

Chapter 3: Revelation and Rationality: Integration, Not Opposition

In the Qur'anic worldview, revelation (*wahy*) and reason (*'aql*) are not conflicting forces but complementary sources of knowledge. The Qur'an rejects the bifurcation between faith and intellect, positioning both as divine gifts entrusted to humankind for discovering truth. Revelation provides the metaphysical foundation and ethical direction, while reason functions as the interpretive instrument that deciphers creation and recognises divine order. Thus, revelation guides intellect, and intellect validates revelation through reflection and understanding. Far from suppressing inquiry, the Qur'an elevates rational contemplation as an act of faith itself. This section explores how the Qur'an integrates revelation and reason, examines classical Islamic perspectives on their relationship, and outlines a unified epistemological paradigm grounded in *tawhid*-the oneness of all truth.

3.1 The Qur'anic Harmony of Reason and Revelation

The Qur'an establishes a profound harmony between revelation and rationality, framing both as interdependent channels for accessing divine truth. Revelation (*wahy*) is presented as divine communication that transcends human subjectivity, while reason (*'aql*) is the faculty through which humans interpret signs (*ayat*) in both scripture and nature. The Qur'an repeatedly invites humanity to think (*yatafakkarun*), reflect (*yatadabbarun*), and reason (*ya'qilun*) as acts of worship and validation of revelation.

Verses such as “*Do they not reflect upon the Qur'an?*” (Q. 47:24) and “*Indeed, in the creation of the heavens and the earth and the alternation of night and day are signs for those who possess intellect*” (Q. 3:190) reveal that rational engagement is a divine imperative. Revelation does not replace intellect; rather, it perfects it by providing metaphysical context and moral boundaries. According to Al-Ghazali (1997), the intellect is a “lamp of the heart” that cannot illuminate without the oil of revelation. Similarly, Ibn Rushd (Averroes) argued that philosophy and revelation aim at the same truth, differing only in method (Averroes, 1954).

The Qur'an warns against two extremes: blind literalism that rejects reason and pure rationalism that denies revelation. Instead, it advocates for *'aql mu'ayyad bi'l-wahy*-reason illuminated by revelation. This synthesis ensures that empirical knowledge remains ethically oriented, and spiritual knowledge remains intellectually coherent. By presenting revelation as the calibration of reason, the Qur'an establishes an epistemological balance that promotes both intellectual freedom and spiritual submission, a framework that continues to inspire Islamic thought through centuries of scholarship.

3.2 Classical Perspectives

The integration of revelation and reason is not a modern challenge; it has been at the heart of Islamic intellectual history since the earliest centuries of Islam. Classical Muslim scholars such as Al-Farabi (870-950 CE), Ibn Sina (Avicenna, 980-1037 CE), Al-Ghazali (1058-1111 CE), Ibn Rushd (Averroes, 1126-1198 CE), and Shah Wali Allah al-Dihlawi (1703-1762 CE) engaged deeply with the tension and synthesis between *'aql* (reason) and *wahy* (revelation). Their epistemological reflections illustrate that, within the

Qur'anic worldview, reason is neither autonomous nor antagonistic to revelation but functions within a divine framework of guidance (*huda*). The classical period thus established an enduring model for reconciling philosophical reasoning with the metaphysical certainty of divine truth.

3.2.1 The Early Formulations: Reason as a Divine Trust

Early Muslim theologians such as the Mu'tazilah emphasised reason as an autonomous tool to discern moral truths and theological doctrines, arguing that human intellect could independently establish the goodness or badness (*husn wa qubh*) of actions (Adamson, 2007). However, their rationalism was balanced by the Ash'arī school, which asserted that reason must remain subservient to revelation because divine will transcends human comprehension (Frank, 1994). Despite apparent tension, both schools affirmed the Qur'an's recognition of *'aql* as a divinely entrusted faculty. As stated in Qur'an 67:10, the condemned in Hell lament: “*If only we had listened or reasoned (na'qil), we would not be among the people of the Fire.*” This verse affirms that failure to use reason constitutes a moral fault, not an epistemic impossibility. Thus, in early Islamic theology, reason was not opposed to revelation but served as its interpreter within the bounds of divine revelation (Nasr, 1993).

