THE SEMANTIC ANALYSIS OF THE WORD "WISDOM" WITH AN EMPHASIS ON QURANIC LITERATURE

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Abstract. Wisdom can assist us to take the utmost advantage of the directives of the Last Revealed Book. Wisdom is a pure and effervescent fountainhead that only honest people can reach it and the dark hearted and narrow minded people do not have any access to it. It is needless to say that taking advantage of wisdom without paying attention to it is impossible. The main meaning of wisdom is prevention and denial and according to a group of scholars, verdict as the final result of judgment is thought to be a derivation of it and means prevention from oppression. This word has been used twenty times in Quran; the term Hukm almost a hundred times and the word Hakim (All Wise) in all verses of Quran to describe the Lord and in four cases it is used to feature Quran and in one case it is used along with order as "All Wise Order". One can state that moral works have not studied the term "wisdom" in an appropriate fashion and offered a limited and narrow notion of it; while, in Quranic culture, this notion enjoys full richness. Therefore, recognition of philosophical connotation of the term wisdom and distinguishing it from Quranic wisdom by focusing on the Quranic content is necessary so that we can touch the semantic depth of the term wisdom via Quran. Then, the present study aims at knowing and assessment of Islamic original wisdom based on Quranic explanation. Accordingly, after evaluation of the concept of wisdom, we have provided a contextual review of the term wisdom as used in Quran.

Keywords: Semantics, Wisdom, Semantics of Wisdom in Quran

INTRODUCTION

Semantics is a term that refers to the study of meaning (Palmer, 1987: 13) or scientific assessment of meaning (Safavi, 1998: 98). It is a branch of science that deals with meaning (Mokhtar Umar, 2006: 27). The subject of the semantics is meaning. In recent years, numerous scientists have discussed the problem of semantics from the point of view of different cultures and approaches. Philosophers, logicians, linguists, anthropologists, psychologists and scholars of the domain of art and literature have studied meaning (Mukhtar Umar, ibid: 15). Therefore, semantics can have numerous suffixes and in regard of the suffix it can belong to a special science. For example, philosophical semantics is a branch of philosophy and psychological semantics is a subset of psychology and linguistic semantics is a branch of linguistics (Leinz, 2006: 35). Despite this wide semantic scope, in this study we have just focused on linguistic semantics. Linguistic semantics is just called semantics (Safavi, 2005: 98). Studies have shown that Izutsu is one of the pioneers of semantics of Quran. Izutsu must be considered to belong to a school of linguistics which is known as "structuralism" (Niazi, 2004: 167). Moreover, in semantics of Quran, a special importance is given to the intralinguistic context. Although Izutsu is a pioneer in semantics of Quran, several studies have been conducted in this regard after him and it is expected that these studies would provide the ground for semantically grounded studies (Niazi, 2004: 167). In Islamic philosophy, wisdom is defined as man's knowledge of the truth of objects as far as his capabilities allow through which he can reach otherworldly prosperity and transcendence of soul. Other definitions, e.g. "wisdom consists of likening oneself to God in domination over universalities, immateriality and material objects", are not indeed a definition and have just theoretical relevance and say nothing of the nature of wisdom (Niazi, 2004: 167). Countless definitions have been offered of this deep wisdom

