

Volume

14

Volume 14, Nomor 02 (Agustus 2024)

P-ISSN: 2252-5890

E-ISSN: 2297-6664

KACA

KARUNIA CAHAYA ALLAH JURNAL DIALOGIS ILMU USHULUDDIN



- Dimensi Imajinatif-Etis Jiwa: Analisis Konsep Jiwa pada Teks Risālah fi Ma'rifah al-Nafs al-Nāṭiqah wa Ahwāliḥā karya Ibn Sina
Muhammad Ihza Fazrian
- Philosophical Arguments For The Cosmology of Creation: Al-Kindi's Response to Western Philosophical Views
Muhammad Nurush Shobah, Salman al-Farizi
- Peran Ajaran Agama di Kalangan Komunitas Laskar Hijau dalam Melaksanakan Konservasi Hutan Gunung Lemongan Lumajang: Kajian Living Qur'an
Ahmad Yusam Thobroni, Syamsudin Syamsudin, Afi Rizqiyah
- Analisis Hadis Prediktif Nabi Muhammad SAW. Tentang Memerangi Yahudi
Ath Thaqriq Al Furqaanul Hakiim, Abil Ash, Muhammad Asgar Muzakki
- Pandangan Al-Quran Tentang Fenomena Flexing dalam Ibadah
Ira Yunita Pohan, Mohamad Muallim, Muhammad Ghifari



Diterbitkan oleh
**Fakultas Ushuluddin dan Dakwah
INSTITUT AL FITHRAH (IAF) SURABAYA**

KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin

Vol. 14, No. 02 (Agustus 2024)

P-ISSN: 2252-5890; E-ISSN: 2597-6664

EDITORIAL TEAM

EDITOR-IN-CHIEF

Dr. Kusroni, M.Th.I., Institut Al Fithrah Surabaya, Indonesia [ID [Google Scholar](#)] [ID SINTA: [6163751](#)]

MANAGING EDITORS

Abdulloh Hanif, M.Ag., Institut Al Fithrah Surabaya, Indonesia [ID [Google Scholar](#)] [ID SINTA: [6682965](#)]

EDITORIAL BOARD

Dr. Muhammad Kudhori, M.Th.I., Universitas Islam Negeri Wali Songo, Semarang, Indonesia [ID [Google Scholar](#)]

Dr. Mohammad Nu'man, M.Ag., Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia [ID [Google Scholar](#)]

Nafik Muthohirin, MA., Universitas Muhammadiyah Malang, Indonesia [ID [Google Scholar](#)]

Mohamad Anas, M.Th.I., Institut Al Fithrah Surabaya, Indonesia [ID [Google Scholar](#)]

Achmad Imam Bashori, M.Th.I., Institut Al Fithrah Surabaya, Indonesia [ID [Google Scholar](#)]

REVIEWERS

Prof. Dr. Abdul Mustaqim, M.Ag. Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia, [ID [Google Scholar](#)] [ID Sinta: [6155030](#)] [[Scopus ID: 57210375069](#)]

Prof. Dr. Islah Gusmian, M.Ag. Universitas Islam Negeri Raden Mas Said Surakarta, [ID [Google Scholar](#)] [ID Sinta: [6002789](#)] [ID Scopus: [57375608400](#)]

Prof. Dr. Mukhammad Zamzami, M.Fil.I. Universitas Islam Negeri Sunan Ampel Surabaya, East Java, Indonesia [ID [Google Scholar](#)] [ID Sinta: [258556](#)] [ID Scopus : [57209688227](#)]

Dr. Chafid Wahyudi, M.Fil.I Institut Al Fithrah Surabaya, East Java, Indonesia [ID [Google Scholar](#)] [ID Sinta: [6673462](#)] [ID Scopus: [58481235400](#)]

Didik Andriawan, M.Th.I., Ph.. Necmettin Erbakan Üniversitesi, Konya, Turki [ID [Google Scholar](#)]

Prof. Dr. Damanhuri, M.A. Universitas Islam Negeri Sunan Ampel Surabaya, East Java, Indonesia [ID [Google Scholar](#)] [ID Sinta: [6656015](#)]

Masruchin Masruchin, Ph.D. Universitas Islam Negeri Raden Intan Lampung, Indonesia [ID [Google Scholar](#)] [ID Sinta: [6769528](#)]

Dr. Muhammad Endy Fadlullah, M.Fil.I. Institut Agama Islam Ibrahimy, Genteng, Banyuwangi, East Java, Indonesia [ID [Google Scholar](#)] [ID Sinta: [6673462](#)]

Agus Imam Kharomen, M.Ag. Universitas Islam Negeri Wali Songo Semarang, Central Java, Indonesia [ID [Google Scholar](#)] [ID Sinta: [6732011](#)]

Khairul Muttaqin, M.Th.I. Institut Agama Islam Negeri Madura, East Java, Indonesia [ID [Google Scholar](#)] [ID Sinta: [6007268](#)]

ABOUT THE JOURNAL

KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin published by the Faculty of Ushuluddin and Dakwah of Institut Al Fithrah Surabaya. This journal contains Islamic Studies which include Tafsir, Hadith, Sufism, Philosophy, Islamic Thought, and other Islamic Studies. Published twice a year, namely February-August.

The KACA Journal has been accredited with a **SINTA 4**, based on the Decree of the Director General of Higher Education, Research and Technology of the Republic of Indonesia, Number: 79/E/KPT/2023, Regarding the Accreditation Rating of Scientific Journals Period I of 2023, May 11, 2023, and applies for 5 (five) years.

Mailing Address:

Faculty of Ushuluddin and Dakwah Institut Al Fithrah Surabaya

St. Kedinding Lor 30 Surabaya 60129 East Java Indonesia

Email: jurnal.kaca.alfithrah@gmail.com

TABLE OF CONTENTS

| | |
|--|-----|
| Dimensi Imajinatif-Etis Jiwa: Analisis Konsep Jiwa pada Teks <i>Risālah fī Maʿrifah al-Nafs al-Nāṭiqah wa Ahwālīhā</i> karya Ibn Sina Muhammad Ihza Fazrian ----- | 172 |
| Philosophical Arguments For The Cosmology of Creation: Al-Kindi's Response to Western Philosophical Views Muhammad Nurush Shobah, Salman al-Farizi ----- | 197 |
| Peran Ajaran Agama di Kalangan Komunitas Laskar Hijau dalam Melaksanakan Konservasi Hutan Gunung Lemongan Lumajang: Kajian Living Qur'an Ahmad Yusam Thobroni, Syamsudin Syamsudin, Afi Rizqiyah ----- | 215 |
| Analisis Hadis Prediktif Nabi Muhammad SAW. Tentang Memerangi Yahudi Ath Thaariq Al Furqaanul Hakiim, Abil Ash, Muhammad Asgar Muzakki ----- | 238 |
| Pandangan Al-Quran Tentang Fenomena <i>Flexing</i> dalam Ibadah Ira Yunita Pohan, Mohamad Mualim, Muhammad Ghifari ----- | 256 |

