The Wisdom: A Concept of Character Building Based on Islamic View

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Abstract

Since the beginning of time, man is trying to realize himself, without wisdom one cannot makes sense of himself and his world. The study aimed to identify the terms of wisdom according to Islamic view as well as to examine the Quran methodology of developing and maintaining wisdom. The content analysis of the qualitative approach was employed to gather and analyze the information regarding the subject matter. The findings revealed that wisdom can be referred to understanding and comprehension of justice, eloquence in speech and constant rightfulness in statement that leads to good behavior. It also indicated that constant remembrance of Allah will keep steady our faith and our thinking; given us appropriate sense of direction and reasoning thereby checking our activities and preventing us from wrong doings. The findings will give a meaningful contribution for other researchers who are eager to know more about wisdom and enhanced the teaching and learning process. However, the study emphasise on character building if wisdom was attained and consequently rise to good decision making, responsible citizens and hence a well-mannered society that appreciates values and ethics.

Keywords: Wisdom, Character Building, *Hikmah*

Introduction

Since the dawn of human civilization wisdom has been a topic of interest in religion, philosophy and lately psychology and social science. It is a divest area that touches knowledge, emotions, self-regulation, ethics, motivation among other contemporary issues. Over the past three decades, the very definition of the term wisdom has been debated among sociologist, psychologist and other people who study human behaviour (Mathieson, 2012) one of the prominent contemporary theory holds that wisdom is expert knowledge pass over time like a culturally appropriate formula to be used in service of a life planning and management.

In trying to define the concept that is as elusive and ancient as wisdom involves what Holliday and Chandler (1986) call intellectual archaeology which denotes making use of

ancient literature to understand its traditional meaning, to date only a handful of studies have investigated the historical roots of wisdom both in the east and west (Sternberg, 2005). However, wisdom of the east has been neglected, but during the last two-decade growing interest on the topic of both psychology and social science can be observed.

Problem Statement

The most crucial challenges facing the world today is the lack of the spiritual ethical dimension of life. The need for spiritual morality is to construct human life on the basis of virtues and to clean it from negative elements, so one can get a clear view of what are the virtues that are accepted and the things that are rejected. This are the norms and values that societal behaviours should conform to ensure the well-being of people.The word human being (*insan*) means the creature that has a noble character (Kamus Dewan, 1999). Insan means man, the slave of God and His vicegerent on earth. Humans are the agents use in shaping the civilization of the nation through the development of economic, social and political stability in a country. Humans have been created in the best form with the best characteristics and the best nature, they have been given the honour of being the vicegerent of Allah on this earth, and they are the best of creation (Yilmaz, 2009).

The lack of wisdom has thrown us into a deep pit, and that is the genesis of all our problems we are facing today, lack of respect, terrorism, poverty (unequal distribution of state funds), corruption, cruelty, and all the societal problems that we are facing today. Lack of respect, terrorism, poverty (unequal distribution of state funds) corruption, cruelty and all the societal problems that are facing today. Al-Quran and *Sunnah* are the central spine of the developing man, using our education system, the foundation of *insan kamil* must be made strengthen with knowledge of core competency that is fundamental to living of a life as insane, in otherwords, this knowledge is related to skills that are highly important to the development of family and advancement of Muslim *ummah* (al-Attas, 1979).God has created human beings, equipped them with faculty of intellect, and made the whole universe submissive to man due to the knowledge granted to him by God. The responsibility of creating and maintaining good governance, this needs the use of wisdom to ensure its sustainability, the *khalifa*h will render account of God's trust on the day of reckoning, so being wise and making wise decision will help him give a clear account as to how he kept God's trust. Wisdom is highly needed in order to complete the task entrusted to us by our creator. Man occupies the apex of God's creation, his role on earth is to act as God's steward and trustee of the bounties of the earth. " And indeed we have honoured the children of Adam and we have carried them to the land and sea and have provided them with lawful good things and have preferred them to many of those whom we have created with marked preferment" (al-Isra: 70). Especially if we consider the human being as a whole, with our bodies, minds, souls and how perfect and precious we are. Muslim know that Islam embodies a code of conduct that guides their wants and check their acts within specified bounds, all this code and ethics are explicitly spelled out in the Quran and *Sunnah*.

