



ATTAINING THE AUTHENTICITY OF KNOWLEDGE AND THE REVEALED TRUTH COMPREHENSIVELY FROM AL-ZAMAKHSHARI'S PERSPECTIVE

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Abstract

Today, humanity is facing the challenge of the authenticity of knowledge. Various efforts have been made to reach the point of truth. However, these efforts have yet to yield optimal results. Therefore, this study aims to address the problem of the search for truth. This study employs descriptive analysis to analyze the attaining of truth that humanity has conducted thus far from al-Zamakhshari's perspective. From this, it is found that modern humans excessively rely on human reason, which is purely empirical; moreover, reason ('aql) plays a role in critical thinking in revealing various phenomena. He also states that reason holds a significant function and role in the Islamic philosophical approach. He asserts that reason is an essential tool for comprehending Revelation and attaining truth: to comprehend the literal and deeper esoteric meaning of the Qur'anic verses and to employ it in interpreting the Qur'an. Al-Zamakhshari also believes that reason plays a crucial role in moral and spiritual life: to enable the differentiation between good and evil and guide individuals towards the right path. Thus, reason becomes a



tool to attain the value of truth. Through reason, humans can comprehend the meaning of Revelation, both outwardly and inwardly. It is because truth is not merely physical but also metaphysical; thus, reason must be accompanied by Revelation to attain the meaning of truth. Consequently, the reason is the instrument in moral and spiritual life.

Keywords: *Truth, Reason, Revelation, al-Zamakhshari.*

Introduction

Truth, in its essence, serves as the wellspring of shared values that permeate human existence. As beings endowed with inherent intellectual faculties, humans are naturally inclined towards the pursuit of truth. Within the realm of discussions on truth, a contentious debate arises concerning the role of reason in determining religious truth. Various perspectives emerge, advocating for the placement of reason above religious teachings, thereby necessitating the accommodation and alignment of religious doctrines with the dictates of reason. Conversely, some proponents assert that religious teachings should take precedence over reason, resulting in the harmonization of human intellect with the principles and precepts of religious tenets.¹ The ongoing deliberations revolve around the perplexing question of how the relationship between reason and religion should be understood and established in the quest for truth. Should religious teachings be subjected to the

¹ Majid Fakhry, *A History of Islamic Philosophy*, 3rd edition (New York: Columbia University Press, 2004).

scrutiny and evaluation of reason, or should reason be subordinated to the authority and dictates of religious teachings? This quandary continues to fuel the enduring debate, as scholars and thinkers grapple with the intricate dynamics of reconciling the realms of reason and religion while seeking to ascertain the veracity of truth.²

According to the Western perspective, the concept of truth assumes a dominant position and necessitates recognition within the framework of modern Western epistemology. This epistemology is rooted in reason and empirical positivism, demanding that truth be subject to rationalization and empirical validation through the senses, which serve as the scientific yardstick for determining its veracity.³ However, when the criterion for truthfulness is contingent upon human beings who rely exclusively on reason and engage in philosophical speculation,

² Ismail Raji al-Faruqi, "Tafsir and Kalam: The Problem of Interpretation," *Islamic Studies* 21, no. 3 (1982): 207–219.

³ Amin Hasan, "Menyusuri Hakikat Kebenaran: Kajian Epistemologi atas Konsep Intuisi dalam Tasawuf al-Ghazali," *At-Ta'dib* 7, no. 2 (2012): 189, DOI: 10.21111/at-tadib.v7i2.71.

truth becomes an ever-changing entity, constantly evolving in tandem with the progress of humanity.⁴

Within this specific context, al-Zamakhshari offers a perspective that places great emphasis on the importance of reason in the interpretation of religious doctrines. He argues that reason serves as a vital tool for comprehending the teachings of the Qur'an and arriving at an understanding of truth. Nonetheless, al-Zamakhshari maintains that reason must operate within the prescribed boundaries established by religious teachings and should not overstep its limits. In doing so, he highlights the need for reason to be guided by the principles and framework outlined by religious doctrine, ensuring its alignment with the broader Islamic philosophical approach.⁵

This scholarly article delves into a meticulous analysis of al-Zamakhshari's perspective regarding the intricate notion of truth and the pivotal role that reason assumes in its determination. With an unwavering commitment to exploring al-Zamakhshari's viewpoint through a lens grounded in Islamic philosophical tenets, the author embarks on a quest to furnish

readers with a profound and comprehensive elucidation of the multifaceted dimensions inherent in the proper role and function of reason in the pursuit of truth.⁶ Moreover, this scholarly endeavor aspires to transcend the boundaries of conventional comprehension by offering an in-depth and nuanced understanding of the concept of truth within the Islamic framework.

Central to this exploration is an examination of al-Zamakhshari's perceptual framework, which encompasses his nuanced comprehension of truth, as well as his intricate explication of the function and role of reason as a determinant of truth.⁷ By meticulously scrutinizing and critically engaging with al-Zamakhshari's perspectives, the author endeavors to make a meaningful contribution to the ongoing contemporary discourse on the profound significance of reason in the quest for truth, firmly rooted within the realm of Islamic philosophy.

