

A Scientific Study with an Approach to Hermeneutic Phenomenology: Reason (Mind) According to the Qur'an and Astronomers

Azhari Aziz Samudra*
Department of Doctoral Public Administration,
Muhammadiyah University Jakarta, Indonesia

Received: June 02, 2022
Revised: August 23, 2022
Accepted: September 3, 2022
Published: October 28, 2022

Setia Budi
Department of Policy and Management,
The University of Wisconsin, Madison, USA

Corresponding Authors:
azhariazis.samudra@umj.ac.id

Tri Kurnia Dewi
Department of Corrosion,
University of Manchester Institute of Science and
Technology (UMIST), UK

To cite this article:

Azhari Aziz Samudra (azhariazis.samudra@umj.ac.id), Setia Budi (sbd.setia@gmail.com), Tri Kurnia Dewi (dewi.tri.kurnia@gmail.com); *A Scientific Study with an Approach to Hermeneutic Phenomenology: Reason (Mind) According to the Qur'an and Astronomers. The Social Perspective Journal*, 2022, Vol. 2, No.1, pp. 45-65. DOI: 10.53947/tspj.v2i1.407

Abstract: *This study aims to find out how to understand reason with a noun approach. In all literature, the notion of reason is understood by verbs and adjectives. Therefore, the extent of the proper understanding of reason never grows. The research method used is a systematic literature review and hermeneutic phenomenology study. Both methods help find, review, evaluate, and interpret all research related to the phenomenon. The study found that astronomers explain reason based on the context of nouns, but all scientists today researching the brain as nouns, verbs, and adjectives, continue to enrich the concept of the brain. However, only some of the scientists of this finding examined reason in the context of nouns. Interestingly, Al-Qur'an explains the word sense in fourteen verses (adjective/attributes), the word thinks in fifty-seven verses (verb), and the word reason in fourteen verses (noun), while no verse describes the brain. The study of reason as a noun is necessary because people will examine and think about the relationship of the inner mind with the Creator. In contrast, the study of the brain is a study that connects the outer mind with the world.*

Keywords: *philosophy of mind, metaphysics, human reason, brain, noun, astronomer*

1. Introduction

The helpful understanding of reason in the Qur'an is often studied, analyzed, and communicated appropriately to the public. Ways of thinking that do not follow Intellect often lead to conflict (Pierre & Wilkinson, 1981). Therefore, understanding religion with pure reason according to context, philosophy, and hermeneutics is essential. As society understands, the reason is a simple word but complicated to explain. We hear words related to reasoning in short phrases such as "be reasonable, think of it, use your mind, do not be mad (Hatta, 1986)." Many people use the word reason or nuanced reason as the core of sentences, from short to long. The use of reason organizes everything. Qur'an gives attention to reason very carefully. Reason has become the main subject and is highlighted for various causes, among others, because the mind (reason) moves, thinks, and commands. Qur'an requires believers to use their minds as well as possible. With reason, one seeks the world, the hereafter, does prayer, fasts, be solemn; and with reason, we assume, justify, or blame something, give excuses, pray, and approach Allah. On the contrary, because of reason, too, a person is far from Allah.

In metaphysics, Plato sees the relationship of reason with God. Starting from the most basic sentence, the best comes from reason or The One (Duignan, 1967). Likewise, in Shakespeare's time, Furness explained five reasons and the five senses concerning reason (Suzuki, 2007). The five reasons are sometimes synonymous with the five 'inner reasons' or inner intelligence, while the five senses are considered 'outer reasons' or outer intelligence (Lewis, 2018). Inner reason and outer reasons are concepts derived from Aristotle's works which have gradually evolved through *philosophicalisme* and psychological thought over the centuries. The concept of the five inner reasons comes from the classical view of psychology. The concept of the five external reasons influenced medieval thought from classical philosophy and found its most prominent expression in the Middle Ages and continues to grow today.

Aristotle said that the essence of man lies in reason, which makes him a thinking creature. He talked more about reason in the context of the soul, senses, and feeling (Bertens, 1999). Common sense allows the subject to put together the feeling of properties of things, such as listed above, in one coordinating center of feeling (Bremer, 2011). Ibn Sina (370-980) tried to explain his opinion in his book *Al-Isyarat wa Thanbihat*. He divided the object of thought into three, namely 1). Allah explains which is Himself; 2). Reasons of mandatory as an emanation from Allah and Himself; and 3). Reasons have good attributes (Sina, 2020). Thus, Sina explained the reason in terms of verbs and adjectives. Al-Farabi (872-951), in his book *Multilevel Common Sense; Neuroscience; Islamic Education*, has tried to explain his opinion but ends by discussing the workings of the neural branches that work on the brain (neuro) (Dhanani, 2007).