The word *hikmah* has been used in the Quran many times given its multi-faceted usage in different context, it clearly denotes the enlightenment ones acquires from an accumulated body of work or knowledge, it is not only restricted to prophets and messengers of God, but granted to anyone who reflects, ponders and attempts to grab the message of God and ultimately, to whom God pleases. Allah S.W.T. has provided guidance towards the

development of humanities in the Quran and has decreed man as His vicegerent to explore and fully utilize the natural world. In the Quran, there are verse which mention the ways of communication, collective work, problem-solving, life-long learning and personality development (Ahmad, 2012). All these teaching can be applied not only in social activities or daily life but also these teaching can be utilize for work place and any organization. This can only be made successful by inculcating the culture of wisdom in our learning activities. Islam as a perfect religion provides complete code of guidance in all human activities, not only does it prescribe beliefs and rules governing man's relationship with his creator, but also lay down detailed guidelines regarding the conduct of man in his relationship with fellow beings (Chaudry, 2006) as the case of teacher-student relationship and learning activities.

The lack of wisdom is the most devastating kind of deficiency any individual or community can face for wisdom has the answer to all our contemporary problems and the solution to turn things around for the better. "wisdom is like a precious commodity that is lost, a believer must always be in search of it, wherever he finds it, he must act upon it" (al-Tirmidhi, 43).

Objectives
The objectives of this study is to:

i.   To identify the terms of wisdom from Islamic view
ii.   To know ways of developing and maintaining wisdom according to Islamic view

Significance of the Study
Muslim intellectuals have expressed their concern regarding the negative cultures and western civilization, and they are of the view that Islamic cultures, values and mode of teaching express more compatibility in our world today. It brings about harmony because divine revelation is complimenting human reason. This study will help in addressing the lost of respect among youths and contribute to character building, thereby inducing the Islamic discipline in our younger ones, which is need for a better life in this world and the next and hence reduced ill-mannered behavior.

Historical Background of Philosophical Wisdom
Centuries ago many of the subjects now taught in class were all under the umbrella of a very broad area called philosophy, government, education, psychology, biology, physics were all termed as philosophy. The word philosophy itself is a Greek word that denotes "the love of wisdom."

The Early Greeks
Long before the advent of genuinely philosophical modes of analysis and inquiries there was a prosperous folk philosophy contained in the epics that imposed a discernible pattern of thoughts and perspective. In other words, the early Greeks can be regarded as the founding fathers of western philosophy and ideology. The early Greeks like most communities had a concept of soul and spirit. However, unlike most community that preceded them the Greeks externalized their conception and made them topic of poems first, then dramatic literature follows and finally philosophical analysis (Sternberg, 1990). This means that the early Greeks embedded their wisdom in poems and drama.

As regards to wisdom, Homeric psychology is at once dualistic and exclusionary, Bremmer (Sternberg,1990) believes that ancient Greeks are of the view that animals are endowed with soul but not with "noos" that refers to a special mental prowess at the foundation of plans and strategies . As he notes in homer, the noos is always located in the chest but not regarded as something material; he argued that when the early Greek teaching took rationality, that was humanity defining mark.

i.   Aristotle

Aristotle comes to provide history's first integrated and systematic psychology; he highlighted detailed comparison of numerous species as regard to psychological attributes (Sternberg, 1990). In addition, he elaborated different type of virtuous and vicious personalities, genetics, biological, cultural and contextual factors influencing the formation of human character from childhood to old age. His work yield a psychology that is naturalistic in spirit, empiricism in method and commonsensical in its theoretical biases.

According to Aristotle (Sternberg,1990) wisdom is the very character of a person as this character is seen in that person's deliberated choices and disposition. in other words. Wisdom can be seen as a reflection of one's wise decision, in his examination of a good life for humans he pointed out that wisdom is useful knowledge. In addition he further distinguishes between two kinds of wisdom or useful knowledge that can be acquired by humans (Ronald, 2003) the first is the theoretical wisdom, he argued that this wisdom consist of what reality is like, of knowing what is true and what is false, this kind of wisdom denotes not only having scientific knowledge of the general features of the natural world. Thus this theoretical wisdom include the part of philosophy called metaphysics as well as what we would call the science, the second kind of wisdom which is the practical wisdom as he highlighted it, it consist of what ought to be done and knowing what makes life good (Ronald, 2003). In other words putting everything in its proper place. However, he believed that the practical wisdom is divided into two ethics and social philosophy, the ethics denotes what is good from and individual level and social philosophy is knowing what is good for the greater good, this kind of wisdom are related to virtue and excellence.

