

Rationality in the Qur'an: Integrating Reason and Revelation for Contemporary Islamic Education

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ABSTRACT

Scholars explore the concept of rationality from various angles, often associating it with thinking that transcends divine considerations. In these debates, some academics have positioned themselves against the Quran, questioning its consistency with rational thought—however, many scholars argue that the Quran addresses subjects metaphysically, harmonizing reason and revelation. A detailed examination reveals numerous verses advocating reasoning, critical thinking, and empirical analysis. These verses invite believers to reflect on natural phenomena, historical events, and ethical dilemmas, underscoring the Quran's emphasis on intellectual engagement and moral discernment. This paper elucidates the Quran's nuanced approach to rationality by analyzing over five dozen Quranic verses that directly or indirectly discuss the nature and application of reason. Using Islamic research methodologies, it highlights the balance between reason and spirituality, showing that rational thinking is integral to Quranic teachings. This study addresses skeptical or misleading criticisms, affirming that the Quran integrates reason and revelation to offer a comprehensive intellectual and spiritual development framework. Future research should examine how Quranic rationality informs contemporary Islamic thought and practice, especially concerning modern scientific and ethical challenges. Comparative studies between Quranic perspectives on rationality and other philosophical or religious traditions are also recommended to foster interfaith and intercultural understanding.

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1. INTRODUCTION

Rationality is one of the fundamental elements that distinguishes humans from other creatures. In the context of Islam, the Qur'an encourages the use of rationality not only as a means to understand empirical reality but also as a moral and spiritual guide (El-Hussari, 2022; Muawanah et al., 2022). The phenomenon of separation between rigid conservative traditions and secular approaches that often neglect divine values poses a significant challenge for Muslims today (Abdel-Khalek, 2010; Ali et al., 2021; Dzilo, 2012). In an increasingly complex modern world, the need to integrate Qur'anic rationality with educational approaches has become critical, considering the importance of building a mindset rooted not only in scientific inquiry but also in ethical and spiritual values (Eisenschmidt et al., 2019; Mahjoob et al., 2014; Nuriman et al., 2024; Sabarudin et al., 2023). This study is relevant as it offers solutions to this issue through an in-depth exploration of rationality in the Qur'an.

Previous research has discussed various aspects of rationality in Islam, such as the Qur'an's emphasis on the use of reason (*aql*) to understand natural phenomena and historical events (Putra, 2022; Qosyim & Zarkasyi, 2024). However, these studies tend to focus on theological or philosophical aspects without highlighting its application in contemporary educational contexts. For instance, Mohammad Qutb's studies emphasize the importance of Islamic education as a means to harmonize human behaviour with Qur'anic values but do not specifically address the integration of Qur'anic rationality concepts in shaping modern educational systems relevant to contemporary challenges (Mukhtar et al., 2023). Hence, this research aims to fill this gap by exploring the potential of Qur'anic rationality as a foundation for building a holistic Islamic educational paradigm.

This paper specifically aims to examine the role of Qur'anic rationality in creating an educational approach that not only emphasizes knowledge acquisition but also builds strong moral and spiritual foundations (Aras & Solihin, 2022). The focus of this study is to demonstrate how the concept of rationality taught by the Qur'an can be integrated into education to produce individuals with logical thinking skills, ethical values, and heightened spiritual awareness (Agustin & Kistoro, 2024; Gunawan, 2022; Pink, 2024). Thus, this research not only complements previous studies but also provides practical contributions to the development of Islamic education systems.

This research seeks to prove that Qur'anic rationality can serve as a robust foundation in addressing modern challenges through Islamic education. Using an argumentative approach based on data and textual analysis, this paper aims to demonstrate that the concept of rationality emphasized by the Qur'an can foster individuals who are not only intellectually capable but also morally upright. It argues that integrating Qur'anic rationality into education can create a new paradigm relevant to contemporary needs while strengthening the relationship between humans and God through an approach grounded in reason and revelation.

2. FINDINGS AND DISCUSSION

Rationality involves employing reason or engaging sensory perception effectively. The Quran encourages its adherents to apply rational thought. This is described as maintaining logical coherence and consistency across thoughts, arguments, and actions, which fosters the acceptance of empirical knowledge. Mitchel defines rationalization as a process applied across different life aspects that logically assesses the value of various entities. It is a defining trait of humans and plays

a pivotal role in academic pursuits worldwide, spanning from the medieval period to contemporary times (Mitchell, 1968).

