

Chapter 7. Synthesis (Ḥikmah): Integrating Truth and Understanding

In the Qur'anic epistemological framework, *ḥikmah* represents the highest stage of knowledge, where understanding transforms into insight and truth becomes embodied in ethical and intellectual harmony. It is not merely the accumulation of information or the mastery of reason, but the integration of the empirical, rational, and spiritual dimensions of knowing. The Qur'an presents *ḥikmah* as both divine bestowal and human attainment through reflection, righteousness, and justice. It stands as the culmination of *'ilm*, *'aql*, *tafakkur*, *tadabbur*, *tadhakkur*, and *burhan*. Through *ḥikmah*, the Qur'an envisions an epistemic synthesis that unites knowledge with purpose, truth with action, and intellect with revelation, forming the moral and ontological foundation of the Islamic worldview.

7.1 The Meaning of Ḥikmah in the Qur'an

The term *ḥikmah* (wisdom) in the Qur'an encapsulates one of the most profound epistemological concepts within Islamic thought. It is not merely knowledge or intellectual capacity, but the divine integration of understanding, righteousness, and discernment grounded in truth. The Qur'an consistently presents *ḥikmah* as both a divine gift and a moral responsibility, connecting knowledge (*'ilm*) to ethical action (*'amal*) and spiritual consciousness (*taqwa*). It is a form of insight that aligns human perception with divine order, transforming information into guidance. The Qur'anic perspective on *ḥikmah* transcends intellectual abstraction; it calls for the unification of cognitive reflection and moral rectitude. Therefore, exploring the meaning of *ḥikmah* in the Qur'an is essential for comprehending how divine revelation shapes a holistic and ethical epistemology based solely on the words of Allah.

7.1.1 Ḥikmah as the Apex of Qur'anic Epistemology

Within the epistemological architecture of the Qur'an, *ḥikmah* (wisdom) represents the culmination of all processes of knowing - where revelation (*wahy*), intellect (*'aql*), and moral consciousness (*taqwa*) converge into a unified comprehension of divine truth. The Qur'an's repeated invocation of *ḥikmah* situates it as the highest form of human cognition and the most intimate reflection of divine order. The verse, "*He grants wisdom to whom He wills, and whoever is granted wisdom has certainly been given much good; but none remember except those of understanding.*" (Q. 2:269),

Encapsulates the Qur'anic philosophy of wisdom as a divine gift that requires intellectual purification (*tazkiyah al-'aql*) and spiritual receptivity (*qalb salim*). *Ḥikmah* thus is not merely a function of intellectual exertion but the moral illumination of the intellect under divine guidance. It is the synthesis of *'ilm* (knowledge), *'aql* (reason), and *taqwa* (ethical awareness), generating insight that harmonises both the seen (*shahadah*) and unseen (*ghayb*) realities.

7.1.2 Semantic Field of Ḥikmah: From Root to Revelation

The Arabic trilateral root ḥ-k-m conveys meanings of judgment, discernment, control, and restraint. From it are derived terms such as *ḥukm* (judgment) and *ḥakim* (ruler or arbiter). Linguistically, *ḥikmah* implies

sound judgment that prevents error and imbalance. This linguistic core aligns with the Qur'an's portrayal of *ḥikmah* as disciplined reasoning guided by divine justice.

However, unlike in pre-Islamic Arabic, where *ḥikmah* could signify cleverness or eloquence, the Qur'an transforms the term into a metaphysical and epistemological concept - a divinely infused faculty that discerns truth from falsehood through the illumination of revelation. In this Qur'anic transformation, *ḥikmah* becomes both divine communication and human realisation, binding the transcendent to the immanent (Izutsu, 2002).

7.1.3 Qur'anic Usage of Ḥikmah: Coupling with Kitab and Revelation

The Qur'an consistently pairs *ḥikmah* with *Kitab* (Book), signifying the integration of revealed text and interpretive understanding: “*And Allah has sent down to you the Book and the Wisdom*” (Q. 4:113).

This co-occurrence suggests that divine communication requires interpretive realisation - a balance between textual revelation and epistemic internalisation. *Kitab* represents revelation in its objective form, while *ḥikmah* denotes the subjective internalisation of that revelation as practical and moral understanding.

In multiple verses (e.g., Q. 2:231; 3:48; 4:54; 33:34), the Qur'an presents *ḥikmah* as an integral component of prophetic mission, reinforcing that revelation and wisdom are inseparable. When the Qur'an describes Jesus as one taught “*the Book and Wisdom, the Torah and the Gospel*” (Q. 3:48), it affirms that *ḥikmah* transcends textual memorisation to encompass the ontological and ethical understanding of the divine message. Therefore, *ḥikmah* represents the interpretive intelligence of revelation - the human faculty that transforms divine communication into guidance (*huda*).

