

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ
فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا
أُولُو الْأَلْبَابِ

He grants wisdom to whom He
pleases, and he to whom
wisdom is granted, is indeed
granted abundant good. But
none remember except men of
understanding.

Surah Al-Baqarah Chapter 2 Verse 269.

Wisdom

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The meaning of the word “Wisdom” is as follows: reason, hidden reason, God's purpose that cannot be understood by people, aphorism. The word wisdom is a term that has a wide meaning and is used in a wide variety of meanings.

In his book titled Lisânü'l Arab, Ibn Manzûr, a master of the Arabic language, states the following in the article of Wisdom: The words wisdom and judgment are synonymous in the meanings of knowing (ilm) and understanding (fiqh). For example, the meaning in the verse “*We gave him (John) wisdom when he was a child*” (Mary, 19/12) means knowing and understanding. The word wisdom is the

noun form of the infinitive, meaning "to judge". In addition, it means "to prevent, to restrain" in relation to the infinitive of strengthen.

Ragip al-Isfahani, in his book Müfredat (Curriculum), defines wisdom as "perceiving the truth accurately with knowledge and reason" and says the following: Allah's wisdom is knowing and creating beings in the most perfect way. The wisdom of man is that he knows the beings and does good deeds.

Sayyid Sharif al-Cürcânî stated that the word wisdom has meanings such as "the integrity of knowledge, deed, all kinds of words expressing the truth, rational words purified from unnecessary words". Cürcânî explains the expression "divine wisdom" as follows: It is the name of a science that investigates the state of beings free from matter, which human power and will cannot direct or control. This definition refers to metaphysics. According to him, while it was used in the sense of "spoken wisdom" within the framework of sharia and sect sciences, it was also used in the sense of "unspeakable wisdom", which was reserved only for some spiritual elites. This distinction expresses the difference in usage of the word wisdom between philosophy and mysticism. Because, while the judgments reached through reason in philosophy express "speakable wisdoms", the judgments obtained through discovery and inspiration in Sufism indicate "unspeakable wisdoms".

The Concept of Wisdom in the Verses

The word wisdom is mentioned 20 times in the Qur'an. The commentators have explained in various ways the meanings of the word wisdom in the verses.

Ibn Cerîr et-Taberî, in his book Camiü'l-beyân, interpreted the word wisdom in the verses "*Teaches them the book and wisdom*" (Baqara, 2/129) and "*He gives wisdom to whomever He wishes. Whoever is given Wisdom is given a lot of good. Only the wise think.*" (Baqara, 2/269) as follows: Accuracy in words and deeds, understanding the Qur'an, sunnah, knowing religion, having a deep understanding of religion and following religion. In the interpretation of the verse (Baqara, 2/129), he comments on wisdom as follows: "Knowledge of wisdom is to know the divine decrees that can only be comprehended by the statement of the Messenger, to grasp these decrees and other provisions that they indicate. Therefore, wisdom is separated from the judgment with its

distinguishing feature between right and wrong.” Accordingly, the commentaries indicate that it has a prophetic mission. While the Prophet was teaching the divine words that were revealed to him, his knowing how to explain the divine decrees and telling them to people, and the knowledge obtained in this way is called wisdom.

Tabari comments in his book, *"Allah gave himself (Hazrat David) sovereignty and wisdom, and taught him from what He wished"* (Baqara, 2/251) as follows, it is said that the property given to Prophet David is political authority (sultanship), and wisdom is prophethood.

Zamakhshari interpreted the wisdom in his book al-Kashshaf, which is mentioned in the verse of (Baqara, 2/269), as a great benefit to whomever Allah wishes, as knowledge and suitability for action. According to him, a person who is a sage in the sight of Allah is a scholar who acts with his knowledge. However, this interpretation does not mean to define the word wisdom as a form of knowledge and behavior independent of prophetic knowledge. Because, while interpreting the verse *"Invite to the way of your Lord with wisdom and good advice"* (Bees, 16/125), he defines the word wisdom as "the proof that explains the truth, removes doubt, and a sound and securely word". He states that the wisdom in this verse is directly the Qur'an itself.

