

Wisdom and Foresight of a Believer

From *Provisions of the Journey Vol.1* by Ayatullah Misbah Yazdi

The emphasis of the Noble Prophet (S) is that asceticism and disinclination makes man's heart ready to accept wisdom and after that he perceives truths. People who are obsessed about the world cannot conceive the realities of the world because love of the world makes man heedless and negligent. In contrast, people who are disinclined to the world perceive realities because they are superior over the world and choose the best way after comparing it with the hereafter.

In explanation of the sentence, "Allah stabilizes wisdom in his heart" it is necessary to mention a few points:

1. There is a close relationship between disinclination to the world and perception of divine knowledge; that is to say, it is impossible to find a person who in spite of his heart being obsessed with the world, his soul at the same time is overflowing with divine knowledge and awareness.

2. Wisdom, which is a product of disinclination to the world, stabilizes man's knowledge and awareness and defends against instability of belief and wavering of the mind. It is possible for man to attain knowledge and perceive the truth but still his awareness is shaky and unstable because he has not attained certitude or certainty, which stabilizes and steadies knowledge in the heart.

Among the basic principles of religion, in addition to the fundamental principle of belief, the stability of knowledge also has special value and it is for this reason that seasonal and periodical faith not only has no value, but also has negative consequences and has been reproached in various instances in the Qur'an:

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

"So when they ride in the ships they call upon Allah, being sincerely obedient to Him, but when He brings them safe to the land, lo! They associate others (with Him) (29:65)

3. Once wisdom has become steady, it does not remain confined to the heart but its effects become apparent in speech and works and conduct too. The words of a person in whose heart wisdom has become stable will also be wise: he abstains from vain and futile talk and counsels in such a philosophical and thoughtful way that his words deserve praise and extolment.

Yes, the tongue is passage for man's heart and, in other words, the exudations of a man's heart are carried out on the tongue because it is the oozing external part of the jar which is inside him, of course this oozing out not only appears on the tongue but with the rest of man's conduct too.

The other effect of aversion of the world is that the defects of the world become apparent to man; that is to say, man can witness the deficiencies, lowness and inferiority of the world in the case

that he liberates himself from attachment to it, otherwise it is not expected of the lovers of the world to see the defects of their beloved and darling (the world), because infatuation with the world blinds man's eyes from seeing its defects and deafens man's ears from hearing its deficiencies, on the contrary he perceives as beautiful its vileness and supposes his discreditable conduct which has appeared as a result of excessive fondness with the world to be fair. This interpretation has been explained by different expressions in the Glorious Qur'an, amongst them:

... زَيْنًا لَهُمْ أَعْمَالُهُمْ ...

“...We have made their deeds fair-seeming to them (27:4)

.. بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ...

“...your souls have made the matter light for you (12:18)”

...وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ ...

“...and the Satan has made their deeds fair-seeming to them (27:24)

The various interpretations are indicative of this truth that falling in love with the world causes the world and the worldly behavior of man to manifest themselves as fair-seeming in his perception and the more this fondness increases, the more beautiful the world and its defects appear in man's perception for the reason that the lover does not see the defects and deficiencies of their beloved. Without doubt, such an individual only sees the outward deceptive world and is incapable of perceiving and comprehending its inner side and seeing beyond it. In contrast, clear-sighted and pragmatic people with regard to the world see both its good and its bad. This group, in contrast to the first group which only sees the beautiful appearance and fair-seeming lines and spots from this venomous snake, also perceives its deadly poison and fatal fangs.

Yes, the spiritual insight and far-sightedness of divine people is a hurdle against their getting deceived by the superficial manifestations of the world and their profound perception of horizons further than material horizons is their basic difference with materialistic superficial perceptions of hedonists; in the words of Imam 'Ali ('a):

“The lovers of Allah are those who look at the inward side of the world while the other people look at its outward side. They busy themselves with the remoter benefits while the other people busy themselves with in the immediate benefits. Therefore, they kill in their hearts those things which they feared would have killed them and leave here in this world what they think would leave them. Nahjul Balagha, hadith #422