

AL-QUR'AN AND AL-SUNNAH AS THE FOUNDATIONAL SOURCES OF ISLAMIC PHILOSOPHY: A DESCRIPTIVE ANALYSIS

Md Yousuf Ali

Associate Professor, Department of Religious Studies, Faculty of Leadership and Management,
Universiti Sains Islam Malaysia. Email: yousufali@usim.edu.my

ABSTRACT

Islamic philosophy is a diverse, dynamic, rational, and philosophical tradition that harmonizes between *naqli* (revelation) and *aqli* (reason). Throughout the history of Islam, many Muslim philosophers such as al-Kindi, Al-Farabi, Avicenna, Ibn Rushd, and Al-Ghazali contributed significantly to the ideas of Islamic philosophy based on the revelation as its foundational source with integrated approach between *aqli* and *naqli* that influenced on Islamic thought. Fundamental questions such as metaphysical issues, existence of Allah, existence of life, man's nature and purpose, cosmos's origin and teleology, epistemology, knowledge, and ethics. As qualitative research for the descriptive analysis, the Qur'an and Sunnah are considered as the foundational sources and inspiration of Islamic philosophy that emphasizes their integral roles in shaping the intellectual, ethical, and spiritual dimensions of the Islamic worldview. The Qur'an, as the specific words of Allah, provides the core metaphysical, ethical, and epistemological principles that inspire to develop Islamic thought. The Sunnah, comprising the sayings, actions, and approvals of the Prophet Muhammad, complements the Qur'an by offering practical examples and elaboration on its teachings. Given the context, the study aims to examine the meaning and the foundational sources of Islamic philosophy and analyzes these within the purview of contemporary thought which is based on the textual argumentations of the Quran and the Sunnah. This descriptive analysis offers a comprehensive exploration of how the Qur'an and Sunnah serve as the foundational sources of Islamic philosophy that provides a detailed understanding of their influence across various aspects of Islamic thought and philosophy. This paper concludes that though a few Muslim traditionalists argue to justify philosophical approach is contradictory with the Islamic Aqidah (faith), the majority of the Muslim philosophers have viewed the Qur'an and Sunnah as the foundational sources of Islamic philosophy with the process of integration between revelation and intellect.

Keywords: Quran, Sunnah, Islamic Philosophy, reason, senses, and foundational sources

INTRODUCTION

The Al-Qur'an and al-Sunnah as the main sources of all knowledge, serve as the primary and foundational sources of Islamic philosophy, providing the essential framework for understanding the essence and existence of Allah, existence of life, universe and teleology, man's fitrah, his

potential attributes, and final destiny, the nature of knowledge, and ethics. Islamic philosophy, like other branches of knowledge is deeply rooted from the Qur'an and Sunnah, which has had a long continuous history throughout the centuries and it is still alive today. It is also undeniable that some ideas of Islamic philosophy had been influenced by the Greek and Alexandrian philosophy among Arab philosophers during the early stage of Islam. All Muslim philosophers from al-Kindi, Ibn Sina, Al-Khawarizmi, al-Ghazali, and al-Farabi onwards cited many themes from the teachings of the Qur'an and Hadith in their philosophical works and lived with the teachings of the Qur'an and Sunnah.

Philosophical thought based on the revealed knowledge is called 'prophetic philosophy'. The revealed knowledge made accessible to man must be central to the concerns of anyone who sought to philosophize the fundamental issues of Islam, and it must be accepted as the prime source of knowledge. The prophetic sayings, doings, and approvals, which are interpretation of the Qur'an must be considered as the main source of knowledge. The Qur'an as the divine revelation sent to the prophet Mohammad (peace be upon him) contains comprehensive guidance on spiritual, theological, ethical, philosophical, and intellectual issues. The Sunnah as a complementary to the Qur'an provides practical applications and interpretations of the Qur'anic teachings. Both the Qur'an and Sunnah are bedrock of all branches of knowledge as guidance for the entire humanity.

Given this context, there is a need to discuss al-Qur'an and Sunnah as the foundational sources of Islamic philosophy and examine its Islamic stance. The paper will survey the emergence of Islamic philosophy, analyses fundamental philosophical issues narrated in the Qur'ana and Sunnah, and finally, present the Islamic perspective on the issue. This descriptive analysis aims to explore how these sacred sources influence and shape Islamic philosophical discourse, particularly in areas such as theology (kalam), ethics (akhlaq), and metaphysics (wujud), serving as a compass for both individual and collective intellectual growth in the Islamic world. The paper also briefly reviews the responses of Muslim philosophers with textual analysis and inductive approach to analyze the prospects of formulating an Islamic philosophical framework in contemporary context. It is hoped that the ideas raised will ultimately contribute to understanding and clarifying the revelation as the main source of Islamic philosophy for both Muslim and non-Muslim intellectual communities in modern society.

Defining Islamic Philosophy

Philosophy in Cambridge Dictionary is the study of the nature of reality and existence, knowing what is right and what is wrong behaviour, or a particular set of beliefs¹⁹¹. It in Britanica is 'love of wisdom'. Philosophy is derived from the Greek word 'philosophia', which consists of two syllables: 'philo' means love, and 'sophia' means wisdom. Philosophy means 'love of wisdom'. In Arabic, the word philo is '*hubb*' (love) while 'word' sophia' is '*hikmah*' (wisdom) or '*marifah*' (knowledge). Islamic philosophers inherited the word philosophy from ancient sources and branded with the word of '*falsafah*' or '*hikmah*'. Islamic philosophy has synonym words such as *kalam*, *marifah*, *usul al-fiqh*, and the *awail* sciences. Philosophy is defined as a systematic study of the fundamental questions about the issues of existence of Allah, existence of life, man's nature, destiny, reason, universe and teleology, nature of knowledge, ethics, and language. The Arabic term '*Falsafah*' was used by the first Muslim philosopher al-Kindi. Islamic philosophy may use

¹⁹¹ Editors. (2024). Cambridge Dictionary, word. 'philosophy', Please see: google

as an instrument or tool to understand revealed religions and to verify the truth and reality. Throughout the Islamic history, the early Islamic philosophers provided an acceptable and considerable understanding of Islamic philosophy and cited the philosophical teachings of the Qur'an. Ibn Sina, al-Farabi, Suhrawardi, and Nasr for instance, provided various concepts and terms originated from the Greek tradition used by Muslim philosophers¹⁹². Islamic philosophy is an intellectual tradition developed within the Islamic context, which relates to the questions about existence, knowledge, morality, and the nature of Allah God. Islamic philosophy is defined as an intellectual effort, which harmonizes religious faiths with reason through integrated approach. Al-Kindi (c.801-873) defined philosophy as the knowledge of the true nature of things or 'the knowledge of the reality of things within people's understanding while its practical knowledge is to behave according to the truth'¹⁹³. He viewed that philosophy is means for understanding the existence of Allah and universe through reason and reconciling between divine revelation and intellect¹⁹⁴. Al-Farabi (c.872-950) described philosophy as a tool to achieve the ultimate happiness through knowledge and practicing virtues, which integrates with religious values. He distinguished between philosophy based on certainty and philosophy based on opinion. He also insisted that philosophy is mother of the sciences and dealt with everything that exists around us¹⁹⁵. Ibn Sina (980-1037) viewed philosophy as a tool to understand and realize existence, essence, and the relationship between Allah and creatures. He argued that Islamic philosophy is the highest form of intellectual pursuit as it helps to understand Allah's existence and man's soul. He used the word '*al-hikmah*' as 'philosophy' and argued that 'hikmah' or 'philosophy' is the perfection of the human soul through conceptualization of things and judgement of the theoretical and practical realities to the measure of human ability'¹⁹⁶. He further explained that philosophy is the study of existents qua existents. His student Bahmanyar described in his book '*Tahsil*' that the aim of philosophical sciences is knowledge of existents as Ibn Sina viewed¹⁹⁷. The Ikhwan explained that the beginning of philosophy is the love of sciences, its middle knowledge of the realities of existents to the measure of human ability and its end words and deeds in accordance with knowledge. Ibn Rushd (1126-1198) used philosophy as a method to interpret the deeper understanding of religious doctrines. He argued that using reason or intellect as a tool is essential in interpreting Islamic philosophy for realizing the existence of Allah and the world and the relationship between the creator and creatures¹⁹⁸. Mulla Sadra accepts the meaning of hikmah as philosophy as understood by Suhrawardy and Mulla expands the meaning of falsafah as philosophy and includes the dimensions of illumination and realization as understood by Ishraqi and Sufi¹⁹⁹. Philosophy was considered by him as the supreme science of ultimately divine origin, derived from the 'niche of

