AN ANALYTICAL STUDY ON ISLAMIC
PERSPECTIVE OF WISDOM

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Abstract

Wisdom has been a matter of debate throughout history, and there is no one-size-fits-all definition and view of it. As a divine religion, Islam has a unique view of wisdom and makes it an integral part of one's spiritual and intellectual growth. Islam believes that wisdom is an attribute that should be held in high regard and that it can be enhanced over time. In this article, it has examined the various perspectives of wisdom, particularly the Islamic perspective on wisdom, and its distinguishing features.

Keywords: wisdom, perspective, divine, teachings.

Introduction

Humans have been looking for wisdom for a long time, which is commonly regarded as the pinnacle of knowledge and factual information. It is not solely about accumulating facts, but also about utilizing knowledge judiciously to make sound decisions and lead a gratifying existence. But when it is looked at it from a divine point of view, wisdom goes beyond just knowledge and becomes a deep and holy thing. In different religions and spiritual practices, wisdom is the main focus, and it's usually taught through divine teachings. It's seen as a noble and important thing to do, because it helps us understand life better, the universe better, and how connected we are to something greater.

Wisdom is a very important truth, which is imparted by all Messengers of Allah to mankind. Due to its importance, it is repeated more than 20 times in the Holy Quran. The word "Al-Hakim" (The All-Wise) is repeated 99 times in the

Quran for Allah Almighty. The word "Hikmat" is a term used to signify wisdom in Arabic language. Islamic scholars, philosophers, and intellectuals characterized wisdom in a variety of ways, including as subtle realities, profound truths, grasping the facts as they are, and utilizing the knowledge and experiences at one's disposal to fulfill one's life goals and develop one's capacity for sound judgment. Raghib Isfihani (2010) defines wisdom as "the ability of an individual to attain righteousness through the application of knowledge, experience, and reasoning." Seyyid Tabatabi, a famous Islamic thinker, rejected this this definition and viewed wisdom means "a firmness accuracy in which no any breach or laxity exist" (Tabatabai, 2015).

Generally, it is used for a type of knowledge that intellectually true and has no chance of being false. This is a part of the educational plan of the Holy Prophet Muhammad (SAWS). According to the Quran, the main objective of the Holy Prophet's (SAWS) delegation was to impart wisdom. Wise people have wise hearts and, therefore, they are able to solve problems, understand abstract concepts and difficult meanings, apply their knowledge and experience to real-life situations, analyze and distinguish between good and evil, live a fulfilling life, and make wise choices. and avoid doing unnecessary things.

In this article, it will be delved into the Islamic perspective of wisdom, revealing how it is not merely knowledge, but a sacred illumination that illuminates the path to a more meaningful and spiritually enriched existence.

Objectives of the study

1. To undertake an investigation into the Islamic perspective regarding wisdom.
2. To ascertain the unique viewpoints of Imam Ali with regards to wisdom.
3. To ascertain the various classifications of wisdom within the Islamic faith.
4. To delve into the fundamental principles underlying wisdom within the Islam.

Importance Of Wisdom

Wisdom is a word, that is used by scholars, philosophers, religious leaders, and common people in their daily lives, and all of them have some specific and common views about it. It is a subject that has stirred much debate among philosophers, psychologists, scholars, and religious authorities throughout the annals of history. Consequently, it is not a novel concept; rather, it has a lengthy historical lineage. A thorough study of history reveals that wisdom was deliberated upon in all sacred texts, as well as in the literature of Mesopotamia, Egypt, and India (Crenshaw, 2010).

Wisdom is accumulated through the passage of time and is augmented through the acquisition of knowledge on how to effectively attain and pursue life's aims, objectives, and goals. Tacit knowledge serves as a foundation for wisdom, while tacit knowledge itself embodies the actionable element of practical intelligence. In the realm of theoretical knowledge, the emphasis lies on comprehending the "what," whereas practical and tacit knowledge prioritize understanding the "how" rather than the "what." Sternberg (1997) posits that life experiences serve as instructive lessons on how to live a successful life. In order to achieve success in life, academic knowledge and formal education alone are insufficient; and practical experiences also hold significant importance.