7.1.4 Ḥikmah as Divine Bestowal and Human Responsibility

While the Qur'an affirms that *ḥikmah* is a divine bestowal (“*He grants wisdom to whom He wills,*” Q. 2:269), it simultaneously emphasises human responsibility to cultivate receptivity. This implies an interactive epistemology: God bestows wisdom, but only the morally conscious intellect can receive it. The verse concludes, “and none remember except those of understanding,” confirming that wisdom flourishes through remembrance (*dhikr*) and reflection (*tadhakkur*).

Hence, *ḥikmah* arises where revelation meets reflection - a dynamic partnership between divine communication and human cognition. The Qur'an continually invites believers to think (*yatafakkarun*), to reason (*ya'qilun*), and to understand (*yafqahun*), indicating that *ḥikmah* is not a passive reception but an active engagement with divine signs (*ayat*).

As Rahman (1980) notes, Qur'anic wisdom is participatory - an epistemic state achieved through continuous interaction between revelation and rational reflection.

7.1.5 Prophetic Attribution of Ḥikmah

The Qur'an attributes *ḥikmah* to several prophets as both divine instruction and moral illumination. Prophet Dawud (David) was given “*wisdom and sound judgment*” (Q. 38:20), and Luqmān was granted *ḥikmah* and commanded gratitude: “*And We certainly gave Luqmān wisdom, 'Be grateful to Allah'*” (Q.

31:12). This verse is significant because it identifies gratitude (*shukr*) as the epistemic posture of wisdom - acknowledging the Source of all truth.

Thus, *ḥikmah* is both an epistemic and ethical mode: it requires humility before divine truth. In this sense, wisdom is not autonomous reasoning but the intellect's conscious submission (*islam al-‘aql*) to divine order.

7.1.6 Ḥikmah and the Cosmic Order

The Qur'an often frames *ḥikmah* within a cosmological context, revealing divine wisdom in the structure of creation itself: “*He created the heavens and the earth in truth and perfected your forms, and to Him is the final destination*” (Q. 64:3).

This verse situates *ḥikmah* in the ontological architecture of the universe, where every creation is an expression of divine proportion and purpose. To comprehend *ḥikmah* thus means to perceive the metaphysical order behind physical existence.

In Qur'anic epistemology, the act of reflecting on creation (*tafakkur fī khalq Allah*) becomes a pathway to wisdom. The signs in the heavens and earth (Q. 3:190-191) are not objects of detached observation but invitations to recognise divine unity (*tawḥid*) through intellectual contemplation. Consequently, *ḥikmah* represents an ontological awareness - the recognition that truth is woven into the structure of being.

7.1.7 The Ethical Dimension of Ḥikmah

Knowledge divorced from morality is condemned in the Qur'an as imbalance (*ẓulm*). *Ḥikmah*, by contrast, fuses cognition with moral calibration. Luqmān's wisdom manifests in ethical admonition: “*O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you*” (Q. 31:17). Here, wisdom is expressed as ethical equilibrium - the practical alignment of action with divine justice. Hence, Qur'anic *ḥikmah* serves as both epistemic integration and ethical orientation. It ensures that knowledge (*‘ilm*) and action (*‘amal*) remain inseparable dimensions of truth realisation.

In summary, the Qur'anic notion of *ḥikmah* integrates revelation (*Kitab*), cognition (*‘aql*), and morality (*taqwa*). It is a divine gift realised through reflective receptivity and ethical application. As a concept, *ḥikmah* harmonises the cosmos, the intellect, and the moral self into a unified epistemological field - the field of divine order manifest through human understanding.

7.2 Ḥikmah as Epistemic Integration

In the Qur'anic worldview, *ḥikmah* (wisdom) represents the ultimate stage of epistemic synthesis - the point at which knowledge (*‘ilm*), understanding (*fahm*), and moral consciousness (*taqwa*) are harmoniously integrated. It signifies not only knowing the truth but embodying it in thought, judgment, and action. Unlike fragmented intellectual approaches, Qur'anic epistemology presents *ḥikmah* as a unifying principle that bridges revelation and reason, knowledge and ethics, contemplation and practice. It transforms cognitive awareness into applied discernment, guiding humanity toward justice, balance, and righteousness. Thus, *ḥikmah* serves as the highest epistemic state in the Qur'an, where understanding

becomes transformative, and knowledge aligns with divine will, ensuring that truth is not merely apprehended but lived in accordance with divine harmony.

7.2.1 From Knowing to Integrating

The Qur'anic epistemological system is not linear but integrative. It proceeds from knowledge (*ilm*) to understanding (*fahm*), to verification (*yaqin*), and finally to wisdom (*ḥikmah*). *Ḥikmah* represents the moment where these cognitive processes converge, producing a balanced perception of truth that aligns intellect, revelation, and moral awareness.