¹⁹² S. H. Nasr. (2003). 'The meaning and concept of philosophy in Islam' in History of Islamic Philosophy, edited by S. H. Nasr & Oliver Leaman, London: Routledge, p. 22. This statement is mentioned in his 'On First Philosophy'. Such as philosophy is the knowledge of existing things qua existents. It is the knowledge of divine and human matter. It is becoming God-like to the extent of human ability. It is predilection for hikmah.

¹⁹³ S. H. Nasr. (2003). 'The meaning and concept of philosophy in Islam' in History of Islamic Philosophy, edited by S. H. Nasr & Oliver Leaman, London: Routledge, p. 22. This statement is mentioned in his 'On First Philosophy'.

¹⁹⁴ Adamson, Peter. Al-Kindi. Oxford University Press, 2007, p. 45.

¹⁹⁵ Mahdi, Muhsin. Alfarabi and the Foundation of Islamic Political Philosophy. University of Chicago Press, 2001, p. 102.

¹⁹⁶ S.H.N. & Oliver. P. 22.

¹⁹⁷ McGinnis, Jon. Avicenna. Oxford University Press, 2010, p. 150.

¹⁹⁸ Ibn Rushd. The Decisive Treatise, translated by Charles Butterworth, Brigham Young University Press, 2001, p. 43).

¹⁹⁹ S.H. N. p. 23.

prophecy' and 'Hukama' to him are among the most perfect human beings just below the rank of the prophets²⁰⁰.

Based on the above definitions and concepts, one may understand that Islamic philosophy combines revelation with reason and intellect has limitation to discover the truth without the assistance of revelation. Furthermore, philosophy does not concentrate only to knowledge and discover only a true nature of the things but also considers spiritual aspect of human life. It is a combination of worldly affairs with life after death. The historical evidence shows that philosophical thought had been reflected in the lives and writings of Muslim philosophers. The historical evidence also shows that Muslim scholars integrated philosophical thought with Islamic teachings to form a unique and rich intellectual tradition. Islamic philosophy reconciles between human reason and Aqidah and Islamic philosophical ideas influence constantly both Islamic as well as Western philosophical thoughts. The main idea of Islamic philosophy is to understand the true nature of reality, knowledge, and existence of life within the context of Islamic teachings, offering insights into metaphysical and ethical questions that have shaped Islamic civilization for centuries.

Objectives of Islamic Philosophy

The objectives of Islamic philosophy have been described by many Muslim philosophers to understanding and realizing the essence of Allah, the existence of the cosmos, man, and life after death. Some objectives are a) understanding and realizing the essence of Allah (swt) and affirming the Oneness of Allah and unity of Allah who exists as ONE without any cause²⁰¹. b) reconciling reason (*aqli*) with the divine revelation (*naqli*), which are not contradictory between each other, but reason is complimentary as a tool to interpret the revelation. Harmonizing knowledge with faith, and religion with philosophy. Ibn Rusd argues that philosophy by reason can help in understanding the truths or reality stated in revelation²⁰². c) exploring and answering metaphysical questions about the nature of existence, causality, and the relationship between the material and spiritual worlds and between the Creator and creatures. d) delving the existence of the soul, its immortality, and its travel towards absolute knowledge and closeness to Allah, God. e) distinguishing between self and reason, innate and acquired qualities, accuracy and error, *yaqin* (certain knowledge) and *Zann* (doubtable knowledge). Investigating between what is good and what is bad, what is right and what is wrong, what is true and what is false, and what is the real success and what is the failure in our lives?²⁰³ f) exploring and realizing the signs of Allah and the purposes behind the creation of the universe, the goal of human life, and establishing that all existing being and thing are not created purposelessly but manifested with wisdom for understanding the Majesty and Glory of Allah (swt) and making a greater awareness about a divine purpose. g) promoting Intellectual and Scientific Inquiry and encouraging the pursuit of knowledge in all fields of natural, social, and human sciences towards understanding the symbols of Allah in His creation. Al-Kindi argued that scientific and philosophical knowledge lead to the greater knowledge of the divine and all knowledge ultimately comes from Allah (swt)²⁰⁴.

²⁰⁰ S. H. N. p. 24.

²⁰¹ Michael E. Marmura (trans). (2000). *The Incoherence of The Philosophers*, Brigham Young University Press, Provo, Utah, p. 85.

²⁰² Ibn Rusd (Averroes) in *The Incoherence of the Incoherence*. p.76.

²⁰³ S. H. N. and Oliver Leaman. (2003). pp. 24-25.

²⁰⁴ Al-Kindi's *On First Philosophy*, p. 90.

Understanding the Qur'an and Sunnah as the foundational sources of the Islamic philosophy: An Integrated Approach

Al-Qur'an

The Qur'an is a book of religious and spiritual guidance for mankind to attain the purpose of man's creation, and to realize his or her responsibility as a vicegerent of Allah on earth. Qur'an is not a book of philosophy, but it discusses the fundamental philosophical issues. Based on the Qur'anic knowledge, Islamic philosophers developed a unique intellectual tradition that continues to influence both religious and philosophical thought. The Qur'an as the words of Allah is the foundational source of Islamic philosophy by which Islamic philosophers such as al-Kindi, al-Farabi, Ibn Sina, and al-Ghazali explored profound questions and answers related to the philosophical issues such as metaphysical issues, existence of Allah, existence of life, universe and teleology, knowledge, and ethics.

Al-Sunnah

Sayings, doings, and approvals of the prophet Mohammad (peace be upon him) are the Sunnah that is the interpretation of the Qur'an. It is also a foundational source of Islamic philosophy by which Islamic philosophers discussed the issues of metaphysics, knowledge, human life, and ethics with the integration between reason and revelation. Sunnah provides metaphysical understanding of the nature of existence, the relationship between humans and Allah, between Allah and cosmos, the existence of life and its destiny and so. Sunnah also focuses on social and political philosophy that articulates the theories of good governance, the role of the leadership, and the role of the state.

The Qur'an and Sunnah as the Foundational Sources of Islamic Philosophy

Allah as the Ultimate Reality: His Essence, Existence and Attributes

Allah as The Ultimate Reality

The verses of the Qur'an²⁰⁵ describe Allah as the ultimate reality, who is Most High, Gracious and Most Merciful for the understanding of man. He is the sole self-subsisting, all-pervading, eternal, and Absolute reality. Allah is the ultimate reality because besides Him is falsehood. He is the first, the end, the seen, the unseen, and the transcendent. His full glory cannot be known or experienced by our physical eyes and through the senses. No vision can grasp Him. He was before time, space and the world sense. There is nothing like Him. He is the light of the heaven and earth. The parable of His light is as if there were a niche and within it a lamp, the lamp enclosed in glass. The glass as if it were a brilliant star lit from a blessed tree, an olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it; light upon light." Likewise, for our understanding, He described through revelation His attributes by similitude from what is loftiest in the heaven and the earth and in our own experience. As a living reality, God desires intercourse with His creatures and makes it possible for them to enter a fellowship with Him through prayer, contemplation and mystic gnosis (knowledge) and light with His light the houses of those who do not divert from the remembrance of God, nor from regular prayer, or from the practice of regular

²⁰⁵ Q. 2:115, 2:186, 4:62, 20:111, 31:30, 32:2, and 12:2

charity. Allah is One and there is no god but Him. And there is none like Him. He is too high to have any partner. If there were other gods besides Him some of them would have lorded over others. He is the one and not one in a trinity. They do blasphemy who say, Allah is Christ the son of Mary “for said Christ: “O children of Israel, worship God, my Lord and your Lord”²⁰⁶.

