

Reconceptualizing the Intellectual Revolution: A Comparative Study of Thales and Muhammad

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ABSTRACT

This research explores the fundamental epistemological transformation in human consciousness from the dominance of *mythos* to the emergence of *logos* through a comparative study of two transformational figures: Thales of Miletus and the Prophet Muhammad (peace be upon him). This research aims to analyze the mechanism of the intellectual revolution initiated by the two figures, compare their models of thought, and examine their impact on civilization. Using a qualitative-comparative approach within the framework of *comparative intellectual history*, historical philosophy, and hermeneutics, this study analyzes primary and secondary sources to reconstruct these epistemological shifts. The results of the study show that although both figures managed to transition their societies towards argumentative and systematic reasoning, they followed different trajectories. Thales pioneered the *rational-naturalistic paradigm* by desacralizing the cosmos and seeking material principles (*arche*). At the same time, Muhammad initiated the *rational-transcendental paradigm* by integrating revelation, reason, and ethics into a monotheistic epistemology. The main difference lies in the source of its epistemological legitimacy: one is rooted in autonomous human observation and the other in prophetic rationality. This article offers a cross-civilizational approach to intellectual history and provides a new perspective on the plurality of human rationality. Finally, this research proposes a synthesis of *civilization* that bridges the gap between rationality and spirituality, offering an alternative framework for addressing the modern epistemological crisis through an inclusive, non-Eurocentric dialogue.

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INTRODUCTION

Fundamental transformations in the history of human thought are often marked by an epistemological shift from mythic-theogonistic narratives to a system of thought grounded in critical reason and rational order, a process classically termed the transition from *mythos* to *logos*. In the context of ancient Greek civilization, objective reality and cosmological phenomena were initially understood through the dominant lens of mythology, in which the structure of the universe was regarded as a manifestation of the gods' personal will. As Werner Jaeger analyzed in *Paideia*, the collective consciousness of early Greek society was shaped by the epic tradition of Homer and Hesiod, which situated the cosmos within a framework of speculative theology and cosmogonics (Pritchard et al., 1945). Jean-Pierre Vernant asserts that in this realm of pre-philosophical thought, there is no firm separation between the natural and the supernatural; every natural event, such as a hurricane, earthquake, or the change of seasons, is seen as the dramatic narrative of the inhabitants of Olympus (Yu, 2017). Karl Popper called this period the phase in which the dogmas of the oral tradition closed the space for rational criticism, creating a static social-intellectual order under the shadow of the undeniable authority of myth (Popper, 1989).

Similar epistemological conditions, albeit in different cultural manifestations, can be found in the structure of pre-Islamic Arab society or the Jahiliyah era. People today live in the thick confines of *tribalism* and a fragmentary paganistic belief system, where their intellectual orientation is more devoted to the glorification of *oral tradition* and the supremacy of tribal poems. Marshall Hodgson, in *The Venture of Islam*, notes that although the Arabs possessed immense linguistic richness, they lacked a systematic, rational framework for understanding the cosmos and man's place within it (Hodgson, 2009). Knowledge is practical-pragmatic and tied to local mythology and fatalism (*dahr*), which negate intellectual agency. Fazlur Rahman and Montgomery Watt emphasize that the absence of an established literacy tradition and the dominance of tribal reason create an intellectual vacuum, in which reality is understood through emotional sentiment and unquestioning loyalty to ancestors, a form of desert *mythos* that shackles the potential for systematic rationality of Arab man before the advent of Islam (Batool & Sabiha, 2021; Khiyaroh, 2024).

The turning point of civilization came with an *intellectual revolution* that broke the mythical structure through the emergence of transformative figures. In Ionia, Thales of Miletus initiated a radical *epistemological shift* by asking questions about *the arche*, or basic principles, of the universe that are material rather than personal-mythological. Thales' move is considered the birth of Western philosophy because he transferred the authority of truth from the poet's hand to that of rational inquiry, in which nature is understood through its own internal laws (*logos*) (Ugwu, 2024). Comparatively, in the Arabian Peninsula, Muhammad PBUH brought about a transformation no less revolutionary through revelation. However, Muhammad's revolution did not simply replace one belief with another; He introduced the *Iqra'* paradigm—an intellectual mandate that demands critical reflection, observation of *the verses* (signs) in the universe, and integration between faith and knowledge (Wijaya, 2022). If Thales began the search for *logos* through naturalistic speculation, Muhammad laid the groundwork for an epistemological system that united the transcendent dimension with the demands of empirical rationality. Both, in their respective unique contexts, have collapsed the dominance of *mythos* and opened the gate to an era of *science-based civilizational transformation*.

The study of the transformation of civilization from *mythos* to *logos* has long occupied a central position in the historiography of Western philosophy, especially as an attempt to trace the genealogy of modern rationality. However, academic discourse on this phenomenon is often caught up in the sharp disciplinary fragmentation between classical Greek philosophy and Islamic studies. On the one hand, the study of Thales of Miletus tends to focus exclusively on the origins of *rational inquiry* in Ionia

as the forerunner of naturalistic science and philosophy, without seeing any structural resonance with the mental revolution outside the European tradition. On the other hand, the study of Muhammad and early Islamic epistemology is still dominated by a normative-theological, doctrinal approach that often overlooks the *broader epistemological transformation* dimension within the *civilizational paradigm* (Temper & Del Bene, 2016). As a result, there is a significant gap in the literature on the cross-civilizational approach that connects these two important moments in human history through the lens of the "intellectual revolution". The lack of effort to synthesize the *philosophical consciousness* of the Greek tradition with *the transcendental revelation* of the Islamic tradition results in our understanding of the evolution of human reason becoming partial and isolated (Imam et al., 2023).