Truth in the Islamic Intellectual Tradition

In the Islamic intellectual tradition, the exploration of truth and its profound significance is pursued through the harmonious integration of reason and Rev-

⁴ Dedy Irawan dan Ridani Faulika Permana, "Konsep Kebenaran dalam Perspektif Islam dan Barat: Studi Komparatif," *Tasfiah* 4 (2020): 141, DOI: 10.21111/tasfiah.v4i1.3965.

⁵ Syed Naquib al-Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam* (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1993)

⁶ Wael B. Hallaq, *Ibn Taymiyya Against the Greek Logicians* (Oxford: Clarendon Press, 1993).

⁷ Seyyed Hossein Nasr, *Islamic Philosophy from Its Origin to the Present: Philosophy in the Land of Prophecy* (Albany: State University of New York Press, 2006).

elation. This philosophical approach acknowledges reason as the faculty that enables critical analysis and deep contemplation, while Revelation assumes an inherent and indispensable role within the framework of Islamic laws. By synergistically employing reason and Revelation, Islamic scholarship seeks to unravel the depths of truth and meaning, recognizing the complementary nature of these two essential components in the pursuit of knowledge and understanding. Furthermore, reason (*'aql*) is a tool that can be used to make the world a better place.⁸

Table 1. Sources of Truth

Sources of Truth	Nature of Truth	Instruments for Attaining Truth
The Sources of Truth in Islam are the Qur'an and Hadith	The truth derived from the Qur'an and Hadith is absolute and remains unaffected by the subjective inclinations of human desires, thereby preserving its consistency over time.	To comprehend the meaning of truth, the faculty of reason is indispensable as a supporting factor in achieving the realization of truth.

The above table elucidates that Islam encompasses absolute values of truth,

⁸ Syed Muhammad Naquib al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993).

originating from Allah and embodied in the Qur'an and Hadith. These values of truth serve as a pattern for living and a guide to steer mankind onto the righteous path. Consequently, this truth remains unaltered from its initial revelation until the present, with its meaning being immutable and impervious to change.⁹

The integration of reason and Revelation not only fosters a comprehensive approach to intellectual inquiry but also highlights the intrinsic connection between rationality and divine guidance, ultimately enriching our comprehension of the Islamic legal system and its underlying principles.¹⁰ Therefore, when reason is coupled with Islam, it will attain a truth that elevates human dignity and yields justice regarding the determination of truth.¹¹ Prominent figures, researchers, and Muslim scholars who delve into the aforementioned subject possess their viewpoints and make substantial contributions to the advancement of knowledge. These esteemed individuals, through their

⁹ Asfiati Asfiati, "T'jaz al-Qur'an in the Views of al-Zamakhshari and Sayyid Quthb Futurologi Pendidikan Islam," *Fitrah: Jurnal Kajian Ilmu-ilmu Keislaman* 8, no. 1 (2014): 112, DOI: 10.24952/fitrah.v8i1.342.

¹⁰ Ade Wahidin, "Wahyu dan Akal dalam Perspektif al-Quran," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 2, no. 2 (2017): 280, DOI: 10.30868/at.v2i02.101.

¹¹ n Filsafat Iqbal bagi Penegakan Hak Asasi Manusia: Iqbal's Thoughts on Self-Affirmation In Contemporary Human Rights Discourse," *Al'Adalah* 25, no. 2 (2022): 248, DOI: 10.35719/aladalah.v25i2.296.

scholarly endeavors, offer diverse perspectives and insights that greatly enrich the field of intellectual inquiry. Their profound analyses, critical evaluations, and innovative ideas contribute significantly to the development and progression of various branches of knowledge. By engaging in rigorous research, producing scholarly works, and engaging in intellectual discourse, these figures play a pivotal role in expanding the frontiers of knowledge and fostering a deeper understanding of the subject matter. Their intellectual contributions not only shape the academic landscape but also influence the broader societal discourse, serving as sources of inspiration and guidance for future generations of scholars and researchers.¹²

Al-Farabi, a Muslim philosopher in the 10th century, is recognized as the "Second Aristotle" due to his extensive body of work dedicated to Aristotelian philosophy. Al-Farabi regarded reason as a crucial instrument in interpreting religious doctrines, asserting that both reason and Revelation are equally significant in the pursuit of truth. However, he also posited that reason alone cannot independently attain truth without the aid of Revelation. According to his viewpoint, al-Farabi believed that reason and Revelation complement each other, play-

ing indispensable roles in the quest for truth. While reason enables critical analysis and logical reasoning, Revelation provides divine guidance and insights that surpass the limitations of human intellect. Al-Farabi's perspective suggests that the harmonious integration of reason and Revelation is necessary to achieve a comprehensive understanding of truth, recognizing the inherent interplay between human intellect and divine wisdom.¹³ Thus, in al-Farabi's case, truth can be reached through the amalgamation of reason and Revelation, acknowledging the complementary roles they play in the pursuit of ultimate truth.