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term but here we choose the definition suggested by Mohammadi Reyshahri which is both comprehensive and consistent with Quranic and traditional application: "Wisdom implies practical, scientific and spiritual preparations made by the man for reaching the noble goal of humanity" (Mohammadi Reyshahri, 2011: 87). Wisdoms are non-acquired and God-given and are considered to be an endowment of Divinity which God gives to anyone He wants. This wisdom which has been mentioned in verses along with such terms as good advice, last word, evidence, angel, etc., is indeed a type of dexterity and vision which in many verses is attributed to the prophets and in some verses is noticed in general sense. The author of Majma Al Bayan in his interpretation of the verse 129 of Surah Al Baqara (from the verses of second group) has described wisdom as the prescriptions and advices regarding the permissible and the impermissible as delineated in Quran as well as the rules notified by the prophets known as Sharia quoting a number of scholars. However, Allama Tabatabaei in his exegesis of the verse 12 of Surah Luqman (verses of first group) argues that this verse refers to the bounty given to Luqman called wisdom and this is why Quran expects him to 'thank God'. Accordingly, thanking means applying every bounty in its own place in a way that the owner of the bounty represents the bounty best (Tabatabaei, 1997: 125). Thus, in verse 20 of Surah "Sad" where wisdom has been used along with the term "last word", wisdom is used in the sense of a type of judgment. He states that it is truth based and certain knowledge that leads man to profit and perfection. In fact, one can say that Allama Tabatabaei by this explanation understands wisdom as a type of dexterity and vision (Tabatabaei, 1997: 126). Most of the exegetes have sufficed just to the words of the others in their expression and interpretation of wisdom in other verses and refused to provide further explanation while others have become bogged in a kind of paradoxical situation (Tabatabaei, 1997: 126). In Surah Asra, God has explained some practical wisdoms for people in order to provide a knowledge of the man of wisdom and this is an expression of the fact that in Holy Quran, practical wisdom has been noticed more. Given the issues mentioned in philosophical works, one can know that wisdom has three stages, i.e. theoretical wisdom, practical wisdom and true wisdom. These three are like the steps of a sound ladder that provides the ground for human exaltation and his arrival at the station of Perfect Man rather his nearing to the Absolute Perfection. But as to the last step, one should say that it is God who is in charge of its management (Mohammadi Reyshahri, 2011: 88). Then, the goal of the present study is the knowledge and evaluation of original Islamic wisdom with Quranic explanation.

LITERATURE
Semantics of Wisdom in Quran: In Holy Quran, the term wisdom is associated with such notions that are all among the pillars of prophecy and aspects of divine guidance and here we will notice them:
Wisdom as Aspects of Prophecy: The prophecy of Prophet Mohammad (peace be upon him) revolutionized the world as a whole. In this prophetic mission, there were numerous divine signs to be noticed. Along with this prophecy there was also a manifestation of wisdom as in Holy Quran, it is noted: Truly God was gracious to the believers when He raised up among them a Messenger from themselves, to recite to them His signs and to purify them, and to teach them the Book and the wisdom, though before they were in manifest error (An-Nisa/164). "Bi'ha", the Arabic word referring to prophetic mission means raising and in Quranic context, it concurrently refers to the delegation of prophets and the resurrection of the dead in the Doomsday (Qarashi Babaei, 1973: 203). In fact, prophecy is one of the aspects of Doomsday and the mission of prophets, i.e. revival of humans. Prophetic mission had four significant benefits for people: first, recital of Quranic verses; the Messenger of Allah recited the verses for people and interpreted them for his nation and notified his mission along with divine orders and expression of the truths and teachings of Allah (Mostafavi, 2001: 5).
Secondly, purification of the nation; Prophet Mohammad (peace be upon him) in the second place intended to purify his followers in order to save them from the darkness of ignorance (Mostafavi, 2001: 5).
Third, teaching the Book and revealed truths, i.e. verses of Holy Quran which present the religious rules and Islamic obligations and orders which are concerned with the
realization of external and internal prosperity and laying the grounds of the relationship between the people and God and noticing the individual and social duties. Generally speaking, teaching the Book is for making the servants of God familiar with the regulations of human life in material and spiritual perspectives (Mostafavi, 2001: 5).

Fourthly, teaching wisdom; wisdom in this context refers to a type of decisive and certain judgment that emerges through divine truths and teachings (Mostafavi, 2001: 5).

Therefore, one can state that wisdom is one of the aspects of prophetic mission which has been endowed to the prophets and this is indeed a nobility and virtue for them. In fact, the prophets have two statuses: status of teachers (which is concerned with teaching and takes place via reason) and status of physicians (the men of secrets who make the people familiar with meta-rational affairs the digestion of which is beyond the capability of human reasons).

**Wisdom and Illiterate People:** Another issue that is raised here is the illiteracy of the people who have understood wisdom. Illiterate is the one who cannot read and write and this is referring to Holy Prophet of Islam (peace be upon him) and this is a miracle (Ibn Manzur, 1989: 34).