The meaning of reason, according to scientists, is specific to the discussion of the brain and neurons. In current scientific research, the meaning of reason is more specific in discussing the brain and neurons. Some recent studies using the processing of signals supply an overview of the differences between electroencephalograph and brain-computer interface waves in the brain. There are waves in the brain. Waves are closely related to light and energy. Light waves have a wavelength of 380nm-750nm. Physical science sees the light as energy in the form of visible electromagnetic waves (Smith, 1999) or invisible. Light is electromagnetic radiation and is a packet of particles called photons (wave-particle dualism). So, this property is shown by light (spectrum) perceived by sight as color (Klevgard, 2020).

So much discussion about the outer reason that in the 21st century, people are no longer talking about the inner reason but the outer reason. The outer reason produces much to see and can lead to a better life. Current studies were moving toward the brain and cells. The world of the senses is the real world, including concrete physical objects that the five senses can feel. The sensory world is a reflection or shadow of the ideal world (Bertens, 1999). There is always a chance in this world of senses. Everything in the physical world is mortal, subject to decay and death. Related to outer reason, the philosophical isms of logical positivism-logical empiricism that the meaning of reason is tangible and visible, giving birth to a materialistic understanding and leaving things different and more profound than the real ones. At the same time, thinking has the meaning of abstract metaphysical ideas.

Thus, this research focuses on answering people's opinions about the simple mind.; Is it true that today's people no longer talk about the inner mind and only tend to the outer mind, which talks about the problem of the outer mind (the world)? From that question, a hypothesis was built that in the 21st century, people tend to use external reasoning to solve problems in life. In this study, the meaning of reason as a verb can be seen from what someone does; For example, he prays, makes dhikr, and pays tithes. The meaning of reason as an adjective can be seen from the adjective that obeys or rejects. The meaning of nouns has yet to be revealed in numerous studies. That is the focus of this research.

2. Methodology

The Systematic Literature Review (SRL) method answers the question. A study of meaning was used to strengthen the analysis by involving experts in the exact and non-exact fields. Furthermore, the phenomenology study (Paterson & Higgs, 2005; Nigar, 2020) is used to find the true essence of reason, focusing on interpreting the texts and opinions of experts. The keyword essence of reason in this study will produce the actual output. The research has been conducted for 2.5 years (September 19, 2019 – March 12, 2022). The length of this research is due to the search for various literature that must be read, understood, compared, and analyzed by exact,

non-exact groups, and researchers, also because of COVID-19, which hinders the implementation of focus group discussions (FGD).

2.1. Procedure and Findings

According to Petticrew and Robert, the strength of SLR research lies in precise and orderly research steps (Hariyati, 2010). In the first step, an SLR is applied. This method finds, reviews, evaluates and interprets available research for compelling reasons. With the SRL method, research questions and analysis will be relevant (Gallardo-Gallardo, 2016). This SRL method will review and find journals systematically. Each stage of the process will follow the established protocol. The data used in this study are from the literature by considering the year of publication. The type of SRL used is the mixed method (Setyowati et al., 2018).

After searching using the SRL method, the study continued with meaning analysis. The researcher studied the views, understandings, and meanings of exact and non-exact reason by philosophers such as Aristotle, Al-Farabi, Ibn Sina, Abu Bakr Ibn Al-Arabi, and Ibrahim Mustafa. In the hermeneutic phenomenology study, ten expert panels were involved for evidence review in the next step. Both groups functioned as reviewers. Reviewer Group 1 consists of one expert in neurology, physics, chemistry, and information engineering (exact).

In comparison, Reviewer Group 2 consists of one expert from religion, psychology, communication, social science, and language (non-exact). Their exploration yielded nine pieces of literature each. Next, they analyze the scope of the literature and the opinion development process, focusing on a comprehensive perspective. Both groups read, explored, and responded to various literature on reasons, adjectives, verbs, and nouns. These two groups are expected to supply more in-depth information on the literature study. In addition, these two groups and the researcher conducted 5 FGD to discuss and formulate the literature review results. Finally, the researcher conducted in-depth interviews with both groups in 2 FGDs meetings to collect input based on the relevant literature and used the final stage of this study.

2.2. Method Implementation

The SRL study follows stages, namely planning, conducting, and reporting. Planning includes Research Questions which is the first and essential part of the running of the SRL (Xiao & Watson, 2019). Research questions help guide the process of searching and extracting literature. Data analysis and synthesis answer the research question so that the results are helpful, measurable, and directed (Okoli & Schabram, 2012). In the first stage, the researcher traced the literature published on APA PsycNet, Social Science Abstract, Econ Lit, ABI inform Global, ERIC, and Dissertation Abstract International, as well as thousands of articles and books based on keywords 'reason, mind, and sense,' and found sixty-three articles and 161 books.

They are followed by studying the title and abstract and a critical study of the full text of the article. The researcher chose five pieces of literature as an essential reference (Table 1), and the expert panel reviewed eighteen pieces of literature that were closely related to the topic to be read, analyzed, concluded, reviewed, and presented in Tables 2 and 3.

