

Understanding Practical Wisdom in the Anthropocene Age in Terms of Islamic Religious Education from a Koran-Centered Interpretive Perspective

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Wisdom, understood as practical, refers to existence, knowledge, and value by putting the human being at the center. While Islam defines human existence in terms of value, it also underlines their responsibilities toward the Creator, themselves, and the universe. However, it is also necessary to focus on the process, realizing that the human being is a being that continues to be. This paper examines Islamic theology's Koranic understanding of the human being and its reflection in life regarding the characteristics of the Anthropocene era. Moreover, the possibility of understanding "wisdom" as a Koranic concept as a practical theological basis for religious education activities is discussed, focusing on the Qur'an and the literature. The potential of Islamic theology's understanding of the human and the reflection of wisdom in life in terms of making sense of the Anthropocene age and turning its disadvantages into advantages is also evaluated from an interpretive perspective.

Introduction

Religious education is a field of science that integrates—or at least is expected to integrate—theological, philosophical, and educational perspectives. When this field moves from theory to practice, it is necessary to give importance to these perspectives at a level that will ensure the complementarity of theory and practice and their transitivity. Due to this importance, being able to put forward the aims of religious education is always one of the most valuable and worthy of discussion for scientists working in this field. Because in this field, which is based on the unity of theory and practice, goals and objectives that cover both theory and practice and can adapt to transitivity will be able to contribute to the existence and scientificity of this field of science. Following its nature, religious education has benefited from the accumulation of the fields of education, philosophy, and theology. Discussions that its goals should be compatible with the goals of education, that it can only get its goals from theological sources, or that it should have goals compatible with

all disciplines that comprise it have found a place in the literature (Tosun 2017).

The science of religious education in Turkey includes formal and informal education and religious services. The main heading of religious education covers religious education activities offered in formal and nonformal educational institutions and all areas of religious services such as preaching, sermons, religious and spiritual counseling, and guidance. Religious education as a science is a modern university science field that deals with all aspects of practical theology (Uğurlu 2023). Against this background, program development studies in formal education progressed in parallel with the aims of general education practices until the 2000s. In nonformal religious education and religious services, the perspectives in teaching the Koran, religious knowledge, and diversified religious services carried out through the Presidency of Religious Affairs (Diyanet) have gradually transformed into a structure that includes moral and values education (Karataş 2020b). In fact, it is possible to see changing aims and practices in nonformal education and

religious services under the influence of changes and developments in the fields of education, sociology, and psychology in general and educational sociology, and psychology in particular, although not as pronounced as in formal education (Karataş 2020a). Along with these developments, issues such as the definition of religion and the characteristics of the people that this defined religion wants to raise have started to come to the forefront more in the studies of goal setting and curriculum development (Yürük 2010). This has brought scientists working in the field to the point of discussing the theological foundations of the aims of religious education (Batar 2018). While doing this, the Koran, the main source of Islam, is naturally taken as the center. The Koran is a book that focuses on Allah as the creator, human being, life, and the relationship and communication among Allah, humans, and life (Fazlurrahman 2004). Wisdom is one of the basic concepts in the Koran with its emphasis on the Creator, human being, life, and the relations among these three. With this feature, wisdom is proposed as the aim of Islamic religious education in Turkey. There are even studies that suggest that wisdom could be theologically fundamental in the formation of a philosophy of Islamic religious education in Turkey; that is, wisdom could be the main aim of practical theology (Önal 2007; Batman 2016; Bağcı 2022).

Discussions on the theological foundations of the philosophy of Islamic religious education are significant for the field. However, some basic questions need to be at the center of these studies: “What is Islam/religion? Which characteristics should the person have that Islamic religious education wants to raise? What are the methodological bases for raising individuals with these characteristics? How can a theological aim that can be integrated with the aims of religious education in today’s Turkey? In which dimension can this theological aim be implemented in today’s religious education practices?” These and other similar questions are important for the science of religious education. However, in my opinion, there is one question that lies at the heart of all these questions, and that is “what is a human being/what is it to be a human being?” These questions will not be meaningful without a description of what a human being is. In this paper, starting from this fundamental question, first, the Koranic understanding of the human being in Islamic theology and the reflection of this understanding in life in the characteristics or disadvantages of the Anthropocene age are examined. Then, the possibility of un-

derstanding “wisdom” as a Koranic concept as a practical theological basis for religious education practices is discussed with a focus on the Koran and the literature. The potential of Islamic theology’s understanding of human beings and the reflection of wisdom in life to make sense of the Anthropocene era and perhaps turn its disadvantages into advantages will also be evaluated from an interpretive perspective.

