

Introduction to Informal Logical Fallacies from Islamic Perspective

Dr. Mohammad Manzoor Malik

E-mail: philomalik@gmail.com

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INTRODUCTION

This work is aimed at providing an Islamic perspective on few selected informal logical fallacies. It serves an introduction to the theme and opens ways of reflecting on it, which is the main portion of critical thinking as a subject. Informal logical fallacies are numerous in number and for the sake of convenience they are very often categorized under three classifications: relevance, presumption, and ambiguity. This work follows the same categories and discusses few, selected informal fallacies under each category.

The methods applied in this research are descriptive, analytical, conceptual, and critical. In short, in the beginning, the background of the subject and the basic concepts such as argument, fallacy, and critical thinking are briefly mentioned. Subsequently, fallacies are defined, conceptually analyzed, and then appraised according to Islamic perspective.

This work is of high scope because the age we live today is information age; people have access to types of information and a wide range of information data sources. Contrary to the past, the sources of information have multiplied; electronic media and the Internet have made it possible for ordinary and average people in different parts of the world to have access to sorts of information. The tools that are required to access this information such as various designs and models of computers and phones are continuously going through rapid innovation, and more and more convenient and handy gadgets are becoming available day by day. The time in which ordinary people live in therefore is not of collecting information or having libraries and data banks, but it is rather the time which requires people to have critical aptitude to identify, understand, and evaluate the information; and on these basis, making the right decisions, having sound opinions, and being able to know the truth. In short, people should be good at critical thinking.

Critical thinking is a kind of thinking. Thinking could be at very general level divided into three types: analytical, critical, and creative. The highest level of thinking is creative, but to reach that level one should be first of all critical; in fact, these three types of thinking actually work together. Though there are many types of thinking mentioned in books and various literatures, nevertheless, those all types could be actually classified under these three types. In meeting the challenges of understanding of what is given a person should be critical. Therefore, critical thinking becomes important. It is about understanding accurately and then

making judgments, opinions, and decisions. And to understand there are things which could be understood by phenomenological ways and there are things which could be understood in reductive ways. The problem in understanding happens when these ways of understanding get confused and thus they lead to wrong judgments and false perceptions.

To know that arguments are valid and sound is the main area of critical thinking. In other words, it is about to know that both induction and deduction are at an acceptable level of consideration. The errors which could happen in arguments are called fallacies and they can be formal and informal. It is of utmost relevance to say that the conception of both formal and informal fallacies in arguments as described in the Western texts on logic and critical thinking are debatable. If reservations on metaphysical issues as being outside the domain of logic from Muslims such as Ibn Tymiya (1263 - 1328) and his deliberations on the limits of logic which are consistent with modern empiricists are given due consideration, critical thinking would still remain as one of the best subjects as a tool for intellectual inquiry. The author of this work would like to add one more issue to these reservations and that is issue of informal logical fallacies: Western conception of informal logical fallacies is problematic because the conception of these fallacies is built in a special worldview which is materialistic. Critical thinking therefore is reduced to the rules which are developed on materialism and the approach which is used in critical thinking is therefore reductive. That is why those who do not subscribe to the materialistic worldview are sometimes accused of not being critical enough such as religious believers.

A balanced and moderate project of critical thinking on Islamic lines should include both phenomenological as well as reductive approaches. There are issues in critical thinking that could be reduced to the rules thought by reason and verified by empirical ways, and there are issues that are above the reductive rules. In Islamic terms, issues that could be said are above the reductive rules are the issues which could be classified as “revelational”, for which the revelation remains as the surest means of verification and falsification. These issues which are revelational are also in need of systemization and could be reduced to principles within their own revelational matrix. Therefore, a Muslim, critical thinker should be able to pay attention to this unique way of practicing critical thinking.

Islamic critical thinking in principles and details becomes different from Western critical thinking in many ways. Some of it could be seen in the details of this work. And Muslims should be critical within their own given parameters -- being critical within the confines of reason and revelation, not as an opposite approach in which reason may be taken as an opposite to revelation and vice versa, but as a complimentary approach. According to Islam Allah created the first human being as the seminal beginning of the world population as it is today and Allah gave reason, senses, and revelation to the first man to guide him. Therefore, according to Islam all these faculties should be respected and if they are used properly they will help people leading and living a well guided and righteous life.

As mentioned earlier, critical thinking is about arguments. Arguments can have both formal and informal logical fallacies. This work is about informal logical fallacies. In this work, besides deliberating on main concepts such as critical thinking, arguments, and fallacies, etc, a number of logical fallacies are selected, defined, analyzed, and evaluated according to Islamic perspectives.

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CHAPTER ONE: CRITICAL THINKING

1.1. Introduction

The contemporary age is of information; access to knowledge, information, facts, and opinions is in reach of general public and sometimes means of censorship do not work effectively. Beside many benefits and advantages, the flux of information from conventional and electronic media comes with propaganda and deceit. Distortion and deception is widespread in the media and the Internet. In addition, printing, publishing, advertising, and broadcasting industries are in abundance. In presence of this challenge, people need measures to enable them to cope with the challenges that result from all types of information sharing means. One of the important measures is that people and particularly young generation should be equipped with critical aptitude enabling them to discriminate and differentiate between facts and fiction in order to avoid getting misinformed, misdirected, and incorrectly persuaded.

A lot of information carried by above-mentioned means of information is about making arguments. Sometimes the arguments are faulty with errors in their form and matter. These errors are called fallacies. There are many reasons and purposes for which fallacies are committed either intentionally or unintentionally. Committing fallacies intentionally is doing so by deliberate intent to pursue others for personal gain. Some examples related to this type include: “politicians want your vote; dictators want to exploit your passions and prejudices; advertisers want you to purchase their product; ...; and fanatics or zealots (religious, political, nationalistic, etc.) want you to join them”. The other reason for committing fallacies is careless intellectual habits, it includes: “mental laziness, emotional disposition, uncritical reasoning habits, [and] one’s worldview (German: *weltanschauung*)”.¹ To avoid making fallacies and to avoid getting misled by fallacies requires a person to be a critical at writing, reading, understanding, analyzing, and decision making. Diane F. Halpern has rightly said that “The rapidly accelerating pace of change that marks the opening of the 21st century has made the ability to think critically more important than at any other time in history.”² How one

¹Leclerc, Paul. 2015. *Logic Informal Fallacies* 2004 [cited 20-4- 2015]. Available from <http://faculty.ccric.edu/paleclerc/logic/fallacies.shtml>.

² Diane F. Halpern, *Thought & Knowledge: An Introduction to Critical Thinking*, 4th ed. (Mahwah, N.J: Lawrence Erlbaum Associates, 2003), 37.

can be on guard against fallacious arguments and learn how to save himself from any harm is under broader subject matter called as critical thinking.

1.2.What is Critical Thinking?

Critical thinking is “the process of identifying, explaining, and evaluating beliefs”.³ It “is the formation of logical inferences (Simon & Kaplan, 1989), the development of cohesive and logical reasoning patterns (Stahl & Stahl, 1991), and careful and deliberate determination of whether to accept, reject, or suspend judgment (Moore & Parker, 1994)”⁴. Halpern himself defined critical thinking as “... the use of cognitive skills or strategies that increase the probability of a desirable outcome”.⁵ In a comprehensive attempt to define critical thinking, Rick D. Rudd has quoted Pascarella and Terezini (1991) defining critical thinking as follows:

“... critical thinking ... involves the individual's ability to do some or all of the following: identify central issues and assumptions in an argument, recognize important relationships, make correct inferences from data, deduce conclusions from information or data provided, interpret whether conclusions are warranted on the basis of the data given, and evaluate evidence or authority,”.

Rick D. Rudd holds that some clarity in defining critical thinking was achieved when a group of leading researchers with expertise in the field was asked to define critical thinking through a Delphi study in 1990 (Facione). The researchers hypothesized that there is a set of intellectual virtues or habits of mind that reflect one’s disposition to think critically. These virtues are identified in the Delphi consensus statement:

³ Wasserman, Ryan. 2014. *Arguments*. Western Washington University [cited February 28 2014]. Available from myweb.facstaff.wvu.edu/wasserr/114/Arguments.pdf. 24.

⁴ Diane F. Halpern, *Critical Thinking across the Curriculum: A Brief Edition of Thought and Knowledge* (Mahwah, NJ: Lawrence Erlbaum Associates, 1997), 4.

⁵ Diane F. Halpern, *Critical Thinking across the Curriculum: A Brief Edition of Thought and Knowledge* (Mahwah, NJ: Lawrence Erlbaum Associates, 1997), 4.

The ideal critical thinker is habitually inquisitive, well-informed, trustful of reason, open-minded, flexible, fair-minded in evaluation, honest in facing personal biases, prudent in making judgments, willing to reconsider, clear about issues, orderly in complex matters, diligent in seeking relevant information, reasonable in the selection of criteria, focused in inquiry, and persistent in seeking results which are as precise as the subject and the circumstances of inquiry permit.⁶

There are many uses of critical thinking. To be a critical thinker means to be better than an average thinker; it is about to be a smart thinker. One of the main areas in which critical thinking is used is analyzing arguments.

1.3.Arguments

One of the major areas of critical thinking is to understand statements, claims, conversations, dialogues and opinions. All these types of forms of expressions actually contain arguments. An argument is “a sequence of statements where all but one of the statements (the premises) are intended to provide evidence, or support, for the remaining statement (the conclusion). Sometimes, in technical contexts such as the sequent calculus, an argument can have more than one conclusion”.⁷ The education and training, political discourse, religious sermons, marketing and sales, to name a few, are actually about making arguments. These arguments can be sometimes faulty and therefore misleading. Arguments can be in a logical form; however, in practice it does not happen that way and mostly arguments are made in essays and passages and a person should know how to construct arguments from these essays for evaluation.

Therefore, arguments are of two types: formal and informal arguments. Formal arguments are expressed in formal language and they are subject of formal logic, which is also called as

⁶ Rick D. Rudd, "Defining Critical Thinking," *Techniques*, October 2007.

⁷ Roy T. Cook, *A Dictionary of Philosophical Logic* (Edinburgh: Edinburgh University Press, 2009), 15.

symbolic logic or mathematical logic. Whereas informal arguments are expressed in ordinary language and they are subject of informal logic. These arguments are sometimes explicit and sometimes implicit. To make the implicit comprehensible a reader should know the rational or logical structure of what is being said or written by analyzing it properly, showing the premises, claims, conclusions, and the connections between them. Arguments are of two types: deductive and inductive arguments.

1.4.Deductive and Inductive Arguments

A deductive argument is “an argument where it is intended that it be impossible for the premises to be true and the conclusion false.”⁸ Therefore, in deductive argument the premises provide a guarantee of the truth of the conclusion. In a deductive argument, the premises are intended to provide support for the conclusion that is so strong that, if the premises are true, it would be impossible for the conclusion to be false.

An inductive argument is “an argument where it is intended that it be improbable (but possible) for the premises to be true and the conclusion false.”⁹ An inductive argument is an argument in which it is thought that the premises provide reasons supporting the probable truth of the conclusion. In an inductive argument, the premises are intended only to be so strong that, if they are true, then it is unlikely that the conclusion is false.

The difference between deductive and inductive arguments is succinctly explained as follows:

The difference between the two comes from the *sort of relation* the author or expositor of the argument takes there to be between the premises and the conclusion. If the author of the argument believes that the truth of the premises *definitely establishes* the truth of the conclusion due to definition, logical entailment or mathematical necessity,

⁸ Roy T. Cook, *A Dictionary of Philosophical Logic* (Edinburgh: Edinburgh University Press, 2009), 81.

⁹ Roy T. Cook, *A Dictionary of Philosophical Logic* (Edinburgh: Edinburgh University Press, 2009), 150.

then the argument is *deductive*. If the author of the argument does not think that the truth of the premises definitely establishes the truth of the conclusion, but nonetheless believes that their truth provides good reason to believe the conclusion true, then the argument is *inductive*.¹⁰

1.5. Validity and Soundness of Arguments

Arguments are checked for their validity and soundness.

The validity is a matter of form and deduction. An argument is valid if the conclusion follows from the premises, without any regard whether the premises and conclusion are true or false. All that matters is whether the conclusion follows from the premises. A valid form of argument can never lead you from true premises to a false conclusion.

Whereas, a sound argument is that which is valid and its premises are true. Sound arguments always have true conclusions. To put this in other terms, Harry J. Gensler has succinctly described it as follows:

Logicians distinguish valid arguments from sound arguments: An argument is valid if it would be contradictory to have the premises all true and conclusion false. An argument is sound if it is valid and has every premise true. Calling an argument “valid” says nothing about whether its premises are true. But calling it “sound” says that it is valid (the conclusion follows from the premises) and has true premises.¹¹

1.6. What is a Good Argument?

A good argument is not just a valid and sound argument, but which is, besides being relevant to the issue that may be under discussion, free from many linguistic defects. Harry J. Gensler has succinctly stated the conditions of a good argument as follows:

¹⁰ Staff, IEP. 2014. *Deductive and Inductive Arguments* 2003 [cited February 28 2014]. Available from <http://www.iep.utm.edu/ded-ind/>.

¹¹ Harry J. Gensler, *Introduction to Logic* (London: Routledge, 2002), 4.

A good argument, to be logically correct and to fulfill the purposes for which we use arguments, should: (1). be deductively valid (or inductively strong) and have all true premises; (2) have its validity and truth-of-premises be as evident as possible to the parties involved; (3) be clearly stated (using understandable language and making clear what the premises and conclusion are); (4) avoid circularity, ambiguity, and emotional language; and (5) be relevant to the issue at hand.¹²

To detect problems in arguments, we turn to fallacies. Fallacies if found in arguments turn them into either invalid or unsound arguments. Fallacies are many in their count. There are almost infinite varieties of errors in reasoning. Logicians use the term “fallacies” to identify typical or common errors in reasoning.

1.7. Logical Fallacies

The word “fallacy” is error in reasoning; it may derive from the Latin word *fallere* meaning, “to deceive, to trip, to lead into error or to trick.” The word may also derive from the Greek *phelos*, meaning “deceitful.”¹³ There is no single taxonomy of fallacies and they could be therefore categorized into types; however, they could be generally classified into two types: formal and informal fallacies. Formal fallacies are about the *form* of an argument, whereas informal fallacies are about the *content* of an argument. In a detailed form, “A formal fallacy is a flaw in an argument that depends on the logical form or grammatical form of that argument, and not on the meanings of the non-logical expressions contained in the argument.”¹⁴ In other words, “In formal logic, a fallacy is committed when the structure of an argument violates one or more of the rules of deductive inference.”¹⁵ The most important

¹² Harry J. Gensler, *Introduction to Logic* (London: Routledge, 2002), 327.

¹³ *Fallacies*. 2014. [cited February 28 2014]. Available from www.sun-design.com/talitha/fallacies.htm.

¹⁴ Roy T. Cook, *A Dictionary of Philosophical Logic* (Edinburgh: Edinburgh University Press, 2009), 123.

