ikmah

In Qurān and adith

Reza Berenjkar

Associate Professor of Tehran University

Abstract: *ikmah, which literally means forbiddance and being stable, is an unchangeable knowledge, which guards human beings against ignorance and illogical deeds; Logic can be regarded as a powerful source of this knowledge. Besides this, God Almighty is a source of this knowledge, the knowledge which is bestowed to the prophets and infallibles.*

ikmah includes believes, practical religious regulations (A kām), and morality which lighten up logic. The Arabic translators chose the word ikmah referring to Greece philosophy; therefore, the word ikmah in philosophical books has been used to talk about a science which can be deduced through reasoning. This meaning has nothing to do with the Qurānic meaning of this word.

Key words: ikmah

Introduction

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One of the 6 responsibilities defined for ***Kilām*** science is to illuminate those concepts which are mentioned in holy books regarding believes. ikmah is one of these Islamic concepts. The word ikmah and okm have been mentioned in Qurān 50 times. The word akim – as an attribute of God – has been repeated in Quran for 97 times. These words should be studied from Qurānic aspect with their meaning in Kilām. In the following, we will study the literal meaning of ikmah, and also its meaning and its features in Qurān and A ādith, and finally the opinions of interpreters about the expressional meaning of ikmah will be offered.

The literal meaning of ikmah

Some expert linguists who pay special attention to the roots of the words claim the original meaning of ikmah is to forbid and ban. They say the word ukm (which means order) is derived from it as it is a barrier against oppression. Likewise, ikmah is a barrier against ignorance. [i] Fayyumi, asserting the mentioned meaning, claimed the word ikmah is coined ikmah as it prohibits ākim (a person who has ikmah) from immorality and bad deeds. [ii]

Fayyumi, Zamakhshari and Juhari believed hukm when entitled to actions means fixed and unchangeable. [iii] Juhari knows akim a person who has knowledge and a person whose actions are stable and wise. [iv]

In brief, the root of ikmah is to stop and prohibit, theoretical-wise and practical-wise. From theoretical-wise, it blockades ignorance and from practical-wise, it guards human beings against immorality. In addition to that, to be stable and strong can be seen in the words ikmah and Hakim. The word strong, stable and powerful denotes that ikmah is immune from mistakes. This literal meaning also can be seen in the word logic as logic is the main deterrent to ignorance and immoral acts.

It can be said that logic is one of the resources of ikmah or a prerequisite of receiving ikmah.

This literal meaning of ikmah has been also used in Qurān and adith. Basically, when a common term is used in holy books, not a new term is coined but that term is used in its

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common meaning or gradually some aspects or features will be added to that which is called “ variety of referees and references” in □
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The meaning of □ikmah in Qurān and □adith

To make the meaning and place of □ikmah in Islam clear, it is better to refer to its interpretations and its various features (such as the resources of □ikmah and prerequisites of getting to it.)

Luqmān’s □ikmah

Surah Luqmān from verses 12 to 19:

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“And certainly we gave wisdom to Luqmān*, saying: be grateful to Allah. And whoever is grateful, he is only grateful for his own soul; and whoever is ungrateful, then surely Allah is self-sufficient, praised.” (31:12)*

God in this verse and the following verses states that He gave □ikmah to Luqmān. Then his advices to Luqmān have been mentioned which are part of his □ikmah. Was Luqmān a prophet or □akim? There are contrary ideas in this regard. In Qurān he is named twice, and in those two places there is not any direct talk about his prophethood.

In a tradition from holy Prophet it is asserted that he was not a prophet, but he was a person

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who thought a lot; he got to the point of certainty and loved God; God loved him and gave him □ikmah. [vi]

In a tradition from imam Sadiq, he explained about him in details. In this tradition, his life style and his ethical virtues have been pictured and these very virtues have been highlighted as the reason to receiving □ikmah from God. It has also been mentioned that Luqmān was given two options of become a prophet or not but he did not accept it and D aw u d accepted it. The important point in these traditions is that not only was he given □ikmah but also he had 'I s mat. [vii]

This tradition apparently declares that God gave Rohul Qudus or a grade of it which is the source of 'Ismat to him but did not give him messengership, prophethood, or imamat. Therefore he was above any sin. Due to this, his words are regarded as □ikmah, for based on the verses, traditions and the usages of the term □ikmah, we can conclude that □ikmah is an immaculate knowledge far from having shortcomings.