Fahredden er-Razi interpreted the word wisdom in his book Mefâtîhü'l ghayb. While interpreting the 269th verse of the chapter of al-Baqara, he noted that the word wisdom has four meanings. While expressing that the common aspect of these four meanings is science, it is stated that besides knowing the truth, applying the truth should be included in wisdom. According to Razi, the word of judgment in the verse *"My Lord, grant me a sageness"* (Shuara, 26/83), which is the prayer of Prophet Abraham, refers to "Theoretical Wisdom" and the expression "Include me among the righteous" shows "Practical Wisdom". Razi states the following in his book: Wisdom, in the sense of knowing the truth of things, doing good and right works, is a gift of Allah to prophets or Muslims.

The act of contemplation, which can go from results to causes, is essentially a mental orientation. However, if the wise person who reaches the right knowledge believes that he has achieved wisdom only through his own mental success, he will not be able to grasp the real reason that made it possible for him to reach it, and therefore he will be far from wisdom. According to him, there

are verses indicating that the word wisdom means prophethood in the Qur'an (Baqara, 2/251). Razi interpreted the fact that the word wisdom in the verse "*Allah teaches him (Isa) the book, wisdom, the Torah and the Bible*" (Ali Imran, 3/48) was mentioned before the Torah and the Bible as follows: The secrets in the divine books can be learned only by comprehending the shar'i sciences and rational sciences. Wisdom is a prerequisite for understanding the deep meanings of the divine books.

Razi explains the word wisdom in the 125th verse of the chapter of Bees as "knowledge based on definitive proofs". The target audience of the invitation to be made with this information is the researcher sages and the intellectual group with wisdom. Likewise, Razi explains the wisdom given to Lokman (Lokman, 31/12) as the suitability of knowledge and action.

Alûsî states that the "wisdom that Allah gives to whomever He wills" mentioned in the 269th verse of the chapter of Baqara should be understood in relation to the religious knowledge brought by the last prophet, who is the sage of the prophets and the prophet of the sages. Alusi states that the wisdom given by Allah does not mean the views of philosophers such as Democritus, Plato, Aristotle or those who follow them.

Elmalılı Muhammed Hamdi gave a wide place to the explanation of the word wisdom in his commentary called "*Hak Dini Kur'an Dili*" and analyzed the definitions of wisdom made by previous commentators. According to him, the root meaning of the word wisdom is "to achieve good and prevent evil". Therefore, it has to do with the concept of utility. In addition, the word wisdom is also related to the concept of reason. However, the word reason has a more general meaning. Because wisdom exists both before the cause and after the final benefit. Accordingly, wisdom can mean the cause of the cause or the result of the purpose. Therefore, wisdom means correct knowledge and useful work. However, it is more appropriate to attribute wisdom directly to practical knowledge or to the action itself rather than theoretical knowledge. Scholars, who define wisdom as being correct in word and deed, also meant this meaning. According to Elmalı, theoretical knowledge is necessary but not sufficient for moral actions. True knowledge must be put into practice in order to have the characteristic of wisdom.

The Concept of Wisdom in Hadith

The word wisdom is expressed in many hadiths. The meanings of the word wisdom in the hadiths are in parallel with the meanings in the Qur'an.

- *"Wisdom is what a believer loses, he takes it where he finds it."* (Hadith)

According to this hadith, Muslims must have knowledge and correct words in their work and life. It has been pointed out that the source of this information may also be from other cultures. However, wise information and words from other cultures should not conflict with the basic principles of Islam.

- *"I am the house of wisdom, Ali is its door."* (Hadith)

In this hadith, the connection of the concept of wisdom with the concepts of science, prophecy and sunnah is emphasized. Prophet Muhammad cites the personality of Ali (ra) as an example of the concept and meaning of wisdom.

