decayed?' Say, 'He who created them in the first place will give them life again: He has full knowledge of every act of creation.) [36: 78-79], in addition to many other verses.

In addition to the two hundred and sixty-seven Qur'anic verses that speak explicitly about reason and its synonyms, there are also about a hundred verses that describe Allah as the Ever-Wise (Imara r, 2007, p.37), Allah is, (The Ever-Mighty, The Ever-Wise) [27:9] (The Ever-Knowing, The Ever-Wise) [12:100] (The Ever-Wise, The Ever-Cognizant) [34:1] (The Most Judicious of judges) [11:45]. As believers, we are required to adopt these attributes and strive to embody them in our own lives. Furthermore, there are hundreds of hadiths of the Prophet that extol the virtues of the mind and its position in Islam. While some of these hadiths may be weak, their overall message is in line with what is presented in the Qur'an. When we consider the position of reason and rationality in Islam and its philosophy and civilization, we can see that Islam is unique in its emphasis on these values. This distinction sets Islam apart from other intellectual systems, whether religious or secular (Imara, n.d., p.13).

2.4. Employing Faithful Rationality to Understand the Quranic Text

Muhammad Imara highlights how the Qur'an's understanding and use of rationality is unparalleled in history. The Qur'an presents verses that employ rationality and logical arguments to support its message, and the methods of dialogue and reasoning. This Islamic philosophy, which emphasizes reason and rationality, gave rise to various schools and innovations by the second half of the first century AH. This philosophy was accompanied by the Islamic conquests, which were remarkable for their unprecedented speed in history. Belief in Islam is a matter of the heart that reaches a degree of certainty and works to liberate people's consciences from various forms of civilizational, religious and cultural oppression. Allah says: (There is no compulsion in the religion) [2:256] Allah says: (To you is your religion, and to me is my religion!) [109:6] Allah says: (whoever decides, then let him believe, and whoever decides, then let him disbelieve.) [18:29] Allah says: (Had your Lord willed, all the people on earth would have believed. So can you [Prophet] compel people to believe?) [10:99] The Muslim state, which emerged in history, recognized the religious diversity of its subjects and did not force them to convert to Islam (Imara, n.d., p.20-21).

The rational current in Arab-Islamic civilization, represented by the Mu'tazila and the people of justice and monotheism, began to engage in philosophical creativity by drawing on the

Noble Qur'an, which is the highest authority of reason in Islam. They benefited from the Islamic approach to discussing the unseen and formulated the Islamic theology before translation of Greek philosophy into Arabic. This approach gave rise to an Islamic philosophy that was based on divine revelation and emphasized the synergy of reason and revelation, wisdom and Sharia. It combined rationality with auditory transmission and emphasized the uniqueness of Allah divinity, free from the constraints of nature and causation (Imara, 2007, p.89).

Muhammad Imara emphasizes the importance of faithful rationality that emanates from the Holy Qur'an and serves the final message. He highlights the need to reconcile the mind and the message, so that they complement each other. He also discusses the prioritization of reflection, as seen in the Mu'tazila's emphasis on it as the first duty of man, and how this understanding is rooted in the Holy Qur'an. Allah says: (Say, "Look into whatever is in the heavens and the earth." And in no way do the signs and warnings avail a people who do not believe.) [10:101] Allah says: (Say, "Travel in the earth, then look how He began creation. Thereafter Allah brings into being the last bringing up. Surely Allah is Ever-Determiner of everything.) [29:20] (Imara, 2007, p.42, 51). Rational consideration is crucial in knowing and believing in Allah, as well as in accepting the message, messengers, revelation, and the Quran. It is important to clarify that when the Mu'tazila gave precedence to the reason over the Quran, the Sunnah, and the consensus, it was not a matter of preference, but rather a matter of prioritization. Rationality is seen as a means of understanding and interpreting the principles of Islam, but it does not replace the authority of the Quran, the Sunnah, and the consensus. In fact, it is through rationality that one can distinguish between good and bad, and recognize the validity of the Book, the Sunnah, and consensus as arguments.