Aristotle also emphasizes on the concept of intellectual virtue, which he believe that it consists of having knowledge of both theoretical that is about what is true and the practical wisdom about what is good. This is the height of enlightenment according to him (Ronald, 2003). Knowing what is true and doing what is right for the greater good. In this context, the intellectual life is also the perfect life.

ii.   Plato

Plato's discussion of the concept of wisdom is one of the earliest analysis, he recognize that the term itself is not univocal but customarily refers to quite different aspect of intellectual, moral and ordinary life (Sternberg,1990). This means that wisdom encompasses intellectual, moral and our regular day-to-day activities to ensure a better life we must use wisdom. In addition he pointed out that there is wisdom as "*Sophia*" which stands for special gift of philosophers, and of those in general who have devoted themselves to the search for the truth , again there is wisdom as phrones which he viewed as the practical wisdom of lawmakers, the wisdom that locates the prudent courses of action and resist the urging of the

passions and the deceptions of the senses, lastly wisdom as episteme a form of scientific knowledge developed in those who know the nature of things and principles governing their behaviour which we today call it science (Sternberg, 1990).

Plato believed that the only real harm that could be done to a person was harm to his soul, and that people should think for themselves and never take anything for granted (Magee, 1998). To him the soul is very delicate and important and once it is harm the whole personality of an individual changes. He holds the opinion that wisdom is the virtue of reason and not only the contemplated truth but also the directed conduct (Sternberg, 1990). Thus, wisdom is concern with the ultimate meaning of life and the nature of both the physical universe and humanity.

iii.   Socrates

Socrates left no written document, as one of the founding fathers of philosophy his pupil Plato try to keep his legacy intact. Plato believed that Socrates was the best, not just during his period (Magee, 1998). According to Socrates wisdom is either in the broader sense of *Sophie* or in the prudential sense of phrones is one of the cardinal virtues and thus transcends the realm of the merely cognitive, it is the first virtue and the only one that is innate, he believed that a corrupt form of wisdom is also the source of what is hurtful (Sternberg, 1990). Wisdom more than anything contains a divine element, in addition he introduced a dichotomy between specific mental abilities and wisdom, which includes not only rationality but the will to conform one's life to its dictates, he argued that wise men may be illiterate the utterly unwise may be adept and accomplished the two classes are separated by a difference in character (Sternberg, 1990). That is problem-solving ability.

The Socrates view on the concept of wisdom leads to the foundation of Socrates well-known distrust of perceptual forms of knowledge and empirical modes of inquiry, the wisdom-loving person. The one who search for the truth the soul is very important element in Socratic concept of wisdom (Sternberg, 1990). For wisdom is searching for the truth, acting upon it, which is the internal instincts or drive, that guides you to what is good and true and most importantly putting it into practice.

The Early Islamic Era

The Quran and *Sunnah* are originally the greatest sources of Islamic civilization. Muslim scholars mainly used the Quran and *Sunnah* to determine the meaning of concepts and, for this reason, the beginning of the intellectual foundation. The Quranic consideration about wisdom brought a certain philosophy in the Islamic civilization, which can be called divine wisdom. Muslim philosophers define wisdom by considering the religious and cultural elements involved in their philosophy.

i.   Ishaq al-Kindi (801-873 AD)

Al-Kindi is known as the first Muslim philosopher, who used Arabic language to translate Greek philosophy. This enables him to add a part of his ideas. He defined philosophy as the science of nature as well as a human ability (Bolkhari, 2013). According to him, philosopher's main purpose in science is reaching the right and in practice is doing the right. Al-Kindi was influenced by the tradition, he highlighted that human beings are what they truly are in the soul and in the body, whoever wishes for what is not in nature wishes for what does not exist,

and he believed that a reflection of each virtue that exists in the soul is seen in the body. He used Aristotle categorization of wisdom and argued that wisdom has focal points between two extremes is both mental and physical which denotes theoretical and practical. Theoretical wisdom is searching for the truth while the practical is doing the right as the theoretical detects.