A review of the literature from several previous studies shows significant research gaps in the conceptual, methodological, and theoretical aspects of integrating the intellectual revolution. Theoretically, Rajiyung (2024) uses an analytical-historical approach to map the transition of *mythos* to *logos* in the Pre-Socratic era, but leaves a theoretical gap because it has not yet linked the rationality of Greek nature with the epistemology of Islamic revelation. A similar conceptual gap is evident in the critical historiographic study of Kartal (2023), which uncovers the sociocultural influence on Thales' thought but is trapped in the internal particularism of Ancient Greece and has not yet compared it with the early transformation of Arabia. Meanwhile, Cantor (2022) descriptively-analytically deconstructs the Eurocentric bias that places Thales as the first philosopher, but this study fails to provide an alternative synthesis with Eastern or Islamic traditions. From the perspective of Islamic tradition, El-Rayess (2020) applies the sociology of knowledge to examine the epistemological shift in Islamic education toward normative religiosity. Unfortunately, this study has a methodological weakness because it ignores historical comparisons with classical Greek philosophy. On the other hand, Zacky & Moniruzzaman (2024) examine the dichotomy between revelation and reason through philosophical theory, but their overly contemporary focus overlooks the historical roots of the *logos* revolution. Finally, Saputra & Nasution (2026) have historically and systematically mapped the influence of Greek philosophy on Islamic theology, but methodologically limit themselves to the Abbasid era, thereby overlooking the Prophet Muhammad's revolutionary phase. Based on these identifications, current research maps do not place Thales and the Prophet Muhammad within a single comparative framework. It is this integrative gap—which simultaneously brings together the cosmological *logos* and the revelational *logos*—that is the main orientation and novelty of this article.

Although previous studies have mapped theoretical, methodological, and conceptual gaps separately, the *main critical gap* that has not been touched is the absence of studies that place Thales and the Prophet Muhammad as two figures of an 'intellectual revolution' that align outside the secular-theological dichotomy. This research aims to fill this critical gap by going beyond the narrative of unilateral assimilation in the Abbasid era. Through the perspective of the "intellectual revolution", the search for *arche* by Thales and the mandate of *iqra'* by the Prophet Muhammad are positioned as a continuous line in the evolution of human consciousness. Thus, this article offers an integrative model that deconstructs the contradictions between philosophical rationality and the epistemology of revelation, while affirming both as transformative human attempts to free themselves from the shackles of superstition (*mythos*).

This research departs from a fundamental epistemological problem concerning the mechanism by which human civilization transforms from the confines of mythic mindsets (*mythos*) to systematic orders of reason (*logos*). This paradigm shift reached its crucial point at two geographically distinct yet strongly resonant historical moments: the intellectual revolution pioneered by Thales in Ancient Greece and the epistemological transformation brought about by Muhammad in the Arabian Peninsula. The presence of these two transformative figures triggered the birth of *a new historical consciousness* that

demanded an in-depth investigation of the fundamental character of the intellectual *revolution* initiated by Thales in the realm of *naturalistic rational inquiry*, as well as how Muhammad PBUH carried out the character of the intellectual revolution through the medium of *transcendental revelation*. This academic problem then demands that comparative epistemology further examine the convergence and epistemological divergence between the two models of revolution to determine whether they represent two separate paths or a single continuous line in the evolution of human consciousness (De Benedetto & Luchetti, 2023). Within the framework of the civilizational paradigm, this research ultimately questions the philosophical implications of such intellectual comparisons for the inclusive reconstruction of the global history of human thought.

This study aims to systematically re-evaluate global intellectual historiography by placing Greek rational *logos* and Islamic revelation *logos* into an equitable analytical dialogue. The primary objective is to comprehensively describe the transformation from *mythos* to *logos* during the transitions of Ancient Greece and pre-Islamic Arabia, while critically analyzing the epistemological foundations of Thales' thought and the treatise of Muhammad PBUH. By identifying significant convergences and divergences in their methods of truth-seeking, the research seeks to develop a new synthesis between philosophical rationality grounded in natural observation and the epistemology of revelation grounded in divine enlightenment. The academic significance of this article lies in its offering a new reading of intellectual history, in which Muhammad is recognized not only as a religious figure but also as a pioneer of an epistemological revolution on a par with the great Greek philosophers. Ultimately, this research makes a significant contribution to the philosophy of civilization and comparative epistemology, offering a robust theoretical foundation for overcoming the contemporary dichotomy between reason and faith. It confirms that the journey from *mythos* to *logos* is a universal human endeavor that achieved its purest forms through critical reason in Greece and divine revelation in the Arabian Peninsula, establishing an integrative paradigm for modern scientific and religious discourse.

