

7. Two Types Of Logic, Logic Of Reasoning And Logic Of Sentiments

Man's senses calls a man to worldly benefits and awakens him, when an action involves profit and a man feels it, this feeling is roused intensely to seek profits.

But the logic of reason obliges him to follow truth. The powerful logic of reason says: the best thing that benefits man is following truth, whether it brings material profit or not. Reason says what is with God is better and more lasting.

We will give you two examples: one of sentiment and the other of reason, both of which are about war.

Antareh, an Arab, who is involved in sentiments in order to console himself says: "Whenever my entire self was shaken in war and I became worried, I said to myself: 'Keep your place, for you will either be killed, in which case they will praise you, or you will kill, in which case you are relieved.'" Thus he wants to say: Whenever my very self was anxious in the tumult of war, I persuaded myself to be steadfast for, if I received death, I would be lauded by people for my firmness and avoidance of desertion, and if I killed the enemy, then I would be relieved that I had attained my desire, and so in either case constancy is preferable. This is one type of logic. The other logic which is wholly based on reason is described thus in the Qur'an: *"Say that nothing reaches us but what is written by God. God is our Lord and Guardian. Believers must rely on God. Tell (the enemies), do you expect anything but one of the two goodnesses for us? We either kill and go to heaven, or are killed and go to heaven. But we expect God to send you punishment Himself or through us. So you can wait and we will wait."*

This logic says: The matter of guardianship and assistance for us is in the hands of God. We expect nothing but spiritual reward for the good or the bad things that come upon us, a reward for conversion to Islam and being bound by His religion. God says: "For whatever thirst, hardship or difficulty suffered by Muslim warriors in the way of God, or any step taken by them to arouse the wrath of infidels and cause their discomfort, the word 'good deed' will be written to their credit for all these actions, God does not spoil the reward of the beneficent, and there is no small or big matter which receives no reward. They

are rewarded for every route that they must cut or follow.

These abundant rewards are bestowed by God for the best deeds they have committed. Now that this is the case, therefore, whether you kill us or cause us discomfort and trouble, we receive our great reward and happy end from Him, and if we kill you or gain booties from you, again we receive a great reward and a happy end.

In the world we will have vanquished the enemy, and thus we will have gained a happiness which will be envied by others. You who fight us, have in this way brought us a precious gift, and you can expect nothing but that we should receive this gift.

This gift is one of the two things: "Martyrdom in the way of God and eternal happiness or victory and again everlasting happiness."

Nor do they spend anything that may be spent, small or great, nor do they traverse a valley, but it is written down to their credit, that Allah may reward them with the best of what they have. (At-Tawba, 9: 121)

Therefore, in either case we are fortunate and happy, but you according to yourselves have only one way of obtaining happiness and that is, only if you are able to overcome and end the war in your own favour, and to our loss.

Therefore, we wait for something which will make us glad and happy. These are the two types of logic, one of which bases steadfastness on sentiments, believing that a steadfast person derives two benefits, namely that either he is praised by people, or that he will be delivered from the enemy.

Of course this is only when a warrior benefits from putting himself in danger of death, but when there is no such profit, such as the absence of the appreciation by people, or when a holy war has no worth for them, or service and treason mean the same to them, or if service is of a kind which will not be apparent to them, or neither service nor treason are understood by the people, or if one's feeling is not relieved by the enemy's destruction, and only truth and reality are relieved at this issue, in all these cases this logic is dumb and feeble. These same cases are the general means of every oppression, treason and crime.

A treacherous person who shows neglect of the law, says to himself:

The people do not value service as it should be a servant and a traitor are the same to them, or a traitor is even better off. Every rebel and criminal sees that he can escape the law, and the powers that should be watchful cannot seize him. Therefore, each one conceals his deed, and wears a different mask before the people.

He who wants to show weakness and slowness in supporting and maintaining the truth, and refuses to fight the enemy and prefers to deal with them with dissimulation, offers this excuse that rising in defense of truth will humble him before people, and the world of his day will laugh at him, and consider him a relic

of the Middle Ages, or of the era of worshipping myth.

The right conclusion is, therefore, that every action, whether positive or negative, should be only for God Almighty and for submission to Him, and for following the truth required by Him. The fine teachings of Islam had reached a point that people came to the Prophet and repented after confessing their guilt and crimes, and were ready to taste the bitterness of the limitations imposed upon them, whether it was death or whipping, so that God would forgive them, and they would be cleansed of the filth of sins and rust of guilt.

If a man reflects deeply about past happenings, he may realize what an amazing influence religious expression has had on the people's minds. Religious expression enabled people to show unselfishness and broadmindedness concerning matters which are most precious to them, and which they love most.

Do you know anything dearer than life for man? They are even willing to sacrifice their dear lives.

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