Continuing in the vein of al-Farabi, Ibn Rushd, also known as Averroes, was a Muslim philosopher in the 12th century who extensively studied Aristotelian thought. Averroes held the belief that reason serves as a vital tool in interpreting religious teachings, emphasizing the significance of integrating reason with Revelation. Additionally, he argued that reason can independently attain truth without the need for Revelation. In Averroes' perspective, reason plays a central role in comprehending religious doctrines, while the integration of reason and Revelation augments one's understanding of truth. However, he also posited that reason, when employed in its most rigorous and refined form, has the potential

¹² Jarman Arroisi, "Spiritual Healing dalam Tradisi Sufi," *Tsaqafah* 14, no. 2 (2018): 327, DOI: 10.21111/tsaqafah.v14i2.2459.

¹³ Al-Farabi, *On the Perfect State*, trans. by Muhsin Mahdi (Oxford: Clarendon Press, 1985).

to arrive at truth autonomously, surpassing the need for external revelation. Averroes' viewpoint highlights the importance of reason as a means of interpretation and cognition while recognizing the potential of reason to independently attain truth while acknowledging the complementary relationship between reason and Revelation.¹⁴ Hence, according to Ibn Rushd's perspective, reason is considered a tool, yet this tool is also capable of attaining the value of truth.

Ibn Sina, better known as Avicenna, was a Muslim philosopher in the 11th century who is also recognized as one of the greatest figures in the history of medicine. Avicenna held the view that reason is a source of truth that is on par with Revelation, asserting that reason can independently attain truth without the aid of Revelation. However, he also emphasized the importance of integrating reason with Revelation to achieve a deeper understanding of truth. According to Avicenna, while reason possesses the capability to uncover truths through logical analysis and intellectual inquiry, the integration of reason with Revelation enhances and refines one's comprehension of truth. Avicenna's perspective underscores the significance of both reason and Revelation, acknowledging their complementary roles in the

¹⁴ Averroes, *On the Harmony of Religion and Philosophy*, trans. by George F. Hourani (London: Luzac, 1953).

pursuit of a more comprehensive understanding of truth.¹⁵

In contrast to the aforementioned figures, al-Ghazali held the belief that the Islamic concept of truth is intricately connected to the notion of "al-Haq" as elucidated in the Qur'an. *Al-Haq* denotes something that must be proclaimed and established, and reason (or intellect) represents one of the avenues for establishing truth. Consequently, reason serves as a crucial instrument for comprehending the truth conveyed within the Qur'an.¹⁶ In his early writings, Al-Ghazali argued that reason and revelation are two complementary sources of knowledge. He believed that reason can be used to investigate the natural world, while revelation is necessary to understand the supernatural world. However, al-Ghazali later experienced an intellectual crisis that led him to abandon this view. He came to believe that reason is ultimately incapable of attaining truth independently. He argued that reason is limited by its assumptions and presuppositions and that it can only lead to doubt and confusion. Then he concluded that revelation is the only reliable source of knowledge about the ultimate truths of the universe.

¹⁵ Avicenna, *The Metaphysics of the Healing*, trans. by Michael E. Marmura (Provo, UT: Brigham Young University Press, 1999).

¹⁶ Sholihudin al-Ayyubi, "Konsep Kebenaran dalam Perspektif al-Qur'an," *Fikroh: Jurnal Pemikiran dan Pendidikan Islam* 11, no. 1 (2018): 54–78, DOI: 10.37812/fikroh.v11i1.34.

He argued that revelation is not subject to the same limitations as reason and that it provides a sure foundation for our beliefs. Al-Ghazali's views on the relationship between reason and revelation have been influential in Islamic thought. They have been cited by both traditionalists and modernists as a way to reconcile faith and reason.¹⁷

The conclusive standpoint emanates from the erudition of Ibn Taymiyyah, an eminent 14th century Muslim theologian whose eminence primarily resides in his profound and conservative theological inclinations within the domain of religious studies. Ibn Taymiyyah deliberated extensively on the epistemic role of reason, asserting its fundamental status as a cognitive instrument that finds its purpose and efficacy in a harmonious alignment with the tenets and teachings of religion. In his rigorous intellectual inquiry, he categorically repudiated the prevailing notion that reason, when operating in isolation, possesses the innate capacity to autonomously apprehend and arrive at absolute truth without the indispensability of divine revelation as its guiding and illuminating force.¹⁸ Since the justification of a specific notion of truth carries substantial implications for

diverse cases in the lives of human beings.¹⁹

In Islamic philosophy, it is crucial to approach scholarly discourses without any overt intention of segregating the intellectual musings of classical and contemporary thinkers. Within this context, the progressive evolution of knowledge has not only engendered intellectual growth but has also catalyzed the emergence and formulation of ideologies propounded by contemporary luminaries. This intellectual endeavor is driven by an unwavering quest to unravel the veritable essence of truth, thereby embodying the deep-rooted philosophical underpinnings of Islamic thought.²⁰ As elucidated by Seyyed Hossein Nasr, a prominent Islamic philosopher who teaches at George Washington University, it is argued that reason plays a profoundly significant role in determining truth, but reason must also be employed within the context of religious teachings. According to Nasr, reason must be guided by religious doctrines to attain genuine truth. Nasr further critiques the modern viewpoint that regards reason as the sole source of truth, emphasizing the importance of considering the spiritual dimension in comprehending truth. In line

¹⁷ Al-Ghazali, *Deliverance from Error*.