Table 1 Representation of Systematic Literature Review analysis data

Element	Book 1 (Qur'an) (Quran, 1971)	Book 2 (Hadist Qudsy) (Firdaus, 1990) (Iwadh, 2006)	Book 3 Ibn Sina (370H/980M) (Sina, 2020)	Book 4 Al-Ghazali (450/1058M) (A.H. Al-Ghazali, 2017)	Book 5 Ibn Rushd (520/1126M) (Rushed, 2004)
Population/ Focus/Subject	The reason, the work of reason, the nature of reason	The reason, the work of reason, the nature of reason	The reason, the work of reason, the nature of reason	The work of reason, the nature of reason	The work of reason, the nature of reason
Intervention	Al-Hijr 21: Allah created all beings; their depository is with Allah (n). Al-Hadid 1: All in the heavens and on earth glorify Allah (v). Al-Ma'rij 19: Humans have reasoned with their nature (a).	Allah's first creation is The Mind/Reason (n). Mind/Reason serves Allah (v). Humans turn away from Allah because of the nature of reason (a).	Religious truth is explored by reason (v). The reason is that <i>aql al-wwal</i> has two obligatory properties, namely mandatory existence (<i>wajib wujud</i>) and existence (<i>mumkin wujud</i>) (n). The soul appears in the tenth sense (reason) and is characteristic (a).	The reason is the place for knowledge to grow (v). The reason is like a wild horse (a). Reason differentiates the good and the bad (v, a). Ask humans to talk as their ability to reason (v).	What is the role of reason in understanding religion? (v). Men of genius reason often deny Islamic law (v). Is the reason the first material (al-hayullini) rationalizes the form? Is the mind (reason) food for the spirit? (v)
Comparison	verb, noun, and adjective	verb, noun, and adjective	verb, noun, and adjective	verb and adjective	verb and adjective
Outcome	Al-Maidah 100: Say: 'It is not the same as the bad and the good, even if the abundance of the bad attracts your heart, so fear Allah, o men <i>with reason</i> , that you may get <i>lucky</i> .	Allah gives Intellect to humans. Allah said: Indeed, I make reason of difference, as the amount of sand. Some men are given one grain. Some are given two, three, and four grains; some are given the size of a glass, one liter, and more than that (At-Tirmidhi).	From reason, it is known that the self and souls are created, and humans can organize the physical activities of organisms without difficulty; recognition of physical activity proves that the soul is different from the physical.	The result obtained is the perfection of reason, far from dogma. This reason distinguishes right from wrong. Before the reason a person is perfect, his faith is not perfect.	The perfection of reason frees from the character of taqlid and dogma, and people can cross and check and mantic (using logic).

Source: processed by researchers, 2022.

3. Theoretical Framework

3.1. Astronomer's Concept

Aristotle explains that due to common sense, we can distinguish one sense's feelings from others' beliefs (Bertens, 1999). For example, sight differentiates the dark from the light, and taste distinguishes the bitter from the sweet, but common sense allows us to differentiate the dark from the sweet (cf. *soul*, 426b 8-29). There cannot be a special sense organ for perceiving the object of common sense. Every sense perceives one sensory object (cf. *soul*, 425a) (Bremer, 2011). Ibn Sina (370-980) explains that some power distinguishes humans from all animals and other creatures in humans. That power is called reason. This power is present in every human being and is different in every human being (Sina, 2020). Daming (2016) says that with reason, people understand things, are good at calculating carefully, and work in the world to help the hereafter. This scientific field is called neurotheology, multidisciplinary science that seeks to understand the relationship between the human brain and religion (Sayadmansour, 2014). They explain the reason in the form of a verb.

The concept of Prophetic Philosophy was theoretically built first by Al-Farabi, where the Prophet has imaginative powers that allow him to relate to 'aql fa'al to reach the highest truth. In contrast to Al-Farabi, he did not explain the mind but the brain's nerves, function, and structure. However, something is interesting about Al-Farabi's concept. Abu Bakr ibn al-Arabi (1165-1240) calls reason science a trait that generates the feeling of knowledge (Muthalib, 2018). Ibn Khaldun understands reason as a careful consideration whose specific and reliable results. Ibrahim Mustafah in *al-Mu'jam al-Wasith* explains that reason is by which the beautiful can be distinguished from the bad, the good man from the evil one, and the right from the wrong (Dajani, 2015).

