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The Journey of Science Path: Wisdom, Cognitive Power, and the Epistemological Integration of Artificial Intelligence*

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Abstract

This study constructs a comprehensive epistemological and ontological framework, termed the "Munzur Path of Science," to bridge the conceptual and systemic divide between *culture* and *wisdom*, and between *ilm* (sacred or holistic knowledge) and modern *science*. Drawing on classical Eastern philosophy and Sufi intellectual heritage, and contemporary systems theory, we outline an eleven-stage lifelong intellectual career that guides the individual toward the paradigm of the Perfected Human (*Insān-i Kāmil*).

We deconstruct this journey through five foundational dimensions of human life: *Biography, Bibliography, Biomimicry, Biometric Analysis,* and *Biopower*. Furthermore, this paper addresses the modern technological landscape by positioning Cognitive Power as the ultimate

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layer of Managerial Competence in the era of pervasive Artificial Intelligence (AI). We argue that Natural Intelligence (NI) must not yield to artificial networks; rather, through rigorous mental cultivation, it must guide and ethicalize technological tools to generate high socioeconomic added value and ensure that human leadership remains sovereign.

Keywords

Munzur Path of Science, Ilm, Cognitive Power, Insān-i Kāmil, Artificial Intelligence, Biopower, Epistemic Synthesis.

1. Introduction

1.1. The Dialectic of Culture and Wisdom

The geopolitical and intellectual history of human thought has often been bifurcated by cultural and geographical delineations (Bayly, 2023). It is widely asserted that *"the West is the homeland of culture, while the East is the homeland of wisdom."* However, this paper posits that **Reason** operates as the universal, singular force capable of navigating the path from culture to wisdom. This transition is governed by the universal ethical axiom: *"The best of people is the one who is most beneficial to others."*

West culture is material operational where east culture is wisdom such as spiritual ontological (Silova et al., 2020). The best culture is universal reason wisdom (Hikmah Irfan). The human journey involves the systemic discovery, transmission, and transformation of local cultures into global intellectual wealth (knowledge) (Ikram et al., 2024). Concurrently, it demands the engineering of lasting, culturally grounded solutions to complex social crises. Within this matrix, reason functions not merely as an analytical apparatus, but as a vital, driving life force a form of **bio-power and bioenergy** that guides humanity through the complex fusion of historical cultural heritage and enlightened contemporary understanding.

Despite this innate capacity, modern discourse suffers from deep conceptual confusion regarding the definitions and boundaries of the *Wise Person*, *Ilm* (holistic/sacred knowledge), *Science*, *Scientist*, *Knowledgeable*, *Intellectual*, and *Scholar of Ilm (Ilim Erbabı)*. This semantic fragmentation causes individuals to form opinions without acquiring true, validated knowledge. Consequently, while academic institutions frequently discuss transforming knowledge into high socioeconomic added value, the practical opportunity to capture this

value is routinely lost due to a lack of structural integration (Pee and Vululleh, 2020).

1.2. Epistemological Disintegration vs. The Science Continuum

To understand this current fragmentation, we reflect on the profound statement attributed to Imam Ali: *"Knowledge was a single point, but the ignorant multiplied it."* This insight underscores how modern academic specialization has isolated disciplines from one another. By over-fractionalizing knowledge, contemporary frameworks have neglected crucial foundational fields like Folklore Studies and localized cultural roots. Modern disciplinary fragmentation is like leaves broken branches without a trunk that need systemic disconnect for the core unified tree of ILM that Roots in cultural folklore, reaching to the heavens (Bronner, 2025).

The potential to generate knowledge from deep roots to the heavens and to convert it into high added value remains stunted (Zohar et al., 2000). The contemporary "Tree of Science," though branching and flourishing outwardly, lacks a unified internal structure. As a result, the artificial distinction drawn between *ilm* (holistic, inner, and ethical understanding) and *science* (empirical, outer, and quantifiable methodology) divides what should be seen as an unbroken continuum of human comprehension. This study asserts that empirical science and sacred *ilm* are not contradictory; they are complementary dimensions of a unified epistemic spectrum.

2. Literature Review and Study Objectives

The west is the homeland of culture where East is wisdom (Stark, 2023). Reason, on the other hand is the only power id biopower, bioenergy with understanding that the best of people is the one who is beneficial to human in the march from culture to wisdom, which is expressed as

the discovery, transfer, transformation of cultures into cultural riches (knowledge) (Khusnial, and Zailani, 2024).