The Anthropocene, the “Human” in Islamic Theology, and Practical Theological Reflections

The Anthropocene, as a characterization of an epoch, can be described as a claim of a period in which the earth and the universe are undergoing an irreversible change. It is seen as a definition or explanation in which human beings are at the center, and human beings are accepted as the necessity and necessarily the elemental truth for the universe (Zalasiewicz et al. 2010). Everything that serves human beings on earth is valuable to the extent that it satisfies them. However, the position of serving human beings has also revealed the infinite and irresponsible use of the earth’s resources and its geological damage. The situation cannot be deemed negligible on behalf of human beings and everything that continues to exist on earth. (Ateşoğlu and Bozok 2023). Since the Industrial Revolution, which is considered to be the beginning of the Anthropocene, the effects of humans on the earth have reached the highest levels, while events such as pandemics and natural disasters in the last few years have led to the emergence of arguments that this era is now moving toward an ecological extinction (Gökten et al. 2022). Discussions on the validity of these and similar arguments have sprouted efforts to define clearly the relationship between the earth and humans. According to Erçandırlı (2023), in the Anthropocene understanding, “nature is no longer outside human societies, it is produced by human societies as a whole, it is moving towards a process different from the conditions that brought humans into existence, and the change in human actions can change nature again” (40–41).

To overcome problems such as climate crisis, environmental pollution, pandemic diseases, etc., fields of study which aim to understand the human being, to shape their perspective on the earth and to educate them in every aspect are also important.

As a matter of fact, the impact of human beings and their actions on the world has led fields such as philosophy and anthropology to raise debates on this issue (Yorulmaz 2022). One of the points on which these debates are based is the argument that if the Anthropocene is causing human-induced ecological destruction, both individually and socially, then changes in human (individual) actions can change the course of global ecological change. When discussing the issue of changes in human actions, the topic naturally turns to religions. This is because religion has the power to bring about change in human actions. In this context, the anthropic principle is also considered a version of the proof of principle, order, and purpose in creating the earth (Kurşunoğlu 2002, 109). Although this makes the anthropic principle proof that explains the divine creation process, it raises new questions. If the universe and the earth were designed by the Creator for human beings and the world today is trying to cope with many human-induced problems, will religion(s) assume a responsibility here? Does the creation of the earth by the Creator for humankind give the human the right to use it unlimitedly? Or can religions play a role in transforming the Anthropocene, which, when understood as the earth's service to the human, leads unpredictably and rapidly to more destruction, with a new understanding – or by recalling our understandings that can be a solution to it?

Islam views the human being from a holistic perspective but also as a being of value (Surah al-Tin 95/4). However, the source of these values does not come from the human being, but from Allah, according to a holistic view of the universe (Surah Beled 90/8; Surah Kahf 50/16). Although it is stated in the Koran that everything on earth has been given to Allah's command (Surah al-Baqarah 2/29; Surah al-Ra'd 13/2), the human is not a being who rules the world, but a being to whom Allah has entrusted the world (Surah al-Baqarah 2/30), a being who has weaknesses and shortcomings (for details, see Izutsu 1975; Binol 2017, etc.), but who must live a life following Allah's will (Surah al-Nahl 16/81; Surah al-Isrâ 17/20). In Islamic theology, Allah has superiority because He is the Creator and, in this respect, Islamic theology is theocentric. However, Allah, human beings, and the universe are seen as a whole. It is not possible to speak of absolute superiority or inclusiveness for human beings and everything else living on earth (Sinanoğlu 2008). In fact, the human being is at the center of all components

because of their responsibility to Allah and everything on earth (Surah al-Nahl 16/93) and because they must treat the earth entrusted to them following Allah's will (Surah al-A'râf 7/74) (Binol 2017; Kurt 2020, 785). At the same time, human beings are conditional beings. In other words, while adapting to changing conditions, it is a being that gives new meaning to themselves, their environment, and Allah. The Koran also sets an ideal goal for human beings in the ultimate sense (Köylü 2007). This goal is expressed as the attainment of a "perfect/ideal human being," which is an ethical ideal in Islamic thought (Sinanoğlu 2008; Durak 2010).