METHODS

This study uses a *library study* design with a comparative-historical analysis approach and philosophical hermeneutics. To avoid theoretical bias, an operational analysis is conducted through Paul Ricoeur's critical conceptual analysis, which proceeds procedurally from pre-understanding and structural analysis of the text to the appropriation of the meaning of the intellectual revolution (Purcell, 2020; Watson, 2009). Primary sources are selected for their textual authority and direct relevance to the two characters' thoughts. For Thales, the data is sourced from a compilation of fragments of the Diels-Kranz doxographic document (*Die Fragmente der Vorsokratiker*). As for the Prophet Muhammad, the main sources are the Qur'an and the pioneering hadith collections such *Ṣaḥīḥ al-Bukhārī*. Thales's determination of the philosophical fragment focuses on the statement of water as *an arche* to trace the demythologization of nature. In line with that, the selection of Qur'anic verses focuses on *kauniyyah* (cosmic) verses, such as Q.S. Al-Baqarah: 164 and Q.S. Ali 'Imrān: 190-191 (Vaismoradi et al., 2013). These verses were chosen deliberately (*purposive*) because they contained a distinctive dogma of rational encouragement (*afalā ta'qilūn*) to reflect on natural phenomena, thereby effectively marking the epistemological shift in Arab society from mythical reason to the logos of revelation.

FINDINGS AND DISCUSSION

FINDINGS

Mythos Structure in Ancient Greece and Ignorant Arabic

Prior to the emergence of a radical shift toward systematic reasoning, both Ancient Greek and pre-Islamic Arab civilizations were gripped by a structure of consciousness dominated by *mythos*. Although their cultural manifestations differ, they share fundamental characteristics in their interpretations of pre-rational consciousness, where the authority of truth does not rely on empirical-logical proof but on traditional narratives and supernatural legitimacy.

Mythological Cosmology in the Ancient Greek Tradition

Early Greeks understood the cosmos not as a mechanical order, but as a theatrical arena for the intervention of the gods. Physical events were strictly attributed to divine personal motives (divine causality): lightning was interpreted as the wrath of Zeus, and seasonal shifts were attributed to Demeter's grief. Aristotle (*Metaphysics*) labeled these early thinkers *theologoi* due to their reliance on cosmogonic myths. This structure of consciousness was heavily reinforced by the Homeric epic tradition (*the Iliad and the Odyssey*) and *Hesiod's* theogony.

This study argues that such a mythic structure functioned as an epistemological closure. This closed system actively prevented alternative explanations by attributing all phenomena to divine will, thereby delegitimizing any empirical inquiry. By placing the authority of knowledge entirely in the hands of inspired poets (Diogenes Laertius, *Lives of Eminent Philosophers*), this mythopoetic worldview rendered the universe anthropomorphic. Consequently, it closed all pathways for rational inquiry and reduced humans to passive subjects trapped by fate (*Moirai*).

Tribal-Religious Worldview in an Ignorant Arab Society

Conversely, pre-Islamic Arab society was bound by a tribal-religious mythic structure. Here, *Jahiliyah* does not denote a mere absence of technical skill but an epistemological condition in which collective reason was restricted by tribal loyalty (*'aṣabiyyah*) and fragmentary paganism. The worship of idols such as Al-Lāta, Al-'Uzza, and Manāt (Ibn Hisyām, *Sīrah Nabawiyyah*) served primarily as an ideological apparatus to legitimize the socio-political hierarchy. Knowledge was transmitted through oral poetry (*mu'allaqāt*) and ancestral genealogies, establishing a rigid framework of *taqlīd* (blind imitation). The Qur'an critically deconstructs this epistemic paralysis in QS. Al-Baqarah: 170. Rather than engaging with the rational coherence of revelation, the pagans rejected it based on *mā alfaīnā 'alayhi abā'anā* (adhering strictly to ancestral traditions).

This study interprets this ancestral defense not merely as a cultural preference but as an epistemological barrier where tribal consensus and literary eloquence substituted for logical verification. As recorded in *Ṣaḥīḥ al-Bukhārī*, this pre-revelational consciousness surrendered human agency to *dahr* (blind fate/time), eliminating any framework for individual intellectual accountability.

A comparative analysis reveals structural parallels: both civilizations anchored truth in collective consensus and penalized individual skepticism. However, a sharp divergence lies in their operational focus. The Greek *mythos* was cosmological-naturalistic, explaining physical origins through divine personification. In contrast, the Arabic *mythos* was socio-centric and tribal-genealogical, binding the intellect through blood ties and oral consensus.