¹⁸ Ibn Taymiyyah, *The Fundamental Principles of Islamic Jurisprudence*, trans. by Muhammad Abdul Rahman Abu Zahra (Riyadh: Darusalam, 2019).

¹⁹ Lidinillah, "Kontribusi Pemikiran Filsafat Iqbal," 250.

²⁰ Ahmad Aldi Saputra, Muhammad Noupal, dan Ahmad Soleh Sakni, "Fungsi Akal dalam Pemikiran Pembaharuan Modern Islam," *El-Fikr: Jurnal Aqidah dan Filsafat Islam* 3, no. 2 (2022): 70, DOI: 10.19109/el-fikr.v3i2.15062.

with Islamic philosophical tenets, Nasr's assertions highlight the interplay between reason, religious teachings, and spiritual contemplation as essential components in the pursuit of truth.²¹

In contrast to Seyyed Hossein Nasr, Tariq Ramadan posits that reason plays a profoundly significant role in the pursuit of truth, while also asserting the necessity for reason to be guided by a pure and sincere heart. According to Ramadan, reason should be employed to comprehend religious teachings and seek objective truth. Moreover, Ramadan emphasizes the importance of reason in considering the social and cultural contexts when seeking truth. In line with the Islamic philosophical approach, Ramadan's viewpoint underscores the indispensable role of reason in conjunction with the virtues of a pure heart and an awareness of social and cultural circumstances, all of which contribute to the holistic quest for truth.²²

Distinct differences become apparent when Abdullah Saeed expresses his viewpoint on the role of reason in comprehending religious teachings. Saeed highlights the profound significance of reason in understanding religious doctrines, while also emphasizing the need for reason to be employed within a cul-

tural and social context that supports it. According to Saeed, reason serves as a tool for humans to grasp religious teachings holistically and contextually. Moreover, Saeed underscores the importance of reason in enriching one's understanding of religion and stresses that reason is not in conflict with religious teachings. In alignment with an Islamic philosophical approach, Saeed's perspective underscores the harmonious integration of reason, cultural context, and religious teachings, which collectively contribute to a comprehensive and enriched understanding of faith.²³

In a similar vein to Hossein Nasr's viewpoint, Reza Aslan asserts that reason is an indispensable tool in comprehending religious teachings, but reason must also be guided by the heart and personal experiences. According to Aslan, reason aids humans in critically and contextually understanding religious doctrines. Aslan emphasizes that reason enables individuals to engage with religious teachings in a more nuanced and discerning manner. In line with an Islamic philosophical approach, Aslan's perspective underscores the interplay between reason, the emotional aspect of the heart, and personal experiences, all of which contribute to a comprehensive and critical understanding of religious teachings.²⁴

²¹ Nasr, *Islamic Philosophy*.

²² Tariq Ramadan, *Radical Reform: Islamic Ethics and Liberation* (Oxford: Oxford University Press, 2009).

²³ Abdullah Saeed, *Islamic Thought: An Introduction* (London: Routledge, 2018).

²⁴ Reza Aslan, *Zealot: The Life and Times of Jesus of Nazareth* (New York: Random House,

From the concise exposition presented, it becomes evident that each of these scholars possesses distinct viewpoints, which collectively complement al-Zamakhshari's perspective on the truth.

Another perspective concerning reason, such as that of the Mu'tazilah, is as follows: The Mu'tazilah is a school of thought within Islam that prioritizes reason in interpreting the Qur'an.²⁵ The Mu'tazilah holds the belief that reason should be given precedence over textual and traditional sources such as the Qur'an and Hadith. According to the Mu'tazilah perspective, reason is deemed superior to the concepts of *Sunnah* (Prophetic tradition), *Ijma'* (consensus), and *Qiyas* (analogical reasoning). Consequently, the concept of truth within the Mu'tazilah framework is closely intertwined with reason.

Within the Islamic framework, the notion of truth encompasses three distinct dimensions: truth grounded in philosophy, truth rooted in religion, and truth grounded in science. The truth derived from philosophy is perceived as relative, lacking absolute perfection. Conversely, truth derived from religion is deemed absolute, embodying unequivocal certainty. Lastly, truth derived

from science is characterized as relative, and susceptible to transformation and development over time. This tripartite understanding of truth elucidates the multifaceted nature of truth within the Islamic philosophical discourse, taking into account the philosophical, religious, and scientific dimensions of knowledge.²⁶ Although Islam inherently encompasses values that serve as guiding principles for humanity, resulting in Muslims being influenced by the doctrinal values of Islam, this phenomenon primarily aims to utilize human intellect as a means to comprehend the truth and values embedded within each teaching of the Islamic faith.²⁷

Table 2. Sources of Truth

Sources of Truth	Truth Pattern
The Qur'an and Hadith	The Qur'an and Hadith are the primary sources of truth and also the revelations of Allah that serve as guidance for humanity.
Ijma'	The Ijma' of ulama also determines the truth. Because if ulama's agree on a matter, it carries legal and truth value.

²⁶ Yasin Yasin, "Teori Kebenaran dalam (Hukum) Islam Studi Kritis Filsafat, Agama, dan Ilmu Pengetahuan," *Jurnal Ilmiah al-Syir'ah* 6, no. 2 (2008): 87, DOI: 10.30984/as.v6i2.247.