¹⁵ James F. Voss, David N. Perkins, and Judith W. Segal, eds., *Informal Reasoning and Education* (Hillsdale, NJ: Lawrence Erlbaum Associates, 1991), 299.

formal fallacies can be summarized as follows: “(1). Undistributed middle. (2). Illicit process of the major or minor term. (3). Denying the antecedent, or affirming the consequent of the hypothetical syllogism. (4). Inadequate disjunction of the several members of the major premise in the disjunctive syllogism; that is, when these members are not exclusive and therefore overlap. (5). The incomplete enumeration of possibilities in the major premise of the disjunctive syllogism.”¹⁶

Whereas, “An informal fallacy is a flaw in an argument that does not depend on the logical form of that argument, and is instead traceable to the meanings of the non-logical expressions contained in the argument.”¹⁷ Therefore “a sizeable literature attests to the prevalence of the belief among philosophers and psychologists that informal reasoning commonly falls short of any ideal, and lengthy lists of ways in which reasoning goes astray suggest the existence of standards, even if incomplete and only implicit, in investigators' heads.”¹⁸

Informal fallacies could be said are illegitimate moves in arguing; “Such moves are considered illegitimate because they steer discourse away from rather than toward truth. The point of discourse among rational beings is to move toward truth. Thus, if you claim to be committed to truth, and if you wish to be respected as a rational being, then, as far as possible, you should avoid committing informal fallacies.”¹⁹

¹⁶ John Grier Hibben, *Logic, Deductive and Inductive* (New York: Charles Scribner's Sons, 1905), 157.

¹⁷ Roy T. Cook, *A Dictionary of Philosophical Logic* (Edinburgh: Edinburgh University Press, 2009), 153.

¹⁸ James F. Voss, David N. Perkins, and Judith W. Segal, eds., *Informal Reasoning and Education* (Hillsdale, NJ: Lawrence Erlbaum Associates, 1991), 300.

¹⁹ Susan T. Gardner, *Thinking Your Way to Freedom: A Guide to Owning Your Own Practical Reasoning* (Philadelphia: Temple University Press, 2009), 76.

Generally, formal fallacies are thought to be related to deductive argument and both formal and informal fallacies with inductive arguments. A critical thinker should be able to detect both formal and informal fallacies.

1.9.Taxonomy of Informal Fallacies

Once it has been decided what is to count as a logical fallacy, the question remains as to how the various fallacies are to be categorized. Douglas Walton has touched this issue and makes the following statement:

The fallacy consists in the content and “can be detected only through analysis of the content of the argument” (Hurley, p.119). Classifications of informal fallacies differ, both historically and among contemporary logicians. For example, Aristotle identified only 13 fallacies and divided them into two categories: those related to language and those not related to language. In contrast, some contemporary logicians identify numerous (over 100) fallacies and divide them into several (5-10) classifications. Fallacies of relevance, presumption, and ambiguity are quite standard.²⁰

The most common classification of informal fallacies includes fallacies of relevance, ambiguity, and presumption. Therefore, the same classification is followed in this work.

²⁰ Leclerc, Paul. 2014. *Logic Informal Fallacies* 2004 [cited January 15 2014]. Available from <http://faculty.ccri.edu/paleclerc/logic/fallacies.shtml>.

CHAPTER TWO

ISLAMIC APPROACH TO CRITICAL THINKING

2.1. Introduction

Islamic approach to critical thinking is based on the sources of belief and knowledge in Islam and the scholarly attitude of Muslims throughout history in the major subjects of inquiry in Islamic studies and the subjects which come under the humanities, social sciences, and pure sciences. To be a critical thinker especially when informal logical fallacies are addressed a person should be aware about what could be classified as knowledge and the reliable means of knowledge. In the following sections of the chapter the sources of knowledge in Islam are discussed. Furthermore, it has been shown how the Quran treats critical thinking and why there is a need of having an Islamic perspective on informal logical fallacies.

2.2. Critical Thinking: Sources of belief and Knowledge in Islam

The Quran gives central place to knowledge in knowing, following, and living by. The Quran states, “And follow not (O man, i.e., say not, or do not, or witness not) that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allāh)”.²¹ Human beings are created as vicegerents on the Earth and Allah taught the first man the knowledge by himself as it is mentioned in the Quran, “And He taught Adam the names of all things;”²² Islam encourages everyone to seek knowledge as the messenger said “Seeking of knowledge is incumbent upon every Muslim...”²³ Those who

²¹ The Quran, 17:36.

²² The Quran, 2:31.

²³ Ibn-Majah. *Sunan Ibn Majah*. (Beirut: Darul Fikir) and At-Tirmidhi. *Sunan at-Tirmidhi*. (Beirut: Dar Ihya al-Turath al-Arabi).

do not have knowledge are instructed to ask those who know, the Quran states, “Then ask those who possess the Message (ahl adh-dhikr) if you do not know.”²⁴ And the best state of being knowledgeable is to have the firm standing in the knowledge as the Quran mentions, “He it is who has revealed the book to you; some of its verses are decisive, they are the basis of the book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. But none knows its interpretation except Allah, and those who are firmly rooted in knowledge say: We believe in it, it is all from our lord; and none do mind except those having understanding.”²⁵ The higher stages of exaltation are open for the men of knowledge as the Quran states, “Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do.”²⁶ It is because of many factors and among those factors is that men of knowledge are more fearful of Allah as the Quran mentions, “...Those truly fear Allah, among His Servants, who have knowledge...”²⁷

Besides knowing from the revelation (*alwahy*), the use of senses (*hawas*), intellect (reason and heart, *alaql wal qalb*), historical experience (*siyahah*), and meditating on natural and physical world (*kaun*) are given high importance. And special guidance (*hidayatu subul*) are given to those who struggle (*jihad*) in the way of Allah and understanding and wisdom (*al tafakuh wal alhikmah*) is given to those who God wishes and prophetic dreams (*alruya alsadiqah*), insight (*firasah*), illumination (*mukashafah*) and inspiration (*ilham*) are also means of knowledge. A brief description of each of these means of knowledge is given below accordingly.

2.2.1. The Revelation (*alwahy*)

The revelation is the first source of knowledge. It includes metaphysics and positions on many matters concerning knowledge. The whole revelation is truth and truth is knowledge. The Quran states, “But those who believe and work deeds of righteousness, and believe in the

²⁴ The Quran, 21:7 and 16:43.

²⁵ The Quran, 3:7.

²⁶ The Quran, 58:11.

²⁷ The Quran, 35:28.

(revelation) sent down to Muhammad s.a.w -for it is the truth from their Lord, - He will remove from them their ills and improve their condition.”²⁸ After knowing the truth (*alhaq*), human beings also need guidance (*hidayah*), and the revelation is guidance as the Quran states, “... This is the Book, in it is guidance sure, without doubt, to those who fear Allah.”²⁹ Revelation includes both the Quran and authentic Sunnah. Muslims are guided in the Quran to follow these two authorities. The messenger says, “Verily, I have been given the Quran and something along with it, but the time is coming when a man will recline on his couch and say: Keep to the Quran, for whatever you find in it lawful is lawful and whatever you find in it unlawful is unlawful. Certainly, it is not lawful for you to eat a domesticated donkey, beasts with fangs, or the lost item of a citizen unless he no longer wants it. If people are visited by guests then they must be entertained, but if they do not do so then the guests have a right to take what is due from them.”³⁰

2.2.2. The Senses (*hawas*)

The Quran gives due consideration to senses as a means of knowledge. The Quran states, “It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affection: that ye may give thanks (to Allah).”

³¹ The Quran encourages people to use their senses in understanding, for example, the Quran states, “Do they not look at the camels, how they are made? And at the sky, how it is raised high? And the mountains, how they are fixed firm? And at the Earth, how is spread out?”³² “When the Qur'an is read, listen to it with attention, and hold your peace: that ye may receive

²⁸ The Quran, 47: 2.

²⁹ The Quran, 2: 1-2.

³⁰ Abu Dawud. *Sunan Abi Daawud* (Beirut: Darul Fikir)

³¹ The Quran, 16: 78.

³² The Quran, 88: 17- 20.

Mercy.”³³ “Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they (incur)”³⁴

2.2.3. The Intellect (Reason and Heart, *alaql wal qalb*)

The Quran puts the intellect at very high stage in understanding and as a means of knowledge. The intellect is the combination of mind and heart. The Quran uses sometimes reasoning and sometimes heart for understanding. It seems there is a connection between the heart and reasoning and the co-functioning of them could be named as intellect. The Quran encourages people to reason as it states, “And He it is who grants life and deals death; and to Him is due the alternation of night and day. Will you not, then, use your reason?”³⁵ And “And [remember:] whatever you are given [now] is but for the [passing] enjoyment of life in this world, and for its embellishment - whereas that which is with God is [so much] better and more enduring. Will you not, then, use your reason?”³⁶ On the other hand the Quran encourages people to use their hearts to understand as it states, “Will they not, then, ponder over this Qur’an? - or are there locks upon their hearts?”³⁷ , “God; has sealed their hearts and their hearing, and over their eyes is a veil; and awesome suffering awaits them.”³⁸, and “In their hearts is disease, and so God lets their disease increase; and grievous suffering awaits them because of their persistent lying.”³⁹ On the other hand believers are encouraged to pray for the steadfastness of their hearts as the Quran states, “O our Sustainer! Let not our hearts swerve from the truth after Thou hast guided us; and bestow upon us the gift of Thy grace: verily, Thou art the [true] Giver of Gifts.”⁴⁰

³³ The Quran, 7:204.

³⁴ The Quran, 2:7.

³⁵ The Quran, 23:80.

³⁶ The Quran, 28:60.

³⁷ The Quran, 47:24.

³⁸ The Quran, 2:7.

³⁹ The Quran, 2:10.

⁴⁰ The Quran, 3:8.

2.2.4. Historical Experience (*siyahah*)

The Quran encourages people to learn from the history and one of the visible sign of the past history is the signs left by them which could be seen even today as archeological structures and remains. These signs are leading milestones for a pondering person to think deep about the human history. Though many stories of the past nations and the events of history are even mentioned in the Quran, however, the Quran encourages looking at the physical signs of the past civilizations for understanding and lessons. The Quran states, Say: "Go ye through the earth and see what has been the end of those guilty (of sin)."⁴¹ "Many were the Ways of Life that have passed away before you: travel through the earth, and see what was the end of those who rejected Truth."⁴² Say: "Travel through the earth and see what was the end of those who rejected Truth."⁴³

2.2.5. Natural and Physical World (*kaun*)

The Quran encourages people to look at the natural and physical signs to understand. The most of the understanding from these signs is about the higher knowledge of metaphysics and monotheism. The following verses of the Quran refer show how physical world is itself a means and source of knowledge and manifestation of the higher knowledge. The Quran states, "Behold! in the creation of the heavens and the earth, and the alternation of Night and Day, there are indeed Signs for men of understanding."⁴⁴ "On the earth are signs for those of assured Faith. As also in your own selves, will yet not then see? And in heaven is your sustenance, as (also) that which ye are promised."⁴⁵ "He Who created the seven heavens one above another: no want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw?"⁴⁶ "He created the heavens without any pillars

⁴¹ The Quran, 27: 69.

⁴² The Quran, 3:137.

⁴³ The Quran, 6:11.

⁴⁴ The Quran, 3: 190.

⁴⁵ The Quran, 51: 20 –22.

⁴⁶ The Quran, 67:3.

that ye can see; He set on the earth mountains standing firm, lest it should shake with you; and He scattered through it beasts of all kinds. We send down rain from the sky, and produce on the earth every kind of noble creature, in pairs.”⁴⁷ And the Sun runs unto a resting place, for him : that is the decree of (Him), the Exalted in might, the All-Knowing. And the Moon, We have measured for her station (to traverse) till she returns like the old (and withered) lower part of date-stalk. It is not permitted to the Sun to catch up the moon, nor can the night outstrip the Day: Each (just) swims along in (its own) orbit (according to Law).”⁴⁸ Say: "Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation: for Allah has power over all things.”⁴⁹ And “Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not the eyes that are blind, but the hearts which are in their breasts.”⁵⁰

2.2.6. Special Guidance (*hidayatu subul*)

The Quran states that those who strive and struggler in the ways of Allah they are guided. The Quran states, “And those who strive in Our (cause), - We will certainly guide them to our Paths: For verily Allah is with those who do right”⁵¹ And striving in the ways of God is in many ways and one of those ways is to make effort in learning and understanding his religion. The messenger says, ““whoever comes to this mosque of mine, and only comes for a good purpose, such as to learn or to teach, his status is like that of one who fights in Jihad in the cause of Allah. Whoever comes for any other purpose, his status is that of a man who is keeping an eye on other people’s property.””⁵²

⁴⁷ The Quran, 31: 10.

⁴⁸ The Quran, 36 : 38-40.

⁴⁹ The Quran, 29: 20.

⁵⁰ The Quran, 22:46.

⁵¹ The Quran, 29: 69.

⁵² Ibn-Majah. *Sunan Ibn Majah*. (Beirut: Darul Fikir)

2.2.7. Understanding And Wisdom (*al tafakuh wal alhikmah*)

The higher intelligence (*al tafakuh*) which can come as God given and diligence and wisdom (*alhikmah*) are also means of knowledge as they refer to the faculty of thinking which is at the higher degree of criticality and creativity. According to Islamic perspective there is a difference between being a knowledgeable person and an understanding or wise person. To this distinction refers the sayings of the messenger as he says, “It is incumbent upon those who are absent because those who are absent might comprehend better than the present audience.” Furthermore, “May Allah cause his face to shine, the man who hears what I say and conveys it (to others). Many of those who have knowledge but no understanding, and many who convey knowledge to those who have more understanding of it than they do”⁵³ And he furthermore says, “If Allah wants to do good to a person, he makes him comprehend the religion and of course knowledge is attained by learning.”⁵⁴ The higher stage of knowing is understanding which is God given and product of human diligence. The messenger says, “Allah wills good for a person, He causes him to understand the religion.”⁵⁵ And according to the Quran the men of understanding are “Those who listen to the Word, and follow the best of it: those are the ones who Allah has guided, and those are the ones endowed with understanding.”⁵⁶ The wisdom is also God given as the Quran states, “He grants wisdom to whom He pleases; and he to whom wisdom is granted receives indeed a benefit overflowing; but none will grasp the Message but men of understanding.”⁵⁷

2.2.8. Prophetic Dreams (*alruya alsadiqah*)

Good and true dreams are also a source of knowledge; they can be glad tidings from Allah. The messenger said, "A good dream (that comes true) of a righteous man is one of forty-six

⁵³ Ibn-Majah. *Sunan Ibn Majah*. (Beirut: Darul Fikir)

⁵⁴ Al-Bukhari. *Sahih al-Bukhari*. (Beirut: Dar Ibn Kathir).

⁵⁵ Ibn-Majah. *Sunan Ibn Majah*. (Beirut: Darul Fikir)

⁵⁶ The Quran, 39:18.

⁵⁷ The Quran, 2: 269.

parts of prophetism."⁵⁸In another narration the messenger is quoted to say, "The (good) dreams of a faithful believer is a part of the forty-six parts of prophetism."⁵⁹ Allah's Apostle said, "When the Day of Resurrection approaches, the dreams of a believer will hardly fail to come true, and a dream of a believer is one of forty-six parts of prophetism, and whatever belongs to prophetism can never be false." Muhammad bin Sirin said, "But I say this." He said, "It used to be said, 'There are three types of dreams: The reflection of one's thoughts and experiences one has during wakefulness, what is suggested by Satan to frighten the dreamer, or glad tidings from Allah. So, if someone has a dream which he dislikes, he should not tell it to others, but get up and offer a prayer.'"⁶⁰

2.2.9. Insight (*firasah*)

The believers are also given a special insight into matters as the messenger says, “ Fear the Insight of the Believer, for verily he sees with the Light of God”.⁶¹

2.2.10. Illumination (*mukashafah*)

Illumination or vision is another special way of knowing, Imam Gazali has written on this as *ilm-ul-mukashifah* as considers it as the best knowledge. It could be also named as presential knowledge. The examples from the Quran could be taken from the story of Moses and the knowledgeable person. A very good example could be taken from the biography of Umar ibn al Khattab (RA).