To map these dynamics systematically, the table below delineates the pre-revolutionary epistemological features of both regions:

Table 1 Comparison of the Characteristics of Ancient Greek Mythos and Ignorant Arabic

Aspects	Ancient Greece	Arab Jahiliyah
Knowledge Resources	Mythologists Kosmos (Theogoni)	Tribal Traditions and <i>Oral Legends</i>
Primary Authority	The Gods of Olympus & the Poet	Chiefs (<i>Syaikhs</i>) & Ancestral Traditions
Mythos Shape	<i>Cosmological-Mythopoetic</i>	<i>Tribal-Religious-Genealogical</i>
Transmission System	Epic Poetry (Homer & Hesiod)	Poetry, Oral Prose, & Genealogy
Epistemological Character	Speculative-Anthropomorphic	Practical-Traditionalist (<i>Taqīd</i>)
Conflict Loci	Man vs God’s Will	Individual vs Tribal Honor

Conceptually, the structure of *mythos* in these two civilizations can be described as follows:

STRUCTURE OF MYTHOS

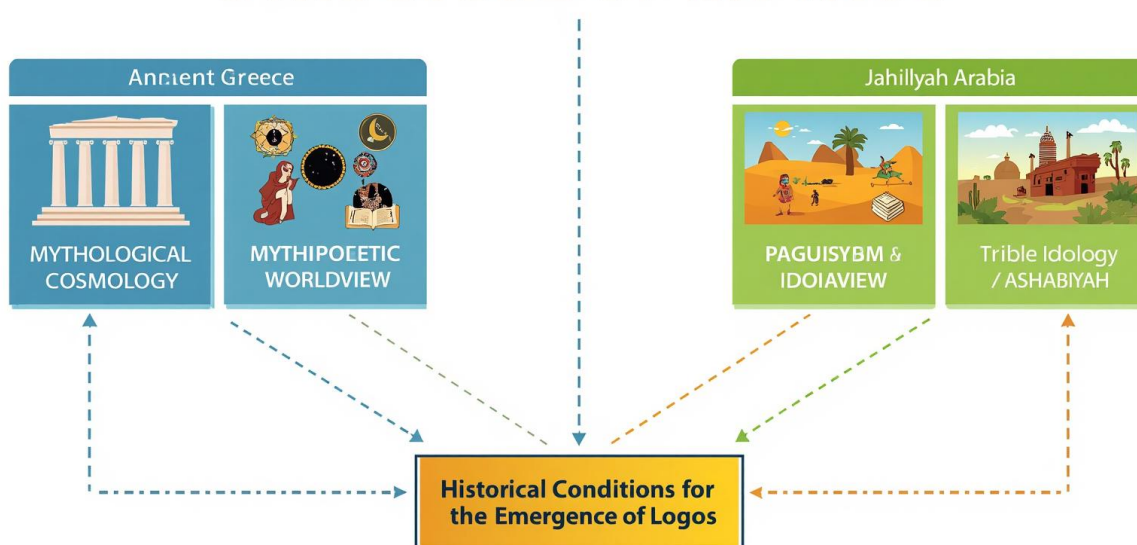


Figure 1 Structure of Mythos

These findings show that *the structure of mythos* is not just a "fictional story" but an intellectual operating system that maintains the stability of civilization's status quo. The dominance of *mythos* creates intellectual saturation that ultimately becomes an urgent historical condition for the birth of revolution. In Greece, the saturation of anthropomorphic explanations prompted Thales to seek a more rational material principle (*arche*). In Arabia, the moral crisis and the impasse of tribalism provided space for Muhammad to introduce a paradigm of revelation that demanded enlightenment of reason. Thus, *mythos* is a thesis that dialectically gives birth to *logos*, its antithesis, in the evolutionary history of human consciousness.

Thales Intellectual Revolution

Thales' intellectual shift from *mythos* to *logos* reveals a foundational restructuring of human consciousness, moving from speculative supernatural mediation to a paradigm of natural rationalization. This revolution established an ontological framework that redefined the universe as an objective system governed by intrinsic laws accessible to human reason.

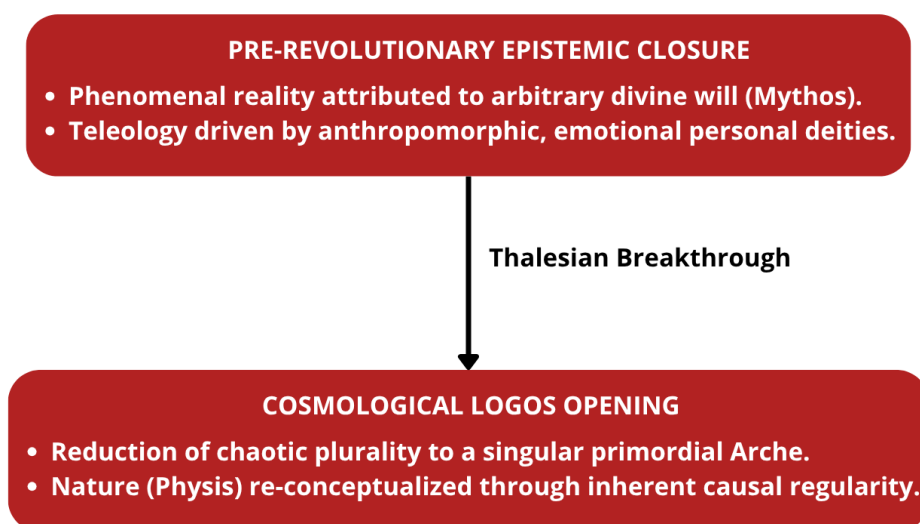


Figure 2. Thales' Epistemological Shift from Mythos to Logos

Historically, the socio-political autonomy and cross-civilizational exposure of Miletus facilitated this departure from Homeric and Hesiodic cosmogonies. Prior to this shift, early Greek *theologians* operated within a system that attributed physical events to divine personal motives. This study argues that such a mythic structure functioned as an epistemological closure, restricting alternative explanations by attributing causality to divine will and thereby delegitimizing empirical inquiry.