In a Hadith, prophet Mohammad (peace be upon him) said that Allah existed before the creation: “Allah existed, and there was nothing else, and His Throne was over the water. Then He created the heavens and the earth and wrote everything in the Book.” The above hadith shows that Allah pre-existed the universe and brought it into being by His will, highlighting the contingent and purposeful nature of the universe’s existence. The examples made a clear that in Islamic thought, the universe is not self-existent but was created by the order of Allah for a purpose, serving as both a sign of His greatness and as a realm for human moral development.

Allah and His Essence and Existence

Allah swt is the Ultimate reality, the eternal, and absolute source of all existence. His existence (wujud) and His word (kalam) will exist till His eternity exists. He entirely Himself and His being is His Essence(dhat) and His Essence and Existence are identical. The verses of 112:1-4 encapsulates the essence of Allah’s nature and implies that He is Allah who is One and the Eternal refuge and He was not born of anybody, nor is anyone born of Him but whatever came into being without Him. He knows, sees, and hears everything through His own Essence. He speaks through His own Essence. He does whatever He wills in accordance with His perfection²⁰⁷. The verse of 22:6 describes that Allah is the Reality (al-Haqq) who gives life and death and has power over all things. The verse shows that everything exists invisible and visible in creation is dependent on Allah, who exists from eternity and remain forever and self-sufficient, while all else is finite and transient and will be perished²⁰⁸. Every single creature depends on Allah for its own needs because He is Cherisher and Sustainer of all. His being is essential and His non-being impossible. All the attributes of perfection exist in His own Essence. The verse of 2:255 proclaims His sovereignty and transcendence by His own Essence and it also establishes that Allah is not only the ultimate cause of everything but also governs and sustains the universe with complete power and knowledge. He is neither a substance nor an accident, nor a body, nor bound to space, not to time. Time, place, space, or direction cannot be fixed regarding Him because He is everywhere²⁰⁹. He is the creator of good and bad, virtue and vice, and man is given the power, freedom, intellect, and the ability to choose one of them or both. His power and actions are not arbitrary but follow a particular pattern according to His wisdom. Climates, joys, sadness, and happiness happen by His command in accordance with His laws of nature. Reward, punishment, and recompense, for good and bad are given certainly by His command. He holds the power of determination over all possible beings and things²¹⁰. Allah is the cause of all causes without any partnership and association with others for instance, fire burns things, it is not because of its nature to do so but because of Allah’s Will and intention. The verse of 28:28 implies that when He intends a thing, His command is ‘Be’ and ‘it is’. From cosmological argument, the Qur’an declares that Allah creates from the very

²⁰⁶ Q. 5:75

²⁰⁷ Sayyid Ahmed Khan. (1862). *Tabyin al-Kalam*, part one, Ghazipur, Author’s private press, p.p. 2-6

²⁰⁸ Q. 55:26; All that is on earth will perish but will abide for ever the Face of thy Lord, full of Majesty bounty, and Honor’.

²⁰⁹ Q. 2:115

²¹⁰ Sayyid Ahmed. *Maqalat-i-Sir Sayyid*, vol. 13, pp. 3-6

beginning, and He can restore life because of the laws of causation. Sayyid Ahmed said that 'The chain of causes and effects is extended in time in a way that cause always comes before and the effect later'²¹¹. The natural sciences explain the cause of all existing things, for instance, how is water made and how does rain come? Then the natural scientists investigate through empirical process for what is the cause of the creation of the existing things²¹². Based on the above discussion, from philosophical trend, it is argued that the strong conviction about the existence and essence of Allah (swt), is not on the blind faith in the veracity of the Qur'an and in the sayings of the Prophet Mohammad (peace be upon him), but the holy Qur'an itself clearly envisages a demonstration of the existence of Allah with the logical argumentation. By using one's common sense and consciousness, one can understand and realize His oneness, existence, and eternity through observation without any religious implications and any involvement of faith.

His Attributes

The Attributes of Allah (swt) are the ninety-nine beautiful names of Allah (Asma'ul Husna) from His essence as the Ultimate Reality. His beautiful qualities affirm His perfection and transcendence. Human beings do not have the knowledge of Allah's essence and attributes and do not have the idea of His true nature and attributes. Seeing Him by men's physical eyes, feeling Him by his touching, and imagining Him by his thought are impossible because He is free from all such things²¹³. Some examples of the attributes of Allah such as al-Alim (the attribute of knowledge), al-Hayyu (attribute of being alive), al-Murid (attribute of willing), al-Khaliq (attribute of creator), al-Sami (attribute of hearing), al-Bashir (attribute of seeing), and al-Qadir (attribute of power).

Al-Hayyu (the attribute of alive)

Al-Hayyu is one of the attributes of Allah who is the cause of causes, which means 'being alive'. Allah is free from death because death is something privative and nothing privative can exist in the essence of Allah. His life is self-subsisting and eternal. His life being the source and constant support of all derived forms of life. His life is perfect because He has no need to rest and sleep. No slumber can size Him²¹⁴. Additionally, Allah is described as "Al-Hayy" (The Ever-Living) and "Al-Qayyum" (The Sustainer of all existence) in Surah Al-Baqarah (2:255), known as Ayat al-Kursi: "Allah! There is no deity except Him, the Ever-Living, the Sustainer of [all] existence." These attributes underline God's eternal nature and His role as the source and maintainer of everything.

Al-Alim

al-Alim (the attribute of knowledge), is one of the 99 attributes' names of Allah, which means "The All-Knowing" or "The Omniscient." The word 'al-Alim implies His infinite, absolute, and perfect knowledge, which encompass all knowledge i.e. past, present, and future. The difference between human knowledge and Allah's knowledge is that Allah's knowledge is unlimited, comprehensive,

²¹¹ Sayyid Ahmed. Pp. 30-31. There are three ways to prove Allah as the first cause of all causes such as i. His existence that He exists, ii. His eternity that He exists all along, iii. His immortality that He is infinite for the future existence. Pl. see: Maqalat-i-Sir Sayyid, Hua al-Mawjud, vol. 3, p. 303.

²¹² Sayyid Ahmed. Vol. 1, pp. 73-75

²¹³ Sayyid Ahmed. Maqalat-i-Sir Sayyid, vol. 1, p. 19

²¹⁴ Q. 2:255

eternal, and simultaneous without error, while knowledge of men is limited and acquired through observation and experience according to al-Ghazali and Ibn Sina²¹⁵. Philosophically, this divine knowledge raises discussions on determinism and free will, with scholars like Al-Ghazali arguing that Allah's knowledge does not force human actions, but He knows what choices they will make. Furthermore, Ibn Arabi explained that all of creation is a manifestation of Allah's knowledge, with everything existing through His knowing. Reflecting on Al-'Alim encourages believers to seek knowledge and remain conscious that Allah is aware of their innermost thoughts and actions, fostering sincerity and devotion. The verse of 2:255 signifies that Allah is the alive, the self, the subsisting, eternal, no slumber can size Him, nor sleep, His are all things in the heavens and on earth. Allah's attributes include His omnipotence, omniscience, mercy, justice, and oneness, among others²¹⁶. For example, in Surah Al-Hashr (59:22-24), several of these attributes are highlighted: "He is Allah, besides whom there is no deity, the Knower of the unseen and the witnessed. He is the Most Merciful, the Giver of Mercy. He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names." This verse emphasizes Allah's knowledge of all things, His mercy, and His role as the originator and sustainer of existence. One of the central attributes of God in Islam is His oneness (Tawhid), as stated in Surah Al-Ikhlās (112:1-4): "Say, He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent." This affirms that Allah is singular and without any partners, highlighting His unique status as the Ultimate Reality. The Qur'an consistently emphasizes that all of creation relies on Allah, while He is self-sufficient and independent. God's attributes, therefore, reflect His absolute and ultimate reality, beyond human comprehension but revealed through His names and actions.