PHILOSOPHICAL ARGUMENTS FOR THE COSMOLOGY OF CREATION: AL-KINDI'S RESPONSE TO WESTERN PHILOSOPHICAL VIEWS

Muhammad Nurush Shobah

Universitas Islam Negeri Sunan Ampel Surabaya

Email: Shobahgreenhill99@gmail.com

Salman al-Farizi

Universitas Islam Negeri Sunan Ampel Surabaya

Email: friedrichfarizi97@gmail.com

Abstrak: Artikel ini berangkat dari kritik al-Kindi terhadap pandangan filsafat barat tentang kosmologi penciptaan. Teori penciptaan yang dipandang oleh barat mengartikan bahwa alam dijadikan dari yang ada (*creatio ex materia*). Di sisi lain, al-Kindi ingin menunjukkan adanya alam tersebut dari yang tiada (*creatio ex nihilo*), salah satunya karena materialisme. Dampaknya, muncul beragam respon al-Kindi terhadap aliran materialisme. Al-Kindi mencatat terdapat tiga respon, yakni *Huduth*-nya Alam, *al-Qumwab* wa *al-fi'l* (potensi dan aksi), dan *Isbraqi* (iluminatif). Berdasarkan permasalahan itu, artikel ini bertujuan untuk melacak pemikiran filsafat al-Kindi tentang kosmologi penciptaan dalam penafsiran al-Kindi dengan menggunakan metode kritis dan deskriptif-analitis. Ia melihat bahwa kemunculan filsafat islam sebagai respon terhadap materialisme di berbagai ranah filosofis yang nampaknya gagal menciptakan filsafat yang baik, seperti teori penciptaan alam dan kausalitas. Untuk membuka wawasan filsafat islam khususnya yang berkaitan dengan alam dan kausalitasnya, al-Kindi menawarkan pendekatan filosofis dengan memahami aspek ontologis dari teori penciptaan alam, dominasi teks dan agama sebagai epistemologi pengetahuan. Perpaduan kedua pendekatan tersebut menjadi tawaran al-Kindi sebagai respon kajian filsafat islam terhadap filsafat barat.

Kata kunci: al-Kindi, argumentasi filosofis, kosmologi, penciptaan alam.

Abstract: This article is based on al-Kindi's critique of Western philosophy's view of the cosmology of creation. The western theory of creation implies that nature was created from nothing (*creatio ex materia*). On the other hand, al-Kindi wanted to show the existence of nature from nothing (*creatio ex nihilo*), one of which was due to materialism. As a result, al-Kindi's various



responses to materialism emerged. Al-Kindi recorded three responses, namely *Hudust* nature, *al-Qummah wa al-fi'l* (potential and action), and *Isbraqi* (illuminative). Based on this problem, this article aims to trace al-Kindi's philosophical thoughts on the cosmology of creation in al-Kindi's interpretation by using critical and descriptive-analytical methods. It sees the emergence of Islamic philosophy as a response to materialism in various philosophical domains that seem to have failed to create a good philosophy, such as the theory of natural creation and causality. To open up the insights of Islamic philosophy, especially those related to nature and causality, al-Kindi offers a philosophical approach by understanding the ontological aspects of the theory of natural creation, the dominance of texts and religion as an epistemology of knowledge. The combination of these two approaches became al-Kindi's offer as a response to the study of Islamic philosophy against Western philosophy.

Keywords: al-Kindi, philosophical argumentation, cosmology, creation of nature.

Introduction

The philosophical argumentation of the cosmology of creation involves the study of the interpretation of verses found in all works that mention the creation of Nature philosophically, the study attracts the attention of most western philosophers in general and even Muslim philosophers in particular. As a result, the study includes insights on the theory of creation, (being qou being) and others in a philosophical vein. With the normativity of the text, philosophical thinkers were provoked to explain rationally-empirically the verses that had been revealed in the text of the work.

Such philosophical studies among Islamic philosophical thinkers have become a discourse of their own when compared to the theories that have been published by researchers in Islamic philosophy in the past. As Khudori Sholeh explains in his book entitled "Islamic Philosophy" there he explains that al-Kindi (801-873 AD) offers the theory of *Creatio Ex Nihilo*.¹ is based on the arguments of George N. Atiyeh by way of rational modelling, but then explained philosophically. Comprehensively, al-Kindi himself has harmonised philosophical and rationalistic arguments in the discourse of religious studies and philosophy.

¹ Achmad Khudori Soleh, 'Filsafat Islam Dari Klasik Hingga Kontemporer' (Ar-Ruzz Media, 2016).

Through the debate about religion and philosophy, the author raises one Islamic philosopher, al-Kindi, who has given his wise statement. That theological religion is able to answer philosophical questions in the form of analogies that in religion also put reason as a tool to verify something. But in its position, philosophy can speak after religion talks about something.² Thus, al-Kindi positioned revelation as the first source of knowledge above rationality.

Al-Kindi's cosmology of creation is interesting to review, about the theory of natural creation which is closely related to the concept in Islamic philosophy. Since the development of Islamic philosophy after al-Kindi, Islamic philosophical thinkers have tried to compare the theory of creation with empirical-rationalist things. Thus, this contradicts the theory offered by al-Kindi about nature as a new creation. Similarly, when al-Kindi explained about the verses of *kauniyyah* (nature) it had not been touched by philosophy scholars in general, even among Muslims in particular.

At the same time, the dialectic of theories of creation that have been introduced by philosophical thinkers such as Francis Bacon's empiricism, René Descartes' rationalism, as well as the second dialectic dismissed by Immanuel Kant with the theory of criticalism, originally stopped at (*rational*) reason. However, they disagree that revelation is the source of science, but reason is the guide.³

From the above statement, it is necessary to discuss al-Kindi's argument about the cosmology of creation in depth and fundamentally. Thus, the question arises, how is al-Kindi's advice in explaining the cosmology of creation? Then, what are al-Kindi's philosophical arguments in explaining the concept of creation? And what or why were these philosophical arguments presented by al-Kindi in one of his works?

Looking at the question above, there are several studies that have been published in the form of journals and books that discuss al-Kindi quite significantly, starting from the study of al-Kindi's epistemology.⁴, from the aspect of psychology⁵, telology⁶, al-Kindi's metaphysics⁷, philosophical

² Amir Sahidin and Abdurahim Abdurahim, 'Konsep Epistemologi Perspektif Al-Kindi: Modifikasi Epistemologi Yunani', *Jaqfi: Jurnal Aqidah Dan Filsafat Islam* 8, no. 1 (2 July 2023): 93–113, <https://doi.org/10.15575/jaqfi.v8i1.22257>.

