

Means of Wisdom in the opinions and ideas of Scholars Muslim

Hossein Bolkhari*, S. Sajjad Sadati Zadeh

Ferdowsi University of Mashhad, International Campus, Mashhad, Iran.

h.aminipor@gmail.com

ABSTRACT: Islamic Civilization has original and great sources such as Quran and Sunna in the realm of thought. The second century AD was associated with the formation and development of translation movement, so a variety of Indian and Greek ideas came to the geography of Islamic Thought. In this area Islamic Philosophy with Kennedy as the earliest philosophers began to grow. But with growth of the Shi'ite movement that began with two imams, Imam Muhammad bagher and Imam Jafar Sadagh, Leads to engender a sort of spiritual wisdom in Islamic civilization. This case even strongly influenced the non-Shi'a intellectual domains that lead to a sort of spiritual wisdom in the Islamic civilization that also, strongly influenced the philosophy. As a result, Islamic Philosophy was formed. Muslim philosophers used Quran concepts and traditions for determining the meaning and own intellectual foundation. The Quran Consideration about wisdom brought a certain philosophy in the Islamic civilization, which can be called divine Wisdom.

[Hossein Bolkhari, S. Sajjad Sadati Zadeh. **Means of Wisdom in the opinions and ideas of Scholars Muslim.** *J Am Sci* 2013;9(6s):79-81]. (ISSN: 1545-1003). <http://www.jofamericanscience.org>. 11

Key words: The Quran, Sunna, wisdom, philosophy, Sages

INTRODUCTION

In this context doctor Seyyed Hossei Nasr said that, Muslim philosophers through rethinking about Greek definitions of philosophy have a same thought about the concept of philosophy and wisdom Qur'anic term, As a result, after entering the philosophies in the Islamic world And manifested in the Ashaq Kennedy present, In many cases, the word of wisdom, and philosophy are used as synonyms in the context of Muslim sages and philosophers. Then by considering some of the greatest Muslim philosopher's comments about Philosophy we will introduce their thoughts about the wisdom. In other words, the Muslim philosopher when defines the philosophy, Based on their cultural and religious ideas considered the Wisdom and when defines the wisdom considered the philosophy.

Ishaq Kennedy

Ishaq Kennedy known as the first Muslim philosopher. He wrote several treatises that were affected by Greek Philosophy. From his point of view, Philosophy is the science of the things nature, as well as the ability of human, because philosopher purpose in science is reaching the right and in the practice is doing the right. He believed that philosopher purpose in theoretical knowledge is reaching the truth and in practical knowledge is act according to the truth. In his thesis about the philosophy that was written for Moatasem he noted that: Among the human skills, philosophy is the most valuable and honorable skill, and its definition is the science of the things nature, as well as the ability of human, because philosopher purpose in science is

reaching the right and in the practice is doing the right (6).

Perhaps for this reason, he saw no difference between law and philosophy.

Farabi

According to Ibn Khallkan, Farabi was the first Muslim philosopher (4).

Before him, Ishaq Kennedy presented the first philosophical writings that influenced by Greek ideas. Farabi was read as the first Muslim philosopher and second teacher (after Arastatalis that who was the first teacher), because of his innovations in the field of Greek Philosophy, carefully and wisely criticize on Greek philosophers votes, and great efforts to establish the relationship between wisdom and Greek philosophy with Islamic Sharia, these factors led to that he was Precious and great philosopher. Although Farabi agreed with Kennedy definition, but he have some comments in this regard, he makes a distinction between two philosophies: One philosophy was Alyaghnyyah that based on argument and another philosophy was Almaznoneh that based on polemicize. He believes that philosophy is the mother of Sciences, and dealing with everything that is available. According to his opinion, Wisdom is knowledge and understanding of truth. He believes that wisdom takes precedence over all of Sciences and real wise is the person with complete masters and from his personal virtues would benefit for others.

