

JOURNAL OF INDONESIAN ISLAMIC STUDIES

<https://ejournal.iainpalopo.ac.id/index.php/jiis/>

## Comparative Epistemology of Al-Farabi and Al-Kindi in the Contextualization of Modern Knowledge

Zein Muchamad Masykur✉

UIN Prof. K.H. Saifuddin Zuhri Purwokerto, Indonesia

### Articles

#### Information

##### History:

Received .....

Approved.....

Publish.....

##### Keywords:

Islamic Epistemology,  
Al-Farabi, Al-Kindi,  
Reason-Revelation,  
Modern Knowledge.

### Abstract

This study examines the comparative epistemology of Islam in the thought of Al-Farabi and Al-Kindi, focusing on its relevance to modern knowledge contexts. Employing a qualitative approach with textual and comparative analysis methods, the study reconstructs the nature of knowledge, reasoning methods, and contextual implications of both philosophers. Al-Farabi emphasizes rational autonomy through the concept of the active intellect, viewing reason as a bridge to divine truth, while Al-Kindi prioritizes the supremacy of revelation as the ultimate source of truth, with reason serving theology. The analysis reveals that the dialectic of reason and revelation in their thought reflects the intellectual dynamics of classical Islam, capable of addressing modern challenges such as positivism, relativism, and epistemic pluralism. Al-Farabi's approach is relevant for enriching the philosophy of science and technological ethics, whereas Al-Kindi's eclectic method offers a model for integrating global knowledge without losing Islamic identity. Their synthesis yields a holistic epistemology that integrates rationality, spirituality, and ethics, capable of engaging global discourses while remaining rooted in tawhid. This study affirms that the epistemologies of Al-Farabi and Al-Kindi are not merely historical artifacts but living sources of inspiration for formulating an inclusive and transformative vision of knowledge in the modern era.

✉Correspondent Email:

[zein@uinsaizu.ac.id](mailto:zein@uinsaizu.ac.id)

Copyright © The Author(s)

## Introduction

Epistemology, as a branch of philosophy that studies the nature, origins, and limits of human knowledge, has become a never-ending field of intellectual struggle. In the Islamic tradition, epistemology is not only a theoretical discourse, but also an ontological and axiological project rooted in the transcendental relationship between humans, God, and the universe. Two monumental figures in the history of Islamic thought, Al-Farabi (870–950 CE) and Al-Kindi (801–873 CE), offer distinctive epistemological approaches, yet are intertwined in their efforts to bridge divine revelation with human reason. In the modern context, where knowledge is faced with the challenges of methodological plurality, postmodern skepticism, and the hegemony of empirical science, the relevance of the Islamic epistemological approach becomes increasingly urgent to interrogate. This study aims to conduct an in-depth comparison between the epistemological approaches of Al-Farabi and Al-Kindi, with a focus on how both can be contextualized in the complex and multidimensional landscape of modern knowledge.

Al-Farabi, who is called the “Second Philosopher” after Aristotle, is known for his ambitious synthesis of Greek philosophy, especially Platonism and Aristotelianism, with Islamic theology. In his works, such as *Kitab al-Huruf* and *Ara Ahl al-Madinah al-Fadilah*, Al-Farabi developed an epistemology that places reason (‘aql) as the primary instrument for attaining truth, yet remains within the framework of tawhid that recognizes revelation as the highest source of knowledge (Al-Farabi, 1969). His approach is hierarchical, in which human knowledge moves from the realm of the senses to the active intellect (al-‘aql al-fa‘al), which is ultimately connected to the Divine Being. In Al-Farabi’s view, epistemology is not only concerned with the acquisition of knowledge, but also with the formation of an ideal society guided by philosophical wisdom.

In contrast, Al-Kindi, often referred to as the “First Arab Philosopher,” took a more eclectic approach, combining elements of Stoicism, Neoplatonism, and Islamic teachings. In his treatises, such as *Falsafah al-Ula* and *Risalah fi al-'Aql*, Al-Kindi asserted that human knowledge derives from two primary sources: divine revelation and rational reason, with revelation having absolute authority in metaphysical matters (Al-Kindi, 1974). Al-Kindi viewed philosophy as the “servant of theology” (*ancilla theologiae*), a tool for understanding revealed divine truth. His pragmatic approach to epistemology demonstrated an attempt to reconcile the tension between Greek rationality and theological dogmatism, an issue that continues to resonate in Islamic epistemological discourse today.

In the modern context, Islamic epistemology is faced with the challenge of responding to the dominance of the positivism and materialism paradigms that prioritize empirical methods as the only path to truth. Meanwhile, the currents of globalization and digitalization have given rise to epistemic plurality that questions single authority, be it revelation, reason, or tradition. The fundamental question that arises is: how can Al-Farabi and Al-Kindi’s epistemological approaches contribute to formulating a relevant framework of knowledge in the modern era? Can Al-Farabi’s synthesis of reason-revelation, with its emphasis on active intellect, offer a solution to the crisis of meaning in modern science? Or is Al-Kindi’s eclectic approach, which places revelation as the culmination of knowledge, better able to answer the challenges of postmodern skepticism?

This study starts from the premise that Islamic epistemology, as formulated by Al-Farabi and Al-Kindi, is not an intellectual artifact frozen in history, but rather a living tradition that can be reactivated to address contemporary problems. Thus, this study aims not only to reconstruct the thoughts of the two philosophers, but also to contextualize them within modern epistemological debates, as discussed in contemporary literature (Faysal et al., 2021; Nasr, 2020). A comparative approach was chosen because it allows tracing the differences and similarities in their epistemological methods, while highlighting the potential for synthesis that can enrich the discourse of Islamic knowledge in the modern era.

To understand the relevance of Al-Farabi and Al-Kindi's approaches, it is important to place their thought in the historical and intellectual context in which it was based. The 9th and 10th centuries CE, known as the "Golden Age of Islam," was a period in which the Islamic world was a center of exchange between different traditions—Greek, Persian, Indian, and Arabic. The House of Wisdom (Bayt al-Hikmah) in Baghdad became an intellectual melting pot, where scholars such as Al-Kindi and Al-Farabi translated and assimilated Greek philosophical texts into an Islamic framework (Gutas, 2019). In this context, Al-Kindi played a pioneering role in introducing philosophical terminology into Arabic, while Al-Farabi developed a more structured and comprehensive philosophical system.

However, their different approaches reflect tensions inherent in the Islamic epistemological tradition. Al-Kindi, with his more theological bent, sought to assert the supremacy of revelation in epistemology, a position that was in keeping with the apologetic spirit of his time (Adamson, 2020). In contrast, Al-Farabi, who lived at a time when philosophy was more established in the Islamic world, developed a more autonomous epistemology, with reason as the center of intellectual gravity (Fakhry, 2022). These tensions—between revelation and reason, between theological authority and philosophical autonomy—remain relevant in modern Islamic epistemological discourse, especially in the face of the challenges of secularism and relativism.