The study supports the bridge between Ilim (ILM) and modern science as Human-i Perfect model. The conception of the perfect man in the Alevi-Bektashi Tradition and its social reponse described. Examines gradual maturation processes scuh as “Four Doors and Forty Makams” in Alevi-Bektashi though and its transformation into social/individual wisdom. It provides as historical basis fort he 11 stage lifelong intellectual career model constructed in this study unique. Compares the concept of the Perfect Man with the technological human (Homo Deus) models offered by digital anthropology. Against the risk of technology mechanizing human beings, it is an excellent reference to carry the moral and spiritual guidance of the Perfect Human into the digital age (Latzer, 2026).

It deals with Michel Foucault’s Biopower theoriy. It helps you reconcile how poeple manage their own physical, mental and vital energy (biopower) in their intellectual career with systems theory (Fauziah, 2026). Artificial Intelligence and its impacts on humans as rational beings scope; examines the threats of technology and data analytics (biometric analysis) on human ontology and how they transform the rational /biographical essence of human beings at a philosophical (epistemological and axiological) level.

Pahari et al. (2025) compares the human brains power of holistic comprehension (science), ethical reasoning and creativity with the data processing spedd of artificial intelligence. It provides biological and cognitive evidence as to why leadership should remain in humans (Natural Intelligence).

In this study, synthesis of Eastern wisdom and western rationality explain as epistemological integration & systems theory.

The stages of the perfect human (Insan-I Kamil, 11 stages) described self - actualization & homo deus criticism as the moral and spiritual against digitalization. Biopower & Biometrics Foucault Theory & biopolitics self-control and sovereignty in the age of technological surveillance explained as **Biography, Bibliography, Biomimicry, Biometric Analysis, and Biopower** within the framework of the *Munzur Path of Science.* Cognitive power (NI vs AI) explained as cognitive offloading & cognitive psychology ethical management of artificial intelligence and human leadership.

3. The Munzur Science Path

3.1. The 11-Stage Lifelong Career Toward the Perfected Human

This study establishes a systematic roadmap for advancing toward the **Perfected Human (*Insān-i Kāmil*)**, a lifelong intellectual and spiritual progression that remains independent of one's chronological age. This continuum is built upon eleven sequential, evolutionary stages of cognitive and spiritual maturity:

1. **Faith (*Iman*):** The foundational baseline of baseline trust, ontological security, and core purpose.
2. **Islam (*Submission/Order*):** The structural alignment of behaviour with universal ethical laws.
3. **Sincerity (*Ikhlas*):** The purification of intent, ensuring actions are free from external corruption.
4. **Reason (*Aql*):** The activation of logical inquiry and analytical evaluation.
5. **Thought (*Fikr*):** The structured process of deep mental reflection and hypothesis generation.
6. **Logic (*Mantiq*):** The operational verification of thoughts

through formal cognitive structures.

7. **Intelligence (*Zaka*):** The dynamic capacity to process complex datasets and adapt to changing environments.
8. **Judgment (*Muhakeme*):** The ethical and pragmatic capacity to weigh alternatives and predict long-term outcomes.
9. **Ilm (*Holistic Knowledge*):** The integration of empirical science with moral and philosophical truth. Reaching this ninth stage marks the transition into a true **Scholar of Ilm**.
10. **Wisdom (*Hikmah*):** The practical application of *ilm* to solve human challenges and restore societal equilibrium.
11. **Enlightened Insight (*Irfan*):** The highest state of experiential, trans-rational awareness and unity of knowledge.

This path mirrors the classical stages of transformation articulated by Rumi: *"I was raw, I cooked, I burned."* It redefines intellectual growth not as a static academic job, but as an existential, lifelong career structured around five essential bio-components of human experience.

4. The 21-Step Wise Person Matrix: The First Five Bio-Components

The broader trajectory toward becoming a Wise Person is organized as a strict **21-step matrix**. The first five steps form the vital foundation, providing the principles and methodology needed to transform the self:

[1. Biography] ⟶ [2. Bibliography] ⟶ [3. Biomimicry] ⟶ [4. Biometric Analysis] ⟶ [5. Biopower]

(Lived Exp.) (Intellectual Debt) (Nature's Design) (Quantifiable Impact) (Ethical Lead)

I. Biography (Lived Experience and Narrative Identity)

The individual must critically evaluate their own life narrative, recognizing how their personal history, cultural background, and geographic origins shape their worldview (Flake and Lubin, 2024). This stage involves transforming personal lived experience into a conscious starting point for scientific inquiry.