³ Sahidin and Abdurahim.

⁴ Sahidin and Abdurahim.

⁵ Fadlul Rahman, Indah Anta Sari, and Wahida Raihan Sirait, 'ISLAMIC PSYCHOLOGY FROM THE PERSPECTIVES OF AL-KINDI', *Edusoshum : Jurnal Pendidikan Islam Dan Sosial Humaniora* 2, no. 2 (31 August 2022): 104–10, <https://doi.org/10.52366/edusoshum.v2i2.40>.

thought⁸, Yusron, reading al kindi and aristotle's thoughts on the nature of god⁹, Wisam, aboute 'Al-Kindi on Education: Curriculum Theorizing and the Intercultural *Minhaj*'¹⁰, and Jarman 'The Notion of the Soul in al-Kindi: Building the Epistemological Foundation of Early Islamic Psychology'¹¹, as far as the observations of the authors are concerned, they raise questions related to al-Kindi's philosophical arguments that question the study of the cosmology of creation in a fundamental way.

The studies that are almost similar to this paper are¹² and¹³ in this case the first paper presents al-Kindi's philosophical argument about the complexity of Nature and the second presents al-Kindi's philosophical theory correlated with verses of the Qur'an in general, but does not specifically quote the verse presented by al-Kindi in his original work. This, however, makes it easier for the author to explore further the details of the theory presented by al-Kindi in understanding the cosmology of creation philosophically.

This method is a type of library research. Through descriptive analysis, and critically using a philosophical approach that is expected to be the content of a method that is fundamental, dichotomous, critical, and reflective. The data collected in this study through primary data, namely the

⁶ Jumrohtul Wahda, 'Filsafat Al-Kindi Dalam Memahami Teologi.', *Manthiq* 4, no. 1 (2020): 35–44, <http://dx.doi.org/10.29300/mtq.v4i1.2998>.

⁷ Syihabul Furqon and Neng Hannah, 'Metafisika Al-Kindi Dalam Fi Al-Falsafah Al-Ula (Filsafat Pertama)', *Jaqfi: Jurnal Aqidah Dan Filsafat Islam* 5, no. 2 (2020): 251–81, <https://doi.org/10.15575/jaqfi.v5i2.9711>.

⁸ Ida Ilmiah Mursidin, 'Philosophical Thought of Al-Kindi and al-Farabi', *Jurnal Al-Dustur* 3, no. 1 (20 May 2020): 51–66, <https://doi.org/10.30863/jad.v3i1.718>.

⁹ Muhammad Yusron Maulana El-Yunusi and Bryna Azarine Rozyan, 'Relasi Pola Pikir Aristoteles Dan Al-Kindi Dalam Memahami Hakikat Tuhan', *Jurnal Filsafat Indonesia* 6, no. 1 (2023): 41–50, <https://doi.org/10.23887/jfi.v6i1.48958>.

¹⁰ Wisam Kh. Abdul-Jabbar, 'Al-Kindi on Education: Curriculum Theorizing and the Intercultural Minhaj', *Curriculum Inquiry* 50, no. 3 (26 May 2020): 262–80, <https://doi.org/10.1080/03626784.2020.1809966>.

¹¹ Jarman Arroisi, Nur Hadi Ihsan, and M. Najib Abdussalam, 'The Notion of the Soul in al-Kindi: Building the Epistemological Foundation of Early Islamic Psychology', *Jaqfi: Jurnal Aqidah dan Filsafat Islam* 8, no. 2 (2 November 2023): 172–91, <https://doi.org/10.15575/jaqfi.v8i2.20556>.

¹² Mulyadi Mulyadi, 'Argumentas Filosofis Al-Kindi, Ibn Rusyd, Dan al-Farabi Tentang Kekekalan Alam', *At-Tajfir* 12, no. 2 (2019): 131–40, <https://doi.org/10.32505/at.v12i2.1341>.

¹³ Yulia Latifah et al., 'FILSAFAT ALKINDI DALAM PERSPEKTIF AL-QUR'AN', *ISTIGHNA: Jurnal Pendidikan dan Pemikiran Islam* 4, no. 2 (31 July 2021): 146–58, <https://doi.org/10.33853/istighna.v4i2.130>.

book *al-Falsafah al-Ula* and several studies that discuss al-Kindi's dialectic as secondary data. The author chooses al-Kindi as the subject of this study because he was the first to bring Greek philosophical thought to the Islamic world. Although some of his thoughts were influenced by the West, for the author, al-Kindi's ideas were born out of Qur'anic arguments. Thus, it is interesting to discuss in this study what al-Kindi interpreted in understanding the context of the creation of nature.

Biography of Abu Yusuf ibn Ishaq ibn al-Shabbah al-Kindi

This Islamic philosopher with the popular name "al-Kindi" had the full name Abu Ya'qub bin Ishaq bin al-Shabbah al-Kindi al-Ash'atsi (801-873 AD). This figure is recognised by some historians as a pure Arab. Hence, he is referred to as the "Arab philosopher".¹⁴ This makes him different from other Islamic philosophers who were not Arabs. According to Abu Ridah, al-Kindi is believed to be the origin of Islamic philosophy. So this figure is declared as the first Islamic intellectual in the field of Islamic philosophy. However, there are records that provide a statement that the first Muslim to be called a philosopher was Iransyahri. The choice of al-Kindi as the first Islamic philosopher is because he is believed in Islamic history to be the first Muslim to try to formulate what Islamic philosophy is systematically.¹⁵

In fact, al-Kindi's thought was still close to Islamic theology or kalam science, which had developed earlier in the world of Islamic thought. On the other hand, he was known as a follower of the *mu'tazili* school (a rationalistic school in Islamic theology). Because of his position as well as being an Islamic philosopher, al-Kindi once wrote a treatise entitled *al-Falsafat al-Ula*.¹⁶ In this treatise, al-Kindi asserts that the concerns of first philosophy or metaphysics are the same as those indicated by theological issues, namely about God. According to George N. Atiyeh, al-Kindi in his metaphysics was often inspired by the ideas of Aristotle, not Plotinus. Therefore, this figure is classified as a "paripathetic" school.¹⁷

Al-Kindi was born in Kufa during the caliphate of Harun al-Rashid (786-809 AD) of the Abbasid dynasty, around 185 AH or 801 AD, but he died in Baghdad. Regarding the year of his death, according to van Hove it was 256 AH/869 AD, while Harun Nasution recorded it in 873 AD. For

¹⁴ Muhammad Abdul Hadi Abu Riddah, *Rasa'il Al-Kindi al-Falsafiyah*, vol. 1, 1 vols (Dar al-Fikr al-Arabi, 1953).

¹⁵ Haidar Bagir, *Mengenal Filsafat Islam* (Mizan Publishing, 2021).