²⁷ Andika Andika, "The Existence of Religion within Technological Progress in Modern Society," *Al'Adalah* 25, no. 1 (2022): 13, DOI: 10.35719/aladalah.v25i1.86.

2013).

²⁵ Endang Saeful Anwar, "Tafsir dalam Perspektif Teologi Rasional: Studi Pemikiran Mu'tazilah pada Tafsir *al-Kasysyaf* Karya Zamakhshari," *Al-Fath* 13, no. 1 (2019), 87–114, DOI: 10.32678/alfath.v13i1.2894.

Qiyas	amakhshari stated that qiyas is a method to seek new laws that are not directly found in the Qur'an or Hadith. Qiyas is used to solve a problem of a case that is related to another case found in the Qur'an and Hadith.
Intellect	Reason or intellect is also a source of truth. However, intellect must be in harmony and in line with the teachings of Islam and must not contradict the primary sources of truth, namely the Qur'an and Hadith.

The table above explains that the truth of al-Zamakhshari is derived from the principles of Islamic knowledge. Then, reason becomes a source of truth when it aligns with those Islamic principles.²⁸ This is evident from his commentary which begins with rational reasoning supported by evidence from the Qur'an and Hadith. It is followed by the perspectives of Muslim scholars and concluded from al-Zamakhshari's perspective. The understanding of this commentary largely relies on *ra'yi* (reasoning), which is why *al-kashshaf* is called *tafsir bi al-ra'yi*.²⁹

²⁸ Ma'bad Fathi Mu'tazza, "Konsep Tabattul Menurut az-Zamakhshari dalam Tafsir *al-Kasasyaf* dan Wahbah az-Zuhaili dalam Tafsir *al-Munir*: Analisis Hermeneutika Gadamer," *Undergraduate Thesis* (UIN Walisongo Semarang, 2022), 53.

²⁹ Abu al-Qasim Jarullah Mahmud ibn Umar al-Zamakhshari al-Khawarazmi, *Al-Kasyaf 'an*

Drawing upon the preceding elucidations on the subject of truth, al-Zamakhshari emerges to expound that truth resides in the correspondence with facts, signifying that the truth of a statement lies in its alignment with the existing facts within an empirical situation. Within the context of interpreting the Qur'an, the determination of the truth of a verse can be ascertained through a comprehension that harmonizes with the prevailing reality. This perspective underscores the significance of aligning one's understanding of the scriptural text with the actualities of the world, thus emphasizing the inseparable relationship between truth and the contextual realities within the Islamic philosophical framework.³⁰ Subsequently, *ta'wil*, which signifies the endeavor to comprehend the hidden meanings behind verses that possess vague or ambiguous meanings, comes into play. Through the utilization of the *ta'wil* method, al-Zamakhshari strives to seek a profound and precise understanding of the verses of the Qur'an. This approach aims to uncover layers of meaning that may not be immediately apparent, thereby facilitating a more comprehensive interpretation of

Haqaiq al-Tanzil wa 'Uyun al-Aqawil Fi Wujuh al-Ta'wil (Beirut, Lebanon: Dar al-Maarefah, 2009).

³⁰ M. Agus Yusron, "Pendekatan Semantik Al-Zamakhshari dan Ibnu Athiyyah: Perbandingan Penafsiran Makna Ayat-ayat Kalam," *Thesis* (PTIQ Jakarta, 2015), 172.

the sacred text. By employing the *ta'wil* method, al-Zamakhshari engages in a scholarly pursuit to delve into the depths of the Qur'an, unraveling its intricate nuances and unlocking a deeper comprehension of its teachings.³¹ Lastly, as part of al-Zamakhshari's earnest quest for truth, he engages in the pursuit of truth within the interpretation of the Qur'an. He endeavors to provide accurate and profound explanations for verses that possess vague or ambiguous meanings. Consequently, al-Zamakhshari perceives the interpretation of the Qur'an as a dedicated effort to uncover the truth encapsulated within the sacred text. Through meticulous analysis and scholarly insight, he seeks to unravel the profound wisdom and divine truths contained within the verses of the Qur'an. In this regard, al-Zamakhshari's approach to interpreting the Qur'an reflects his unwavering commitment to the search for truth and his recognition of the immense significance of this pursuit within the Islamic philosophical framework.³²

Overall, al-Zamakhshari associates truth in the interpretation of the Qur'an with conformity to facts, the utilization of the *ta'wil* method, the reinforcement of faith and knowledge, as well as a pro-

found search for truth. He establishes a connection between the truth of Qur'anic interpretation and its alignment with factual realities, emphasizing the importance of ensuring coherence between the teachings of the Qur'an and empirical observations. Furthermore, al-Zamakhshari recognizes the value of employing the *ta'wil* method to explore the hidden dimensions of the Qur'anic verses, enabling a deeper understanding of their intended meanings. Additionally, he underscores the significance of nurturing faith and knowledge as essential components in the pursuit of truth within Qur'anic interpretation. Ultimately, al-Zamakhshari's approach encompasses a comprehensive exploration of various elements, integrating factual conformity, the application of the *ta'wil* method, strengthening faith and knowledge, and an unwavering commitment to the profound search for truth.