3.2. Scientists' Concept

Experts have revealed that the brain has billions of neurons in the form of codes to store various information, which is then communicated. The word communication in humans has a broad meaning, including all energy transmissions, the soul's sound waves, signals, and systems in the brain. The word communication itself is used as a process in the form of a message. Specifically, it is a message from creatures to other creatures, Allah, and vice versa. Likewise, in delivering energy from the senses to the brain, there is a process of communication, reception, and information processing. The human brain is the most sophisticated computer capable of storing 280 quintillion bits of information (Rahmat, 2006). In this context, we are talking about the brain. Recent research has revealed that the total human brain can store data up to a capacity of one million Gigabytes, which is ten times larger than the results from previous studies. One link between nerve cells called synapses in the brain can store 4.7 bits of data, while the human brain usually has 1,000 trillion synapses. New

measurements of the brain's memory capacity increase conservative estimates by a factor of ten to at least a petabyte, in the same ballpark as the World Wide Web (Bartol, Thomas M, 2016; Sejnowski, 2020).

The brain has memory, and experts have discovered a surge in the workings of the brain. Waves come from light. The Theory of Light explains that photons and waves are a dualism. Light is electromagnetic wave energy that can be seen with a wavelength of up to 750nm (Kalumuck, 2000). In the era of modern optics, other properties of light were introduced in terms of diffusion and scattering (Hielscher et al., 1998). Memory is in the brain and reason. Biologists explain reason with the structure of the brain, and computer experts explain it like a computer hard disk, while neuroscientists associate it with nerve nodes. Medical experts, psychologists, and communication experts say that there is memory in the brain, and the memory has a store called a memory store. Atkinson & Shiffrin (2016) explain that memory consists of short-term and long-term parts. Brain memory is a series of nerves that can store pieces of information and billions of data. Furthermore, table 2 below is presented the Intellectual Meaning of Exact Science Experts.

Table 2 The meaning of reason from the literature by exact science experts

Meaning	The meaning of reason is as follows:			Description
	Noun (n)	Verb (v)	Adjective (a)	
Aristotle (384-322)		v	v	Discuss reason
Al-Farabi (872-951)	v	v	v	Discuss reason
Sina (980-1037)	v	v	v	Discuss reason
Ibn Al-Arabi (1165-1240)	v	v	v	Discuss reason
Ibn Khaldun (1332-1406)	v	v		Discuss reason
Thompson et al. (1957)	v	v		Discuss brain
Smith (1999) Hielscher, et al. (1998)	v	v		Discuss brain
Foster (2019)	v	v		Discuss brain
Sejnowski (2020)	v	v		Discuss brain

Source: Results of an in-depth interview with group 1 (exact science experts), September 19, 2018, February 12, 2020, July 3, 2020, November 9, 2021, and January 12, 2022.

Furthermore, Reviewer 2 used the SLR method to describe nine pieces of literature. The result of the meaning is presented in table 3. Muhammad Ibn Zakaria Al-Razi (865-925) studied philosophy, mathematics, chemistry, literature, and

medicine from a young age. His view of reason is God's best gift. If the reason is so noble and necessary, we must not abuse it. (Mubarok, 2014). Al-Ghazali (1058-1111) in *Ihya Ulumuddin* says the reason is a heap of light (nur) of Allah (resources of reason). Even though the tiger is savage and fierce, it is still afraid of humans when faced with humans who use their perfect reason. No one owns intelligence except believers and angels. Animals cannot be able to start communicating with God. Therefore, it is Allah who communicates with them first. We may wonder when a bee receives a revelation or inspiration from Allah: "And thy Lord inspired the bee, saying: Choose thou habitations in the hills and the trees and in that which they thatch" (Q.16:68). Therefore, it is easy for Allah to communicate with creatures. If, at this time, some people communicate with Allah because of inspiration, can it be trusted?

Ibn Miskawaih (932–1030) divides philosophy into theoretical and practical parts. The theoretical part is human perfectness that fills his potency for knowing everything until his perfection of knowledge is right in his mind. His belief is correct and not doubtful of the truth. Ibn Miskawih explained that humans have three powers: *al-nafs al-bahimiyyat* as the lowest power, *al-nafs al-sabu'iyat* as the middle power, *al-nafs al-nathiqah* as the highest power (Harahap, 2018). Ibn Al-Haytham (965-1039) introduced the concept that the eye is not the brain and that the eye manages to perceive light (Daneshfard et al., 2016). Al-Din Suhrawardi (1155–1191) explains that Allah's essence is the original creative light, which always illuminates existence. The light is constantly manifesting in the universe and giving it energy. Allah's Essential Light radiates throughout the cosmos in abundant beauty and completeness. To be illuminated by this process, this light means no less than salvation (Khodashenas, Hadiseh, 2021). Ibn Tufail (1207-1273) said that philosophy aims to obtain happiness by relating to fatal reason through reason (thought). There are two ways to obtain this happiness, namely by way of inner Sufism and by way of thinking and contemplation. The level of *ma'rifat* (unseen science) is reached through reason, from unique sensory objects to the universal mind. Without teaching and guidance, the human mind can know God's existence through signs on His creatures (Bozovic, 2017). Reason is the producer of civilization, and reason strengthens the existence of God and functions to achieve happiness (Mas'udi, 2015).