According to Islamic teachings, wisdom is the distinguishing characteristic that sets human beings apart from other creations of Allah Almighty. The Holy Quran states that Allah has blessed the believers by sending them a Prophet from among themselves, who recites His revelations, purifies them, teaches them the Book, and imparts wisdom to them. By adhering to wisdom, human beings can surpass the status of angels. Conversely, if they ignore wisdom and give in to Satanic temptations, they will descend to a state even worse than that of animals (Kashani, 2016).

Islamic teaching reveals that wisdom can be derived from three basic elements:

i. The act of placing the knowledge that has been revealed at the core of one's own existence.

ii. Engaging in thoughtful contemplation and introspection of said knowledge.

iii. Taking action and applying said knowledge in practical ways (Thomas, 1989).

Similarly, within the realm of Christianity, as well as in Islam, individuals who possess wisdom are held in high regard and are deemed wise due to their adherence to the teachings of Jesus, thus embodying his wisdom. In all divine religions, particularly Christianity and Islam, wisdom, emotional maturity, and insight are regarded as essential components for one's spiritual growth and journey towards salvation. Both of these divine religions encompass aspects of mysticism and contemplative practices, which play a pivotal role in the cultivation of a contemplative discipline (Walsh, 2015).

When an individual attains emotional maturity, wisdom, and insight, their maturation transforms into transpersonal states that culminate in a direct understanding of reality. The various religions may differ slightly in their interpretation of this wisdom. For instance, Islam refers to it as Maarifiah, Hinduism describes it as Jnana, Christianity calls it Gnosis, and Buddhism terms its Prajna. The significance of wisdom has grown with the advent of philosophy.

Wisdom In Different Views

Wisdom is depicted in various manners. According to the Cambridge dictionary, wisdom is "an individual's capacity to utilize their experiences and knowledge to form sound judgments and decisions" (dictionary.cambridge.org). On the other hand, the Oxford dictionary defines wisdom as "the quality of possessing knowledge, experiences, and sound judgment; the quality of being wise" (en.oxforddictionaries.com).

There exist disparities between the two aforementioned definitions. The initial definition possesses a somewhat limited scope, as it confines wisdom to the realm of sound decision-making and judgement. Conversely, the second definition is more expansive than its predecessor, as it encompasses judgement, knowledge, and experiences. By examining both definitions, it can be deduced that wisdom is capable of being cultivated and augmented. As one's knowledge and experiences accumulate, wisdom correspondingly grows. These definitions also divulge that an individual lacking in experience and knowledge is referred to as unwise or foolish.

As stated by the ANA (American Nursing Association) (2015), wisdom entails an individual's capacity to employ acquired knowledge and experiences in order to resolve a given predicament. Matney (2016) presents an alternative perspective on wisdom; he asserts that wisdom is the ability of an individual to integrate intuition and experience into a given situation and to utilize the acquired knowledge with empathy and compassion. This particular definition diverges significantly from previous definitions due to its inclusion of three distinct elements. These elements encompass possessing knowledge and intuition, utilizing said knowledge, and exhibiting compassion and sympathy.

Greek philosophers have made a distinction between the terms "knowledge" and "wisdom." They have described knowledge as "Sophia" and practical wisdom as "Phronesis" (Curnow, 2011). Furthermore, Buddhist scholars have defined "Prajna" as transcendental insight and "Upaya" as skillfulness, both of which aid in the education, enlightenment, and service of others (Curnow, 2011).

Following the emergence of psychological research, scientific perspectives, and educational approaches, the concept, definitions, and outlook on wisdom have undergone significant changes. Consequently, education has shifted its focus from "Sophia" to "Phronesis," emphasizing mental capacities and processes. Trowbridge notes that there is some overlap between the new and old conceptions of wisdom (Trowbridge, 2011).