The Quran serves as a repository of profound wisdom, urging its followers to employ rationality in comprehending the essence of existence. It delivers a transcendent message rooted in timeless and universal principles, promoting scientifically inclined and rationalistic thought processes and directing individuals towards righteousness. From the Quranic standpoint, rationality is a cognitive capacity utilised to attain desirable outcomes, imbued with relevance and significance applicable across various contexts (Walbridge, 2001b). It profoundly guides every aspect of human existence and cognition through rational, observational, and empirical approaches, embodying the inherent philosophy of Islam. *"Do they not ponder on the Quran? Had it been other than God, they would have definitely found therein much contradiction."* (The Holy Quran, 4:82)

Thinking represents an inherent ability that stimulates the human intellect to contemplate both tangible and intangible subjects (Bashir, 2017). It catalyzes exploring new frontiers and cultivating progressive cultural norms. This multifaceted discourse of intellectual triumph entails marshalling evidence akin to philosophical inquiry, employing a problem-solving methodology rooted in rationality to devise solutions of diverse nature (Holmes, 2002). Thinking epitomizes the utilization of reasoning to discern truth from falsehood, thereby facilitating a more cohesive understanding of phenomena. According to Islamic doctrine, intellect serves as a guiding force, steering individuals away from wrongful actions. Reason emerges as the conduit connecting humans with the divine (Hardaker & Sabki, 2018). While various faiths may describe this faculty differently, the Quranic perspective labels it as intellect, intelligence, and a rational approach (Murata et al., 2020). In the Quranic narrative, the concept of intellect (Aql) and its exercise through thinking holds considerable importance, manifesting in various forms across numerous verses (Foundation, 1986). Specifically, the verbal form of *Aql*, "*Yaqelun*," appears 49 times, among other variations. Additionally, the term "thinking" is referenced 68 times in various surahs such as Al-Baqarah (214, 273), Aal-Imran (78, 142, 169, 178, 180, 188), An-Nisaa (142), Al-An'aam (40, 46, 47), Al-Araaf (30, 66, 59), Al-Tawba (16), Yunus (22, 24, 60), Hud (27), Yusuf (94, 110), Ibrahim (42, 47), Al-Israa (52), Al-Humaza (3), among others. This frequent solicitation underscores the Quran's emphasis on using intellect and reasoning as vital components of faith and understanding. The rational human mind pursues genuine objectives grounded in evidence, inquisitiveness, and conviction.

Laleh Bakhtiar elucidates that the Quran employs the term "*ulu-albab*," meaning "those imbued with intuition," to differentiate individuals possessing profound understanding from those merely seeking to appear clever. "*Albab*," the plural of "*lubb*," connoting the kernel or essence of something, denotes a deeper comprehension of reality attained through intuition and reason. This comprehension leads to the attainment of certainty (*al-yaqin*), wherein doubts concerning the truth of a matter are eradicated, leaving no room for uncertainty (Bakhtiar, 2019).

Thinking encompasses problem-solving, decision-making, metacognition, rationality, logic, knowledge, intelligence, and additionally encompasses a moral dimension, such as reflective contemplation (Ennis, 2015). A. Rahim asserts that within ethical philosophy, the cultivation of virtuous behavior elevates individuals from irrationality to rationality, thereby fostering a consistent practice of virtuous acts. For Muslims, rationality extends beyond mere intellectual

justification; it involves scrutinizing every facet of moral behavior to ensure alignment with Islamic principles and laws (Rahim, 2013).

Quranic rationality serves to invigorate and direct understanding, both in material and immaterial realms, towards positive outcomes. According to the Quran, creation embodies God's intellectual craftsmanship, revealing His majestic design and flawless rationality (Kalin, 2012). God's rationality transcends imperfections and causal dependencies, evident in His meticulous arrangement of the universe, which prompts human minds to contemplate His intelligent design. The harmonious structure of the universe beckons humans to ponder over its intricate scheme, promoting both subjective and objective reasoning to unveil divine principles (Munitz, 1992). The Quran, though not revealed as a scientific or philosophical compendium, encourages the application of reason explicitly over 37 times and implicitly over 67 times. Its verses uphold rational arguments, elucidating natural phenomena and philosophical inquiries to counter skepticism (Faruqi, 2007). By activating the human mind towards positive outcomes, Quranic guidance fosters a rational mode of thinking inherent (Maudoodi, 2012). The Quran advocates for a proof-based approach, challenging polytheists to provide evidence for their claims, aligning with its emphasis on rational inquiry.

"Have they taken for worship (other) gods besides Him? Say: 'Bring your convincing proof: This is the Message of those with me and the Message of those before me'. But most of them know not The Truth, and so turn away." (Qur'an 21:24)

"These our people have taken for worship gods other than Him: Why do they not bring forward an authority clear (and convincing) for what they do? Who doth more wrong than such as invent a falsehood against Allah?" (Qur'an 18:15)

The Qur'an not only emphasizes the significance of reason in enhancing human life but also advocates a compassionate understanding of worldly phenomena and the purpose of life in a rational manner. It urges individuals to cultivate logical thinking skills and analyze surrounding events using methods best suited to those circumstances.