Ibn Taimiyah (1263–1328) explains that various understandings in the mind can be said as *ma'qūl*, namely mental, emotional, and logical (Trimble et al., 2008). What is in the extra-mental world can always be understood as *maḥsūs* or empirical (Sharif El-Tobgui, 2019). Sadr ad-Dīn Muḥammad Shīrāzī (1571-1635) introducing Transcendent theosophy (İskenderoğlu, 2020). Sadr's discussion is about existentialist cosmology as it relates to God. Human existence also has three basic interrelated levels: (a) the sense level or the realm of the five external senses; (b) the level of imagination, which also has five senses but is inner senses; (c) the intellectual level (spiritual). At the intellectual level, the reality of all things is to exist without matter and representation, or they are universal cognitive realities; at the level of

imagination, things exist with form but without physical matter; and at the physical or sensory level is the concrete or tangible level of Human (İskenderoğlu, 2020). Based on Qur'an (57:2-3), Ali Shariati explains that the discussion of God's knowledge is easy to understand by using the basics of rational (reasonable) logic. Much is obtained from the sources of kalam knowledge that can be discussed, for example, matters of faith (al-Husun, al-Irsyad), the investigation of reason, science, and its division (Faza, 2010). Finally, the Hermeneutics study shows that four out of nine astronomers talked about the reason as a matter (noun) as well as verbs and adjectives, one astronomer discussed the brain, and one scientist talked about reason as a noun and an adjective.

Table 3 The meaning of data on reason from literature by non-exact experts

Meaning	The meaning of reason is as follows:			Description
	Noun (n)	Verb (v)	Adjective (a)	
Al-Razi (865-925)	v	v	v	Discuss reason
Al-Ghazali (1058-1111)	v	v	v	Discuss reason
Ibnu Miskawaih (932-1030M)		v	v	Discuss reason
Ibn Al-Haytham (965-1039)		v		Discuss brain/ eyes (neuron)
Suhrawardi (1155-1191)	v	v		Discuss reason
Ibn Tufail (1207-1273)	v	v	v	Discuss reason
Ibnu Tamiya (1263-1328)		v	v	Discuss reason
Shīrāzī (1571-1635)	v	v		Discuss reason
Ali Shariati (1968)		v	v	Discuss reason

Source: Results from FGD with group 2 (non-exact science experts), October 26, 2018, March 2, 2019, December 12, 2019, August 24, 2020, and February 9, 2021.

The Hermeneutics study in the group-2 reviewer group gives a result that three astronomers talked about the reason as a noun (matter), verb, and adjective, two astronomers talked about the reason as a noun and verb, two astronomers talked about the reason as a verb and adjective, one astronomer discussed the brain, and one scientist talked about the reason as a noun and an adjective.

4. Results and Discussion

In the FGD discussion and in-depth interview with reviewer-1 and 2, it was explained that there are many exciting things from the discussion of reason. In the Hadith, Qudsi Allah explains that reason is the first created, biggest, and most loved being. It implies that reason was created before the immortal and the mortal realm. It needs sharp thinking and analysis from the point of view of science to explain what the Hadist Qudsi statement means. The statement has absolute truths called axioms. An axiom is a clear statement and accepted without controversy (Maddy, 1988). In modern logic, an axiom is a premise or starting point for reasoning from which other statements are logically derived so that they are more meaningful (Naibo et al., 2014). Assumptions about reason explain that reason seems more hidden (Carl Sharif El-Tobgui, 2019), undetected in form (unseen). It is also possible that the reason is a pile of light particles or *nur*, as Al-Ghazali explained in *Ihya Ulumuddin* (Gairdner, 1928). The discussion of reason, as the description of light, energy, and the above particles, is critical to see the existence of reason in the meaning as a noun. The meaning of particle diffusion explains that the particles of reason are not just one but so many. It is related to the Hadith Qudsi that Allah gave humans reason. There is a grain (one atom/particle), two grains (two atoms/particles), and a liter (in terms of volume) or a kilogram (in terms of weight) or in atomic mass or other mass measurements (Iwadh, 2006; Firdaus, 1990).

The brain is in the body; the reason is in a similar spatial dimension. Because reason has been understood by people as the reason, which is working (verb) and having character (adjective), it is not easy to understand what reason means as a noun. The brain and the reason are similar. Therefore, understanding the reason for humans is a serious matter to understand. The concepts and theories described by astronomers (Al-Farabi Ibn Razi, Ibn Sina, Suhrawardi, and Ibn Tufail) have explained reason as a noun, verb, and adjective, even if the understanding of reason as a noun is not widely studied. In its later development, the concept of reason is only discussed from the meaning of verbs and adjectives. Experts today are not interested in explaining the real reason in terms of a noun. Therefore, we find that concepts and theories must be revised to explain the reason. Because to understand the reason in the form of a noun, it is necessary to re-open the Qur'an and Hadith Qudsi metadata. From the metadata, new concepts and theories can be created and easily understood by every branch of science, namely concepts and theories that are more comprehensive and meaningful about the reason.

