



Human Knowledge and the Divine in Islamic Philosophy

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Abstract

This study aims to analyze the Islamic philosophical tradition in understanding knowledge and humanity's path toward God as the core of the spiritual and intellectual journey within the Islamic intellectual tradition. This study focuses on the thought of key figures such as Al-Farabi, Ibn Sina, Al-Ghazali, and Mulla Sadra, who have made significant contributions to the concepts of epistemology, metaphysics, and the process of human self-perfection. This research employs a qualitative method with a content analysis design. The units of analysis consist of texts from Islamic philosophical works. Data were collected through literature review and documentation. Analysis was conducted using Miles and Huberman's thematic analysis aided by NVivo, through the stages of coding, categorization, data presentation, and drawing conclusions. The results indicate that the tradition of Islamic philosophy views knowledge as a gradual process involving the harmony of reason, intuition, and the purification of the soul. The human journey toward God is understood as a process of self-knowledge (*ma'rifat al-nafs*), the enhancement of intellectual capacity, and moral transformation that culminates in an existential closeness to God. This research is beneficial for enriching the study of Islamic philosophy, providing a comprehensive understanding of the integration of reason and spirituality, and serving as a foundation for the development of character and spiritual education within the context of modern learning.

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INTRODUCTION

In modern society, advances in science and technology have made life easier for people in various aspects (Purnamansyah et al., 2023). However, these advancements have also brought negative consequences, such as spiritual alienation and a loss of sensitivity to noble values. Many individuals experience a void of meaning, a sense of disorientation in life, and a moral crisis (Sirojuddin & Sabilillah, 2025). This aligns with the view of contemporary thinkers that modernity is unable to provide adequate answers to fundamental questions: Who is humanity? Where does humanity come from? What is the purpose of human life? (Putra, 2023).

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Islamic philosophy is one of the greatest intellectual traditions in the history of human civilization (Salsabila et al., 2025). This tradition has not only given rise to rational discourses on the universe and the meaning of life, but also offers a comprehensive perspective on the relationship between humanity and God (Zainuddin, 2016). In the modern context, Islamic philosophy has garnered renewed attention due to its ability to integrate rational, spiritual, and ethical dimensions simultaneously. This tradition places knowledge (*‘ilm*) as the primary foundation of the human journey, both in understanding reality and in guiding oneself toward spiritual perfection (Armedi et al., 2024).

Studies on knowledge and the human path to God in Islamic philosophy are always fascinating to explore, as this tradition blends Greek philosophical approaches, Islamic concepts, and the spiritual experiences of the Sufis (Diana et al., 2025). Thus, the tradition of Islamic philosophy does not merely stand as a speculative metaphysical system but also offers an ethical and practical framework that individuals can apply in the process of purifying the soul and attaining *ma’rifat* (Abbas & Alhasbi, 2024). Figures such as Al-Farabi, Ibn Sina, Al-Ghazali, and Mulla Sadra have provided a profound foundation regarding how knowledge is acquired, how the human soul moves toward perfection, and how God is understood as the ultimate goal of humanity’s intellectual and spiritual journey (Hayati et al., 2025).

Amid today’s scientific advancements and technological progress, questions regarding the nature of humanity and the search for the meaning of life have become increasingly relevant (Rahman et al., 2024). Modern humans are often trapped in materialism, instrumentalism, and a positivistic approach that evaluates reality solely from an empirical perspective (Fahman et al., 2025). Spiritual alienation has become a common phenomenon in contemporary life. Therefore, the study of the Islamic philosophical tradition can serve as an important alternative to restore human awareness of the transcendent dimension of life (Hidayah, 2025). This tradition offers the perspective that true knowledge is not merely the product of the mind’s cognitive activities, but also an inner experience that leads humanity toward a higher consciousness (Rozi, 2018).