The crystallization of Qur'anic rationality into the form of Islamic theology has become an intellectual necessity and a civilized obligation. This is necessary in order to engage in dialogue with opponents and to spread Islam in urban areas and environments that have ancient philosophical legacies. From the era of the Companions, may Allah be pleased with them, the Islamic rational philosophical current began to emerge in the civilization of Islam. This current is not content with simply accepting the texts of the Qur'an and Sunnah, but rather seeks to delve deeper and understand their underlying principles and philosophies (Imara, n.d., p.25).

Allah, the Almighty has addressed those who possess reason and the ability to think and contemplate on what He has framed for them. The Qur'an is a wise book that contains evidence for rulings and is alert to what is in the minds of people. The mind, therefore, serves as a guide to understanding the legal principles (Imara, 2007, p.90) by considering the text and striving to derive its rulings while seeking help from it to better understanding first, and then better explanation. The Islamic rationalistic Mu'tazila school, despite internal differences among its scholars, engaged in debates with the founders and followers of non-Islamic sects and repelled their suspicions using rational arguments. This approach was unique in the history of human philosophy, as it started from religion and made its first mission to defend religion with rational evidence. They developed a systematic skepticism, which is a science that must be learned in order to reach certainty (Imara 2012, p.119; 2007, p.40).

Systematic skepticism is different from absurd skepticism, which casts doubt on everything. Skepticism has its place and cases that necessitate guiding, and its aim is to reach firm certainty, which is sometimes only possible through reflection and systematic skepticism (Imara, n.d., p.29; 2006, p.76–78).

This is treated through discussion and exchange of ideas to move beyond the crashing waves of uncertainty and reach the shore of understanding. The Islamic philosophical school based this science of skepticism on Quranic logic, which emphasizes the importance of dialogue in establishing beliefs and reaching certainty. This is exemplified in the dialogue

between Prophet Abraham, peace be upon him, and Allah. Allah says: (And as Ibrahim (Abraham) said, "Lord! Show me how You give life to the dead." He Allah) said, "And have you not believed?" He (Ibrahim) said, "Yes indeed, but that my heart be composed." Said He, "So take four of the birds, then wring them to you (and divide them); thereafter set a portion of them on every mountain; thereafter call them; they will come up to you with hasty diligence (and) know that Allah is Ever-Mighty, Ever-Wise.") [2:260] From this dialogue we learn the approach of establishing certainty on experimentation (Imara, n.d., p.29).

It is important to clarify that the presentation of the status of reason in Islamic philosophical thought by Dr. Imara does not call for presenting it without conditions or exaggerating its importance. He has faced challenges from advocates of epistemological rupture who reject the essence of religion, its principles, and constants. He has also faced challenges from advocates of substituting humanities in the place of divinities and those who deify reason and replace it with revelation (Imara, n.d., p.18-22).

2.5. Suspicion of Contradiction between Reason and Sacred Texts

It is important to note that what is known by clear reason is not opposed by the Shari'a. In fact, the authentic transmitted text is never opposed by an explicit reason. The wise people agree that explicit reason does not contradict a sound text (İbn Taymiyyah, 2005, 3/338). Those who oppose revelation with reason are heretics who deny prophecies, the creation of the world, and the resurrection (İbn Qayyim al-Jawziyyah, 2020, p.605). Revelation, which consists of hearing, contains clarification of rational evidences proving the maker, the evidences of his lordship and power, and the Messenger's features and evidences of his truthfulness. These are many times greater than what is found in the words of the observers. There is nothing in text that contradicts rational evidences by which the truthfulness of the Messenger is proven (İbn Taymiyyah, 1985, p.85). It is inconceivable that the texts of revelation sent down from Allah Almighty would contradict sound minds.