The discussion of the reason is fascinating when we open the Hadith Qudsi. In the Hadith Qudsi, metadata about reason reads as follows: "When Allah made reason, Allah said: The first and greatest creature I created was the reason. Allah said again to the reason: 'Come near;' the reason will appear, then Allah will say to it again: 'Go,' and the reason will go away. Allah said again: 'There is no creature I have made that I love more than you. With you, I take, and with you, I give'" (Abi Hurairah). Similarly,

when Abdullah bin Salam asked the Messenger of Allah in a conversation, the Prophet told him about the Throne and reason.

The Prophet explained: “Asked the angels to Allah: O our Lord, have You created anything greater than the Throne? Then Allah replied: 'There is, namely reason. Asked the Angel again: 'Where is the limit of its greatness?'; Allah replied: 'It cannot be decided by knowledge. Do you have knowledge of how much sand there is?'—answering the Angel: 'No. 'Then Allah said: 'Verily, I have made the reason as varied as the number of sands. Some people are given one grain, two grains, some three grains, and four grains, among them were given a glass, and some were given a liter, and among them were given more than that” (Iwadh, 2006; Firdaus, 1990).

From the two axioms, at least four essential things can be obtained: (1). The reason is matter/particle, which was first created; (2). The reason is God creating the greatest; (3). Its dimension exceeds the Throne (4). Its limit is unlimited and cannot be decided by knowledge; (5). The amount of reason God gave to creatures is not the same; there is a lot and a little. It is interesting to think about studying and discussing that reason is matter/particle that God first created.

Further, in that Hadith Qudsi, what is meant by 'reason is greater than the Throne (the great reason)? It means that reason can understand and cover the Throne. Based on the first axiom, that reason can approach God. The word ability has the meaning of energy, which is unlimited energy. Energy is abstract and difficult to prove, but its existence can be felt. Energy is defined as the ability to do work. According to Reece (2017), energy is the ability and capacity to do a job. Likewise, the chemist (Wolke, 2006) said that energy is the ability to make things happen. Einstein explained that energy is the multiplication of the mass and the speed squared. Energy is an object that can move through fundamental interactions and can be transformed but cannot be created or destroyed. Physics formulates energy in Joules (I.U., International Unit). The energy then produced the Law of Conservation of Energy after it was postulated in the 19th century. According to the law, it was explained that energy does not change with time. Various types of energy appear, such as kinetic energy, potential, mechanical, thermal, electrical, chemical, nuclear, magnetic, radiation, ionization, elastic, gravity, idle, light, sound, and heat (Ali & Kalisch, 2014).

From the above description, we can understand the reason as intelligent energy. The reason is derived from the existence of Allah's light (Shirazi, 2004). Moreover, to support this understanding, it is necessary to ask whether all creatures are given reason. The metadata of the axiom above says that creatures are given reason of one grain, two grains, three grains, and there is a liter or more of it. The words grain and two grains show the matter or particles Allah has implanted in creatures' brains. Therefore, Allah explains that all in the heavens and earth glorify, give, and obey Allah's commands. They obediently conduct Allah's commands with what they give, of course, with the particles of reason. Information from experts explains that if someone does not think, it is said not to use reason. Humans are worse than cattle if



the reason is not used (Al-Ghazali, 2017; Q:7:179). As a result, humans cannot distinguish the good from the bad, cannot have a noble character or work, and tend to violate the law. It reveals that thinking is the work of reason, not the brain. At this point, we will conclude that reason is a verb. The verb is a process, not a result.

Reason tends towards goodness. Reason becomes a scale that weighs all actions. Its nature is to absorb and store information, never get tired, always move, never sleep, and not need food do not need nutrients. The nature of reason is always curious, seeking knowledge, giving, and spreading goodness to the entire universe. Reason wants to accumulate the qualities of intelligence; therefore, the intelligent nature is graded from very smart and wise (perspicacious), intelligent (genius), brilliant, very clever (intelligent, smart), clever, discerning, best (good), use brain (brainy), and obey. The term perspicacious was used for the first time by Carter in Science Journal and described extraordinary intelligence, smartness, and wisdom (Carter, 1966). Thus, we can conclude that reason has character. If a person's reason reaches a prominent level of intelligence, it can be seen from the accumulation of light or particles of intelligence in his mind. We say the reason for that person is *perspicacious*. Therefore, a highly intelligent reason is full of divine qualities (*Tawheed*) because of being blessed, such as patience, forgiveness, generosity, compassion, unhurried, not being wasteful, stingy, wise, and so on.