Unlike fragmented epistemologies that separate faith and reason, the Qur'an envisions *ḥikmah* as the fusion of rational reflection and divine revelation into an integrated system of knowing. This epistemic synthesis transforms isolated information into living knowledge that aligns with divine intent (Al-Attas, 1995).

7.2.2 The Hierarchical Structure of Qur'anic Knowledge

The Qur'an constructs a cognitive hierarchy that culminates in *ḥikmah*:

- Ilm (Knowledge): Acquisition of facts and recognition of divine signs (Q. 96:1-5).
- Fahm (Understanding): Interpretive reasoning (*tadabbur*) upon those signs (Q. 47:24).
- Burhan (Proof): Logical validation of knowledge (Q. 4:174).
- Bayyina (Clarity): Evident manifestation of truth (Q. 98:1).
- Taqwa (Moral Awareness): Ethical sensitivity guiding cognition (Q. 2:2).
- Ḥikmah (Wisdom): Integration of all previous stages into a coherent epistemic unity (Q. 2:269).

Through this sequence, the Qur'an portrays wisdom not as the beginning but as the culmination of knowledge - the synthesis that converts information into realisation.

7.2.3 The Dialectic of Revelation and Reason

Ḥikmah operates at the intersection of *wahy* (revelation) and *'aql* (reason). Revelation provides the divine framework, while reason interprets and internalises it. The Qur'an encourages the use of reason repeatedly - "*Will you not reason?*" (Q. 2:44; 36:62) - while simultaneously warning that intellect divorced from divine guidance leads to delusion (Q. 45:23).

Hence, the Qur'an's epistemology does not privilege reason over revelation nor revelation over reason, but integrates them under divine unity (*tawḥid*). The truly wise (*ulu al-ḥikmah*) are those who perceive no dichotomy between thinking and believing.

7.2.4 Ḥikmah as Ethical Rationality

Wisdom in the Qur'an is inseparable from ethics. Knowledge without righteousness leads to arrogance, as symbolised by the verse: "*They know the outward of this world's life, but they are heedless of the Hereafter*" (Q. 30:7). The wise, by contrast, align their intellect with moral consciousness: "*Only those fear Allah who know*" (Q. 35:28).

Thus, *ḥikmah* transforms epistemology into ethical rationality - a state in which knowing is inseparable from doing good (*'amal ṣalih*). In this sense, *ḥikmah* integrates not only mental faculties but the entire human being - intellect, heart, and will - into a unified field of consciousness aligned with divine law (*ḥukm Allah*).

7.2.5 Ḥikmah and Divine Illumination

The Qur'an's metaphor of light (Q. 24:35) encapsulates the process of epistemic integration. Divine light (*mur Allah*) symbolises truth, and the human intellect is the lamp that receives and radiates it. When revelation illuminates reason, the result is *ḥikmah* - clarity that harmonises cognitive perception and spiritual vision.

The “*light upon light*” (Q. 24:35) metaphor signifies cumulative illumination: knowledge (*'ilm*) refined by divine guidance becomes wisdom (*ḥikmah*). This portrays *ḥikmah* as both epistemic and ontological illumination - the merging of knowing and being.

7.2.6 Ḥikmah as Balance: The Mean between Extremes

Qur'anic *ḥikmah* is often expressed through balance (*mizan*). The universe itself is built in equilibrium (Q. 55:7-9), and so must human cognition be. Extremes - whether blind rationalism or irrational mysticism - are both distortions of divine order. Wisdom arises when human thought maintains equilibrium between intellect and spirit, law and compassion, reasoning and revelation.

This principle is evident in the Qur'anic directive: “*Invite to the way of your Lord with wisdom and good instruction*” (Q. 16:125). Here, wisdom is not just intellectual correctness but emotional and ethical balance in communication - embodying divine justice in human engagement.

7.2.7 Integration across the Realms: Ghayb and Shahadah

One of the profound dimensions of Qur'anic *ḥikmah* is its unification of the seen (*shahadah*) and unseen (*ghayb*) realms. The wise perceive continuity between metaphysical and physical dimensions of existence. The verse, “*He knows what is before them and what is behind them, and they encompass nothing of His knowledge except what He wills*” (Q. 2:255), articulates the epistemic humility required to bridge both worlds.

Human wisdom thus lies not in total comprehension but in reverent recognition of limits - acknowledging that all true knowledge derives from divine permission (*idh'n Allah*). In this awareness, *ḥikmah* manifests as a harmonised vision that embraces mystery without denying reason.