"God give thee grace! Why did thou grant them exemption until those who told the truth were seen by thee in a clear light, and thou had proved the liars?" (Qur'ān 9:43)

The significance of applying reason in Islam is evident, as numerous Qur'anic verses elucidate approaches to life and encourage humans to contemplate worldly phenomena. While the primary focus of Quranic teachings is on ethical integrity, they also facilitate understanding of scientific principles (Al-Shaar, 2014). Some scientific concepts in the Quran are notably advanced, while others align with modern scientific knowledge, and some may appear contradictory. Quranic rationality aims to foster an ethical foundation for human society and rationally shape human behavior. Thus, from an Islamic rational perspective, nurturing human behavior to comprehend the realities of life is essential, and this can be achieved through Islamic education (Khaldun, 2005).

"Ye people of the book! Why dispute ye about Abraham when the Torah and the Gospel were not revealed till after him? Have ye no understanding?" (Qur'ān 3:65)

According to Mohammad Qutb, Islamic education serves as a comprehensive process aimed at harmonizing human behaviour with Quranic rationality. Presently, the Muslim Ummah lacks both a rational and global perspective, primarily due to the absence of effective global leadership, leading to a failure to achieve collective goals. The Muslim Ummah finds itself rapt between two opposing approaches: one being an outdated conservative stance devoid of modern

sensibilities, and the other a radical secularist perspective seeking liberation from divine guidance. Both of these approaches are deemed anti-rational and contrary to a rational approach to life. Contemporary Islamic revivalist thinkers endeavour to reconcile rationality with conservatism and divine guidance, viewing rationality as a means of liberation. The modern age is perceived as a design reminiscent of *jahiliyyah* due to the rejection of divine guidance as the foundational source of societal principles (M. M. Khan, 2001). To comprehend the underlying causes of this decline, it is essential to grasp the concept of enlightenment. The Quran portrays humans as the pinnacle of creation, with reasoning and wisdom as fundamental attributes supporting this assertion.

"We have indeed created man in the best of moulds" (Quran 95:4)

Humans are distinct from other creatures due to the rational status bestowed upon them by God, granting them the ability to alter their circumstances through reason and wisdom. The Quran does not advocate blind adherence; instead, it urges individuals to contemplate and employ reason to comprehend God's signs evident in nature, history, and scripture (12:109-111). Throughout its discourse, the Quran provides evidence, arguments, and proofs for those who reject its message and fail to grasp the reality of their existence. God does not discourage humans from exercising their rational faculties, nor does He demand believers to relinquish their capacity for reason, which they rely upon for understanding Him. The Quran promotes a spirituality and ritualism rooted in reason, serving as a bridge between humanity and the divine. This theme forms the central essence of the Quran, and it is imperative for the custodians of Islam, including intellectuals and scholars, to recognize and emphasize it consistently. Failure to do so may perpetuate immaturity within the Muslim community.

In a contemporary landscape where intelligence is often equated with rationality and intuition is relegated to a mere "biological" sixth sense focused on predicting future occurrences, Islamic rationality emerges as a compelling and relevant framework. The Quran presents a robust rationale or authoritative argumentation to enlighten individuals on various philosophical inquiries concerning existence and creation. Through numerous verses, approximately sixty to seventy, the Quran affirms the significance of reason. One notable instance is the Quran's poignant reference to this matter, illustrating:

Surely the worst of beasts in God's sight are those who are deaf and dumb and do not reason. (8:22)

This verse underscores the clarity and substance of reason, indicating its pivotal role in shaping the progressive orientation of Muslim life. In the Quran, individuals who reject truth and fail to engage in rational discourse are likened to being deaf and mute, implying a deficiency in their capacity for understanding. Such individuals are equated with beasts or creatures of the wild due to their lack of reasoning (Khatab, 2011). Those who neglect to utilize their intellect and faculty of thought are deemed unworthy of being called human beings, as the Quran includes them among animals. In discussing the concept of Divine Unity (al-tawhid), the Quran touches upon the unity of Divine Acts, stating:

And It is not for any soul (i.e., anyone) to believe, except by permission of Allah. And He lays defilement¹ upon those who will not use reason. (10:100)

The Quran extends an invitation to contemplate profound matters that may not be readily grasped by every individual, encouraging the application of wisdom. From a logical perspective, the Quran prompts us to engage in ratiocination, thereby acknowledging the authority of reason. In

essence, the Quran presents statements that require acceptance of the authority of reason, such as: *Say: Bring your proof if you are truthful. (2:111)*

The Quranic affirmation of the supremacy of reason and its employment of syllogistic argumentation to establish the existence of the Necessary Being (*wajib al-wujud*) is expounded upon as follows: *"Had there been within the earth and heavens gods besides God, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe". (Al-Quran; 21:22)*

The Quran presents a conditional proposition where the antecedent premise is exempted or excluded to reach a conclusion that follows from it. Through this approach, the Quran underscores the importance of reason and rebuts the notion propagated by some religions that Islam is estranged from or incompatible with reason. It counters the erroneous argument suggesting that embracing faith necessitates suspending one's rational faculties and blindly adhering to the pronouncements of others (such as Ulama, Fuqaha, etc.). The Quran explicitly rejects and refutes such a misconception.