Therefore, how could a believer even conceive of the possibility that the text of revelation contradicts clear reason? The clear mind cannot separate itself from the authentic text of revelation. Reason and revelation are two supportive grounds, and Allah has connected them in His Quran and linked one to the other. Allah says: (We had established them in a way we have not established you [people of Mecca]; We gave them hearing, sight, and hearts, yet their hearing, sight, and hearts were of no use to them, since they denied Allah's revelations.

They were overwhelmed by the punishment they had mocked.) [46:26] He mentioned what knowledge is attained with, which are hearing, sight, and the heart, which is the place of the mind. Allah says: (They will say, If only we had listened, or reasoned, we would not be with the inhabitants of the blazing fire) [67:10] They were told that they had departed from the obligation of hearing and reason. Allah says: (Surely in that are indeed signs for a people who hear.) [10:67] Allah says: (Surely in that are signs for a people who consider.) [13:4] Allah says: (Will they then not contemplate the Qur'an? Or are there locks upon (their) hearts?) [47:24] Allah calls them to hear texts with their ears and to consider them with their minds. Allah says: (So have they not pondered over the Saying) [23:69] Allah says: (Surely in that there is indeed a Reminding to him who has a heart, or is eager (Literally: cast "his" hearing) on hearing, and is a constantly present witness (to the Truth) [50:37] So, Allah has combined hearing and reason, and established His argument with them against His servants, so that they never separated from each other (İbn Qayyim al-Jawziyyah, 2020, p.226–227).

Islam does not recognize any contrast or contradiction between the revelation and the news of the unseen, nor between the universe and its signs and sciences. It establishes knowledge on two sources: the signs of Allah in the visible universe and His verses in the readable revelation. Islam recognizes reason, sacred texts, tangible experience, and heart conscience as

four ways of knowledge and guidance, and integrates them in collection of knowledge derived from revelation, the universe, their realities, and their sciences (Imara, 2002, p.30–32; 2006, p.65; 2009, p.54).

Reason is not in contradiction with sacred texts, rather it is a means of understanding texts. Reason has precedence over texts for purpose of arrangement, not honor (Jad, 2018, p.174). Reason is the way to believe in the existence of Allah, His Oneness, and His Attributes. Rational belief in Allah precedes belief in the Messenger and his miracles, and then comes belief in sacred texts. Validity of sacred texts depends on trueness of the messenger. Trueness of the messenger depends on existence of Allah Who sent messenger. Belief in existence of Allah is achieved by reason. Therefore, faith, religion, and Islam are entirely based on reason (Imara, 2002, p.31) and rely on rational acceptance of religion from the beginning. This is in accordance with the natural disposition (fitrah) that Allah created people upon, and common sense invites creatures to believe in the Creator and to recognize His signs in the universe and in the books of His messengers.

2.6. Imara's Response to the Suspicion of Conflict between Reason and Sacred Texts

Muhammad Imara consistently highlights that there is no conflict between the true transmitted sharia and rational truth. He argues that those who believe that blind imitation and following traditions are obligatory are doing so out of weak minds and lack of insight. On the other hand, those who exaggerate the role of reason to the point where it conflicts with the principles of the law, such as some philosophers and the extremists of the Mu'tazilah, are driven by malicious intent. Both tendencies, negligence and excess, are far from upholding firmness and precaution (Imara, n.d., p.37).

In his writings on the relationship between reason and sacred texts, Muhammad Imara emphasizes importance of ijihad as a tool for renaissance of the Islamic nation and a means to revive its activity in order to lead the world. He argues that tool of such ijihad is the Islamic mentality that combines reason and sacred texts (Imara, 2012, p.125). Imara believes that the Islamic approach has no contradiction between the sources of the Quran and Sunnah, and the heritage that was founded on these sources. However, it distinguishes between the constants and the variable doctrinal issues that are associated with experiences emerged in certain eras under influence of social and political conditions. These variables have been transcended by the development of history (Imara, 2007, p.79; 1998, p.63; 2003, p.13–14).