Different Perspectives of Wisdom

According to Plato, wisdom encompasses an understanding and awareness of all existing goodness (Londrigan, 2002). In contrast, Aristotle held a distinct perspective on wisdom, viewing it as the comprehension of the fundamental principles governing the universe and the understanding of the underlying causes that contribute to its existence (Rice, 1958). Plato's viewpoint diverges from that of Aristotle, with Plato defining wisdom as the combination of knowledge and goodness, while Aristotle characterizes wisdom as the possession of knowledge pertaining to the primary principles and causes. Plato's definition highlights the preexistence of goodness and the recognition of this goodness as wisdom. Plato adhered to the belief in universal and enduring values. Aristotle's definition, on the other hand, reflects his perception of the universe. A thorough examination of Aristotle's life history informs us that he was a monotheist who rejected the notion of the universe's accidental origin. Rather, he posited the existence of a governing principle and genesis and rationale for the presence of the universe are subjects of inquiry.

The comprehension of this causal factor and underlying principle is commonly referred to as wisdom. It is worth noting that the definitions provided by these two philosophers diverge significantly from those espoused by dictionaries and contemporary psychologists.

According to Aristotle, wisdom can be categorized.

a. The initial category, referred to as "episteme", encompasses all forms of knowledge acquired through the five senses and observation.

b. The second category, known as "theoretikes", pertains to knowledge associated with truth and theories.

c. The third category, "techne", encompasses an individual's potential and abilities necessary for achieving life's objectives and professional success.

d. The fourth category, "prognosis", refers to practical wisdom that motivates ethical actions.

e. Lastly, the fifth and final state of mind or category of wisdom is called "Sophia", which directs one towards practical living and the ultimate purpose in life (McKie, 2012).

There exist two divergent perspectives concerning the presence of wisdom. The initial faction acknowledges wisdom alongside other intangible concepts such as idealism, rationalism, while the other faction refutes the existence of wisdom and other abstract themes. According to Descartes, an eminent French mathematician, philosopher, and scientist, wisdom embodies an undeniable reality. He designates wisdom as a form of genuine knowledge, which in turn is characterized as self-evident knowledge that is immune to rejection (Cottingham, 1984). Several other renowned philosophers concur with Descartes on this standpoint, including the distinguished Irish philosopher Berkeley, Kant, and Hume. All three philosophers maintain that the cosmos is a creation of Allah and that wisdom emanates from God (Bolton, 1987). Conversely, there are philosophical perspectives that repudiate all forms of metaphysics and supernatural entities that are imperceptible and intangible, such as materialism, existentialism, and secular realism.

The perspectives held by psychologists regarding the presence of wisdom are also divergent. Baltes and Staudinger (1996) maintained that wisdom cannot be precisely defined due to the lack of specific criteria that delineate its nature. Alieda Assmann (2015), on the other hand, characterized wisdom as behaviors, attitudes, and actions that have been duly validated. Clayton (1980) offered his own definition of wisdom, positing that it encompasses an individual's capacity to exert control over the intricacies of human nature, thus navigating the intricacies of change, paradox, and contradiction.

In summary, wisdom can be delineated through either explicit or implicit theoretical frameworks. Implicit theories categorize a wise individual into two

primary groups: specific individuals and ideally wise individuals. Baltes and Staudinger (2000) have expounded upon the extensive research conducted on implicit theories of wisdom, which has revealed that the concept of wisdom entails culturally specific meanings, reflects on distinct levels and stages of human functioning, exemplifies individual and interpersonal competencies, encompasses motivational, reflective, and cognitive aspects that are integrated, and encompasses virtuous intentions.

Explicit theories of wisdom also encompass two significant aspects: either they concentrate on describing the characteristics and structure of thinking and knowledge that are associated with wisdom (Baltes & Staudinger, 2000), or they focus on elucidating wisdom as personal qualities and characteristics (Ardelt, 2004; Webster, 2003; Erikson, 1959).