¹⁶ Soleh, 'Filsafat Islam Dari Klasik Hingga Kontemporer'.

¹⁷ Bagir, *Mengenal Filsafat Islam*.

Nasution, this year was the heyday of the Abbasid dynasty. So, al-Kindi certainly lived during the reign of the caliphs al-Ma'mun, al-Mu'tashim, al-Watsiq and al-Mutawakkil. Al-Kindi's education has not been fully recognised to date. Some historians note that al-Kindi had his childhood education in Bashrah and grew up in Baghdad, until his death there.¹⁸

While living in Baghdad, the capital of the Abbasid dynasty and the intellectual centre of Islamic civilisation, al-Kindi was well versed in Greek and Syriac. With this mastery of Greek, al-Kindi managed to revise several translations of Greek thought done by previous Islamic intellectuals. With his intelligence, al-Kindi gained an honourable position at the side of two Abbasid caliphs, namely the caliph al-Ma'mun and the caliph al-Mu'tashim. Al-Kindi became good friends with Caliph al-Ma'mun and was invited to work on the collection and translation of works of Greek thought. Later, during the time of Caliph al-Mu'tashim, al-Kindi was appointed as a teacher and royal advisor. He was even sent to educate al-Mu'tashim's son Ahmad. On the other hand, al-Kindi also participated in building “*Bait al-Hikmah*” as the centre of science in Baghdad.¹⁹

But this sweet story ended when the leadership passed into the hands of caliph al-Mutawakkil. During his time, al-Mutawakkil issued a policy on establishing *Abhu al-Sunnah wa al-Jama'ah* as the state madhhab. The existence of this policy was used as an opportunity by al-Kindi's political enemies to corner him. As a result of this cunning tactic, the caliph al-Mutawakkil ordered that al-Kindi serve a sentence and his library called “*al-Kindiyyah*” was confiscated. However, it was not long before the library returned to its owner.

In the same aspect, al-Kindi has mastered several disciplines, such as medicine, philosophy, arithmetic, falak and others, this is because al-Kindi was influenced by the cultural and social system that supported him to pursue these fields in his time.²⁰ From this it can be shown that al-Kindi's intellect cannot be doubted, that in addition he was the first Islamic philosopher who popularised philosophy at a time when the Arab period was tight with the attitude of doctrine-theologians able to present a

¹⁸ Arroisi, Ihsan, and Abdussalam, “The Notion of the Soul in al-Kindi?”

¹⁹ Havis Aravik and Hoirul Amri, “Menguak Hal-Hal Penting Dalam Pemikiran Filsafat al-Kindi”, *SALAM: Jurnal Sosial dan Budaya Syar-i* 6, no. 2 (29 April 2019): 191–206, <https://doi.org/10.15408/sjsbs.v6i2.11228>.

²⁰ al-Ahwani Ahmad Fuad, *Al-Kindi Ila al-Mu'tasim Billah Fi al-Falsafah al-Ula* (Dar Ihya' al-Kutub al-Arabi, 1947).

philosophy that was accepted by these circles.²¹

Al-Kindi's intellectual pursuits covered an impressive range of subjects, reflecting his insatiable curiosity and scientific prowess. His works in philosophy delved into topics such as metaphysics, ethics, and the nature of knowledge, which contributed significantly to the development of Islamic philosophical thought.²² Al-Kindi's writings on logic laid the foundation for later developments in this field and were instrumental in introducing Aristotle's logic to the Islamic world. His involvement with mathematics extended to arithmetic, where he made advances in number theory, including prime numbers, and introduced the Indian number system into the Islamic tradition. In addition, al-Kindi's contributions in the fields of medicine, psychology and music further demonstrate his diverse expertise and the depth of his intellectual contributions.²³

Al-Kindi's expertise is evident from the vast number of his works. However, historians differ on the number of his works, as some were lost and only a few are still extant and available in various ancient libraries. Peter S. Groff and Oliver Lelaman, for example, listed 260 works written by al-Kindi, of which only a few were saved.²⁴ On the other hand, Ibn al-Nadim reported that al-Kindi had 238 treatises, while Ibn Abi Ushaibah reported more.²⁵ In addition, al-Kindi's works can be grouped by Khudari Sholeh into several classifications based on their fields of study, namely: philosophy, logic, psychology, astronomy, astrology, telecommunications, politics, numerology, physics, chemistry, chemistry and metals, circulation, meteorology, divination, globular, spherical, and dialectics.²⁶ These beginnings led to the completion of al-Kindi's knowledge and works.

Al-Kindi's Epistemic Framework in the Theory of Natural Creation

The ethical reasoning offered by al-Kindi in completing the entire episteme of the theory of natural creation is coloured by the existence of

²¹ Zahrani Masturoh, 'CHARACTERISTICS OF THOUGHT IN THE PERSPECTIVE OF ISLAMIC EDUCATIONAL PHILOSOPHY ACCORDING TO AL-KINDI', *PROCEEDING INTERNATIONAL SEMINAR "IMPLEMENTATION OF RELIGIOUS MODERATION IN ISLAMIC STUDIES"* 1, no. 1 (2 November 2022): 149–62.

²² M. M. Sharif, *A History of Muslim Philosophy*, 1963, <http://archive.org/details/histmusphil-v1>.

²³ Arroisi, Ihsan, and Abdussalam, 'The Notion of the Soul in al-Kindi?.'

²⁴ Peter S. Groff, *Islamic Philosophy A-Z* (Edinburgh : Edinburgh University Press, 2007).

²⁵ Riddah, *Rasa'il Al-Kindi al-Falsafiyah*.

²⁶ Soleh, 'Filsafat Islam Dari Klasik Hingga Kontemporer'.

revelation as the main foundation in kalam science. This foundation makes that the most important philosophy is the first philosophy (*al-Falsafah al-Ula*) in the sense that the most important philosophy is to discuss the nature of the first "*al-Haq*" which is God. As the cause of everything, the creation of nature and this universe. Something that "*exists*" is the cause of the creator. Produced from other cells that "*exist*". This theory is called the theory of causality.²⁷

As al-Kindi says in *Rasa'il al-Kindi* about the "*illah*" or cause of creation, al-Kindi states:²⁸

انما نعلم كل واحد من المعلومات علما تاما. اذا احطنا بعلم علته

Based on the explanation above, the word "*illah*" in the last word implies that everything studied by humans has a cause or "*illah*". In line with the above statement, al-Alusi stated that "*ilah*" in certain aspects is divided into four in learning knowledge for a human being, the first "*illah*" is material as the assumption that the substance of each entity comes from the first so that the entity becomes "*exist*". Second, "*illah*" formal as a bell or pattern of cell transformation. Third, the efficient "*god*" as the reason why the formula "*exists*" as the reason. Fourth, the final "*god*" is as the ultimate cause of all "*existing*" particularities. Thus, of the four categorisations of "*god*" above, it becomes the only answer to what creation is as a result of the formula behind it.²⁹