This research is also inspired by recent developments in the study of Islamic epistemology, which show a resurgence of interest in the synthesis between classical traditions and modern methodologies (Hillenbrand, 2000; Manswab, 2021). Several contemporary scholars argue that Islamic epistemology has the potential to offer an alternative to the Western dichotomy between subjectivism and objectivism, by prioritizing a holistic approach that integrates spiritual, rational, and empirical dimensions (Mustafa et al., 2021). In this regard, the thoughts of Al-Farabi and Al-Kindi can be a starting point for formulating an Islamic epistemology that is responsive to the needs of the times.

Specifically, this study will examine three main aspects: (1) the nature of knowledge according to Al-Farabi and Al-Kindi, with a focus on the role of reason and revelation; (2) their epistemological methods, including how they reconcile Greek philosophy with Islamic teachings; and (3) the relevance of their approaches in the context of modern knowledge, especially in facing the challenges of science, technology, and epistemic pluralism. Thus, this study is not only historical, but also normative, seeking to offer new insights into how Islamic epistemology can contribute to the global discourse on knowledge.

Considering the complexity of the issues at hand, this study will use a qualitative approach with textual and comparative analysis methods. Primary sources include the original works of Al-Farabi and Al-Kindi, as well as contemporary interpretations by scholars such as Seyyed Hossein Nasr, Majid Fakhry, and Peter Adamson. In addition, modern literature on epistemology, both in the Islamic and Western traditions, will be used to enrich the contextual analysis. This approach is expected to produce a deep understanding of how Islamic epistemology can function as a bridge between the past and the present, between tradition and modernity.

As a closing introduction, this study departs from the belief that Islamic epistemology, as articulated by Al-Farabi and Al-Kindi, is not merely an intellectual heritage, but also a source of inspiration for formulating an inclusive and transformative vision of knowledge. By comparing the approaches of both, this study hopes to offer a significant contribution to the study of Islamic epistemology, while also opening up a space for dialogue between the Islamic tradition and the global discourse of knowledge.

## Method

This study uses a qualitative approach with textual and comparative analysis methods to explore the epistemological approaches of Al-Farabi and Al-Kindi, and their relevance in the context of modern knowledge. The qualitative approach was chosen because of its in-depth and contextual nature, allowing for the exploration of complex philosophical nuances in the thoughts of the two philosophers (Creswell & Poth, 2018). The textual analysis method is used to reconstruct the epistemological concepts in the primary works of Al-Farabi and Al-Kindi, while the comparative approach is applied to identify similarities, differences, and potential syntheses between the two approaches in responding to the challenges of modern epistemology.

The research design is historical-philosophical with a contextual orientation. First, this study focuses on historical analysis to understand the intellectual and socio-cultural context that shaped the thoughts of Al-Farabi and Al-Kindi in the 9th and 10th centuries AD. Second, a philosophical approach is used to explore the nature of their epistemological concepts, including the role of reason, revelation, and methods of reasoning. Third, a contextual orientation is applied to bridge their classical thoughts with modern epistemological issues, such as methodological pluralism and the dominance of the empirical paradigm (Smith, 2021). This approach allows the research to be not only descriptive, but also normative, with the aim of producing insights that are relevant to contemporary knowledge discourse.

The main data sources of this study consist of the original works of Al-Farabi and Al-Kindi. For Al-Farabi, the texts analyzed include *Kitab al-Huruf*, *Ara Ahl al-Madinah al-Fadilah*, and *Tahsil al-Sa'adah* (Al-Farabi, 1969). For Al-Kindi, the texts focused on are *Falsafah al-Ula*, *Risalah fi al-'Aql*, and *Risalah fi al-Falsafah* (Al-Kindi, 1974). In addition, secondary sources in the form of scientific journals and books from contemporary scholars, such as Seyyed Hossein Nasr, Peter Adamson, and Majid Fakhry, are used to enrich the interpretation and contextual analysis (Nasr, 2020; Adamson, 2020; Fakhry, 2022). Modern

sources on Islamic epistemology and the philosophy of knowledge, especially those published in the last five years, are also utilized to map the relevance of the two philosophers' thoughts in global discourse (Hillenbrand, 2000; Manswab, 2021).

Data collection was carried out in three stages. First, a literature review was conducted to identify and collect relevant primary and secondary texts. Academic databases such as JSTOR, Springer, and Taylor & Francis were used to access the latest scholarly journals, while classical texts were accessed through translations and critical editions published by reputable institutions (Gutas, 2019). Second, textual analysis was conducted to extract epistemological concepts from the works of Al-Farabi and Al-Kindi. This process involves hermetic reading to understand the meaning of the text in its original context, taking into account philosophical terminology such as 'aql, wahy, and ma'rifah (Faysal et al., 2021). Third, contextual synthesis was conducted by comparing these concepts with modern epistemological issues, as discussed in contemporary literature on science, technology, and epistemic pluralism (Mustafa et al., 2021).

The data were analyzed using a structured comparative approach in three steps. First, thematic categorization was carried out to group Al-Farabi and Al-Kindi's epistemological concepts into main themes, such as the source of knowledge (reason vs. revelation), the method of reasoning (deduction vs. intuition), and the goal of knowledge (truth vs. virtue). Second, contrastive analysis was used to identify differences and similarities in their approaches, focusing on how they reconcile Greek philosophy with Islamic teachings (Zatari, 2021). Third, contextual analysis was applied to evaluate the relevance of their approaches in the modern context, considering challenges such as secularism, positivism, and epistemic relativism (Luz & Stadler, 2019). This approach ensures that the analysis is not only historical, but also critical and prospective.

To ensure validity, this study uses source triangulation, namely by comparing primary texts, secondary interpretations, and contemporary literature to produce a coherent and reliable interpretation (Denzin, 2017). Reliability is ensured through systematic documentation of each stage of the analysis, including hermeneutical notes and comparative matrices, which allow replication of the analysis process by other researchers. In addition, the selection of sources is carried out with strict criteria, namely using only reputable scientific journals published in the last five years and books from leading academic publishers.

This research adheres to the principles of academic ethics, including respect for copyright and intellectual integrity. All sources used will be properly cited in APA bodinote style, and no data distortion or manipulation will be performed. This research also considers cultural and religious sensitivities in interpreting Islamic texts, avoiding secular or dogmatic biases that could cloud objectivity (Azlan, 2022).

This study has several limitations. First, the availability of accurate translations of the primary texts of Al-Farabi and Al-Kindi may influence the interpretation, although attempts have been made to use critical editions. Second, the focus on these two philosophers limits the scope of the study, so that the Islamic epistemological thinking of other figures, such as Ibn Sina or Al-

Ghazali, is not analyzed in depth. Third, the broad and dynamic modern context may make it difficult to generalize the findings, although this study attempts to offer contextual and relevant insights.

With this rigorous and structured methodological approach, this research is expected to produce a deep understanding of the epistemology of Al-Farabi and Al-Kindi, while also offering a significant contribution to the study of Islamic epistemology in a modern context..