Within the knowledge base and cognitive approaches to wisdom, three theories can be discerned:

a. The predominant theories that center on the advanced cognitive functioning of wisdom are primarily the Neo-Piagetian theories (Labouvie-Vief & Kramer, 1990; Kramer, 2000).

b. Theories that place emphasis on the vital and specific characteristics of an individual, including their capacity to identify and comprehend problems and problem-related knowledge, have been put forth by Arlin (1990).

c. Additionally, there exist theories that pertain to knowledge and direct their attention towards the well-regulated organization of wisdom, as proposed by Baltes and Kunzmann (2004).

The explicit theories also delineate wisdom as the ultimate outcome of mature personality development (Vaillant, 1993). Meanwhile, psycho-dynamic theories of wisdom focus on the development of the ego through the acquisition of skills in specific tasks (Erikson, 1982). Moreover, personality theories define wisdom in terms of personal and social characteristics that are integrated with

cognitive and reflective attributes (Ardelt, 2000). Collectively, these various definitions of wisdom underscore its multidimensional nature, demonstrating that it is not solely a unidimensional concept.

Nomination studies indicate that an individual who possesses three key qualities - namely, interpersonal skills, knowledge, and experience - may be deemed as wise. Furthermore, these studies elucidate that demographic factors such as age, educational attainment, and gender significantly influence the attainment of wisdom (Hira & Faulkender, 1997).

According to social constructionists, wisdom is a construct that is shaped by society as it places emphasis on the communal facets of an individual. Conversely, explicit theories underscore the idealized, analytical, and abstract nature of wisdom.

Ontological, Epistemological and Psychological Queries about the Wisdom

a. Ontology

The branch of metaphysics that deals with the nature of existence is called ontology. Like; what is the nature of this universe and what is the nature of the human being". Here, ontology will help to find out the answer of what is the nature of wisdom, whether the wisdom is changeable or everlasting, is it a good, and what will happen with ones who lose it.

b. Epistemology

Epistemology is a branch of philosophy that deals with the nature, scope, limits, and sources of knowledge. Here, epistemology will assist in knowing the answers of such questions, like; what is wisdom, how do we know about it, what are the sources of gaining wisdom, is it possible through experience, intuition, prior knowledge, or revealed knowledge, and what is the authentication of wisdom.

c. Psychology

According to Sternberg, there are three fundamental elements (wisdom, intelligence, and creativity that make leadership effective (Sternberg, 2006).

Sternberg with his other fellows developed a new measurement approach to identify wise people. They followed three steps in order to get the real answer,

a. The first step was to present the difficult problems to the participants.

b. The second step was to provide an opportunity with the order of thinking about the solutions to given problems.

c. The third step was scoring the solutions with the help of a high degree of inter-rater reliability.

   After the completion of the test, they found that people with general wisdom were wiser as compared to others (Staudinger & Gluck, 2011).

Philosophy Behind the Importance of Wisdom

According to the teachings of the Holy Quran and Sunnah, the significance of wisdom cannot be overstated as it serves as

a. A catalyst for tranquility, salvation, and steadiness.

b. Furthermore, wisdom is the result of honesty, serving as a gauge for piety and a source of enlightenment for one's insight.

c. It enables an individual of wisdom to readily extract valuable lessons from the events of life.

d. Wisdom teaches us the importance of not being enticed by temporary and illusory things, while also providing guidance on how to effectively confront the challenges that life presents.

e. Moreover, wisdom directs those who possess it to hold a deep reverence for Allah, granting them a position of honor above others.

f. It serves as a deterrent for the wise, preventing them from engaging in wrongful actions and deeds.

g. Additionally, wisdom instructs the wise to wholeheartedly obey those who are deserving of such obedience.

h. It facilitates the understanding of one's own self, and facilitates the transformation of negative behaviors into positive ones.

i. Finally, wisdom instills a sense of patience within the wise, allowing them to navigate through difficult situations with composure and resilience (Kulaini, 2010).