During the eras of the messages that preceded Islam, the reason was often excluded from the paths of faith. People believed in what was thrown into their hearts without the realization of reason. This was because faith does not necessarily require realization of the reason, as said by the Christian saint and philosopher Anselm (d. 1109 AD) 'The Qur'an does not separate rationality from faith, nor does it see rationality as being in opposition to faith. In fact, the Qur'an considers hostility to rationality as a way to torment in Hell. Allah says: '(They will say, 'If only we had listened, or reasoned, we would not be with the inhabitants of the blazing fire,' and they will confess their sins. Away with the inhabitants of the blazing fire!) [67:10-11] (Imara, 2007, p.38).

There are some who claim that there is a contradiction between reason and sacred texts, and argue that Islamic culture is based on texts rather than reason. They also claim that all scholars of the Islamic nation, without exception, are unqualified because they relied on texts, not on independent thinking. They believe that all matters of religion must be rethought from their origins and that all existing principles that the nation considers to be taken for granted must be searched anew for the truth, relying solely on reason.

Muhammad Imara argues that relying solely on reason, without texts, which is the divine revelation of the Quranic verses and the prophetic interpretation for it, and using reason alone as a tool for reconsidering everything that the nation considers to be axioms, is a flawed approach. Imara highlights several key points to support his argument. Firstly, he emphasizes that the position of reason in Islam is a lofty and unique place, and it has no equivalent in the laws that preceded the final Islamic Sharia. The statutes and rulings of Islam are based on reason and are a condition of religious commitment to the religion of Islam. Secondly, Imara argues that Islamic texts, especially the Holy Quran, is a mental miracle that accepts the reason as a judge in understanding and ratifying it, and in distinguishing between the decisive and the similar in its verses, and also in the interpretation of these verses. The Quran does not have a priesthood that monopolizes its interpretation, but rather it is the fruit of the work of the minds of scholars who interpret it. The miracles of previous messages were material miracles that astonished the minds and paralyzed them from thinking and reasoning. In contrast, miracle of Islam, which is the Noble Qur'an, is different from the miracles of previous messages in that it is a mental miracle that mobilizes the mind to think, contemplate and reason (Imara, 2007, p.38).

The Qur'an accepts the mind as a judge in the interpretation of its verses. Imara also argues that Islamic texts are a way to develop Islamic rationality. The development in the nature of the miracle was proportionate and consistent with the stage of maturity reached by humanity and with the final message and revelation to the prophets, messengers, and nations of messages (Sharif, 1435, p.5; Imara, 2012, p.110-115). Thirdly, Imara highlights that the mind in Islam is the way to believe in the existence of Allah and His oneness and attributes. Belief in Allah precedes belief in the Messenger and the Book that the Messenger brought. Belief in sacred text depends on belief in the messenger, who brought it. Belief in the messenger depends on existence of Allah Who sent messenger. The reason is the way to believe in existence of Allah by contemplating the exquisite order and regularity of the creatures, which testifies to the existence of the Creator of the order and regularity of these creatures. Reason in Islam is the instrument of belief in the essence of religion, which is belief in divinity. This is in line with the views of Imam Muhammad Abduh, who argued that "the first basis on which Islam was laid is rational consideration. Abduh believed that rational consideration is the means of true faith because it raises individuals from ignorance through the use of argument, and it appeals to the mind rather than to the authority of rulers." (Imara 2007, p.45; 1972, 3/301).

The contrast between reason and sacred texts is a product of the dichotomies that characterized the intellectual course of Western civilization. This contrast arose due to the historical conflict between ecclesiastical, non-rational theology and the rationality of the Renaissance and secular positivist enlightenment, which challenged and contradicted irrational texts. However, in the intellectual course of Islamic civilization and its nation, text has never been in contrast to reason, because the contrary to reason is madness not text. The Quranic text is the source of faithful rationality and the impetus for it, and it calls for use of reason, reflection, and contemplation in the visible signs of Allah. The Qur'an's numerous verses that encourage reason are forty-nine verses. The verses that described intellects as mind and essence of man are sixteen verses. The Qur'an uses the term "prohibition" to express the concept of reason in two verses. The Qur'an uses the term "contemplation" to express the concept of reason in eighteen verses. The Qur'an uses the term "jurisprudence" to express the concept of reason in twenty verses. The Qur'an uses the term "consideration" to express the concept of reason in four verses. The Qur'an uses the term "inference" to express the concept of reason in seven verses. The Qur'an uses the term "wisdom" to express the concept of reason in nineteen verses. The Qur'an also describes heart as a tool for jurisprudence and reason in one hundred and thirty-two verses. Additionally, there are over eight hundred verses in the Qur'an that refer to knowledge, learning, and scholars (Jad, 2018, p.88).