"And they will say: Had we but listened or used our intelligence, we should not have been among dwellers of the blazing fire" (Al-Quran; 67: 10)

Allah the Exalted said also:

"Have they not travelled through the land, and have the hearts wherewith, to understand and ears wherewith to hear? Verily it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind" (22:46)

"Blessed is He Who hath revealed unto His slave the Criterion (of right and wrong), that he may be a Warner to the peoples." (Quran 25.1)

"O ye who believe! If ye fear Allah, He will grant you a criterion (to judge between right and wrong), remove from you (all) evil (that may afflict) you, and forgive you: for Allah is the Lord of grace abundant." (Al-Quran 8.29)

Numerous rationalist schools have emerged, each offering divergent perspectives on the application of Reason gleaned from Quranic verses. In Muslim philosophy, these schools adopted a fervently conservative approach to life, emphasizing the application of reason in all religious matters and evaluating them based on rational outcomes. However, this approach faced strong backlash, leading to the emergence of a new movement that placed a strong emphasis on transmitted sources or traditional approaches. In the annals of Muslim history, theological schools like the *Asharites* rejected the *Mutazillian* notion of reason and upheld the traditional belief that reason is not to be independently applied. Islamic theology, aiming to construct a knowledge base under the fundamental principles of Islam, places significant emphasis on the universal dimensions of intellect. Consequently, extensive debates ensued among Muslim intellectuals regarding the application of reason, drawing even jurists (*fuqaha*) into the fray, and sparking heated discussions both within and outside the Muslim intellectual circles. To effectively disseminate its message, the Quran employs two distinct linguistic styles, as articulated by Murtadha Mutahhari: "the language of rational argument" and "the language of feeling," each appealing to the intellect and the heart respectively. Every Quranic verse inherently embodies a stance on the use of intellect and reason (*Al-'aql*) (Mutahhari, 2015). Moreover, Muslim jurists also deliberated upon the utilization of reason in forming their opinions (Mutahhari, 2015).

The predominant school of Sunni theology, established by Abul Hasan Ali al-Ash'ari, places significant emphasis on evaluating the merits and drawbacks of rational inquiry. The *Ash'arite* school constrains the role of intellect to the realm of human capability, largely disregarding its potential to apprehend divine truth objectively (Schuon, 1976). According to their perspective, truth emanates solely from the divine will, rendering the intellect's function limited to extracting truth from divine revelation. Subsequent scholars of *Ash'arism*, such as al-Ghazzālī and Fakhr al-Dīn al-Rāzī, introduced modifications to this notion. Nevertheless, throughout its history as a theological school, *Ash'arism* maintained the belief that intellect is subservient to Quranic revelation, leading to its perception as antithetical to faith (Gardet & Anawati, 1948).

In other schools of *Kalām*, such as *Mu'tazilitism*, *Māturidism*, and Twelve-Imam *Shī'ite* theology, reason plays a significant role in interpreting God's will as revealed in His scriptures. However, this emphasis on reason does not lead to a stance akin to rationalism as observed in the modern West. These theological schools, much like *Ash'arism*, do not foresee an exaggerated role for intellect beyond what is prescribed. In Arabic and other Islamic languages, the term "*Al-aql*" is utilized to denote both reason and intellect, with a careful distinction maintained between the two and an acknowledgement of their interrelationship and the intellect's precedence over reason. The term "*al-aql*" fundamentally means to bind, signifying the faculty that binds humans to God, while intellect aids in comprehending this connection with the divine. Possession of reason is regarded as inherently positive, with the Quran repeatedly highlighting its central role, alongside intellection (*ta'addul* or *tafaqquh*), in human religious life.

"Surely the worst of beasts in God's sight are those that are deaf and dumb and do not reason." (Al-Quran; 8:22)

In another verse, it is said;

"It is not for any soul to believe, save by the leave of God, And He lays abomination upon those who do not reason". (Al-Quran; 10:100)

It is crucial to grasp the importance of reason (*al-Aql*) in human existence. God calls upon humans to engage in thoughtful reflection and to employ their intellects to make sense of universal phenomena.

"How many a city We have destroyed in its evildoing, and now it has fallen upon its turrets. How many a ruined well, a tall palace? What, have they not journeyed in the land so that they have hearts to understand with, or ears to hear with..."? (Al-Quran; 22:45-46)

The term "*al-aql*" encompasses various notions such as reason, intelligence, perceptiveness, foresight, common sense, and related concepts. Each school of Islamic thought has delved deeply into its understanding. While various aspects of intellect, including its perspective and inner workings, are elaborated upon, the primary emphasis in Islamic thought lies on moral knowledge (*Ilm-ul-Akhlaq*), commonly referred to as the "science of ethics (Siddiqui, 1997)." Thus, the use of reason aims to establish a rational foundation for knowledge acquisition. According to the Quran, the overarching principle is the utilization of intellect in all endeavours, whether it involves spreading the message (*dawah*) or deriving intellectual benefit from Quranic verses.

"Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! Thy Lord is best aware of him who strayed from His way, and He is best aware of those who go aright." (Al-Qur'an 16:125)

The Quran is universal, intended for all humanity to access and comprehend divine knowledge, thereby achieving success in both this world and the hereafter. To fully grasp the Quran's teachings, it is essential to delve into its epistemology, ethics, and metaphysics, which encompass the philosophy of life and necessitate the use of intellect to understand the nature of existence from a comprehensive standpoint. Sayed Husain Nasr draws a clear distinction between reason and intellect, highlighting that in Arabic, the term "*al-'aql*" is employed to denote both reason and intellect. However, it is understood that the faculty of reasoning is contingent upon the higher realm of intellect (Nasr, 1979).

Nasr elaborates on the Islamic concept of intellection, emphasizing that "*al-'aql*" in Arabic fundamentally signifies binding. It represents the faculty that binds humanity to God, to their Source. Through the endowment of "*al-'aql*," individuals attain their humanity and partake in the attribute of knowledge, "*al-'ilm*," which ultimately belongs exclusively to God (Nasr, 1979). The Quran encourages people to utilize their intellects to comprehend the cause and divine purpose of creation. However, due to their failure to apply reason, people deviated and began worshiping false deities. In response to this, God exhorted them to employ their intellects.

"Say: Bring your proof if you are truthful." (Al-Quran; 2:111)

"Were their gods in them [earth and heaven] other than God, they would surely disintegrate..." (Al-Quran; 21:22)

Quranic rationalism unambiguously delineates the right of decision-making bestowed upon humans, yielding clear consequences. It unequivocally states that those who adhere to correct guidance and abide by divine law will be rewarded, while those who embrace negativity will stray from the path. According to Quranic doctrine, all destinies are subject to the Will of God, and He does not impose a fate unknown to individuals' fortitude and deeds. Within the divine framework, societal destinies evolve in accordance with their functioning and actions. Therefore, the application of reason is paramount in addressing social issues, as God does not enact change without reason unless it necessitates a significant shift in mindset. Negative behaviours invariably undermine social values, leading to irrational changes and corruption. The Quran employs the terms "*takafur*" and "*tadabur*" to encourage understanding and analysis of past societal conditions, enabling the extraction of valuable lessons from history. Moreover, it is evident that the destinies of races and nations are not haphazard or accidental, but rather contingent upon their actions, offering ample opportunities for learning and growth.

Indeed, God (Allah) will not change the condition of a people until they change what is in themselves... (Al-Quran; 13:11)

This verse serves as a directive for Muslims to embrace a rational approach in transcending a dismal way of life. J. Mark Hal further expands on this notion, asserting that a fundamental objective of Islamic education is to furnish children with constructive guidance, enabling them to mature into virtuous adults capable of leading fulfilling lives in this world and striving for the rewards of the faithful in the hereafter. However, grasping the precise meaning of "good adults" necessitates a comprehension of the Islamic understanding of human nature (Sohani, 2017a).

The Quranic scripture not only encompasses the principles and ideals of a refined society but also abounds with scientific insights that enhance understanding of creation and facilitate rational analysis. Within its verses lies a profound invitation and inspiration for intellectual inquiry.

"Indeed, in the creations of heavens and the earth, and the alteration of the night and day are signs for those of understanding." (Al-Qur'an 3: 190)

While elucidating this intellectual insight, Bawa Muhaiyaddeen has profoundly stated, "Real Islam embodies a profound and unwavering faith (*Iman*) in God and the realization of truth (*haqiqah*)," a truth that is transparent, unequivocal, and readily comprehensible. Echoing this perspective, Syed Hussein Nasr remarks, "The Qur'an forms the fabric from which the life of a Muslim is crafted; its verses are the strands that weave the essence of his soul (Nasr, 1977)." Conversely, Maududi observes a significant shift in the mindset of the Ummah during the twentieth century—from a passive acceptance to an active, rational engagement in intellectual discourse (A'la Maududi, 2021). This transformation has empowered a growing number of Muslims to lean on their rational faculties, striving to reinterpret Islam in ways that resonate with and remain relevant to modern exigencies (M. Khan, 2006).

Their rationalist approach has propelled them towards worldly advancements that adhere to lines of justice, spirituality, and science (M. M. Khan, 2001). The impact of this intellectual reevaluation has been profound, addressing numerous contemporary challenges. As Islamic movements reconstitute with a renewed vigor for restoring Islamic values, they proliferate, fueled by the power of networking and the dynamism of Islamic principles (A'la Maududi, 2021). Yet, despite their enthusiasm and resurgence, a semblance of naïveté still shadows even the most spirited of these movements.

