

Islam and the Power of Logic

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History Article:

Received 08, 15, 2025
Accepted 08 21, 2025
Published 08 23m 2025

ABSTRACT

This article discusses the relationship between Islam and logic through a qualitative approach, highlighting the concept of logic in Islamic theology and its role as a reasoning tool in Islamic philosophy. The research reveals how logic contributes to the development of Islamic law (fiqh) and facilitates dialog between Islamic thought and other intellectual traditions. By analyzing various perspectives, this article shows that logic is not only a tool of analysis, but also a bridge to understand and interpret Islamic teachings more deeply. Through this approach, it is hoped to strengthen the understanding of the importance of logic in religious and intellectual contexts.

Keywords: Islamic theology; Islamic philosophy; logic

How to Cite:

Irsyad Rauhillah Fa'iz, Dadan Firdaus, Nasywa Asyifa Salsabila, & Siti Nurasyifa. (2025). Islam and the Power of Logic. Jejak Digital: Jurnal Ilmiah Multidisiplin, 1(5), 3406-3415. <https://doi.org/10.63822/qzhgcj96>

INTRODUCTION

Islam teaches humans to think logically and scientifically. In the context of the relationship between Islam and logic, logic plays an important role as a tool for understanding, interpreting and criticizing religious texts and metaphysical concepts. Here are some of the importance of logic in Islamic thought (Sobur, 2015):

First, logic as the basis of knowledge. Al-Farabi, an Islamic thinker, viewed logic as a means of achieving wisdom and truth. Logic is the foundation for all sciences, both religious and rational sciences.

Second, to construct strong theological arguments. Logic is important for constructing strong arguments to prove key principles in Islamic theology, such as the existence of God and His attributes.

Third, maintaining consistency and minimizing contradictions. With logic, theologians can evaluate the consistency of arguments, check for contradictions in explanations of God's attributes or religious laws, and avoid misunderstandings.

Fourth, developing appropriate methods of interpretation. In understanding sacred texts, logic helps decipher meanings in greater depth and avoid inappropriate interpretations.

Fifth, it aids dialog with other schools of thought. Logic allows Islamic theologians to dialogue with other traditions of thought and defend their beliefs in a wider intellectual forum.

Sixth, avoiding thinking errors. With the foundation of logic, Islamic theologians can more easily recognize and avoid thinking errors in theological debates.

Seventh, logic in the development of science. Logic is a tool to obtain valid and relevant knowledge for the development of science, especially in Islamic science.

Eighth, logic in the Qur'an. Logic is considered inherent in the Qur'an, not just a legacy of the Greek tradition of thought.

Ninth, application in Islamic jurisprudence. Logic is applied in the formation of Islamic jurisprudence (Fiqh science).

History records that the science of logic that entered Islamic science influenced the science of fiqh, kalam, Sufism, and ethics (Diana & Amalia, 2025). Scholars with theological backgrounds used logic to develop rational arguments in defending and upholding religious foundations.

Problem Formulation

1. What is the definition of logic from an Islamic perspective, and how does it differ from logic in the Western tradition?
2. What is the history of the development of logic in the Islamic scientific tradition, and who are the important figures in this field?
3. What is the role of logic in understanding revelation and Islamic teachings rationally?
4. How is logic used in Islamic theology to explain the attributes of God and maintain the consistency of the teaching of monotheism?
5. What is the relationship between Islamic philosophy and logic, and how does logic function in proving the truth of revelation and harmonizing reason with faith?
6. What is the role of logic in the development of Islamic law (fiqh), especially in the process of legal istinbath and argumentation?
7. How is logic used in the dialog between Islam and other ideas, such as Western philosophy and modern science?

8. How can logic be a tool to face intellectual challenges and maintain the integrity and rationality of beliefs in Islam?

