

FRIDAY KHUTBA OF TOKYO CAMII

January 16, 2009

HIKMAH

Dear Mumins!

Our Lord (s.w.t.) has ordained in the Qur'ân as follows: "**He grants Hikmah to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember except men of understanding.**"¹ In today's khutba, in reference to this verse I just read, we will discuss the essence of the hikmah.

As it has been expressed explicitly in the verse, Allah bestows hikmah upon whomever He wishes. He does not have any pre-condition due any stipulation to bestow. Hikmah includes all khayr (goodness) of the world and the hereafter.

On the other hand, khayr without hikmah occasionally exists, and sometimes it does not. Nobody is able to consider this except those who have a right mind (common sense) and a strong essence. Humans are given warning with the verses of the Quran but still we do not think rightfully. As long as we do not use our minds, we will not be able to benefit from the divine hikmah. That is to say, in order to achieve hikmah, having it bestowed upon us not enough; we also need the ability to receive it. The condition of achieving hikmah is through a right mind and a good/right choice. The first step is thinking (thought) thoroughly. Those who use their minds, the minds Allah bestowed upon them, for devilish lusts and delusions are able to comprehend neither inspirations in their internal world nor warnings that occur in the external world. They cannot find power in their minds either.

Dear Mumins!

As "hikmah" is used in various meanings concerning judgment, government, and strengthening of ourselves, it should be explained accordingly. It means originally to remove badness and to get goodness, and judgment (hukm) and government (hukûmah) has been derived from this root. Wherever removing badness and getting goodness exist, hikmah exists there. Our scholars have commented on the word of hikmah as follows:

1- Hikmah means to hit the mark of being right in word and deed. In any matter, it should be said, "that is so," through both the tongue and the heart, and it should be done and then it must hit the mark in that work as well. This is the nature of hikmah.

2- Hikmah is both knowledge and deed. It means to know and to act with what one knows. One who cannot realize both together cannot be named as hakîm (wise).

3- Hikmah means to comprehend meanings at the essence of being. In another expression, it means to know the truth and the most effective feature at internal parts of

being and how this feature could be directed into various aims or to comprehend reason and result in relationships among beings and the essences and objectives of the beings. Using the word *hakîm* with the meaning of "doctor" might refer to the relation between illness and healing and the medicine related to it.

4- Hikmah means to put everything in the world of existence into its proper place. This description expresses that everyone must comprehend the place and value of assorted beings in the world. Thus inventions realized without taking any order or system into consideration are regarded as going out of the concept of hikmah.

5- Hikmah means that man strives to look like the Exalted Creator in politics as much as possible. This can be made possible through purifying his knowledge from ignorance, his actions from injustice and wrongfulness, his benevolence and favor from stinginess, and his tolerance from senility. This description highlights the relation between hikmah and its meaning of more domination.

6- Hikmah means to be equipped with Allah's morals (akhlâq). Likewise, this attitude has been ordered in a hadith.

Hikmah! How beautiful a characteristic it is; how beautiful its wealth!

May Allah (s.w.t.) make us among the slaves who seek hikmah.



¹ Al-Baqarah, 269.