3.2.2 Al-Farabi and the Rational Structure of Revelation

Al-Farabi was among the first to provide a philosophical system harmonising revelation with Aristotelian logic. In *Al-Madinah al-Fadilah* (The Virtuous City), he argued that revelation conveys metaphysical truths symbolically for the masses, whereas philosophy expresses them discursively for the intellectual elite (Butterworth, 1985). For Al-Farabi, both prophet and philosopher participate in the same ultimate truth (*al-haqq*), but their modes of expression differ. The prophet receives divine truths through *wahy*, the highest form of intuitive intellect (*'aql mustafad*), while the philosopher approaches them through reasoned demonstration. Revelation thus functions as a universal pedagogy translating metaphysical realities into symbols accessible to all levels of intellect (Al-Farabi, trans. Walzer, 1985).

In this schema, there is no dichotomy between reason and revelation; rather, revelation represents the perfection of reason guided by divine light. Al-Farabi's model influenced later thinkers such as Ibn Sina and Ibn Rushd, demonstrating how prophetic revelation and human reasoning could coexist within a single epistemic framework.

3.2.3 Ibn Sina: The Metaphysics of Intellectual Illumination

Building upon Al-Farabi's legacy, Ibn Sina proposed that human knowledge ascends through a hierarchy of intellectual illumination, culminating in prophetic revelation. In his *Kitab al-Najat* and *Al-Isharat wa al-Tanbihat*, he posits that prophets achieve perfect conjunction with the Active Intellect (*'aql al-fa'al*), enabling them to access universal truths without mediation (Goodman, 1992). This metaphysical process mirrors Qur'anic descriptions of divine inspiration, such as in Qur'an 42:51- “*It is not for any human that Allah should speak to him except by inspiration or from behind a veil, or by sending a messenger.*” Ibn Sina thus provides a philosophical explanation for the mechanism of revelation consistent with Qur'anic cosmology.

While his system was criticised for “philosophising prophecy,” Ibn Sina intended to rationalise the structure of divine communication without undermining its sanctity. For him, reason and revelation are two rays of the same light—one apprehended through intellectual exertion, the other through divine grace (Nasr, 2006). This model foreshadows later Sufi epistemologies that interpret knowledge as illumination (*ishraq*).

3.2.4 Al-Ghazali: Reconciling Reason with Spiritual Certainty

Al-Ghazali, often portrayed as the reconciler of orthodoxy and philosophy, redefined the epistemological relationship between *'aql* and *wahy* through the lens of spiritual experience. In *Ihya' 'Ulum al-Din* and *Al-Munqidh min al-Dalal*, he argues that reason alone cannot yield certainty (*yaqin*), as it is prone to scepticism and speculation. True knowledge arises only when reason is illuminated by divine guidance through the light (*mur*) of revelation (Al-Ghazali, trans. Watt, 1953).

For Al-Ghazali, revelation provides the ultimate criterion of truth, while reason operates as a tool for understanding it. He likened reason to eyesight and revelation to sunlight: without the latter, the former cannot perceive. He wrote, “Reason is like the eye, and the Qur'an is like the light; the eye needs the light to see, and the light needs the eye to be perceived” (Al-Ghazali, *Ihya'*, Book I). Thus, his epistemology was neither anti-rational nor purely fideistic but integrative, grounding rational inquiry within divine illumination.

Moreover, Al-Ghazali's critique of philosophers in *Tahafut al-Falasifah* was not an outright rejection of rationalism but a warning against metaphysical overreach beyond revelation. His work established a balanced paradigm: revelation defines the limits of metaphysics, while reason elucidates its implications (Griffel, 2009). This equilibrium shaped centuries of Islamic theology and influenced both the Ash'arite tradition and later Sufi metaphysics.

3.2.5 Ibn Rushd: Rational Autonomy within Divine Law

Ibn Rushd advanced a robust defence of philosophical reasoning within the Islamic framework in *Faṣl al-Maqal fīma bayna al-Ḥikmah wa al-Shari'ah min al-Ittiṣal* (The Decisive Treatise). He argued that philosophy and revelation are complementary modes of accessing truth, both mandated by the Qur'an itself (Averroes, trans. Butterworth, 2001). He cited Qur'an 59:2—“So take warning, O people of vision (*uli al-abṣar*)”—as divine authorisation for rational inquiry.

Ibn Rushd's epistemology distinguishes between three audiences: the rhetorical (common people), the dialectical (theologians), and the demonstrative (philosophers). Each accesses truth through an appropriate method suited to their cognitive capacity. He insists that *ta'wil* (allegorical interpretation) of scripture must be employed when literal meaning conflicts with demonstrative reason, provided that the interpreter is trained and pious. This hermeneutical principle, he argued, ensures the unity of truth (*ittihad al-ḥaqq*): revelation and reason cannot contradict because both emanate from the same divine source (Leaman, 1988).