Muqtader Khan warns that the momentum generated by independent thinkers such as Sir Syed Ahmed Khan, Muhammad Abduh, Fazlur Rahman, Malik Bennabi, Syed Nursi, Ali Bulac, Abdol Karim Soroush, Javed Ghamdi, and Tariq Ramadan could be lost (M. Khan, 2014). These intellectuals have spearheaded modern thought within the Muslim world, yet face considerable opposition from traditionalist scholars who staunchly oppose rational reinterpretations and effectively close the doors to progressive *ijtihad* and innovative thinking. This resistance has instilled a fear of employing reason among Muslims, a trend that only began to see some reversal in the 20th century, albeit slowly (Ediwiwowo, 2015). In today's context, the Muslim community confronts substantial challenges that necessitate a Quranic framework of thought at all levels. Observably, the community has fragmented into factions around the use of reason, spawning conservative, radical, and moderate groups. Moderates advocate for the judicious application of reason, whereas conservatives and radicals have fostered divisions, deepening sectarian rifts and, directly or indirectly, reestablishing *Taqlid* (blind imitation). Among these, the Hanbali School has been notably anti-rationalist. Furthermore, scholars like Al-Ghazzālī have vehemently opposed rationalist approaches, particularly regarding theological doctrines like resurrection, cosmology, the existence of God, divine attributes, and causality. Al-Ghazzālī has accused proponents of rationality of heresy and unbelief, critiquing philosophers for deviating from Quranic teachings, especially in their denials of bodily resurrection and their depictions of God that contradict those in the Quran (Sidiropoulou, 2010).

The affirmation of the authority of reason within Islam is indisputable. Throughout history, the vast majority of Islamic scholars, with only a few exceptions, have upheld the authority of reason, considering it as one of the four sources of Islamic jurisprudence. During the classical era, scholars of the Quran such as Ibn Abbās, Ibn Masūd, and Ikrima, employed rational methodologies in interpreting Quranic verses, utilizing the method of *ijtihad* or subjecting the logical elaboration

of Quranic content to critical examination. These classical developments served to construct a framework of knowledge aligned with divine principles (Walbridge, 2001a). Notably, this approach enabled certain Quranic verses to refute religious beliefs held by various sects and pagans, thereby addressing intra-religious polemics. Additionally, this methodological approach is instrumental in dispelling misconceptions surrounding the application of Greek rationalism to derive laws and regulations from the Quran, presenting an apologetic perspective.

While articulating his views, Safi Omid reflects that Islam once had a profound opportunity to embrace the commendable aspects of philosophical rationalism and scientific traditions. He suggests that Islam significantly advanced in this respect, returning to its foundational principles of philosophy and observance, remaining unaffected by contemporary secular thoughts (Safi, 2003). According to him, divine instruction in Islam compels humans to employ reason to comprehend the motives behind the revelation of the Quran, which in turn elucidates the broader purpose of human existence. In this context, the Quran advocates for the application of both inductive and deductive reasoning as methods to acquire knowledge. Inductive reasoning aids in forming general understandings and concepts, whereas deductive reasoning is employed to ascertain specific, detailed insights aligned with the ultimate rational objectives of such knowledge. Thus, the Quran facilitates the interpretation, development, and production of comprehensive knowledge. Verses that directly discuss or explain laws and moral guidelines are known as *Qauliyyat*, while those that encourage exploration and understanding of the universe or empirical realities are referred to as *Kauniyyat*. According to the Quran;

*“Those who **listen to all statements**, and then **follow the best of it**. These are the ones whom God has guided, and these are the ones possessed of minds”.* (Al-Quran; 39:18)

The Quran distinctly favours those who employ inductive reasoning—individuals who consider all viewpoints before embracing the most rational one. Such individuals are described as “guided and rational” (“the ones whom God has guided, and these are the ones possessed of minds”). Conversely, the Quran cautions against premature conclusions and warns about the potential flaws inherent in deductive reasoning, as evidenced in several verses (Al-Quran; 2:170, 5:104, 17:11, 37:70, 75:16-21). It consistently discourages blind conformity, admonishing followers to avoid adherence to any belief or practice unless it is backed by thorough knowledge, underscoring a preference for informed decision-making over unexamined acceptance.

*And follow not anything of which you do not know; surely the **hearing** and the **sight** and the sense, all those will be questioned about it.* (Al-Quran; 17:36)

The Quran emphasizes the importance of rejecting blind conformity and advocates for individuals to question, analyze, and verify everything through the application of reason and rationality (Al-Quran; 4:32, 5:104-105, 6:94, 6:164, 19:95, 53:38-39). It underscores human accountability, especially for those who have embraced Islam, as they bear a divine trust. This concept of guardianship of divine trust is discussed in *Rasa'il Ikhwan al-Safa*, which highlights the Quran's constant challenge for believers to engage their intellect and faith in interpreting and applying its teachings. This ethos fosters empowerment among Muslims, encouraging them to perceive themselves not merely as passive participants in a cosmic narrative, but as significant contributors with agency and responsibility (Sajoo, 2008).