All practical theological endeavor "deals with the entire human being. It deals with the human being from its own perspective and deals with the human being with their place in the integrity of life, that is, it deals with the human being as a human being" (Bilgin 2007, 39). Religious education covers the human being, their relationship with Allah and life, as well as the relationship of religion with life and the questions and issues related to them. Therefore, how the believer can make sense of religion and life is the central question of religious education. "Religious education and training aim to help the individual to feel, live, hear, think and reflect their religion within themselves" (Bilgin 2001, 12). In other words, religious education guides, or should guide, a person to feel, live, hear, think, and reflect his/her religion in his/her behavior within the framework outlined by the Koran, the main source of Islamic theology.

The Koran's understanding of human beings and its reflection on life and the dimensions of human understanding of religiosity is at the center of forming the theological basis of religious education science. According to the Koran, the religiosity of believers is elaborated with the dimensions of faith, worship, and morality. A meaningful religiosity for Islamic theology can be formed when these three are reflected in the human understanding of religion and life with the dimensions of thought, emotion, and knowledge (Peker 2012). Each of these dimensions is oriented towards the individual, society and the earth. The fact that man is a being of value also gains meaning in his moral religiosity. The definition of "perfect/ideal human being" is the goal of moral piety to be built on, and together with, other dimensions. In this case, a basic inference is that religious education should ideally guide individuals on how to become a "perfect/ideal human being," in a way that includes all possible dimensions.

Wisdom as a Koranic Concept and Living Life

In Islamic theology, studies have been conducted that argue that “wisdom” can be the value that can form a perspective in the realization of the values that religious education aims to gain and that it is decisive in achieving the ideal human being (Önal 2007; Selçuk 2012; Demir 2015; Fakioğlu Bağcı 2022). Does wisdom as a core value provide a framework that can be utilized in religious education in terms of the discussed aspects of the age of anthropocentrism? Or, which framework of signification can serve to position it as the central value of religious education? Determining which dimension of wisdom can be evaluated in the mentioned position first requires a deepening of its meaning.

The Koranic scholars of *tafsir* (exegesis) and *ta’wil* (interpretation) have explained the concept of wisdom in the most general sense as “understanding,” “knowledge,” and “the name of every good and useful work” (Râzî 1981 cited in Yüksel 1988; Yazır 1936). According to Yüksel (1988), who analyzed the studies on the concept of wisdom in the field of *tafsir*, “Wisdom about Allah is to know the things and to bring them into existence on this solid and firm purpose. On the other hand, wisdom about man is understood as the knowledge of things and doing good based on this knowledge” (p. 44). The Koranic semanticist Mawdūdī (d. 1399/1979), who studied this concept in the recent twentieth century, and *tafsir* scholars like him who think that wisdom has other dimensions besides the mentioned meanings, explained wisdom as “knowledge that helps to distinguish what is right and what is wrong” (see Şavlı 2014 for opinions) and “understanding” and revealed that it has a value attribution aspect with this dimension. Accordingly, Allah, being the Creator, has knowledge of all visible and invisible aspects of existence, that is, wisdom. Human beings, however, have to try to understand existence in all its dimensions under the guidance/teaching of revelation from Allah and prophets and to direct their behavior/life with the knowledge they produce. According to Islamic theology, the human being is a human profile that redefines their relationship with the Creator and the universe according to constantly developing and changing conditions. In this case, when the concept of wisdom, which will determine the ultimate goal of religious education, is evaluated together with its attributed value, can it be considered together with the

fact that human beings are expected to adapt to changing conditions?

In the Koran, the main source of knowledge in Islam, wisdom is mentioned without any adjective in front of it. However, it is a concept used both for the Creator and the Koran itself (Surah Yunus 10/1, Surah Baqara 2/231, Surah Nisa 4/113), for the prophets (Surah An’am 6/89, Jumu’ah 62/2, Al-Imran 3/164), for the earth (Surah An’am 6/73, Surah Nahl 3), and human beings (Surah Hijr 15/85, Surah Baqara 2/269). It appears as a characteristic of the Creator when it is directed toward Him. However, when this concept is used for Allah, it is always used in sequence with other concepts or with the conjunction “and” (Surah al-Baqarah 2/32; 129; 209, etc.). These are knowledge, power, and the establishment of religious rulings. The fact that it is used in conjunction with these concepts suggests that it is a concept that is related to, or preconditioned by, them, but it also indicates that it is something more than knowledge, power, and judgment.