By asserting that water (*hydor*) is the *arche*, Thales did not merely offer a primitive biological observation; rather, this study demonstrates that his material monism achieved a profound level of metaphysical abstraction. This reduction of chaotic plurality to a singular principle initiated an epistemological opening. It replaced narrative-fragmentary myth with systematic, universal philosophical explanations, establishing the concept of permanence (*being*) beneath the transient phenomenal world (*becoming*).

Furthermore, this transformation was dialectical rather than totalizing. Thales' aphorism that "everything is full of gods" (*panta plere theon*) indicates that his revolution functioned as a deliberate epistemological secularization. Rather than abruptly erasing tradition, this study suggests that Thales rationalized ancestral religiosity by redefining "gods" from external, emotional deities into an intrinsic force or vital energy inherent within matter. Consequently, the structural function of *mythos* was permanently altered: it was deconstructed from an absolute dogmatic answer into a catalyst for critical, empirical inquiry.

Muhammad's Intellectual Revolution

Muhammad's intellectual revolution instituted a parallel epistemic transformation that dismantled the socio-centric and tribal-genealogical *mythos* of pre-Islamic Arabia. This intervention did not merely introduce a new theological dogma; rather, it established a transcendental *logos* that reconstructed the architecture of knowledge, replaced ancestral authority with systematic rational accountability, and reoriented human agency.

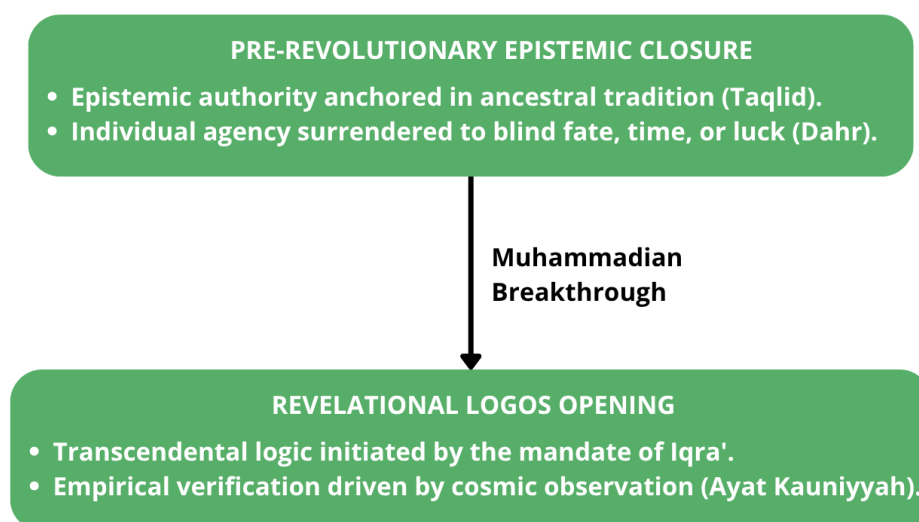


Figure 3. From Epistemic Closure to Revelational Logos: The Muhammadian Breakthrough

The epistemological condition of *Jāhiliyyah* was characterized by a rigid reliance on ancestral tradition (*taqlīd*) and fragmentary paganism, in which collective truth was mediated by oral poetry (*mu'allaqāt*) and blood loyalty (*'aṣabiyyah*). This structure of consciousness relegated human fate to blind time (*dahr*), leaving no framework for intellectual accountability. This study interprets this ancestral defense not merely as a cultural preference but as an epistemological barrier where tribal consensus and literary eloquence substituted for logical verification, effectively freezing intellectual evolution.

The mandate of *Iqra'* (Read!) and the introduction of *ayat kauniyyah* (cosmic verses) in texts such as QS. Al-Baqarah: 164 sharply deconstructed this paralysis. The Qur'anic critique of the pagan response—*mā alfaḡynā 'alaihi abā'anā* (adhering strictly to ancestral paths)—confirms that the revelational *logos* demanded a break from uncritical historical transmission.

By commanding humans to look at atmospheric, oceanographic, and biological systems, the revelation linked transcendental authority directly to empirical observation. This study reveals that this command shifted the source of truth from tribal consensus to logical coherence and cosmic reflection.

Ultimately, Muhammad's revolution replaced a fragmented, socio-centric worldview with a universal metaphysical order. By introducing an absolute transcendental standard, it liberated individual reason from the shackles of *'aṣabiyyah*. This structural shift transformed human beings from passive subjects of *dahr* into active, morally accountable agents of history.

Comparative Synthesis: Parallels in Structural Transformation

A comparative analysis between Thales and Muhammad confirms that, despite their distinct contexts—cosmological-naturalistic in Greece and transcendental-revelational in Arabia—both figures executed structurally equivalent revolutions against epistemic closure.