II. Bibliography (Intellectual Debt and Literary Literacy)

An exhaustive commitment to reading, writing, and analyzing the recorded knowledge of humanity. The scholar mappings their intellectual debt by mastering existing texts, thereby ensuring that their future publications build directly upon validated theoretical foundations.

III. Biomimicry (Inspiration from Natural Systems)

The systematic observation of nature as the ultimate laboratory of optimal design. The researcher looks to biological systems to solve complex mechanical, organizational, and social problems, recognizing that nature has spent millennia optimizing efficiency and balance.

IV. Biometric Analysis (Quantifiable Contribution and Impact Metrics)

The transition from qualitative thought to empirical verification. The scholar must subject their work to rigorous mathematical and biometric testing, measuring their exact scientific contributions through clear, verifiable impact indicators.

V. Biopower (Ethical Leadership and Systemic Influence)

The culmination of the first five stages, where individual knowledge transforms into leadership capacity shown in Table 1. Here, biopower

is redefined as the deployment of an individual's internal intellectual and ethical energy to humanize systems, motivate communities, and direct organizational progress (Fleming, 2022).

Table 1. The culmination of the first five stages of Biopower

5. The Era of Artificial Intelligence: Cultivating Cognitive Power

In the contemporary landscape, professional and academic development is traditionally driven by three pillars: **Managerial Competence, Subject-Matter Expertise, and Technological Proficiency (TP)** (Karanja and Malone, 2022). However, the explosive rise of Artificial Intelligence (AI) and automated neural networks has disrupted this triad. The movement from traditional architecture to cognitive centric future requires technological proficiency, subject matter expertise, and managerial competence for automated AI Systems, Automated Data Processing, and Human Cognitive Power (Lead).

As AI systems become highly capable of automating routine technical tasks and processing massive datasets, Subject-Matter Expertise and basic Technological Proficiency are rapidly becoming commoditized (Pandey et al., 2026). Consequently, this study emphasizes that the ultimate modern differentiator is **Cognitive Power** the ultimate cognitive architecture that serves as the root of true Managerial Competence.

When evaluating global competitiveness, nations and organizations are broadly divided into two categories. These categories are illustrated in Table 2.

Table 2. The categories of global competitiveness, nations and organizations

Historical and economic data demonstrates that leadership and managerial competence consistently take precedence over raw

technological tools. Therefore, the primary objective of modern educational institutions must be the systematic cultivation of human Cognitive Power.

6. The Sovereignty of Natural Intelligence over Artificial Intelligence

This paper presents a definitive stance on the relationship between human thought and machine automation: **Natural Intelligence (NI) must never yield sovereignty to Artificial Intelligence (AI).**

Human Natural Intelligence is processes ILM, Hikmah, and Irfan that open on exercises conscious Brain Gymnastics (Irshad, 2023). For ethical sovereignty Artificial Intelligence can be used Computational Automation, and Derivate Pattern Recognition.

Individuals must approach advanced AI technologies with the core confidence that the creators and engineers of these computational models are human beings not fundamentally different from themselves (Kidd and Birhane, 2023). AI possesses neither *ilm* (holistic knowledge) nor *hikmah* (wisdom); it is a derivative reflection of human pattern recognition.

To maintain this natural edge, individuals must commit to continuous, deliberate mental exercise **brain gymnastics**. By pushing past lazy thinking, resisting passive information consumption, and working through the rigorous stages of the Munzur Path of Science, human intellect can confidently guide the technological landscape. Empowered by ethical purpose, natural intellect ensures that the technological future serves to humanize society rather than devalue it.

7. Discussion

The present study proposes the “Munzur Path of Science” as an

integrative epistemological framework that seeks to reconnect scientific knowledge, cultural experience, ethical reasoning, and wisdom. Its central contribution is the argument that the fragmentation of contemporary knowledge into increasingly specialized disciplines has created a separation between empirical science, philosophical reflection, cultural memory, and ethical responsibility. This argument is consistent with broader discussions on the historical and cultural organization of knowledge, which emphasize that knowledge production is shaped by social, cultural, and intellectual contexts rather than occurring independently of them (Bayly, 2023). In this respect, the proposed framework extends existing discussions by bringing together empirical science and the concepts of ilm, hikmah, and irfan within a single developmental model.