Research Objectives

1. To learn logic to think rationally and critically.
2. Understand the concept of logic as a foundation for thinking and knowledge.
3. Improve the ability to think abstractly, carefully, and objectively.
4. Increase the love of truth and avoid thinking errors.
5. Analyze events using systematic principles.
6. Fulfill the assignment of the Modern Thought in Islam course.

METHOD

This article uses qualitative methods to explore the deep relationship between Islam and logic. The article discusses the idea of logic in Islamic theology. It examines how logic is the main tool for reasoning in Islamic philosophy. Using a qualitative study, this article looks at the role of logic in developing Islamic law (fiqh). It shows how logic helps to create and understand legal rules in a structured way. In addition, it discusses how logic helps in the discussion between Islamic thought and other intellectual traditions. This opens up the possibility of understanding different cultures and religions.

The qualitative approach makes it possible to collect detailed information such as stories, texts, and interpretations. This provides a complete understanding of the role of logic in the religious and philosophical structure of Islam. Through this detailed analysis, this article shows that logic is not just a way of thinking. It is also an important basis for strengthening Islamic arguments and enriching current intellectual discussions.

RESULT

The Concept of Logic in Islam

In the Islamic world, logic is known as mantiq (Harahap & Pally Taran, 2023). In language, mantiq means “speaking” or “reasoning”, but in terms, logic is the science that studies and organizes the thinking process in order to produce true and valid knowledge.

Logic is the science that studies knowledge in the form of tashawwur (conception / initial understanding) and tashdiq (affirmation / justification), which serves as a way to gain new knowledge that has not been known before. Logic is a tool for regulating reasoning which, if obeyed, will keep a person from mistakes in thinking. Logic is a science that studies the work of reason seen from the point of view of right or wrong. Logic is a part of philosophy that discusses rules, principles, laws, and methods or procedures in achieving knowledge rationally and correctly (Putra Perdana & Muslih, 2021).

In the early days of Islamic development, the territory of Islam extended to areas that had previously been the center of great civilizations such as Mesopotamia, Egypt, Persia, and Byzantium (Intan, 2016). These regions already had strong intellectual traditions, including the legacy of Greek philosophy and logic.

Greek works began to be intensively translated into Arabic during the Abbasid Dynasty, especially during the time of Caliph Al-Ma'mun (r. 813-833 CE). The Caliph established the Bayt al-Hikmah (House of Wisdom) in Baghdad, which became the center of translation, research and scientific development. Many

works of philosophy and logic by Aristotle, Plato and other Greek philosophers were translated into Arabic by scholars such as Hunayn ibn Ishaq and Tsabit ibn Qurra (Kurniawati, 2019). These translations were driven by the need to understand and develop knowledge, both religious and general. Logic was considered an important thinking tool to distinguish between true and false arguments. Some of the Muslim philosophers who played a role are as follows:

First, Al-Kindi (810-873 AD). Al-Kindi was the first Muslim philosopher to systematically combine Greek thought with Islamic teachings. He wrote many treatises on logic, metaphysics and ethics. Al-Kindi emphasized the importance of logic as a tool to achieve truth and avoid thinking errors.

Second, Al-Farabi (872-950 AD). Al-Farabi, nicknamed the “Second Master” after Aristotle, was instrumental in developing logic in the Islamic tradition. He wrote books of logic, such as “Kitab al-Burhan” and “Kitab al-Qiyas”, which discuss syllogism and the demonstrative method. Al-Farabi stated that logic is the foundation of all sciences, both religious and rational.

Third, Ibn Sina (980-1037 CE). Ibn Sina (Avicenna) expanded and deepened the use of logic in Islamic philosophy, theology and science. In his book “Ash-Syifa”, Ibn Sina discussed logic in a complete and systematic manner. He also used logic in the development of medicine and philosophy.

Fourth, Al-Ghazali (1058-1111 AD). Al-Ghazali, although known as a critic of philosophy, accepted logic as an important thinking tool. In his books “Maqashid al-Falasifah” and “Al-Mustasyfa”, Al-Ghazali explains the importance of logic in kalam and fiqh. He emphasized that logic is a neutral tool and can be used to support religious truth.