Furthermore, Ibn Tamiya's concept of epistemology, which he defines as "true knowledge," pertains to the guidance revealed to Prophet Muhammad ^(SAAS) to lead humanity on the path of truth, or 'Sirat ul-Mustaqeem,' guided by rationality. He asserts that practices such as rational reflection, remembrance, and contemplation are not mere products of Hellenic deduction, but rather exemplify Islamic commitment to employing an inductive approach in the study of the Quran (Sohani, 2017b). Muhammad Arkoun affirmed that these cognitive activities bestowed upon humans are fundamentally significant aspects of the "divine intellect (Sohani, 2017b).

The Quranic approach to contemplating its verses resonates with modern modes of thinking, facilitating the development of a society grounded in constructive and progressive principles. This methodology encompasses various forms of thinking, including inquisitive thinking (*Al-A'raf*: 172), objective thinking by seeking evidence to substantiate claims (*Al-Baqarah*:111), constructive thinking (*Al-Hadid*: 22-23), theoretical thinking (*At-Tuor*:35-36), judicious thinking (*Al-Anbiya'*:22), introspective thinking (*Al-Baqara*:164), visual thinking (*Al-Hajj*:1-2), metaphorical thinking (*Al-Zumar*: 29), analogical thinking (*Aali- Imran*: 59), demonstrative/emotional thinking (*An-Nisa*: 27), perceptual thinking (*An-Nisa*:19), conceptual thinking (*Al-Imran*:103), intuitive thinking (*Ta'ha*: 96), scientific thinking (*Ankabut*, 20), and wishful thinking (*Al-Baqarah*:78,111; *An-Nisa*:42,123; *Al-Hadeed*:14

The rationalist and scientific disposition of the Quran is intended to guide humans towards their well-being. God has instilled understanding in the human mind, which is then transferred to the heart for further processing (Danish & Awan, 2018a), as Allah Almighty states;

"With power and skill did We construct the firmament, for it is We are, who created the vastness of space? (Zariyat: 47)

The Quran presents numerous scientific concepts to prompt humans to engage in thoughtful reflection and use their reason to comprehend their actions. Life, according to the Quran, is ultimately a test ordained by Almighty God, and individuals are required to utilize their intellect to succeed in this divine trial. Accordingly, all human activities are meticulously recorded, and individuals will be identified through their unique fingerprints. In 1858 A.D., the renowned scientist Sir William Herschel contributed to elucidating the Quranic notion of fingerprints as a means of identification. He demonstrated that the intricate patterns on the skin of fingertips serve to distinguish individuals and establish their distinctiveness. Subsequently, in 1877 A.D., another scholar, Dr. Henry Faulds, developed a technique for imprinting inked fingerprints onto cards, while in 1892 A.D., Sir Francis Galton further confirmed that fingerprints remain unchanged and consistent throughout a person's lifetime (Danish & Awan, 2018b). Through the Quran, God emphatically underscores the importance of recognizing individuals based on their unique attributes, stating:

"Yes, indeed, we can recognize and reconstruct his fingertips." (Al-Quran; 75:4)

".....Indeed there are signs for the wise person." (Al-Quran; 2: 164)

The Quran, was not revealed as a scientific manual, contains signs of a scientific nature meant to provide guidance. It offers valuable and quantifiable information that serves as a foundation for scientific inquiry and analysis. God encourages humans not only to contemplate the creation of the heavens and the earth but also provides detailed insights into the cyclic nature of day and night in various Quranic verses. The Quran's approach is inherently humanistic, emphasizing the importance of studying and understanding various themes and concepts relevant to human

existence. For instance, it elucidates the different stages of human life, from the initial state of dust to the stages of Adam, Eve, *Nutfah Alaqah*, *Modgha*, *Adham*, *Al-Janeen*, infancy, adulthood, old age, death, and the afterlife. All these stages are presented to encourage individuals to rationalize their lifestyle per divine laws. Allah Almighty says,

“From the dust of earth did We create you, and into it shall We return you, and from it shall We bring you out once again”. (Al-Quran; Ta-Ha: 55)

The Quran, as a divine revelation, implores mankind to comprehend its teachings through the application of reason and intellect. Within its pages lie the *Muhkamat* verses, which offer clear and decisive guidance from the Divine. Attaining guidance directly from these verses requires the utilization of logic and scientific methodologies (Meehan, 2014). According to Muhammad Aiman Awalluddin, Islam provides a profound blend of spiritual enlightenment and intellectual pursuit, urging Muslims to strike a balance between the two. A life guided by revelation and reasoned understanding unfolds progressively, enriching the individual and society (Awalluddin, 2019). Conversely, ignorance poses a significant impediment to progress. However, those who adhere blindly to faith are not entirely devoid of potential, as they are endowed by God with the capacity to contemplate and reflect.