7.2.8 The Teleology of Wisdom: From Knowledge to Transformation

Ultimately, *ḥikmah* is transformative knowledge - it changes the knower. In Qur'anic terms, it leads from intellectual awareness to spiritual realisation (*yaqin*). Wisdom refines the heart (*qalb*) to mirror divine truth, enabling action that reflects justice, gratitude, and humility.

The teleological purpose of *ḥikmah* is not theoretical satisfaction but existential alignment - to live according to divine order in thought, speech, and deed. As Sardar (2014) notes, Qur'anic wisdom is performative: it manifests as living truth rather than abstract speculation.

7.2.9 Summary: The Qur'anic Synthesis of Knowing

In conclusion, *ḥikmah* in the Qur'an operates as the synthesis of all epistemic faculties. It integrates:

- Cognitive clarity (*bayyina*),
- Rational validation (*Burhan*),
- Ethical guidance (*taqwa*),
- Revelatory truth (*Kitab*), and
- Moral transformation (*'amal*).

It transforms knowledge into realisation and understanding into illumination. Thus, *ḥikmah* represents the unity of truth, cognition, and morality - the ultimate station of Qur'anic epistemology.

7.3 The Ethical Dimension of Ḥikmah

The Qur'an presents *ḥikmah* not as a mere intellectual achievement but as a profoundly ethical state of being. It integrates knowledge (*'ilm*), understanding (*fahm*), and moral awareness (*taqwa*) into a unified ethical consciousness. In this view, *ḥikmah* is inseparable from righteousness, justice, and humility. It is not the possession of abstract information but the moral application of truth according to divine order. As stated in the Qur'an, "*He grants wisdom (ḥikmah) to whom He wills, and whoever is granted wisdom has been given abundant good*" (Q. 2:269). This verse associates wisdom with divine benevolence and moral excellence rather than intellectual elitism.

7.3.1 Ḥikmah as Moral Orientation

The Qur'an frames wisdom as the ethical compass of human cognition. Every act of knowing must be guided by moral consciousness to ensure that knowledge serves justice and compassion rather than arrogance or corruption. Wisdom restrains the self from excess, aligns intellect with conscience, and directs power toward righteousness. The Prophet Luqman, whose name is synonymous with wisdom, is described as one who used his understanding for ethical counsel and moral balance: "*We gave Luqman wisdom, [saying], 'Be grateful to Allah'*" (Q. 31:12). Gratitude becomes the first moral manifestation of wisdom, linking cognition to spiritual humility.

This moral orientation emphasises that *ḥikmah* cannot exist without an ethical context. It is not neutral or detached but grounded in the Qur'anic vision of *adl* (justice), *ihsan* (goodness), and *taqwa* (God-consciousness). Each act of discernment becomes a moral decision, as human reason must remain accountable before divine truth.

7.3.2 The Unity of Knowledge and Virtue

In the Qur'an, knowledge (*'ilm*) and virtue (*'amal ṣaliḥ*) are inseparable dimensions of *ḥikmah*. True wisdom manifests when understanding translates into ethical action: "*And those who have been given*

knowledge see that what has been revealed to you from your Lord is the truth and guides to the path of the Mighty, the Praiseworthy” (Q. 34:6). Here, truth (*ḥaqq*) is not static information; it is a path of conduct aligned with divine praise and justice.

Thus, *ḥikmah* embodies a moral epistemology in which cognition becomes transformative. The Qur'an warns against those who possess knowledge but misuse it for worldly gain or oppression, as such knowledge is stripped of *ḥikmah* (Q. 2:44, Q. 62:5). The ethical dimension ensures that wisdom remains a form of moral accountability, not a tool for domination.

7.3.3 *Ḥikmah* and *Taqwa*: Conscious Ethics

The Qur'an repeatedly associates wisdom with *taqwa*, the inner consciousness that guards one from moral deviation. “Fear Allah, and Allah will teach you” (Q. 2:282). This verse implies a reciprocal relationship between moral awareness and divine enlightenment. Wisdom grows from reverence; the heart that is purified through *taqwa* becomes capable of discernment.

From a Qur'anic epistemological perspective, *taqwa* is not fear in a negative sense but a discipline of conscience. It ensures that the acquisition and application of knowledge occur within moral boundaries. Without *taqwa*, intellect degenerates into arrogance, and reason becomes an instrument of deception. Hence, wisdom is both a gift and a responsibility - it must be cultivated through ethical discipline and constant remembrance (*dhikr*) of the Divine.

7.3.4 Justice (‘*Adl*) as the Fulfilment of Wisdom

The Qur'an defines justice (‘*adl*) as a primary expression of wisdom in society. “Indeed, Allah commands justice, excellence, and giving to relatives and forbids immorality and oppression” (Q. 16:90). This verse encapsulates the ethical telos of *ḥikmah* - the realisation of balance and fairness in human relations. Wisdom, therefore, is not limited to individual moral reflection but extends to social ethics and governance.