Al-Murid (willing)

The verse of 36:82 implies that for performing the willingness of Allah, He just intends to do a thing, His command is '*kun*' (Be) and it is. Existence of thing depends on His will or plan or intention. The moment he wills a thing, it becomes by His command through the certain processes into existence²¹⁷. The nature of man testifies to the fact that all these works come into being by a will and exist only because of the will of Allah. Therefore, it is understood that without His willingness, man's will does not work.

Allah as the originator of the universe

Sayed Ahmed argued that Allah as the originator and the first cause of all causes. Everything and being exist in the sphere of the universe has cause and effect and the first cause and series of causes are from the first cause. The verse of 2:117 describes that the very primal originator of the heavens and the earth when He decreed a thing. He says into it only, 'Be' and it is. The Qur'an uses various terms '*khalāqa*, (the gradual process of thing), *Bada'* (creating of a thing out of nothing), *Fatara* (creation of primeval matter from nothing), *Ja'ala* (making a new shape or form of a thing), *Sawwa* (creating a shape or form for a creation), and *Bara* (pre-existing matter) for the meanings of the creation of things²¹⁸.

²¹⁵ Q. 6:59

²¹⁶ Q. 2:255

²¹⁷ Q. 11:107; He is the Doer of what He wills

²¹⁸ Sayed Ahmed. *Maqalat-i-Sir Sayed*, vol. 1, pp. 9-10, vol. 3, pp.4

Tawhid as the ultimate source of Islamic philosophy

Tawhid, the concept of the absolute oneness and unity of Allah, is the foundation of Islamic philosophy and theology. It asserts that Allah is singular, unique, and indivisible, with no partners, associates, or equals. This principle, which is central to the Qur'anic worldview, shapes not only religious belief but also philosophical thought in Islam. Tawhid signifies that all existence emanates from the singular reality of Allah, and thus, everything in the universe reflects His oneness and sovereignty. The Qur'an emphasizes this in Surah Al-Ikhlās (112:1-4): "Say, He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent." This verse encapsulates the essence of Tawhid, affirming that Allah is incomparable and beyond human comprehension. From a philosophical perspective, Tawhid serves as the source of Islamic metaphysical thought, influencing key thinkers like Al-Farabi, Ibn Sina (Avicenna), and Al-Ghazali. These philosophers expanded on the idea that since Allah is the ultimate, indivisible reality, all multiplicity in the world is ultimately unified under His will and knowledge. For example, Ibn Sina's concept of the "Necessary Existent" (Wajib al-Wujud) is deeply rooted in Tawhid, positing that only Allah is necessary and self-sufficient, while everything else is contingent and depends on Him for existence. Similarly, Al-Ghazali argued that human knowledge and existence are grounded in recognizing Allah's unity, and that true wisdom stems from the acknowledgment of His singularity. The Qur'an also connects Tawhid to human responsibility, as seen in Surah Al-Baqarah (2:163): "And your god is one God. There is no deity [worthy of worship] except Him, the Most Merciful, the Most Compassionate." This verse reinforces that belief in the oneness of Allah is not merely theoretical but has practical implications for worship, morality, and social order. Thus, Tawhid, as the source of Islamic philosophy, forms the basis for understanding existence, ethics, and the relationship between the Creator and creation.

Man: Existence and Attributes

Man's origin, creation and his existence

The verses of 6:2, 7:12, 11:61, 53:32, 75:37, and 55:14 describe that the first man, the first prophet of Allah, and the first father of all human beings was created from clay and a drop of sperm emitted. The verse 15:26 implies that man certainly was created out of clay from an altered black mud. His spirit has been breathed from the spirit of Allah into the body of human beings. This signifies that human body is originally physical and incorporated man's distinct spiritual and intellectual qualities. The verses of 80:19 and 49:13 explain that man is moulded in due proportions and created from a single pair of a male and female. The verses of 38:71-72 recounts Allah's words²¹⁹. The verse of 71:14 that man has been created in diverse stages and his/her settlement is on earth for a short period. The verse of 21:34 signifies man is not immortal who is passing of through alternate phases of strength and weakness in worldly life. Al-Ghazali explained about the origin of man in relation to the world: 'You must know that the substance of man in his original condition was in bareness and simplicity without any information about the words of Allah'²²⁰. The verses of 30:20-21 illustrate that Adam was fashioned by His order out of an extract of clay, which is water and earth as a male and female, mates for each other, and put love and mercy between each other's

²¹⁹ "When your Lord said to the angels, 'Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.'"

²²⁰ Al-Ghazali, Abu Hamid. (1952). *Deliverance from Error*, Trans. W. Montgomery Watt George Allen and Unwin Ltd., London, p. 63

hearts by which man may dwell in tranquillity among them. The verses of 23:13-14 explained the processes of the creation of man by His command. Allah made him as a *Nutfah*²²¹ and lodged in womb of the woman, then made *Nutfah* into a clot²²², then made a clot into a little lump of flesh, then made of the lump out bones, then clothed the bones with flesh, and then brought it forth as another creation²²³. Islamic philosophy provides a holistic view of man that incorporates the physical, spiritual, intellectual, and moral dimensions of human life. Every child is born with innate quality of virtue, and he has dignity, free will, goodness and badness. The verse of 51:56 signifies the purposes of his creation is to worship Him and fulfil his duties assigned by Allah, and to play his role as a vicegerent of Allah. but they are also fallible and in need of guidance. The verse of 2:30 highlights this role on the earth a successive authority. The prime and ultimate purpose of man's creation is worshipping One Allah and acting it as a steward of the Earth, seeking knowledge, and living a life that leads to success in the Hereafter. This view emphasizes the balance between free will and responsibility, as well as the interplay between reason and faith. The verses of 23:12 & 15:29 assert that man has dual nature, which are physical and spiritual dimensions. The verse of 2:30 implies that the notion entrusted by Allah to man is the responsibility and accountability of taking care, acting justly, and implementing divine guidance in their practical lives and communities. Man must maintain justice, uphold morality, and ensure harmony in the natural world. The verses of 96:1-5 focus on the pursuit of knowledge, which refers to man's intellectual dimension as a tool gifted by Allah realize the reality. Islamic philosophy promotes a balance between faith and reason, by which man can understand the existence of things and beings. The verse 67:2 explains that belief in the Akhirah serves as a reminder of the transient nature of worldly life and the importance of preparing for eternal existence by living a moral, just, and God-conscious life.

Human fitrah (nature)

Man's fitrah is innate quality, inborn natural quality, natural disposition, natural essence, attributes, and virtue, which is the divine command or preordained by the command of Allah. The verse of 17:70 implies two crucial dimensions of man, which are man's ultimate essence or fitrah and essential characteristics or conducts and behaviours. It is a fundamental concept, which signifies that every human is born with an inherent sense of right and wrong and tawhid. The verse of 30:30 signifies that man must direct his/her face to the religion inclining to truth, which is unchangeable. The Qur'an informs that man is created naturally with an inclination toward the truth of Allah's oneness. However, external situations such as socio-culture, may influence man to divert from his/her original virtue in which he/she was born. Human fitrah is as the foundation of man's moral and spiritual awareness by which man can realize the existence and the unity of Allah. The verse of 6:75-79 provides the example of prophet Ibrahim who was searching for the true Allah, moving from worshipping celestial bodies like sun, moon, and stars to recognizing the One true creator of the universe. His searching guided him to discover the true creator, and he declared that I am turning my face toward one who is the originator of the heavens and the earth and I am among Muslims.