So many ideas of al-Kindi's thought also continued through the twelfth-century, however he influenced both western and eastern philosophy, as reflected in the writings of twelfth century of mystic Ibn al-Farabi and lay the foundation of Islamic tradition, which continues the work of Ibn Sina and Ibn Rushd (Bolkhari, 2013).

ii.   Al-Farabi (870-950 AD)
According to Ibn khalhan (Bolkhari, 2013) al-Farabi was one of the first early Muslim philosopher after al-Kindi, his writings where influenced by Greek ideas especially Aristotle. Al-Farabi introduces something completely new to philosophy in his book bezel of wisdom, the problem of the real existence and essence of being (Mahdi, 1962). In other words, the knowledge of a thing is not at the same time the knowledge of existence, he argued that the analysis of essence as existence is ordered as an accident to essence in metaphysical order, in addition he carefully and wisely criticize on Greek philosophers ideas and he make a great effort to establish the relationship between wisdom and Greek philosophy with Islamic sharia (Bolkhari, 2013).

Although al-Farabi agreed with al-Kindi, he is of the opinion that philosophy is the mother of science and deals with everything that is available. In his opinion, wisdom is knowledge and understanding of the truth. He believes that wisdom take precedence over all of science, and very wise is a person with complete masters of his emotions and from his personal virtues benefits for others (Bolkhari, 2013). This means that wisdom is searching and understanding the truth and using it for the overall benefit of others, which is for the greater good.

iii.   Ibn Sina (980-1037 AD)
Ibn Sina was arguably the greatest medieval muslim philosopher, physician and he was celebrated in the western world as the father of modern medicine, he completed the harmonization of Greek philosophy, which was started by al-Kindi and al-Farabi (Bolkhari, 2013). In most of his work, he used to interchanged philosophy and wisdom, he shared the same opinion with al-Farabi as they both believe that wisdom is the best science. According to him wisdom denotes true philosophy, he highlighted that the science that is based on correct principles and forming the foundation for other science and as already mention it is the greatest science (Alfakhory, 1979) because it deals with sure and certain reason. Ibn Sina in his discussion on wisdom (Bolkhari, 2013) clearly defines wisdom and philosophy as the same thing. In addition, he argued that wisdom helps humans attained perfection, he believe that reason, knowledge and truth are the path way to true wisdom.
"When an initiate practice enough ascetic discipline and combines it with spiritual efforts his or her soul and secrets becomes a mirror that reflects the truth" (Bolkhari, 2013). He highlighted the importance of the soul and spirituality in attaining the truth and hence wisdom, which will inevitably, leads to wise decision.

iv.   Al-Ghazali (1058-1111 AD)

Al-Ghazali was a Muslim theologian, jurist, and philosopher of Persian descent. His ideas influenced Islamic philosophy his work successfully change the course of Islamic philosophy from the early Neo-Platonism that was developed on grounds of Hellenistic philosophy (Sherif, 1975). Al-Ghazali in his discussion on virtues starts with wisdom. He regarded wisdom as one of the highest virtue of all human soul, in addition, he added that the human soul is divided into two main faculties, which are the theoretical, and the practical. He explained that the theoretical part is concerned with knowledge of God, His attributes, His angels, His prophets and revelation this he called true wisdom because the specific aim of theoretical wisdom is the knowledge of God. In other words, the theoretical knowledge according to him has to do with God, not general knowledge. He define wisdom as knowledge of the most excellent things through the use of science, however he added that the best knowledge is the knowledge of God, as God is the most excellent most wise (Sherif, 1975).

According to Ghazali (Sherif, 1975) true wisdom is knowledge of God, but is not the highest virtue, he believed that wisdom which can only be regarded as the most perfect knowledge only if it leads to the love of God, as he viewed love of God to be the highest above mere knowledge of the idea. Hence, love of God and not the knowledge of Him is the highest virtue. However, theoretical is higher than moral wisdom, which he explain as the virtue of the practical part of the human soul by which it perceive right from wrong in all voluntary action. In other words the part of the soul which distinguishes what is good and evil, condemn and console, what is accepted and rejected in the society in addition he viewed it as the truth attaining rational quality concern with the action in relation to things that are good and bad for human beings.

Islamic Model of Wisdom

The integration of man means the realization of the One and the transmutation of many in the light of the One. It is, for this reason, the attainment of that faith or *Iman*, which is the core and basis of Islam. This means that he who has achieved this inner integration in sacrificing his soul inwardly to God also renders the greatest service to Islam and in fact, to the truth in whatever form it might be found (Nasr, 1972).