The wise person, in Qur'anic terms, acts as a custodian of justice, ensuring that personal and collective decisions reflect divine equity. *Ḥikmah* transforms abstract understanding into practical justice, preserving social harmony and moral balance. This ethical dynamism distinguishes *ḥikmah* from mere philosophical contemplation; it becomes a living virtue manifest in action.

7.3.5 Compassion and Forgiveness as Expressions of *Ḥikmah*

Another crucial ethical dimension of *ḥikmah* in the Qur'an is *raḥmah* (compassion). The wise person recognises that moral perfection includes forgiveness, empathy, and patience. The Qur'an extols these traits as marks of the truly wise: “Those who restrain anger and pardon people - Allah loves those who do good” (Q. 3:134). The ability to subdue anger and act with compassion represents the ethical refinement that arises from wisdom.

In this light, *ḥikmah* harmonises intellect and emotion, judgment and mercy. It teaches balance between firmness and gentleness, ensuring that knowledge serves humanity rather than humiliates it. Thus, ethical

wisdom is characterised by equilibrium - neither passivity nor aggression, but a measured response rooted in divine consciousness.

7.3.6 The Ethical Responsibility of Knowledge

The Qur'an cautions against those who possess knowledge but fail to act ethically: *"The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey carrying books"* (Q. 62:5). This striking metaphor illustrates the ethical void of knowledge without moral orientation. Wisdom demands responsibility; knowledge becomes valuable only when integrated with sincerity and service.

Ethical wisdom thus redefines the purpose of learning - not for self-exaltation, but for the welfare of creation and the glorification of the Creator. The Qur'an consistently aligns ḥikmah with humility (Q. 31:18-19), suggesting that arrogance is antithetical to true wisdom. The wise person is humble, aware of human limitations before divine infinity.

The ethical dimension of ḥikmah completes the Qur'anic epistemological cycle. Knowledge begins with divine revelation, deepens through reflection (*tafakkur*), and culminates in moral embodiment. Ḥikmah becomes the living synthesis of understanding and virtue - a state where intellect is purified by ethics, and ethics are illuminated by intellect. In this holistic model, wisdom is not simply to know, but to know rightly and act justly, transforming both the self and society through divine guidance.

7.4 Ḥikmah and Theoretical Synthesis

The Qur'an envisions ḥikmah as the ultimate epistemic synthesis - the convergence of divine revelation, rational inquiry, and moral consciousness. This synthesis is not theoretical in a purely abstract sense but represents the ontological unity of knowledge and being. It transcends dualisms between intellect and faith, science and revelation, thought and action. In the Qur'anic paradigm, wisdom is the process by which human understanding mirrors the divine order, integrating diverse strands of truth into coherent insight.

7.4.1 Ḥikmah as Epistemological Harmony

The Qur'an portrays wisdom as the point where various epistemic modes - observation, reason, revelation, and reflection - meet in harmony. *"And of His signs is the creation of the heavens and the earth and the diversity of your languages and colours; indeed, in that are signs for those who know"* (Q. 30:22). This verse affirms that cosmic diversity is not contradiction but complementarity. Wisdom perceives unity within multiplicity, integrating empirical observation with spiritual meaning.

Hence, ḥikmah is a meta-epistemic faculty that reconciles different modes of knowing. It unites empirical reality with moral purpose and divine revelation with rational structure. Theoretical synthesis, therefore, is not an external imposition but an internal realisation of coherence between all dimensions of truth.

7.4.2 The Qur'anic Logic of Integration

Unlike post-Enlightenment epistemologies that separate knowledge into disciplines, the Qur'an teaches an integrative logic - the logic of *tawḥīd*. *Tawḥīd* (divine unity) serves as the epistemological foundation

of ḥikmah. All knowledge originates from the One, reflects the One, and returns to the One. As stated: *“To Allah belongs whatever is in the heavens and whatever is on the earth, and to Allah all matters return”* (Q. 3:109).

In this logic, truth is not fragmented but interconnected. Natural laws, ethical norms, and spiritual realities are manifestations of a single divine order. The wise person perceives these correspondences, constructing a worldview in which science, ethics, and spirituality converge.

7.4.3 From Contemplation to Theory

In Qur'anic epistemology, theory (*nazar*) is not speculative abstraction but the systematic ordering of divine signs (*ayat*) into meaningful understanding. The Qur'an commands believers to observe, reflect, and deduce from nature, history, and revelation (Q. 3:190-191; Q. 29:20). Theoretical wisdom emerges from interpreting these signs coherently, forming principles that guide both moral and scientific inquiry.

