

## Chapter: 10

### نُورِ حَكِيمٍ

Hazrat Adam was the first human being to be created from dust. Prophet Muhammad Mustafa (PBUH) says that I was the Last of the Prophets in the **لوح محفوظ** (Preserved Tablet) before the creation of Adam. The Almighty God created the Throne from **light**. That world is inhabited by **light creatures**, i.e. Angels. So according to that world, the Prophet (PBUH) must have been endowed with the same **illumination**. Moreover, the Almighty says for Himself-

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

{Allah is the light of the heavens and the earth (24:35)}

Now, in this way, if anyone calls the First of the Prophets, Muhammad (PBUH) as **نُورٍ مِّنْ نُورِ اللَّهِ** (An illumination from the light of Allah), then what is objectionable in it? Of course, he is a human being in terms of his appearance for this world, because it is a requirement of the **عالم شهادت** (Material World). But if a human being equates himself with the humanness of the Noble Prophet, then it is his folly. He has numerous distinctions. He is directly educated by the Almighty God. He is eminent from the light of Prophethood. He is the First of the Prophets. He is the Last of the Prophets. He is the prayers, **رَبَّنَا وَانعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ**, of Prophet Ibrahim. He is the good news of Prophet Isa (Jesus). He got a tour of high heavens through a Divine Journey. People saw many miracles occurred through him.

On the Day of Resurrection, Hazrat Adam and the children of Adam all will be under his **لواء الحمد** (banner). He is the Intercessor of all the sinners. He is the most beloved bondman of the Almighty God. Allah teaches us in the Quran to behave with him with full regard. Therefore, Muhammad (PBUH) is both a **human being** and a **beacon**, in other words, a **luminous human being**. What a poet has said for this perfect persona:

کیا فرشتوں کو خبر تھی کہ یہ خاکی پتلا

جان پڑتے ہی طلسمات کا پتلا ہوگا

{ Did the Angels imagine that this human being!

As soon as he is alive, he will become a "Magical Figure" }

The following are some of the hadiths about the illumination of Mohammad (PBUH), **نور محمدی** :

- When Hazrat Jabir asked the Noble Prophet about the first creation, then he described about his own enlightenment: "O Jabir! Allah Almighty created the light of your Prophet before all creatures". (Reference : الجزء المفقود , Hadith: 18 and مواهب لدنیہ , Volume 1, Page 36)
- The Prophet (PBUH) said: When Allah created Adam, He gave his sons superiority between each other. Adam saw this virtue. When he finally saw me in the form of a high light, he asked, "Who is this fellow?" The Almighty God said: "This is your son **Ahmad**, he is the First and the Last, and he will be the First to Intercede." (Reference: دلائل النبوة للبيهقي , Volume 5, Page 483)
- Hazrat Abdullah bin Abbas said: The front blessed teeth of the Noble Prophet were open and when he used to speak, a light was visible in them.

(Reference: جامع صغير , page 403, Hadith: 6482)

Now some research on other good name **حَكِيم** of the Noble Prophet Muhammad (PBUH):

The word **الْحِكْمَةُ** has many meanings. In the general sense, it is used for foresight, insight, understanding, wisdom, justice and expediency. Sometimes it also means philosophy. For Sufis, "**Hikmah**" is to know, according to human power, the realities of things as they are.

In order to understand the true meanings of **الْحِكْمَةُ** , here it seems appropriate to take advantage of a Friday sermon which was delivered in the Prophet's Mosque on the same subject by Sheikh Ali Abdul Rahman Al-Huzaifi (Rajab1440/March2019). The outcome of this speech may be summarized as below:

- Every Muslim desires and strives to keep himself on the straight path. He should have the blessings of this world and the Hereafter. For this, there is only one way for him that he be bestowed with **حكمة (wisdom)** in its broadest sense.
- According to the Quran, he who was blessed with **wisdom** was blessed with massive goodness. While walking on the path with lack of wisdom is following the footsteps of Shaytan. This has many paths and following them is utter nonsense. Almighty Allah has described the polytheists as fools, because their thinking is based on less rationality.
- There are various opinions of the Islamic scholars on the meaning of **wisdom**. But none of them contradicts the other. One says that whatever Allah Almighty has commanded or forbidden is all wisdom. Some say that knowledge with which there is action as well is called wisdom. One says that wisdom means the

ability to make right decisions. One says that wisdom refers to the Quran, knowledge, and Jurisprudence. Imam Ibn Kathir says that following the Quran and its teachings is wisdom.

- The words of Almighty God is full of **wisdom**. Its laws are full of wisdom, God's decisions and destinies are wise, and the creation of the Universe is based on wisdom. Wisdom is the attribute and asset of Almighty God. Allah gives wisdom to whomever He wants. إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (Indeed God is Almighty, Wise).
- **Wisdom** has a very high position, a preferred practice and the best of virtues. Wisdom is first obtained by the pure grace of God Almighty, then it can be obtained by seeking help from God and adopting means.
- Among bearers of **wisdom**, Prophets come first. Then their followers are able to attain wisdom according to the guidance of the Prophets. They are the ones who will get the status of benevolence, for whom Allah Almighty has prepared His glorious reward.