If reason evidence is used in Sharia, it is used as a complement to divine evidence, or as support in its path, or verifying its context, not as independent evidence. The mind is not a legislator, and looking at it is looking at a legitimate matter (Al-Shatibi,1997, p.27).

In Islam, the divine law or sacred text is the reason for reasoning, contemplation, understanding, and learning. The human mind is the tool of Islamic jurisprudence, and it is the condition and basis for commitment with this divine law. Without reason, there is no effect of the law, and the reason is indispensable for the law, especially in matters of the unseen and the rulings of religion that the mind cannot comprehend independently. Although the mind is a powerful tool in Islam, it is important to recognize its limitations. The mind, no matter how great it is and how brilliant it is in wisdom and creativity, is one of the human faculties, and all human faculties are relative in terms of perception and abilities. What is unknown today may be known tomorrow, and what one mind cannot comprehend may be understood by another.

The fields of testimony in the world - the soul and the universe - are open to the mind and experience in relation to man. However, there are certain fields, especially in the knowledge of the unseen world, where the only way to acquire knowledge is through sacred texts, revelation, conscience, heart, and inspiration. In Islam, the guidelines that guide a person to knowledge are reason, sacred texts, experience, and conscience, not reason alone. Human knowledge is diverse and obtained through various sources, including revelation and the written verses of Allah, as well as through the universe and the visible signs of Allah. The theory of Islamic knowledge emphasizes the integration and balance of these sources of knowledge. However, this balance is disrupted when knowledge is limited to the universe and the world of testimony alone, or when the means and comprehension of knowledge rely solely on the reason and experience without sacred texts and conscience (Imara, 2007, p.14–15).

Imam Muhammad Abduh emphasized the complementarity and balance of Islamic epistemology, particularly in his interpretation of the verse "Guide us to the straight path" from Surat Al-Fatihah. He identified the four gifts of reason, sacred texts, experience, and conscience (Imara, 2006, p.65–67). He also emphasized the necessary correlation between reason and transmission for integration of Islamic knowledge. Abduh believed that the reason is the source of certainty in belief of Allah, His knowledge and power, and belief in the message. Otherwise, sacred texts are source for unseen, such as matters related to hereinafter and worships. The Qur'an is considered an extraordinary miracle presented to the mind. The Qur'an calls on people to consider it with their minds and to use reason, reflection, and contemplation to understand its verses. The mind is an essential tool for understanding the features of some beings that fall under human comprehension, but it cannot reach their true nature alone. Therefore, the mind needs a helper to use in the means of happiness in this world and the Hereafter (Imara, 1972, 3/325, 379, 397). Islam does not recognize the contradictory duality between reason and sacred texts. Explicitly reasonable knowledge cannot contradict the true transmitted texts (Imara, 2003, p.13).

Imam Muhammad Abduh addressed the potential contradiction between reason and sacred texts by emphasizing that "Muslim scholars agreed that religion cannot come with what is impossible for the mind. Although there may be some matters of religion that transcend the comprehension of the mind" (Imara, 1972, 3/257). There is a clear difference between these and matters that are impossible to the mind. If there appears to be a conflict between rational proof and the apparent text, it is impossible for there to be an explicit contradiction of reason with the truth of what is authentically transmitted in the Qur'an. Abduh also emphasized that the miracles of the prophets only came with what the minds are unable to know, not with what the minds know to be false. The prophets were sent to inform people about what their minds are

puzzled about, so that they may believe and have faith. They were not sent with the absurdity of reason (İbn Taymiyyah, 2005, 2/189).