Thus, theorisation in the Qur'an is both an intellectual and spiritual act. It requires humility before the infinite and awareness that all human formulations are contingent reflections of divine truth. This humility preserves the moral integrity of theory, preventing it from becoming detached from ethical purpose.

7.4.4 Integrating Rationality and Revelation

Ḥikmah, in its highest sense, integrates rational insight with divine revelation. The Qur'an honours reason (*'aql*) as a faculty of understanding but subordinates it to revelation as its ultimate source. *“Will they not then reflect on the Qur'an? If it had been from other than Allah, they would have found within it much contradiction”* (Q. 4:82). Here, the Qur'an invites rational verification as part of divine understanding.

This synthesis refutes both irrational fideism and materialist empiricism. Revelation without reason becomes blind belief; reason without revelation becomes moral anarchy. The Qur'an envisions wisdom as their creative interdependence, ensuring that truth is both knowable and meaningful.

7.4.5 Ḥikmah and the Architecture of Meaning

Wisdom in the Qur'an functions as a structural principle - an architecture of meaning through which all forms of knowledge gain coherence. Just as the universe operates by measure (*qadar*) and proportion (*mizan*) (Q. 55:7-9), so too must human understanding reflect divine balance. The wise thinker recognises patterns of order and justice that govern both physical and moral worlds.

This theoretical synthesis leads to an integrated worldview in which theology, ethics, and natural philosophy form a single continuum. It resists fragmentation by restoring the sacred unity of knowledge. Hence, ḥikmah represents not only insight but intellectual equilibrium - a harmonisation of the microcosm of human reason with the macrocosm of divine order.

7.4.6 Ḥikmah as the Foundation of Civilizational Thought

The Qur'an implies that societies flourish or decline according to their relation to ḥikmah. *“He raises the ranks of those who believe and those who have been given knowledge”* (Q. 58:11). The wise community

integrates science, justice, and spirituality in a balanced civilisation. The absence of ḥikmah leads to fragmentation - intellectual, ethical, and social.

In this sense, wisdom is not merely an individual virtue but a civilizational principle. It guides governance, education, and culture toward justice, knowledge, and compassion. A society governed by ḥikmah reflects the harmony of divine order in its institutions and values.

7.4.7 Ḥikmah as the Unifying Principle of Knowledge

The Qur'an envisions wisdom (*ḥikmah*) as the culmination of epistemological development - where knowing, understanding, and moral being converge. It is both the synthesis of diverse knowledges and the ethical compass that ensures their righteous use. Through ḥikmah, revelation and reason, theory and practice, science and spirituality are unified under the principle of tawḥīd.

In this synthesis, the human intellect mirrors divine harmony; knowledge becomes a reflection of faith, and faith becomes enlightened by knowledge. Ḥikmah thus stands as the ultimate epistemic virtue - the light that integrates truth and goodness, intellect and conscience, in the service of divine justice.

7.5 The Spiritual Realisation of Ḥikmah

In the Qur'anic worldview, *ḥikmah* (wisdom) reaches its fullest expression not in intellectual mastery or moral conduct alone, but in its spiritual realisation - the point at which divine knowledge is inwardly experienced and actualised. The Qur'an presents *ḥikmah* as both an intellectual illumination and a spiritual awakening, a bridge between knowing about the Divine and knowing *through* the Divine. This realisation is neither mystical in the esoteric sense nor purely rational; rather, it is the internalisation of divine truth in the heart of the believer.

The Qur'an describes this inner transformation as a process of illumination (*mur*), purification (*tazkiyah*), and nearness (*qurb*) to Allah. Wisdom thus culminates when the intellect, the soul, and moral consciousness align in divine remembrance and surrender. As the Qur'an declares: "*Allah is the Light of the heavens and the earth... light upon light; Allah guides to His light whom He wills*" (Q. 24:35). The realisation of *ḥikmah* is therefore the human participation in divine light - a spiritual condition that unifies perception, knowledge, and being.

7.5.1 The Inner Dimension of Wisdom

The Qur'an constantly associates wisdom with insight (*basirah*) and understanding of the heart (*Fu'ad*). These terms indicate that the realisation of *ḥikmah* occurs not in the external faculties of logic or speech but within the interior realm of consciousness. The Qur'an asks rhetorically: "*Have they not travelled through the earth so that they may have hearts by which they understand or ears by which they hear? For indeed it is not the eyes that are blind, but the hearts within the chests*" (Q. 22:46).

This verse distinguishes between external perception and inner realisation. The eyes may see, but only the purified heart comprehends divine meaning. Thus, the spiritual realisation of wisdom is not the addition

of knowledge but the awakening of perception - a movement from information to illumination. The heart (*qalb*) becomes the seat of divine understanding, capable of reflecting truth without distortion.