When the Koran uses wisdom for prophets, it emphasizes that it is a prophetic duty (Surah al-An’am 6/89, Surah al-Jumu’ah 62/2, Surah al-Imran 3/164, etc.). Allah also states that He will give this duty to whomever He will. This means that prophethood is a task given by Allah’s choice.¹ However, the Koran emphasizes that this duty is something other than the holy book since these concepts are also used in the verses, separated by commas or the conjunction “and” (Surah al-Baqarah 2/231).² According to Önal (2009), this is the “practical example of the Prophet that reflects the spirit of the Koran” (199). According to him, practical wisdom, in this respect, also points to the lifestyle in accordance with the revelation that Allah has conveyed to human beings. In addition to this, it is understood from the relevant Koranic verses that wisdom is something that is—or should be—taught to the believers by the prophets and that it is naturally expected to be applied. “O our Sustainer! Raise from the midst of our offspring an apostle from among themselves, who shall convey unto them Thy messages, and impart unto them revelation as well as wisdom, and cause them to grow in purity: for, verily,

1 “Such is the Bounty of Allah which He bestows on whom He will: and Allah is the Lord of the highest bounty.” Al-Jumu’ah 62/4.

2 “Allah will teach your son the Book, the Wisdom, the Taurat (Torah), and the Injeel (Gospel).” Surah al-Imran 3/48.

Thou alone art almighty, truly wise!" (Surah al-Baqarah 2/129) is one of the most frequently mentioned verses in this regard. Therefore, in terms of the prophetic mission, wisdom describes a dynamic process involving the application and teaching of revelation in every aspect. Based on these meanings, it is clear that wisdom is a root concept of knowledge, existence, and value for religious education in its practical aspect.

The Koran-centered effort to understand leads us to think that the concept of wisdom is a characteristic of Allah Himself and the prophets, as well as referring to man and the universe. When the subject is an endeavor to create meaning through the human and the universe/earth, is it necessary to make an evaluation together, or is it possible to make sense of the individual and the universe separately? According to the Koran, we can say that the Creator's wisdom is unlimited and that it covers a wider range compared to human beings since communication with the Creator continues as a duty and characteristic of prophets. When it comes to human beings, wisdom becomes a goal to be achieved. This goal includes both theoretical and practical dimensions.

The meanings of understanding and comprehension of wisdom should especially emphasize human beings. When wisdom is considered through human beings, it is something offered by Allah and His infinite knowledge to the prophet to convey to human beings. This is the aspect of Allah's infinite knowledge of human beings and their life in terms of understanding and comprehension. At this point, philosophical studies as well as exegetical studies have come into play, because these are concepts that should be understood with the help of philosophy. Accordingly, those who have studied this Koran-centered concept have either focused on the etymological meaning of the concept or have tried to understand it contextually within the integrity of the Koran itself (see Cansız 2014). Although both ways are necessary to understanding this concept, they are not considered sufficient. Contextual understanding can bring with it the interpretation of the background of the concept. However, at the same time, an understanding that brings all dimensions together at a common point can only be realized by looking at the Koran holistically and interpreting it together with its main goals. As such, two dimensions of wisdom have emerged. The first one is wisdom as science, which is more in the theoretical dimension, and the second one is practical wisdom, which is related to science but expresses something

beyond it (For detailed information, see Tan 1997; Şavlı 2014; Cansız 2014; Fakioğlu Bağcı 2022). According to Arslan (2014) practical wisdom should be directed toward both individual and interpersonal relations, society, and the universe. Based on these dimensions, wisdom can be defined as "knowledge, awareness, and internalization of acting accordingly, which includes all kinds of invisible and visible truths about existence" (Fakioğlu Bağcı 2022).

Wisdom, which can be defined in this way in its most general form by focusing on the Koranic verses, also has the obligation to turn into practice with its human dimension. This, in fact, constitutes one of the main points in evaluating the possibility of practical wisdom being the practical theological basis of religious education.