Ibn Umar (RA) narrates that Umar ibn al Khattab (RA) once deputed an army and made a person Ameer upon them who was called Sariyah (RA). After this one day when Umar (RA) was giving Khutba, he called out (loudly): Ya Sariyah, the mountain, and he proclaimed this

⁵⁸ Al-Bukhari. *Sahih al-Bukhari*. (Beirut: Dar Ibn Kathir).

⁵⁹ Al-Bukhari. *Sahih al-Bukhari*. (Beirut: Dar Ibn Kathir).

⁶⁰ Al-Bukhari. *Sahih al-Bukhari*. (Beirut: Dar Ibn Kathir).

⁶¹ Al-Tabrani , *Al-Mu'jam Al-Awsat*, (Al-Qahira :Dar al Haramain)

thrice. When the messenger of that army came and asked Umar (RA), by saying: O Ameer ul Mo'mineen! We confronted the enemy and we were getting defeated, but "suddenly a voice was heard" i.e. O Sariyah, the mountain, and this was heard thrice. We turned our backs towards the mountain and due to this Allah defeated the enemy. He asked Umar (RA) were you proclaiming that? Imam al-Hindi gives references via Imam Ibn Hajr al-Asqalani (rah)'s al-Isaba and quotes Ibn Hajr saying: al-Hafidh Ibn Hajr said in al-Isaba: The Isnaad is "hasan" ⁶² Imam Ibn Kathir (Rahimahullah) after narrating it with chain having Muhammad bin Ajlan said: This Sanad is "strong and good".⁶³

2.2.11. Inspiration (*ilham*)

Inspiration is another source of knowledge. Inspiration is connected with heart. And heart of a person is in the control of Allah. As the messenger says, "Verily, the hearts of all the sons of Adam are between the two fingers out of the fingers of the Compassionate Lord as one heart. He turns that to any (direction) He likes. Then Allah's Messenger (may peace be upon him) said: O Allah, the Turner of the hearts, turn our hearts to Thine obedience."⁶⁴ The messenger says, "If Allah intends good for a person, Allah gives that person knowledge of religion and guides (inspires) him to the truth."⁶⁵

2.3. Public and Private Knowledge

Some of the types of knowledge as mentioned above could be categorized as private or subjective knowledge. There is a distinction between the public and private knowledge. Public

⁶² Ali al-Muttaqi, *Kanz ul Amaal*, (Lebanon : Dar al-Kutub al-Ilmyah, , 1998)

⁶³ Ibn Kathir, *Al Bidayah wan-Nihayah*, (Cairo :Dar Abi Hayyan)

⁶⁴ Muslim, Ibn Hajjaj. *Sahih Muslim*. (Beirut: Dar Ihya al-Turath al-Arabi).

⁶⁵ Ibn Hanbal, *Kitab al-Zuhud*. (Beirut: Dar al-Kitab al-'Arabi, 1988)

knowledge is limited to the types of knowledge which are verifiable by using proper means. In short, this knowledge includes the knowledge of the revelation, and all those types of knowledge which could be verified or falsified by rational and empirical means. The Shariah as a governing system or a legal and judicial system is based on this type of knowledge. Muslims are generally required to follow Islam and its understanding that could be evaluated by these publically verifiable means of knowledge. The types of knowledge which are not verifiable by public is choice of its beholders to make decisions upon them regarding their own private affairs or affairs of those who may be their disciples and willingly follow their knowledge; however, there is a limit that such knowledge should not be against the obvious and clear meaning of the revealed knowledge. Furthermore, no consequences from such knowledge should follow that may adversely affect any personal or public interest besides not being of the nature of be heretical or against the clear and obvious nature and understanding of Islamic Shariah. In other words, there is no obedience of what may amount to the disobedience to God and the messenger. As it is mentioned in the Hadith, “There is no obedience to any human being if it involves disobedience of Allah.”⁶⁶ And as it is mentioned in the Quran , “if anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen, and land him in Hell,- what an evil refuge!”⁶⁷

The above distinction of private and public knowledge touches the definition of knowledge. According to Imam Gazali knowledge is to know things as they are in reality. This definition is inclusive of both private and public knowledge. However, when knowledge is not just a private matter but is about sharing with others, convincing others, and arguing for and against positions, and verifying and falsifying facts. Then in these senses knowledge becomes public enterprise and a special definition of knowledge would be required such as knowledge is a justified true belief. Because people would not be only asking for a true belief in matters of contention, but for justification as well. Therefore, if revelation with reason and empirical means make a basis for public knowledge, then there seems no problem in adopting this definition of knowledge in Islamic studies.

⁶⁶ ibn Hanbal, *Al-Musnad*. (Cairo: Dar al-Hadith, 1995)

⁶⁷ The Quran, 4: 115.

2.4.Quranic Encouragement of Critical Thinking

What is not knowledge is what is either different from reality or is acquired by methods that are not reliable. For example, falsehood is apparently against the reality and mere guessing or doubt is not reliable sources of knowledge though sometimes a guess can be true and a doubt may be right. A guess and doubt may be an initial stage of inquiry but should not be the final stage or a means of knowledge.

The Quran discourages belief in superstitions, wishful thinking, doubt, conjecture, unfounded guessing, etc. The “reflection” and using “reason” are the words that are used many times in the Quran. These words themselves by their nature refer to understanding, analyzing, conceptualizing, and being critical. The process of thinking and reflecting includes all these functions. And once the Quran is being revealed it calls for reflection over it, as it states: “Those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf or blind”.⁶⁸

Contemplation (*tafakur*), reflection (*tadabbur*), understanding (*tafaqquh*), and reasoning (*taakul*) are concepts which include being critical observer, reader, or listener. These concepts are mentioned in the Quran in various morphological forms.

2.4.1. Contemplation (*tafakur*)

The Quran encourages people to reflect. It encourages reflecting upon the heavens and the creation of God. The Quran states, “Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire.”⁶⁹ To reflect on parables and stories as the Quran states, “If it had been Our will, We should have elevated him with Our signs; but he inclined to the earth, and followed his own vain desires. His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. That is the similitude of those who reject Our signs; So relate the story; perchance they may

⁶⁸ The Quran, 25: 73.

⁶⁹ The Quran, 3:191.

reflect.”⁷⁰ And, “The likeness of the life of the present is as the rain which We send down from the skies: by its mingling arises the produce of the earth- which provides food for men and animals: (It grows) till the earth is clad with its golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: There reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! thus do We explain the Signs in detail for those who reflect.”⁷¹ The Quran also encourages to reflect as groups to understand as it states , “Say: "I do admonish you on one point: that ye do stand up before Allah,- (It may be) in pairs, or (it may be) singly,- and reflect (within yourselves): your Companion is not possessed: he is no less than a warner to you, in face of a terrible Penalty.”⁷²

2.4.2. Reflection (*tadabbur*)

The Quran encourages reflecting on the Quran itself as a divine text as it states, “Do they not consider the Qur'an (with care)? Had it been from other Than Allah, they would surely have found therein Much discrepancy.”⁷³; “Do they not ponder over the Word (of Allah), or has anything (new) come to them that did not come to their fathers of old?”⁷⁴; “(Here is) a Book which We have sent down unto thee, full of blessings, that they may meditate on its Signs, and that men of understanding may receive admonition”⁷⁵ and “Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them?”⁷⁶

⁷⁰ The Quran, 7:176.

⁷¹ The Quran, 10:24.

⁷² The Quran, 34:46.

⁷³ The Quran, 4:82.

⁷⁴ The Quran, 23:68.

⁷⁵ The Quran, 38:29.

⁷⁶ The Quran, 47:24.

2.4.3. Understanding (*tafaqquh*)

Understanding is the higher stage in knowing. The Quran encourages Muslims to understand their religion, there should be certain people to dedicate themselves to this task as the Quran states, “Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them,- that thus they (may learn) to guard themselves (against evil).”⁷⁸ Understanding is more than just listening as the Quran states, “Of them there are some who (pretend to) listen to thee; but We have thrown veils on their hearts, So they understand it not, and deafness in their ears; if they saw every one of the signs, not they will believe in them; in so much that when they come to thee, they (but) dispute with thee; the Unbelievers say: "These are nothing but tales of the ancients.”⁷⁹ Those who turn away from the word of God actually do not try to understand as the Quran states, “Whenever there cometh down a Sura, they look at each other, (saying), "Doth anyone see you?" Then they turn aside: Allah hath turned their hearts (from the light); for they are a people that understand not”⁸⁰ and “And who doth more wrong than one who is reminded of the Signs of his Lord, but turns away from them, forgetting the (deeds) which his hands have sent forth? Verily We have set veils over their hearts lest they should understand this, and over their ears, deafness, if thou callest them to guidance, even then will they never accept guidance.”⁸¹

2.4.4. Reasoning (*taakul*)

Reasoning has been mentioned more than any above terminologies in the Quran that refer to being critical. The Quran encourages people to use their reasoning in understanding the natural phenomenon and cosmology. The Quran states, “Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah Sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they Trail like their slaves

⁷⁸ The Quran, 9:122.

⁷⁹ The Quran, 6:25.

⁸⁰ The Quran, 9:127.

⁸¹ The Quran, 18:57.

between the sky and the earth;- (Here) indeed are Signs for a people that are wise.”⁸² God reveals his words and signs so people may reason as the Quran states, “Thus doth Allah Make clear His Signs to you: In order that ye may understand.”⁸³ The worst before God are those who do not use their reason as the Quran states, “For the worst of beasts in the sight of Allah are the deaf and the dumb,- those who understand not”⁸⁴ and “Among them are some who (pretend to) listen to thee: But canst thou make the deaf to hear,- even though they are without understanding?”⁸⁵ The Quran is revealed in Arabic so the people may reason with it as the Quran states, “We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom”⁸⁶ and “We have revealed for you (O men!) a book in which is a Message for you: will ye not then understand?”⁸⁷ And those who will end in hell will regret and say, “They will further say: "Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!"⁸⁸

2.5. Islamic Approach to Knowledge

In Islamic epistemology the sources and means of knowledge are various including the revelation whereas the dominant Western epistemology has been a combination of empiricism and rationalism. In Islam the revelation is the first source and means of knowledge. The revelation touches many domains of knowledge and provides its foundations. Some of these foundations are very important because they make bedrock of many disciplines. For example, regarding the human origin, the revelation gives the understanding of the origin of the human being, his mission on the earth and purpose, and meaning of his being. There are matters which are pre-historic, but the Quran gives the unique divine version of those matters, for example, the disappearance of the old civilizations and human communities. Against materialism, the Quran talks about unseen world and beings. From these a few instances, it is clear that the foundations of knowledge in Islam are different because of its special

⁸² The Quran, 2:164.

⁸³ The Quran, 2:242.

⁸⁴ The Quran, 8:22.

⁸⁵ The Quran, 10:42.

⁸⁶ The Quran, 12:2.

⁸⁷ The Quran, 21:10.

⁸⁸ The Quran, 67:10.

conception of the reality. On the other hand, these all matters are not yet possible for Modern science to verify or falsify. Some of these matters are outside the domain of the empirical and rational methods. Regarding matters for which revelation has been silent and are under the domain of being understood by any human being with suitable intellectual capacity, Islam gives all the freedom to human beings to venture into knowledge and spend efforts for creativity and innovation for beneficence. This objective of beneficence is called “*al-ilm al-nafiyah*”. The beneficial knowledge (*al-ilm al-nafiyah*) is highly valued in Islam. Muslims are encouraged to supplicate by praying: “O Allaah, indeed I ask You for beneficial knowledge (*al-ilm al-nafiyah*) ...”⁸⁹ From Islamic perspective beneficial and useful creativity and innovation in all kinds of knowledge is rewarding and merit making both in this world and hereafter (*ahkirah*), and as long as people benefit from such knowledge, the reward will go to the person who created such a knowledge, the Prophetic tradition states, “When a man dies, his deeds come to an end except for three things: *sadaqah jariyah* (ceaseless charity); a knowledge which is beneficial, or a virtuous descendant who prays for him (for the deceased)”⁹⁰ Knowledge could be used properly and abused in many ways; Islam therefore makes a knowledgeable person responsible before Allah, the Prophetic Tradition states, “A servant of God will remain standing on the Day of Judgment until he is questioned about ... his knowledge and how he utilized it ...”⁹¹ Hence, any progress, creativity, and innovation in knowledge should be beneficial and not harmful.⁹² And a believer to continuously make effort in increasing his knowledge and understanding. As the messenger says, “A believer is never satiated with gainful knowledge; he goes acquiring it till his death and entry into Paradise.” And among supplications mentioned in the Quran is, “...”My Lord, increase me in knowledge.”⁹³

⁸⁹ Ibn-Majah. *Sunan Ibn Majah*. (Beirut: Darul Fikir)

⁹⁰ Muslim, Ibn Hajjaj. *Sahih Muslim*. (Beirut: Dar Ihya al-Turath al-Arabi).

⁹¹ At-Tirmidhi. *Sunan at-Tirmidhi*. (Beirut: Dar Ihya al-Turath al-Arabi).

⁹² At-Tirmidhi. *Sunan at-Tirmidhi*. (Beirut: Dar Ihya al-Turath al-Arabi).

⁹³ The Quran, 20:114.

Islamic epistemology is not an extremist one but synthetic and complementary one. Islam gives very high importance to senses and reason in knowing and at the same time puts revelation at a higher importance. All of these means are God given but they have their own purposes and objectives. Therefore, knowledge which comes from anywhere regardless of who created it, if corresponds to Islam and does not contradict it, then there seems to be no problem in incorporating that knowledge in Islamic syllabuses and curricula. The faculty of reason which human beings are gifted with is given to all human beings and human reason is able to find wisdom, create, and innovate.

The abovementioned approach to knowledge is closely related to this work. The subject of logical fallacies is connected with logic. Logic is connected with reason. It is a grammar for reasoning or of reasoning. Beside many problems with reason is the problem to know how reason works. Are there any rules for it? This subject was taken by Aristotle in *Organon*. The whole legacy from Aristotle came to be known as Greek logic. Once this logic ended in Muslims lands it created a debate. The most dominating subject among Muslims was actually about reason and revelation. All Muslim scholars accepted reason as a source of knowledge. However the controversial discussion included debate on the primacy of reason and revelation, whether reason or revelation is primary. On this subject, Muslim philosophers and theologians remained divided. Logic remained contested between opponents and proponents. Ibn Tymiya wrote a refutation of Greek logic, showing inherent problems in it. He demonstrated the limits of logic and its unsuitability to metaphysics. On the other hand “rejecting all forms of philosophical knowledge as utterly un-Islamic, the Muslim theologian al-Ghazali Islamicized Greek logic and extended its usage to Islamic law and theology, thus making logic an integral part of Islamic reasoning.”⁹⁴ Furthermore, “Although he criticized the philosophers, al-Ghazali nonetheless appreciated the exactness of logic and its efficacy in reconstructing the religious sciences on firmer ground. He also utilized logic in his refutation of some Sufi practices and beliefs as heretical and unauthorized (e.g., self mortification) while using the same logic to

⁹⁴ Sarnira Haj, *Reconfiguring Islamic Tradition: Reform, Rationality, and Modernity* (Stanford, CA: Stanford University Press, 2009), 88.

lend his approval to other practices, including the interiority of faith (*zuhd*), which helped to enhance faith by facilitating a more intense and disciplined religious experience”⁹⁵

However, whether there are rules for reason or not, it is itself a big subject. If there are no rules then it would be difficult to differentiate rationality from irrationality. Of course, smart from stupid. And if there are rules, then what are those rules? A deep look into the Quran and Sunnah will help a scholar to come up with a framework for reasoning. Certain fundamental rules are also possible. The scope of deciphering such rules and foundations in the Quran and Sunnah which could provide bedrock for Islamic logic is of high scope. Yet, the logic which is developed in the Western philosophy has many positive things which could be adopted, that is why Al-Gazali appreciated the benefits of logic and so did many traditional *ulama* who adopted it in their *madrasah* curriculum such as in Ottoman Turkey, Safavid Iran, and Mughal India.