Not all scholars accepted logic favorably. Some scholars rejected logic because they considered it a legacy of Greek thought that could jeopardize faith. They feared that logic would diminish the authority of revelation and tradition. However, most Muslim philosophers and scientists accept logic as an important and legitimate thinking tool in science and religion. They argue that logic is a neutral tool and can be used to strengthen religious understanding.

Logic is used extensively in Islamic philosophy (falsafah) and kalam science (Islamic theology). Philosophers and theologians use logic to construct rational and systematic arguments in discussing issues of metaphysics, divinity and the universe. Logic is also applied in the science of fiqh, especially through the method of qiyas (legal analogy). Qiyas is the process of reasoning to determine the law of a case that has not yet been determined based on a case that has already been determined (Najib, 2022). This process requires a high degree of logical thinking.

In Islamic thought, logic is considered a very important tool to guide the mind to think in a structured, rational and objective manner. Reason guided by logic becomes the main tool in understanding revelation (the Qur'an and Sunnah), as well as in developing knowledge and religious aspects.

Revelation, which is the main source of truth in Islamic teachings, provides direction and guidance for humanity. However, in order to understand and apply revelation appropriately, strong logical thinking skills are required. Logic plays a role in helping humans interpret, analyze, and formulate conclusions from the texts of revelation, so that the understanding of Islamic teachings becomes more profound and contextually appropriate.

Al-Kindi argued that reason and logic are gifts from God that must be used by humans to understand revelation and the universe. He emphasized the importance of using reason and logic in understanding the truth, and viewed the pursuit of knowledge through reason as a form of worship that brings people closer to God. Logic helps humans reach valid conclusions and avoid thinking errors, so that the truth of revelation can be understood in depth.

Ibn Rushd emphasized that logic must be the basis of all judgments about truth (Wahyudi, 2023). According to him, in studying religion, one must use logic to understand revelation rationally. He also explained that if there is a conflict between reason and the text of revelation, then reinterpretation (takwil) of the text is needed. Reason and revelation, according to Ibn Rushd, are two paths of truth that support each other and do not conflict if understood correctly.

According to Muhammad Iqbal, reason is the basic human ability to gain knowledge, while revelation is God's absolute guidance (Fahri et al., 2022). The function of reason is to know the existence of God, while revelation strengthens and validates the knowledge of reason. Iqbal emphasized the importance of the balance between reason and revelation, as well as the need for Muslims to think dynamically and logically in understanding religious teachings so as not to regress.

Logic in Islamic Theology

Logic in Islamic theology plays an important role in understanding and rationally explaining the concept of divinity. In Islamic history, logic was used by scholars and philosophers to build systematic arguments about the attributes of God, the relationship between God and the universe, and the foundations of faith (Alif, 2021).

Islamic theology was heavily influenced by Greek logic, especially Aristotelian and Stoic logic. Islamic thinkers such as Al-Farabi, Ibn Sina, and Al-Ghazali adapted these logical methods to strengthen their theological arguments. Aristotelian logic, for example, is used in kalam to construct syllogisms that prove the existence of God and His attributes (El et al., 2025).

The science of kalam (Wahab Syakhrani & Majid, 2022), which is a branch of Islamic theology, uses logic as its main tool in debate and argumentation. The mutakallimun (Islamic theologians) developed a systematic method of thinking to answer various philosophical and theological questions. The logical structure in kalam includes: major and minor premises, used to build strong arguments regarding the nature of God; syllogism, drawing conclusions based on established premises; and qiyas (analogy), used in Islamic law and theology to draw conclusions from similar cases.

Although logic is widely used in Islamic theology, there are criticisms of its application. Some scholars argue that logic can lead to speculative thinking that is incompatible with revelation. Al-Ghazali, for example, in his work *Tahafut al-Falasifah*, criticized philosophers for relying too much on logic in understanding God (Mujahidin, 2024). However, he still used logic in his work *Al-Iqtisad fi al-I'tiqad* to build a more moderate theological argument. Logic in Islamic theology serves as a tool to understand and explain the concept of divinity rationally. Despite criticism of its use, logic remains an integral part of kalam science and Islamic philosophy.