²²¹ Mixed drops of the male and female sexual discharges

²²² A piece of thick coagulated blood

²²³ Q. 23:13-14

Man's potential attributes:

Understanding human fitrah and his potential attributes is an essential for people of understanding to realize his/her position and duties on earth. Man's fitrah is created with inborn-virtue and goodness by which he/she must believe in the oneness of Allah (swt)²²⁴. His innate good quality contains the essence of tawhid. The Qur'an recognizes various potential attributes within human beings that reflect their capacity through their actions. The verse of 76:2 indicates that one of the significant attributes enables him/her to exercise his/her free will and intellect, which has been gifted by Allah to differentiate between right and wrong. Believing in Tawhid is his/her pre-existence nature by which his/her heart, head, and limbs can understand the lord of the universe. His faith motivates him to be good moral values by which he/she enables to realize what is good and what is bad. Another attribute is the capacity of his personal choice of good or bad, described in the verse of 2:286 in which Allah explained that Allah does not burden beyond his/her capacity, but he has been delegated a capacity by which he/she can overcome challenges and make a value-based decisions. Another potential attribute of man is his knowledge and wisdom, which are the divine attributes of Allah, have been attributed into man's character. His knowledge and wisdom help him to know his lord, himself/herself, and the universe and their relationship. Allah subjected the universe to serve him/her willingly and unwillingly by which man can fulfil his worldly mission in his/her daily life. The verse of 23:72 implies that the Qur'an has been given by Allah to man as an amanah for his/her guidance. This verse also explains that he has been given two positive characters, which are justice and knowledge and two negative characters, which must be avoided. The example of prophet Yusuf (peace be upon him) shows that his wisdom, patience, and integrity exemplify the realization of man's potential attributes who faced a numerous trial²²⁵.

Khalifah

Another potential attribute of man is *khilafah* given by which he/she can lead the world. *Khilafah* means 'vicegerency' or 'to succeed' 'to come after'. 'Khalifah' is the one who comes to replace one after another's responsibility or who exercises delegated power on behalf of the previous authority within the Islamic Shariah paradigm²²⁶. In Islam, *Khilafah* is one of the potential attributes of man, which is inborn natural quality, and foundational fitrah of human beings. *Khilafah* also means 'responsibility' by which man leads the world, manages the affairs of the objects of the universe, and implements the laws of the Shariah by Allah-guided ideology. The verse of 6:156 commands that Allah made man as His vicegerent on earth, and raised some of you over other in ranks, so that He can test you²²⁷. The *khilafah* implies that man has been bequeathed with free-will, freedom of action, specific faculties, and abilities that enable him to carry out his/her responsibility towards man and nature on earth and to distinguish between right and wrong and truth and false²²⁸. The verse of 2:31 also reveals that Allah taught all names of things or all branches of knowledge, which are used as symbolic or metaphorical language. Then, man is bestowed knowledge and ability of thinking ability by which he/she can think, to conceptualize, and to

²²⁴ *Kullu Mawlud yuladu ala` fitratih...*

²²⁵ Q.12:

²²⁶ Such as the first Khalifa Abu Bakar, Omar, Osman and Ali ® who had replaced one another for the years of 33 years after the departure of the prophet Mohamamd (peace be upon him).

²²⁷ Q. 6:156

²²⁸ Ali. (2016). Human Nature and His potentialities Attributes towards Virtues and Morality, Journal of Education and Social Sciences, vol. 5, ISSN 2289-1552, p.123

communicate with himself and others, and have inner dialogue as well as self-reflective consciousness. He/she also can exercise independent judgement, and make earth a place of peace, prosperity, and goodness for its inhabitants or wreck its tranquillity or make it a place of evil, aggression, and obscenity by using his/her intellect, and knowledge. the entrusted and delegated power of Allah enable man to discover the reality, hidden and secrets of the universe through study, research, hypothesis, observation, and experiments. The gifted divine wisdom enables him to evaluate rightly the situations, to judge rightly to make a correct decision, and to utilize the forces of nature for his own benefits and gain mastery over them in accordance with his plans and requirements²²⁹. For the assurance of his/her success in both lives, the Qur'an explicitly states that man and woman will get what they strive for and that the same standard is set for them in both lives as the ultimate criterion for their success²³⁰.

Free-will

Man's free-will gifted by Allah as an *Amanah* (trust) is to choose rightly, to think rightly, to make a right decide, to resolve the problem, to do good and bad, and to differentiate between what is right and what is wrong. He has conferred him with rational, motivational power, and various organs by which he/she may strive and explore the truth and reality. Man's free-will be an inborn natural quality by which he/she may choose the true path or deviate from his true nature. He is a free being who can exercise his will positive way by using his original good nature or by using his free-will he/she may astray from the right path and commit evil acts. Man's free-will be not his/her own to do as he/she pleases, and he has liberty to deny Allah, but he/she is accountable to Allah for deeds. The verse of 33:72 implies his/her responsibility and duty to Allah, prophet, him and others. It is by virtue of delightfully bequeathed constituents of *'aql andm iradah* that man is made responsible for his actions²³¹. Allah has assigned man's freedom to choose guidance or astray according to his/her desire. The verse of 18:29 signifies man's ability to choose the truth and right path revealed to the prophet Mohammad (peace be upon him) in shaping one's destiny. Man has the choice to believe in His Qur'an and prophet or disbelieve. Free will is intertwined with human responsibility by which man be grateful or ungrateful or be gratitude or rejection. The Qur'an illustrates that man's free will operates within the framework of divine guidance. The verse of 2:36 indicates that the first man Adam (peace be upon him) was warned by Allah not to follow his desire and not to be closer to a tree but he excised his free will and ate the forbidden, which was the reason of his fall on earth. However, finally, his repentance and forgiveness of Allah enable him to correct his error for moral and spiritual enhancement. The interesting point here is that Allah swt asked Shaitan to make sujud Infront of Adam, but he denied following it. Finally, his arrogant mentality and bad desire made him aggressor while repentance made Adam as vicegerent of Allah on earth with honour and dignity.

Predestination (Taqrdir)

Al-Taqrdir literally means 'power', 'authority', and it appears in the Qur'an in 132 times. It has several meanings such as undertaking to do something, assessing and spreading something, decreeing and ordaining something, and reigning the truth. Predestination from the Qur'anic philosophical teaching is a kind of belief that everything exists in the universe including human

²²⁹ Ali. (2016). P. 124

²³⁰ Q. 2:36-38

²³¹ Q.17:17

actions is governed by Allah's divine will and knowledge. Man has freedom of choice, but it has limitation, which is controlled by the Will of Allah. Man may struggle to achieve the outcomes of his/her struggle, but the ultimate result of the action is in the hand of Allah. This idea stresses that Allah has full of knowledge and control over all happenings, events, occurrences, actions, death and life in His hand. The verse of 54:49 implies that all things created by Allah with predestination and signifies that everything occurs in accordance with His predetermined plan, yet this does not negate human responsibility²³². Al-Qadir is one of the attributes of Allah by which He holds the sole and supreme authority to decide his/her destiny (taqdir). Allah created man with certain capabilities and limitations by using them man decides what is right and what is wrong. For example, man is capable to speak but he/she may speak a true or lie, he has the power to act, but he/she may act good or bad or both. This indicates that the ability of Allah is combined with His infinite knowledge and power, which makes Him al-Qadir and enables Him to control over everything. The verse of 77:27 stresses that He knows the past, present, and future and nothing happens without His permission. The verse of 25:2 signifies that each of His being has its purpose, measure, and destiny. The verse of 76:3 indicates that he/she has the power of making decision to be grateful or ungrateful to his/her Lord. The above discussion concludes from philosophical perspective that man's predestination reflects Allah's ultimate control and desire, but he/she has a freedom of choice.