By understanding reason as a noun, we can understand more deeply about the reason. Hadith Qudsi explains that reason is a creature (matter) and cannot be seen (unseen), given to creatures as much as one grain, two grains, and many humans. The word 'given' means 'something (reason) that not only exists in humans but is also given by God to other creatures. Humans are a collection of material, so if God gives something to humans, it must be material too. Therefore, in humans, some materials are visible and invisible to the eye. The description of the material will be explained below based on Hadith Qudsi. God says: 'At first I was a hidden treasure, then I wanted to create creatures (matter) then created creatures (matter) so that they would serve Me (follow My orders)' (Koslowski, 2001; Firdaus, 1990). This Hadith explains that the creature in question is the material that was first created; we call it the particle of intelligence (*rasie* particles). When the matter is in shape, it has its attributes (Afnani, 2011), light (Shirazi, 2004), and souls (Sina, 2020). The word *rasie* was taken from *Al-Rasyied*, which means highly intelligent particles. Here, we can understand that reason is material (noun), and its condition is unseen.

Reason also has energy and light. We understand that every creature/matter requires a spatial dimension. Every matter and spatial dimension has energy. Every matter depends on energy. The energy in this universe comes from the energy that is degraded from the existence of God. It is what is meant by *Tawheed's* Theory. Energy is eternal, inexhaustible, cannot be created by anyone, cannot be destroyed or lost, and has the characteristics of moving from one place to another. The process of the

occurrence of the first material comes from the Essence of Allah. Initial material is the forerunner of the existence of matter.

God's light has enormously powerful energy and has a fundamental force with an infinite electromagnetic level. In the Soul of God had intelligence of infinite. All of that is equipped with His Attributes which are smoothly degraded. Initially, in this degradation of God's substance, light, soul, and attributes, only a drop is passed down and forms primary matter (former). Qur'an (57:1) explains that everything in the heavens and earth glorifies (with reason) God. They can glorify because they are given the primary particles of reason, superscripts. Heaven and earth refer to all dimensions of natural and material space. They are subject to the system created by God. Logically, if they are not given the primary particles of reason, then they do not know the meaning of God's command. It is explained in Qur'an (41:11): Then Allah headed to the creation of the heavens and the heaven was still smoke (fog), then God said to heavens and the earth, 'Come, both of you, at My command, willingly or unwillingly. Both replied: 'We come willingly. How do the heavens and earth communicate with God if they do not have the primary particles of reason? Notice how Qur'an explains the secret of the universe.

In verb form, the reason is the ability of human thinking, which is translated into the real world. Ideas are the result of the ability to think. Ideas come from the mind (reason), not from the brain. If the idea comes from the mind, this shows that the idea comes from intelligence. That intelligence does not come suddenly, but there is unseen energy. That energy is no longer unseen if it is understood that it comes from the reason particles God inserted into the spatial dimension of reason, the brain, and the human body. It is what is meant by trans-rational thinking. Thinking is the main requirement that distinguishes humans from other creatures (Bremer, 2011). With reason, humans can solve various problems regarding the relationship between humans and, most importantly, their relationship with Allah (Mubarok, 2014). Reason has character (adjective). Its character is always curious. If the reason is always used and trained, reason enters a development phase, from rudimentary to perfection. Perfection implies fear of the One Who Created reason. The Messenger of Allah said: "The most perfect in mind (reason) among you is the one who is the most fears Allah The Exalted and the best-paying attention about what Allah commands and forbids, even if they do a little Sunnah practice" (Al-Ghazali, 2016).

As for the Hadith Qudsi, about one grain, two grains, or one particle and two particles of reason, Allah explains the number and dimensions of the particles of reason. If the grains increase, it is understood that this relates to the quality of intelligence. The greater the number of reason particles or intelligence particles, the more intelligent a person is. We can name the intelligent particles of reason with *rasie* particles intended for prophets and apostles, while the intelligence particles for all creatures are called the *ladon* particles, which are fundamental particles. Thus, it can be understood that God degrades particles that are not equal in quantity and quality

to every Prophet, apostle, and person close to God compared to ordinary humans. The same applies to reason. Every animal and other creature has something called instinct. All of them are given one or two grains of reason particles. Because the nature of reason is submissive and obedient, they are submissive and obedient. Of course, they can only follow God's laws, called *sunatullah*, not produce creative ideas or take the initiative and be minimal in the abstract. Therefore, when birds and bees make nests, their shape and pattern have never changed from 10,000 years ago.