Al-Kindi explained the concept of "*illah*" which is not in line with the principle presented by Aristotle when he considered all questions about everything. Al-Kindi tried to harmonise with his question words, "*هل*", "*ما*", "*اي*", "*لم*" from these four istifham or interrogative words which each have a meaning, "*hal*" is used as a question of "what" is the origin of the sentence, while "*maa*" is used as a question of "what" is the origin of the sentence, while "*ayy*" is used as a question of contradiction in a sentence.³⁰

From this interpretation, it can be understood that, if one learns by studying matter, he learns by studying kind; if he learns by studying form, he learns by studying kind; from the description of kind there is a description of delimitation; hence when one describes delimitation in terms of matter, form and "*illah al-tamamiyyah*" or the final chapter, he has described delimitation, because everything that is delimited is essentially in delimitation. This in turn

²⁷ Sahidin and Abdurahim, 'Konsep Epistemologi Perspektif Al-Kindi'.

²⁸ Riddah, *Rasa'il Al-Kindi al-Falsafiyah*.

²⁹ Ahmad Fuad al-Ahwani, *Al-Kindi al-Failusuf al-Arabi* (Mathba'ah al-Mishriyyah al-'Ammah, 1964).

³⁰ Riddah, *Rasa'il Al-Kindi al-Falsafiyah*.

implies that al-Kindi paid great attention to the 'illah of delimitation in the nature of final knowledge.³¹

With regard to the issue of causality “*illab*”, the classification of al-Kindi's philosophical episteme can be categorised into three, namely sensory knowledge, rational knowledge, and divine knowledge “*divinity*” which some of them call isyraq knowledge “*emanation*”.³² In fact, each source of each knowledge serves to check the quality of the knowledge. Here we will give some examples of each such placement clearly.

The first example of sensory first knowledge is when a person sees with the naked eye material objects. Although he sees the actual form of something, it is not yet said to be the ultimate form obtained from the senses. Because the vision is still partial “*juzyyab*”.³³ Like when people see the universe that it states that the earth is round, in plain sight indeed the theory states that the earth is round, but when we take back that in essence we do not know whether the earth is really round or not.

The second example, the second knowledge that is rational is when a person gains knowledge through reason that is global “*mujmal*”, this is the opposite of the partial of sensory knowledge. There is an object of rationality that consists of *gens* and *speises* in general rather than partial. For example, that humans can know the nature of humans from gestures ranging from hands, feet, and other potential movements in the human body, but this is still called partial knowledge. As for knowledge that is global “*mujmal*” such as the example of humans is a thinking creature. This states that knowledge can know globally and cover individual power partially.³⁴

The third example, is knowledge that is divine (*isbraqi*), namely knowledge that is through divine nature. Knowing something that is meta-physical, unseen, and invisible. This is what al-Kindi used as a reference for the final process of searching for the essence of knowledge. Because rationality alone is not sufficient to reach the level of the essence of knowledge, for this we need Islamic or divine knowledge that comes from revelation, not from reason. Thus, according to al-Kindi, it is called the highest knowledge or reaching the level of prophethood. Apart from the

³¹ M. Amin Abdullah, ‘Aspek Epistemologis Filsafat Islam’, *Al-Jami'ah: Journal of Islamic Studies*, no. 50 (1992): 9–22.

³² Sarpini, ‘The Epistemology of Abu Yusuf Ya’qub Bin Ishaq Al-Kindi (Philosophy and Religion)’, *Islamic Studies Journal* 2, no. 1 (29 April 2022): 39–51, <https://doi.org/10.24090/isj.v2i1.7188>.

³³ Sarpini.

³⁴ Sarpini.

Prophet, al-Kindi also mentioned that this knowledge can be achieved by people who have a clean and holy soul.³⁵

Therefore, the relationship between rational, sensory, and revelation towards awareness of the phenomena that occur requires finding correlations that are consistent and coherent so that the goals vision, and mission are achieved well. In this way, the mind will never understand the meaning behind the involvement of phenomena that occur if it is not correlated with a divine source or *isyraq*.³⁶

Al-Kindi's Philosophical Argumentation: An Interpretation of Creation Cosmology

If in its development, the philosophical arguments developed by al-Kindi are a manifestation of the assumptions of Greek philosophical thought, then this needs to be emphasized again, that the multi-dimensional study of science, the tendency of Islamic philosophy in understanding nature (cosmology) is in serious conflict with the realm of idealism. and rationalism. As previously mentioned, studies from the realm of epistemology, and Islamic philosophy unite the areas of study of metaphysics, ethics, and cosmology in Islam.³⁷ Therefore, from the considerations above-regarding the rationalist epistemic framework, empirical and idealistic-we try to explore the aspect of revelation conveyed by al-Kindi in his original book, namely *al-Falsafah al-Ula* which is closely related to the study of the cosmology of creation (Nature).

Al-Kindi considered that the interpretation of the verse on the cosmology of creation is one of the strongest arguments in proving that the existence of nature is based on *creasio ex nihilo* from nothing into existence. There are four verses quoted in the book, namely,

Q.S Yaasiin (36)79:

“Say (Prophet Muhammad), “The One who will bring it to life is the One who created it first. He knows every creature.”

Q.S Yaasiin (36)80:

“(It is) He who makes fire for you from green wood. Then, at once you kindled it.”

³⁵ Sarpini.

³⁶ Mukhammad Zamzami et al., ‘THE DESIGN ARGUMENT FOR GOD’S EXISTENCE: Ayatullâh Ja’far Subḥ âni’s Criticism of David Hume’s Thoughts’, *ULUL ALBAB Jurnal Studi Islam* 24, no. 1 (27 June 2023): 89–109, <https://doi.org/10.18860/ua.v24i1.20698>.

³⁷ Abdullah, ‘Aspek Epistemologis Filsafat Islam’.

Q.S Yaasiin (36)81:

“Is not the One who created the heavens and the earth able to create people like them (in the hereafter)? Indeed. He is the All-Creator, the All-Knowing.”

Q.S Yaasiin (36)82:

“Verily His decree, when He wills anything, He only says to it, "Be!" So, it becomes.”