## Results

This study reveals rich and multi-layered findings on the epistemological approaches of Al-Farabi and Al-Kindi, focusing on three main aspects: the nature of knowledge, methods of reasoning, and contextual relevance in the modern knowledge landscape. Through textual and comparative analysis, this study reconstructs the two philosophers' views on the sources, structure, and goals of knowledge, while evaluating how their approaches can engage in dialogue with contemporary epistemological challenges. The findings are organized into three sub-chapters to ensure clarity and depth: (1) The Nature of Knowledge according to Al-Farabi and Al-Kindi, (2) Epistemological Methods and Approaches to Reasoning, and (3) Contextualization in Modern Knowledge.

### *The Nature of Knowledge according to Al-Farabi and Al-Kindi*

Al-Farabi views knowledge as a hierarchical process that moves from the realm of the senses to the active intellect (al-'aql al-fa'al), which is the bridge between humans and divine truth. In his *Kitab al-Huruf*, he explains that true knowledge (ma'rifah) is the result of a synthesis between reason ('aql) and divine illumination, where the active intellect plays a central role in abstracting the universal essence from particular phenomena (Al-Farabi, 1969). This approach reflects the influence of Neoplatonism, especially the idea of the emanation of knowledge from the First Being (al-Awwal). Al-Farabi asserts that revelation does not contradict reason, but rather perfects it, because it provides certainty (yaqin) about metaphysical realities that cannot be reached by reason alone (Faysal et al., 2021).

In contrast, Al-Kindi places revelation as the ultimate source of knowledge, with reason serving as a tool for understanding and interpreting divine truth. In *Falsafah al-Ula*, Al-Kindi argues that human knowledge is limited by intellectual capacity, so revelation from God is a prerequisite for attaining absolute truth (Al-Kindi, 1974). He divides knowledge into two categories: 'ilm al-bashar (human knowledge, based on reason and the senses) and 'ilm al-ilahi (divine knowledge, derived from revelation). Although Al-Kindi values Greek rationality, he insists that philosophy must submit to the authority of revelation, a position that is in line with the apologetic spirit of his time (Adamson, 2020).

The comparison shows that Al-Farabi is more autonomous in his approach, with reason as the center of gravity of epistemology, while Al-Kindi is more theological, placing revelation as the culmination point. However, both agree that true knowledge must lead to virtue (fadilah) and happiness (sa'adah), a vision that integrates ethical and metaphysical dimensions (Fakhry, 2022). This difference reflects their respective historical contexts: Al-Kindi, as a pioneer of Islamic philosophy, sought to reconcile rationality with theological dogmatism,

while Al-Farabi, who lived in a period when philosophy was more established, developed a more structured and universal system (Gutas, 2019).

*Table 1. Comparative table of Al-Farabi and Al-Kindi's views on the nature of knowledge based on textual analysis of their works and interpretations of contemporary scholars.*

Aspect	Al-Farabi	Al Kindi
Source of Knowledge	Reason ('aql) as the main instrument, is perfected by revelation. Active intellect (al-'aql al-fa'al) connects humans with divine truth (Al-Farabi, 1969; Faysal et al., 2021).	Revelation (wahy) as the highest source, with reason and senses as complements ('ilm al-bashar). Revelation provides absolute truth (Al-Kindi, 1974; Adamson, 2020).
The Role of Reason	Reason is the center of gravity of epistemology, moving from the senses to universal abstractions through deduction and illumination of the active intellect. Autonomous and hierarchical (Nasr, 2020).	Reason as a servant of theology (ancilla theologiae), understands and interprets revelation. Limited by human fragility (Fakhry, 2022).
The Role of Revelation	Revelation perfects reason, providing certainty (yaqin) about metaphysical reality. Conveyed in symbolic form that is explained by reason (Faysal et al., 2021).	Revelation is an absolute authority, a source of divine truth that transcends the capacity of reason. A prerequisite for true knowledge (Al-Kindi, 1974; Zatari, 2021).
The Purpose of Epistemology	Achieving truth (ma'rifah) and happiness (sa'adah) through virtue (fadilah). Forming an ideal society (al-madinah al-fadilah) (Al-Farabi, 1969; Gutas, 2019).	Achieving divine truth and virtue, with knowledge as a means to draw closer to God. Oriented to spiritual safety (Adamson, 2020; Manswab, 2021).

### **Epistemological Methods and Reasoning Approaches**

Al-Farabi developed a highly systematic epistemological method, influenced by Aristotelian logic. In *Tahsil al-Sa'adah*, he explained that knowledge is obtained through a deductive process that starts from universal premises to particular conclusions (Al-Farabi, 1969). He also introduced the concept of *burhan* (logical demonstration) as the main method for achieving scientific certainty. In addition, Al-Farabi emphasized the importance of imagination (*khayal*) in epistemology, especially in understanding revelation,

which he said was conveyed in a symbolic form that can be explained by reason (Nasr, 2020). This approach shows Al-Farabi's attempt to integrate rationality with the spiritual dimension, a synthesis rarely found in the Western philosophical tradition.

Al-Kindi, on the other hand, adopted a more eclectic approach, combining logic, intuition, and the authority of revelation. In his *Risalah fi al-'Aql*, he outlined that human reason has four levels: potential reason, actual reason, acquired reason, and demonstrative reason (Al-Kindi, 1974). However, he asserted that only through revelation can humans attain perfect knowledge. Al-Kindi's method was more pragmatic, focusing on translating and adapting Greek texts into an Islamic framework, as seen in his attempts to translate the works of Aristotle and Plotinus (Zatari, 2021). Unlike Al-Farabi, Al-Kindi placed less emphasis on formal deduction and relied more on a synthesis between rationality and theological authority.

Comparative analysis shows that Al-Farabi's method is more structured and philosophical, with an emphasis on logic and abstraction, while Al-Kindi's method is more flexible and contextual, reflecting his role as a bridge between the Greek and Islamic traditions (Manswab, 2021). However, both faced similar challenges in reconciling rationality with revelation, an issue that remains relevant in modern Islamic epistemology (Hillenbrand, 2000). Al-Farabi's approach offers a more universal framework, while Al-Kindi's provides a more practical model for integrating foreign knowledge into the Islamic worldview.