Man's soul

Man's soul is a command of Allah and a divine origin, which has been breathed by Allah a bit of His own spirit into him²³³. A little Knowledge of the soul has been communicated to man²³⁴. The soul is a gifted metaphysical entity, by which man connects his/her material and spiritual realms and embodies his/her existence and morality. The verse of 17:85 explains that man's soul is the command of the Lord²³⁵, which regulates man's moral and spiritual dimension. The verse of 32:9 signifies that the soul is a divine reality created by Allah's own creative act by which man realizes his/her consciousness, self-awareness, and the choice of his/her action. Philosophically the soul functions like a mirror by which man understand good and bad. The Qur'an explains three situations of the soul. The verse of 12:53 implies that the *nafs al-ammarah* (impulsive mind) commands man's desire to commit the evil. The verse of 75:2 signifies that the *nafs lawwama* is the conscientious or moral conscious mind by which man recognizes his/her faults and regrets for his/her sinful acts. The verse of 89:27 that the *nafs al-Mutmainnah* is a mind in peace and satisfaction by which man attains amity, happiness, and pleasure in alignment with Allah's will²³⁶. The above description indicates that man's soul is accountable for steering the tests of earthly life, harmonising between desires and the higher moral purpose bequeathed by Allah. The Quranic philosophical view of the soul is that it as a dynamic and embryonic entity bonds the gap between material existence and eternal destiny and it becomes as central point of his/her nature and values²³⁷.

²³² Q.54:49

²³³ Q. 15:29

²³⁴ M.M. Sharif. (1963). History of Muslim Philosophy, Otto Harrassowitz Wiesbaden, p. 146

²³⁵ Q. also see: 17:85, 32:9, 58:22, and 38:72

²³⁶ M.M. Sharif. (1963). History of Muslim Philosophy, p146

²³⁷ M.M. Sharif. (1963). History of Muslim Philosophy, 146-147

Man's Intellect (ʿAql)

(*Al-Aql*) man's intellect is an essential tool or means for an evaluation of power or source of knowledge by which man understands and realizes the universe or cosmos, its function its purpose, and its secrets. It could differentiate between what is right and what is wrong, and what is good and what is bad. This enables a man to strengthen his/her good morality, which has been equipped with knowledge. Intellect is defined as a tool for acquiring knowledge, which strengthens his/her belief and improve his/her morality. Al-Ghazali argued that intellect is the prime tool of the source and fountain head of knowledge, which functions like a light as the Qur'an compares it with the fruits of a tree²³⁸. Ghazali's understanding of intellect shows that it determines as a decision's maker, man's position and rank to realize the existence of Allah and His power²³⁹. Ghazali argued that the intelligent man believes in the oneness of Allah and obeys His guidance with realization, although his face ugly, his rank is low, and his appearance is shabby. An ignorant person ignores to follow the guidance of his lord consciously, though his skin is so beautiful, his body is strong, and his appearance is beautiful²⁴⁰. This unique and distinctive quality of man independently can function as an observer, as a moderator, as a regulator, as a wise counsellor, and a guide to motivate person to be good moral. But the corrupted or misguided intellect is controlled by the evil desire with its vagaries, imaginations, assumptions, and speculation, schemes and cravings, then this intellect gradually becomes deficient in its power to be the helpful inner guiding factor to the individual concern²⁴¹. The verses of 2:32-34 signify intellect as an immense potentiality of intelligence in reading, realizing the situation by his/her capacity and attaining knowledge through observation and experimentation. From philosophical teachings of the Qur'an, the verse of 3:190-191 implies that people of understanding promote a believer to realize the signs of Allah exist in the heavens and the earth. The verse emphasizes that there is an intellectual reflection on natural world leads to a deeper recognition of divine truth. The intellect is a God-given gift, which enables man to grasp both moral and metaphysical realities. About the use of intellect for argumentation, the verses of 6:75-79 provide the example of the prophet Ibrahim who used reasoning to reject the worship of idols and proved Allah as the creator of the universe. The verse illustrates that prophet Ibrahim contemplated the stars, the sun, the moon, and the reason and argued that none of them could be God due to their transient nature. The example shows that the Qur'an encourages man to use intellect in searching the reality and truth. The example of the intellectual reflection with moral and spiritual growth could be seen in the verse of 2:269. Based on the above discussion it is understood that human intellect as a vital tool for philosophical reflection by which man can attain and understand the ultimate reality, the truth, wisdom, and knowledge of Allah.

Man's Senses

(*al-Hawwas*) Man's senses are divine gift and essential tools shaped by His order '*kun*' (Be) in his/her body for gaining knowledge, fulfilling their duties, and everyday need. The knowledge attained by five senses is called 'sensorial knowledge' and 'perceptive capability of individual'. Five senses are one of the potential attributes of man, which are eyes, ears, skin, smell, and test.

²³⁸ Ali, Md Yousuf. P. 125. Q. 6:122, Have I not given life to one dead and have I not created light for him with the help of which he can mix with the people".

²³⁹ Al-Ghazali. *Ihya al-Ulum al-Din*, Lahore: vol.1, pp. 110-111. Q. 5:8, and 6:148

²⁴⁰ Q. 6:122

²⁴¹ Ali, Md Yousuf. (2016). Human Nature and His Potential Attributes towards Virtues and Morality, *Journal of Education and Social Sciences*, vol.5, October, ISSN 2289-1552, p.125

The senses can lead to a deeper recognition of the ultimate reality, wisdom, and divine truth through observing and thinking of natural phenomena. The verse of 2:164 indicates that senses can serve as means to perceive the signs of Allah through sensory experiences²⁴². The verse of 8:22 emphasizes on the necessity of the senses in moral and spiritual reflection²⁴³. Unable to use one's sensory faculties for reflection and understanding of the truth shows his/her spiritual deficiency. Senses can be used as tools for gaining insights and deciding the judgement. The verses of 6:76-79 provide the practical examples of prophet Ibrahim who used his sensory experiences through observation of the sun, moon, and stars to discover the true nature of divinity and realize Allah as the creator of the universe. This happening illustrates how sensory experiences can lead to profound philosophical and theological conclusions. Human senses according to the Quran are not only merely biological functions but integral tools for philosophical inquiry and spiritual enhancement. Man's intellect helps to perceive ideas and feelings through senses and in the absence of these senses, one's perception is useless. The prophet Jesus had advised his followers: "In them is fulfilled the prophecy of Isaiah; you will be ever hearing but never understanding; you will be ever seeing but never perceiving. For this people's heart has become calloused, they hardly hear with their ears, and they have closed their eyes. Otherwise, they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them"²⁴⁴. The verse of 16:78 implies man's senses as a sign or a gift of Allah's blessing and a test by which human can recognize Allah's bounties in the universe. If man cannot utilize senses as tools properly, they fail to understand the meaning of life, and to recognize Allah as the creator of their life and death and forget to be grateful for these blessings to Him²⁴⁵.

The Universe/World: Existence and Teleology

Creation and existence of the Universe

Universe is created creatures of Allah (swt) commanded by the word '*kun*' (Be) and all creatures are '*fayakun*' (it becomes). The verse of 21:30 explained that the world had a beginning and was shaped by His order from nothing to existence in the form of a single, and united entity. For instance, the earth and the heavens were an amalgamated entity, disconnected them by His divine command and made every living creature from water. The world and its parts are also designed by His command who is 'Allah' and 'Lord' of everything exists in the heavens and the earth and between two²⁴⁶. The verse of 35:1 illuminates that 'Praise be to Allah who created out of nothing the heavens and the earth'. Allah is the Sovereign of the whole visible and invisible things and beings. He is the creator of man's life and death who appointed him as His vicegerent on earth as His deputy for exploring His '*malakut*' (power)²⁴⁷. The verse of 23:17 described that the seven heavens have been shaped one over other by His command with His full knowledge. The verses of 23:18-19 elaborated that the rain is sent down from the sky in due measure, lodged it in the earth, then made gardens of date-palms and grapes in which are much fruit for human beings by

²⁴² Q. 2:164. "Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, are signs for those of understanding."