Ibn Rushd thus presents a rationalist hermeneutics within the framework of faith, establishing an Islamic philosophy of reason distinct from secular rationalism. His synthesis resonates with Qur'an 3:191- "*Those who remember Allah standing, sitting, and lying down, and reflect (yatafakkaruna) on the creation of the heavens and the earth.*" Here, reflection and remembrance coexist, affirming the harmony of intellect and faith.

3.2.6 Later Synthesis: Sufi Integration of Rational and Spiritual Knowledge

The synthesis of reason and revelation achieved its most profound expression in the Sufi metaphysical tradition, particularly in the works of Ibn 'Arabi (1165-1240 CE) and later in those of Mulla Şadra (1571-1640 CE). Ibn 'Arabi's doctrine of *al-'ilm al-ladunni* (knowledge from God's presence) builds upon Qur'an 18:65 -where Moses meets the divinely guided servant endowed with "knowledge from Our Presence." This highlights an epistemic hierarchy where intellectual and spiritual knowledge converge through divine grace (Chittick, 2007).

Mulla Şadra later integrated peripatetic, Illuminationist, and mystical epistemologies into his *al-Hikmah al-Muta'aliyah* (Transcendent Theosophy), where all forms of knowledge-sensory, rational, and intuitive-unite under the ontological principle of *Tawhid* (Nasr, 1978). In his system, rational reasoning is not discarded but transcended through *kashf* (unveiling), an act of divine disclosure harmonising intellect (*'aql*) and spirit (*ruh*).

3.2.7 Epistemological Implications

The cumulative contribution of classical scholars demonstrates a multidimensional epistemology rooted in Qur'anic principles. Each thinker articulates a distinctive synthesis:

- Al-Farabi and Ibn Sina emphasise the metaphysical continuity between prophetic revelation and rational intellect.
- Al-Ghazali integrates rational inquiry with mystical intuition, grounding certainty in divine illumination.
- Ibn Rushd institutionalises rational hermeneutics within Shari'ah.
- Ibn 'Arabi and Mulla Şadra culminate the tradition by merging rational and experiential knowledge under spiritual unity.

Together, they reaffirm that within Islamic epistemology, revelation (*wahy*) and reason (*'aql*) are not rival sources of knowledge but co-participants in the unfolding of divine truth. The Qur'an itself invites such integration, commanding believers both to think and to believe, to reflect and to submit, thus harmonising *'ilm*, *iman*, and *'aql* within the encompassing reality of *Tawhid*.

3.3 The Balance of Empiricism and Spirituality

The Qur'an presents an epistemological structure that balances the sensory world of observation and experimentation (*hiss* and *tajriba*) with the transcendent realm of spiritual perception (*başirah*). This synthesis lies at the heart of Islamic epistemology: the human being is called to explore the external

universe (*afaq*) through empirical means and to contemplate the internal universe (*anfus*) through spiritual reflection (Q. 41:53). The Qur'anic command to “travel through the earth and observe” (Q. 29:20) reflects the value of empirical observation, while its recurring exhortations to “remember” (*tadhakkarun*) and “reflect” (*yatafakkarun*) emphasize inner awareness. Both are epistemic acts that, when harmonised, lead toward holistic understanding (*ma'rifah*).

3.3.1 Empiricism in the Qur'anic Context

Empiricism in the Qur'anic paradigm is not a purely material process; it is an act of stewardship (*khilafah*). The Qur'an repeatedly calls on humanity to observe natural phenomena-rain, mountains, animal behaviour, and human creation-not merely as physical facts but as “signs” (*ayat*) pointing to the Divine (Q. 3:190-191; 16:10-18). The empirical act of seeing thus becomes a metaphysical journey toward meaning. The Qur'an does not separate scientific observation from spiritual discernment but fuses them through the language of *ayah*, transforming nature into revelation's open book (Nasr, 1993).

Historically, Muslim scientists such as Ibn al-Haytham, Al-Biruni, and Ibn Sina understood this synthesis. Ibn al-Haytham's *Kitab al-Manazir* exemplified methodological empiricism combined with theological intentionality -he insisted that observation must be guided by humility and awareness of human fallibility, for “the seeker of truth is not one who studies the writings of the ancients but one who suspends judgment and examines all things” (Ibn al-Haytham, trans. Sabra, 1989). His approach reflects a Qur'anic empiricism grounded in *taqwa* -the ethical awareness of God.