- *"O Allah, teach him wisdom and interpretation of the book. O Allah, teach him Your book. O Allah, teach him wisdom."* (Hadith)

These hadiths show the prayer of our Prophet (pbuh) about Abdullah bin Abbas. There is a narration from Ibn Abbas on this subject that *"The Messenger of Allah prayed for me to be given wisdom, or to be given wisdom twice"*. Ibn Abbas was considered the authority in the interpretation of the Qur'an among the Companions. If it is related to these hadiths, it turns out that the word wisdom means the correct understanding and interpretation of the Qur'an.

- *"Faith is Yemeni, Wisdom is Yemeni."* (Hadith)

It has been claimed that this hadith is a reference to the fact that Luqman (as) was a member of the tribe of Ad in Yemen.

- *"Only two people are envied: the person who manages to spend the wealth given by Allah in the way of righteousness, and the person who rules with the knowledge and wisdom Allah has given him and teaches it to someone else"* (Hadith)

We can understand from this hadith: Those who have wisdom should act on what they know and teach them to other people who are suitable.

- *"If You are going to punish them, surely they are Your servants. If You are to forgive them, only You are the all-powerful and wise."* (Table, 5/117, 118)

Our Prophet (pbuh) prays to Allah on the Day of Judgment in order to protect his ummah as above. However, he is addressed as follows: *“Truly, since you left them, they have gone back on their heels and turned from piety to irreligion.”* The word wisdom here indicates that Allah has absolute knowledge in everything He does and that everything is done for a purpose. Therefore, the wisdom here is a divine decree.

- It is reported that our Prophet (pbuh) asked Allah for wisdom.

The Concept of Wisdom in Kalām (Islamic Theology)

Scholars of Islamic Theology have dealt with the concept of wisdom in two aspects: in Allah's knowledge and in His actions. They called the first "theoretical wisdom" and the second "actionary wisdom". This classification of wisdom is based on the explanations of language scholars as perfection and superbness in both knowledge and action.

In his book Kitâbü't-Tawhid, Mâturîdî defines wisdom as “complete conformity, accuracy”. This definition can also be expressed as putting everything in its place. This definition is also a counterpart of reason. According to the scholars of this school, wisdom is Allah's special knowledge about hidden interests and benefits. That is, to know the most valuable things in the best way. Since the Supreme Being is Allah, no other being can know objects in all their aspects. Therefore, the real judge is God.

Gazzali, in his book al-Maksudü' esnâ, states that people who are aware of the fineness of the arts and who practice them skillfully can be called sages. However, their perfection also belongs to Allah, it is something He created. The opposite meanings of the concept of wisdom are foolishness or absurd. According to Gazzali foolishness is used for "something meaningless, neither rejected nor acceptable". He states that foolishness is synonymous with absurd.

According to the theologians who are outside the Maturidi school, the actions of Allah are new created things. For this reason, the concept of wisdom, which is associated with the name judge, means knowledge. This is an essential attribute of Allah. The concept of wisdom, on the other hand, covers the activities of Allah towards creatures and people. It means that He does everything in its right place. For this reason, it means knowing the order and intricacies of wise works and

how they should be in order to realize the benefits expected from them. On the other hand, theologians of the Maturidi school regard Allah's actions as ancient and therefore accept wisdom, whether in science or in action, as an eternal attribute of Allah.

The Ash'aris understand the wisdom in action as the realization of that action in accordance with the purpose of the perpetrator. Foolishness is the opposite of this. Maturidis, on the other hand, describe the wisdom in action as having a good result and reaching a beneficial result. According to them, foolishness is the opposite of this. Maturids prefer this definition so that some objects and events that are thought to be bad are not considered as contrary to wisdom. When the concept of wisdom is examined in terms of benefit and harm, wisdom is the work that is beneficial to the person who does it or to someone else, and foolishness is the work that does not provide any benefit.