Distinctive Views of Hazrat Ali (A.S) About Wisdom

According to Imam Ali (AS), "wisdom encompasses the following elements: refraining from engaging in conflicts or disagreements with individuals who possess rightful authority over oneself, valuing and respecting all individuals while refraining from belittling anyone except for oneself, abstaining from undertaking tasks that require a specialized skill or expertise that one lacks, expressing one's genuine beliefs without any contradictions between one's words and thoughts, translating one's words into actions, speaking about a subject only when one possesses knowledge about it, and not giving up on a matter as it nears completion in order to pursue matters that retreat."(Rayshahri, 2012).

This is an all-encompassing definition of wisdom that encompasses numerous elements within its framework. As per the teachings of Imam Ali (AS), the primary element of wisdom entails refraining from engaging in disputes with authorities and instead adhering to their directives. In the Islamic faith, certain individuals hold authority over others, such as parents, educators, religious figures, governmental superiors, and institutional leaders, among others. Dispute, in any circumstance, can never serve as a viable solution; rather, it stands as a destructive force that erodes relationships. Hence, a prudent individual wisely avoids engaging in such conflicts. In this context, dispute refers to the act of disregarding and disobeying the commands of those in positions of authority. There are Ahadith Mubaraka from the Holy Prophet Muhammad (SAWS) that emphasize the religious duty of obeying legal authorities, and no one is permitted to defy their orders. Disregarding such orders leads to the collapse of the established system. No organization, nation, or system can function effectively without the presence of authoritative commands and the corresponding obedience.

Disregard for authority serves as an indication of foolishness. Individuals who exhibit stupidity and foolishness embark upon a path of disobedience by demonstrating disrespect towards their parents and teachers, a behavior that persists throughout their lives. They steadfastly refuse to acknowledge the perspectives and opinions of others, instead promoting perplexing notions such as freedom of expression and freedom of choice. These individuals, lacking true wisdom, transgress the rights of those in positions of authority over them. This transgression of disrespect ultimately results in the erosion of the societal framework.

The second constituent of wisdom entails holding others in high regard while concurrently holding oneself in low esteem. This indicates that a sagacious individual is one who displays reverence towards others, acknowledges the inherent worth of fellow human beings, and exhibits a sense of modesty. Islamic teachings posit that the elderly should be accorded respect due to their accumulated wisdom and experiences. Similarly, the younger generation should be treated with deference as they have committed fewer transgressions and sins compared to ourselves. Additionally, individuals of the same age should be esteemed as we are cognizant of our own fallibility and lack knowledge of the actions and transgressions of others. The affective domain of wisdom aligns with the aforementioned perspective espoused by Imam Ali (A.S).

The affective domain encompasses values, emotions, motivation, attitudes, enthusiasm, and appreciation. It provides guidance on how to interact with and motivate others in a positive manner. Our feelings, motivation, appreciation, and enthusiasm are influenced by our perception of others. When we perceive others as they truly are, it reflects a positive mindset. However, if we perceive others based on our own desires, it leads to negative thinking. The current society is characterized by a culture of blaming others while avoiding personal responsibility. This type of thinking is both dangerous and destructive. Wise individuals do not entertain such negative thinking. They seek respect by respecting others, they

pursue honor by honoring others, they strive for success by helping others succeed, and they desire love by loving others. Ultimately, they seek peace by fostering a peaceful society.

According to Imam Ali (AS), the third element of wisdom entails carrying out a task in accordance with one's aptitude and competence. Individuals should not place excessive reliance on themselves, nor should they assume excessive responsibility. Assigning a task or burden to an individual who lacks the necessary capability to fulfill it is an unwise course of action. Allah the Almighty proclaims in the Holy Quran, "Allah does not burden a soul beyond that which it can bear" (Quran, 1:286). Assuming excessive responsibility is tantamount to self-destruction. A prudent individual recognizes their strengths and weaknesses and refrains from undertaking any task that necessitates a particular competence they do not possess.