Ikhwan al-Safa

One of his famous publications was *alrasael*; he was contemporary with Farabi and one of the most important philosophers of the fourth century in the

Muslims world. His methods were influenced by the Ismaili flow; his method later was used as a template by Muslim scholars. He defined the Philosophy and wisdom in his epistles and in the community. Then in a separate chapter, he provide the definition of Science and Technology, he believed that Science had a marked effect on the soul of the universe. He believe that any minor case had many data, any skilled artisans who created the image or something, this creation and establishment is the result of constellations reflect on human aspect, so he was a divine craftsman or divine artisan. From his point of view Philosophy is the imitation of God and art had the same rank, because both of them occur by constellations reflect on human aspect, despite these differences that Philosophy is the science industry and the arts is the Practical industry. He believes that wisdom and Philosophy are similar, he said in the music dissertation that:

Skilled craftsmen according to the forms and image, made their own artifacts.

Artifacts that in terms of composition, compilation and fitness, have certain relations with each other.all these functions are a sign of God's power and a sign of divine wisdom (3).

AVECENNA

In the works of Avicenna, especially sheaf, Philosophy and Wisdom, are also used as synonyms. Just like Farabi, Avicenna's believe that wisdom is the best science the scientific certainty that its evidence is the nature and attributes of God (5). He believes that wisdom is true philosophy; the Science that based on correct principles and forming the foundation for the other sciences and as already mentioned it is the greatest science, because of sure and certain reasons.

Avicenna in his book, ouonea Alhkmh, suggests more clearly define for wisdom; he considers the wisdom and Philosophy as one topic and says that wisdom leads human to reach the perfection. But near the end of his life go ahead from this stage and had a distinction between peripatetic philosophy and other philosophy that he called hakma almashraghyha.it based on reason, knowledge and truth and provided the background for Suhrawardy wisdom. Bahmanyar is one of his outstanding student believe that philosophy is the science of creatures status, because they are being (6).

Averroes

He like Kennedy and many other scholars Muslim based his work on correspondence between philosophy and religion. He defined philosophy as: creatures indicating the existence of God. There is no doubt that base on his view Philosophy and wisdom are same. His method involved argument based on Koran. From his point of view Quranic Verses,

forcing people into thinking and following mental commands. He said that, Islam is the truth that invites people to knowledge and awareness, science always agrees with Religion and proves it. However there are phrases in Qur'an and Hadith that apparently are contrary with the facts of philosophy, but this only because appearance words that need to be explained.

From the very beginning of Islam, Scholars tried to interpret the hadith and Quran and act in the same way that later philosophers began with using his philosophical methods.

One of the main points raised by him is Pay particular attention to the wisdom and the wise, and in the Thaft Althaft knows the divine prophets as who that Influenced by the will of God. Those who speak according understanding and perception of the people, He said that every prophet were wise but every wise were not Prophet.

Suhrawardi

He was strongly influenced by the Quran verses and traditions he called his philosophy as hakma al-ashragh, hereby he showed that Quranic interpretations are more attractive for him than philosophy terms. According to the doctor Nasr, he began a new era of Islamic philosophy, and called his book as hakma al-ashragh. In his book introduction say that wisdom is a spiritual knowledge and introduces Plato as the leader of the wisdom. And say about the hakma al-ashragh that fundamental principles are light and darkness that expressed by Iranian philosophers such as Farshad, bozorgmehr and Jamsab (6) Henry Corbin influenced by him and use the Theosophy term. This term means the Divine Wisdom, that it was used Instead the philosophy. Due to the limited scope of philosophical meanings and reducing to rationalism or imperialism, we are forced to distinguish between Suhrawardi and Mulla Sadra philosophy and the mental activities that today called philosophy. Suhrawardi Just such as Plato believe that Wisdom means remove from soil skeleton and reach to the heaven. In his Persian treatise as partonameh notes that wisdom is possible by intellectual processes. He cites several meanings for wisdom like: truth word, right work, science, philosophy and meekness (7).

Qutb al-Din Shirazi

He is a Muslim philosophers and perhaps the last of them, he also is a mathematician, doctor and musician, wise and have philosophical knowledge.

In his important book Drhaltaj, considered four means for Wisdom because their importance we will consider them: One means is preaching, as we can see in Albaqarh, Alnsay and al-Imran chapters.