Among the Divine Attributes of the Lord which has managed Islamic Society by delegating the Prophet of Islam (peace be upon him) who emerged in a land where people were all illiterate and had no share of education and informed this society of the divine and invisible teachings and inspirations insofar as the purification, education and upbringing of human society were assigned to him and divine verses of Quran were revealed to him in order to remind the society of moral vices, paganism and superstitions (Hosseini Hamadani, 1985: 22).

It is He who has raised up from among the common people a Messenger from among them, to recite His signs to them and to purify them, and to teach them the Book and the Wisdom, though before that they were in manifest error (Al-Jumu’a/2).

Prophet of Islam (peace be upon him) emerged from among the people who had no education in Hijaz in order to reveal the majesty of his mission and to be a reason of the truthfulness of Divine Words because Islamic culture has appeared out of the thought of a man who has no education and raised not in a rich environment (Makarem Shirazi, 1996: 106).

In fact, this verse reminds us of a vital issue to the effect that a prophet who is not able to read and write has been endowed with wisdom. In other words, wisdom is not the product of human reason and is not a thing that to be taught at school although one of its secondary branches could be taught; however, this verse as such refers to the fact that the Prophet (peace be upon him) has been one of the illiterate people who lived in that region and despite this reality God endowed him with wisdom. Wise Luqman had similar conditions and God endowed him with Wisdom.

**Wisdom and Admonition:** Nadhr Arabic word referring to admonition implies warning and knowing and avoidance. In Aqrab Al Mawarid, it has been noted that it is non-comparative infinitive (Qarashi Babaei, 1973: 42).

A Wisdom far-reaching; yet warnings do not avail (Al-Qamar/5).

Wisdom is closely related with admonition. Far-reaching wisdom refers to the complete wisdom that has no deficiency whatsoever. Here some details have been eliminated and it is noted by “yet”; these are the details that are secondary to the admonition as such. Warner is the one who beware. And both meanings can be intended by it (Tabatabaei, 1997: 91).

However, what does this verse imply? Exegetes have offered various ideas in this regard: Jabaei states that prophets are bewaring the nations of the agonies and hellfire that await those who deny the divine invitation and insist on their denial of divinity. Of course, some other exegetes believe that warning in this context is itself referring to the appalling torments and bewaring verses (Tabarsi, 1992: 17). Therefore, according to the context of verse, one can fathom that Quranic verses are as a wisdom that beware but they do not serve the infidels who insist on their infidelity.

**Wisdom and Medical Career:** Man of wisdom in Arabic, Persian and Turkish also refers to the physician and we still remember that not long ago instead of the title Doctor people used the title “Hakim” [Man of Wisdom] and referred to the office by Mahkama [place of wisdom] (Qafti, 1992: 32). Of course, by referring to the Arabic
sources, one can find the meaning "spell" (Farahidi, 1981: 407); because the sorcerers are considered to be the pioneers of physicians and believed that disease is due to the entrance of jinn into one's body.

A cursory look at the history of Islamic civilization shows that medicine has always had a high stature by the Muslims in the same way that the sacred word of wise man in Islamic civilization has been used to refer both to the doctor and philosopher (Deputy of Studies and Researches of National Organization of Youth, 2012: 140). The relationship between wise man and physician is so close that philosopher and doctor are both called wise man and still in many places many of the most renowned Muslim philosophers and scholars like Avicenna and Averroes have been physician and lived through medical career; such an idea is also the case with the Jewish philosophers like Maimonides who besides being a great thinker had a medical position by Salah Al Din Ayyubi (Nasr, 1972: 58).

**Wisdom and Delivering Divine Message:** Among the other words that can be found reminding wisdom is "delivering". Delivery refers to something's arrival at the determinate destination and sometimes it denotes nearing oneself to a destination (Ragheb Esfahani, 2006: 144).