The fourth element of wisdom is the articulation of one's beliefs and the subsequent action that corresponds to those convictions. This aspect holds significant import, as demonstrated by the universal prohibition of hypocrisy in all divine religions. Since its inception, Islam has adamantly denounced the act of hypocrisy. The Holy Quran identifies the hypocrite as the most perilous individual, one who espouses one belief while harboring an entirely different conviction. This duplicity constitutes both a transgression and a grave malady of the soul, necessitating prompt treatment. Hypocrites consistently engage in scheming and deceit, presenting themselves as your ally while secretly aligning with your adversaries. They perpetually prioritize their own self-interests and gains, devoid of any moral principles or genuine faith. There exist a certain set of traits shared by these individuals; for instance, they consistently engage in falsehoods when they communicate, they habitually betray agreements, they frequently break promises, and they resort to abusive language when engaging in disputes (Muslim, 2004).

Two distinct categories of hypocrisy can be identified; namely, behavioral hypocrisy and verbal hypocrisy. Behavioral hypocrisy refers to the act of projecting an image of sincerity, support, and empathy, while in truth possessing contrasting characteristics. Hypocrites consistently deceive others, assuming the guise of trusted companions while harboring enmity within their hearts. Verbal hypocrisy, on the other hand, involves the act of praising and flattering individuals in their presence, only to disparage and condemn them in their absence. All forms of hypocrisy are disapproved of in the Islamic faith. As such, it is incumbent upon all Muslims to strive for wisdom and discernment.

The fifth element of wisdom entails speaking solely when one possesses knowledge on the matter at hand. This element places an immense burden upon adherents of the Islamic faith, particularly upon those individuals serving as educators, instructors, scholars, and religious authorities. A wise individual would exercise restraint in discussing any subject until they possess comprehensive information and a thorough understanding of it. Such a situation arises when one is posed with a question and lacks the correct answer. In such instances, it is preferable to respond with the phrase "I do not know" rather than providing an incorrect answer. This is due to the fact that, as imperfect beings, our knowledge is limited and we possess only a superficial understanding of various matters. In this world, the realm of the unknown far surpasses that of the known. With limited time and resources, it is impossible to attain complete knowledge on all matters.

Acknowledging our lack of knowledge entails stating that we are unaware of certain information, thereby recognizing our own ignorance. This awareness serves as a driving force that compels us to actively pursue further knowledge throughout the course of our lives. By embracing our lack of knowledge, we open ourselves up to the possibility of acquiring new knowledge. Imam Ali eloquently expressed this sentiment when he stated, "Saying I do not know is half knowledge"

(Rayshahri, 2012). Within the Islamic faith, it is emphasized that the pursuit of knowledge is a mandatory obligation for all Muslims.

The initial revelation of the Holy Quran itself pertained to the importance of seeking knowledge. It is believed that an individual continues to seek knowledge until they reach a point where they perceive themselves to possess comprehensive knowledge, leading them to believe that further learning is unnecessary. However, once an individual reaches this stage, their learning begins to stagnate and gradually diminish. It is imperative that we continuously embrace the process of learning throughout every stage of our lives, as learning is the essence of life itself. Without learning, life loses its vitality and purpose. Quran says," Ask the followers of the reminder if you do not know" (Quran, 21: 7). In this particular verse, Allah instructs individuals to refrain from providing incorrect responses if they are uncertain about the answer to a question. Instead, they are advised to redirect the question to someone who possesses the knowledge to provide an accurate response.

The sixth element of wisdom entails avoiding the tendency to abandon a matter solely because it becomes challenging, and instead focusing on pursuing objectives that may appear to recede. (Rayshahri, 2012).

` Types of Wisdom in Islam

According to great Islamic scholar Muhammadi Rayshahri, (2005), there are three types of wisdom. Theoretical, practical and true or real wisdom.