Logic is an important tool in understanding and explaining the attributes of God, especially in the tradition of Islamic theology (Kalam Science). In Islam, the attributes of God are divided into three main categories: Obligatory Attributes (attributes that God must have), Impossible Attributes (attributes that God cannot have), and Jaiz Attributes (attributes that God may or may not have). In addition, there is also a discussion of the Attributes of Af'al (God's deeds) and the Substance of God (the essence of Himself).

Obligatory attributes are attributes that must be possessed by God because imperfection would occur if they did not exist. Logic is used to prove the existence of these attributes through rational arguments and deductive syllogisms. This logical approach is widely used by the Asy'ariyah and Maturidiyah in Islamic theology.

An impossible attribute is one that God cannot have because it contradicts His perfection. Logic is used to show contradictions if this property exists. Proof of impossible properties often uses *reductio ad absurdum* (proving a mistake by showing a contradiction).

The Af'al attribute relates to God's actions in the universe. Logic is used to understand how God interacts with His creation. The logical approach in Sifat Af'al often involves causation, but still asserts that God is not bound by the laws of nature because He is the Creator of the laws Himself.

And God's substance is His essence which cannot be fully comprehended by human reason as it is beyond the comprehension of creatures. However, logic is used to: reject anthropomorphism. God has no body because bodies are finite, whereas God is infinite; affirm transcendence. God is not similar to anything (Q.S. Ash-Shura: 11), so reason is used to reject the equation of God with creatures; and limit the discussion of substances. Imam Al-Ghazali explains that discussing God's Substance in depth can be dangerous because human reason is limited.

Logic also plays an important role in maintaining the consistency of monotheism and avoiding contradictions in the understanding of God. In Islamic theology, monotheism is the central principle that affirms the oneness of God, and logic is used to ensure that this concept remains coherent and does not contradict common sense.

Tawhid asserts that God is One, without number, and has no partner. Contradictions in the teachings of tawhid can arise if the concept of divinity is not properly explained. In kalam science, logic is used to build arguments that strengthen tawhid. Thinkers such as Al-Farabi, Ibn Sina, and Al-Ghazali used logical methods to explain the concept of divinity systematically. Some of the approaches used are: *dalil aqli* (rational argument), using logic to prove the existence of God and His attributes; *dalil naqli* (revelation argument), using Qur'anic verses supported by logic to explain tawhid; and syllogism, composing logical premises and conclusions to prove the oneness of God.

Logic acts as a tool to maintain the consistency of monotheism and avoid contradictions in the understanding of God. With a systematic approach, monotheism can be explained rationally without losing its spiritual essence.

Logic as a Reasoning Tool in Islamic Philosophy

In relation to Islamic philosophy, Amin Abdullah said: "Although I do not agree to say that Islamic philosophy is nothing but a formulation of Muslim thought that is simply plastered with the concept of Greek philosophy, history records that the chain that connects the movement of Islamic philosophical thought and the outside world in the Islamic region, is nothing but a long process of assimilation and acculturation of Islamic culture and Greek culture through the works of Muslim philosophers" (Pokhrel, 2024). Prophetic philosophy, for example, cannot be obtained from Greek works; prophetic philosophy is the trade mark of Islamic philosophy.

The works of Ibn Bajjah and Ibn Tufail are specific and original works of Muslim philosophers. Therefore, stating that Islamic philosophy is a copy of Greek philosophy is not true. Islamic philosophy does exist and is not a language transfer or plagiarism of Greek philosophy. Islamic philosophy can be recognized through its five characteristics as follows:

First, in terms of its nature and style, Islamic philosophy is based on Islamic teachings sourced from the Qur'an and hadith. With this nature and style, Islamic philosophy is different from Greek philosophy or Western philosophy in general which relies solely on reason.