Second means of wisdom are understanding and knowledge as we can see in Luqman and Maryam chapters.

Third means of wisdom is prophetic as we can see in Albaqarh and Alnsay chapters (8).

Fourth Means of wisdom are speech and Quran as we can see in alnahle chapters.

In third chapter of his book he says about wisdom that:

Wisdom means knowing things as they are, and doing things as they should be done, until people can reach the perfection.

Therefore wisdom is divided into two parts: Practical wisdom and scientific wisdom.

Practical wisdom divided into two parts:

- Condition that its existence does not depend on the matter, like the existence of God and wisdom.

- Condition that its existence depend on the matter, which divided into two parts:

- Matter not a necessary condition for imagination and reason, like couple, individual, square, triangle, circle.

-Matter is a necessary condition for imagination and reason, like: mines, plants, animals.

Therefore Practical wisdom divided into three parts, mathematics, physiology and metaphysics.

Then he tells about scientific wisdom, it divided into two parts: individual and social. The social part is a combination of participation in home and participation in city, province, region and country.

Mulla sadra

He is the founder of Islamic Philosophy. His work was based on philosophical, legal, theological and mystical trends and established a philosophy that is one of the most original philosophical currents in the Islamic world.

He says in his book entitled asfar that: Philosophy means to make perfection in human existence, due to the ability of human.

And in shavahad al-robobyha he said that: Through wisdom a man becomes a rational scientist. He believes that Philosophy has the highest degree in science and originating with God, it arose from prophecy status. Sages are the complete man and are in place after prophets and imams. Philosophy is to seek the truth due to the nature of the object and try to associated.

By subjective knowledge that related to human perfection. These features are prominent in contemporary Islamic philosophy, masters such as Mirza Ahmad Ashtiani, author of Genesis; sayyed Kazem Assar, The author of numerous books, including resale of unity; Elahi ghomshae, Author's special and general theology; Sayyed Muhammad

Hussain Tabatabai, author of Principles of Philosophy and Realism Method.

Lifestyle and artifacts left behind by these authors is evidence Of meaning the Islamic philosophy.

It should be noted that, definitions by Muslim philosopher about wisdom, presented from different perspectives:

Defining Wisdom based on subject: accordingly wisdom is the knowledge of general objects and facts because they are there. It is the definition that provided by Mulla Sadra Shirazi and Ishaq Kennedy. (sadra,1381,338)

Defining Wisdom based on topic: in this regard Farabi said that, wisdom is the top science; Avicenna also had the same opinion.

Defining Wisdom based on issue: For example Averroes and Avicenna's definitions of Wisdom was to know the causes, Farabi believed that wisdom is the science which it aims is to achieve to perfection and beauty.

Conclusions

Muslim scholars believe that wisdom is a kind of knowledge based on pure reason that enables human to recognizing the objects and creatures facts. In Islamic thought, wisdom based on the Koran and hadith able to put the people in the path of perfection and ultimately lead to happiness. Based on the votes of Muslim scholars it clear that, they have been used of wisdom base on Koran. The crucial point is that early scholars define wisdom according to the Greek philosophy and among recent philosophers wisdom is considered base on Quranic Concept.

REFERENCE

1. Quran.
2. Nahjolbalaghe.
- 3- Akhvanalsha, 2005, Epistles, Lebanon: Beirut, page335.
- 4- Alfakhory, 1979 Hanna and Alger, Khalil, History of Philosophy in the Islamic World, Iran, Tehran. page, 397.
- 5- Avicenna, 1983, Healing, Iran, Qom: page 282.
- 6- Hossein, N, 1982, Three Muslim Sages, Tehran, Iran, pages 49-45-71.
- 7- Suhrawardi, Sh, 1994, collection of writings, corrections and introduction by Henry Corbin, Iran, Tehran, page 69.
- 8- Shirazi, Gh, 1926, Drhaltaj, Tehran: Hekmat .pages 152-162.
- 9- Mulla Sadra, S, 2002, Asfar, Iran, Tehran, page 338.