According to Hassan (2009), the concept of wisdom in Islam denotes the combination of *fikr* (thinking) and *zikr* (remembrance). Thinking as a function of the human brain is the same for all. The process entails transmission of sensation of reality to the brain through the senses and then connect the senses to previous information to produce a thought, this means that the process of thinking enables us to solve problems, interpret information, make sense of our feelings and attitudes, establish beliefs and work towards the completion of goals, it stands as a very important component of our life as humans (Hassan, 2009). However, thought does not result from the sensation alone but a result of linking these sensory impulses with previous information that is possesses which pertains to the reality.

Thinking is a universal method and adaptation of *tawhid* (belief) builds a person's intellectuality (Nasr, 1972) here the *tawhid* serves as framework that defines the outlook towards life as well as the reference and foundation upon which the person builds all other thoughts. The Islamic belief according to Hassan (2009) provides a correct intellectual manner, by that changing the individual into an intellectual, ideological person who thinks

distinctively in style and inclination. Thus, this distinctive thinking will produce a distinctive pattern of behavior.On the other hand, *zikr* denotes the remembrance of God, frequently "And remember Allah much so that you may be successful" (al-Jumu'ah; 10).

According to Ghazali (Nakamura,1983) *zikr* is classified into two mental and vocal *zikr*, he viewed *zikr* as an endeavour to keep the mind in constant remembrance of God or an effort to turn his concerns preoccupied with worldly things towards God by remembering him constantly, he further added that *zikr* can also means repeating an invocation of God's name or sacred formula, in the prophetic traditions the practice is recommended for its merit, the nature of expiating one's sins, it cleans the heart and the mind. Narrated by Abu Hurairah, The Prophet Muhammad P.B.U.H. said "whoever says *"subhanallahi wa bihamdih"* (Allah is free from imperfection and His is the praise) one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea (al-Bukhari, 1997).When the *zikr* becomes one's nature and the reality which he identify himself with, the *zikr* and combination of appropriate form of *fikr*, man's first gains an integrated soul, pure and whole like gold and hence the development of wisdom (Nasr, 1972). Ibn al-Qayyim (Nasr,1972) view wisdom as doing what needs to be done in the matter it needs to be done, he further explains that wisdom is dynamic and can adapt easily to the ever changing condition of our society and with wisdom any matter can be manage at any time, in any place and under any circumstances. But wisdom in Islam does not mean merely the source of psychological feelings the very center of our psychophysical being, wisdom is more profound and beyond that meaning as it is the meeting place of *al-fikr* (mind) and *al-zikr* (soul).

Concept of Wisdom According to Islam

The Islamic religious text and sources of guidance are mainly the Quran and *Sunnah* of the prophet occupying a central role in Arabic thought and serve as the basic reference in matters relating to all disciplines in the Islamic world. The origin of the word *hikmah* stands for prevention and from the Arabic standing point's wisdom is regarded as the highest of all virtues, wisdom has been specifically mention in the Quran twenty times in nineteen verses across twelve chapters. The over changing meaning of wisdom in the Quran can be described as comprehension, strong logical reasoning and understanding (Aljughaiman and Berki, 2013). The Prophet Muhammad (P.B.U.H) use to make a point to teach young, bright children the virtue of wisdom. "The Messenger of Allah said 'do not wish to be like anyone else except in two cases, a man whom Allah has given wealth and spent it righteously. A man who Allah has given wisdom, acts according to it, and teaches it to other (al-Bukhari, 1997). From prophetic tradition, we can see that wisdom is a worthy quality.

According to Ibn Khathir from his commentary of the Quran, described wisdom as deep insight (Aljughaiman and Berki, 2013).This means having deep insight knowledge about things. Similarly, Abdul Rahman al- Sa'ad tries to define wisdom as the knowledge of which benefits the individual logical reasoning, balanced insight and achieving the right outcome through speech and action. He further explain that wisdom denotes acting according to what the situation dictates and being decisive in a manner, using courage and strength of character to take a required action in certain situation. He also added that wisdom entails the ability to hold back action when it is time to hold back (Aljughaiman and Berki, 2013). According to Shirazi wisdom, is the highest and noblest form of knowledge (Baker, 2006) this means the knowledge of right and wrong, sound moral character and making decision for the long run.