3.3.2 Spirituality as Internal Empiricism

In contrast, spiritual experience in the Qur'an represents a form of “inner empiricism,” a disciplined perception of metaphysical realities through purification of the self (*tazkiyah*). The Qur'an affirms that the heart (*qalb*) can perceive truth: “They have hearts with which they do not understand” (Q. 7:179). Here, cognition is not limited to sensory input but includes moral and spiritual receptivity. Al-Ghazali (1953) elaborated on this in his *Ihya' 'Ulum al-Din*, describing the purified heart as a mirror that reflects divine light once cleansed of desire and heedlessness. Knowledge thus has both external and internal dimensions, corresponding to observation (*nazar*) and unveiling (*kashf*).

Spirituality does not negate empirical science; it disciplines it. Without ethical orientation, empirical inquiry risks descending into materialistic reductionism. The Qur'an cautions against such blindness: “They know what is apparent of the worldly life, but they are heedless of the Hereafter” (Q. 30:7). Spiritual awareness, therefore, functions as an epistemic compass, ensuring that empirical data is interpreted within the moral order of creation.

3.3.3 Synthesis: The Ethical Unity of Knowing

The integration of empiricism and spirituality requires ethical responsibility. The Qur'an frames knowledge as *amanah*-a sacred trust (Q. 33:72). Human knowledge must serve divine purpose, not egoistic exploitation. In this light, modern scientific empiricism, when divorced from spirituality, becomes ethically incomplete. By contrast, the Qur'anic paradigm situates science within the moral universe of *'adl* (justice) and *rahmah* (compassion).

This epistemic balance has profound implications for modernity. The Qur’anic worldview does not oppose scientific rationality but demands that it remain tethered to metaphysical truth. In this synthesis, empiricism reveals the structure of creation, while spirituality unveils its meaning. Both are instruments of knowing (*ma’rifah*) that together restore the unity of knowledge, a unity modern epistemology has often fragmented.

3.4 The Principle of Tawḥīd as Epistemic Unity

At the heart of Qur’anic epistemology lies the doctrine of *Tawḥīd*-the absolute unity of God-which serves not only as a theological cornerstone but also as an epistemic principle integrating all forms of knowledge. *Tawḥīd* implies that all truths, whether derived from revelation, reason, or empirical observation, originate from the same Divine Source and therefore cannot contradict one another. This epistemic monotheism transcends the dichotomy between sacred and secular, faith and science, intellect and spirituality. The principle of *Tawḥīd* thus provides the metaphysical foundation for a holistic understanding of reality, where knowledge becomes a means of recognising Divine order and purpose. Within this framework, the act of knowing transforms into an act of worship, aligning human cognition with the cosmic harmony established by God.

3.4.1 Tawḥīd as the Ontological Foundation of Knowledge

At the heart of Qur’anic epistemology lies *Tawḥīd*, the affirmation of Divine Unity. Beyond its theological meaning, *Tawḥīd* represents the epistemic framework that unifies all forms of knowledge under one ontological reality: “*Allah is the Light of the heavens and the earth*” (24:35). The recognition of this unity is not merely doctrinal but cognitive; it shapes how Muslims perceive the relationship between the knower, the known, and the ultimate source of all knowledge.

In the Qur’anic worldview, knowledge (*‘ilm*) is not fragmented into secular and sacred domains. All knowledge originates from the Divine (*‘ilm Allah*) and returns to Him, as stated in Qur’an 2:255: “*He knows what is before them and what is behind them, and they encompass nothing of His knowledge except what He wills.*” This verse affirms both the transcendence of Divine knowledge and the contingent, derivative nature of human knowing. The epistemic act, therefore, is an act of participation in divine wisdom, not its replacement.

3.4.2 The Onto-Epistemic Implications of Tawḥīd

Tawḥīd eliminates the dichotomy between matter and spirit, faith and reason, revelation and science. The universe, in Qur’anic language, is a “cosmic Qur’an” (*al-Qur’an al-takwīnī*), and the scripture is a “verbal universe” (*al-Qur’an al-tadwīnī*). Both are *ayat* (signs) pointing toward the same reality (Nasr, 2007). Thus, the Qur’an calls believers to study both texts-the book of nature and the book of revelation-through contemplation (*tafakkur*) and remembrance (*tadhakkur*).