Reason to Attain the Truth

The intellect serves as a measuring tool to grasp the meaning of truth and is considered the most fundamental source for attaining such truth, particularly in the present modern Western context. Consequently, truth is ensured to be comprehensible, discoverable, apparent, and manifest as an illuminating force discovered by the intellect. Thus, the occurring truth is always subject to change due to its relative nature and its origin

³¹ Anwar, "Tafsir dalam Perspektif Teologi Rasional," 53.

³² Sulkipli Banor, "Penafsiran al-Zamakhshari terhadap Ayat-ayat Mutasyabihat dalam Tafsir al-Kasasyaf," *Al-Mutsla* 2, no. 1 (2020): 1-25, DOI: 10.46870/almutsa.v2i1.43.

rooted in speculative philosophical reasoning.³³ Regarding knowledge from an Islamic perspective, such as the concept of tauhid, it serves as the foundational principle of knowledge and signifies the recognition that truth can be known and attained by human beings. This understanding emphasizes tauhid as the principle of truth.³⁴ Due to the religious nature and piety towards Allah inherent in human character, individuals become capable of comprehending their actions and believing that all their behaviors will be held accountable in the afterlife. Consequently, such individuals will not formulate a truth solely based on human reasoning; instead, they will rely on their primary sources of guidance, namely the Qur'an and Hadith, in shaping their understanding of truth.³⁵ Subsequently, when the human soul is guided by knowledge to attain truth, the individual is capable of understanding the meaning of happiness. In essence, knowledge should inherently lead to the attainment of truth, as is evident in Islam, where knowledge draws one closer to truth and transforms the knowledge-

³³ Irawan dan Permana, "Konsep Kebenaran," 142.

³⁴ Jarman Arroisi, "Catatan atas Teologi Humanis Hasan Hanafi," *Kalimah* 12, no. 2 (2014): 174, DOI: 10.21111/klm.v12i2.235.

³⁵ Sabrina Salsabilla Ali dan Muhammad Imamul Muttaqin, "Urgensi Pembelajaran Akidah Islam dalam Membentuk Karakter Religius Siswa," *Al'Adalah* 25, no. 1 (2022): 116, DOI: 10.35719/aladalah.v25i1.288.

able individual into a wise being, distant from transgressions, and consistently engaged with positive matters.³⁶ Determining the nature of truth itself is not an easily resolved matter. Judging the value of what is apparent or empirical is an inadequate approach, as it tends to yield subjective interpretations of truth rather than absolute meaning.³⁷

In the Islamic philosophical approach, reason (*'aql*) holds a significant function and role, as stated by al-Zamakhshari, who asserts that reason is an essential tool for comprehending revelation and attaining truth. Reason serves multiple functions. Firstly, it is employed to grasp the literal meaning of the verses of the Qur'an. Al-Zamakhshari believes that reason can comprehend the literal meaning of the Qur'anic verses, even if those meanings do not align with our conventional understanding of the world. Secondly, reason is utilized to comprehend the inner esoteric meanings of the Qur'anic verses. Al-Zamakhshari posits that the Qur'anic verses possess deeper esoteric meanings that can be grasped through the application of reason. Thirdly, reason is employed in the interpretation of the Qur'anic verses. Al-

³⁶ Jarman Arroisi, "Tauhid dalam Surat al-Fatihah: Studi Analisis Konsep Worldview Islam," *Studia Quranika* 4, no. 1 (2019): 22–30, DOI: 10.21111/studiquran.v4i1.3243.

³⁷ Fienna Saadatul Ummah, "Islam dan Etnisitas dalam Pendekatan Antropologi," *Al'Adalah* 24, no. 1 (2021): 56, DOI: 10.35719/aladalah.v24i1.65.

Zamakhshari maintains that reason can be used to interpret the Qur'anic verses, even in the presence of differing opinions regarding the correct interpretation. Furthermore, al-Zamakhshari believes that reason plays a crucial role in moral and spiritual life. Reason enables the differentiation between good and evil and guides individuals towards the right path.³⁸

Human beings possess reason as a tool to measure the value of truth. However, when individuals presume that they can determine their truths, they assume authority in determining what is true. In contrast, truth derived solely from human perspectives is inherently relative, as it can be deemed true from one side and false from another. This is because the standard of truth is not anchored in something permanent, steadfast, and authentic, such as the Qur'an and Hadith.³⁹ However, there are misguided assertions that human freedom can attain absolute truth, suggesting that through independent and detached thinking from God, one can arrive at conclusions that render truth as either absolute or not.⁴⁰

³⁸ Al-Zamakhshari, *Al-Kashshaf 'an Haqaiq Ghawamid at-Tanzil* (Beirut, Lebanon: Dar al-Kutub al-Ilmiyah, 1183).

³⁹ Jarman Arroisi dan Syamsul Badi, "Konsep Harga Diri: Studi Komparasi Perspektif Psikologi Modern dan Islam," *Psikologika: Jurnal Pemikiran dan Penelitian Psikologi* 27, no. 1 (2022): 101, DOI: 10.20885/psikologika.vol27.iss1.art7.

⁴⁰ Arroisi, "Catatan atas Teologi Humanis," 183.