Here, we are explaining a summary of his □ikmah mentioned in verses 13 to 19 of Surah Luqmān:

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"and when luqman said to his son, in warning: 'my son, associate none with Allah, to associate others with Allah is a tremendous wrong."

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"and we charged the human concerning his parents, for his mother bore him in weakness upon

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Ḥikmah In Qurān and Ḥadith

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weakness, and his weaning was in two years. Be thankful to me and to your parents, to me is the arrival.”

إِن جَاهَدَاکَ عَلی أَن تُشْرِکَ بِی مَا لَیْسَ لَکَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا
وَصَاحِبْهُمَا فِی الدُّنْیَا مَعْرُوفًا وَاتَّبِعْ سَبِیلَ مَنْ أَنَابَ إِلَیَّ
...

“but if they strive with you to make you associate with me that of which you have no knowledge, do not obey them. and accompany them in this life with kindness; and follow the path of he who turned to me. To me you shall return and I will inform you of all that you have done.”

يَا بُنَيَّ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِي
صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ ...

“(luqman said:) 'my son, if it should be but the weight of one grain of mustardseed, and though it be on a rock, or in the heavens, or in the earth, Allah shall bring it. surely, Allah is the subtle, aware.”

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنكَرِ
وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الامور

“my son, establish the prayer, order with honor but forbid dishonor, and bear patiently with whatever may fall upon you, indeed that is true constancy.”

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ
اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ...

“do not turn your cheek in scorn away from people, nor walk proudly on the earth; Allah does not love the proud and the boastful.”

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“walk modestly, and lower your voice; the most hideous of voices is the braying of the donkey.”

1. The unity of God and avoiding duality

2. The resurrection day and being responsible for whatever anyone does

3. Saying Salat

4. Amr bil Marof and Nahi anil Monkar (joining to goods and prohibiting bad deeds)

5. Patience and perseverance against dualists

6. Being humble and modest

7. Moderation in walking and speaking

As we see, the principles underlying belief, good deeds, and social and personal ethics have been gathered in his words. We can conclude from these verses that:

1. The main source of □ikmah is God.

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2. Thinking, being logical, purity, and observing ethic are the prerequisites of enjoying ikmah.

3. ikmah includes belief, practical commands, and ethical observations.

4. In ikmah, compatibility with reality and having positive and valuable aspects are highlighted.

The interpretation of ikmah

First: logic, understanding, and destiny (Qada)

In the interpretation of Sura Luqmān verse 12 there are some traditions which explained the mentioned "ikmah" in it. Imam Kazim said in its interpretation, "ikmah in this verse refers to logic and understanding." [viii]

Imam Sadiq also interpreted ikmah as understanding and destiny (Qada). [ix]

From these traditions we conclude that God had endowed Luqmān with logic and ability to understand the mentioned ikmah. In quite a few number of other traditions logic and understanding have been counted as the root and a condition for receiving ikmah. These traditions are mentioned in the following. Therefore, ikmah is interpreted regarding its root and sometimes regarding its content.

Allameh Majlisi in his explanation about this tradition asserted that the document of this tradition is "asan", and believed, it is feasible the meaning of understanding here be "inspiration" and "Qa da" can be the knowledge of judging among people; or understanding can refer to complete understanding of sciences which points out to theoretical ikmah and "Qa da" refers to practical ikmah.