2.6. Why Islamic Perspective on Informal Logical Fallacies?

Why there is a need of having an Islamic perspective on informal logical fallacies when these fallacies are actually discussed in various works and texts is a question that needs an answer before going into the details of the subject. The informal logical fallacies as espoused in works and texts are grounded in a temporal human finitude which is taken granted as the final and unquestionable yardstick and the criteria for knowledge and evaluation. These logical fallacies are grounded in a special kind of worldview which is materialistic and secular. Accepting these informal logical fallacies per se can be misleading.

In addition to aforesaid concern, there are further two main issues which are in need to be addressed adequately. The first issue is that some psychological studies show that as the more critical thinking students learn the less faithful they become. Related to this is other claim that religious students are found less critical than non-religious students. The other issue is that Islam and Muslims are blamed that they cannot pass the test of critical thinking.

⁹⁵ Sarnira Haj, *Reconfiguring Islamic Tradition: Reform, Rationality, and Modernity* (Stanford, CA: Stanford University Press, 2009), 89.

The first claim that critical thinking makes students less faithful and students from religious background are less critical is problematic and faulty. If critical thinking is construed as a free thinking system with its own epistemological biases and therefore taught to students as creed without a critical reflection on its own basis and foundations then such a critical thinking would surely make students less faithful if they learn and swallow it uncritically. Secondly, claiming that students with religious background are less critical is in the same way faulty because their criticality is being measured by wrong standards. However their failure of being uncritical within their own tradition is because they have not been made able to be critical in their unique way because of their special upbringing and sometimes just being faithful about everything and a kind of instruction and schooling that is fundamentally based on dictation, indoctrination, and memorizing without reflection. This lack in religious studies calls for a review and reformation of religious education and it should be taken seriously. This work is for the same reason. Students of religion should be able to be critical within their own tradition. The second claim that Islam and Muslims cannot pass the test of critical thinking is also a biased opinion. Those who subject Islam and Muslims to such an accusation are actually talking about their own critical thinking which is not taken as criteria by Muslims. The fact is that Muslims have their own worldview which is different from materialism and scientism. Their epistemological understanding is grounded in the special conception of ontology and their physics is incomplete without their metaphysics. And, their epistemological methods are revelational besides being rational and empirical. Therefore, blaming Muslims for not being critical enough by the standards of secular and materialistic methods of critical thinking is a biased stand. However, to meet such a challenge and at the same time showing that Muslims are critical enough and their studies including religious studies are not short of critical component is a responsibility of Muslim scholars to develop Islamic critical thinking and make it the implicit curriculum in the texts and it is an area in which a lot of efforts are still needed.

CHAPTER THREE: FALLACIES OF RELEVANCE

3.1. Introduction

The development of the concept of relevance historically has its roots in Greek logic and rhetoric. Since the time of Aristotle the fallacy of irrelevance has been part of logic. It has been so throughout ages. However “the most important source of material on how relevance is part of argumentation comes from Greek rhetorical manuals”.⁹⁶

An argument is made of premises and conclusions follow from these premises. The fallacy of relevance shows the irrelevance of premises to the conclusion. In other words, premises may be relevant to the conclusion emotionally or psychologically, but not logically. In more precise manner, “In fallacies of relevance the premises are logically irrelevant to the conclusion. However, they are psychologically or emotionally relevant to the conclusion. Therefore, the conclusion appears or seems to follow from the premises although the premises in fact provide no genuine evidence for the conclusion”.⁹⁷ Therefore, the task is to distinguish between genuine evidence from emotional appeal. To study relevance “one of the best entry points to studying relevance is through irrelevance, because objections on the basis of irrelevance in argumentation are, in some instances fairly clear and pointed, in specifying what is objectionable.”⁹⁸

⁹⁶ Douglas Walton, *Relevance in Argumentation* (Mahwah, NJ: Lawrence Erlbaum Associates, 2004), xi.

⁹⁷ Leclerc, Paul. 2015. *Logic Informal Fallacies* 2004 [cited 20-4- 2015]. Available from <http://faculty.ccri.edu/paleclerc/logic/fallacies.shtml>.

⁹⁸ Douglas Walton, *Relevance in Argumentation* (Mahwah, NJ: Lawrence Erlbaum Associates, 2004), xi.

3.2. Argumentum ad Hominem

Argumentum ad Hominem fallacy is people related that sometimes arguments and ideas of the people are rejected, not because of their truth or falsehood, but because of attacking their propounding personalities. This type of fallacy is crucial because of its presence in discourses of all sorts, and having a clear position based on the Quran and Sunnah on this issue is essential for Muslims, be that students or working adults in various areas, from academia to professional fields; in fact, everybody needs to be aware about this issue because it is present in so many spheres of daily life. Discussing this fallacy is important because its connectedness to the critical mindset of people.

3.2.1. Argumentum ad Hominem or Argument Directed at the Person

Argumentum ad Hominem is also known as “personal abuse, personal attacks, abusive fallacy, damning the source, name calling, needling [form of], [and] refutation by character”.⁹⁹ This argument revolves around “the person” who makes a statement of knowledge, or makes a claim or opinion. Instead of subjecting that claim or statement, etc to any epistemological scrutiny or discussion, it is rather accepted or rejected because of the person’s personality. The use of this fallacy is widespread.¹⁰⁰ *The Oxford Dictionary of Philosophy* gives the following succinct definition of Argumentum ad Hominem:

ad hominem: attempting to disprove what a person holds by attacking the person (less commonly, supporting a person's contention by praising the person), or, more generally, arguing in a way that may or may not be forceful against a particular

⁹⁹ Bo Bennett, *Ad Hominem (Abusive)*, Archieboy Holdings, LLC., last modified 2013, <http://www.logicallyfallacious.com/index.php/logical-fallacies/10-ad-hominem-abusive>.

¹⁰⁰ Raley, Yvonne. 2008. Character Attacks: How to Properly Apply the Ad Hominem. *Scientific American* (June/July 2008), <http://www.scientificamerican.com/article/character-attack/>.

person's position, but does not advance matters for those who do not hold that person's particular combination of beliefs.¹⁰¹

Informal Structure of *ad Hominem* is as follows:

Person *L* says argument *A*.

Person *L*'s circumstance or character is not satisfactory.

Argument *A* is not a good argument.¹⁰²

3.2.2. Argumentum ad Hominem: Perspective from the Quran and Sunnah

Argumentum ad Hominem as per the aforementioned definitions has three forms: (1) a person's opinion is disapproved by attacking the person, not the argument; (2) a person's opinion is disapproved because of the person's combination of beliefs; (3) a person's opinion is approved because of the person's personality, not because of the worth of his argument. This informal fallacy is widespread in majority of the subjects and discourses about religion, history, politics, and social issues.

As far as argumentum ad hominem is concerned the primary Islamic sources provide fundamental guidelines and principles which can help in constructing a sound and firm perspective on the subject. In the Quran, there seems a distinction between two types of the knowledge: the transmitted (*al-ulum al-naqliyah*) and intellectual, rational, and empirical knowledge (*al-ulum al-aqliyah*). The first type of knowledge is such which has come through generations by narration (*rivayah*) and it is pure, distorted, fabricated, and interpolated. For any disputable subject related to this kind of knowledge, the Quran demands sound evidences and authentic record. The Quran also calls upon physical possibility and reason in weighing this kind of knowledge. Regarding the second type of knowledge: intellectual, rational, and empirical knowledge (*al-ulum al-aqliyah*), the Quran demands intellect (*al-aqil*) and senses

¹⁰¹ Simon Blackburn, *The Oxford Dictionary of Philosophy* (Oxford: Oxford University Press, 1996), 24.

¹⁰² *Introduction to Logic*. 2014. Licensed under the GFDL [cited February 28 2014]. Available from <http://philosophy.lander.edu/logic/person.html>.

(*hawas*) for its verification, falsification, and plausibility. This knowledge could be named as rational knowledge (*al-ulum al-aqliyah*). And rational knowledge in broader sense includes both intellectual, rational (*al-ulum al-aqliyah*), and empirical knowledge (*al-ulum al-tajribiyah*).

3.2.3. **Argumentum ad Hominem and Transmitted Knowledge** (*al-ulum al-naqliyah*)

To illustrate the Qurantic stance on the transmitted knowledge (*al-ulum al-naqliyah*), the best example is the Quranic discourse on the scriptures that were revealed before the Quran. The Quran mentions that the scriptures which were sent to the People of Book (*ahlul-kitab*) were authentic sent from Allah. Some of these revealed scriptures include the epistles, *suhuf*, of Abraham¹⁰³, the Torah revealed to Moses, *Moosa*,¹⁰⁴ the Psalms revealed to David, Dawood,¹⁰⁵ and the Gospel, Injeel, revealed to Jesus, Issa¹⁰⁶. However, it seems plausible that the way these scriptures are in the present form or have been so for long time are collections of historical narrations of the scripture rather than just pure speech of God. For example, the Bible (New Testament) contains various reports such as word of God, words of the Prophet Issa, historical reports about Issa, his disciples, and the society, dream of the disciple such as the *Book of Revelation*, and the letters of the apostle. Therefore, errors and interpolations are present in these scriptures mixed with true revelations. For a Muslim, therefore, the Quran is "...a confirmation of what was before it and a detailed explanation of the [former] Scripture..."¹⁰⁷ and the Quran states, "To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety..."¹⁰⁸ Therefore, if the People of the Book make any claim which is contrary of what God had revealed originally, the Quran demands an authentic and convincing proof for such a claim. For example, against the claim that only Jews and Christians will enter paradise, the Quran demands a proof by stating, "And

¹⁰³ The Quran, 87:19.

¹⁰⁴ The Quran, 5:44.

¹⁰⁵ The Quran, 4:163.

¹⁰⁶ The Quran, 5:46.

¹⁰⁷ The Quran, 10:37.

¹⁰⁸ The Quran, 5:48.

they say, 'None will enter Paradise except one who is a Jew or a Christian.' That is [merely] their wishful thinking, Say, 'Produce your proof, if you should be truthful'."¹⁰⁹ Against the belief of the godhood of Jesus, Issa, the Quran beside many arguments against it also calls upon reason and empirical facts and physical possibilities. Regarding physical possibility of being born from a virgin birth, the Quran states, "The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be". And he was."¹¹⁰ Regarding the empirical fact as being human, the Quran states, "The Messiah, son of Mary, is but an apostle; apostles before him have indeed passed away, and his mother was a truthful woman, they both used to eat food. See how We make the communications clear to them (the Christians), then behold, how they are turned away".¹¹¹

On the other hand, the Quran sets its own guidelines in reporting any event, fact, or knowledge. These guidelines are relevant to any methodology that may be applied in transmitted knowledge (*al-ulum al-naqliyah*). These guidelines are two types. The first type in brief includes avoiding lying, avoiding following of which one has no knowledge about, avoiding conjecture, doing verification of facts when necessary, having enough data in establishing facts, and asking proper experts regarding things one may be not aware about, etc. The second type of guidelines includes using authentic revelation and sound rational and scientific methods in verification and falsification of facts that are present in transmitted knowledge.

Any knowledge that is transmitted from the past be that revelation, history, or written works come under transmitted knowledge. In Islamic tradition transmitted knowledge has received enough attention in the subject area of the narrations of the Prophet Mohammad (SAW). The narrations of the Messenger are also called *Hadith*. The narration has two parts namely, chain of narrators (*sanad*) and the text (*matan*). The scholars of Hadith have set rules for accepting and rejecting hadith; these rules are written in the books of the principles of hadith (*usool-al-hadith*). Among conditions of accepting any report, the narrator should be reliable. The most important qualities of a reliable narrator include: he should have meet the person preceding

¹⁰⁹ The Quran, 2:111.

¹¹⁰ The Quran, 3: 59.

¹¹¹ The Quran, 5:75.

him, honest, trustworthy, has a good memory.¹¹² Here, a Hadith could get rejected or would not be treated of high authority if these qualities are diminished. That is why there is a collection of Hadith which is categorized as fabrications by Hadith scholars because of the persons who have narrated them were found unreliable. Why Islamic tradition is strict in this matter is because the Prophetic traditions are part of religion. In this regard, Imam Muslim mentions the report of Muhammad Ibn Sirin who said: In the beginning there were no questions regarding the chain of narrator (*sanad*) but when the tribulation (*fitnah*) occurred people start asking about narrators, so those who were among beholders of Sunnah, their narrations were accepted, whereas those who held innovations (*bidah*), their narrations were rejected.¹¹³ Furthermore, Imam Muslim reported Muhammad Ibn Sirin saying, the knowledge of Hadith is religion, therefore you should know from who you are taking (learning) it.¹¹⁴ However, the Quran had already set a rule on accepting or rejecting reports, the Quran states, “O ye who believe! If a wicked person comes to you with any news, ascertain the truth....”¹¹⁵ This verse includes all kinds of reports. Therefore, Islam cautions on who to take report from and who not to. Therefore, religious knowledge which is in the form of narrations and historical accounts are to be taken seriously by verifying their sources and reporters. Therefore, to transmitted knowledge (*al-ulum al-naqliyah*) argumentum ad hominem is irrelevant. In accepting transmitted knowledge a person’s character, belief system, biases, prejudices, and many other personal attributes have a meaningful role. It is because there is no other way to verify such reported knowledge. If there is any other way to verify such knowledge then that knowledge would be reliable not because of the unreliable source, but because of the reliable sources. As a general principle “the person” matters in transmitted knowledge and conditions and qualities for being a reliable person may vary according to the importance and criticality of the knowledge that is being reported.

¹¹² Ibn Hajar, *Nukhbat al-fikar fi mustalah hadith ahl al-athar*, (Beirut: Dar al-Diyan lil-Turath, 1988).

¹¹³ Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Dar Ihya At-Turath al-Arabi).

¹¹⁴ Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Dar Ihya At-Turath al-Arabi).

¹¹⁵The Quran, 49:6.