²⁴³ Q. 8:22. 'Indeed, the worst of creatures in the sight of Allah are the deaf and dumb who do not use reason'.

²⁴⁴ The Holy Bible Mathew. 13:14-15. New International Version.

²⁴⁵ Q. 16:78. "And Allah has brought you out from the wombs of your mothers while you know nothing, and He gave you hearing, sight, and hearts that perhaps you would be grateful."

²⁴⁶ Q.21:30

²⁴⁷ Q.35:1

the command of Allah²⁴⁸. In the creation of the cattle is sign of Allah and there is a lesson for man. The cattle provide a fresh milk to drink, which is in their bellies. There are many other benefits in them for mankind²⁴⁹.

The existence of the world

The verses of 15:19-21 imply that Allah (swt) shaped the heavens and earth, their parts, and in between what exist visible and invisible. The earth is spread like a carpet, set thereupon mountains firm and immovable, and three kingdoms i.e. animals, plants, and minerals and their parts are shaped in due balance. All created things and beings are ordained and designed by Allah's plan with specific purpose, which reflect His absolute power and wisdom and His ordained divine laws are signs for human beings to recognize Allah's greatness. The verses of 67:3-4 further elaborate on nature of the universe that Allah formed seven heavens in layers, harmonious and balanced without flaws or inconsistencies. Life and death of living creatures are a moral test or trial for human beings. Man is accountable and questionable of his/her own beliefs and actions²⁵⁰.

Teleology of the Universe

Teleology in philosophical study is a belief that everything has a special purpose manifested by Allah. It describes the purpose, design, or goal of nature and human actions. For instance, in biology, the function of a bird's wings can be understood teleologically as being 'designed' for flight or a fish as being designed for a ship for traveling in the seas. The teleology of the universe suggests that everything visible and invisible exists in the worlds has divine and inherent purpose, which is the real goal of thing and being²⁵¹. The Qur'an and Sunnah teleologically described that the creation of man and the universe are purposeful. The verses of 23:115 and 51:56 described that Allah did create the whole universe purposeful, not for play and vain. Human life is not meaningless, but rather created for a purpose, which is serving and worshiping Allah (swt). The verses also emphasise that all actions of human beings will be interrogated and adjudicated by Allah on the day of resurrection²⁵². The Sunnah of the Prophet (peace be upon him) in Bukhari teleologically explained that human actions are not only judged by the results of human but also by their purposes or goals²⁵³. Therefore, every individual must play his/her role meaningfully with a divine plan. Life is created not meaningless but designed with an end of goal to accomplish the success of worldly life and here after. This process imitates Allah's wisdom and His unique plan by which man can contribute for the betterment of human beings. Many Muslim scholars like Ibn Sina, Al-Ghazali and Ibn Taymiyyah viewed that Allah created man and woman with a specific purpose, which is to play his/her role as an ambassador of Allah to explore His mysteries, power, and to establish His laws on earth to be successful in this world and life after. Ibn Sina argued that for instance, how the growth of plants provides sustenance for animals and humans and how man computes and achieves his/her time daily and yearly basis by an alteration of the day and night and by the movement of the sun and the moon²⁵⁴. Ibn Taymiyyah argued that Allah designed man's duties

²⁴⁸ Q. 23: 17-19

²⁴⁹ Q. 23:21

²⁵⁰ Q.67:3-4

²⁵¹ Al-Faruqi. Ismail Raji. (1981). *Al-Tawhid: Its Implication for Thought and Life*, IIIT Malaysia, p. 56

²⁵² Q.23:115

²⁵³ Q.51:56

²⁵⁴ Q. 3:190

and responsibilities to purify his/her soul, build strong communities, and promote justice, all of which align with the ultimate purpose of pleasing Allah and attaining salvation.

Every creature has purpose

Allah has created the universe, ordained, and manifested His laws of nature for human utilization. Every object has a specific purpose. The main purposes of subjugation of the universe are to explore the universe and conceptualize the theory of knowledge of the world to reflect the greatness of the Creator, to create awareness to avoid the misuse and exploitation of resources, to utilize all resources and facilities for human benefits, and to consider the universe as a place of settlement of mankind and all facilities provided by Him for utilization properly and justly without any discrimination and violation²⁵⁵. Every object exists in the universe visible and invisible is created and manifested by the command of Allah with a specific purpose. The verses of 25:2 & 87:3 describe that Allah has created everything on earth with its *qadar*, or destiny, or role, or purpose. The verses of 11:7, 18:7, and 67:2 elaborate that the heavens and its parts, the earth and its parts are not created in vain or without purpose. All living and non-living things and beings exist on earth are resources for human benefits. For example, the rain is used to produce various products such as fruits, corns, and vegetables and so on. The universe has been created to fulfil the need of human being by which human beings creatively and innovatively develop new technologies and instruments for the well-being of man and society. The verse 28:77 advises to seek sustenance from which Allah has bestowed upon us and we should not forget our portion of this world while we search the success of life after death and do good as Allah has been good to you and do not involve with corruptions²⁵⁶.

Universe as the subservience for human utilization

It means that all creatures subjected by the command of Allah are to serve man and his utilization because he is the central created being. The existing things and beings are created for man's utilization. The sun, the moon, and stars are created for brightening the world for man²⁵⁷, for balancing this world, for alternating the day and night, hot and cold²⁵⁸, for serving human beings²⁵⁹, for calculating time, day, night, week, month, and year²⁶⁰, and for providing power and energy. The whole universe is created by His command for fulfilling man's needs, which are physical, spiritual, intellectual needs of human lives. For physical needs, the universe provides various types of raw materials for our survival such as drink and food, fruits, shelter, clothing, medicine, means of transportation, and trees for a living. The verse of 23:21 implies that supplying water from the sky by which man cultivates the land to produce various types of fruits and vegetables. For man's intellectual needs, the Qur'an addresses man to use intellect for thinking about the creation of Allah and signs of Allah for understanding His power and glory. The verse of 89:6 asks to look at the various creations and realize, why we should worship God and accept him as our guardian. The

²⁵⁵ Ali, Md Yousuf. (2017). Fundamentals of Islamic worldview: Selected Essays, IIUM press, Malaysia, pp. 210-211. See: Q. 2:164, 7:15, and 13:2.

²⁵⁶ Q. 28:77

²⁵⁷ Q. 70:5

²⁵⁸ Q. 36:37

²⁵⁹ Q. 14:33,

²⁶⁰ Q.55:5

verses of 36:70-73 remind mankind that ‘do you not see that Allah created for man in His hands the cattle, they are their owners, subdued them for man, for riding, eating, and drinking milk²⁶¹.

The universe as a sign of Allah

The cosmos or the universe created by Allah are as His signs for human beings to understand, to realize, and to obey unconditionally His manifested and unchangeable laws. The instances can be found available in the worlds such as astronomical world, animal world, mineral world, and the world of plants. All creatures exist in the heavens, on earth, their components, visible and invisible are made subservient to man, who is His agents, delegated with His power and given a special position to carry out a great moral responsibility on earth²⁶². The infinite favors of Allah to man in the universe should make him mindful towards Allah’s commandments to be His obedient, be pious, be morally upright and forever be grateful to His Wills. Man’s worldly life is temporal and subjected to perpetual test by Allah, while all natural resources, material and non-material, and bounties are for man’s utilization²⁶³. The collapse of nations or destruction of human civilization is a result of man’s ingratitude to Allah earned by their own hands in the environment is due to man’s disregarded of God’s messages and guidance and mismanage of God-given resources²⁶⁴.