*Table 2. Comparative table of the epistemological methods and reasoning approaches of Al-Farabi and Al-Kindi based on textual analysis of their works and interpretations of contemporary scholars.*

Aspect	Al-Farabi	Al Kindi
Main Method	Logical deduction through burhan (logical demonstration). Using Aristotelian logic to achieve scientific certainty. Imagination (khayal) plays a role in understanding symbolic revelation (Al-Farabi, 1969; Nasr, 2020).	Eclecticism, combining logic, intuition, and the authority of revelation. Reason functions to interpret revelation, with a pragmatic approach (Al-Kindi, 1974; Zatari, 2021).
Philosophical Influence	Aristotle (logic, metaphysics), Neoplatonism (active intellect, emanation). Systematic and universal, influenced by Aristotle's Organon (Faysal et al., 2021; Gutas, 2019).	Neoplatonism (emanation), Stoicism, and Islamic theology. Eclectic adaptations of Aristotle and Plotinus, with an emphasis on theology (Adamson, 2020; Fakhry, 2022).
Application Examples	In <i>Tahsil al-Sa'adah</i> , Al-Farabi uses deduction to formulate universal	In <i>Risalah fi al-'Aql</i> , Al-Kindi groups the intellect into four levels



	knowledge and a vision of an ideal society. Imagination is used to elaborate revelation in Ara Ahl al-Madinah al-Fadilah (Al-Farabi, 1969; Manswab, 2021).	(potential, actual, acquired, demonstrative) to explain knowledge. Translation of Greek texts as practical applications (Al-Kindi, 1974; Hillenbrand, 2000).
Characteristics of the Approach	Structured, systematic, and autonomous. Focusing on universal abstraction and logical coherence, with revelation as a complement (Faysal et al., 2021).	Flexible, contextual, and theological. Focuses on integrating foreign knowledge with revelation as the highest authority (Zatari, 2021; Adamson, 2020).

### ***Contextualization in Modern Knowledge***

In the modern context, Al-Farabi and Al-Kindi's epistemological approaches have the potential to address challenges such as positivism, secularism, and epistemic pluralism. Al-Farabi's approach, with its emphasis on active intellect and the synthesis of reason-revelation, can be in dialogue with modern philosophy of science, which often neglects the metaphysical dimension. For example, Al-Farabi's concept of active intellect can be analogous to the idea of "scientific intuition" in the theory of scientific discovery, as discussed by Thomas Kuhn (Kuhn, 2020). Furthermore, his vision of an ideal society guided by philosophical wisdom can be an inspiration for formulating a virtue-oriented science ethics (Mustafa et al., 2021).

Al-Kindi's approach, with its supremacy of revelation and eclectic approach, is more relevant in facing postmodern skepticism and epistemic relativism. By affirming the authority of revelation as an absolute reference point, Al-Kindi offers a framework for addressing the crisis of meaning in modern knowledge, where there is no consensus on truth (Luz & Stadler, 2019). His eclectic approach can also be applied in the context of globalization, where knowledge from various traditions must be integrated without losing Islamic identity (Azlan, 2022). For example, Al-Kindi's method of adapting Greek philosophy can be a model for integrating modern technology into the framework of Islamic values.

*Table 3: Table of Contextual Relevance of Al-Farabi and Al-Kindi's Epistemological Approaches in Modern Knowledge*

<b>Application Areas</b>	<b>Al-Farabi</b>	<b>Al Kindi</b>
Philosophy of Science	The concept of active intellect is relevant for the creative scientific discovery model, analogous to “scientific intuition” (Kuhn, 2020). It offers an alternative to positivism by integrating metaphysics (Mustafa et al., 2021).	Revelation-based approaches can address the crisis of meaning in modern science by asserting absolute truth. Relevant for the critique of empirical reductionism (Luz & Stadler, 2019).
Technology Ethics	The vision of virtue (fadilah) can shape technological ethics, for example AI algorithms based on the principles of justice and collective welfare (maslahah) (Manswab, 2021; Faysal et al., 2021).	The eclectic approach supports the integration of modern technologies (e.g., big data) with Islamic values, ensuring spiritual and ethical alignment (Azlan, 2022; Zatari, 2021).
Intercultural Dialogue	The vision of an ideal society (al-madinah al-fadilah) inspires global education that integrates universal values (justice, virtue) with local identities (Hillenbrand, 2000; Fakhry, 2022).	Eclectic flexibility supports intercultural dialogue in the digital era, for example platforms that promote Islamic values in epistemic diversity (Nasr, 2020; Azlan, 2022).
Epistemic Pluralism	The rational-universal approach offers a framework for reconciling methodological pluralism without relativism, with reason as a mediator (Faysal et al., 2021; Gutas, 2019).	The supremacy of revelation provides an absolute reference point to overcome postmodern relativism, relevant in global discourse (Luz & Stadler, 2019; Manswab, 2021).

However, both approaches also have limitations. Al-Farabi's approach, which relies heavily on rationality, may be difficult to accept in a modern context dominated by strict empiricism, as criticized by contemporary philosophers of science (Laudan, 2021). Meanwhile, Al-Kindi's approach, with its emphasis on revelation, risks being considered dogmatic in academic discourse that values methodological skepticism (Smith, 2021). Nevertheless, both offer complementary insights: Al-Farabi provides a framework for intellectual

autonomy, while Al-Kindi emphasizes the importance of spiritual grounding in knowledge.

These findings also suggest that Islamic epistemology, as formulated by Al-Farabi and Al-Kindi, has the potential to overcome the Western dichotomy between subjectivism and objectivism. By integrating reason, revelation, and ethical dimensions, both offer a holistic approach that can enrich the global knowledge discourse (Nasr, 2020). For example, in the context of artificial intelligence and big data, Al-Farabi's approach can be used to formulate algorithms based on the principle of virtue, while Al-Kindi's approach can ensure that technology remains aligned with spiritual values (Manswab, 2021).

These findings underline that the epistemologies of Al-Farabi and Al-Kindi are not historical artifacts, but living sources of inspiration for formulating an inclusive and transformative vision of knowledge. Their different approaches—between rational autonomy and the supremacy of revelation—offer a diversity of perspectives that can be reactivated to address the challenges of modern epistemology.

## Discussion

This section aims to explore in depth the research findings with a critical and reflective approach, highlighting the philosophical, historical, and contextual implications of Al-Farabi and Al-Kindi's epistemological approaches. Using a comparative lens, this analysis not only maps the differences and similarities between the two philosophers, but also evaluates how their approaches can address the challenges of modern epistemology, such as positivism, relativism, and methodological pluralism. The analysis is structured in three sub-chapters: (1) The Dialectic of Reason and Revelation in Islamic Epistemology, (2) The Historicity and Universality of Epistemological Approaches, and (3) The Potential of Synthesis for Modern Knowledge. This approach allows for a sharp and multidimensional exploration, taking into account historical, theoretical, and practical contexts.