The Qur'an also frames *hikmah* as a divine bestowal: "*He grants wisdom to whom He wills, and whoever is granted wisdom has been given abundant good*" (Q. 2:269). Here, wisdom is not earned through reasoning alone; it is graced through divine favour upon those whose hearts are receptive. The spiritual realisation of *hikmah*, therefore, begins with the purification of intention and the removal of arrogance, allowing the self to become a vessel of divine truth.

7.5.2 The Purified Heart (*Qalb Salim*) and Spiritual Wisdom

The Qur'an describes the purified heart (*qalb Salim*) as the essential condition for divine insight: "*The Day when neither wealth nor children will benefit anyone, except one who comes to Allah with a sound heart*" (Q. 26:88-89). A sound heart is one free from corruption, deceit, and spiritual blindness. It is through such a heart that *hikmah* becomes realised - not merely understood but lived.

This purification (*tazkiyah*) transforms wisdom from an intellectual possession into a spiritual orientation. The process of *tazkiyah* involves continuous remembrance (*dhikr*), moral self-discipline (*jihad al-nafs*), and detachment from falsehood. When the soul achieves clarity, wisdom manifests as light that guides perception and action: "*Whoever Allah wishes to guide - He expands his breast to Islam; and whoever He wishes to let go astray - He makes his breast tight and constricted*" (Q. 6:125). The spiritual realisation of *hikmah* thus coincides with inner expansion, a luminous receptivity to divine guidance.

The Qur'an's emphasis on *qalb* as the centre of understanding implies that true wisdom requires an integration of intellect and spirituality. The heart perceives what the intellect cannot deduce - moral truth, divine presence, and eternal meaning. This balance of rational insight and spiritual purity defines the Qur'anic conception of *hikmah*.

7.5.3 The Light of Divine Guidance

The Qur'an frequently uses light (*mur*) as a metaphor for the inner realisation of wisdom. The verse of light (Q. 24:35) is the most comprehensive expression of this epistemic illumination. It describes Allah as the ultimate Light, the source of all clarity, and the object of all true knowledge. The parable continues: "The parable of His light is as if there were a niche, within it a lamp; the lamp enclosed in glass; the glass as if it were a shining star." Each element - niche, lamp, and glass - represents stages in the awakening of consciousness.

In the human being, the lamp of the heart becomes the site where divine light is received. The clarity of the glass symbolises purity of intention and moral refinement. When the heart is transparent, the divine light shines unobstructed, illuminating perception and action. The Qur'an affirms that "light upon light" guides those who submit, indicating a continuum of illumination in which understanding grows progressively through faith, reflection, and obedience.

This light-oriented epistemology transforms *ḥikmah* from an intellectual virtue into a spiritual presence. The wise are those whose hearts radiate insight, whose perception is illuminated by remembrance, and whose actions reflect divine justice. The light of *ḥikmah* dispels the darkness of doubt, ignorance, and ego, allowing truth to be both known and embodied.

7.5.4 Dhikr (Remembrance) as Spiritual Activation of Ḥikmah

The Qur'an repeatedly calls believers to *dhikr Allah* (remembrance of God) as a means of awakening and sustaining spiritual wisdom. "*So remember Me; I will remember you. And be grateful to Me and do not deny Me*" (Q. 2:152). Dhikr is not merely verbal repetition but an epistemic discipline that keeps the heart aligned with divine reality. Through remembrance, the self becomes aware of its origin and purpose, and wisdom is actualised as lived consciousness.

The Qur'an links forgetfulness (*ghaflah*) to spiritual ignorance. When the heart forgets its Source, wisdom becomes fragmented and distorted. "*Do not be like those who forgot Allah, so He made them forget themselves*" (Q. 59:19). Forgetfulness leads to self-alienation, while remembrance restores self-knowledge through divine awareness. Thus, *dhikr* operates as the spiritual mechanism by which *ḥikmah* remains vibrant - a continual reconnection of intellect and spirit.

The spiritual realisation of *ḥikmah* depends on this constant remembering, which transforms abstract truth into inner presence. The wise individual does not merely recall divine words but *embodies* them. In this sense, *ḥikmah* becomes a living remembrance, shaping perception, speech, and conduct in harmony with divine will.

7.5.5 Tawḥid and the Unity of Knowing and Being

At its deepest level, the spiritual realisation of *ḥikmah* arises from *tawḥid* - the recognition of divine unity in all existence. The Qur'an describes Allah as the One who "*encompasses all things in knowledge*" (Q. 65:12). To realise *ḥikmah* spiritually is to perceive that every fragment of knowledge, every moral principle, and every natural phenomenon reflects the singular order of the Creator.