Tawḥīd also redefines objectivity. In modern science, objectivity implies detachment from value and meaning; in the Qur’anic sense, it implies detachment from ego but not from value. The knower must

purify intention (*niyyah*) and align it with truth (*ḥaqq*). This ethical objectivity preserves the integrity of inquiry while preventing knowledge from becoming an instrument of domination or destruction.

3.4.3 Unity of Knowledge and the Integration of Disciplines

The Qur'anic concept of unity implies that all disciplines-natural sciences, humanities, and spiritual sciences- are interrelated aspects of a single epistemic order. Al-Attas (1995) described this as “*the integration of knowledge under the principle of Tawḥid,*” where every branch of learning contributes to realising man's role as *‘abd* (servant) and *khaliiah* (vicegerent). In this integrated vision, physics and metaphysics, logic and ethics, jurisprudence and mysticism are not competing but complementary ways of understanding creation.

Historically, this principle was embodied in classical institutions such as Bayt al-Ḥikmah in Baghdad and Al-Qarawiyyin in Fez, where theologians, astronomers, and jurists shared intellectual space under the unifying purpose of divine knowledge. The fragmentation of knowledge in modernity, into secular, sacred, and technical domains, represents not progress but epistemic disintegration (Al-Attas, 1980). Reclaiming *Tawḥid* as an epistemic paradigm restores coherence to intellectual life, aligning learning with moral and cosmic order.

3.4.4 Tawḥid and Contemporary Epistemological Crisis

Modern scientific paradigms, dominated by materialism and positivism, often exclude transcendence from their ontology. This has led to what Nasr (1993) calls “*the desacralization of knowledge.*” The Qur'anic epistemology of *Tawḥid* directly counters this by restoring sacred meaning to existence. Knowledge becomes not an act of control but of witnessing (*shuhud*), not possession but participation in divine wisdom.

This perspective transforms education and research. It implies that every act of knowing is simultaneously an act of worship (*‘ibadah*), every discovery a recognition of divine creativity. As Qur'an 96:1-5 reminds us, the first command “Read in the name of your Lord who created” establishes *Tawḥid* as the foundation of all learning. Knowledge divorced from divine remembrance (*dhikr*) is incomplete; it knows the how but not the why.

3.4.5 Ethical and Social Implications

The epistemology of *Tawḥid* also provides an ethical framework for social justice. If all knowledge stems from one divine source, then all human beings share equal potential for understanding truth. There can be no epistemic elitism, racial hierarchy, or domination in the Qur'anic order. Knowledge becomes a means of compassion and service, not power. Thus, *Tawḥid* unifies not only epistemology but also ethics, politics, and social vision.

In sum, *Tawḥid* transforms epistemology into a holistic act of worship, knowing becomes being-in-relationship with the Divine, and the knower becomes a mirror reflecting divine unity through the multiplicity of creation.

3.5 Toward a Unified Epistemology

The pursuit of a unified epistemology in Islam stems from the Qur'anic vision that truth (*ḥaqq*) is indivisible and that all authentic knowledge reflects aspects of Divine wisdom. Contemporary epistemological fragmentation between religion and science, reason and revelation, material and spiritual, contradicts this holistic Qur'anic worldview. A unified epistemology seeks to restore the integration of these domains under the overarching principle of *Tawḥid*. It calls for the reconciliation of empirical inquiry with spiritual insight, viewing both as complementary paths to truth. This synthesis does not negate scientific rationality but redefines its purpose within a theocentric paradigm, where knowledge serves not merely human advancement but the realisation of moral and metaphysical order. Through such integration, Islamic thought reclaims its comprehensive vision of knowledge as both discovery and devotion.

3.5.1 Reclaiming the Qur'anic Method of Knowing

The call for a unified epistemology in the modern Islamic intellectual project is, in essence, a call to rediscover the Qur'anic method of knowing. Modern scholarship has often inherited Western epistemological categories—empiricism, rationalism, positivism—without recognising their metaphysical assumptions. The Qur'an, however, provides an indigenous paradigm grounded in divine revelation, ethical intention, and cognitive harmony. It views knowledge as both a spiritual and rational act, integrating *'aql* (reason), *qalb* (heart), and *wahy* (revelation) into a single cognitive structure (Al-Attas, 1995).