Second, in terms of the scope of its discussion, Islamic philosophy includes discussion of the field of physics or the universe, hereinafter referred to as the field of cosmology; the problem of divinity and other things that are non-material, hereinafter referred to as the field of metaphysics; the problem of the life of the world, the hereafter; the problem of science, culture and so on; except the problem of God's Essence.

Third, in terms of its arrival, Islamic philosophy is in line with the development of Islamic teachings itself, precisely when part of Islamic teachings that require rational and philosophical explanation.

Fourth, in terms of who developed it, Islamic philosophy in the sense of philosophical thought material, presented by people of Muslim faith, such as al-Kindi, al-Farabi, Ibn Sina, al-Ghazali, Ibn Rushd, Ibn Tufail, Ibn Bajjah.

Fifth, in terms of its position, Islamic philosophy is parallel to other Islamic fields of study such as fiqh, kalam, tasawwuf, history of Islamic culture and Islamic education.

Logic serves as a tool to test the internal consistency of revelation. With logic, we can see that the messages in revelation do not contradict each other, so they can be accepted as a true unity, answering rational criticism. Many rational questions to religious teachings can be answered with a logical approach without abandoning faith, demonstrating truth through rational arguments. For example, arguments about God's existence (such as cosmological, teleological) are logically constructed to support revelations that state God's existence.

Faith is not just blind belief, but can be strengthened with the understanding of reason. Logic helps explain religious beliefs in a reasonable manner and prevents blind taqlid. With logic, one not only follows the traditional teachings of religion, but also understands its basis and purpose in depth, maintaining balance. Logic prevents faith from becoming irrational fanaticism, and conversely prevents reason from becoming extreme skepticism.

In Islamic law, dialectic (scientific debate) and argumentation are the main methods of seeking and testing legal truths. The mujtahids use formal and informal logic to build and assess legal arguments. Logic plays a role in:

a. Constructing qiyas. Qiyas is a legal analogy that requires syllogism as its structure. For example:

- a) Major premise: Every intoxicating substance is haram.
- b) Minor premise: Alcohol is an intoxicating substance.
- c) Conclusion: Therefore, alcohol is haram.

This structure is clearly a form of logical syllogism. Al-Ghazali (d. 1111 CE), in *al-Mustashfa fi Usul al-Fiqh*, emphasizes the importance of syllogism in constructing valid qiyas.

b. Testing propositions. Logic is also used to test the validity of propositions. In debates between schools of thought, logic is used to criticize the assumptions and conclusions of opponents. For example, in the debate between the Hanafi and Shafi'i schools of thought on istihsan, each school presented arguments based on logical principles and legal consistency.

c. Ensuring coherence and consistency of the law. Logic plays a role in ensuring that there are no contradictions in the rulings. Ibn Taymiyyah (d. 1328 CE), although criticizing the use of Greek logic, still emphasized the need for rational and contradiction-free arguments (*al-Radd 'ala al-Mantiqiyyin*).

Although some scholars such as Ibn Taymiyyah criticized Greek formal logic, the majority of scholars accepted the use of logic in the development of law. Al-Ghazali stated that "logic is a science that must be studied by every usul scholar so that his mind is straight and not misguided". Fakhr al-Din al-Razi (d. 1209 CE), in *al-Mahshul fi 'Ilm al-Usul*, compiled the theory of usul fiqh with a very systematic logical approach. Ibn Khaldun in *Muqaddimah* emphasized the importance of mantiq in all sciences, including law,

because it safeguards against thinking errors. However, Ibn Taymiyyah wrote in *al-Radd 'ala al-Mantiqiyyin* that Aristotelian logic often gives rise to the illusion of truth, as it is too formal and does not consider reality.