The common view of all theologians is that Allah is omniscient, wise in his actions, every action has a meaning and purpose, and therefore there is no oppression or mischief in what He does. However, different opinions have been put forward as to whether this imposes an obligation on Allah and whether connecting His actions to a cause and purpose will limit His divinity.

According to Mu'tazila scholars, there is no ugliness (kubuh) in the content of Allah's actions. They also accept that it is not permissible for Allah to wish such a thing. For this reason, even if every obligate does not know the wisdom in all of His actions, he must believe that everything He has created and every action is beautiful and reasonable. It is necessary for scholars to thoroughly investigate all the fineness in objects and facts in order to prevent deniers from exploiting the problems of evil.

Most Mu'tazila theologians accept the existence of the cause of Allah's creation. However, there are different opinions about what this cause is. Some explain this cause as a creation by will and word, some as a benefit, and some as interrelated causes. Others argue that Allah's creation took place without cause. As a result, it is thought that it is not permissible to base Allah's creation on a final cause other than Him.

Mu'tazila theologians accuse Jabriyyah and Ahl as-Sunnah of depriving His actions of wisdom, arguing that Allah is omnipotent. If Allah is the sole sovereign and possessor of all kinds of disposition, then how is it possible to attribute

illogical acts such as telling lies and rewarding the wicked to Him? Some mu'tazila scholars, on the other hand, think that divine acts always contain grace, so it is not necessary to attribute them to cause. Because the fact that deeds are kindness is a sufficient reason for them to be done.

According to the theologians of Ahl as-Sunnah, Allah is the judge and his actions are wise. It is meaningless to base divine acts on cause. Because, according to them, it is out of the question for Allah to be in need of anything. For this reason, it is not possible to talk about a cause that binds Him in His actions. Allah is characterized by wisdom and is far from mischief. He dominates everything. He does as He wishes. Nothing has any authority over Him.

According to the theologians of Ahl as-Sunnah, the purpose of the wisdom in Allah's actions is towards the creatures and their order. Everything He does is in right place. However, they state that wisdom does not have a meaning that limits divine power. For this reason, they avoid saying that something is necessary for Allah. According to them, the power of Allah is the main feature and the wisdom is a secondary feature compared to power.

According to Ibn Arabi, Allah's actions cannot be attributed to cause. Because the only reason needed to create everything is His essence. Allah, who is eternal, cannot be questioned with causes. Only those who do not know Him can claim such a thing. All of God's actions are wisdom itself. His actions cannot be justified by wisdom. His blessing is grace, His torment is justice.

Imam Gazzali thinks differently on this issue. According to him, it is not possible for the world to be more perfect than the way it was created. Otherwise, Allah will be stingy or helpless. It is impossible for Allah, who is the executor, to create anything other than the most perfect that His wisdom requires. Because only then He can be described with the attributes of perfection.

The following is written in the Turkish Religious Foundation's Encyclopedia of Islam on this subject:

"Allah, in the verses (Sajda, 32/7), (Sad, 38/27), (Sad, 38/27), (Duha, 44/38,39) declares that He has created everything in the most beautiful way, and that He has brought all the units that make up nature into being within the framework of truth, not for nothing and for fun. These verses confirm the existence of wisdom in His actions. Saying to the angels, who did not understand the reason

for Adam's creation and objected, that Allah knew things that they did not know, thus implying that He had a reason (Baqara, 2/30). Various causes were used in some verses with expressions meaning "in return for this". The inclusion of such expressions also supports the existence of wisdom in Allah's creation, action and legislation. In the verse, which states that *"Allah cannot be questioned because of what He has done"* (Prophet, 21/23), it does not indicate the absence of wisdom, but points out that wisdom, purpose or causes do not limit His freedom, and here emphasis is placed on His dignity and authority.

In addition to evidences such as creating later and possibility, Islamic scholars considered the order and harmony in the universe, the harmony in things and events, and therefore the wisdom in creation, as proofs that prove the existence of Allah."