Based on the above discussion, al-Kindi explains the verse through an Ilmy (philosophical) interpretation that is closely related to the field of creation cosmology.³⁸ Al-Kindi proposed the idea that nature was created from nothing or *idbar al-Syai' min al-`Adam (creation ex nihilo)*, as believed in Islamic theology. According to him, the universe is infinite, impermanent and created from nothing. Thus, the arguments used are both theological and philosophical, and the philosophical arguments are based on Aristotle's principles of logic. There are two Aristotelian principles used by al-Kindi: (1) that something infinite cannot change into a finite that is tangible in actual form; (2) that matter, time and motion are simultaneously emergent, simultaneous.³⁹

Firstly, in this argument, al-Kindi states that the theory of the creation of nature comes from the One who created "first" before any other than Him. So that the potential of the Essence that creates will automatically create nature and its contents. The Essence is Allah. The will of the Essence is without being influenced by space and time. However, the creation exists as it should.⁴⁰ As expressed in *Risalah Hudud al-`Ashya' wa al-Rusumiha*, that “*Illah al-Anwal*” (first cause) is the initial *mabda'ah, fa'ilah*, *ghoiru mutakharrik* that has no potential for motion in it. In other words, there was no intervention of something else to create this nature (cosmology).⁴¹

Secondly, in the argument that follows, al-Kindi explains that the verse here is an illustration of the discourse of something that appears through contrasting phenomena, al-Kindi explains that it seems that the fire that comes from the green trunk of a tree can occur if the trunk is burnt. This is possible by the will of (*al-fa'il al-Mutlaq*)-Allah- for it can be done to something that does not occur when *Fi'l al-Mabda' al-Mutlak* wills the occurrence of something that exists from nothing. This is what al-Kindi

³⁸ Riddah, *Rasa'il Al-Kindi al-Falsafiyah*.

³⁹ Mursidin, 'Philosophical Thought of Al-Kindi and al-Farabi'.

⁴⁰ Riddah, *Rasa'il Al-Kindi al-Falsafiyah*.

⁴¹ Dheyih Tofiq, 'The Sources of Philosophical Thought by Al-Kindi', *Journal of Garmian University* 8, no. 2 (1 July 2021): 258–71, <https://doi.org/10.24271/jgu.2021.135936>.

applied with the term *Dhubur al-Shai' min Naqidbib*.⁴²

Thirdly, the verse according to al-Kindi explains the belief that *Fa'il al-Mutlaq* (God) is able to create creatures similar to other humans. In other words, the existence of cosmology and human beings can be easily created by God as the Creator of everything. This argument is enough as evidence for Muslim philosophers who explain that the existence of nature (cosmology) is a creation of God. In his term it is called *al-Alam al-Akbar* (cosmological world)⁴³. That, al-Kindi considered the natural order to be sufficient proof of God's existence. This order included the universe and its hierarchies and parts. Al-Kindi realised that this order could not be fulfilled without an invisible substance whose effects on nature could be known.⁴⁴

Fourth, the philosophical argument of the last quoted verse is to show that a creation is *al-fi'l al-Mutlaq* or absolute will. From another aspect, God does not need space-time to create from nothing (*al-Mabda'*), this is differentiated from the aspect of human movement that requires space and time to perform its actions. Through the editorial "*Kun*" be, shows that when God wills to happen then anything can happen.⁴⁵ The argument put forward by Al-Kindi above shows a very simple reason that can be accepted by all groups, both those with knowledge and for laymen, besides that it can also be concluded that according to Al-Kindi everything in heaven and on earth is in the hands of God.⁴⁶

Furthermore, that the philosophical argument put forward by al-Kindi is the cause of the emergence of confidence in the world of Muslim philosophers who developed an imaginative style based on its theological and philosophical aspects in order to be developed by subsequent thinkers, such as al-Ghazali, Ibn Sina, al-Farabi and others. As al-Ghazali states, he thinks that reason has an important role in human life, although in some cases, Al-Ghazali stops the role of reason at certain limits, and only naql can cross these limits. However, according to Ali, the arguments that al-Ash'ari had built regarding the concept of divinity (*ilahiyyat*) were closer to philosophical arguments than religious arguments. Therefore, Al-Ghazali then tried another path that he considered more religious, namely taking the

⁴² Riddah, *Rasa'il Al-Kindi al-Falsafiyah*.

⁴³ Riddah.

⁴⁴ Nova Mariyanti and Nunu Burhanuddin, 'Pemikiran Al-Kindi Tentang Pendidikan Islam Dan Relevansinya Terhadap Pendidikan Islam', *JIP: Jurnal Ilmu Pendidikan* 1, no. 7 (2023): 1066–78.

⁴⁵ Riddah, *Rasa'il Al-Kindi al-Falsafiyah*.

⁴⁶ Mursidin, 'Philosophical Thought of Al-Kindi and al-Farabi'.

path of Islamic spiritualism or Sufism.⁴⁷

Thus, although some claim that al-Kindi was influenced by Aristotelian thought in general, it was only used as a partial aspect (*juziyyah*) of divine (theological) knowledge.⁴⁸ Comprehensively, al-Kindi with the redaction of the Qur'anic verse he quoted in his book provides a conclusion that the argumentation about the cosmology of creation developed by al-Kindi for the first time is more dominant than the previous theological-philosophical compared to the philosophical aspects he achieved.

Applications of al-Kindi's Philosophical Argumentation: A Critique of Western Philosophical Studies

First, the argument presented by al-Kindi in explaining the position of nature as a separate creation, that he interpreted the verse as a criticism of the assumption of western philosophers who stated that the beginning of the creation of Nature (cosmos) came from the previous one in other words nature was created together with the Creator. This criticism was explicitly raised by al-Kindi against Greek philosophical thought as a form of purification of the nature of the Godhead.⁴⁹ al-Kindi placed this discussion in the chapter *al-Hudud wa al-Rusum* (limits and descriptions) about the existence of the nature of meta-physics. It is significant that al-Kindi placed the philosophical argument in this discussion, because nature is a perfect system, without an empirical system. This shows that the power of (divine) revelation can be accepted by all.

Secondly, Al-Kindi asserted in his criticism of the Greek Philosophers that the argument for the existence of nature is not an empirical argument. In other words, that the empirically based object of understanding is not sufficient to generalise the existing theory, because it requires knowledge that is illuminative (*ishraqi*) so that there is similarity between experienced and inexperienced objects in the existence of the Creator in cosmological matters.⁵⁰ With reference to philosophical argumentation, it can be influenced by rational and irrational knowledge.

In addition, Al-Kindi saw that rational knowledge would be perfect

⁴⁷ Supriyanto Supriyanto, 'Al-Ghazali's Metaphysical Philosophy of Spiritualism In The Book Of Ihya 'Ulumuddin', *Devotion : Journal of Research and Community Service* 3, no. 5 (14 March 2022): 422–32, <https://doi.org/10.36418/dev.v3i5.138>.

⁴⁸ Tofiq, 'The Sources of Philosophical Thought by Al-Kindi'.

⁴⁹ al-Ahwani, *Al-Kindi al-Failusuf al-Arabi*.

