

Integration Article # 6

WISDOM: A FOOTNOTE TO THE Q-CIP INTEGRATION MODEL

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The Q-cip Model has been presented as the second integration article, in the INTEGRATION ARTICLES section of this website. The reader who closely follows the development of the model, will make two observations: 1) the process of Teaching/Learning (Ta'aleem) of the Model deals with two parts: Al-Kitab (Book) and Al-Hikmah (Wisdom) and 2) the two parts have not received the same treatment; the "Wisdom part" on page 7 has received much less than its fair share of coverage. This footnote has been added here for the sake balancing the treatment of both parts. This article, however, could be read for its own sake or as complementary to the Q-cip Model. The writer depended heavily on two sources: 1) The Wikipedia Encyclopedia, and 2) Dr. Hammudah Abdelati, Islam in Focus, Publication No. 146, Da'wah Academy, International Islamic University, and Islamabad.

What is wisdom? "Wisdom is the ability, developed through experience, insight, and reflection, to discern truth and exercise good judgment. Wisdom is sometimes conceptualized as an especially well developed form of common sense. When applied to practical matters, the term wisdom is synonymous with prudence" Wikipedia Encyclopedia.

The same Encyclopedia continues to give a standard philosophical definition, "Wisdom consists of making the best use of available knowledge. As with any decision, a wise decision may be made with incomplete information. The technical philosophical term for the opposite is folly. In his metaphysics, Aristotle defines wisdom as knowledge of causes: why things exist in a particular fashion."

When the religious perspectives on wisdom are discussed, the Wikipedia says that “In Islam, according to the Koran, the Prophet Muhammad was chosen by God to represent his wisdom. The Prophet Muhammad said: “Fearing God in your actions and intentions, and knowing that Almighty God is watching you wherever and whenever you are is the peak of wisdom”

The term wisdom is mentioned in the Quran at least 17 times in association with other characteristics like Power (Al-Baqarah 2: 251), Beautiful Preaching (An-Nahl 16, 125), Thanking Allah (Luqman 31: 12), Verses of Allah (Al-Ahzab 33:34), Clarity of Speech “Fas-lul-khitab” (Sad 38: 20) The greatest association was found to be with the “Book” (Al-Kitab). The readers may wish to consult the following nine aayaat: Al-Baqarah 2: 129; Al-Baqarah 2: 151; Al-Baqarah 2:231; Al-Imran 3: 48; Al-Imran 3:164; An-Nisaa 4: 54); An-Nisaa 4:113 and Al-Maidah 5:110.The term “Quran” and the term “wisdom” are very closely related; some scholars talk about them both under a single heading: the Quranic Wisdom.

“The Quran is full of unexemplified wisdom with regard to its source, its characteristics and its dimensions. The wisdom of the Quran derives from the wisdom of the author who could not have been any other than God Himself. It also derives from the compelling power of the Book which is inimitable and which is a challenge to all men of letters and knowledge. The realistic approach of the Quran, the practical solutions it offers to human problems and the noble objectives it sets fir men mark the Quranic wisdom as being of special nature and character.” (Abdelati, p.195))
The same reference continues to identify the three characteristics of Quranic wisdom.

Characteristics of Quranic wisdom:

1. Dynamism:

“The penetration, dynamism of the Quran is tremendous and is tremendous and irresistible. There are numerous examples to show that most dynamic personalities and the most conclusive arguments could not reach the realm of the dynamic wisdom of the Quran. God speaks of the Quran as a “rooh” or spirit and life, and as a light herewith the servants of God are guided to the straight path (Quran 42: 52) Again He says: Had we sent down this Quran on a mountain, verily you have seen it humble itself and cleave asunder for fear of God. Such are the similarities which we propound to

men that they may reflect (Al-Hashr 59: 21). The key words here are “rooh and self”, which means that the Quran originates life, quicken the soul, radiates the guiding lights and moves the seemingly immobile objects. This is the kind of spiritual dynamism of which the Quran speaks” (Abdelati, p.196)

2. Practicability:

Islam dignifies man and does not indulge in wishful thinking. “It does not brand man as a helpless or hopeless creature, condemned from birth to death, and drowned in sin from womb to tomb, but it portrays him as a noble, honorable and dignified being.

The practicality of the Quranic teachings is established by the examples of Muhammad and Muslims throughout the ages. The distinctive approach of the Quran is that the instructions are aimed at the general welfare of man and are based on the possibilities within his reach” (Abdelati, p. 196)

3. Moderation:

Islam is the religion of moderation. It searches for the happy medium which is a virtue between two extremes. The Islamic position is not the total of the two extremes divided by two; it is the best position that combines the best of both positions and eliminates the worst of both. Muslims are called a Middle Nation (Al-Baqarah 2: 143) with the best people ever evolved for Mankind as they enjoin the right, combat the wrong and believe in Allah (Al-Imran 3: 110)

Dimensions of the Quranic Wisdom:

Abdelati (p. 196-197) writes about three dimensions of the Quranic wisdom:

1. Inner Dimension:

The focus here is to be on self-study, self-evaluation, self-improved, and self-purification. The difficulty of working on “one’s-self” is similar to the difficulty that faces a surgeon who wishes to operate on himself. That is, perhaps, why the process of self-purification has been described by the Prophet Muhammad (PBUH) as the Greater Jihad. Jihad is the Arabic word for struggle. This dimension will be examined further later on.

2. Outer Dimension:

This is the area of interactions between man and the world around him. It covers all areas of human activities. Examples of the comprehensive nature of Islam are shown in the Table below.

Outer Dimension Set

N	Areas of Human Activity	Representative Quranic Aayaat
1	Personal	An-Ni-saa 4: 43
		Al-Baqarah 2: 173
		Al_Ma-idah 5: 93
2	Familial	Ar-Rum 30: 21
3	Social	An-Ni-saa 4: 1
		Al-A'araf 7: 189
		Al-Hu-ju-rat 49: 10
4	Economic	Al-Baqarah 2: 274
		Al-Baqarah 2: 275
		Al-Baqarah 2: 276
5	Intellectual	Al-Baqarah 2: 111
		Al-An-bi-yaa 21: 24
6	Spiritual	Al-Fajr 89: 27
7	Environmental	Al-A'araf 7: 56
8	Interactional	An-Nisaa 4: 11
		Al-A'araf 7: 189
		Al-Hujurat 49: 13

3. Upward Dimension:

This is the area of connecting with Allah; every thing that was, or that is, or that will be is seen through this focus. This is the effort of man to know his origin, his mission, and his destination. The origin is clay, "And certainly did we create man from extract of clay" (Al-Mo-minoon 23: 13). The mission is worship, "And I didn't create the Jin and mankind except to worship me" (Az-Zariyat 51: 56). The vision is Paradise, "That is Paradise, which we

give as inheritance to those of our servants who were fear Allah” (Maryam 19: 63). The realization that Allah is the Creator and Sustainer of the Universe give Muslims the feeling of comfort, trust, and protection by His Majesty.

“In all its dimensions the Quranic wisdom is conclusive. It neither condemns nor does it neglect the soul. It does not “humanize” God nor does it deity man. Everything is carefully placed where it belongs in the total scheme of creation. There is proportionate relationship between deeds and rewards, between means and ends. The Quranic wisdom is not neutral. It is demanding and its demands are joyfully welcomed by all those blessed with appreciation and understanding.” (Abdelati, p. 197)