The tradition of modern Western philosophy tends to separate reason from spirituality, thereby positioning humans solely as rational beings in pursuit of material success (Rusyadi et al., 2025). Meanwhile, the Islamic philosophical tradition offers an integral approach that combines reason, intuition, and the purification of the soul as an inseparable unity in the search for truth (Rizaldi et al., 2024). Therefore, the study of the Islamic philosophical tradition is crucial for addressing modern humanity’s need for meaning, life direction, and spiritual awareness.

In Islam, knowledge holds a very high status. The first verse revealed, “*Iqra’*,” affirms that knowledge is the gateway for humanity to understand oneself, the world, and one’s Creator (Adawiah & Robbaniyah, 2024). Knowledge is not merely rational but encompasses metaphysical and spiritual knowledge attained through the purification of the heart (Irawan, 2016).

Since the classical period, figures in Islamic philosophy have developed epistemological theories that explain the mechanisms by which knowledge is acquired (Karimaliana et al., 2023). Al-Farabi viewed reason as the primary instrument connecting humans to the Active Intellect (Lubis & Ependi, 2025). Ibn Sina described the process of the soul’s intellectualization toward perfection (Fitria & Huriyah, 2024). Al-Ghazali emphasized the importance of intuition (*kayf*) as a higher form of knowledge compared to reason alone. (Nurdiana, 2025). Meanwhile, Mulla Sadra, through his philosophy of wisdom,

unites reason, intuition, and revelation within an integrative framework; true knowledge is the unity between the human subject and object not merely knowing God, but experiencing God's presence within one's own existence (Hasi, 2023). It is these perspectives that make Islamic philosophy rich and complex, making it worthy of deeper study, especially in the context of its relevance to humanity's quest toward God.

The concept of the path to God, or *suluk*, is at the heart of Islamic philosophy and Sufism. In this tradition, humans are considered to possess divine potential that must be developed in order to achieve perfection (Bayu et al., 2024). The journey toward God is not linear but involves stages of spiritual purification, self-control, and the expansion of knowledge, culminating in the attainment of the highest level of consciousness, or *ma'rifatullah*.

Previous studies on Islamic philosophy have generally addressed concepts such as knowledge, metaphysics, or spirituality in isolation and have tended to focus on a specific figure, such as exclusive studies on Ibn Sina's epistemology or Al-Ghazali's mystical dimensions. Other studies have merely treated Islamic philosophy as a historical discourse without systematically linking it to humanity's existential journey toward God. Furthermore, research that integrates reason, intuition, and revelation into a single, coherent epistemological framework remains relatively limited, particularly when analyzed using a theme-based content analysis approach supported by qualitative analysis software such as NVivo.

A research gap is also evident in the lack of studies highlighting the relevance of classical and post-classical Islamic philosophical thought in addressing the crisis of meaning and spirituality in modern humanity. Previous research often stops at the exposition of theoretical concepts without elaborating on their philosophical and practical implications for contemporary life.

The novelty of this study lies in the development of an integrative conceptual model that synthesizes the views of Al-Farabi, Ibn Sina, Al-Ghazali, and Mulla Sadra on knowledge and the human path to God. This study also offers methodological innovation through the application of Miles and Huberman's thematic analysis aided by NVivo in the study of Islamic philosophy, and presents a new perspective that positions knowledge as a simultaneous intellectual, spiritual, and existential process. Furthermore, in-depth research on the tradition of Islamic philosophy needs to be continuously developed so that society can understand the philosophical values that can be applied in daily life.