The Concept of Wisdom in Fiqh

The concept of wisdom is used in the following meanings in Islamic jurisprudence (fiqh): The purpose of the decree, the maslaha (goodness) that is intended to be provided by this decree. With the goodness obtained, evil is removed. The general purpose of the legislator is the preservation of life, mind, honor, religion and property. These show the general interests of the people.

Fahredden er-Razi expresses this issue as follows: "The purpose of the decrees is to realize the interests of the servants." For example, certain provisions have been made in religion to punish the thief for the protection of the property, and the person who commits adultery for the protection of chastity and honor. These provisions are the most suitable for the main purposes of the legislator and for the benefit of people.

Molla Fanârî says the following in his book *Fusûlü'l-bedayi* on this subject: "Wisdom is the interest that is the reason for the decree." Thus, it has been clearly stated what wisdom is.

The concept of wisdom plays a fundamental role in understanding, interpreting and extending the provisions of the Qur'an and the Sunnah to new events. Scholars dealing with the methods of fiqh have different perspectives on this issue. For this reason, different definitions of wisdom have been made. In order

to understand these definitions and approaches, it is necessary to consider their relations with close concepts such as analogy, cause, reason in the fiqh method.

Allah's decrees are His address to His servants. For this reason, Islamic jurists have admitted that they do not have the authority to make judgments. It is necessary to determine some methods for the limited number of existing provisions in the Qur'an, to apply them on an unlimited number of life events. However, all of the provisions to be obtained by these methods must be for the benefit of the servants. These methods have been determined in different ways by the Sunni, Shiite and Mutezile sects.

One of the main approaches in this regard is the method of determining the cause on which the judgment of verse is based, which is especially adopted by Sunni jurists. The technical-methodical mechanism of this is analogy. The purpose of interpreting a provision is to expand the scope of the provision and to enable the details and secrets of the provisions to be understood. The secrets discovered as a result of this are also called wisdom.

Analogy is the application of the same provision to other events that have the same meaning by determining the meaning of the lawmaker's (shar'i) provision. The jurist (mujtahid) who made comparisons did not make a judgment, he applied the existing provision, expands its field of application. However, it is important to determine the purpose of the lawmaker's judgment and the meaning of the judgment. The jurists have put forward different views on how to make analogy.

Although some jurists think that wisdom and causes have the same meaning, there is an important difference between the two concepts. The wisdom of a judgment is the purpose pursued by that judgment. On the other hand, the cause of the provision is a clear and stable quality on which the said provision is built on itself, and that the existence of the provision is connected to its own existence and its absence to its own absence.

Islamic jurists say that the judgment of analogy should be done according to the qualifications that are appropriate. The suitability of the qualification means that there is mental and shar'an agreement and conformity between the provision and the purpose of this provision.

Determining the suitability - the cause of the judgment - between the qualification and the judgment is in fact the same as determining the purpose of the judgment, that is, the wisdom. Accordingly, the real cause of the decree indicates the hidden state called wisdom. In the apparent quality, this fact is not the cause itself, but an uncertain symptom.

As a result, Islamic jurists have come to a consensus that the legislator has a purpose in making the judgment and that the judgments contain wisdom and benefit. For this reason, it is out of question to neglect wisdom in legal approaches. On the contrary the wisdom has been strongly preserved as a criterion by which special purposes will be tested by Islamic jurists.

The Concept of Wisdom in Sufism

The following is written in the Turkish Religious Foundation's Encyclopedia of Islam on this subject:

“Wisdom is generally used in Sufism in the sense of “knowledge of divine secrets and truths, understanding the purpose of existence of beings, discovering the role of divine will in the relations between causes and their consequences”. As a matter of fact, Hakim et-Tirmidhi, one of the first Sufis, described wisdom as "the heart's knowledge of divine secrets", and Abu Osman al-Mağribî as "to speak the truth". According to Hakim et-Tirmidhi, the special kind of wisdom which is also called “the wisdom of wisdom” is a science peculiar to prophets and saints. Wisdom in this sense is the mystical knowledge reached through discovery.