The eleven-stage developmental pathway proposed in this study, progressing from Faith, Reason, Thought, Logic, Intelligence, and Judgment toward Ilm, Wisdom, and Irfan, conceptualizes intellectual development as a lifelong process rather than merely a sequence of academic qualifications. This perspective is compatible with humanistic approaches to intellectual and personal development, while extending them through the ethical and spiritual dimensions of the Insān-i Kāmil tradition. Recent discussions comparing the Insān-i Kāmil with contemporary technological and transhumanist ideals such as Homo Deus similarly emphasize the importance of preserving moral and spiritual dimensions of human development in the digital age (Latzer, 2026). The present model therefore reinterprets the Insān-i Kāmil as an individual capable of combining scientific competence, ethical judgment, cultural awareness, and social responsibility.

The five components of Biography, Bibliography, Biomimicry, Biometric Analysis, and Biopower provide a complementary structure for operationalizing this intellectual journey. Biography emphasizes

the influence of lived experience, cultural background, and personal identity on knowledge production, consistent with contemporary discussions of cultural identity and positionality in scientific fields (Flake and Lubin, 2024). In this regard, the proposed interpretation of Biopower is related to Foucauldian perspectives on the relationship between power, knowledge, and the management of human capacities, while extending this discussion toward ethical leadership and social benefit (Fleming, 2022).

The framework also contributes to current discussions concerning the relationship between Natural Intelligence (NI) and Artificial Intelligence (AI). Although AI systems can process extensive datasets and identify complex patterns, computational capacity should not be equated with wisdom, ethical judgment, or holistic understanding. This distinction is particularly important given concerns that AI systems may influence or distort human beliefs and decision-making processes (Kidd and Birhane, 2023). Furthermore, physiological and cognitive comparisons between the human brain and AI indicate that human cognition involves complex processes of learning, interpretation, creativity, and holistic understanding that cannot be reduced to computational speed alone (Pahari et al., 2025). Accordingly, the concept of Cognitive Power proposed in this study emphasizes the preservation of human critical thinking, creativity, judgment, and ethical decision-making. In this context, AI should primarily function as a tool for cognitive augmentation rather than as a substitute for human responsibility.

The proposed framework is also relevant to current debates concerning the role of universities in transforming knowledge into social and economic value. Although university industry and university society partnerships increasingly emphasize innovation and practical impact, the transformation of knowledge into societal value

requires institutional coordination, interdisciplinary cooperation, and effective knowledge transfer mechanisms (Karanja and Malone, 2022). The Munzur Path of Science contributes to this discussion by connecting lived experience, accumulated knowledge, natural inspiration, empirical evaluation, and ethical leadership within a single conceptual pathway. In addition, its emphasis on folklore and local cultural knowledge suggests that knowledge production should not be limited to formal academic institutions. Cultural memory and local experience can provide important foundations to produce scientifically validated and socially valuable knowledge (Bronner, 2025).

Nevertheless, the proposed framework remains primarily conceptual and requires empirical validation. Future research should develop measurable indicators for Cognitive Power and investigate the relationship between the eleven stages and the five bio-components across different educational, cultural, and professional contexts. In addition, the culturally specific concepts of ilm, hikmah, irfan, and Insān-i Kāmil should be examined through intercultural and comparative research. These limitations notwithstanding, the Munzur Path of Science provides a theoretical framework for reconnecting knowledge with ethical responsibility and for positioning human judgment and wisdom at the center of the rapidly evolving relationship between Natural Intelligence and Artificial Intelligence.

Despite the conceptual confusion surrounding terms such as “Wise Person,” “Ilm” (sacred knowledge), “Science,” “Scientist,” “Knowledgeable,” “Intellectual,” and “Scholar of Ilm” (Ilim Erbabı) human beings have always chosen to listen, speak, read, write, imagine, explore, design, and create (Brown, 2025). Yet all too often, people form opinions without acquiring true knowledge. Though there is frequent discussion about transforming knowledge into added value, the opportunity to achieve high added value is often missed (Rauch,

2021).