METHODS

This study employs a qualitative approach using content analysis. The research design is descriptive-analytical, aiming to uncover the meanings, patterns, and conceptual constructs of knowledge, as well as humanity's path toward God within the tradition of Islamic philosophy (Alatise & Akinfolarin, 2025; Aryasutha et al., 2025; Az-Zahra et al., 2025; Busral et al., 2025; Engkizar et al., 2024, 2025; Fadhlani et al., 2023; Kasmar et al., 2019; Kassymova et al., 2025; Langputeh et al., 2023; Rambe et al., 2025; Ramli et al., 2017; Saidi et al., 2025). This approach was chosen because it allows the researcher to interpret the texts in depth and systematically. Data sources and units of analysis consist of the major works (primary sources) of Al-Farabi, Ibn Sina, Al-Ghazali, and Mulla Sadra, as well as books, journal articles, and previous research findings (secondary sources). The units of analysis are concepts, key terms, and

thematic narratives related to epistemology, spirituality, and humanity's journey toward God. Data collection procedures and techniques were conducted through literature review, critical reading of texts, systematic note-taking, and data organization based on the research focus. Data analysis techniques employed Miles and Huberman's thematic analysis, encompassing data reduction, data presentation, and drawing conclusions. The coding and thematic grouping process was supported by NVivo software to enhance the accuracy and transparency of the analysis. The research procedures included: i) identification and selection of data sources, ii) initial coding of main concepts, iii) grouping of central themes, iv) analysis of inter-thematic relationships, and v) drawing of conclusions and comprehensive philosophical interpretation.

RESULT AND DISCUSSION

This study analyzes the thought of four major figures in the tradition of Islamic philosophy Al-Farabi, Ibn Sina, Al-Ghazali, and Mulla Sadra regarding the concept of knowledge and humanity's path to God. Data were obtained through an in-depth examination of relevant primary and secondary sources. The results of the study indicate that these four figures possess distinct yet complementary perspectives in explaining epistemological mechanisms and the human spiritual process. In general, the findings reveal four main conclusions: Knowledge within the Islamic philosophical tradition is hierarchical, ranging from sensory knowledge, rational knowledge, intuitive knowledge, to divine knowledge or *ma'rifat*; and the human path toward God is a gradual process of spiritual development, involving moral purification, the strengthening of reason, and the cultivation of spiritual intuition; and the integration of reason, revelation, and intuition is a defining characteristic of Islamic epistemology, distinguishing this tradition from modern Western epistemology, which tends to be materialistic and rationalistic.

The concept of human perfection (*insan kamil*) is the ultimate goal of the human journey; perfection is achieved through intellectual and spiritual transformation. These various findings form the basis for an in-depth discussion in the following section.

The Concept of Knowledge in Islamic Philosophy

Al-Farabi argues that knowledge is a process of intellectualization through the Active Intellect

Al-Farabi views knowledge as a gradual process, progressing from the potential to the actual. The human soul possesses the ability to ascend from the potential intellect to the actual intellect, culminating in the acquired intellect (*akal mustafad*). According to Al-Farabi, the highest source of knowledge is the Active Intellect, an intellectual entity that radiates forms of knowledge to the human soul. A person who succeeds in uniting their intellect with the Active Intellect will attain the highest happiness and become intellectually united with divine reality. Thus, for Al-Farabi, the journey toward God is intellectual in nature; the greater one's capacity for thought, the closer one comes to perfection.

Ibn Sina stated that Knowledge is the Enlightenment of the Soul

Ibn Sina developed a more complex theory of the soul. He asserted that knowledge is not only acquired through rational processes but also through the metaphysical perfection of the soul. Ibn Sina distinguished knowledge into: sensory knowledge, imaginative knowledge, rational knowledge, and pure intellectual knowledge. Pure intellectual knowledge is the highest form of knowledge, attainable only by a pure and well-trained soul. A soul that reaches this level can comprehend metaphysical reality and draw closer to God. In Al-

Najat, Ibn Sina explains that the human soul is eternal and can attain a state of perfection when connected to the intellectual realm. Thus, for Ibn Sina, the path to God is a combination of strengthening the intellect and cultivating moral character.