3.2.4. Argumentum ad Hominem and Rational Knowledge (*al-ulum al-aqliyah*)

The second type of knowledge could be named as rational knowledge (*al-ulum al-aqliyah*) and in broader sense it includes both intellectual and rational (*al-ulum al-aqliyah*) and empirical knowledge (*uloom tajribiyah*). This knowledge could be verified without the person who creates it, therefore to accept or reject such knowledge is not in need of any verification and investigation of the person. Islam encourages using intellect, senses, and evidences in understanding and condemns those shut themselves, as the Quran states, “Lo! the worst of beasts in Allah's sight are the deaf, the dumb, who have no sense”.¹¹⁶ And on obstructing the sense, “Many are the Jinns and men we have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle, - nay more misguided: for they are heedless (of warning)”.¹¹⁷ The Quran stresses on providing good arguments and evidences in case of proposing a position or disagreement: the Quran states, “... Say, "Bring forth your argument, if ye are telling the truth!"¹¹⁸ . In this verse the challenge is addressed to non-believers, who by their personality are not Muslims, yet Allah demands an argument from them. Similar to this verse, there are other verses too. There is one distinction which is necessary to be made that there is a difference between accepting, debating, rejecting, testing, and verifying intellectual and rational (*al-ulum al-aqliyah*) and empirical knowledge (*uloom tajribiyah*) and following that kind of knowledge. Particularly, when it is about religion and faith, Muslims should be open to all sorts of arguments from whosoever they come from as it could be seen in the Quran it addresses opinions and arguments of Jews, Christians, and non-believers who lived in Makah, and for sure all their arguments were theological in nature; however, when it is about following religion then the Quran demands that Muslims should follow the knowledgeable among themselves. The Quran states, “O ye who believe! obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: that is best, and most suitable for final determination”.¹¹⁹ And “And if any tidings, whether of safety or fear, come unto them, they

¹¹⁶ The Quran, 8:22.

¹¹⁷ The Quran, 7:179.

¹¹⁸ The Quran, 27:64.

¹¹⁹ The Quran, 4: 59.

noise it abroad, whereas if they had referred it to the messenger and to such of them as are in authority, those among them who are able to think out the matter would have known it...”.¹²⁰ However, scholars who are authorities are not free to explain or make religious positions without adopting proper methodologies in a convincing manner that is why in the preceding verse of the Quran, it is mentioned “... If ye differ in anything among yourselves, refer it to Allah and His Messenger ...”.¹²¹ That is why unanimously respected scholars such as founders of Islamic jurisprudential schools -- Al-Imam Abu Hanifa (b.6990), Imam Malik Malik ibn Anas (b.711), Muhammad ibn Idris al-Shafi’I (b.767) and Al-Imam Ahmad ibn Hanbal al-Shaybani (b.778) -- have differed with each other on scores of issues because of their methodological preferences and arguments. Their scholarship is not whimsical, but profound and prolific. Yet, these scholars differed with each other and are equally respected and accepted as the great leading scholars of Ahlulul-sunnah-wal-jammah. The differences and disagreements between these scholars are purely based on discourse. The implication to critical mindset that Muslims should possess is that criticism of any religious discourse should be discourse-centered, not the personality-centered, and disagreeing with a scholar on few issues and rejecting his position on few issues by convincing counterargument does not mean that the rest of what he has said should be rejected too. Therefore, to rational, intellectual, and scientific knowledge (*al-ulum al-aqliyah*) argumentum ad hominem is relevant because to this knowledge “the person” is not part of its verification and falsification, rather it’s his arguments and thought.

In short, the fallacy of Argumentum ad Hominem is regarded in Islamic tradition only when historical reports and narrations are rejected because of the unreliability and known vices of a person as being a liar, untrustworthy, having a sectarian bias, and dishonest. As far as the understanding of religion is concerned, this fallacy also does not affect in accepting or respecting the opinion as far as the opinion is backed by good evidences and arguments. In the same manner if a reliable person gives account on any subject his evidences also are in need of verification. Being pious does not guarantee soundness of an argument. However, the followers of religion should follow pious scholars regarding the opinions on religious matters as a caution they are not mislead. But after scrutiny, this condition only applies to those who

¹²⁰ The Quran, 4:83.

¹²¹ The Quran, 4: 59.

do not have enough capacity to understand and think or weight the worth of any argument or opinion. For those, who are able and have intellectual capacity and can understand the issues of religion, this condition does not apply. Regarding rational and empirical knowledge, Muslims are encouraged to learn from everyone regardless of their faith and character. Therefore, this fallacy does not apply to any discourse from Islamic perspective that is actually based on accepted evidences, data, and methods.

3.3. **Argumentum ad Baculum (Appeal to Force)**

This fallacy is also known as “argument to the cudgel, appeal to the stick, [and] argument by vehemence [form of]”.¹²² This argument demands to support it or believe in it on assumed consequential basis, but logically irrelevant. So not believing it may lead to unfavorable consequences and harm. *The Oxford Dictionary of Philosophy* defines it as follows:

ad baculum (literally, arguing to a cudgel): supporting a conclusion by highlighting the dire consequences of not believing it (supposedly a fallacy, but pragmatism insists that similar considerations underlie all processes of belief formation).¹²³

The informal structure of argumentum ad baculum is as follows.

If statement **p** is accepted or action **a** is done,

then logically irrelevant event **x** will happen.

Event **x** is bad, dangerous, or threatening.

¹²² Bo Bennett, *Appeal To Force*, Archieboy Holdings, LLC., last modified 2013, <http://www.logicallyfallacious.com/index.php/logical-fallacies/34-appeal-to-force>.

¹²³ Simon Blackburn, *The Oxford Dictionary of Philosophy* (Oxford: Oxford University Press, 1996), 24.

Therefore, statement **p** is true or action **a** should be rejected.¹²⁴

3.3.1. Superstition, Delusion, Reason, And Revelation

Argu mentum ad Baculum requires a person to act according to it to avoid any harm and misfortune. There is no logical link between the cause and effect. The cause is acting or not acting according to the argument and the effect is the good or bad consequence of that. Rejecting this argument as a fallacy requires further consideration on Islamic lines because there are some exceptions. On Islamic lines there are differences between arguments when their premises are based on *superstition*, *delusion*, *reason*, and *revelation*.

Any argument by force that is based on superstition is a fallacy according to Islamic perspective. It includes all types of superstitions such as fortune telling, palmistry, astrology, etc. Likewise the arguments based on delusion including psychological delusions and wishful thinking would be treated fallacy too. In short, arguments based on delusion or illusions are fallacious. In the same manner, any argument by force against reason would be rejected as a fallacy.

However, according to Islamic perspective there is an exception, if any argument by force is based on authentic and sound revelation in that case such an argument would not be treated as fallacious.

3.3.2. Argu mentum ad Baculum and Revelation

Islam is ultimately connected with the salvation of human beings. The belief system of Islam is at the fundamental level belief in unseen (*imman bil gayib*); nevertheless, this Islamic spirit calls believers to think their belief. In many verses of the Quran, Allah argues and encourages people to think about monotheism (*tawheed*), resurrection (*al-bath*), and the prophethood (*nubuwwah*), etc. The faith system and the commandments which come along with it are connected with reward (*thawab*) and punishment (*iqab*). This force of the argument applies to those who actually believe (*muminoon*). Since they have accepted the belief system therefore

¹²⁴ *Introduction to Logic*. 2014. Licensed under the GFDL [cited February 28 2014]. Available from <http://philosophy.lander.edu/logic/person.html>.

by the virtue of their belief they are obliged to follow, otherwise there are consequences for believing but failing to act in accordance to the belief. There are consequences of religious commandments in this world (*dunya*) and the hereafter (*akirah*).

Well, the question arises what about those who do not believe. Islam categorically holds that Islam cannot be forced on people. The Quran states, “There is no compulsion in religion, for the right way is clearly from the wrong way. ...”; ¹²⁵ and “Yet if God had so willed, they would not have ascribed Divinity to aught besides him; hence, We have not made you their keeper, nor are you (of your own choice) a guardian over them”. It was messenger’s duty to give the message without forcing it on others against their will, ¹²⁶ “But if they turn away from you, (O Prophet remember that) your only duty is a clear delivery of the Message (entrusted to you)”. ¹²⁷ And, “(Say to every one of them,) 'Whatever good betides you is from God and whatever evil betides you is from your own self and that We have (O Prophet) sent you to mankind only as a messenger and all sufficing is God as witness. Whoso obeys the Messenger, he indeed obeys God. And for those who turn away, We have not sent you as a keeper.'”¹²⁸ Yet, Muslims are encouraged to preach the religion to the non-Muslims but with kindness, “And tell my servants that they should speak in a most kindly manner (unto those who do not share their beliefs). Verily, Satan is always ready to stir up discord between men; for verily; Satan is man’s foe Hence, We have not sent you (Unto men O Prophet) with power to determine their Faith”.¹²⁹ The duty of the messenger is to deliver, “(O Prophet?) 'We have not sent you except to be a mercy to all mankind:' Declare, 'Verily, what is revealed to me is this, your God is the only One God, so is it not up to you to bow down to Him?' But if they turn away then say, 'I have delivered the Truth in a manner clear to one and all, and I know not whether the promised hour (of Judgment) is near or far.'”¹³⁰ And so, “(O Prophet!) exhort them your

¹²⁵The Quran, 2:256.

¹²⁶The Quran, 6:107.

¹²⁷ The Quran, 16:82.

¹²⁸The Quran, 4:79, 80.

¹²⁹ The Quran, 17:53, 54.

¹³⁰ The Quran, 21:107 to 109.

task is only to exhort; you cannot compel them to believe”.¹³¹ And even those who do not follow Islam, but do not turn themselves enemies of Islam and Muslims, the Quran gives a clear guideline on to deal with them with justice and kindness: “Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just”.¹³² And “Allah only forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that do wrong”.¹³³

Therefore, those who believe accept the religious claims because of being believers in the religion as the Quran states, “Those to whom We have given the Book (the Qur’an) study it as it should be studied: they are the ones that believe therein: those who reject faith therein the loss is their own.”¹³⁴ Therefore there are certain matters on which the revelation has authority though those matters may be not well understood by average minds as Allah speaks clearly, “Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not”.¹³⁵ The religion in Islam is made of two important sources; the Quran and Sunnah. The messenger said, “I have left among you two matters by holding fast to which, you shall never be misguided: the Book of Allah and the Sunna of His Prophet.”¹³⁶ And as a human need people need to understand Islam from scholars, leaders, and their guides. However, the touching stone is only the first two sources. Because religion is complete, “...This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion...”¹³⁷ That is why in cases of disagreement believers are advised to turn to the main sources of Islam. The Quran guides, “O ye who believe! Obey God, and obey the Apostle, and those charged with authority among you. If ye differ in anything among

¹³¹ The Quran, 88:21, 22; also see 24:54.

¹³² The Quran, 60:8.

¹³³ The Quran, 60:9.

¹³⁴ The Quran, 2:121.

¹³⁵ The Quran, 2:216.

¹³⁶ Imam Malik, *al-Muwatha*, (Mutafa Babi Hilbi).

¹³⁷ The Quran, 5:3.

yourselves, refer it to God and His Apostle, if ye do believe in God and the Last Day: That is best and most suitable for final determination”.¹³⁸

Further religious discourse related to the matters not covered clearly in the revelation develops by the exercise of *ijtihad* undertaken by competent scholars and there is possibility of disagreement among *mujtahideen*, however, in case of *ijtihad*, any decree, edict, or religious position and opinion must be based on evidences and proper methodology. Any position on any issue is accepted or rejected because of its truth value. The messenger has said, “It is obligatory upon a Muslim that he should listen (to the ruler appointed over him) and obey him whether he likes it or not, except that he is ordered to do a sinful thing. If he is ordered to do a sinful act, a Muslim should neither listen to him nor should he obey his orders”.¹³⁹ Further, the report says, “It has been narrated on the authority of Abu 'Abd al-Rahman from 'Ali that the Messenger of Allah (may peace be upon him) sent a force (on a mission) and appointed over them a man. He kindled a fire and said: Enter it. Some people made up their minds to enter it (the fire), (carrying out the order of their commander), but the others said: We fled from the fire (that's why we have come into the fold of Islam). The matter was reported to the Messenger of Allah (may peace be upon him). He said to those who contemplated entering (the fire at the order of their commander): If you had entered it, you would have remained there until the Day of Judgment. He commanded the act of the latter group and said: There is no submission in matters involving God's disobedience or displeasure. Submission is obligatory only in what is good (and reasonable)”.¹⁴⁰

In short, from the above discussion the argument by force according to Islamic view is fallacious if based on superstition, illusion, and reason. However, in terms of faith it is a valid argument for those believe. And for believers, their argument should be based on the revelation that includes the Quran and authentic Sunnah as the Quran states, “And that those on whom Knowledge has been bestowed may learn that (the Qur'an) is the Truth from your Rabb (Cherisher and Sustainer), and that they may believe therein, and their hearts may be made humbly (open) to it: for verily Allah is the Guide of those who believe to the Straight

¹³⁸The Quran, 4:59.

¹³⁹ Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Dar Ihya At-Turath al-Arabi).

¹⁴⁰ Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Dar Ihya At-Turath al-Arabi).

Way.”¹⁴¹ In addition, the messenger says, “Knowledge consists of three things: the decisive verses (Qur’an), authentic Hadith and prescriptions rightly deduced from the two. What is beside them is superfluous (extra).”¹⁴²

3.4. **Argumentum ad Populum (Appeal to the People)**

This argument means popular appeal or appeal to the majority; it appeals “to the prejudices of the people.”¹⁴³ It is “the fallacy of attempting to win popular assent to a conclusion by arousing the feeling and enthusiasms of the multitude”.¹⁴⁴ A very detailed description of this fallacy is given by Simon Blackburn as follows:

Argumentum ad populum is the use of appeal to popular opinion to support a conclusion. It may take the form of appeal to group loyalties, popular trends of one kind or another, or to customary ways of doing things. This type of argumentation is reasonable in many cases, but it can be used as a sophistical tactic to bring pressure against an opponent in argument, or to appeal to group interests or loyalties in an emotional way, in lieu of presenting stronger forms of evidence that should be provided.¹⁴⁵

There are several variations of this fallacy, but we will emphasize two forms.

"Snob Appeal": the fallacy of attempting to prove a conclusion by appealing to what elite or a select few (but not necessarily an authority) in a society thinks or believes.

¹⁴¹ The Quran, 22:54.

¹⁴² Ibn-Majah. *Sunan Ibn Majah*. (Beirut: Darul Fikir) and Abu Dawud. *Sunan Abi Daawud* (Beirut: Darul Fikir).

¹⁴³ Simon Blackburn, *The Oxford Dictionary of Philosophy* (Oxford: Oxford University Press, 1996), 24.

¹⁴⁴ *Introduction to Logic*. 2014. Licensed under the GFDL [cited February 28 2014]. Available from <http://philosophy.lander.edu/logic/person.html>.

¹⁴⁵ Ted Honderich, ed., *The Oxford Companion to Philosophy* (Oxford: Oxford University Press, 1995), 49.

Person **L** says statement **p** or argument **A**.

Person **L** is in the elite.

Statement **p** is true or argument **A** is good.

"*Bandwagon*": the fallacy of attempting to prove a conclusion on the grounds that all or most people think or believe it is true.

Most, many, or all persons believe statement **p** is true.

Statement **p** is true. ¹⁴⁶

3.4.1. Knowledge and Truth

Islam supports knowledge as the way to know the truth as the Quran states, "Read! In the name of your Rabb (Cherisher and Sustainer) Who created— created man, out of a leech-like clot: Read! And your Rabb is Most Bountiful Who has taught (the use of) pen. He has taught man that which he knew not."¹⁴⁷ Knowledge has very central place in the Quran. The Quran states "And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning)".¹⁴⁹ Knowledge is the way to know the truth. The metaphysical and many truths are revealed in the revelation. To know the truths which are not revealed, Islamic epistemological guidelines stress on the methods of certainty, discouraging guessing and conjecture. The Quran states, "O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: ..." ¹⁵⁰ For example, regarding Jesus as a historical fact, the Quran states, "That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah";- but they killed him not, nor crucified him, but so it was made to appear

¹⁴⁶ *Introduction to Logic*. 2014. Licensed under the GFDL [cited February 28 2014]. Available from <http://philosophy.lander.edu/logic/person.html>.