Table 2. Comparative Framework of the Thalesian and Muhammadian Epistemic Revolutions

Dimension	Thales' Cosmological Logos	Muhammad's Revelational Logos
Target of Deconstruction	Mythopoetic Cosmology (<i>Divine Causality</i>)	Tribal-Genealogical Traditionalism (<i>Taqīd / Dahr</i>)
Epistemic Catalyst	Rational abstraction of <i>Arche</i> (Water)	Transcendental mandate of <i>Iqra' & Ayat Kauniyyah</i>
Ontological Shift	Plurality reduced to Material Monism	Framented paganism reduced to absolute Monotheism
Human Agency	Passive subject of <i>Moirai</i> > Active rational observer	Subject of <i>Dahr</i> / Individually accountable agent
Epistemic Consequence	Foundation of secular philosophical inquiry	Foundation of systematic, value-driven epistemology

The comparative analysis reveals a structural homology between the two historical movements, indicating that Thales and Muhammad executed parallel emancipations from epistemic closure. The novelty of this study lies in the identification of two distinct modes of logos—the *immanent logos* of Thales and the *transcendental logos* of Muhammad—and in the argument that they are not contradictions but rather complementarities in the historical evolution of human consciousness.

These findings demonstrate that Thales instituted an *immanent logos* by internalizing the divine within the systematic, observable mechanics of nature (*physis*), shifting the mode of verification toward empirical-logical consistency. Conversely, Muhammad established a *transcendental logos* by anchoring intellectual autonomy in a universal metaphysical order, wherein the mandate of *iqra'* compelled the rational observation of cosmic signs (*ayat \ kauniyyah*).

Rather than positioning Greek rationality and Islamic revelation as opposing systems, this study argues that they represent complementary modes of epistemological transformation. At the same time, the *immanent logos* secularized the cosmos to liberate the intellect from mythopoetic fatalism, while the transcendental logos deconstructed tribal traditionalism by subverting ancestral authority in favor of an overarching divine reason. Consequently, this comparative framework offers a higher-level theoretical contribution to intellectual history, suggesting that human consciousness evolves not through a linear, secularizing trajectory but through a multidimensional expansion of logos that employs both naturalistic and revelatory structures to achieve systematic civilizational accountability.

DISCUSSION

Dialectics of Naturalistic Rationality and Integral Transformation

The transformation of human civilization from the confines of *mythos* to the enlightenment of *logos* does not manifest itself in a single form, but through diverse but complementary epistemological trajectories. A comparative analysis of Thales of Miletus and Muhammad reveals a paradigmatic shift from the rationalization of the cosmos to the construction of an integral civilization. If Thales laid the foundation for *philosophical consciousness* through the desacralization of the universe, then Muhammad reconstructed the order of humanity through the integration of reason, revelation, and social ethics.

The Synthesis of Cosmological and Revelational Logos

The intellectual revolution initiated by Thales of Miletus represents the foundational shift toward the rationalization of the cosmos in Western thought. By moving away from theogonic explanations and the arbitrary intervention of deities, Thales established nature as a reality governed by internal laws and orderly principles. As W.K.C. Guthrie analyzed, this radical break shifted human focus from mystical admiration to systematic ontological inquiry (Guthrie, 1952). Furthermore, Jonathan Barnes and Bertrand Russell (2004) contend that Thales' search for *arche*—the primary substance—was not merely a physical claim but a triumph of rational abstraction and logical argumentation over superstition. This cosmological-naturalistic *logos* positioned Thales as the *archēgetēs* of philosophy, fostering intellectual autonomy to understand the objective structure of the universe through observation and proto-scientific reasoning. (Russell, 2004).

In contrast to Thales' contemplative-naturalistic orientation, Muhammad PBUH pioneered an integral intellectual revolution that synthesized epistemological depth with social praxis. While Thales rationalized the cosmos, the Muhammadan revolution transformed the very structure of human existence by linking rationality to a teleological and ethical direction. According to Fazlur Rahman, revelation does not stifle the intellect but provides it with a purposeful compass, where the concept of *Tawheed* serves as an ontological foundation for the unity of knowledge and social equality (Encung & Baiq Rida Kartini, 2023).

As noted by Marshall Hodgson and Toshihiko Izutsu, this shift redefined reality from a chaotic arena of fate into a meaningful tapestry of divine signs (*ayat*) that demand ethical rationality. (Izutsu, 2006). Consequently, as Syed Muhammad Naquib al-Attas affirms, the revelational *logos* transcends the mere objective study of nature to establish a civilization centered on human dignity (*adab*), ultimately addressing how humanity should live ethically within the created order. (Yunita et al., 2025).

Comparative Analysis: The Duality of Logos Orientation

Comparatively, Thales and Muhammad represent two forms of *logos* revolution that move the history of human thought in different directions but have equal urgency. The fundamental difference lies in the locus of its epistemological orientation. Thales is engaged in the realm of *cosmological reason*, which seeks to dissect the inner workings of nature through empirical observation. On the contrary, Muhammad (PBUH) operates in the realm of revelational rationality, which aims to build an ethical civilization through the synthesis of revelational instruction and the reflection of reason.