Islamic-based knowledge gives rise to faith, and through faith, virtuous qualities are manifested as efforts bestowed by Allah. This is a promise that goes beyond mere words, as the acknowledgment of truth emerges from the heart and is realized through righteous deeds.⁴¹

Building upon the aforementioned explanation, the significance of reason is further elucidated as the divine light that Allah has bestowed upon the human heart. It is the instrument through which we can comprehend revelation, traverse the path towards truth, and receive guidance in moral and spiritual aspects of life.⁴² Furthermore, as emphasized by Imam Abu Hamid al-Ghazali, the attainment of truth necessitates the utilization of two essential components: reason (*'aql*) and revelation (*wahy*). These two elements cannot be separated in the pursuit of truth, as reason serves as the judge while revelation functions as the guiding path.⁴³

Therefore, if truth solely emanates from human sources, it tends to be relative or subject to perpetual change as

⁴¹ Jarman Arroisi dan Novita Sari, "Bahagia Perspektif Syed Muhammad Naquib al-Attas," *Fikri: Jurnal Kajian Agama, Sosial dan Budaya* 5, no. 2 (2020): 192, DOI: 10.25217/jf.v5i2.1160.

⁴² Al-Zamakhshari, *Al-Kashshaf 'an Haqaiq Ghawamid at-Tanzil*.

⁴³ Jarman Arroisi dan Ahmad Rizqi Fadli-lah, "Konsep Hasrat Perspektif Deleuze dan al-Ghazali: Analisis Perbandingan Makna Hasrat dalam Psikologi," *Islamadina: Jurnal Pemikiran Islam* 23, no. 1 (2022): 68, DOI: 10.30595/islamadina.v23i1.8954.

time progresses and relativistic values evolve. Consequently, the resulting truth fails to reach a point where it can be deemed absolute. Human-generated truth is influenced by various factors such as cultural, societal, and historical contexts, as well as individual perspectives and biases. These factors introduce subjectivity and variability into the understanding and interpretation of truth. As societies and civilizations advance, their values, beliefs, and norms transform. This continual evolution can lead to different understandings of truth, rendering it subjective and lacking in absoluteness. What may be considered true in one era or culture may be deemed false or irrelevant in another. The absence of a transcendent and unchanging reference point for truth within a purely human-centric framework contributes to its relativistic nature. In contrast, the concept of absolute truth suggests the existence of universal and timeless principles that transcend human subjectivity and cultural variations. These truths are perceived as immutable and unaffected by the fluctuations of time and societal changes. In various religious and philosophical traditions, absolute truth is often associated with divine revelation, which provides an authoritative and unchanging source of truth. In conclusion, acknowledging the limitations of human-generated truth highlights its inherent relativity and susceptibility to change. This recognition underscores the importance of seeking

absolute truths that surpass the confines of human perspectives and are grounded in unchanging principles or divine guidance.⁴⁴

In conjunction with al-Ghazali's aforementioned explanations, al-Zamakhshari further expounds on the role of reason (*'aql*) in understanding revelation. Reason can be utilized to comprehend the literal meanings of the verses of the Qur'an, even if those meanings do not align with our conventional understanding of the world. Additionally, reason can be employed to grasp the inner, esoteric meanings of the Qur'anic verses, which possess deeper implications that extend beyond language alone. Moreover, reason serves as a tool to discern between good and evil, guiding individuals toward the right path. It aids in comprehending the truth about the world, ourselves, and the Divine. Reason becomes a compass for moral and spiritual life, enabling us to make sound decisions, live virtuously, and achieve our life's purpose. It contributes to our growth as individuals, assisting us in becoming better human beings. Ultimately, reason plays a vital role in comprehending the truths revealed through the Qur'an, guiding our moral and spiritual journey, and assisting us in living purposefully and ethically. It serves as a means to understand the world around us and our place within it,

⁴⁴ Arroisi, "Catatan atas Teologi Humanis," 187.

as well as to cultivate a deeper connection with our Creator.⁴⁵

Reason (*'aql*) is an incredibly important faculty for human beings. It can be utilized to comprehend revelation, attain truth, and lead a virtuous life. When coupled with knowledge (*'ilm*) and faith (*iman*), reason becomes a means to achieve truth without embracing wrongdoing or relativity. Knowledge and faith, in conjunction with reason, aid in the process of seeking truth, enabling individuals to distinguish between what is good and what is bad, thereby facilitating the generation of just truths.⁴⁶