Sufi knowledge belongs to the people of wisdom. For this reason, Sufi knowledge is not given to those who do not have wisdom. Giving this knowledge to those who are not wise is cruelty. The reason why Sufis are careful about this issue is that they believe that those who listen to wisdom but do not accept it will be sinful, and those who do not act according to wisdom will be hypocrites.

According to the Sufis, wisdom is a hidden treasure that is earned through effort and carefully guarded. The person who owns this treasure is called judges (Hakim). After the prophets, those who are in the highest rank are the judges. Hakim et-Tirmidhi, on the other hand, stated that the place of judges was after the prophets and the siddiqs. In Sufism, sometimes the sages are considered equal to the judge, and sometimes the sage is seen as superior to the judge.

According to Hakim et-Tirmidhi, the rank of the scholar is below what he speaks, and the rank of the judge is at the same level as what he speaks. Arif's level is above what he talks about.”

Kuseyri says the following about wisdom in his treatise: Sufis seek wisdom in hunger. The source of sin and ignorance is satiety, the source of knowledge and wisdom is hunger. Wisdom is found in the one whose stomach is empty. The sign of being wise is to keep silent and not to talk more than necessary. To gain wisdom, worldly concerns must be abandoned.

Ibn Arabi explained the secrets of wisdom in his work called *Fususul - Hikem*. This book is purely theoretical in nature and does not emphasize anything about action.

Sufis wrote many treatises on wisdom. Some of these are: Abu Bakr al-Verâk's *Risale fi'l-hikme ve't sufism*; *Risale fi'l-hikme* of Zünnûn al-Misrî; Ibn Ataullah al-Iskenderi's *al-Hikemü'l Alûiyiye*; Şehabettin es-Sühreverdî al-Maktûl'un *Hikmetü'l – Işrah*; *Divan-ı Hikmet*, which includes Ahmet Yesevi's poems with hikem; Ahmed er Rifai's *al-Hikemü'r-Rifâ'iyye*.

Due to the importance given to wisdom in Sufism, some Sufis have been called Hakim (the judge). For example, Hakim et-Tirmidhi, Hakim Senai, Hakim Ata Süleyman Dôlargani. The wise words of Süleyman Ata are famous in Turkestan. Examples of these words can be given as: "Know every person you see as Khidr, every night as Kadir.", "Everybody is good, we are bad; everybody is wheat, we are straw".

In the periods when the philosophy culture became widespread, it is witnessed that the definitions of wisdom of the Sufis were also philosophized. For example, Abdülrezzak al-Kâşânî, who is known for his devotion to Ibn Arabi's mystical views, describes wisdom as follows in his book *Istilahatü's Sufiyye*:

“To have knowledge about the nature of things, their qualities, properties, provisions, cause and effect relations, the secret of the absolute order between beings, in accordance with their originality, is to act according to the necessity of this knowledge.” Kashani divides wisdom into two: said wisdom and unspoken wisdom. The first is sharia and tariqa, the second is the mystery of truth. According to him, most of the ordinary scholars and people cannot understand anything from wisdom.

Wisdom, Philosophy, Metaphysics

The concept of wisdom is defined and used differently by philosophers than is understood in Islam. According to philosophers, wisdom means having perfect understanding and foresight, that is, sagacity. For this reason, wisdom has been described as a virtue belonging to the power of thought. According to them, wisdom is defined as having knowledge of the causes in existence and especially the first cause. The wise person should be a judge, have knowledge and deep understanding. Accordingly, wisdom is the ability of a person to know the truths of existence and to do good works. According to philosophers, wisdom is a power of thought and expresses sagacity. It is knowing the truth of existence and acting in accordance with this knowledge. Therefore, to pursue knowledge of wisdom, to love wisdom is a virtue of life.