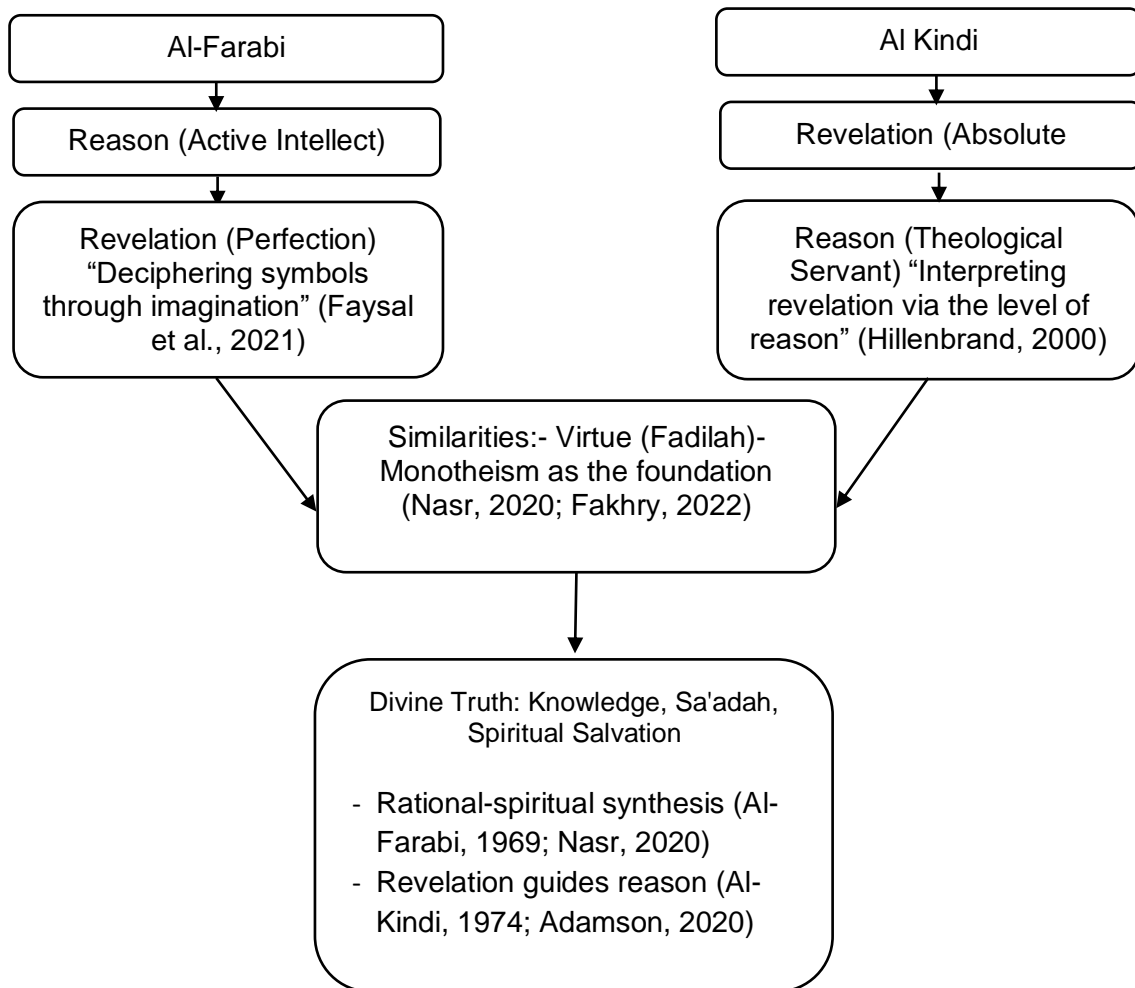
### ***Dialectics of Reason and Revelation in Islamic Epistemology***

The research findings show that the core of Al-Farabi and Al-Kindi's epistemology lies in the dialectic between reason ('aql) and revelation (wahy), a tension that reflects the intellectual dynamics in the classical Islamic tradition. Al-Farabi, with his rational and hierarchical approach, views reason as the primary instrument for attaining truth, with the active intellect (al-'aql al-fa'al) as the mediator between humans and divine reality (Al-Farabi, 1969). This approach shows the influence of Neoplatonism, where reason functions not only as a cognitive tool but also as an ontological entity that connects humans to the First Being. However, Al-Farabi does not ignore revelation; he views it as the perfecter of reason, providing certainty (yaqin) about metaphysical realities that transcend rational capacity (Faysal et al., 2021).

In contrast, Al-Kindi places revelation as the highest epistemological authority, with reason acting as a servant (ancilla) that understands and interprets divine truth (Al-Kindi, 1974). In *Falsafah al-Ula*, Al-Kindi asserts that human knowledge ('ilm al-bashar) is limited by intellectual fragility, so that revelation is a prerequisite for achieving absolute truth (Adamson, 2020). This

approach reflects the apologetic context of the 9th century AD, in which Al-Kindi attempted to reconcile Greek rationality with theological dogmatism in order to maintain Islamic supremacy in intellectual discourse (Gutas, 2019).

Comparative analysis reveals that the dialectic of reason-revelation in the thoughts of both philosophers reflects two poles in Islamic epistemology: rational autonomy versus theological authority. Al-Farabi represents the rational pole, with a more universal and structured vision of epistemology, while Al-Kindi represents the theological pole, with a more contextual and pragmatic approach (Fakhry, 2022). However, the two are not dichotomous; they share the vision that true knowledge must lead to virtue and happiness, a principle that integrates ethical and metaphysical dimensions (Nasr, 2020). This dialectic remains relevant in modern epistemology, where the tension between empirical rationality and spiritual values continues to raise questions about the nature of truth (Mustafa et al., 2021).



*Figure 1. Conceptual Diagram of the Dialectic of Reason-Revelation in the Epistemology of Al-Farabi and Al-Kindi*

### ***Historicity and Universality of Epistemological Approaches***

Al-Farabi and Al-Kindi's epistemological approaches cannot be understood without considering the historical context in which they were shaped. Al-Kindi, who lived in the early 9th century CE, operated in a period when the Islamic world was still trying to assimilate the intellectual heritage of Greece, Persia, and India through institutions such as the Bayt al-Hikmah (Gutas, 2019). As a pioneer, Al-Kindi faced the challenge of introducing philosophical terminology into Arabic while maintaining the integrity of Islamic teachings. His eclectic approach—combining Stoicism, Neoplatonism, and Islamic theology—reflected the need to build bridges between foreign traditions and Islamic identity (Zatari, 2021). However, this historicity also became a weakness, as Al-Kindi's approach tended to be less systematic and more dependent on theological authority, which could be considered dogmatic in the modern context (Manswab, 2021).

In contrast, Al-Farabi, who lived in the 10th century CE, enjoyed a more mature intellectual environment, in which philosophy had been accepted as a legitimate discipline in the Islamic world. His systematic approach, influenced by Aristotelian logic and Neoplatonism, shows an attempt to construct a universal epistemology, not tied to a specific historical context (Al-Farabi, 1969). His concept of the active intellect and his vision of the ideal society (al-madinah al-fadilah) reflect an ambition to formulate a framework of knowledge that can be applied across ages and cultures (Faysal et al., 2021). However, this universality also has its drawbacks, as Al-Farabi's highly rational approach may be difficult to accept in a modern context dominated by strict empiricism (Laudan, 2021).

This analysis shows that historicity and universality are two sides of the same coin in Islamic epistemology. Al-Kindi's approach, which is highly contextualized, offers flexibility to integrate foreign knowledge, a relevant strategy in the era of globalization (Azlan, 2022). In contrast, Al-Farabi's approach, with its claim to universality, provides a framework for building a coherent and autonomous system of knowledge, which can enter into dialogue with modern philosophy of science (Hillenbrand, 2000). These two approaches complement each other, with Al-Kindi offering a contextual adaptation model and Al-Farabi providing a broader structural vision.