Based on the above discussion, it is clear that the Qur’an and Sunnah are perceived as the foundational sources of Islamic philosophy. The Qur’anic knowledge is not the individual intellectual property but it is divine knowledge without any doubt and deficiency. It is therefore undoubtedly considered as the prime source of all branches of knowledge including philosophy. Human intellectual ability is the property of Allah, and it is therefore forbidden for him/her to misuse it and be astray from the right path. It is also fact that the Qur’an is not a book of philosophy but it provides the fundamental insights of philosophical issues discussed by the early Islamic scholars as well as modern Islamic scholars. The first revelation instructs man to read and understand about his Lord, creator, man’s life, and the universe who taught him/her what he/she does not know. Seeking knowledge in Islam is an Islamic obligation for every male and female to protect life, religion, wealth, and honour because those who know and those who do not know are not the equal. A Muslim scholar therefore must attain knowledge of philosophy to explore the ultimate truth and reality, the essence of Allah, existence of life, man’s nature, true nature of knowledge, cosmos and teleology, and the final destiny with the assistance of the revelation. The historical evidence shows that philosophical thought had been reflected in the lives and writings of Muslim philosophers who formed a unique and rich intellectual tradition. The main idea of Islamic philosophy described in the Qur’an and Sunnah is to understand the true nature of ultimate reality, true nature of knowledge, and existence of life within the context of Islamic teachings, offering insights into metaphysical and ethical questions that have shaped Islamic civilization for centuries.

Today it is essential Muslim philosophers to make a clear declaration to all communities about the issues of Islamic philosophy to prove the stance of the Qur’an. They must differentiate between

²⁶¹ Q.36-70-71

²⁶² Q. 45:13, 2:29

²⁶³ Q. 21:35, 5:48, 67:1-2

²⁶⁴ Q. 30:41, 34:16-17, 16:111-116

the philosophical teachings of the Quran and the Western philosophers' approach and provide a comprehensive understanding of Islamic philosophy.

CONCLUSION

The history of Islamic philosophy in its relation to the Islamic revelation shows that philosophy has closer association with the Qur'an and Sunnah. Al-Farabi and Ibn Sina provided many themes from the Qur'anic source in their philosophical works and in the sixth century, Suhrawardi presented citations of the Qur'an and Hadith in his pure philosophical works. Islamic philosophy deals with the One or Pure Being, and universal existence, it also deals with man and his entelechy, with cosmos, and the final return of all things to Allah. Islamic philosophy unveils the inner meaning of the Sacred Text as a means of access, which is called inner dimensions of the Qur'an. A deeper study of Islamic philosophy over its twelve-hundred-year history will reveal the role of the Qur'an and Sunnah in the formulation, exposition, and problematic of this major philosophical tradition. The history also shows that all Islamic philosophers from al-Kindi onwards knew the Qur'an and Sunnah and lived with them. Islamic philosophy has manifested over the centuries its inner link with revealed sources of Islam. The Quran is not the book of philosophy but a foundational source of Islamic philosophy, which covers all theological, metaphysical, epistemological, philosophical, and ethical issues, illustrated by the early and modern Islamic philosophers. Al-Sunnah is the interpretation of the Qur'an as the second foundational source of the Islamic philosophy. The Qur'an presents direct divine revelation, while the Sunnah complements it by providing practical examples of how the Qur'anic teachings were employed and adopted by the Prophet Mohammad (peace be upon him) and his companions in everyday life. This descriptive analysis offers a comprehensive exploration of how the Qur'an and Sunnah serve as the foundational sources of Islamic philosophy that provides a detailed understanding of their influence across various aspects of Islamic thought and philosophy. The early Muslim philosophers integrated the revelation with the Aristotle and Socrates' interpretation of philosophy to formulate the foundational issues of Islamic philosophy, which remains tied to the theological, spiritual and moral teachings of Islam while engaging in rational thought and ethical reasoning.

REFERENCES

- Ali, F., & Effendy, B. (2011). *Pathfinding a New Path of Islam: Reconstruction of Indonesian Islamic Thoughts Within the New Order Epoch*. Jakarta: Kementerian Agama RI, Badan Litbang dan Diklat, Puslitbang Lektur dan Khazanah Keagamaan.
- Al-Jubouri, I. M. N. (2004). *History of Islamic Philosophy: With View of Greek Philosophy and Early History of Islam*. Hertford: Authors Online Ltd.
- Al-Jubouri, I. M. N. (2004). *History of Islamic Philosophy: With View of Greek Philosophy and Early History of Islam*. Hertford: Authors Online Ltd.
- Bonadeo, C. M. (2013). 'Abd al-Laṭīf al-Baġdādī's Philosophical Journey: From Aristotle's Metaphysics to the 'Metaphysical Science.' Leiden: BRILL.

- Bonadeo, C. M. (2013). 'Abd al-Laṭīf al-Baġdādī's Philosophical Journey: From Aristotle's Metaphysics to the 'Metaphysical Science.' Leiden: BRILL.
- Bonadeo, C. M. (2013). 'Abd al-Laṭīf al-Baġdādī's Philosophical Journey: From Aristotle's Metaphysics to the 'Metaphysical Science.' Leiden: BRILL.
- Butterworth, C. and Kessel, B. (eds) (1994). *The Introduction of Arabic Philosophy into Europe* in New York.
- Corbin, H. (1992). *History of Islamic Philosophy*, London.
- Hourani, G. (ed.) (1975). *Essays on Islamic Philosophy and Science*, Albany.
- Fahrul Anam. (2019). *Islamic Philosophy and the Development of Islamic Thought*, International Journal of Nusantara Islam, Vol. 07 No. 02 2019: (160-166) DOI: 10.15575/ijni. v7i2.5636.
- Fakhry, M. (1997). *Islamic Philosophy, Theology and Mysticism: A Short Introduction*. One world.
- Fakhry, M. (1997). *Islamic Philosophy, Theology and Mysticism: A Short Introduction*. One world.
- Farfūr, M. 'Abd al-L. Ṣāliḥ. (1988). *The Characteristics of Islamic Thought*. Beirut: Dar al-Ma'rifah.
- Hyman, A. and Walsh, J. (eds). (1967). *Philosophy in the Middle Ages: the Christian, Islamic and Jewish Traditions*, New York.
- Izutsu, T. (1971). *A Comparative Study of the Key Philosophical Concepts in Sufism and Taoism: Ibn Arabi and Lao-Tzu*, Tokyo.
- Izutsu, T. (1966). *Ethico-religious Concepts in the Qur'an*, Montreal.
- Khair, B. M. (2000). *The Qur'an and Science: The Debate on the Validity of Scientific Interpretations*. Journal of Qur'anic Studies, 2(2), 19–35. Retrieved from JSTOR.
- Lapidus, I. M. (2002). *A History of Islamic Societies*. Cambridge: Cambridge University Press.
- Leaman, O. (1985). *An Introduction to Medieval Islamic Philosophy*, Cambridge.
- More wedge, P. (ed.) (1982). *Philosophies of Existence: Ancient and Modern*, New York.
- Meri, J. W. (2005). *Medieval Islamic Civilization: An Encyclopedia*. New York: Routledge.
- Morewedge, P. (ed.). (1992). *Neoplatonism and Islamic Thought*, Albany.
- Stern, S., Hourani, A. and Brown, V. (eds). (1972). *Islamic Philosophy and the Classical Tradition: Essays Presented to Richard Walzer*, Oxford.
- Rosenthal, F. (1990). *Greek Philosophy in the Arab World*, Aldershot.

Nasr, S. H. (2006). *Islamic Philosophy from Its Origin to the Present: Philosophy in the Land of Prophecy*. New York: SUNY Press.

Nasr, S. H. (2006). *Islamic Philosophy from Its Origin to the Present: Philosophy in the Land of Prophecy*. New York: SUNY Press.

Sharif, M. (ed.) (1963). *A History of Muslim Philosophy*, Wiesbaden.

Shehadi, F. (1982). *Metaphysics in Islamic Philosophy*, New York.

Sheikh, M. (1974). *Studies in Muslim Philosophy*, Lahore.