The Almighty Allah says in the Quran:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

{Allah bestows wisdom on whomever He wills; and whoever receives wisdom has revealed abundant goodness (02:269)}

While Allah bestows many attributes on the person who is entitled to the Prophethood, he is also endowed with the attribute of **الْحِكْمَةَ** (wisdom), the most. A glimpse of this reward is found in a long hadith (No. 340) of Sahih Al-Bukhari about the Night of the Divine Journey, to which

Anas bin Malik had heard from Abu Dhar Ghifari. It begins with the following words:

The Noble Prophet (PBUH) said to his Companions: "I was in Makkah. One night I felt that the roof of the house was cracked. Jabriel came down, and he opened my chest and washed it with ZamZam water. Then he took a package of "**Hikmah and Belief**" and put it into my chest then closed it. After that he hold my hand then carried me to Heaven."

Every action of the life of Prophet Muhammad Mustafa (PBUH) seems to be full of **الحكمة** (wisdom).

◊ The first example on record is of a time when his Prophethood was not yet declared. During the reconstruction of the Ka'bah, **The installation of the Black Stone**, had become a major problem. To settle down this matter he came forward and suggested that tomorrow morning the first person to enter the Ka'bah will be the one to decide. The next morning he was the first to arrive. Everyone unanimously agreed to accept his decision. Installation of the Black Stone was a matter of virtue, but he did not do it himself. Instead, he called for a sheet of cloth, spread it on the ground, placed the Black Stone on top of it and then told the people to grab the sheet and carry it to the wall of the Ka'bah. Then he himself picked up the Black Stone and installed it in its place. Thus, the issue remained safe from a major dispute.

◊ There were 360 idols in the Ka'bah. When the Prophet (PBUH) ascended to the throne of Prophethood, he did not immediately break these idols, but his **wisdom** was demanding that this work be started with a verbal invitation. For a long time he had to work patiently for this work. And 20 years later, when Makkah was conquered, the Noble Prophet did purify the Ka'bah of these idols.

◊ For 13 years, after his Prophethood, he continued his struggle for the call to Islam in Makkah, but in the end he considered it appropriate to move away from this place of dispute and migrated to Madinah. As a result, in order to spread the message of the Oneness of God, here Allah provided the perfect favorable conditions in Madinah for him. Upon arriving here, the Noble Prophet first arranged the "مواخات" (Brotherhood), by establishing a bond of Islam between the Migrants and the local Ansar, and made them brothers of each other. The Ansar also treated the refugees with such generosity and selflessness that history remembers them with golden words.

◊ In the same way, his **wise work** was to arrange a treaty with the local Jews. It is called "ميثاق مدينه" (the Covenant of Madinah). On arrival of Madinah, the Prophet (PBUH) wanted to be satisfied in every way so that the differences of the non-Muslims living here would not become an obstacle and Islam could be preached without any hindrance. The main points of this agreement were: Jews will have religious freedom while living in Madinah. Jews will have equal rights with Muslims in cultural matters. Just as the defense of Madinah is obligatory on Muslims, so will the Jews consider it their responsibility as well. It would be forbidden to fight each other in the city of Madinah. In case of any dispute between the Jews and the Muslims, the court will be up to the Noble Prophet and his decision will be final. This last point was the most important clause of the treaty and the great victory of the Noble Prophet. Thus the politics and leadership of the Jews in Madinah came to an end and Islam began to dominate.

◊ At the time of Hudaibiya, when Prophet reached Hudaibiya with all his Companions, the people of Makkah

had already reached there. They said, "We will not let you go further." On this occasion, the Noble Prophet considered it appropriate to make a compromise, which is today known as "صلح حديبيه" (the Peace Treaty of Hudaibiya). The Prophet returned to Madinah. He took some time over here, and he first established himself completely and then he decided to go to Makkah. And then only two years later it was possible for him to enter Makkah victoriously. History has called this Peace Treaty of Hudaibiya as the **best strategy** of a military commander or the **best foreign policy** of a statesman.

◊ The Noble Prophet (PBUH) always resorted to secrecy in sensitive matters. This is what he did in his campaign to conquer Makkah. He left Madinah for Makkah with a large number of Companions, but no one knew where they were going. They could know this only when they reached to the place from where the road went straight to Makkah.

The Noble Prophet (PBUH) always preferred a policy of gradual reform rather than a sudden change. Such as, the prohibition of alcohol or the implementation of veils for women. He emphasized the importance of change in thinking and mood. As such, every action of Prophet's life seems to be full of **الحكمة** (wisdom).