Al-Ghazali's Views on Inspired Knowledge and the Path of *Ma'rifat*

Al-Ghazali criticized the limitations of reason. For him, reason is an important tool but insufficient for understanding true reality. To attain the highest truth, humans require intuitive knowledge (*kasyf*) of an inspired nature. According to Al-Ghazali: Reason produces rational knowledge, Revelation provides universal divine knowledge, and Intuition yields direct experience of God. Al-Ghazali emphasizes the role of *tazkiyatun nafs* (self-purification) as the path to God. The purification process includes *mujahadah*, *riyadah*, and contemplation. When the soul is pure, God's light will enter the human heart, yielding true knowledge. Thus, for Al-Ghazali, the path to God is a spiritual path that combines reason, sharia, and inner purification.

Mulla Sadra argued that Knowledge is an Existential Union

Mulla Sadra synthesized philosophy, Sufism, and kalam in his philosophy of wisdom. The most significant insight in Sadra's philosophy is his idea that knowledge is a form of existential union between subject and object. For Mulla Sadra: Humans do not merely know God, but become ontologically close to God; knowledge is a transformation of being, not merely cognitive understanding; the path to God is an existential journey that elevates the human condition. This idea makes Sadra's philosophy a bridge between rationality and spirituality.

The Human Path to God in the Tradition of Islamic Philosophy

Research findings indicate that these four figures agree that humans possess the spiritual potential to draw closer to God. However, their paths differ:

Table 1. Perspectives of Muslim Figures

Philosopher	Path to God
Al-Farabi	Intellectualization and union with the Active Intellect
Ibnu Sina	Perfection of the soul through rational and moral knowledge
Al-Ghazali	Purification of the soul and intuitive knowledge
Mulla Sadra	Existential transformation and ontological unity

Although they differ, all agree that God is the ultimate purpose of human existence. Research findings indicate that the Islamic philosophical tradition offers a comprehensive epistemological model through the integration of reason, intuition, and revelation. Within this framework, reason serves as a rational instrument for understanding the material world and empirical phenomena. Meanwhile, intuition is viewed as an inner capacity that enables humans to grasp a transcendent reality that cannot be reached through reasoning alone. Revelation, for its part, serves as the source of absolute truth that forms the foundation and guide for the use of reason and intuition. The integration of these three elements underscores the harmonious, holistic, and theocentric nature of Islamic philosophy's epistemology. This integrative model positions humanity as both rational and spiritual beings, differing from Western epistemology, which prioritizes empiricism or rationalism.

Research has found that the concept of knowledge in Islamic philosophy is highly relevant to modern humans, particularly regarding: the need for meaning in life; the balance between rationality and spirituality; character and ethical development; and avoiding the moral void caused by materialism. The tradition of Islamic philosophy offers a paradigm in which humans do not live

merely to work and fulfill material needs, but to cultivate the soul toward perfection. The tradition of Islamic philosophy provides a comprehensive understanding that knowledge is humanity's path to God. This journey is not merely intellectual, but also spiritual and existential. The four figures examined offer distinct yet complementary contributions in explaining how humans can achieve perfection and true happiness through the integration of reason, intuition, and spirituality.

CONCLUSION

Based on the research findings, it can be concluded that the tradition of Islamic philosophy views knowledge as a gradual and integrative process involving reason, intuition, and revelation. Al-Farabi's view emphasizes the intellectual dimension as a means of unification with the Active Intellect; Ibn Sina emphasizes the perfection of the soul through rationality and ethics; Al-Ghazali places intuition and the purification of the soul as the primary path toward *ma'rifat*; while Mulla Sadra views knowledge as the existential transformation of humanity toward God. These findings indicate that the human path toward God is not singular but rather a holistic process encompassing intellectual, spiritual, and existential dimensions. This research offers theoretical benefits by enriching the body of Islamic philosophical studies, particularly in the integration of epistemology and spirituality. Practically, the results of this research can serve as a foundation for the development of character and spiritual education that emphasizes a balance between intellectual intelligence and inner depth. The implications of this research suggest that Islamic philosophical thought is relevant for addressing the crisis of meaning and spirituality in modern humanity. The integrative model of knowledge proposed here can serve as a reference in education, moral guidance, and the development of interdisciplinary studies between philosophy, Sufism, and educational science.

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