Thales began the process of secularizing natural knowledge by separating *physis* from *mythos*, a move that would later become the foundation for the advancement of modern science. On the other hand, Muhammad SAW built a synthesis that rejected the separation between knowledge, morality, and social life. If *the Greek logos* produced a keen tradition of analytical skepticism, then *the Qur'anic logos* produced a transformative tradition of ethical-spiritual certainty. The following table provides a visualization of the difference in orientation between the two intellectual revolutions:

Table 3. Comparative Analysis of the Characteristics of the Logos Revolution

Aspects	Cosmological Logos (Thales)	Logos of Civilization (Muhammad SAW)
Key Focus	Structure of Cosmos (<i>Natural World</i>)	Structure of Civilization (<i>Human Order</i>)
The Form of Rationality	Naturalistic Speculation	Integral-Transcendental-Ethical
Epistemological Basis	Reason, Observation, and Abstraction	Revelation, Reason, and Reflection (<i>Tafakkur</i>)
Destination Orientation	Ontological Knowledge (<i>Theoria</i>)	Social and Ethical Transformation (<i>Praxis</i>)
Historical Impact	The Birth of Philosophy and Science	The Birth of Knowledge Civilization (<i>Ummah</i>)
Method of Approach	Material Reductionism	Theocentric Integralism

Reflections on these two models of intellectual revolution show that the history of human thought does not move in a single, linear way, but rather through a dialectic among the various forms of *logos*. The transition from *mythos* to *logos* in Greece gave us the tools to conquer nature through science. In contrast, the intellectual revolution in the Arabian Peninsula provided a framework for managing human life grounded in strong ethics and spirituality. Thales represents the rationalization of external reality, while Muhammad (PBUH) represents the integration between internal-spiritual rationality and social-external transformation.

In the context of the current crisis of modernity, where rationality is often reduced to a worthless technocracy, the dialogue between these two models of revolution is crucial. The need for an integrative paradigm of science requires not only the sophistication of *the cosmological logos in understanding nature, but also the depth* of the logos of civilization in managing morality and social justice. This comparative relevance confirms that true human progress can only be achieved when critical reason (Greek) is combined with enlightening and ethical-based revelation (Islam).

The Relationship of the Greek Logos and Islamic Epistemology

The relationship between the Greek *logos* and Islamic epistemology is not a mere mechanical adoption but a selective and integrative intellectual transformation. The tradition of rationality, initiated by Thales and systematized by Aristotle, provided essential logical tools and methods of inquiry for human civilization. When this heritage encountered the Islamic world, it underwent an “Islamization of knowledge”, in which early Muslim philosophers identified a philosophical continuity between the ancient sages’ search for universal truth and the message of monotheism (Ibrulj, 2022). Unlike the Greek *logos*, which tended toward secular autonomy and pure human reason, Islamic epistemology coordinates reason (*‘aql*) with revelation. Within this framework, Greek rationality was absorbed into the Islamic metaphysical order, utilizing dialectical reason to reinforce rather than negate transcendent truths, thus allowing the assimilation of Hellenistic elements without sacrificing prophetic identity.

Epistemologically, this integration produced a unique civilizational synthesis where reason is no longer purely naturalistic but is transformed into a tawhidic worldview. While the Greek *logos* sought to break free from myth toward naturalistic explanations, Islamic epistemology views the laws of nature (*sunnatullah*) as manifestations of God’s ordered will, thereby making reason a means of realizing justice and submission to the Creator. The fundamental difference lies in the source of final authority and teleological orientation; Greek rationality often resulted in skepticism or abstract speculation, whereas in the Islamic tradition, knowledge carries moral and existential responsibility. Guided by prophetic consciousness, Islam successfully synthesized Thales' intellectual courage with the spiritual certainty of Muhammad PBUH, evolving philosophical reason into a holistic system in which reason serves revelation to build a divine civilization (Syafirin, 2020).

The Plurality Paradigm: Transcending the West–Islam Intellectual Dichotomy

The structural homology identified between Thales and Muhammad provides an empirical and theoretical foundation to re-evaluate the foundational narratives of intellectual history. The findings suggest that the emergence of systematic reasoning is not a singular, geographically isolated