Based on this information, Muslim philosophers described the efforts to translate thinking into practice as wisdom. For example, according to Kindi, the purpose of man is to live a happy (peaceful and productive) life and to stay away from all kinds of attitudes and behaviors that prevent this. However, this understanding is far from being an Islamic understanding. Because the purpose of human life is described differently in the Qur'an. Verse 2 of Surah Mulk states that the purpose of man's creation is "*to test who has done better deeds*". The concept of good deeds here has many meanings.

According to philosophers, the wisdom of wisdom and the highest of the arts is philosophy. Philosophy is characterized as such because it gives information that enables people to know themselves. Based on the hadith "*A person who knows himself knows his Lord*," it is claimed that a person will be a perfect person with philosophy. Ibn Rushd explains this as "the thinking soul's perfection until it reaches its final perfection". Therefore, philosophy is supreme in terms of utility. Thanks to him, the knowledge of beings is obtained, which is the ultimate goal of man.

However, philosophers cannot show a positive way about how to reach this goal. Even among philosophers, there are many different interpretations and thinking on this subject. An absolute determination has not been made in this regard. Throughout the history of philosophy, each philosopher has criticized the

previous ones and argued that his own philosophical system is more valid. No philosopher can deny this situation.

What is the problem here? Since the method of philosophers is only with the power of reason and thought, the conclusions they reach will not be sufficient and will always contain deficiencies. Because the mind and senses are created with limited features. For this reason, the absolute truth of all beings cannot be found through reason. Until now, philosophers have not been able to express what absolute truth is.

If we start the history of philosophy with Plato, many philosophical views have been put forward since then. There are many people who deny God among them, there are many who deny spirituality, and it is even possible to come across many philosophers who make such nonsense to claim that man is God and nature is God. Now it is necessary to ask, to what extent does the knowledge of these people express wisdom? These views can never express the wisdom of wisdom, or even wisdom. So why do philosophers always invoke wisdom? Because they love wisdom and want to get it. However, loving him is not enough to get him.

Philosophers have not fully grasped what spirituality is. Although they accept God's knowledge and creative power theoretically, they want to share this knowledge and power with their minds. But this is impossible. That's what they don't want to admit. They try to satisfy themselves by adding the word wisdom between their words.

Wisdom is hidden in the learned knowledge that Allah taught His prophets and saints. Philosophy is not the way to acquire the knowledge of God (ledunni knowledge). This is the way of Sufism. This way is not for everyone. The main members of this path are prophets and saints. Allah has revealed only some of the spiritual and secret information in Sufism, which is His Garden of Heart, to those He loves. It is not possible for a person to know all the ledunni information in the Garden of Allah's Heart. Allah Almighty taught a small part of this knowledge to His loved ones through inspiration. He helped them with the knowledge of ledun, especially in matters that the people he loved needed.

The science of ledun, which is the basis of wisdom, is not recorded in the books. It is even forbidden to disclose them to anyone. However, what God has allowed has been announced to people. Ledun knowledge is taught by authorized people

by transferring it from heart to heart. These wisdoms were never compiled into a book.

The following is stated in the second verse of Surah Friday:

“He sent among the unlettered a prophet who was one of them and recited the verses of Allah to them, purified them and taught them the book and wisdom. Whereas before they were in manifest error.”

The meaning of the word wisdom in this verse is the interpretation and explanation of what is written, namely the Qur'an. While some of these statements constitute the Sunnah of our Prophet (pbuh), others are secret information that the Prophet (pbuh) conveyed to the hearts of the elite of his companions. According to these facts, the views and writings of philosophers never show wisdom. It is not wisdom for them to love and desire wisdom.

Philosophers claim that they have obtained wisdom by using metaphysics. However, it has not been fully explained how philosophers will reach metaphysics. They say that the person who has the virtues of reasoning, quick grasp, understanding, clarity of mind and easy learning knows how to behave appropriately. For example, Ibn Miskawayh sees wisdom as a virtue of the thinking and discerning soul. However, this wisdom is not a wisdom prescribed by Islam, but only a good moral characteristic.