As regards delivery and propagation the verse 67 of Surah Al Maeda reads as follows: O Messenger, deliver that which has been sent down to thee from thy Lord; for if thou dost not, thou wilt not have delivered His Message. God will protect thee from men. God guides not the people of the unbelievers (Al-Ma'ida/67).

No doubt the role of religious propagation among other types of communications is truly prominent and significant. Thus, given the sensitivity of delivering the message of God and propagation in the school of prophets it depends on the principle of prophecy and goal of creation. Thus conceived, goal of creation of the world is evolution, knowledge, servitude and human nearness to God (Elhaminia, 2004: 143).

Of course, it is clear that reaching the depth of wisdom is one of the other goals of correct propagation which is not reached based on thinking and intellection rather wisdom belongs to the domain of secrets and is endowed by a superhuman power. It is not knowable and food of reason. It is intuitive and additional.

Perhaps one of the other verses in Quran that is relevant to the latter issue is the verse 5 of Surah Qamar:

A Wisdom far-reaching; yet warnings do not avail (Al-Qamar/5).

Wisdom in this context refers to a true word that is serves an objective. "Far-reaching" refers to the arrival of every wayfarer to his destination but it is allegorically used to refer to the perfection of everything. Then, "Far-reaching wisdom" is the wisdom that is complete and has no deficiency (Tabatabaei, 1997: 91).

**Wisdom and Parable:** Parable refers to the word that seeks to express or embody another word (Ragheb Esfahani, 2006: 758). God speaks of a story and compares it with His intended point. In fact, parable is meant to clarify the mind of the audience (Qarashi Babaei, 1973: 237).

In Quran numerous parables have been used to inform the believers of the key points: or as a cloudburst out of heaven in which is darkness, and thunder, and lightning -- they put their fingers in their ears against the thunderclaps, fearful of death; and God encompasses the unbelievers (Al-Baqara/19).

Truly, the likeness of Jesus, in God's sight, is as Adam's likeness; He created him of dust, then said He unto him, 'Be,' and he was (Al-i-Imran/59).

Wisdoms due to their inclusion of moral lessons enjoy vital importance. Parables are similar to wise and informing sentences. Finally, both terms can be similar from some perspectives because they are followed by learning the lessons and the parables serve the same purpose. Therefore, parables that have been mentioned in Quran are intended to give lessons of the similarities of the two courses so that in this way the audience can tangibly understand the judgments and take lessons.

**Wisdom and Advice:** Among the other words that are semantically in harmony with the term wisdom one can refer to "advice". Advice as such connotes admonition and bewaring (Qarashi Babaei, 1973: 228). Among the other meanings of this word one can refer to "advice" and "reminding the consequences of the work" (Ibn Manzur, 1989: 466).
Call thou to the way of thy Lord with wisdom and good admonition, and dispute with them in the better way. Surely thy Lord knows very well those who have gone astray from His way, and He knows very well those who are guided (An-Nahl/125).

Good advice consists of a statement which is beneficial for the person who is addressed so that he can avoid the things that are bewared about. Of course, this statement should be in a form that the audience feels the good intention of the one who gives the advice and this is part of prophecy (Gonabadi, 1993: 203).

Contemplation of the aforementioned verse leads us to the point that by wisdom we refer to proof that yields truth in a way that no doubt and ambiguity remains. Advice represents a statement that touches the heart and mind of the audience and it will be an expression that contains beautiful and virtuous things (Tabatabaei, 1997: 534).

Moreover, dispute (argument) consists of the proof that is merely used for dissuading the enemy of what is disputed without having the feature of enlightenment of the truth rather it is constituted of the fact that it just substantiates what is accepted by the one who disputes and we take it for granted and refute his claim (Tabatabaei, 1997: 534).

Speaking of "good advice" may refer to the fact that an advice can be effective only if it is void of all types of violence, supremacy, depreciation of the other party, provocation of stubbornness and the like. Therefore, an advice can be deeply effective only when it is "good" and is implemented in a beautiful way (Makarem Shirazi, 1996: 459).