⁵⁰ Hasan al-Syafi'i, *Al-Tayyar al-Masya'i Fi al-Falsafah al-Islamiyyah*, vol. 1 (Kairo: Dar al-Tsaqofah al-Arabia, 1998).

in two ways, namely, first, the innate principles that exist in the mind, that the rational soul comes from the nature of reason itself not from outside, such as axioms, postulates and every proposition that does not require proof, arguments or quasi. Second, universal understanding that comes by the method of acquisition, education and consideration, it comes from outside and what is obtained from outside are the kinds and types, in the form of universal concepts.⁵¹

Third, as before al-Kindi explained about the belief that *Fa`il al-Mutlaq* (Allah) is able to create creatures similar to other humans is also a criticism of western thinkers about nature being eternal. For al-Kindi, every object consisting of matter and form, which is limited in space and moves in time is a limited thing, even though it is the form or form of the world itself. And because it is limited, it should be with these limitations that the world certainly does not have eternity. Only Allah is eternal. Therefore, Al-Kindi's theory of natural creation is that nature is created from nothing, is limited and impermanent.⁵²

God is the First Cause where the existence of nature is not caused by any other cause. Al-Kindi explicitly said that God is actually the Creator, not the First Cause as Aristotle argued. Because if the Mover means that there has been something before which is then united into the form of an element. For al-Kindi, God is the One who creates, but not created, God creates something from nothing. God is the One who perfects but is not perfected⁵³. In other words, this philosophical argumentation is in line with the sensory nature and rationality of the subject proof. This is similar to the proof of the existence of reason which only verifies coherence, harmony and purpose. In uniting the sensory and rational nature by devoting the existence of revelation as the main source.⁵⁴

Fourth, God does not need space-time to create from nothing (*al-Mabda'*). The firm criticism raised by al-Kindi can be said to be a philosophical doctrine that is closely related to creation. That, al-Kindi divides two aspects in looking at the theory of creation, first seen from the

⁵¹ Sahidin and Abdurahim, 'Konsep Epistemologi Perspektif Al-Kindi'.

⁵² Mulyadi, 'Argumentas Filosofis Al-Kindi, Ibn Rusyd, Dan al-Farabi Tentang Kekekalan Alam'.

⁵³ Majid Fakhry, *A History of Islamic Philosophy* (New York: Cambridge University Press, 1983).

⁵⁴ Noga Hartmann, 'Islamic Philosophy A-Z: By Peter S. Groff with Oliver Leaman (Edinburgh, United Kingdom: Edinburgh University Press, 2007. 237 Pages.)', *American Journal of Islam and Society* 25, no. 4 (1 October 2008): 135–36, <https://doi.org/10.35632/ajis.v25i4.1442>.

divine aspect, that God does not need space-time to make all his creations. Meanwhile, from the human aspect, he does need space-time to identify sensory things. For al-Kindi, Western philosophers ignore the concept of divinity in exploring the structure of natural creation (cosmology) so that they only produce propositions that are conjectures, but not the ultimate truth.⁵⁵

The illustration of the diversity of the arguments described by al-Kindi is referred to as *majazi* (partial) of the general Qur'anic verse⁵⁶. The argument regarding the law of cause, nature is not a cause for itself, because if nature is a cause for itself then there is no end and something that ends is impossible. Therefore, the cause must exist outside of the caused and must be nobler, higher and earlier. Thus, Al-Kindi disagreed with Aristotle who said that nature is eternal. By building a metaphysical concept, Aristotle provides proof of the First Mover, but al-Kindi puts forward the Qur'anic doctrine of creation from nothing (*ex nihilo*). The argument raised by al-Kindi is a progressive argument for God.⁵⁷

Thus, the philosophical arguments put forward by al-Kindi can be pursued through philosophical-theological studies. In relation to the perfect system of Nature (cosmology) can be investigated through that the order of Nature is not only researched through empirical aspects. But the perfection of the creation of this nature comes from the creation of God who is the most perfect.

Conclusion

Based on what the researchers have described above, it can be concluded as follows: *Firstly*, al-Kindi's idea of epistemology is al-Kindi's attempt to naturalise philosophy into the Islamic tradition. This can be seen from his ideas about the creation of Nature (cosmology). He placed nature as a perfect system of God's rules. After that, al-Kindi developed his concept of cosmology. Al-Kindi was a philosophical-theological thinker. Through his analyses, he adopted Platonian cosmological determinism while being a Muslim theologian who defended God's independence in His actions. However, this view was a deterministic view of the universe. Al-Kindi patiently defended the view that God's actions are independent and God is the only "creator" or efficient cause in this universe.

⁵⁵ Riddah, *Rasa`il Al-Kindi al-Falsafiyah*.

⁵⁶ Kamaluddin Kamaluddin, 'AL-Kindi: Filsafat Agama Dan An-Nafs', *Aqlania* 12, no. 1 (30 June 2021): 95–108, <https://doi.org/10.32678/aqlania.v12i1.4392>.

⁵⁷ Zainul Am Karen Armstrong, *Sejarah Tuhan*, vol. 1 (Mizan Publishing, 2001).

Muhammad Nurush Shobah, Salman al-Farizi

Second, philosophical argumentation in relation to proving that the order of Nature (cosmology) is relevant to the concepts presented by Muslim philosophers in general, but the difference from this study is that the order of Nature is a policy to clean the empirical aspects in western studies. This is also a criticism of western philosophers who prioritise rationalist, idealist, empirical towards the system of creation of Nature (Cosmology).

Bibliography

- Abdul-Jabbar, Wisam Kh. 'Al-Kindi on Education: Curriculum Theorizing and the Intercultural Minhaj'. *Curriculum Inquiry* 50, no. 3 (26 May 2020): 262–80. <https://doi.org/10.1080/03626784.2020.1809966>.
- Abdullah, M. Amin. 'Aspek Epistemologis Filsafat Islam'. *Al-Jami'ah: Journal of Islamic Studies*, no. 50 (1992): 9–22.
- Ahmad Fuad, al-Ahwani. *Al-Kindi Ila al-Mu'tasim Billah Fi al-Falsafah al-Ula*. Dar Ihya' al-Kutub al-Arabi, 1947.
- Ahwani, Ahmad Fuad al-. *Al-Kindi al-Failusuf al-Arabi*. Mathba'ah al-Mishriyyah al-'Ammah, 1964.
- Aravik, Havis, and Hoirul Amri. 'Menguak Hal-Hal Penting Dalam Pemikiran Filsafat al-Kindi'. *SALAM: Jurnal Sosial dan Budaya Syar-i* 6, no. 2 (29 April 2019): 191–206. <https://doi.org/10.15408/sjsbs.v6i2.11228>.
- Arroisi, Jarman, Nur Hadi Ihsan, and M. Najib Abdussalam. 'The Notion of the Soul in al-Kindi: Building the Epistemological Foundation of Early Islamic Psychology'. *Jaqfi: Jurnal Aqidah dan Filsafat Islam* 8, no. 2 (2 November 2023): 172–91. <https://doi.org/10.15575/jaqfi.v8i2.20556>.
- Bagir, Haidar. *Mengenal Filsafat Islam*. Mizan Publishing, 2021.
- El-Yunusi, Muhammad Yusron Maulana, and Bryna Azarine Rozyan. 'Relasi Pola Pikir Aristoteles Dan Al-Kindi Dalam Memahami Hakikat Tuhan'. *Jurnal Filsafat Indonesia* 6, no. 1 (2023): 41–50. <https://doi.org/10.23887/jfi.v6i1.48958>.
- Fakhry, Majid. *A History of Islamic Philosophy*. New York: Cambridge University Press, 1983.
- Furqon, Syihabul, and Neng Hannah. 'Metafisika Al-Kindi Dalam Fi Al-Falsafah Al-Ula (Filsafat Pertama)'. *Jaqfi: Jurnal Aqidah Dan Filsafat Islam* 5, no. 2 (2020): 251–81. <https://doi.org/10.15575/jaqfi.v5i2.9711>.
- Groff, Peter S. *Islamic Philosophy A-Z*. Edinburgh: Edinburgh University Press, 2007.