Intuition, human experience, and philosophical wisdom may suggest that there are certain principles of religion and laws that the mind cannot comprehend independently. Therefore, it is not reasonable to call to rely on the mind alone in all the basics of religion. No sane person would claim that the mind has authority over matters that it cannot independently comprehend, such as the principles of laws, miracles, and the nature, essence, and facts of the unseen. Islam acknowledges the importance of the mind, and it does not ignore or neglect its position and role in the pursuit of knowledge and guidance. However, it is essential to recognize the function of the mind, the field of its work, and the limits of its capabilities. Respecting the mind and its authority is at the core of Islam's approach to knowledge and thought (Jad, 2018, p.183).

Ahl al-Sunnah have recognized that there is no contradiction between the transmitted law and reasonable truth. They understand that those who believe it is necessary to rely solely on imitation and apparent meaning do so because of their weak minds and lack of insight. On the other hand, those who exaggerate the role of reason to the point where it conflicts with the principles of the law are driven by malicious intent. Both tendencies, negligence and excess, are far from upholding firmness and precaution. The mind is like healthy sight, which can distinguish between what is beneficial and what is harmful, while the Qur'an is like the sun that spreads its light, illuminating the seeker of guidance. The seeker of guidance should be self-sufficient and not rely solely on one or the other, as both the mind and the Sharia are light upon light (Imara, 2006, p.75–76; 2007, p.39–40; Al-Ghazali, n.d., p.8-9).

This relationship between reason and sacred texts - the relationship of complementarity and fraternity - is what Abu Al-Walid Ibn Rushd emphasized when he said: "... We - Muslims - know for sure that demonstrative consideration does not lead to a contradiction to what is mentioned in the Sharia, because the truth does not contradict the truth. Rather, it agrees and proves it. Wisdom is the companion of the Sharia, and the breast-feeding sister, so the harm from those who are attributed to it is the most severe harm, with what happens between them of enmity, hatred and quarrels, and the Sharia and Wisdom that are accompanied by nature, who love each other by essence and instinct..." (Ibn Rushd, 1999, p.31-32, 67).

Sometimes, there may appear to be a contradiction between reason and sacred texts in Islam. However, this contradiction is only between reason and apparent meaning of text or between reason and what is beyond its comprehension, not between reason and text. The reason and the Sharia are complementary sources of guidance in Islam, and they work together to illuminate the path of the seeker of guidance. Talking about the contradiction between them is simply an effect of extremism in one of them, whether it is negligence or excess.

3. Conclusion

At the conclusion of this study, we can conclude several conclusions, including:

1. The Islamic thinker Muhammad Imara is considered one of the most prominent thinkers in philosophy of reason and made a great contribution in this field.
2. Presenting the ideas of philosophy of reason in a smooth manner and making them understandable to the broad masses is an important contribution of Muhammad Imara.
3. Philosophy of reason can help a person understand the world around him and interpret spiritual, intellectual and social phenomena.
4. Muhammad Imara's philosophy of reason represents a balanced and comprehensive philosophical vision that deals with man and his relationship with his Creator and the world, and works to achieve a balance between reason, faith and Islamic heritage.

5. Imara's thinking in philosophy of reason is largely compatible with modern philosophical currents that rely on logic and rational reasoning and aim to clarify the relationship between reason and religion.

6. Muhammad Imara's philosophy of reason encourages continued research and thinking and provides a useful framework for analyzing issues and evaluating different ideas and perceptions.

In conclusion, we can say that the Muhammad Imara's philosophy of reason provides a comprehensive and deep vision of man and his role in the world, and represents a valuable contribution to modern Islamic thought, and helps researchers and those interested in understanding spiritual, intellectual and social realities, and encourages them to continuous research and deep thinking.

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