Practical Wisdom and the Possibility of a Theological Basis for Religious Education in the Anthropocene

This paper has discussed the meaning of the Anthropocene and its interpretation of the human being, how the Koran defines the human being, the dimensions of religiosity, and how humans understand wisdom and behave with wisdom. But how will the human being who wants to bring their moral religiosity together with life and who has been given the responsibility to use the earth, but also to protect and preserve it, draw their road map? How can they manage their moral behavior and be the kind of believer (al-Mu'min) that Allah wants them to be? In fact, the Koran provides examples and perspectives on how the human being, as a believer, should live in the world and with other people (examples such as justice (Surah al-Ma'idah 5/8), wastage (Surah al-An'am 6/141), stinginess (Al-Imran 3/180)). These theological propositions presented to human beings through examples in the Koran are value-laden statements that aim to change consciousness and behavior (Çetin 2012). It is the responsibility of the believer to behave in a way that pervades their whole life through these specific examples. However, in changing living conditions and in situations that are not easy to make sense of, believers need a perspective that will be a point of movement. This can only be achieved by feeling, living, hearing, thinking, and striving to reflect all this in one's behavior from the perspective of wisdom, which seems to be in line with the premise of the paper. If human beings (can) act with wisdom, they

will be able to behave according to the revelation from Allah, the guidance of the prophet, and the common sense given to them by Allah, and this common sense can only be mobilized with a high level of consciousness.

The practical aspect of wisdom is the practical result of knowledge, which includes all kinds of truths about existence, manifested in human life. However, knowledge, which includes all kinds of truths about existence, also includes comprehension beyond the visible. In this respect, it includes the ability to reason and problem-solve. According to Selçuk (2012), this can only be realized by putting the mind and heart to work together. Because in Islamic theology, the heart is a source of knowledge along with the intellect (101). According to Yar (2007), the first characteristic of human creation in the Koran is that he has “consciousness.” This is a mental act realized through the heart and cognition. This first characteristic is followed by agency and production. Being human, human beings are capable of good and evil behavior, and their ability to do good is prioritized over evil, and they are encouraged to do good with their consciousness (24). According to Ay (2015), an action without wisdom cannot be considered morally good (33). Individuals must act with wisdom that contains consciousness to commit morally good behaviors.

The collaboration of the mind and heart, that is, the formation of consciousness, is crucial for individual religiosity, but at the same time, this needs to be discussed in a value-centered manner with the dimension of practical wisdom toward society and the universe. Because, according to the Koran, the human is also a social being and the regulation of social relations is the basis of human responsibilities (Yar 2017, 39). According to Özdemir (2022), behind the disadvantages of the Anthropocene era lies “the dualistic understanding that puts the human mind ahead of the soul and, as a continuation of this, the mechanistic approach that accepts the universe as a functioning machine” (214). However, the understanding of wisdom that emerges in the Koran envisages that human beings should use their soul, that is, their heart and mind together. By defining the heart and soul as the source of knowledge, it aims to be able to recognize wisdom in all kinds of encounters and events in life and to behave accordingly.

The Koran’s understanding of the universe, along with its understanding of the human being, must be evaluated in terms of wisdom in order to be useful in dealing with the disadvantages of the Anthro-

cene. Verse 85 of Surah al-Hijr can be given as an example: “We did not create the heavens and the earth and everything between them without a true purpose (wisdom)...” (Surah al-Hijr 15/85). Allah clearly states in the Koran that the universe was also created with wisdom at its center and that it should be treated in the best way (Surah Rahman 55/7–9). If the human being is expected to act in accordance with wisdom and if the earth was created in accordance with wisdom, this naturally recalls the human being’s responsibility to live a life in harmony with the order of the universe and his responsibilities toward the universe. Therefore, even though everything on earth is available to human beings, it is also the duty of a believer (al-Mu’min) to live in harmony with the order of the universe. Izutsu (1975) stresses Allah’s forgiveness, highlighting how He refrains from punishing His creatures if they make mistakes. This leniency can be seen in verse 155 of Surah al-Imran: “Allah has now pardoned them: Allah is most forgiving and forbearing.” According to Izutsu, this is being wise, not choosing to punish when Allah is in power, and can punish (196). This interpretation might suggest to us that wisdom requires that when power is acquired, it should be used for building rather than destruction and that it should be used with forbearance. Similarly, “... who restrain their anger and pardon people – Allah loves those who do good” (Surah al-Imran 3/134). In the verse describing people of piety (*taqwa*), Allah mentions forgiveness as one of their characteristics. In this sense, the fact that human beings are in a position of power vis-à-vis the earth – power is hypothetically stated in this way – does not require them to use this power in their favor. The relationship between the human and Creator should be exemplary of the relationship between human and world. The human being, too, must approach the world from a perspective of construction rather than destruction, that is, with wisdom.