¹⁴⁷ The Qur'an, 96:1-5

¹⁴⁹ The Quran, 17: 36

¹⁵⁰ The Quran, 49: 12.

to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not”.¹⁵¹

3.4.2. Majority Opinion and the Quran

The Quran encourages people to follow the truth and not just the majority opinion because majority opinion may not be based on the truth. There is a difference between those who know and those who do not know irrespective of majority and minority as the Quran states, “Say: ‘Are those equal, those who know and those who do not know? It is those who are endowed with understanding that receive admonition.’”¹⁵² Regarding the majority opinion of the people that is not based on knowledge, the Quran states, “Wert thou to follow the common run of those on earth, they will lead thee away from the way of God. They follow nothing but conjecture: they do nothing but lie”.¹⁵³ Because, guessing is not equal to the truth, the Quran states, “But most of them follow nothing but fancy: truly fancy can be of no avail against truth. Verily Allah is well aware of all that they do”.¹⁵⁴ Regarding false divinities, the Quran states, “If not Him, ye worship nothing but names which ye have named, - ye and your fathers,- for which Allah hath sent down no authority: the command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion, but most men understand not...”¹⁵⁵

In these verses “conjecture” and its evils have been criticized and this conjecture can be sometimes property of a group, elite, or a single person who may have greater authority and influence. Looking at many evidences from the Quran it becomes clear that any position held by whosoever should be based on clear evidences, be that a single person, elite, or majority. Regarding the inherited customs and believes, the Quran states, “When it is said to them: "Follow what Allah hath revealed:" They say: "Nay! we shall follow the ways of our fathers."

¹⁵¹ The Quran, 4:157.

¹⁵² The Quran, 39:9.

¹⁵³ The Quran, 6:116.

¹⁵⁴ The Quran, 10:36.

¹⁵⁵ The Quran, 12: 40.

What! even though their fathers Were void of wisdom and guidance?”¹⁵⁶; “When it is said to them: "Come to what Allah hath revealed; come to the Messenger": They say: "Enough for us are the ways we found our fathers following." what! even though their fathers were void of knowledge and guidance?”¹⁵⁷

In short, it's the truth which a Muslim is supposed to follow. Majority of the people, a group, or a single authority can be wrong in their understanding. However, in terms of keeping law and order in a society, Islam encourages the concept of *Shura* (consultation and group decision) and *jamaah* (unity and group) to make it possible that among many good options, Muslims would be able to follow any one with majority agreement to get over any disagreement or conflict.

3.5. Argumentum ad Ignorantiam (Argument from Ignorance)

This fallacy is also known as “appeal to ignorance, absence of evidence, argument from personal astonishment, argument from incredulity”.¹⁵⁸ This argument is also called argument from ignorance: “arguing that a proposition is true because it has not been shown to be false or vice versa”.¹⁵⁹ Furthermore, it also means “taking advantage of the ignorance of the person or persons addressed who, consequently, lack the power of discrimination between the true and the false, the relevant and the irrelevant”.¹⁶⁰

¹⁵⁶ The Quran, 2:170.

¹⁵⁷ The Quran, 5:104.

¹⁵⁸ Bennett, Bo. *Argument From Ignorance*. Archieboy Holdings, LLC., 2013. Available from <http://www.logicallyfallacious.com/index.php/logical-fallacies/54-argument-from-ignorance>.

¹⁵⁹ Simon Blackburn, *The Oxford Dictionary of Philosophy* (Oxford: Oxford University Press, 1996), 23-24.

¹⁶⁰ John Grier Hibben, *Logic, Deductive and Inductive* (New York: Charles Scribner's Sons, 1905), 163.

The informal structure has two basic patterns:

Statement *p* is unproved.

Not-p is true.

Statement *not-p* is unproved.

p is true.¹⁶¹

3.5.1. Truth and Falsehood: Epistemic Levels

Truth and falsehood are related to epistemology. Truth and falsehood about things and matters are always at levels; it is because of the things themselves or because of the human cognition. This issue calls for the investigation of the sources, means, and things that are subject to be known. Islamic epistemology includes revelation as the first source and reason which is a combination of intellect and empirical knowledge are at the second level. The intuition which could be named by many names is of importance, but its limitation is being a private and subjective knowledge. In knowing and not knowing a thing a person should be careful. In other words a right epistemic value should be given to the claims and positions. What is true should be called as true and what is false should be called so and what is probable should be named so too. People are just not very often careful when they misplace epistemic values because of their own biases. A critical thinker should be aware about this kind of mistake. Regarding knowledge, Islamic epistemology is very careful, issues mentioned in the traditional sources of Islam are at various epistemic levels. Traditionally, in the works of faith, cognition, and logic Muslim scholars have made these levels very clear. The same methods are almost followed in the principles of Hadith and in the principles of jurisprudence and exegesis. Muslim scholars regarding understanding an issue, evidence, or subject have made a distinction between indisputable canonical texts with indisputable import, indisputable canonical texts with disputable import, disputable canonical texts with disputable import, and disputable canonical texts with indisputable import. There are six epistemic levels:

¹⁶¹ *Introduction to Logic*. 2014. Licensed under the GFDL [cited February 28 2014]. Available from <http://philosophy.lander.edu/logic/person.html>.

The first level is knowledge (*illm*) it is to know a thing as it is in reality with a definite certainty. The second level is called as simple ignorance (*aljahallah albaset*) and it means of not having knowledge of a thing at all. The third level is called as complex ignorance (*aljahallah al murakab*) it is to have knowledge about a thing that is against its actual reality. The fourth level is called as illusion (*waham*) and it is to know a thing with the possibility of being against the most probable knowledge of it. The fifth level is called as doubt (*alshak*) and it is to know a thing with the possibility of equal opposite probability. The sixth level is called as guess (*alzan*) and it is to know a thing with presence of and opposite probability which is less probable.¹⁶²

3.5.2. **Argumentum ad Ignorantiam and Islamic Epistemology**

Argumentum ad Ignorantiam fallacy is important as it has presence in many types of knowledge. As mentioned above there are levels of certitude. Not all of that what is called as knowledge today could be said is knowledge that is decisively definite and accurate. The certainty (certitude) is an epistemological issue. In Islamic tradition there is a distinction between revelation (*wahy*) and reason (*aql*). The traditional understanding of reason includes everything what is not revelation. Remaining within this distinction, the surest knowledge is knowledge we gain from revelation, whereas what is not given by revelation human beings are given senses and reason to know. What is given to be understood by human reason and senses remains open for different levels of certitude. Some of the mistakes in modern knowledge be that sciences or arts are because people who produce knowledge are not careful enough in applying these various epistemic levels to their findings. There are always methodological issues involved or a position is just a tested hypothesis but is considered a theory and a theory is just a theory but is considered a law. The precautions in classifying findings and conclusions of research are not taken sometimes seriously and this leads to wrong perception of reality.

Regarding the above problem of certitude and epistemic levels, Muslim scholars were from the beginning very careful in making positions both in sciences and those subjects which could not be classified as sciences. In science, Muslims took over the simple inductive method of Greeks and developed it into experimental method or what came to be known as the scientific method. This was done to maximize the certitude of the scientific claims and being more accurate in making conclusions rather than relying on simple induction.

¹⁶² Ibn Utymin, *Sharah Thalath-ul-usool* (Dar-ul-thuraya).

Regarding the subjects which are not classified sciences, Muslim scholars used very careful ways to ascribing certainty to various intellectual positions or conclusions of the research in every field. Good examples include the knowledge of Hadith and Islamic law (*fiqh*). The level of acceptability of Hadith to make them acceptable (*maqbool*) is at levels: *Sahih Lizatihi*, *Sahih Ligairihi*, *Hasan Lizatihi*, and *Hasan Ligairihi*. Though all types of these reports are valid and accepted, yet they are at different levels of epistemological certitude with repercussions and implications to their relevance to practice. In the same manner the hierarchies of obligation and prohibition in Islamic jurisprudence also manifest these levels of epistemological levels. These categories are in brief as obligation (*fardh*), recommendation (*mustahabb*), permissibility (*mubah*), disrecommendation (*makrooh*), and prohibition (*haraam*). These categories are deep rooted into epistemological discussions which include deliberations on certainty (*al-yaqin*), conjecture (*ghalabatul-zan*), doubt (*syak*), and fancy (*wahm*).

Therefore, matters that are not revealed, one has to be careful what epistemological certitude should be applied to different knowledge statements. Within Islamic spirit, things which are proved false are false and which are proved to be true are true. And the issues which fall between them at different degrees are at different levels of certitude. This position made out of the Islamic tradition is very relevant to contemporary issues in knowledge and knowledge sharing. It could be well connected to issues in the freedom of expression as well. The fallacy of ignorance has no accommodation in Islamic epistemology except in cases of innocence in litigations and purity in many affairs. A person is not guilty until proven so, and a thing is not prohibited (*haram*) until proven so.

CHAPTER FOUR: FALLACIES OF PRESUMPTION

3.1. Introduction

Fallacies of presumption are not logical errors; they are rather misusing the facts. They begin with a false or unwarranted assumption and therefore fail to support the conclusion. In more detailed way:

Some arguments are fallacious because they are based on unwarranted assumptions. In these arguments the error arises out of an implicit supposition of some other proposition whose truth is uncertain or questionable. The fallacy of presumption may occur when something is assumed to be true though it is not reasonable to accept it in the relevant context.¹⁶³

Douglas N. Walton in *Argumentation Schemes for Presumptive Reasoning* states:

Many of the fallacies are misuses of presumptive inference, a kind of reasoning that is neither knowledge-based nor probability-based, but has the function of shifting a weight of presumption onto the other party in a dialogue. Presumptive inference has been analyzed in Walton (Plaus. *Arg.*, 1992), ... Presumptive inference has been in the past systematically ignored by logicians, but it is the basis of kinds of argumentation that are very common in everyday arguments like the argument from sign, the argument from consequences, and the appeal to expert opinion in argument.¹⁶⁴

¹⁶³ *Different forms of the Fallacies of Presumption explained with examples*. 2014. [cited February 28 2014]. Available from <http://www.preservearticles.com/201106017371/different-forms-of-the-fallacies-of-presumption-explained-with-examples.html>.

¹⁶⁴ Douglas N. Walton, *Argumentation Schemes for Presumptive Reasoning* (Mahwah, NJ: Lawrence Erlbaum Associates, 1996), ix.

3.1. Secundum quid (Fallacy of Hasty Generalization)

This fallacy is also known as: “argument from small numbers, statistics of small numbers, insufficient statistics, unrepresentative sample [form of], argument by generalization, faulty generalization, hasty conclusion [form of], inductive generalization, insufficient sample, lonely fact fallacy, over generality, over generalization”.¹⁶⁵ Hasty generalization is jumping to conclusions. It is also poisoning the well; it is “the informal fallacy that occurs when one draws a general conclusion from a sample that is too small, biased, or otherwise unrepresentative”.¹⁶⁶

The logical form of the argument is as follows:

Sample **S** is taken from population **P**.

Sample **S** is a very small part of population **P**.

Conclusion **C** is drawn from sample **S**.¹⁶⁷

3.1. Particulars and Universals

At the root of the fallacy of hasty generalizations is the tension that is between particulars and a universal. To this link between the particulars and a universal a critical thinker should be able to pay attention to. In our contemporary time, it seems that our perceptions of nations, races, religions, cultures, and so on and so forth are victims of this fallacy. Popular opinions are mostly based on the spirit of this fallacy. Racial profiling, Islamophobia, racisms, intolerance are some of the examples which show how deep rooted this fallacy is in the religious, social, political, and other discourses.

¹⁶⁵ Bennett, Bo. *Hasty Generalization*. Archieboy Holdings, LLC., 2013. Available from <http://www.logicallyfallacious.com/index.php/logical-fallacies/101-hasty-generalization>

¹⁶⁶ Roy T. Cook, *A Dictionary of Philosophical Logic* (Edinburgh: Edinburgh University Press, 2009), 135.

¹⁶⁷ Bennett, Bo. *Hasty Generalization*. Archieboy Holdings, LLC., 2013. Available from <http://www.logicallyfallacious.com/index.php/logical-fallacies/101-hasty-generalization>

3.2. Secundum quid and Islamic Spirit of Justice

Generalizations, stereotypes, and racial profiling are problems that loom over many discourses. The Islamic spirit is against hasty generalizations. Islam is about justice (*aladl*) and hasty generalization is against doing justice. The justice demands to see all sides of an issue or a thing, seeing the advantages and disadvantages, merits and demerits, positive and negative sides. Of course, people need to make decisions, but they should not overlook and ignore all the sides and therefore should not lose sight of doing justice. As the Quran states, “You who believe! be upholders of justice, bearing witness for Allah alone, even against yourselves or your parents and relatives. Whether they are rich or poor, Allah is well able to look after them. Do not follow your own desires and deviate from the truth. If you twist or turn away, Allah is aware of what you do.”¹⁶⁸ In judging others the Quran encourages a person to follow fairness and justice as it states, “... if you do judge, judge between them justly. Allah loves the just”.¹⁶⁹ For actions of some a whole nation cannot be blamed or classified as enemy or anything the Quran states, “Allah does not forbid you from being good to those who have not fought you in the deen or driven you from your homes, or from being just towards them. Allah loves those who are just. Allah merely forbids you from taking as friends those who have fought you in the religion and driven you from your homes and who supported your expulsion. Any who take them as friends are wrongdoers.”¹⁷⁰

3.2.2. Examples against Hasty Generalization

There are examples in the Quran which go against hasty generalization. One of these examples is how Allah speaks about the people of the book (*ahlulkitab*). The Quran states, “Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a Cantar (a great amount of wealth, etc.), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But

¹⁶⁸ The Quran,4: 135.

¹⁶⁹ The Quran,5:42.

¹⁷⁰ The Quran,60: 8-9.

they tell a lie against Allah while they know it.”¹⁷¹ In this verse Allah did not classify the people in one way but spoke of them in just manner. Even about prohibited things Allah mentions their qualities for example “They ask you about intoxicants and gambling: say, “In them there is a gross “ithm” (sin), and some benefits for the people. But their sinfulness far outweighs their benefit.”¹⁷²

Regarding interpersonal relationships, the relationship between spouses is very important. Disintegration and a quarrel between spouses can lead to many evils. However, no one is perfect, sometimes spouses may dislike things about each other, to this the Hadith says: The Prophet (peace and blessings be upon him) said: “Let a believing man not dislike a believing woman. If something in her is displeasing to him, another trait may be pleasing.” And Allah Almighty says, “...And consort with them in kindness, for if you dislike them, it may be that you dislike something in which Allah has placed much good.”¹⁷³

3.3. A Dicto Simpliciter Ad Dictum Secundum Quid (Fallacy of Accident)

This fallacy is also known as: “destroying the exception, dicto secundum quid ad dictum simpliciter, dicto simpliciter, converse accident, reverse accident, fallacy of the general rule, sweeping generalization”.¹⁷⁴ “The fallacy of accident arises from believing the general premises which has a qualified meaning applies in all circumstances without restriction”.¹⁷⁵

The Oxford Dictionary of Philosophy describes the fallacy as follows:

a dicto simpliciter ad dictum secundum quid (Lat., from the statement unqualified to the statement qualified) The (alleged) fallacy of arguing from a general to a particular case, without recognizing qualifying factors: 'If people shouldn't park here, they

¹⁷¹ The Quran, 3:75.