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Second- recognizing religion and obeying God

In Quran it has been mentioned,

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He gives wisdom to whom he will, and he who is given wisdom has been given a lot of good. yet none will remember except the owners of minds.(2:269)

Imam Sadiq in its interpretation said, [xi]

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Truly, ikmah is having deep knowledge about religion. Anyone of you who is contemplating deeply over religion is hakim. In other traditions, there are other meanings for ikmah such as,

“Qurān [xii] , Qurān and Fiqh [xiii] , obeying God and avoiding major sins [xiv] , recognizing the infallible imams [xv]
.

There are numerous verses from Prophet and Ali (a.s.) in Shia and Sunnite tradition books which introduce “obeying God and having fear of God and to be surrender to the religion and rightness,” as the most significant parts of ikmah. [xvi]

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Third- ethical principles

In the shia and Sunnite source books some ethical issues such as piety, ilm, kindness and understanding people, be honest, be pious and not extravagant, are counted as the most important signs of ikmah. [xvii]

As we have seen in interpretation of ikmah sometimes it refers to knowing religion, i.e. religious knowledge, practical A kāms and morality , or obeying God and observing ethical codes.

In this way, ikmah includes all religious aspects and valued principals. Sometimes it refers to logic and understanding which are in fact the tools of this knowledge and A kām.

In the following we are dealing with the verses and traditions regarding the sources of ikmah.

3.the sources of ikmah

First. Logic

In the verse 269 sura Baqarah we have seen that God will endow anyone He wants with ikmah. And ikmah is the abundant blessing, and means wise and elites. Therefore the cause of ikmah is logic. Anyone could benefit from logic to the extent of his logic. In a famous tradition which names the army of wisdom and ignorance, Hikmah is from wisdom army and lust is from ignorance army.
[xviii]

There are numerous traditions which account ikmah the impact of wisdom and regard lust against wisdom. [xix]

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Second. The Wise God, infallibles and Ahl al-Bayt, and holy books

As we have seen God is the ikmah giver. Asserted by numerous verses of holy book, God has named Himself Hakim. The manner of God is to give something to human beings when the way is paved and the pre-requisites are prepared.

Regarding ikmah God's Sunnah is to convey ikmah or a major part of it via prophets and holy books. There are many verses and traditions confirming this issue which is out of the scope of this book. Here we will mention some sources and their brief content. [xx]

We have seen ikmah interpreted as Quran and contemplation. We refer to one surah of Quran in this regard:

In surah Asrā specially verses 22 to 38, God the Almighty after mentioning some verses of Quran introduces these verses a part of ikmah and says,

…

That is of the wisdom your lord has revealed to you.(17:39)

The significant points of this verse are as follows:

1. The Unity of God and avoiding duality

2. Worshipping God

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3. Being kind to parents

4. Observing relatives and poor people’s rights

5. Be balanced

6. Avoid killing babies out of the fear of poverty

7. Avoiding adultery, immorality and murder

8. Respecting orphaned properties and keeping promises

9. Observing people’s rights

10. Keeping along with science and do research in all affairs

As we can see, the verses of Quran have been counted as the source of ikmah.

Third. Observing ethical and moral basics

One of the interpretations of ikmah is morality. In several traditions observing morality and practical beliefs have been regarded as the causes of receiving ikmah from God.

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For example these traditions:

Fear (khuf) [xxi] from God and piety in the world are the keys of ikmah and a means to stabilize it in the heart. [xxii]

ikmah is the inheritance of fasting and …. [xxiii] And silence and contemplation are the gates towards ikmah.

Knowing the results of ikmah and the obstacles before it and the characteristics of it can also help us to understand the meaning of it better. But as it is beyond the scope of the present article we do not speak about it here.

Conclusion

We have seen that ikmah literally means a barrier which prevents human beings from ignorance and wrong deeds. In another world, ikmah is a knowledge compatible with truth which a guide on the way to get to perfection.

In Quran and traditions we learned that ikmah has a theoretical aspect and a practical aspect. It includes good deeds and morality.