This unified epistemology recognises multiple levels of reality: the physical (*shahadah*), the unseen (*ghayb*), and the ultimate truth (*ḥaqq al-yaqin*). Each level corresponds to a mode of knowing: empirical, rational, and spiritual, valid within its domain but incomplete without the others. The Qur'an calls humanity to ascend these levels: from *'ilm al-yaqin* (knowledge by certainty) to *'ayn al-yaqin* (vision of certainty) to *ḥaqq al-yaqin* (truth of certainty) (Q. 102:5-7). A unified epistemology thus means not only integration of disciplines but progression of consciousness.

3.5.2 Integration of Revelation, Reason, and Experience

In this integrated model, revelation provides ontological grounding, reason ensures coherence, and experience (both empirical and spiritual) supplies verification. Each supports and corrects the others. Revelation without reason risks literalism; reason without revelation risks arrogance; experience without both risks illusion. The Qur'an balances these by uniting *naql* (transmission), *'aql* (intellect), and *tajriba* (experience) under divine purpose.

This tripartite model aligns with classical Islamic thought, from the rational illumination of Al-Farabi and Ibn Sina to the mystical empiricism of Al-Ghazali and Ibn 'Arabi. It also anticipates modern demands for interdisciplinarity: the Qur'an's epistemology is inherently transdisciplinary, merging theology, ethics, and science into a unified pursuit of truth.

These arguments anticipating a unified epistemology find their fullest articulation later in Part IV, where *Tawḥid* is developed as the central epistemic paradigm that integrates revelation, reason, and experience.

3.5.3 Challenges and Prospects in Contemporary Thought

In the contemporary Muslim world, epistemic dualism between religious and secular knowledge remains a major obstacle. Modern education often privileges scientific empiricism while marginalising moral and metaphysical inquiry. The Qur'anic model offers a corrective: it situates empirical investigation within a sacred ontology. This approach does not reject scientific methods but reorients them toward metaphysical meaning and ethical responsibility (Chittick, 2007; Nasr, 2006).

Future Qur'anic research must therefore cultivate scholars proficient in both *'ulum al-Din* (religious sciences) and *'ulum al-kawn* (cosmic sciences). Such scholars would embody the Qur'anic ideal of the *'alim rabbani* (divinely guided scholar, Q. 3:79)-one whose intellect and spirit operate in harmony. The revival of this holistic epistemology could bridge the gap between traditional madrasa scholarship and modern universities, reuniting faith and reason within one intellectual paradigm.

3.5.4 Knowledge as Worship and Transformation

The Qur'anic epistemology does not regard knowledge as neutral; it is transformative. The purpose of knowing is not accumulation but realisation (*tahqiq*). As Qur'an 35:28 declares: “*Only those of His servants who possess knowledge truly fear Allah.*” Knowledge thus culminates in humility, not pride. It transforms the knower ethically and spiritually, leading to what Al-Ghazali termed *'ilm al-mukashafah*, *knowledge of unveiling*.

This transformative aim distinguishes Qur'anic epistemology from secular models that isolate cognition from character. It implies that epistemology must be accompanied by *adab al-'ilm*-the ethics of knowledge, including sincerity, humility, and service. Only through such ethical integration can humanity reclaim the unity of knowing and being.

3.5.5 Toward a Global Paradigm of Sacred Science

Finally, a unified Qur'anic epistemology holds global relevance. In a world fragmented by relativism, technocracy, and ecological crisis, the Islamic concept of sacred knowledge offers an alternative: a vision of science that acknowledges the divine presence within creation. As Nasr (2007) argues, re-sacralizing knowledge is not an antiquarian project but a moral necessity for the survival of civilisation.

This epistemic framework can dialogue with other faith-based epistemologies-Christian, Hindu, or Buddhist shared concerns of ethics, meaning, and sustainability. The Qur'an's inclusive command to “*Come to a common word between you*” (Q. 3:64) thus extends to the global search for a spiritually grounded science.

A unified epistemology rooted in *Tawhid* therefore offers not only intellectual coherence but civilizational renewal. It reestablishes the harmony between revelation and reason, science and spirituality, humanity and nature, guiding knowledge back to its sacred source and purpose.

Revelation and rationality in the Qur'an are two dimensions of one divine epistemic order. The Qur'an envisions knowledge as both a rational endeavour and a spiritual journey, rooted in the oneness of truth (*tawhid*). Classical Islamic thought upheld this synthesis, fostering a civilisation that advanced both

science and spirituality. Today, reclaiming this Qur'anic balance offers a pathway for overcoming the intellectual fragmentation of modernity. By integrating revelation's guidance with reason's analytical power, the Qur'anic epistemology restores the unity of knowing and being as an enduring paradigm for ethical, holistic, and truth-centred research.