¹⁷² The Quran, 2:219.

¹⁷³ The Quran, 4: 19.

¹⁷⁴ Bennett, Bo. *Accident Fallacy*. Archieboy Holdings, LLC., 2013. Available from <http://www.logicallyfallacious.com/index.php/logical-fallacies/2-accident-fallacy>.

¹⁷⁵ *Introduction to Logic*. 2014. Licensed under the GFDL [cited February 28 2014]. Available from <http://philosophy.lander.edu/logic/person.html>.

shouldn't park here to help put out the fire.' With forms of proposition other than generalizations, more evidently invalid arguments might bear this name: 'If some snakes are harmless, then some snakes in this bag are harmless.' Also known as the fallacy of the accident.¹⁷⁶

And the *The Dictionary of Philosophy* briefs it as below:

Secundum quid, or more fully, *a dicto simpliciter ad dictum secundum quid*, is any fallacy arising from the use of a general proposition without attention to tacit qualifications which would invalidate the use made of it.¹⁷⁷

The informal structure of accident is as follows.

Rule or general statement *p* is true in circumstances *x*.

Rule or general statement is true in circumstances *y*.¹⁷⁸

Or

X is a common and accepted rule.

Therefore, there are no exceptions to **X**.¹⁷⁹

¹⁷⁶ Simon Blackburn, *The Oxford Dictionary of Philosophy* (Oxford: Oxford University Press, 1996), 7.

¹⁷⁷ Dagobert D. Runes, ed., *The Dictionary of Philosophy*, 4th ed. (New York: Philosophical Library, 1942), 287.

¹⁷⁸ *Introduction to Logic*. 2014. Licensed under the GFDL [cited February 28 2014]. Available from <http://philosophy.lander.edu/logic/person.html>.

¹⁷⁹ Bennett, Bo. *Accident Fallacy*. Archieboy Holdings, LLC., 2013. Available from <http://www.logicallyfallacious.com/index.php/logical-fallacies/2-accident-fallacy>.

3.3.1. A Dicto Simpliciter Ad Dictum Secundum and Nature of Islamic Law

This argument is relevant to many areas such as legal, social, and hermeneutical. A critical thinker should be able to understand the nature and diversity among things and creations and should not blindly label things or people. The essence of this argument is its judgmental nature. However, the natural diversity which is given to things, places, and beings makes it difficult to apply one common judgment to everything. Exceptions are present in many things. However, because of the nature of the argument, it seems appropriate to focus on the legalistic side of the issue from Islamic perspective. Islam at its core is composite of a belief system (*aqeedah*) and moral law (*shariah*). The belief system is absolute in the sense that all messengers were given the same belief systems such as belief in monotheism, messengership, resurrection, etc. Whereas Shariah of messengers differ, in different times, new Shariah was revealed, and the Shariah which is revealed to the final messenger, Muhammad (PBUH) abrogates all former Shariah systems. However, the Shariah which is rules and laws are not absolute in the sense to be implemented blindly and without some considerations and valid and justifiable exceptions. The Shariah rules apply in given circumstances with relevant conditions and requirements. Therefore, exceptions are mostly present.

Every rule is connected to the subject. For example, one of the conditions of application of the rule is whether the subject is capable. This concept is called *takleef*. Islamic concept of obligation (*takleef*) is always qualified by some conditions and capacities that vary in respect to various duties and responsibilities. It is a concept which applies to all obligations. The central to the obligations (*takleef*) which comes with duty (*ada*) is that the person who is addressed with any obligation should be *mukallaf*: a mukallaf is a person who should have the capacity (*ahliyyah*) to carry out the duty. The concept of capacity (*ahliyyah*) is also understood as capability (*istitaah*). The classics of Islamic jurisprudence are clear on the subject of capacity (*ahliyyah*) with details regarding performing rituals, transactions, contracts and other various matters.

While applying a rule one should be mindful of the conditions, circumstances, time, and space. Al-Shatibi writes : “The events of daily life are of two kinds: the first are those which do not differ in time, place, and circumstances, such as eating, drinking, joy, sorrow, sleep, awakeness, love, hatred, resort to lawful pleasures and keeping away from painful and

unlawful things. The second are the events which differ in time, place and circumstances such as the way of dress, residence, leniency and roughness, slowness and haste in dealing with situations and such like.”¹⁸⁰ Furthermore, Ibn al-Qayyim says: “Legal rules are of two kinds: One is permanent under no change in time, place, or personal reasoning. This is like the definite obligations and prohibitions and the fixed punishments for certain crimes. The other kind is changeable rules according to different interests in different times and places. This is like the punishment of the offences which is known as ta'zir. This subject of changeable and unchangeable rules is a large one in which many fell into confusion.”¹⁸¹

The in-depth study of Islamic jurisprudence would show how Islamic laws have many exceptions in practice. How rules apply sometimes and sometimes they do not because of some element. One of these elements is necessity. The famous maxim of Islamic law which is derived from the Quranic sources is that the necessity makes unlawful lawful.

3.4. Argumentum ad Verecundiam (Argument from Authority)

This fallacy is also known as: “argument from authority, appeal to false authority, argument from false authority, ipse dixit, testimonials [form of]”.¹⁸² “Argumentum ad Verecundiam: (argument from authority) the fallacy of appealing to the testimony of an authority outside his special field. Anyone can give opinions or advice; the fallacy only occurs when the reason for assenting to the conclusion is based on following the recommendation or advice of an improper authority”.¹⁸³

The Dictionary of Philosophy briefs the definition as follows:

¹⁸⁰ Al-Shatibi, Ibrahim bin Musa, *al-Muwafaqat*, ed. Abu 'Ubaidah (Dar ibn 'Affan, 1997).

¹⁸¹ Abu Bakr Ibn Qayyim al-Jawziyyah, *Ighathah al-Lahfan min Masayid al-Shayian*, (Beirut: Dar al-Fikr, n.d.).

¹⁸² Bennett, Bo. *Appeal To Authority*. Archieboy Holdings, LLC., 2013. Available from <http://www.logicallyfallacious.com/index.php/logical-fallacies/21-appeal-to-authority>.

¹⁸³ *Introduction to Logic*. 2014. Licensed under the GFDL [cited February 28 2014]. Available from <http://philosophy.lander.edu/logic/person.html>.

Argumentum ad verecundiam: An argument availing itself of human respect for great men, ancient customs, recognized institutions, and authority in general, in order to strengthen one's point or to produce an illusion of proof.¹⁸⁴

Logical Form:

According to person 1, Y is true.

Therefore, Y is true.¹⁸⁵

3.4.1. Argument from Authority and Islamic Guidelines

The argument from authority is a fallacy on the Islamic guidelines. A Muslim critical thinker of the highest aptitude should be able to understand the argument, evidences, and proof. On the next level are those who should follow the right authorities. Islam gives very high importance to knowledgeable people.

Islamic spirit emphasizes on evidence and proof in accepting or negating any fact. The statements and arguments of knowledge should be based on clear evidences, sound reason, and proper use of senses. Islam also accepts a person may not be able to give advice on every matter and issue; people have different interests and expertise on different matters. This can be very well understood from the tradition of the Prophet (PBUH) which is as follows: “The Prophet (peace be upon him) had come to Madīnah while they were cross-pollinating their date palms. He asked: “What are these people doing?” They replied: “This is something that has been our practice.” He said: “Maybe if you were not to do so, it would be good.” So they abandoned it and the crop that resulted was impoverished. They mentioned this to him and he said: “I am only a human being. When I command you with something regarding your religion, accept it. When I command you with something from my own opinion, then I am only a human being.” Ikrimah (one of the hadīth’s narrators) said: “He said that or something to that

¹⁸⁴ Dagobert D. Runes, ed., *The Dictionary of Philosophy*, 4th ed. (New York: Philosophical Library, 1942), 19.

¹⁸⁵ Bennett, Bo. *Appeal To Authority*. Archieboy Holdings, LLC., 2013. Available from <http://www.logicallyfallacious.com/index.php/logical-fallacies/21-appeal-to-authority>.

effect.”¹⁸⁶ Regarding knowledge and understanding, one if does not know should turn to those who know. In this case the authority should be expert and relevant, the Quran states, “So ask the people of knowledge if you know not”.¹⁸⁷ “When there comes to them some matter touching (public) safety or fear, they divulge it. If they had only referred it to the Messenger or to those charged with authority among them, the proper investigators would have tested it from them (direct). Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have followed Satan”.¹⁸⁸

3.5. Straw Man Fallacy (Fallacy Of Extension)

Attacking distorted version of an event or opinion is widespread in politics and media. This fallacy is called straw man fallacy and it “is an informal fallacy which occurs when the reasoner, in attempting to demonstrate the inadequacy of another person’s argument, attacks instead a misinterpreted or misleading version of the original argument”.¹⁸⁹

The logical form of the argument is as follows:

Person **1** makes claim **Y**.

Person **2** restates person **1**’s claim (in a distorted way).

Person **2** attacks the distorted version of the claim.

Therefore, claim **Y** is false.¹⁹⁰

¹⁸⁶ Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Dar Ihya At-Turath al-Arabi).

¹⁸⁷ The Quran, 16:43.

¹⁸⁸ The Quran, 5:83.

¹⁸⁹ Roy T. Cook, *A Dictionary of Philosophical Logic* (Edinburgh: Edinburgh University Press, 2009), 270.

¹⁹⁰ Bennett, Bo. *Strawman Fallacy*. Archieboy Holdings, LLC., 2013. Available from <http://www.logicallyfallacious.com/index.php/logical-fallacies/170-strawman-fallacy>.

3.5.1. Straw Man Fallacy and Islamic Spirit

Straw man fallacy is widespread and present in our time both in academia, media, and press. People lead by jealousy and ill will also commit this fallacy even in very ordinary conversations. In Islamic spirit, straw man fallacy is misrepresentation of the original position or statement and it would be denounced as dishonesty. Islam discourages distortion of facts and statements and accuses many people of the book for distorting the word of God as the Quran states , “But because of their breach of their covenant, We cursed them, and made their hearts grow hard; they change the words from their (right) places and forget a good part of the message that was sent them, nor wilt thou cease to find them- barring a few – ever bent on (new) deceits: but forgive them, and overlook (their misdeeds): for Allah loveth those who are kind”.¹⁹¹ Giving a wrong presentation of a view is sophistry and equal to lying. And lying is a sin in Islam. “Only they forge the lie who do not believe in Allah’s communications, and these are the liars”.¹⁹² And “...therefore avoid the uncleanness of the idols and avoid false words”¹⁹³; “Only they forge the lie who do not believe in the signs of Allah”¹⁹⁴; and “...and avoid false words”.¹⁹⁵

In many political, religious, sectarian, polemical, and diplomatic discourses people sometimes loose integrity and honesty in explaining the views of their antagonists and then analyzing those views properly. People get sometimes blinded by many factors and try to show those who oppose their views wrong in every sense. This kind of mentality is wrong on Islamic lines and against the basic teachings and spirit of Islam.

3.6.Special Pleading Fallacy

This fallacy is also known as stacking the deck, ignoring the counterevidence, slanting, and one-sided assessment. This fallacy is “whereby a party to a controversy exempts himself (or one whom he has a special interest in protecting) from a criticism that he applies to others,

¹⁹¹ The Quran, 5:13.

¹⁹² The Quran, 16: 105.

¹⁹³ The Quran, 22:30.

¹⁹⁴ The Quran, 16:105.

¹⁹⁵ The Quran, 22:30.

without adequate justification for that exemption”.¹⁹⁶ The detailed description of the fallacy is as follows:

Applying standards, principles, and/or rules to other people or circumstances, while making oneself or certain circumstances exempt from the same critical criteria, without providing adequate justification. Special pleading is often a result of strong emotional beliefs that interfere with reason.¹⁹⁷

The logical form of the fallacy is as follows:

Rule: Xs are generally Ys.

x is an X.

x is an exception to the rule because it is I (where I is an irrelevant characteristic).

Therefore, x is not a Y.¹⁹⁸

3.6.1. Special Pleading Fallacy and Islam

A critical thinking should pay due attention to the fallacy called as special pleading. Thinking on Islamic lines regarding the fallacy calls for understanding the nature of Islam in relation to the people. Islam is a religion which is very special in many ways. One of the characteristics which makes this religion particularly special is that the teachings of this religion are for everybody equally. There are no exceptions. All Muslims are addressed with same commandments and prohibitions. This can be seen in the Quran where the commandments are made generally by calling believers equally, without any reservation or exceptions. For example, “O ye who believe! why say ye that which ye do not?”¹⁹⁹ Regarding rituals like

¹⁹⁶ *Special pleading*. 2014. [cited Jan 13 2014]. Available from http://www.conservapedia.com/Special_pleading.

¹⁹⁷ Bennett, Bo. *Special Pleading*. Archieboy Holdings, LLC., 2013. Available from <http://www.logicallyfallacious.com/index.php/logical-fallacies/164-special-pleading>.

¹⁹⁸ *Special Pleading*. 2014. [cited 15 Jan 2014]. Available from <http://www.fallacyfiles.org/specplea.html>.

¹⁹⁹ The Quran, 61: 2.

fasting, the Quran states, “O ye who believe! fasting is prescribed to you as it was prescribed to those before you that ye may (learn) self-restraint”.²⁰⁰ And “O ye who believe! Celebrate the praises of Allah, and do this often”.²⁰¹ . Regarding speaking, the Quran states, “O ye who believe! Fear Allah, and (always) say a word directed to the Right”.²⁰² And in terms of obedience, “O ye who believe! obey Allah and obey the Messenger, and make not vain your deeds”,²⁰³ “O ye who believe! Obey Allah and obey the Messenger and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger if ye do believe in Allah and the Last Day: that is best, and most suitable for final determination”.²⁰⁴ Regarding treatment of women, the Quran states, “O ye who believe! ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may take away part of the dower ye have given them,— except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them, it may be that ye dislike a thing and Allah brings about through it a great deal of good”.²⁰⁵ And most of all, regarding the justices the Quran states, “O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (them ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever Informed of what ye do”.²⁰⁶

These are just few verses from the Quran, but they are enough to understand how God addresses believers equally without any exception. Therefore, the commandments of God and rules apply equally to every individual as long as they fulfill the requirements of being the meant addressee of the commandments.

²⁰⁰ The Quran, 2: 183.

²⁰¹ The Quran, 33: 41.

²⁰² The Quran, 33: 70.

²⁰³ The Quran, 47: 33.

²⁰⁴ The Quran, 4: 59.

²⁰⁵ The Quran, 4: 19.

²⁰⁶ The Quran, 4: 135.

In this regard, it is relevant to quote a story of a woman who was found guilty of stealing, thus she was punished. The story is as follows:

Narrated 'Aisha: The people of Quraish worried about the lady from Bani Makhzum who had committed theft. They asked, "Who will intercede for her with Allah's Apostle?" Some said, "No one dare to do so except Usama bin Zaid the beloved one to Allah's Apostle." When Usama spoke about that to Allah's Apostle Allah's Apostle said, (to him), "Do you try to intercede for somebody in a case connected with Allah's Prescribed Punishments?" Then he got up and delivered a sermon saying, "What destroyed the nations preceding you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allah's Legal punishment on him. By Allah, if Fatima, the daughter of Muhammad stole, I would cut off her hand."²⁰⁷

From the above discussion which included the evidences from the Quran and an example from the biography of the Prophet Mohammad (PBUH) it is very clear that there is no accommodation of special pleading fallacy in Islamic critical thinking. Many examples could be given in support of this spirit as found in the biographies of the rulers of Muslims in early Islam called as *khaulafa al rashidoon*, the rightly guided Muslim rulers.

