From the past until today logic has always been affiliated with religious education in institutes of higher learning. In the history of Islamic thought education in logic has at times held an important place in the curriculum, while at other times it has only been represented symbolically. Throughout the history of thought, religious sciences have not only possessed a hierarchical structure based on classification, but have also been institutionalized in order to protect the accumulation of the knowledge that has been attained. As a result, in order to function as a vehicle in the structuring of this knowledge, logic has become what is known as an introductory science. Over time, logic, a vehicle of religious science and an introductory science, has become a productive method for sciences to attain information. Thus, until today in the education of religious sciences logic has been used as a method both in the higher religious education that is provided in theology faculties and in the madrasas which continue this education privately. In this paper, the training in logic that is given in theology faculties, including how much of the curriculum is devoted to this subject, the quality of instruction, the integration of this subject with other lessons, the interest of students in this subject and whether or not the necessary productivity in logic instruction is being attained will all be examined. In addition, to what extent logic can make new contributions to new thought and comprehension techniques for solving the theological problems of today will be investigated. An additional research question asked here is to what extent students enrolled in theology faculties in widespread and formal education, the very people who will later act as instructors of religious sciences, are aware of the importance that being familiar and skilled in “the techniques of thinking correctly” carries.