Humans are given *ladon* particles to easily understand the world's affairs, but the weakness is that it is difficult to understand the affairs of the hereafter. People who ignore their safety, prioritize sleep rather than thinking of God, and have bad morals are called not using reason. Therefore, their reason could be better. God calls their mind stupid and irrational. Stupid is rejecting knowledge, while irrational has not yet been implanted in the knowledge understanding. Sleep is not worship. Sleep causes the reason to be stagnant and forget God. Medical research shows that the average human only uses 10% of the reason, and the remaining 90% of the reason is sleeping (Zee, 2014). More sleep over the need causes the reason to be unintelligent, making it difficult for *ladon* particles to enter. That is why God commands man to wake up at night in half or a third of the night so that he gets solemn to Allah (Q.73:6). With this description, there are differences in perspective and understanding for people who have elementary particles of reason compared to those who have added *rasie* particles by Allah. The intelligence level of the reason particle can be presented in the following table:

Table 4 The Intelligent Level of Reason Particles

No	Particle's Intelligent Level	Existence	Characteristics	Particle's Name	Description
1	Perspicacious	Highly intelligent and able to degrade the universe and human reason	very clever	<i>Raise</i> Particle	Parent particle, which is clean/holy, given to people who are close to Allah's Substance
2	Genius	Highly intelligent and able to degrade the universe and human reason	intelligent	<i>Ladon</i> particle	Fundamental particles, degraded parent particles
3	Brilliant	Intelligent/Smart He was known to be in the universe and exist in human reason and other creatures on earth.	brilliant	Reason particle	Standard reason particles, given to all creatures (all in the heavens and on earth glorify Allah using this particle)
4	Intelligence		very clever		
5	Smart		very clever		
6	Clever		smart		
7	Discerning		smart		
8	Good		best		
9	Brainy		use brain		



10	Obey		submissive, obey		
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Source: Results from FGD, the combination of groups 1 and 2 (exact and non-exact science experts), 12-13 March 2021.

All information about the knowledge of God is in the *rasie* particles. If Allah previously put *rasie* particles into one's reason for disobedience, then the *rasie* is revoked. As a result, the reason does not receive God's grace. On the other hand, the more a person remembers and draws closer to God through prayer, fasting, alms, contemplation, and noble character (Q.3:190-191), the more *ladon* and *rasie* that God puts into his reason. *Rasie* and *Ladon* become a scientific tool to make someone stupid become smart and previously smart enough to become smarter. In its activity, the mind (reason) tends to be submissive, obedient, bow down, duck down, disciplined, and compassionate; it can also fight, argue, follow worldly pleasures, boast, be arrogant, proud, and proud wild. Al-Ghazali called reason a wild horse that needs to be controlled. Just notice, when someone is facing God (prayer), are not there many trajectories that enter and swirl in his mind? Qur'an (107:4-5) has explained: "So, woe to those who pray is those, who are heedless of their prayers." Why is such a question necessary? Because it can show whether a person is safe when he arrives in the afterlife.

Therefore, in prayer, the mind (reason) must be clean; only Allah is remembered, not creatures or objects. That is why knowing God with a pure reason is essential. However, knowing God without being based on an apparent, scientific, systematic, logical reason and not on a high awareness, but only by relying on feelings and suddenly becoming convinced is called dogma. Al-Ghazali said in *Ihya*: "If what is being praised is religion, then by what means is the truth of that religion known? If it is known by reason (if the reason is said to be despicable and untrustworthy), religion is also despicable. Do not be influenced by people who say '*ainul yaqin* (very faithful) and *Nurul iman* (the light of believers), but not with reason?"

5. Conclusion

By finding literature using the SLR method, it is known that no journals discuss reason in the context of nouns in the population subject. However, several astronomers' books discuss reason as a noun. Articles discussing reason relate to the context of verbs and adjectives. In intervention, the discussion of reason as a noun should open new horizons, and in comparison, all astronomers talk about reason as a noun, verb, and adjective. The hermeneutic study explains that some astronomers talk about reason as matter (noun), and all scientists who researched talk about the brain (matter) as nouns and adjectives, and found in many articles, there is confusion about an understanding of reason, the existence of reason and the dimensions of reason. For example, no journal writes that reason is energy, light, or both.

On the other hand, many theories and concepts study the brain. In this study, astronomers thought more about reason as a noun in the past. It shows that they better understand the reason as a creature that God first created. It is seen that they learn how reason works (verb) and its effect on human morals and character (adjective). Nowadays, the understanding of reason as a noun is shifting after scientists disagree with the church about science. Scientists no longer talk about reason in the context of nouns but shift to studying the brain and neurons. Thus, the hypothesis can be proven that in the 21st century, people tend to use external reason (brain) to solve various life problems. This recommendation hopes that researchers will be inspired to conduct further research on reason, the speed of reason to reach the pleasure of Allah, the dimension of reason based on the Qur'an, Hadith Qudsi, Hadith of the Messenger of Allah, and the literature of muslim astronomers and scientists.

Declaration of Competing Interest

The author declares that it has no competing interests.

Compliance with Ethical Standards

The researcher obtained Ethical Approval from the University before this research (UMJ - Rector No. 028/DPP-91-2021).

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