Of course, wisdom and advice have certain differences. Wisdom is education while advice is notification. Wisdom is for enlightenment and advice is opening the eyes for seeing. In wisdom strangely speak to each other while in advice a stream like electricity one side of which is the speaker and the other side is the audience emerges. Thus, in this type of speaking it is Him who "even if one dies He stays" otherwise this word would never reach one's ears (Motahari, 1975: 194).

**Wisdom and Invocation:** Invocation refers to the act of remembering God either by tongue or by heart or by both no matter if it is after the forgetfulness or following another invocation (Ragheb Esfahani, 2006: 328).

This we recite to thee of signs and wise remembrance (Al-i-Imran/58).

Remembering the All Wise is a phrase that is used by other verses to refer to the invocation in a way that it would never be shadowed by forgetfulness (Gonabadi, 1993: 273). Therefore, making two words of wisdom and invocation aligned in this verse may refer to the fact that since invocation in this context represents divine signs it seeks to speak of a type of certainty and security and this becomes revealed in the word "All Wise".

On the other hand, this verse struggles to express that Quran with the wisdoms that has speaks out of wisdom. It includes proofs even if they are not expressed within the logical framework (Tabarsi, 1992: 98).

Thou askest of them no wage for it; it is nothing but a reminder unto all beings. (Yusuf/104)

Verily Quran is awakening and reminder and provides man with vision and it is this vision that is wise and based on logic and authenticity.
DISCUSSION AND CONCLUSION
The word "wisdom" has not undergone through the same course of changes; in contemporary eras away from the time of revelation of Quran it has been used to refer to "philosophy". The term "wisdom" has been repeated twenty times in Holy Quran and God has described Himself with this attribute and in 91 occasions wisdom has been exalted. The aforementioned attribute has been used 36 times with the attribute "All Wise", 47 times with the attribute "Beloved", four times with the attribute "All Informed" and one time with such words as forgiving, All Praised, Exalted and Merciful. Linguists have mentioned two fundamental meanings for the word "wisdom": first meaning, prevention, second meaning, security; Ancient Greeks used "wisdom" in the sense of knowledge and then attributed it to one of the main virtues, i.e. sagacity, courage, chastity and justice. This is why they have said that wisdom consists of the application of human soul in acquisition of theoretical sciences and perfect actions. Concept of wisdom in Islamic Philosophy is tantamount to knowledge of God and His Names and Attributes. Sufis believe that wisdom is an esoteric type of religion consisting of reaching Truth and its End. Thus conceived, Sufi mysticism is also called wisdom but their wisdom in view of the basis of knowledge is a type of intuition and from the perspective of discussions and intentions is similar to theology. Sufism and esotericism interpret the Quranic doctrines in hermeneutical way. Wisdoms are non-acquired and God-given and are considered to be divine bounties which are based on the Lord's providence. This wisdom which have been used in various verses of Quran along with such words as good advice, last word, evidence, angel and so on and so forth, is in fact a type of dexterity and vision which in most verses is attributed to the prophets and in some verses is mentioned in absolute and general way and can have a general sense; reference to verses of Holy Quran, ideas of the exegetes, theosophers and mystics makes us familiar with the notion of wisdom to a desirable extent. In Holy Quran the term wisdom has been used in twenty places. Most of these have been along with a certain attribute and phrase. Moreover, science of philosophy divides wisdom into two theoretical and practical branches the former one of which expresses the method of thinking while the other describes one's mode of behavior. Sources and fountainheads of wisdom consist of reason, God, prophets, Prophet's Household, revealed Book and observation of moral and scientific principles. It is needless to say that wisdom will be followed by certain effects among which one can refer to such cases as guidance and power of identification of truth and falsity. Some conditions are deemed as premises of reaching the wisdom including honesty, sharing the purest achievements and belief. There are also other conditions without which the influence of wisdom becomes cancelled and weak the most striking ones of which are refusal of following the carnal soul. The study of extension of the term wisdom showed that wisdom includes prophecy, Quranic science, understanding religion, tradition, Islamic Sharia, knowledge and reason and practice. Moreover, given the definitions that have been suggested in various domains one can conclude that wisdom has three distinct theoretical, epistemic and true steps among which the third step in addition to human effort requires divine assistance.

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