Moreover, when considering Imam Ali's statement, "Knowledge was a single point, but the ignorant multiplied it," it becomes clear that Folklore Studies is being neglected (Ali, 2024). The potential to generate knowledge from roots to the heavens and to convert it into high added value remains fragmented, as the Tree of Science, though branching and flourishing, lacks a unified structure (Ahmad, 2025). As a result, the distinction often drawn between ilm and science tends to divide what should be seen as a continuum of human understanding.

8. Conclusion: A Vision for a Poverty-Free World

In alignment with Rumi's expression "I was raw, I cooked, I burned" the journey of the wise is here articulated as an eleven-stage life process culminating in the ideal of the Perfected Human. This path, referred to as the "Munzur Path of Science," is framed as a lifelong intellectual and spiritual career toward wisdom, structured around five essential components of a human life:

- Biography (the person's lived experience),
- Bibliography (what they read and write),
- Biomimicry (what inspires them),
- Biometric Analysis (what they contribute), and
- Biopower (their leadership and influence).

These components form the first five stages in the 21-step path to becoming a Wise Person. Each is described in detail as a necessary phase in the transformation of the self. The study provides the foundational principles and methodology for advancing through the first five stages Biography, Bibliography, Biomimicry, Biometric Analysis, and Biopower within the framework of the Munzur Path of

Science.

The journey of science and *ilm* is not an isolated pursuit of academic prestige; it is a vital mission to uplift humanity. By transforming raw local folklore into structured knowledge and passing that knowledge through the 21-step Wise Person framework, the Scholar of Ilm builds a bridge between empirical science and deep spiritual wisdom.

When implemented through cooperative **Civil-University Alliances** and managed through dedicated regional hubs like Civil Society Relations Centres, this model changes how we solve systemic problems. It shifts our focus from short-term fixes to self-sustaining production and circular economies. Ultimately, the Munzur Path of Science offers a clear roadmap to cultivate the Cognitive Power needed to direct advanced technologies, ensuring we build a world where intellectual wealth eliminates structural poverty and no individual is left behind.

9. Highlights

"The West is the homeland of culture; the East, of wisdom."

Reason, however, regardless of East or West stands as the singular force on the path from culture to wisdom, where "the best of people is the one who is most beneficial to others". This journey involves the discovery, transmission, and transformation of cultures into intellectual wealth (knowledge), as well as the development of lasting, culturally grounded solutions to social problems. In this process, reason functions as a vital power *bio-power*, *bio-energy* guiding us through the fusion of cultural heritage and enlightened understanding.

This study focuses on the journey toward becoming the

Perfected Human (*Insan-ı Kamil*) regardless of one's age or stage in life through the foundational concepts of Faith, Islam, Sincerity (*Ikhlas*), Reason, Thought, Logic, Intelligence, Judgment, *Ilm*, Wisdom (*Hikmah*), and Enlightened Insight (*Irfan*). It proposes that as an individual progresses through these stages while engaging in scientific inquiry, they ultimately reach the ninth stage: becoming a true *Scholar of Ilm*.

In general terms, professional development is understood to comprise three key components: **Managerial Competence**, **Subject-Matter Expertise**, and **Technological Proficiency (TP)**. Given the rapid proliferation of Artificial Intelligence (AI) and its applications across a wide range of fields, this study places particular emphasis on the principles and methodology required to cultivate what is here termed **"Cognitive Power"** the foundation of *Managerial Competence*.

As AI technologies become increasingly capable of performing tasks across many professions, it is projected that soon, the most critical distinguishing factor will be *human managerial capacity*. Thus, the primary objective becomes the cultivation of *Cognitive Power*. When global competitiveness is assessed in terms of nations that produce advanced technologies and those that demonstrate strong leadership capacities, it becomes evident that *leadership competence consistently takes precedence*. With this in mind, the argument is made that **Natural Intelligence** must not yield to Artificial Intelligence. Instead, individuals are encouraged to approach AI with the confidence that the creators of these systems are not fundamentally different from themselves.

Through sustained **mental exercise**, *brain gymnastics* individuals are called to contribute meaningfully to their own development, their communities, their nations, and to humanity as a whole. This vision affirms that natural intellect, empowered by

confidence and ethical purpose, can not only coexist with but also guide and humanize the technological future.

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