“Then He showed him what is wrong for him and what is right for him”. (Surah Shams: 7)

To navigate the complexities of existence, an individual turns to the Quran for guidance, which offers profound insights into the management of life's affairs. Allama Iqbal succinctly captured this notion, emphasizing that religious life expands one's perspective, enabling the comprehension of ultimate truths through rationality. As individuals traverse various stages of life, this process engages their intellect and fosters an understanding of metaphysical realities, thereby enriching their life experiences. Religion, in this context, becomes a deeply personal journey towards integration and empowerment, as individuals delve into the depths of their consciousness to attain spiritual fulfilment (Iqbal, 2013).

The faculty of thought enables individuals to comprehend concepts and acquire knowledge, thereby enhancing the intellect and capability of the human mind. According to Bison, sophisticated societies cultivate shared values, traditions, and beliefs, fostering the generation of innovative ideas to instigate transformation (Bason, 2010). This creative thinking paves the way for the attainment of broader objectives and progress in various aspects of life. Islamic creative thinking catalyzes broader societal progress and the achievement of diverse objectives. Islamic mindset fosters innovation, problem-solving, and adaptation within the framework of Islamic principles, leading to advancements in fields ranging from science and technology to art and social development. Additionally, it might accentuate the importance of nurturing and promoting such creative thinking within Islamic communities to continually contribute to global progress and well-being. The following is a table of findings of Quranic rationality concepts.

Table 1. Quranic rationality concepts

Aspect	Key Findings	Quranic References
Authority of Reason in Islam	Reason is considered one of the primary sources of Islamic law, utilized by classical scholars such as Ibn Abbas and Ibn Mas'ud through the method of <i>ijtihad</i> .	Quran: 39:18, 17:36
Thinking Methods in the Quran	The Quran encourages the use of inductive and deductive reasoning to understand laws and empirical realities. Inductive reasoning is deemed more rational and guided.	Quran: 2:164, 39:18
Rejection of Superstition	The Quran rejects blind adherence and promotes critical analysis, encouraging the use of knowledge and logic in decision-making.	Quran: 2:170, 5:104, 17:36
Islamic Epistemology	Ibn Taimiyah defines true knowledge as divine guidance toward the truth (<i>Sirat al-Mustaqeem</i>), emphasizing reflection and contemplation as primary practices.	Quran: Al-Zariyat: 47
Scientific Dimensions in the Quran	The Quran contains scientific signs, such as the concept of fingerprints for human identification, demonstrating the relevance of divine messages to modern science.	Quran: 75:4
Human Life Stages	The Quran explains various stages of human life, from dust to the afterlife, highlighting the importance of rationalizing life in accordance with divine laws.	Quran: Ta-Ha: 55
Islamic Creative Thinking	Islamic creative thinking fosters innovation and adaptation within Islamic principles, supporting progress in fields like science, technology, and arts.	Quran: An-Nisa: 19, Al-Baqarah: 164
Perspective on Religious Life	Religious life in Islam combines spiritual enlightenment and intellectual pursuit, enabling individuals to comprehend ultimate truths through rationality.	Quran: Surah Shams: 7

3. Conclusion

In contemporary times, there has been a shift from passively accepting ideas to actively engaging in the thought process, prompting many scholars to criticize Quranic studies for being overly reliant on metaphysical elements and lacking rationality. While this observation may hold for other religious texts, the Quran stands out for its strong advocacy of rational thinking. It combines religious, philosophical, and scientific knowledge uniquely, recognizing the importance of all forms of knowledge in human development. The Quran presents a pragmatic perspective on thinking, addressing various aspects of life in a rationalistic manner. Numerous verses in the Quran have scientific implications that require continual inquiry for deeper understanding. Therefore, embracing a rational approach is essential across all domains of life to grasp fundamental truths and counteract social confusion arising from misinformation. The Quranic approach fosters fairness, intellectual rigour, and the diligent application of reason. There is a

pressing need to reassess both traditional and modern educational paradigms, identifying shortcomings that have led to the fragmentation of knowledge and examining historical precedents of integrated education in medieval times. Moreover, efforts should be made to rectify deficiencies that have divorced rational and scientific aspects of knowledge from traditional or spiritual contexts. the importance of studying the Quran from a holistic perspective, not only as a religious text but as a source of wisdom and guidance for all humanity. This approach encourages a deeper understanding of the Quran's teachings and their relevance to various aspects of life. Academicians and scholars from diverse fields can find valuable insights in the Quran that can contribute to rational and scientific discussions. By approaching the Quran with an open mind, individuals can discover principles and concepts that promote justice, ethical conduct, and personal development. Furthermore, this inclusive view emphasizes the Quran's universal message and its potential to foster a more harmonious and just society. Encouraging people from all backgrounds to engage with the Quran can lead to a richer and more nuanced understanding of its teachings, ultimately benefiting individuals and communities worldwide.

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