- Hartmann, Noga. 'Islamic Philosophy A-Z: By Peter S. Groff with Oliver Leaman (Edinburgh, United Kingdom: Edinburgh University Press, 2007. 237 Pages.)'. *American Journal of Islam and Society* 25, no. 4 (1 October 2008): 135–36. <https://doi.org/10.35632/ajis.v25i4.1442>.
- Hasan al-Syafi'i. *Al-Tayyar al-Masya'i Fi al-Falsafah al-Islamiyyah*. Vol. 1. Kairo: Dar al-Tsaqofah al-Arabia, 1998.
- Kamaluddin, Kamaluddin. 'AL-Kindi: Filsafat Agama Dan An-Nafs'. *Aqlania* 12, no. 1 (30 June 2021): 95–108. <https://doi.org/10.32678/aqlania.v12i1.4392>.
- Karen Armstrong, Zainul Am. *Sejarah Tuhan*. Vol. 1. Mizan Publishing, 2001.
- Latifah, Yulia, Sabilla Azzahra Hr, Tri Isma Adi Putra, and Devi Silvan Quraeny. 'FILSAFAT ALKINDI DALAM PERSPEKTIF AL-QUR'AN'. *ISTIGHNA: Jurnal Pendidikan dan Pemikiran Islam* 4, no. 2 (31 July 2021): 146–58. <https://doi.org/10.33853/istighna.v4i2.130>.
- Mariyanti, Nova, and Nunu Burhanuddin. 'Pemikiran Al-Kindi Tentang Pendidikan Islam Dan Relevansinya Terhadap Pendidikan Islam'. *JIP: Jurnal Ilmu Pendidikan* 1, no. 7 (2023): 1066–78.
- Masturoh, Zahrani. 'CHARACTERISTICS OF THOUGHT IN THE PERSPECTIVE OF ISLAMIC EDUCATIONAL PHILOSOPHY ACCORDING TO AL-KINDI'. *PROCEEDING INTERNATIONAL SEMINAR "IMPLEMENTATION OF RELIGIOUS MODERATION IN ISLAMIC STUDIES"* 1, no. 1 (2 November 2022): 149–62.
- Mulyadi, Mulyadi. 'Argumentas Filosofis Al-Kindi, Ibn Rusyd, Dan al-Farabi Tentang Kekekalan Alam'. *At-Tafkir* 12, no. 2 (2019): 131–40. <https://doi.org/10.32505/at.v12i2.1341>.
- Mursidin, Ida Ilmiah. 'Philosophical Thought of Al-Kindi and al-Farabi'. *Jurnal Al-Dustur* 3, no. 1 (20 May 2020): 51–66. <https://doi.org/10.30863/jad.v3i1.718>.
- Rahman, Fadlul, Indah Anta Sari, and Wahida Raihan Sirait. 'ISLAMIC PSYCHOLOGY FROM THE PERSPECTIVES OF AL-KINDI'. *Edusoshum : Jurnal Pendidikan Islam Dan Sosial Humaniora* 2, no. 2 (31 August 2022): 104–10. <https://doi.org/10.52366/edusoshum.v2i2.40>.
- Riddah, Muhammad Abdul Hadi Abu. *Rasa'il Al-Kindi al-Falsafiyah*. Vol. 1. 1 vols. Dar al-Fikr al-Arabi, 1953.
- Sahidin, Amir, and Abdurahim Abdurahim. 'Konsep Epistemologi Perspektif Al-Kindi: Modifikasi Epistemologi Yunani'. *Jaqfi: Jurnal*

Muhammad Nurush Shobah, Salman al-Farizi

- Aqidah Dan Filsafat Islam* 8, no. 1 (2 July 2023): 93–113.
<https://doi.org/10.15575/jaqfi.v8i1.22257>.
- Sarpini. ‘The Epistemology of Abu Yusuf Ya’qub Bin Ishaq Al-Kindi (Philosophy and Religion)’. *Islamic Studies Journal* 2, no. 1 (29 April 2022): 39–51. <https://doi.org/10.24090/isj.v2i1.7188>.
- Sharif, M. M. *A History of Muslim Philosophy*, 1963.
<http://archive.org/details/histmusphil-v1>.
- Soleh, Achmad Khudori. ‘Filsafat Islam Dari Klasik Hingga Kontemprer’. Ar-Ruzz Media, 2016.
- Supriyanto, Supriyanto. ‘Al-Ghazali’s Metaphysical Philosophy of Spiritualism In The Book Of Ihya ‘Ulumuddin’. *Devotion : Journal of Research and Community Service* 3, no. 5 (14 March 2022): 422–32.
<https://doi.org/10.36418/dev.v3i5.138>.
- Tofiq, Dheyih. ‘The Sources of Philosophical Thought by Al-Kindi’. *Journal of Garmian University* 8, no. 2 (1 July 2021): 258–71.
<https://doi.org/10.24271/jgu.2021.135936>.
- Wahda, Jumrohtul. ‘Filsafat Al-Kindi Dalam Memahami Teologi.’ *Manthiq* 4, no. 1 (2020): 35–44. <http://dx.doi.org/10.29300/mtq.v4i1.2998>.
- Zamzami, Mukhammad, Ghorbanali Karimzadeh Gharamaleki, Abdullah Hosseinieskandian, and Fikri Mahzumi. ‘THE DESIGN ARGUMENT FOR GOD’S EXISTENCE: Ayatullâh Ja’far Subhânî’s Criticism of David Hume’s Thoughts’. *ULUL ALBAB Jurnal Studi Islam* 24, no. 1 (27 June 2023): 89–109.
<https://doi.org/10.18860/ua.v24i1.20698>.