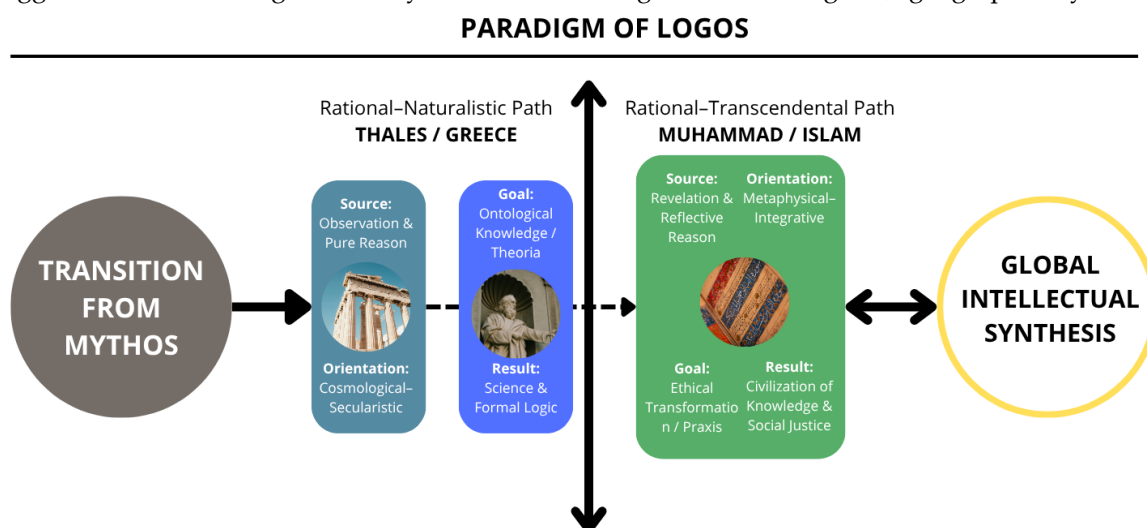


Figure 4 Duality of Logos Paradigm

phenomenon, but a multifaceted evolutionary shift in human consciousness (Muhammad, 2022). By positioning Thales’ *immanent logos* and Muhammad’s *transcendental logos* as complementary rather than contradictory modalities of epistemological transformation, these results challenge the conventional paradigms of both classical Eurocentric historiography and rigid theological exceptionalism (Omar et al., 2021).

The modern epistemological crisis, rooted in intellectual fragmentation and spiritual alienation due to the dominance of instrumental rationality, can be overcome through an inclusive reconstruction of global intellectual history. While the deconstructions of the linear narrative of Western rationality by Cantor (2022) and Kartal (2023), and the mapping of the transition *from mythos to logos* by Rajiyung (2024), tend to stall at the level of internal evaluation of the Greek tradition, this study goes further by offering a cross-civilizational synthesis. This research fills this critical gap by situating the immanent logos of Thales and the transcendental logos of the Prophet Muhammad within a single parallel framework of intellectual revolution, beyond the sectoral approach of El-Rayess (2020). This decolonial contribution of the historical-philosophical synthesis does not aim to reject Greek philosophy, but

rather to challenge the Eurocentric monopoly on the genealogy of reason by demonstrating that the transition to systematic consciousness has many cultural paths. By validating the intervention of the Prophet Muhammad as an epistemological transformation that broke the *taqlīd* of Jahiliyah society, the study rejects the rigid dichotomy between secular-rational and religious-dogmatic. In line with the arguments of Zacky & Moniruzzaman (2024) and Saputra & Nasution (2026) regarding the harmony between reason and revelation, these findings show that the separation of rationality and spirituality is a historical anomaly. When Thales secularized the cosmos to free reason from mythical fatalism (*Moirai*), the Prophet Muhammad anchored human reasoning to the transcendental order through the mandate of *iqra'* in order to break down tribal fatalism (*Dahr*). This pattern confirms that both the search for natural arches and the reading of cosmic signs (*kauniyyah verses*) are complementary modes of verification that both reveal the epistemic linkage of closed dogmatism. In the end, the integrative model offered by this article succeeds in redefining the evolution of knowledge as an interconnected pluralistic continuum, providing a middle ground that blends technical-rational sophistication with ethical-metaphysical awareness to overcome the fragmentation of contemporary science.

The contemporary relevance of this model lies in its ability to provide a conceptual alternative to the growing fragmentation of knowledge in modern academia. By identifying immanent and transcendental logos as complementary modes of rationality, the framework challenges the assumption that scientific inquiry and ethical-metaphysical reasoning must operate in isolation. In contemporary debates surrounding artificial intelligence, technological governance, and higher education, this model offers a basis for integrating empirical rigor with ethical accountability.

CONCLUSION

This study concludes that Thales of Miletus and Muhammad were two revolutionary pillars who fundamentally restructured human knowledge by driving the transformation from *mythos* to *logos*. Substantively, the findings confirm that this epistemological transition does not follow a single linear trajectory, but operates through two parallel civilizational pathways. Thales represents a rational-naturalistic paradigm that desacralized the cosmos by seeking a material principle (*arche*), thereby founding the Western tradition of natural philosophy. Conversely, Muhammad pioneered a rational-transcendental paradigm that integrated reason, revelation, and monotheistic consciousness into a holistic prophetic epistemology. While Greek inquiry relied on the autonomy of pure reason and Islamic epistemology on the coordination between ratio and transcendence, both functioned as structurally equivalent modes of human consciousness aimed at intellectual liberation from mythological fatalism.

Academically, this research contributes to global intellectual history and decolonizing historiography by offering an inclusive, post-Eurocentric cross-civilizational approach. By dismantling the artificial dichotomy between the "rational West" and the "spiritual East," this article opens a critical space for dialogue between classical philosophy and the Islamic intellectual tradition. Furthermore, the synthesis of rationality and spirituality proposed in this model offers a relevant epistemological alternative for a contemporary world suffering from a technocratic crisis of meaning and knowledge fragmentation. As a recommendation, further research should explore comparative frameworks involving other pivotal thinkers, such as the ethical dialectics between Socrates and Al-Ghazali, the metaphysical trajectories of Plato and Mulla Sadra, or the systematic influence of Aristotle on classical Islamic jurisprudence. Continued exploration of these cross-civilizational linkages will further enrich our understanding of the pluralistic, universal nature of human reason, demonstrating that the evolution of knowledge is a shared global continuum.

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