Logic and revelation of God (vahi) sometimes cited as the sources of ikmah and sometimes as ikmah. [xxiv] Moral principles also sometimes cited as ikmah and sometimes the introduction to it. It is for this that if human beings act according to moral principles which they realize through logic their souls would be ready to receive ikmah which is not perceivable by their logic.

It is true for beliefs. If human beings act according to their belief, and believe in God and His prophets, God will give them ikmah which is not perceivable by logic.

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Therefore ikmah means the given logical set of believes which are the fundamentals in realizing the truthfulness of religion, i.e. a set of religious teachings, practices (Akam), morality and based on vahi.

All examples of ikmah are logical to the same extent as they are received either by logic or by vahi. Vahi is based on logic.

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[i] Ibn Fāris, *Mujam Maqāis al-Lughah*,vol.2,p.91; Juhari,*al-seā*,vol.5,p.1902

[ii] Fayyumi, *Misbā al-Munir*,p.145;Tabarsi,*Majma al-Bayān*,vol.2,p.659; vol.6,p.605.

[iii] Fayyumi, *Misbā al-Munir*,p.145; Zamakhshari, Asās al-Balāghah,p.91; Juhari,*al-seā*,vol. 5,p.1902

[iv] Juhari,*al-seā*,vol.5,p.1902

[v] Taaddud dāl and madlul

[vi] Tabarsi,*Majma al-Bayān*,vol.8,p.494

[vii] Qumi, *Tafsir al-Qumi*, vol.2,pp.162-163.

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[viii] Kulayni, *Kafi*,vol.1,p.16,no.12.

[ix] Kulayni, *Kafi*,vol.1,p.206,no.3

[x] Majlisi, *Mirāt al-Uqul,*vol.2,p.411

[xi] Ayashi,*Tafsir Ayashi*, vol.1,p.151,no.498

[xii] Shahid Thani, *Muniyah al-Murid*, p.215; *Musnad al-Firdus*,vol.4,p.419,no.7221

[xiii] Tabarsi,*Majma al-Bayān*,vol.2,p.659

[xiv] Ayashi,*Tafsir Ayashi*, vol.1,p.151,no.496, 497; Usul *Kafi*,vol.2,p.284,no.20.

[xv] uvayzi, *Tafsir Nur al-Thaqalayn*, vol.4,p.196,no.18

[xvi] Saduq, *Man la yadarah al-Faqih*, vol.4, pp.287,272, no.864,828; Saduq, *Amali*, p.394,no.1; Var
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vol.1,pp.291;
al-Firdus,vol.2,pp.193,270, no.2964,2358; Suy
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[xvii] arāni, *Tu af al- Ughul* , p.167; Majlisi, *Bi ār al-Anwār*, vol.11,p.283,no.11; Amidi, *Ghurra l al- ik*
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vol.1,p.371;
Musnad al-Shah

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,vol.1,p.64;
al-Firdus
,vol.2,p.280

[xviii] Usul Kāfi, vol.1,p.22; arāni, *Tu af al- Ughul* , p.402; *Khisal*,p.591

[xix] Usul Kāfi, vol.1,p.20, 28; Saduq, *Khisal*,vol.2, no.244; Ghurar al-ikam, no.266,10898,4921,10985,2099,5180,2100,7205,10573,10915,4902,4208,5420,8282; Nahj al-Bal āghah,book. 3,sermon.109, ikmah:211,424;
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[xx] Na l: 125; Baqarah:151,129,231; Āl Imrān:48,164; Nisa :113; Mā deh:110; Jum ah:3; Qamar:4,5; An
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m:89; in the following traditions the holy Prophet, Ali and Ahlul Bayt are introduced as the doors towards
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, vol.1, p.310, no.926.

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[xxii] Tusi, *Amali*, p.581; Usul Kāfi, vol.2,p.28

[xxiii] Deylami, Irshād al-Qulub, p.200,203

[xxiv] Usul Kāfi, vol.2,p.113; Deylami, Ilām al-Din , p.297

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