This perception transforms the knower into a participant in divine unity. The individual no longer sees knowledge as a possession but as a trust (*amanah*) through which the divine reality is mirrored. The Qur'an reminds humankind: "*We offered the trust to the heavens and the earth and the mountains, but they refused to bear it and feared it; yet man undertook it*" (Q. 33:72). Spiritual wisdom is the faithful fulfilment of this trust - using knowledge to recognise, serve, and manifest divine order.

Thus, *ḥikmah* becomes a form of spiritual integration: intellect is illuminated by faith, faith is clarified by understanding, and action is sanctified by awareness. Tawḥid provides the metaphysical foundation upon which the entire edifice of Qur'anic epistemology rests - the realisation that all knowledge ultimately converges in the knowledge of Allah.

7.5.6 The Tranquillity of Wisdom: Sakīnah and Spiritual Equilibrium

The Qur'an describes the descent of *sakinah* (tranquillity) as the experiential sign of divine guidance and wisdom. "*He it is who sent down tranquillity into the hearts of the believers so that they may increase in*

faith along with their faith" (Q. 48:4). Sakīnah represents the inner peace that arises when knowledge and faith reach harmony. It is the calm certainty (*yaqīn*) that emerges from spiritual realisation.

This state is not emotional passivity but existential stability - the soul's recognition of its rootedness in divine reality. The wise person lives within this tranquillity, perceiving divine purpose even amid adversity. Such serenity marks the culmination of *ḥikmah*, where intellect no longer wavers in doubt, and the heart rests in the assurance of truth.

Spiritual wisdom thus produces both insight and peace; it transforms epistemology into serenity. The heart that has realised *ḥikmah* perceives all events as manifestations of divine wisdom, responding with patience (*ṣabr*) and gratitude (*shukr*). This equilibrium becomes the existential signature of spiritual maturity in the Qur'anic worldview.

7.5.7 The Fruit of Ḥikmah: Living in Divine Proportion

The spiritual realisation of wisdom culminates in living according to divine proportion (*mizan*) - the balance established by Allah in creation. *"And the sky He raised, and set the balance, that you do not transgress within the balance. And establish weight with justice and do not fall short in the balance"* (Q. 55:7-9). This cosmic order mirrors the ethical and spiritual order within the self.

To live in accordance with *ḥikmah* is to maintain inner and outer equilibrium - between intellect and emotion, duty and desire, individuality and universality. The spiritually wise person aligns his existence with this divine symmetry, perceiving harmony where others see chaos. Such a balance reflects both moral justice and spiritual awareness, demonstrating that wisdom is not abstract philosophy but embodied proportion.

The Qur'an portrays this harmony as the ultimate realisation of human purpose: *"Indeed, my prayer, my sacrifice, my life, and my death are for Allah, the Lord of the worlds"* (Q. 6:162). When knowledge, will, and being are unified in divine service, *ḥikmah* has reached its consummation - not as a possession of the mind but as the state of the soul.

7.5.8 Ḥikmah as the Light of the Heart

The spiritual realisation of *ḥikmah* represents the final ascent of Qur'anic epistemology. It begins with revelation, is refined by reflection and moral action, and culminates in illumination - the state where divine knowledge becomes lived reality. The Qur'an portrays this transformation as the movement from darkness to light, ignorance to awareness, fragmentation to unity.

In this realisation, the heart becomes the locus of divine reflection. Knowledge no longer operates as an external pursuit but as an internal awakening. The wise person does not merely understand truth; they become a vessel through which truth radiates. Thus, *ḥikmah* transcends epistemology and enters ontology - it becomes the form of being that reflects the divine.

Chapter 7. Synthesis (Ḥikmah): Integrating Truth and Understanding

The spiritual realisation of wisdom is, therefore, the Qur'anic ideal of human fulfilment: to know rightly, act justly, and live luminously, "*For whoever Allah grants light, there is no darkness for them*" (Q. 39:22).

Ḥikmah represents the Qur'anic ideal of integrated knowledge—the harmony of intellect, morality, and spirit. It is the fruit of disciplined inquiry and the sign of spiritual maturity. Through *ḥikmah*, human understanding transcends partial truths and perceives reality as a unified expression of divine wisdom.

This synthesis unites empirical perception (*nazar*), reflection (*tafakkur*, *tadabbur*), verification (*burhan*, *bayyina*), and ethical discernment into a single continuum. The result is not only intellectual coherence but existential balance. The wise individual, in Qur'anic terms, aligns thought with truth, speech with justice, and action with compassion.

In the final analysis, the Qur'an presents *ḥikmah* as both the summit and centre of its epistemology—a vision of knowledge that integrates truth and being, science and spirituality, reason and revelation. The journey of knowing thus culminates in unity: *tawḥid* realised as understanding, justice, and peace.