²⁰⁷ Al-Bukhari. *Sahih al-Bukhari*. (Beirut: Dar Ibn Kathir).

CHAPTER FIVE: FALLACIES OF AMBIGUITY

5.1.Introduction

The fallacies which come under this category are because of the use of language. Arguments are made in language and language has its role in conveying the meaning of the thought. John Grier Hibben gives the following precise note on the fallacies of ambiguity:

“The fallacies which are due to language arise from the fact that both in single words and in syntactical forms there may lurk ambiguities of meaning. Any ambiguity of meaning in the course of reasoning violates the fundamental law of identity, which demands that a single and constant significance should attach to all the thought elements which go to make up the data and the processes of our reasoning. The fallacies due to language are often referred to as fallacies of ambiguity.”²⁰⁸

How the fallacies of ambiguity happen, “An ambiguous word, phrase, or sentence is one that has two or more distinct meanings. The inferential relationship between the propositions included in a single argument will be sure to hold only if we are careful to employ exactly the same meaning in each of them. The fallacies of ambiguity all involve a confusion of two or more different senses.”²⁰⁹ In short, “*Fallacies of ambiguity or fallacies of clearness*, as they are sometimes called, correspond more or less with Aristotle's fallacies *in dictione*. They are caused by *lexical* or *syntactic* ('grammatical') ambiguity (*amphiboly*), or by shifts of *accent*.”²¹⁰

²⁰⁸ John Grier Hibben, *Logic, Deductive and Inductive* (New York: Charles Scribner's Sons, 1905), 157-8.

²⁰⁹ Kemerling, Garth. 2015. *Equivocation* 2011 [cited 15 Feb 2015]. Available from <http://www.philosophypages.com/lg/e06c.htm>.

²¹⁰ Frans H. Van Eemeren et al., *Fundamentals of Argumentation Theory: A Handbook of Historical Backgrounds and Contemporary Developments* (Mahwah, NJ: Lawrence Erlbaum Associates, 1996), 67.

5.2. Fallacy of Equivocation

The fallacy of equivocation is committed when a term is used in two or more different senses within a single argument. A very detailed exposition of the fallacy with the relevant details is precisely given by Robert B. Huber and Alfred C. Snider in *Influencing through Argument* as follows:

“Many words have two or more meanings. The fallacy of equivocation occurs when a word with two or more meanings is used in the development of a particular argument... The fallacy of equivocation occurs particularly in arguments involving words that have a multiplicity of meanings... This fallacy may sometimes be committed when the debater is cornered and is trying to find a way out...”²¹¹ The authors further write How to detect the equivocation in an argument: “To expose the fallacy of equivocation, you give accurate and specific definitions of terms, and show carefully that in one place the definition of the terms was different from the definition in another. A word of caution: you must be very certain that you have listened carefully to the argument of your opponent to make sure that she actually used a word in two different senses.”²¹²

5.2.1. Equivocation and Speech

A critical thinker should pay due attention to the fallacy of equivocation in understanding and analysis. This fallacy can be misleading. Islam encourages that people should speak what is right, straight, and truth, the Quran says, “O ye who believe! Fear Allah, and (always) say a word directed to the Right.”²¹³ Therefore, according to Islamic spirit, a word once used in one sense should be used in the same sense if using it in other than the first sense causes confusion, cheating, distortion, misrepresentation, etc; otherwise it would amount to dishonesty. So the meaning of the words should be according to the context in which they are spoken. There is guideline in the Quran on this as it states, “But because of their breach of their Covenant, We

²¹¹ . Robert B. Huber and Alfred C. Snider, *Influencing through Argument*, Updated ed. (New York: International Debate Education Association, 2006), 167.

²¹² . Robert B. Huber and Alfred C. Snider, *Influencing through Argument*, Updated ed. (New York: International Debate Education Association, 2006), 167.

²¹³ The Quran, 33: 70.

cursed them, and made their hearts grow hard: they change the words from their (right) places and forget a good part of the Message that was sent them ...”²¹⁴ And again, “But the transgressors among them changed the word from that which had been given them; so We sent on them a plague from heaven For that they repeatedly transgressed”.²¹⁵

5.3.The Fallacy of Accent

The fallacy of *accent* is “founded on a shift of meaning, but here the cause is a shift of stress within the sentence”²¹⁶ It “arises from an ambiguity produced by a shift of spoken or written emphasis.”²¹⁷ How this fallacy could be committed is briefly described as follows:

“... This is a fallacy due to the undue accentuation of a word or clause in any statement so as to create an implication which the bare words themselves do not indicate, and which, moreover, was not intended by the author of the words. To quote from the text of an author and to italicize certain words will often necessitate an interpretation quite foreign to the author's mind. This is often done with malice aforethought, and is an eminently unfair and indefensible liberty to take with the thought of others.”²¹⁸

5.3.1. Vocalization, Distortion, and Inflection

The meaning of words in sentences can change by vocalization, inflection, and emphasizing. This change of meaning is possible both in written and spoken sentences. A critical thinker in reading and listening should pay attention to it. The change of meaning and the tone of a

²¹⁴The Quran, 5: 13.

²¹⁵The Quran, 7: 162.

²¹⁶ Frans H. Van Eemeren et al., *Fundamentals of Argumentation Theory: A Handbook of Historical Backgrounds and Contemporary Developments* (Mahwah, NJ: Lawrence Erlbaum Associates, 1996), 67.

²¹⁷ Kemerling, Garth. 2015. *Fallacies of Ambiguity* 2011 [cited 15 Feb 2015]. Available from <http://www.philosophypages.com/lg/e06c.htm>.

²¹⁸ John Grier Hibben, *Logic, Deductive and Inductive* (New York: Charles Scribner's Sons, 1905), 160.

sentence can produce various and different meanings. In any honest dialogue if the words are twisted by all these means to create confusion or distortion, in such cases such accentuation would be treated as dishonesty. And it is disliked by the Quran as it states, “And surely (there is) indeed a group of them who twist their tongues with the Book that you may reckon it a (part) of the Book, and in no way is it a (part) of the Book, And they say, “It is from the Providence of Allah,” and in no way is it from the Providence of Allah; and they say lies against Allah, and they know (that)”.²¹⁹ Among English translations the word (yalwoona) is literally translated as twist, turn, and distort. However, Arberry, Khalifa, Malik, Qaribullah, have preferred twisting. To distort the word of God by hand as an example about which the Quran states, “Then woe to those who write the Book with their own hands, and then say: “This is from Allah,” to traffic with it for miserable price!- Woe to them for what their hands do write, and for the gain they make thereby.”²²⁰ Written distortion can happen by putting wrong vocals as in Arabic or italicizing or by adding punctuations, etc.

5.4.Fallacies Of Ambiguity and Islamic Ethical Stance

Fallacies of ambiguity are about how a language is used in expressing thoughts. Fallacy of equivocation shows the use of an equivocal term and phrase in an argument. Fallacy of amphiboly shows when the words are univocal, but the grammatical construction creates the ambiguity. The fallacy of accent arises from accentuation. These fallacies and the rest of the fallacies that are included under the category of ambiguity show that language in expressing thought and genuine reflections may be dishonestly used. Under the broader guidelines of Islamic ethics a person should speak the truth and it is not only the word, but his intentions should be pure too. The Islamic moral principle among maxims of Islamic jurisprudence (*al-Qawaid al-Fiqhiyyah*) that is close to the matter is (*al-umur bi maqasidiha*) which means “Matters shall be judged by their objectives” or “Acts are judged by the intention behind them”. The principle is without dispute applicable to almost all moral actions. This principle is well founded on the sound tradition of the Prophet in which he states: “Actions are but by intention and each person will have but that which he intended”.²²¹ Language could be used

²¹⁹ The Quran, 3: 78.

²²⁰ The Quran, 2:79.

²²¹ Al-Bukhari. *Sahih al-Bukhari*. (Beirut: Dar Ibn Kathir).

for many purposes. It could be used for tactful lying, hiding the truth, and not being clear about its meaning for bad objectives and purposes. Therefore, the language used in arguments or making statements should be defect free. If the purpose of using the language is to express a thought it should do so without abusing the meaning of the thought by ways of the fallacies of ambiguity.

CHAPTER SIX

CONCLUSION

This work makes an important part of the critical thinking from Islamic perspective. Critical thinking as a subject from Islamic perspective is needed in our time because as this work has shown to some extent that Muslims have their own unique way of practicing critical thinking. In being confined to the scope of this work, it is important for a Muslim to know the sources of knowledge, the compatibility between the reason and revelation, and awareness about what cannot be classified as knowledge. Furthermore, there is also need of having a comprehensive analysis of all known informal fallacies so it can help people from making errors in their reasoning. All these issues have been discussed in this work in many places.

In being a critical thinker one cannot afford to ignore the importance of informal logical fallacies. Sometimes arguments are made, but are fallacious. And sometimes good arguments get rejected because of wrongly being treated as fallacious. Second point is everybody needs to interact with the arguments therefore everybody needs to have a firm base and foundation which can intellectually make him competent to deal with arguments.

Logical fallacies are numerous some scholars have counted them and found they are more than a hundred in number. Bradley Dowden's entry, Fallacies, in the Internet Encyclopedia of Philosophy, has listed two hundred and ten fallacies. In this research, the researcher has discussed only few which are crucial and important in their nature and use. However, this research is not exhaustive. There is a further need of conducting research on this subject which should be inclusive and exhaustive on the subject. In the following is the list of informal logical fallacies given by Bradley Dowden²²² these fallacies are in need of research from Islamic perspective.

²²² Dowden, Bradley. 2015. *Fallacies*. Internet Encyclopedia of Philosophy [cited January 15 2015].

1. Abusive Ad Hominem
2. Accent
3. Accident
4. Ad Baculum
5. Ad Consequentiam
6. Ad Crumenum
7. Ad Hoc Rescue
8. Ad Hominem
9. Ad Hominem, Circumstantial
10. Ad Ignorantiam
11. Ad Misericordiam
12. Ad Novitatem
13. Ad Numerum
14. Ad Populum
15. Ad Verecundiam
16. Affirming the Consequent
17. Against the Person
18. All-or-Nothing
19. Ambiguity
20. Amphiboly
21. Anecdotal Evidence
22. Anthropomorphism
23. Appeal to Authority
24. Appeal to Consequence
25. Appeal to Emotions
26. Appeal to Force
27. Appeal to Ignorance
28. Appeal to Money
29. Appeal to Past Practice
30. Appeal to Pity
31. Appeal to Snobbery
32. Appeal to the Gallery
33. Appeal to the Masses
34. Appeal to the Mob
35. Appeal to the People
36. Appeal to the Stick
37. Appeal to Traditional Wisdom
38. Appeal to Vanity
39. Appeal to Unqualified Authority
40. Argument from Ignorance
41. Argument from Outrage
42. Argument from Popularity
43. Argumentum Ad
44. Argumentum Consensus Gentium
45. Avoiding the Issue
46. Avoiding the Question
47. Bald Man
48. Bandwagon

49. Begging the Question
50. Beside the Point
51. Biased Generalizing
52. Biased Sample
53. Biased Statistics
54. Bifurcation
55. Black-or-White
56. Cherry-Picking the Evidence
57. Circular Reasoning
58. Circumstantial Ad Hominem
59. Clouding the Issue
60. Common Belief
61. Common Cause.
62. Common Practice
63. Complex Question
64. Composition
65. Confirmation Bias
66. Confusing an Explanation with an Excuse
67. Consensus Gentium
68. Consequence
69. Converse Accident
70. Cover-up
71. Cum Hoc, Ergo Propter Hoc
72. Definist
73. Denying the Antecedent
74. Digression
75. Distraction
76. Division
77. Domino
78. Double Standard
79. Either/Or
80. Equivocation
81. Etymological
82. Every and All
83. Exaggeration
84. Excluded Middle
85. False Analogy
86. False Cause
87. False Dichotomy
88. False Dilemma
89. Far-Fetched Hypothesis
90. Faulty Comparison
91. Faulty Generalization
92. Formal
93. Four Terms
94. Gambler's
95. Genetic
96. Group Think

97. Guilt by Association
98. Hasty Conclusion
99. Hasty Generalization
100. Heap
101. Hedging
102. Hooded Man
103. Hyperbolic Discounting
104. Hypostatization
105. Ignoratio Elenchi
106. Ignoring a Common Cause
107. Incomplete Evidence
108. Inconsistency
109. Inductive Conversion
110. Insufficient Statistics
111. Intensional
112. Invalid Reasoning
113. Irrelevant Conclusion
114. Irrelevant Reason
115. Is-Ought
116. Jumping to Conclusions
117. Lack of Proportion
118. Line-Drawing
119. Loaded Language
120. Logic Chopping
121. Logical
122. Lying
123. Maldistributed Middle
124. Many Questions
125. Misconditionalization
126. Misleading Vividness
127. Misplaced Concreteness
128. Misrepresentation
129. Missing the Point
130. Mob Appeal
131. Modal
132. Monte Carlo
133. Name Calling
134. Naturalistic
135. Neglecting a Common Cause
136. No Middle Ground
137. No True Scotsman
138. Non Causa Pro Causa
139. Non Sequitur
140. Obscurum per Obscurius
141. One-Sidedness
142. Opposition
143. Outrage, Argument from
144. Overgeneralization

- 145.Oversimplification
- 146.Past Practice
- 147.Pathetic
- 148.Peer Pressure
- 149.Perfectionist
- 150.Persuasive Definition
- 151.Petitio Principii
- 152.Poisoning the Well
- 153.Popularity, Argument from
- 154.Post Hoc
- 155.Prejudicial Language
- 156.Proof Surrogate
- 157.Prosecutor's Fallacy
- 158.Quantifier Shift
- 159.Question Begging
- 160.Questionable Analogy
- 161.Questionable Cause
- 162.Questionable Premise
- 163.Quibbling
- 164.Quoting out of Context
- 165.Rationalization
- 166.Red Herring
- 167.Refutation by Caricature
- 168.Regression
- 169.Reification
- 170.Reversing Causation
- 171.Scapegoating
- 172.Scare Tactic
- 173.Scope
- 174.Secundum Quid
- 175.Selective Attention
- 176.Self-Fulfilling Prophecy
- 177.Self-Selection
- 178.Sharpshooter's
- 179.Slanting
- 180.Slippery Slope
- 181.Small Sample
- 182.Smear Tactic
- 183.Smokescreen
- 184.Sorites
- 185.Special Pleading
- 186.Specificity
- 187.Stacking the Deck
- 188.Stereotyping
- 189.Straw Man
- 190.Style Over Substance
- 191.Subjectivist
- 192.Superstitious Thinking

193. Suppressed Evidence
194. Sweeping Generalization
195. Syllogistic
196. Texas Sharpshooter's
197. Tokenism
198. Traditional Wisdom
199. Tu Quoque
200. Two Wrongs Make a Right
201. Undistributed Middle
202. Unfalsifiability
203. Unrepresentative Sample
204. Unrepresentative Generalization
205. Untestability
206. Vested Interest
207. Weak Analogy
208. Willed ignorance
209. Wishful Thinking
210. You Too

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