In the Islamic scholarly tradition, classical *usul fiqh* books such as al-Juwayni's *al-Burhan* and al-Ghazali's *al-Mustashfa* use logical structures in constructing legal theories. In fact, logic is a prerequisite in understanding these texts. In some Islamic boarding schools and madrasas in the Islamic world, logic books such as *Sullam al-Munawraq* and *Isaghuji* are made compulsory reading before entering the study of *usul fiqh*.

Logic in Islam's Dialogue with other Thought

Since the golden age of Islamic civilization, Muslim philosophers such as Al-Kindi, Al-Farabi, and Ibn Sina adapted Aristotle's logic to develop systematic and rational reasoning within an Islamic framework. Al-Farabi, for example, in his work *Kitab al-Burhan* asserts that logic is the main tool for achieving true knowledge through the method of deduction, which is the foundation for both religious and rational sciences.

In the modern era, the dialogue between Islam and philosophy is increasingly relevant in facing the challenges of globalization, technological advances, and contemporary issues such as moral relativism and secularism. Philosophy and logic help Muslims think critically and find solutions that are in line with Islamic values, especially in the fields of bioethics, democracy, and human rights.

The Qur'an itself uses a logical approach (*burhânî*) to invite people to monotheism and understand the truth of religion through rationally acceptable reasons. For example, Surah al-Anbiyâ' verse 22 uses logical arguments to reject the existence of many gods and affirms God's power in the resurrection of man. Thus, logic in Islam is not only theoretical, but also practical in establishing constructive intellectual dialog with other thoughts.

Logic serves as an important tool to deal with the intellectual challenges of various external and internal thoughts. In *kalam science*, logic helps maintain the purity, strength and depth of religious beliefs by expanding the horizons of thought and maintaining the integrity of theological arguments. Some of the functions of logic in this context are:

First, logic is used to criticize and reject teachings that contradict the basic principles of Islam. Imam Al-Ghazali, for example, used logic to criticize Greek philosophy that was considered deviant from Islamic teachings in his work *Tahafut al-Falasifah*, especially regarding the eternity of nature and the nature of God.

Secondly, with logic, Muslims can identify errors in reasoning in debates and discussions so that the arguments presented become valid and well-founded. This is crucial for maintaining faith amidst the challenges of modern thought that casts doubt on religious principles.

Third, logic helps harmonize reason and revelation so that dialogue with other thoughts can take place within the corridors of Islamic values. This allows the development of Islamic science and philosophy without sacrificing faith.

Fourth, in the context of globalization and scientific progress, logic becomes a critical tool to respond to issues such as moral relativism, secularism, and modern science, so that Muslims can find solutions that are in accordance with Islamic teachings.

In addition, logic allows Muslims to avoid fallacies in debates and discussions, so that the arguments presented are stronger and more well-founded. This is crucial in defending beliefs amidst modern currents of thought that often challenge basic religious principles.

Logic also enriches the Islamic tradition of kalam and philosophy by enabling more complex discussions about the relationship between reason and revelation, and supports the development of Islamic science and philosophy as a whole. Logic thus becomes a bridge between rationality and revelation, keeping the dialog with other thought within the corridors of Islamic values.

CONCLUSION

Logic has an important role as a force in the development of Islamic thought. In Islamic intellectual history, logic is not just a tool for thinking, but has become the main foundation in interpreting, understanding, and criticizing religious teachings as well as various metaphysical concepts that underlie philosophical thought. Muslim philosophers such as al-Kindi, al-Farabi and al-Ghazali used logic to distinguish valid arguments from invalid ones, maintain consistency of thought, and build systematic and rational scientific methodologies in various Islamic disciplines, including theology, law and philosophy. Logic is also an important instrument in safeguarding thought from falling into error, as well as assisting in formulating and weighing the truth in understanding divine revelations such as the Qur'an and Hadith.

Logic serves as the foundation of thinking and science in Islam, guiding people to obtain knowledge that is true, valid, and accountable. By thinking logically, Muslims can develop strong arguments, prevent contradictions, and build a consistent and systematic framework of thought in every aspect of scientific and religious life.

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