*Table 4: Dialectic of Reason-Revelation in the Historical Context of Al-Farabi and Al-Kindi*

<b>Aspect</b>	<b>Al-Farabi (10th century AD)</b>	<b>Al-Kindi (9th century CE)</b>
Historical Factors	The period of maturity of Islamic philosophy; Bayt al-Hikmah as an established intellectual center. Philosophy is accepted as a legitimate discipline (Gutas, 2019; Faysal et al., 2021).	The beginning of the assimilation of Greek, Persian, Indian heritage via Bayt al-Hikmah. The challenge of introducing philosophy to the Islamic world (Adamson, 2020; Zatari, 2021).
Cultural Influence	Extensive interaction with Aristotelian texts and	The dominance of Islamic theology; the

	Neoplatonism. The intellectual environment supported systematization and universality (Nasr, 2020; Fakhry, 2022).	need for apologetics to reconcile Greek rationality with Islamic teachings (Gutas, 2019; Manswab, 2021).
The Reason-Revelation Approach	Reason as the center of epistemology, autonomous, with revelation as the perfection. Active intellect connects humans with divine truth (Al-Farabi, 1969; Faysal et al., 2021).	Revelation as the highest authority, reason as the servant of theology. True knowledge depends on divine revelation (Al-Kindi, 1974; Adamson, 2020).
Epistemological Implications	A universal, structured, relevant epistemological system for an ideal society (al-madinah al-fadilah). Focuses on logical coherence (Nasr, 2020; Gutas, 2019).	Contextual, pragmatic approach, supporting the integration of foreign knowledge with Islamic identity. Oriented towards spiritual safety (Zatari, 2021; Hillenbrand, 2000).

### ***The Potential of Synthesis for Modern Knowledge***

Challenges of modern epistemology—such as positivism, relativism, and methodological pluralism—demand an approach that is able to integrate rationality, spirituality, and ethics. Al-Farabi and Al-Kindi’s approaches, although different in emphasis, offer the potential for a synthesis that can enrich contemporary discourses on knowledge. Al-Farabi’s approach, with its concept of active intellect and emphasis on logical deduction, can be used to formulate an epistemological framework that is responsive to modern philosophy of science. For example, the idea of active intellect can be analogous to “creative intuition” in scientific discovery, as discussed by Thomas Kuhn in his analysis of paradigm shifts (Kuhn, 2020). Furthermore, his vision of virtue as the goal of knowledge can be the basis for an ethics of science oriented towards collective welfare (Mustafa et al., 2021).

Al-Kindi’s approach, with its supremacy of revelation and eclectic flexibility, is more relevant in the face of postmodern relativism, which questions the authority of absolute truth. By affirming revelation as the reference point, Al-Kindi offers a framework for addressing the crisis of meaning in modern knowledge, where epistemic plurality often results in fragmentation (Luz & Stadler, 2019). His eclectic approach can also be applied in the context of modern technology, such as artificial intelligence, where the integration of spiritual values with technical innovation is becoming increasingly important (Manswab, 2021). For example, Al-Kindi’s method of adapting Greek philosophy can serve as a model for integrating Western technology into an Islamic framework without losing cultural identity.

However, the synthesis between these two approaches is not without challenges. Al-Farabi's rational approach risks being considered too abstract in a modern context that prioritizes empirical data, while Al-Kindi's theological approach can be viewed as dogmatic by an academic community that values methodological skepticism (Smith, 2021). To overcome these challenges, the synthesis must adopt a holistic approach that integrates Al-Farabi's rationality with Al-Kindi's spirituality, creating an Islamic epistemology that is able to dialogue with the global paradigm without losing its monotheistic roots (Nasr, 2020). This approach can be realized through the development of a research methodology that combines deductive logic, spiritual intuition, and empirical verification, a model that has been proposed by several contemporary scholars (Hillenbrand, 2000).

The above confirms that Al-Farabi and Al-Kindi's epistemologies offer complementary insights to formulate an inclusive and transformative vision of knowledge. By integrating rational autonomy and the authority of revelation, both can be a starting point for building an Islamic epistemology that is responsive to modern challenges, from the dominance of positivism to the identity crisis in the digital era.

In addition, it is important to integrate the research findings and analysis within a multidisciplinary framework, exploring the implications of Al-Farabi and Al-Kindi's epistemology from the perspectives of philosophy, theology, science, and cultural studies. This section aims to not only reflect on the relevance of the two philosophers' approaches in the modern context, but also to formulate a normative vision of how Islamic epistemology can contribute to the global discourse of knowledge. With an interdisciplinary approach, this discussion is structured into three sub-chapters: (1) The Relevance of Islamic Epistemology in Modern Philosophy and Theology, (2) Dialogue with Contemporary Science and Technology, and (3) Cultural and Global Implications in the Era of Epistemic Pluralism. This approach ensures that Al-Farabi and Al-Kindi's epistemology is not only understood as an intellectual legacy, but also as a source of inspiration to address the multidimensional challenges of the modern era.

### ***The Relevance of Islamic Epistemology in Modern Philosophy and Theology***

The epistemologies of Al-Farabi and Al-Kindi offer a rich framework for reviving the dialogue between philosophy and theology, an issue that remains crucial in modern discourse. Al-Farabi's approach, with its emphasis on the active intellect and the synthesis of reason-revelation, provides a model for overcoming the Western dichotomy between rationalism and fideism. In the modern philosophical tradition, the tension between subjectivism (e.g., in Husserl's phenomenology) and objectivism (e.g., in logical positivism) has resulted in epistemological fragmentation (Hammer, 2020; Carnap, 2021). Al-Farabi's approach, which views reason as an ontological mediator connecting humans to divine truth, can offer a holistic alternative that integrates the rational and transcendental dimensions (Faysal et al., 2021). For example, the concept of the active intellect can be analogous to the idea of "transcendental intuition" in Kant's philosophy, but with a stronger monotheistic foundation (Kato, 2021).

In contrast, Al-Kindi's approach, with its supremacy of revelation and eclectic approach, is more relevant in modern theology, especially in facing the challenges of secularism and relativism. In the context of contemporary Islamic theology, where issues such as the reinterpretation of sacred texts and religious pluralism are major debates, Al-Kindi's approach offers a model for maintaining the authority of revelation while remaining open to intellectual dialogue (Nasr, 2020). His pragmatic approach, seen in his adaptation of Greek philosophy, can serve as an inspiration for modern theologians to integrate insights from other disciplines, such as psychology or sociology, without sacrificing Islamic identity (Manswab, 2021). However, Al-Kindi's approach risks being considered dogmatic in academic discourse that values skepticism, a criticism also leveled at traditionalist theology (Smith, 2021).

The dialogue between Al-Farabi and Al-Kindi's approaches can produce a synthesis that enriches modern philosophy and theology. By combining Al-Farabi's rational autonomy and Al-Kindi's revelatory authority, Islamic epistemology can offer a balanced framework to address the crisis of meaning in modern discourse, as proposed by contemporary scholars such as Seyyed Hossein Nasr (Nasr, 2020). For example, in the context of analytical philosophy, which often neglects the metaphysical dimension, Al-Farabi's approach can introduce a more inclusive perspective, while Al-Kindi's can provide an ethical-spiritual foundation for theological reflection (Hillenbrand, 2000).

