

## **“Insight and identifying of enemy in Doctrine of Imam Ali (PBUH)”**

**Dr. Akbar Ghafoori**

MA in field of Nahjolbalagheh at Yazd University

**Fatemeh Dehghani Dashtabi**

MA in field of Nahjolbalagheh at Yazd University

### **Abstract**

*The subject of insight and identifying of enemy has special position in Islamic sociology and dealing with this subject is deemed as one of requisites since as the real concept, Islamic community denotes governing of illuminative injunctions and orders of holy Sharia and in other words it is to flow all goods and well-wishers through individual and social dimensions.*

*It is a matter of fact that the dimensions of subject of insight and identifying of enemy are not only restricted to social and political dimension of human life, but the requisite of this subject may appear in all individual and social human's dimensions as well as ideological, moral, cultural, and social dimensions of human.*

*As looking at activities accurately and clearly, insight is one of the cases that contribute to human in distinguishing of correct from incorrect in social-political crises thereby good is separated from evil and God-believer is differentiated from atheist and hypocrite.*

*The methodology of this article is of descriptive-analytic type and we come to this point that passing through right path without guidance light may lead to stop and or deviation from this path and goal and this light is the same as insight.*

**Keywords:** Concept of insight, Insight tools, Sincerity, Thinking, Wittiness, Exemplar, Quran, Rationality, History, Mammonism, Enemies, Mischief, Reactionary, Assimilation

## Introduction

Anyone who refers to Islamic history finds this fact that the community of Holy Prophet suffered from difficult pains because of their negligence and omission which was manifested by them where at the end of ruling career of Ottoman people noticed this fact. Therefore at first step they followed Imam Ali (Master of God-believers) and assigned the reign of caliphate to him persistently.

But it has not passed too long after his caliphate (ruling) that they rejected from obedience and submission to him and they took procedure of transgression and defiance. The root of their disturbances was hidden in mind of members of people at first place and then out of their soul at next phase but they imagined all of such disturbances were latent in the outside world.

They treated Imam Ali like behavior of a disobedient flock toward its leader and guide. As long as public treasure (بيت المال) was full and Imam was benefitted from it they gathered around Imam massively.

But whenever treasure was empty and or Imam rejected them from manipulation improperly of properties of other people they criticized Imam by protest.

Ignorance and lack of knowledge and weak insight were one of the important roots for this paradoxical and amazing behavior. Imam knew these beliefs stemmed from defective rationality and lack of insight among that people.

Thus, rather than fighting against intellectual and cultural misery of community, Imam asked them to try to acquire knowledge and to prevent from spreading evils instead of seeking for inappropriate requests. Therefore he expressed: Surely it is not task of Imam except what it has been stipulated by divine order, and not overlooking to give advice, and trying for admonishment and revival of tradition (Sunna), and execution of Islamic limits for deserving parties and transferring portion of public treasure to those ones who deserve.

The present article deals with a few questions, including:

- 1- What does insight means?
- 2- What factors cause improving insight according Imam Ali's (PBUH) viewpoint?
- 3- Which are the barriers against acquiring of insight from Imam's perspective?
- 4- What is the identifying of enemy and what is the role of insight in it?

## Concept of insight

According to statement of great scholars of eloquence knowledge, insight denotes the facts out of religion or otherwise that have been turned into belief by heart. Khalil Ibn Ahmad

defines *insight* (بصيرت) as follows: 'It is belief by heart to a religious issue and or a fact.'  
(اسم لما اعتقد في القلب من الدين و حقيقة الامر)

Therefore any knowledge not deemed as insight, but knowledge is always accompanied to belief and faith of insight.

Hence, insight leads to guidance and movement while the knowledge is not always accompanied to belief by heart and consequently it is not necessarily followed by practice. For example, many people know smoking (cigarette) is harmful for human's health but they use it because they do not believe in hazards of smoking.

Therefore, knowledge along with belief by heart is led to movement and practice for this reason insight leads to guidance and awakens human from negligence.

Wittiness and cleverness are some of tools for acquiring insight since if human clearly knows the aspects of the exposed problems there is no ambiguous point for human to obstruct against proper treatment with it.

Thus, human deals with practice by wittiness and cleverness. In addition, insightful human will take the accidents in the past and present as exemplars for the future through contemplative behavior and deep attitude toward the issues and problems. Therefore, lexicologists often translated term 'insight' into wittiness and taking exemplar.

