

❑ ikmah

In Qurān and ❑ adith

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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

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

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:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ فَإِنِ شَكَرَ فَزِيدْنَاهُ وَأَنِىءَ وَشَكَرَ فَلْيَقْرَأْ صَوْتًا كَتَمَّ لِنَفْسِهِ إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ عِلْمًا سَعِيدًا

“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

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
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d accepted it. The important point in these traditions is that not only was he given ❑ ikmah but also he had ‘l
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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

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

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“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.”

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“(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.”

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“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.”

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“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.

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

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

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

The interpretation of ʿikmah

First: logic, understanding, and destiny (Qada)

In the interpretation of Sura Luqmān verse 12 there are some traditions which explained the mentioned “ʿikmah” in it. Imam Kazim said in its interpretation, “ʿikmah in this verse refers to logic and understanding.” [\[viii\]](#)

Imam Sadiq also interpreted ʿikmah as understanding and destiny (Qada). [\[ix\]](#)

From these traditions we conclude that God had endowed Luqmān with logic and ability to understand the mentioned ʿikmah. In quite a few number of other traditions logic and understanding have been counted as the root and a condition for receiving ʿikmah. These traditions are mentioned in the following. Therefore, ʿikmah 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 “ʿāsan”, 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 ʿikmah and “Qa da” refers to practical ʿikmah.

Third- ethical principles

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

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

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

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

3.the sources of ﺍﻳﻜﻤﺎﻩ

First. Logic

In the verse 269 sura Baqarah we have seen that God will endow anyone He wants with ﺍﻳﻜﻤﺎﻩ. And ﺍﻳﻜﻤﺎﻩ is the abundant blessing, and ﺍﻳﻜﻤﺎﻩ means wise and elites. Therefore the cause of ﺍﻳﻜﻤﺎﻩ 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 ﺍﻳﻜﻤﺎﻩ the impact of wisdom and regard lust against wisdom. [\[xix\]](#)

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.

For example these traditions:

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

ﻩﻛﻤﺎﻩ is the inheritance of fasting and [\[xxiii\]](#) And silence and contemplation are the gates towards ﻩﻛﻤﺎﻩ.

Knowing the results of ﻩﻛﻤﺎﻩ 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 ﻩﻛﻤﺎﻩ literally means a barrier which prevents human beings from ignorance and wrong deeds. In another world, ﻩﻛﻤﺎﻩ is a knowledge compatible with truth which a guide on the way to get to perfection.

In Quran and traditions we learned that ﻩﻛﻤﺎﻩ 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 ﻩﻛﻤﺎﻩ and sometimes as ﻩﻛﻤﺎﻩ. [\[xxiv\]](#) Moral principles also sometimes cited as ﻩﻛﻤﺎﻩ 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 ﻩﻛﻤﺎﻩ 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 ﻩﻛﻤﺎﻩ which is not perceivable by logic.

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 (A❑ kam), 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.

[i] Ibn Fāris, *Mu❑ jam Maqāis al-Lughah*, vol.2, p.91; Juhari, *al-se❑ ā❑*, 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-se❑ ā❑*, vol.5, p.1902

[iv] Juhari, *al-se❑ ā❑*, vol.5, p.1902

[v] Ta❑ addud dāl and madlul

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

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

[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, *Munyah 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 ya❏ darah al-Faqih*, vol.4, pp.287,272, no.864,828; Saduq, *Amali*, p.394, no.1; Var

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[[xviii](#)] arāni, *Tu af al-Ughul* , p.167; Majlisi, *Bār al-Anwār*, vol.11,p.283,no.11; Amidi, *Ghurra*

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[[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.

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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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, 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