Furthermore, truth in Islam is understood as a universal truth that emanates from multiple sources, including the senses, sound reason, accurate information, and intuitive insights conveyed by Prophet Muhammad, his companions, and their steadfast followers who adhere to goodness and truth. These diverse channels of knowledge and guidance contribute to the comprehensive understanding and realization of truth within the Islamic tradition.⁴⁷ Indeed, within the framework of Islamic thought, rationality alone cannot fully validate its truth without the presence of revelation, specifically the Qur'an and Hadith. Revelation

serves as a guiding indicator, allowing for the assessment and judgment of various matters. In Islam, everything needs to be evaluated in light of divine revelation. Rationality and reason are essential tools for understanding and interpreting the truths contained in the Qur'an and Hadith, but they are complemented and guided by the wisdom and guidance of divine revelation. The combination of reason and revelation provides a comprehensive approach to discerning truth and making informed judgments in matters of faith, morality, and practical life.⁴⁸ Islam surpasses the boundaries of physical and metaphysical realms to attain truth. It recognizes the existence of both seen and unseen dimensions, offering clarity and dispelling doubt. Islam's comprehensive perspective encompasses reality and non-reality to reveal the profound nature of truth. Through its teachings and scriptures, Islam aims to provide a holistic understanding of existence and shed light on the depths of truth. Ultimately, Islam seeks to uncover the truth by embracing the entirety of reality and offering a clear understanding of its profound nature.⁴⁹ The human soul possesses its innate disposition to determine and recognize the Creator, thereby achieving and finding fulfillment in the pursuit of truth. Even though the human soul har-

⁴⁵ Al-Zamakhshari, *Al-Kashshaf 'an Haqiq Ghawamid at-Tanzil*.

⁴⁶ Arroisi dan Sari, "Bahagia Perspektif Syed Muhammad Naquib al-Attas," 188.

⁴⁷ Arroisi, "Catatan atas Teologi Humanis," 193.

⁴⁸ Arroisi dan Fadlilah, "Konsep Hasrat Perspektif Deleuze dan al-Ghazali," 68.

⁴⁹ Arroisi dan Sari, "Bahagia Perspektif Syed Muhammad Naquib al-Attas," 190-91.

bors an inherent nature to ascertain and acknowledge the Divine Creator, thereby attaining the realization and resolution of its quest for truth.⁵⁰ Hence, it is incumbent upon humanity to establish a foundation based on guiding principles in the pursuit of truth, namely the Qur'an and Hadith, while simultaneously engaging their reason as a complementary faculty to these two sources of guidance.

Islam possesses a means of establishing truth, which encompasses both internal and external aspects such as sensory perception, reason, and intuition, constituting the internal dimension. Conversely, the external dimension consists of Revelation and religious teachings derived from it. This framework aims to attain the authority of knowledge and surpasses the mere recognition bestowed by human reason, let alone the reliance on human beings as the ultimate criterion for determining truth.⁵¹ Therefore, reason, with its various functions and roles, can attain truth, but it must coexist with Revelation and the authority of knowledge derived from sources such as the Qur'an and Hadith. Consequently, the truth that emerges is absolute and not relative, unlike the truth based solely on human knowledge.

⁵⁰ Jarman Arroisi dan Amir Reza Kusuma, "Menelaah Problem Terapi Yoga Perspektif Ibnu Taimiyah," *Jurnal Penelitian Medan Agama* 12, no. 2 (2021): 97, DOI: 10.58836/jpma.v12i2.11427.

⁵¹ Arroisi dan Sari, "Bahagia Perspektif Syed Muhammad Naquib al-Attas," 192.

Conclusion

The awareness of the significance of comprehending the concept of truth from an Islamic perspective becomes an unavoidable prerequisite. Within the framework of Islamic thought, understanding truth serves as an essential foundation that enables individuals to lead a meaningful and purposeful life. Regarding truth as the heart of religion, humans are confronted with the task of contemplating and carefully studying the teachings of the revealed religion. In this process, they are provided with the opportunity to delve into the intellectual potential bestowed upon them by Allah, as a means to acquire a deeper understanding of the truth unveiled through divine revelation. By comprehending the concept of truth from an Islamic perspective, individuals can discover the right path in life, avoid misguidance, and attain the perfection desired by the Creator. Therefore, al-Zamakhshari presents the viewpoint that reason can analyze truth from the standpoint of religious teachings and demonstrates how reason is employed as a tool for comprehending the revealed truth.

Al-Zamakhshari highlights the excellence and irreplaceable position of reason in understanding the essence of truth. As he conveys, reason is bestowed with a crucial role as a means to contemplate, analyze, and interpret the truth revealed through religious teachings. Al-Zamakh-

shari emphasizes that reason is not merely a mechanical tool, but also a gift bestowed by Allah to humanity as a medium for attaining a profound understanding of the nature of truth. In this quest for knowledge, reason serves as a bridge connecting sacred texts with human reality, enabling individuals to discover profound meaning and gain a more comprehensive understanding of the revealed truth. By understanding the significant role of reason in comprehending truth, individuals can appreciate and wisely utilize this gift, bringing them closer to genuine truth and guiding them on the path of spiritual perfection.

Al-Zamakhshari demonstrates that reason plays a crucial role in preventing misinterpretation and attaining a deeper understanding of religious teachings. Reason functions as a tool that enables individuals to employ logic and wise thinking in comprehending religious doctrines. With the correct use of reason, individuals can avoid interpretative errors and achieve a more profound understanding of the essence of religious teachings. Thus, al-Zamakhshari emphasizes the importance of employing reason appropriately and wisely in understanding religion, ensuring that our understanding aligns with the true teachings and avoids interpretative mistakes.

Therefore, reason should not be used as the sole means of seeking truth. Instead, it should coexist with Revelation to unveil the reality of truth, whether

it pertains to the physical realm or the metaphysical realm. Through this combination, the attained truth does not give rise to doubt or unilateral truths.

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