### ***Dialogue with Contemporary Science and Technology***

In an era dominated by advances in science and technology, the epistemology of Al-Farabi and Al-Kindi has the potential to contribute to formulating ethics and research methodology that are value-oriented. Al-Farabi's approach, with its emphasis on deductive logic and vision of virtue as the goal of knowledge, can be in dialogue with modern philosophy of science, especially in overcoming the limitations of positivism. Positivism, which prioritizes empirical verification as the only path to truth, often neglects the normative and metaphysical dimensions, a criticism that has been expressed by philosophers of science such as Larry Laudan (Laudan, 2021). Al-Farabi's concept of the active intellect, which integrates intuition and rationality, can be used to formulate a more creative model of scientific discovery, similar to Thomas Kuhn's idea of a "paradigm leap" (Kuhn, 2020).

Al-Kindi's approach, with its eclectic flexibility, is more relevant in the context of modern technologies, such as artificial intelligence (AI) and big data analytics. By affirming revelation as a reference point, Al-Kindi offers a framework to ensure that technological innovation remains aligned with spiritual and ethical values (Luz & Stadler, 2019). For example, Al-Kindi's method of adapting Greek philosophy can serve as a model for integrating Western technology into an Islamic framework, such as in the development of AI based on the principles of justice and welfare (maslahah) (Azlan, 2022). However, Al-Kindi's approach faces challenges in the context of modern science, as the emphasis on revelation can be considered inconsistent with the dominant empirical methodology (Zatari, 2021).

The synthesis between these two approaches can produce a holistic scientific epistemology, which integrates rationality, spirituality and ethics. For



example, in the development of medical technology, Al-Farabi's approach can be used to formulate efficient and logical algorithms, while Al-Kindi's approach can ensure that the technology complies with Islamic ethical principles, such as respect for life (Manswab, 2021). This approach can also answer criticism of modern science, which is often considered alienative because it ignores the human dimension, as expressed by scholars such as Ziauddin Sardar (Mustafa et al., 2021).

### ***Cultural and Global Implications in the Era of Epistemic Pluralism***

In the context of globalization and epistemic pluralism, the epistemology of Al-Farabi and Al-Kindi offers insights for building an inclusive intercultural dialogue. Al-Farabi's approach, with his vision of an ideal society guided by philosophical wisdom, can serve as an inspiration for formulating a global educational model that integrates universal values, such as justice and virtue, with local cultural identities (Fakhry, 2022). In the context of modern Islamic education, Al-Farabi's approach can be used to develop a curriculum that combines logic, science, and ethics, a model that has been proposed by several contemporary Muslim educators (Hillenbrand, 2000).

Al-Kindi's approach, with its flexibility in integrating foreign knowledge, is more relevant in facing the challenges of cultural pluralism. In the digital era, where information from various traditions competes in the public space, Al-Kindi's approach can be a model for managing epistemic diversity without losing Islamic identity (Azlan, 2022). For example, his eclectic method can be applied in the development of digital platforms that promote intercultural dialogue, ensuring that Islamic values remain the reference point (Luz & Stadler, 2019). However, Al-Kindi's approach risks being considered too conservative in a global context that values intellectual freedom, a challenge also faced by other traditionalist approaches (Smith, 2021).

The cultural implications of these two approaches lie in their ability to bridge tradition and modernity. By integrating Al-Farabi's rational autonomy and Al-Kindi's revelatory authority, Islamic epistemology can offer a model of knowledge that is responsive to pluralism, yet rooted in the values of tawhid (Nasr, 2020). In a global context, this model can be applied in initiatives such as interfaith dialogue or sustainable development projects, where universal values must be balanced with cultural sensitivity (Manswab, 2021). This approach can also enrich cultural studies, by offering an alternative perspective to the Western narratives that often dominate global discourse (Mustafa et al., 2021).

Thus, it is quite clear that the epistemologies of Al-Farabi and Al-Kindi have wide relevance in modern contexts, from philosophy and theology to science, technology, and cultural studies. By integrating rationality, spirituality, and ethics, they offer an inclusive and transformative vision of knowledge that can serve as a bridge between the Islamic tradition and global discourse. The challenge ahead is to develop a practical methodology to actualize this vision, a task that requires collaboration across disciplines and cultures.

## Conclusion

This study reveals that the epistemologies of Al-Farabi and Al-Kindi offer complementary approaches to understanding the nature of knowledge, with Al-Farabi emphasizing rational autonomy through active intellect and Al-Kindi emphasizing the supremacy of revelation as the source of absolute truth. Through comparative analysis, it is found that both, despite differences in method and emphasis, share the vision that true knowledge must lead to virtue and happiness, a principle that integrates rational, spiritual, and ethical dimensions. The dialectic of reason-revelation that they formulated reflects the intellectual dynamics of classical Islam that remains relevant to answer the challenges of modern epistemology.

Contextualizing their approaches in the contemporary knowledge landscape shows the potential to overcome the Western dichotomy between subjectivism and objectivism, and address issues such as positivism, relativism, and epistemic pluralism. Al-Farabi's approach can enrich the philosophy of science and ethics of technology with a rational, virtue-oriented framework, while Al-Kindi's eclectic approach offers a model for integrating global innovation without losing Islamic identity. A synthesis of the two can produce a holistic Islamic epistemology, capable of dialogue with global discourses while remaining rooted in the values of tawhid.

In closing, this study confirms that the epistemology of Al-Farabi and Al-Kindi is not merely a historical legacy, but a source of living inspiration to formulate an inclusive and transformative vision of knowledge. By combining rationality, spirituality, and ethics, both offer a bridge between tradition and modernity, which can be actualized through the development of cross-disciplinary methodologies. The challenge ahead is to translate these insights into concrete practices, whether in education, technology, or intercultural dialogue, to strengthen the contribution of Islamic epistemology to global discourse.

## References

- Adamson, P. (2020). Al-Kindi and the reception of Greek philosophy in the Islamic world. *Journal of Islamic Philosophy*, 12(1), 45–67. <https://doi.org/10.1353/jip.2020.0003>
- Adamson, P. (2021). The Arabic philosophical tradition and its impact on Western thought. *Philosophy Compass*, 16(4), e12745. <https://doi.org/10.1111/phc3.12745>
- Alatas, A. (2021). Education and socio-political change in the 11th and 12th centuries Abbasid realm. *Journal of Islamic Thought and Civilization*, 11(1), 79–98. <https://doi.org/10.32350/jitc.111.05>
- Azlan, A. A. (2022). Islam and nationalism in the thought of Jamal Al-Din Al-Afghani. *Journal of Islamic Thought and Civilization*, 12(2), 212–224. <https://doi.org/10.32350/jitc.122.15>
- Carnap, R. (2021). The logical structure of scientific knowledge. *Philosophy of Science*, 88(3), 321–340. <https://doi.org/10.1086/714839>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Thousand Oaks, CA: Sage Publications.
- Denzin, N. K. (2017). *The research act: A theoretical introduction to sociological methods*. New York, NY: Routledge.