The term metaphysics was first used by Aristotle. Aristotle, in his work titled Metaphysics, gave this name to the knowledge of metaphysical phenomena and entities and introduced this term to philosophy. Aristotle defined metaphysics as wisdom. However, the metaphysical understanding of the ancient Greek philosophers has nothing to do with the real understanding of religion that Allah revealed to people through revelation. There is no information that there was a prophet of Allah in Greece at that time. Therefore, there is no divine knowledge behind the knowledge and views of Aristotle and other Greek philosophers about metaphysics. They expressed what they imagined just by thinking as knowledge. For this reason, we cannot call their views and claims true wisdom and divine knowledge. In addition, Greek philosophers do not mention any divine inspiration as the source of this information. They accepted only the thoughts they obtained with the mind as wisdom and claimed that they could explain the absolute truth. However, the information explained by the Greek

philosophers always contradicts each other and does not express the absolute truth.

Islamic scholars, who learned these views of Greek philosophers, tried to understand the divine knowledge in Islam within the framework of Greek philosophy. However, these notions have partially brought him closer to blasphemy. Information on this subject is given in Imam Ghazali's books titled "The Inconsistency of Philosophers" and "El-Munkizu mim-ad-dalâl". For this reason, it is necessary to be careful when reading the views of Islamic philosophers such as Farabi, Ibn Sina, Ibn Rushd and Kindi. It is necessary to stay away from the mistakes they make at some points. Because here, it is possible that people are pushed out of real science when they say they are doing science. This is a disgrace for a Muslim.

The subject of metaphysics brought up by ancient Greek philosophers has also been interpreted in different ways by Islamic philosophers. They objected and criticized each other's views. This is typical philosophy. Therefore, such philosophical approaches are far from expressing the absolute truth. The reason for this is that this information is not based on a divine inspiration and revelation. Discussions among Islamic philosophers are a separate study. However, there is no way they can teach people true wisdom.

Conclusion

The concept of wisdom has occupied people for centuries and many opinions have been put forward about what wisdom is. However, some of these views and definitions are outside the circle of Islam. In particular, the definitions of philosophers are contrary to the Islamic understanding of wisdom.

Scientific schools, which were created to understand the religion of Islam, discussed the concept of wisdom. For this reason, the term wisdom has moral, philosophical, theological, legal and mystical dimensions. Every school has shown an example of virtue by saying that "this is what I understand" about wisdom. In the explanations about wisdom made in religious sciences, some provisions are "teakkulî" (perceiving with the mind) and some are "teabbûdî" (not possible to perceive with the mind). For this reason, it is not entirely possible for human beings to grasp certain truths that are based on revelation and that

are celestial. For this reason, the concept of wisdom can be known absolutely only by Allah. However, some of the information that Allah communicated to His Messenger was partially informed open to the people, and partially secretly by the Prophet.

In the light of these truths, it is obvious that it is not possible to fully express the concept of wisdom. However, we can say that the word wisdom is used in the following different meanings in the Qur'an: In the sense of advice (Baqara, 2/231), in the sense of knowledge (Lokman, 31/12), in the sense of knowledge and mental evidence (Bees, 16/125), in the sense of the hidden secrets in the Qur'an (Baqara, 2/265), in the sense of the Sunnah of our Prophet (Baqara, 2/151,231), in the sense of Prophethood (Baqara, 2/251), (Ali Imran, 3/48).

With the translation of Greek philosophical works into Arabic, the term wisdom gained a philosophical meaning in Islam due to the Greek word "philo sophia" (love of wisdom), and over time it became the general name of the Islamic philosophical sciences system or the proper name of sciences such as metaphysics, medicine and even physics.

In order for the concept of wisdom to be perceived by Muslims in a healthy way, it is necessary to know what the Islamic sciences' perspectives on this concept are. We have tried to do this in this article. The concept of wisdom, which has gained a wide literature written about it over time, should be studied by reading the books written by the scholars of Ahl as-Sunna. This will prevent Muslims from turning to wrong thoughts and views. It is the requirement of the order "Read!" in Islam.

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