The concept of theoretical wisdom refers to the fundamental and preliminary knowledge that is necessary for the attainment of the ultimate objective of humanity. This particular form of wisdom can be transmitted and acquired, as evidenced by the fact that all the Apostles were dispatched by Allah with the purpose of disseminating this wisdom to individuals. This type of wisdom encompasses comprehension of proper conduct, convictions, as well as the entirety of religious duties and prohibitions. Possessing this kind of wisdom is imperative in order to embody virtuousness and devoutness in one's existence. It is feasible to

augment this wisdom through persistent study and association with individuals of piety.

Practical wisdom encompasses the entirety of practices and actions that are essential in fulfilling the purpose of creation and serve to cultivate the human capacity for perfection. This form of wisdom encompasses both obligatory and preferable acts that bring individuals closer to the Divine. The attainment of practical wisdom can be realized through the observance of prayer, fasting, assisting the less fortunate and deserving, educating the ignorant, resolving conflicts, providing services for humanity, and refraining from all forms of transgression. In essence, complete adherence to the commands of Allah and avoidance of sins is what defines practical wisdom.

Real and true wisdom denotes the enlightenment and discernment that an individual acquires through the theoretical and pragmatic sagacity. It is not feasible to possess practical wisdom without theoretical sagacity; thus, one must first attain knowledge and subsequently act upon it. Both theoretical and practical wisdom are indispensable in acquiring authentic wisdom. When an individual attains real wisdom, transformations take place in their life. The most notable impact that can be observed in the lives of individuals possessing real wisdom is the fear of God. Their lives revolve around the compliance and non-compliance with the divine will. Allah says in the Holy Quran, and whoever is granted wisdom, he indeed is given a great good" (Quran, 1: 269)

The impacts of Wisdom on Human beings

Wisdom exerts profound effects on individuals, several of which are enumerated herein.

a. The satanic desires are diminished or rendered feeble by wisdom.

b. Learning is heightened through wisdom. Bad habits and evils are impeded by wisdom.

c. A person becomes incapable of error through wisdom.

d. The hearts are illuminated by wisdom.

e. Success is steered towards through wisdom.

f. Self-recognition and self-consciousness are cultivated in human beings through wisdom (Rayshehri, 2005).

The Basis of Wisdom in Islam

According to the Holy Quran and the traditions of the Holy Prophet Muhammad (SAWS), the basis of wisdom is elucidated as follows:

a. Submission to the divine commandments.

b. Pious reverence towards God.

c. Righteous actions.

d. Compassion towards fellow beings.

e. Amicability towards humanity.

f. Adherence to right and truth.

g. Wholehearted embrace of the religious teachings.

h. Avoidance of deceit.

i. A determination with patience (Kulaini, 2010).

Summary

Wisdom within the teachings of Islam is an intricate and perpetual concept that surpasses the confines of various religious doctrines. This concept offers individuals a pathway to navigate the intricacies of existence, make morally upright decisions, and attain a more profound comprehension of their own being and the surrounding world. The references to divine wisdom within religious scriptures function as a wellspring of inspiration and direction for innumerable individuals who aspire to lead a life imbued with significance and enlightenment. By embracing and embodying the wisdom that is discovered within the teachings of the divine, individuals are able to uncover purpose, inner tranquility, and a feeling of connection to that which is beyond the material realm.

Islam, similar to other divine religions, places significant importance on wisdom. It is the ultimate blessing from Allah that is bestowed upon individuals who possess piety and virtues. The Prophets of Allah are deemed the wisest individuals in the world. Wisdom is defined as "a firmness accuracy in which no breach or laxity exists" (Tabatabai, 2015). It serves as an illuminating force that aids the wise in making sound judgments, resolving complex issues, attaining life's goals, reaching the pinnacle of humanity, seeking the approval of God, fulfilling obligatory and virtuous acts, eschewing malevolence and Satanic desires, and guiding the world towards its intended destination. Wisdom manifests in three forms: theoretical, practical, and actual wisdom. The cultivation and augmentation of wisdom can be achieved through adherence to God's commandments, fear of God, virtuous deeds, knowledge acquisition, and life experiences.

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