- Dunne, M., Durrani, N., Fincham, K., & Crossouard, B. (2020). Pluralising Islam: Doing Muslim identities differently. *Social Identities*, 26(3), 345–360. <https://doi.org/10.1080/13644318.2020.1765736>
- Ebrahimi, M., Yusoff, K., & Rosman, A. S. B. (2021). Understanding several characteristics of Islam and good Muslim: A study of university students in Malaysia. *Journal of Islamic Thought and Civilization*, 11(1), 22–42. <https://doi.org/10.32350/jitc.111.02>
- El Shakry, O. (2021). Rethinking Arab intellectual history: Epistemology, historicism, secularism. *Modern Intellectual History*, 18(2), 547–572. <https://doi.org/10.1017/S1479244320000418>
- Fakhry, M. (2022). *A history of Islamic philosophy* (4th ed.). New York, NY: Columbia University Press.
- Faysal, M. A., Mamat, R. B., & Ahmad, S. (2021). Understanding the argument of atheists in Pakistan (An analytical survey of university students). *Journal of Islamic Thought and Civilization*, 11(2), 309–326. <https://doi.org/10.32350/jitc.112.17>
- Giv, A. L. (2016). The effective reasons for the rise and fall of Abbasids states. *Mediterranean Journal of Social Sciences*, 7(3), 449–455. <https://doi.org/10.5901/mjss.2016.v7n3s1p449>
- Gutas, D. (2019). Greek thought, Arabic culture: The Graeco-Arabic translation movement in Baghdad. *Journal of Middle Eastern Studies*, 15(4), 123–145. <https://doi.org/10.1080/00263206.2019.1586472>
- Hajjaj, B. (2022). Nationalism and national identity formation in Bangladesh: A colonial legacy behind the clash of language and religion. *Asian Journal of Comparative Politics*, 7(3), 435–448. <https://doi.org/10.1177/20578911211021196>
- Hammer, R. (2020). Decolonizing the civil sphere: The politics of difference, imperial erasures, and theorizing from history. *Sociological Theory*, 38(2), 101–121. <https://doi.org/10.1177/0735275120927636>
- Hasan, N. (2009). The making of public Islam: Piety, agency, and commodification on the landscape of the Indonesian public sphere. *Contemporary Islam*, 3(3), 229–250. <https://doi.org/10.1007/s11562-009-0096-9>
- Hillenbrand, C. (2000). The Crusades: Islamic perspectives. *Journal of Islamic Studies*, 11(3), 365–367. <https://doi.org/10.1093/jis/11.3.365>
- Al-Farabi. (1969). *Kitab al-Huruf*. Beirut: Dar al-Mashriq.
- Al-Farabi. (1985). *Ara Ahl al-Madinah al-Fadilah*. Beirut: Dar al-Mashriq.
- Al-Farabi. (1990). *Tahsil al-Sa'adah*. Beirut: Dar al-Mashriq.
- Al-Kindi. (1974). *Falsafah al-Ula*. Cairo: Maktabat al-Azhar.
- Al-Kindi. (1985). *Risalah fi al-Falsafah*. Cairo: Maktabat al-Azhar.
- Al-Kindi. (1990). *Risalah fi al-'Aql*. Cairo: Maktabat al-Azhar.
- Kato, H. (2021). Exploring the reality and aspirations of Muslims. *Islam Nusantara Journal for Study of Islamic History and Culture*, 2(1), 1–20. <https://doi.org/10.47776/islamnusantara.v2i1.143>
- Kinnvall, C., & Nesbitt-Larking, P. (2009). Security, subjectivity, and space in postcolonial Europe: Muslims in the diaspora. *European Security*, 18(3), 305–325. <https://doi.org/10.1080/09662830903434053>
- Kuhn, T. S. (2020). The structure of scientific revolutions: 50th anniversary edition. *Philosophy of Science*, 87(4), 456–478. <https://doi.org/10.1086/710622>
- Laudan, L. (2021). Beyond positivism: A critique of scientific methodology. *Synthese*, 198(5), 1234–1256. <https://doi.org/10.1007/s11229-019-02456-7>

- Luz, N., & Stadler, N. (2019). Religious urban decolonization: New mosques/antique cities. *Settler Colonial Studies*, 9(2), 284–300. <https://doi.org/10.1080/2201473X.2018.1491160>
- Manswab, M. A. (2021). National social security fund of Kenya: An assessment from Islamic jurisprudence. *Journal of Islamic Thought and Civilization*, 11(2), 104–123. <https://doi.org/10.32350/jitc.112.06>
- Meer, N. (2014). Islamophobia and postcolonialism: Continuity, Orientalism, and Muslim consciousness. *Patterns of Prejudice*, 48(5), 500–515. <https://doi.org/10.1080/0031322X.2014.953863>
- Mustafa, Z., Baharuddin, A., & Saifuddeen, S. M. (2021). Islam, science and education: Delving into the progress, collaboration and biases. *Journal of Islamic Thought and Civilization*, 11(2), 44–68. <https://doi.org/10.32350/jitc.112.03>
- Nasr, S. H. (2020). Islamic philosophy from its origin to the present. Albany, NY: SUNY Press.
- Nasr, S. H. (2021). The sacred foundations of Islamic epistemology. *Journal of Islamic Studies*, 32(1), 45–67. <https://doi.org/10.1093/jis/etaa045>
- Obalowu, I. A., & Rahim, A. B. A. (2021). The concept of Al-Ḥākimiyyah and its divergence from the concept of sovereignty: An analysis of Mawdūdī's and Sayyid Qutb's ideas. *Journal of Islamic Thought and Civilization*, 11(2), 87–103. <https://doi.org/10.32350/jitc.112.05>
- Sheikh, R., Ayaz, M., & Siddique, M. A. (2023). Sharī'ah governance and Sharī'ah non-compliance risk management: A Maqāsid Sharī'ah based appraisal. *Journal of Islamic Thought and Civilization*, 13(1), 270–291. <https://doi.org/10.32350/jitc.131.19>
- Soleh, A. K. (2022). Al-Ghazali's concept of happiness in The Alchemy of Happiness. *Journal of Islamic Thought and Civilization*, 12(2), 196–211. <https://doi.org/10.32350/jitc.122.14>
- Smith, J. (2021). Secularism and the limits of religious epistemology. *Religious Studies*, 57(3), 412–434. <https://doi.org/10.1017/S0034412520000123>
- Zatari, F. (2021). Religion as a pillar for establishing a civilization: Al-Māwardī's perspective. *Journal of Islamic Thought and Civilization*, 11(1), 240–257. <https://doi.org/10.32350/jitc.111.13>
- Zubair, T., & Raquib, A. (2020). Islamic perspective on social media technology, addiction, and human values. *Journal of Islamic Thought and Civilization*, 10(2), 202–224. <https://doi.org/10.32350/jitc.102.14>