Al-Qasami highlighted that wisdom means being perfect in knowledge and acting correctly according to that knowledge. Similarly, Syed Qutb described wisdom as being moderate and balanced in all matters having a deep understanding of the unseen causes of things and the ability to see the long-term aim of any course of action, he further argued that wisdom can also mean the insight which leads an individual to do the right thing ethically in speech and action. In other words, wisdom definition based on the Quran centers upon knowledge, insight perfection, ethical conduct, preventing oppression and ignorance (Aljughaiman and Berki, 2013).Clearly this postulate that wisdom can be viewed as deep knowledge and experience, the ability to put the knowledge effectively into action and good decision-making.

Findings
i.   First objective: The terms of wisdom from Islamic view
Base on our findings we are made to understand that the word wisdom envisage different meanings depending on the context of the verse.   Wisdom in most case denotes knowledge generally theoretical or practical knowledge all from within the realm of wisdom. In addition, wisdom means *Sunnah* of the prophet that is his saying and actions. Similarly, wisdom can be referred to understanding and comprehension of justice, eloquence in speech and constant rightfulness in statement that leads to good behavior. In addition, it also indicated that good ethics or code of conduct that guides one towards correct and accurate in speech and action

ii.   Second objective: The ways of developing and maintaining wisdom according to Islamic view

In developing and maintaining wisdom, there is the need to follow the *Sunnah* of the Prophet (his actions and saying) are full of wisdom and guides us to the straight path, the path of righteousness. In addition, constant remembrance of Allah will keep steady our faith and our thinking; given us appropriate sense of direction and reasoning thereby checking our activities and preventing us from wrong doings. Being thankful to God for the favours He has bestowed upon us will make us maintain our wisdom.

Discussion
Humanity, have acknowledged wisdom as our highest form of personal and collective achievement, wisdom is our shared values that cannot be compared to any, collectively it suppresses all other virtues. The huge task is in getting humanity to embrace, internalize and display wisdom individually and collectively as a whole, wisdom is mainly concern with knowledge, it is the systematic knowledge of all reality. It deals with the knowledge of God, the human mind, politics, and morality. In addition, it is also concern with the truth, ethics, as well as the knowledge of what is right and wrong, living well and living badly this falls under the realm of theoritical wisdom. We are made to understand that wisdom denotes the comprehension of knowledge and understanding of justice. This is also in conformity with al-Ghazali view (Sheriff, 1975) where he explained wisdom as the knowledge and understanding of God, His angels, Prophets and His attributes. Theoretical wisdom is not something that a person is born with or inherit it is acquired through experience and learning. It is the knowledge of God and understanding of religion along with justice, the power to distinguish what is wrong and what is right, in what manner to worship our creator wisely and appropriate all under theoretical wisdom. Similarly, Aristotle shared the same view in his definition of theoretical wisdom, he highlighted it as the knowledge of reality and knowing

what is true or false and also the balance and integration of thinking and understanding, synthesizing various points of view pulling together knowledge and given directives to practical wisdom. People that posses theoretical wisdom have a well-developed personality, respecting the individuality of others and not conform to general social expectation, they have a set of values guiding them to what is correct and accurate which include wholeness, honesty, truth, justice and goodness. Our main source of wisdom comes from the Quran and *Sunnah.*

The virtue of the practical wisdom is the capacity for moral insight to dictates what moral choice or course of action is most conducive to the good of an individual or the activity in which a person is involved in, doing what is required in the right manner, at the right time and the right place. Imam Shafi'i viewed the wisdom as the tradition of the Prophet Muhammad P.B.U.H.; his teaching and actions can be adapted easily to the ever-changing condition of people and their needs and environment.

Through the *Sunnah* we can develop the practical wisdom, as the prophet is our moral compass, and God guides his actions, we can also attain high moral ground by following the *Sunnah*. In addition, teaching wisdom is a significant part of the mission of the Prophets, as the Quran made us understand Prophet Ibrahim, Musa and Isa how they were sent to teach wisdom along with their scriptures respectively. The scriptures are meant for the theoretical aspect of wisdom and their teaching and action form the practical aspect of wisdom. The prophet encourage every Muslim to approach matters with wisdom and understanding, this will yield fruitful decision or action, as wisdom constitutes an integral part of Muslim belief for to understand and practice wisdom making decision base on moral judgment is to understand much of the essence and practice of Islam. Similarly, al-Ghazali also shared this same notion that the practical part of wisdom is that moral consciousness that makes an individual perceive right and wrong and following his moral instinct to guide his action.