Based on what has been explained so far, we can interpret the concept of wisdom, which is used in the Koran in reference to Allah, prophet/hood, the holy book, human beings, and the earth, as practical wisdom when it comes to the knowledge of revelation from Allah reaching the addressee, human beings, and human beings acting with this knowledge. Although the concept of practical wisdom is not explicitly used in the Koran, wisdom has been interpreted as practical wisdom by scholars of exegesis with its emphasis on human beings and living life. This makes sense because wisdom, which has the meanings of



knowledge, understanding, comprehension, and acting accordingly, has references to existence, knowledge, and value in guiding the lives of individuals.

Religious education also aims to realize gains in individuals that will be transferred to life experiences and that will take an active role in the individuals' relationship with the Creator, with themselves, with their environment, and with what they believe in. In this way, it can be said that the goals of religious education and the goals of wisdom—which the Koran sets forth as a goal for human beings, emphasizing practice—are compatible. However, the most important question that arises here is in which dimensions, from which angles, and how wisdom will influence and play a role in the life experiences of individuals.

According to Koç (2015), wisdom “requires the functionalization of reason and conscience in the sense of being moralized with the morality of Allah” (115). It should be noted here that practical wisdom emphasizes a functional conscience. It was mentioned earlier that practical wisdom can be put to work through its ability to solve problems and make decisions. However, while it is possible to put it to work with these skills in terms of having knowledge of existence and transforming it, can only these skills be sufficient in a dimension that will make the conscience functional? This is the most important question to be asked in terms of religious education. The transformative power of religious education has the aim of bringing people to a state of consciousness (Öz 2022). Consciousness is a state of mind, but it cannot be said to be only a mental effort. Consciousness is a state based on being in a constant state of being and its continuity, which emerges when people remind themselves of themselves (Eroğlu 2012). Practical wisdom envisages and aims for this state of consciousness to be formed, sustained, and maximized. This can only become functional in this way. While the human being is a being who tries to adapt to new conditions and is constantly transforming with their internalized sense of religion, practical wisdom is the consciousness through which transformation can be realized and the power that can mobilize this consciousness.

Conclusion

As discussed by scholars, practical wisdom may be a goal that is expected to be gained by the target audience as it refers to existence, knowledge, and value. However, if this goal is a goal that focuses on the

transformative power of religious education and centers on creating a state of consciousness that starts from oneself, practical wisdom and religious educational goals can be met on common ground. When practical wisdom is understood and understood in this way and positioned as the ultimate goal of religious education, it can contribute to turning the disadvantages of the Anthropocene era into advantages. The human beings who can approach the Creator, themselves, revelation, other human beings, and the earth with this state of consciousness will be able to comprehend the responsibility that the Creator has imposed on him in all its forms. This sense of responsibility will also be able to move them away from being solely self-centered.

Islam defines humans as beings of value and underlines their responsibilities toward the Creator, themselves, society, and the universe. Therefore, in the literature on practical wisdom, when the practices of prophets, or of individual and group piety are evaluated in one-dimensional way, it may be an incomplete explanation. The evaluation ignores the holistic meaning of the Koran. However, attempts to make sense of the Koran, religion, prophets, human beings, human relationships (with the Creator, with oneself, with one's environment, and with the universe), and the universe from a holistic perspective can be significant. At this point, when trying to understand the human being, it is necessary to focus on a holistic view that will not ignore any aspect of them and to focus on the process with the awareness that they are a being that continues to be. In this regard, there is a need to conduct research that tries to understand human beings in multiple ways.

Moreover, the Koran states that practical wisdom is something to be wished for and pursued. It is also possible to understand this wish as referring to the formation of a common mind, collective consciousness, and desire in society to realize that there is always a need for it. In other words, even if practical wisdom cannot be acquired by individuals in terms of its value dimension, the social consensus and desire that it is a necessity would also be in line with the Koranic understanding.

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