Sternberg (2001) also have this view as he describes wisdom as a skill used in applying knowledge to a task in order to achieve a common good for all. The application of tacit as well as explicit knowledge which guided by values and high moral consciousness towards the achievement of a common good, creating a balance of intrapersonal, interpersonal as well as extra personal interest or activities over a short and long term, hence wisdom postulate a kind of practical intelligence for a common good.

Thinking can refer to a way of producing thoughts, it allows humans to make sense, represents, analyzed and give prediction about the world base on their experience, it is, therefore, vital to men with needs, goals and objectives as it guides in making plans to achieve and accomplished certain objectives. It is a commonly held belief that the most powerful influence on our attitudes and personality is what we believe and tell our self (our self-consciousness) it is not what happen to you externally but how you respond to it internally that matters. The power of the human mind that comes from thinking determine our feelings, thoughts, and action, if you can control your inner dialog, you can begin to have control over every aspect of your life. Aside from a deeply theoretical knowledge, another significant cognitive feature of wisdom is a highly developed thinking skills, it is important to the understanding the nature of wisdom and how to live a better life. A person that possess wisdom must be open-minded, flexible, fair-minded in his evaluation, honest in handling

personal biases, prudent in making good judgment, highly diligent in seeking information about the truth, compassion and considering other people thoughts. This is all connected to thinking and consequently wisdom. From our findings, we are made to understand that wisdom entails comprehension and the knowledge of religion along with justice, it is through thinking that we synthesize all the information to make up a body of knowledge and through critical thinking we search for the truth and pass appropriate moral judgment, as well as good decision making. As wisdom is the application of knowledge towards ethical ends.

The most important component of good thinking which normally produce a good decision is a clean and pure heart. The Prophet P.B.U.H said, beware! There is a piece of the flesh in the body, if it becomes good, (i.e. reformed) the whole body becomes good, but if it is spoilt, the whole body is spoilt, that the heart (al-Bukhari, 1997). From this, we can figure out that clean heart yield fruitful thinking and wise decision and ultimately wisdom. "Thus it is due to the mercy from Allah that you deal with them gently and had you been rough, hard-hearted, they would certainly have dispersed from around you" (Ali Imran; 159). This verse shows how important a clean heart is to those who give seek knowledge and those who give it, clean heart is the seed of rightful thinking and sound judgment. Clean heart is a significant characteristic of a highly developed personality and if it is absent, a person's life will be filled with discomfort for Allah promise those who lack soft hearts will lead woeful lives because they lack fruitful thinking the basis for wise decision, so they inevitably are void of wisdom. The Quran and *Sunnah* will guide us and shape our thinking, to ensure the culture of wisdom in our learning process, student must be encouraged to have positive thinking that will benefit them and the entire Muslim *ummah.*

Zikr as we all know denotes the remembrance of Allah and the best course to seek the truth (wisdom) is through spiritual guide for it will bring your heart light and secure your eternal life. "Nay, woe to those whose heart are hard against the remembrance of Allah those are in clear error (al-Zumar, 22).

In the beginning and at the end, the ultimate goal of any spiritual practice is to attain *taqwa*, or divine consciousness or path of obtaining desired benefit and a feeling of peace.Separation from worldly values and developing *iman. zikr* cleans the soul and allows it to have good judgment, it is a vital means of developing and maintaining wisdom because ones a person frequent the remembrance of Allah he will attain wisdom. After the attainment of a clean heart student will denounce worldly things and stick to values and ethics, this will help, develop good personality and build character in the student to be responsible and productive members of the Muslim community.

Conclusion
Wisdom encompasses or deals with cultural diversity and global awareness, cognitive balance and its very dynamic mode of understanding. Wisdom entails looking at the bigger picture and making decision for the greater good as such understanding the Islamic and Western ways of thinking is highly essential, for harmony and progress ought to be brought together into a complete whole within the contemporary frame of wisdom. Muslim and Western thinkers both indicates that wisdom involves the accumulation of extensive or deep knowledge of general and specific existence of human and the nature of reality. For to live with wisdom is to live with purpose, to live a better life or rather the best of life for you will

attain the pleasure of God which is our ultimate goal as insane and the attainment of worldly riches.

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