Human has two eyes: one is physical eyes in the head and the other eye is eye of heart. The good may be distinguished from evil by eye of heart and insightful human is one whose eye of heart may observe.

According to this Quranic terminology, Quran describes those ones who take exemplar (learns) from the events around them and distinguish good and evil from each other as insightful people and it illustrates those ones who ignore divine signs and tend to atheism and go astray as blind and eyeless persons.

'...For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts'<sup>1</sup> (Hajj Sura 22: 46)

### Concept of insight (بصيرت) in Holy Quran

This concept has been expressed by some terms such as *eye/ seeing* (بصر) and its inflections as well as *observation* (راى) and some other phrases and sentences that signify it in Holy Quran.

For instance, term *All-Seeing* or بصير (as one of most beautiful divine names) means observer (a type of present adjective that requires duration for this attribute).

... فانها لا تعمى الابصار و لكن تعمى القلوب التى فى الصدور (سوره الحج 22: 46) - <sup>1</sup>

Name of All-seeing has been repeated absolutely for forty two times and as the supreme position of divine knowledge versus servants in Holy Quran (Mohaghegh, vol. 1: 110).

From Quranic perspective, the glorifying God has provided all of needed conditions and platforms for acquisition of insight that is a basic need for human.

Holy Quran assumes insight as a factor for acquisition of real Unitarianism and achieving of divine power for human (Raad 13: 16).

It is because of the fact that the insightful human may release from trap of pluralities of darkness by proper perception and accurate and insightful identifying about all of divine creatures and emerges the cover of variations and motley networks of this world and reaches to unity of light and knows better paradigm of Unitarianism and divine power.

According to Quranic expression, human may take lesson and exemplar from them by contemplative insight toward life and social events and accidents (Al-Imran 3: 13).

### **Concept of insight in statement of Imam Ali (PBUH)**

According to expression of Imam Ali (PBUH) taking exemplar (اعتبار) or acceptance of exemplar is the product of intuitive insight; taking exemplar is type of passing from appearance to instinctive nature; passing from historic path and contemplation in its various viewpoints that provide the grounds for taking exemplar by human.

Term 'اعتبار' (taking exemplar) means being influenced of what human sees in development and consequences at human communities whether of people who have lived in previous historic eras and or those ones at present and in this way days and months elapse (Khoei, vol. 21: 446).

In another point, Imam Ali (PBUH) mentions thinking as transparent mirror and taking exemplar as well-wisher warner against the accidents: (الفكر مرآة صافية و الاعتبار منذر ناصح ) (Nahjolbalagheh, Axiom 365).

### **Imam Ali (PBUH) in trend of giving insight**

In order to illuminate public opinion and for removal of ignorance and lack of insight rather than repeated justification for escaping from the world and resorting to Ahl-Ul-Bait and family of Holy Prophet, Imam Ali PBUH (Master of God-believers) tried to rescue the people from involving in trap of debauchers and impractical scholar persons by expressing signs of pious people and trustworthy scientists and at the same time to imply tasks of divine ruler for them and interpret his function in the course of fulfillment of these tasks.

Therefore, he introduced god-fearing and avoidance from lusts, non- cooperation with whimsical persons, submission to divine order, and acceptance of leadership of Quran as foremost signs of pious people and he expressed regarding attributes of pretentious scholar persons that:

‘...and the other one who is supposed as a scientist while he is not benefitted from knowledge and learned ignorance from the ignorant peoples and acquired ignorance factors from the misleaders and spread traps for trickery and falsehood and he interprets God’s Scripture in his own idea and interpret right as he likes- he immunizes the people from great sins and downplays the great sins while he is involved in doubtful and suspicious activities and he says it will stop if there is any doubt. He is involved in innovations and says I do not deal with innovations. His appearance is like human’s face but his heart is of animal type; he neither knows path of salvation to go through it nor misleading path to prevent from that path. Such a person is a dead body among the alive.’ (Nahjolbalagheh, Oration 87)

One of the manifestations for lack of knowledge in people is that they take stance without thinking. For this reason, Imam asked them not to confirm and or deny anything about which they had no proper knowledge. He implied:

‘Do not express what you do not know since the right is mainly latent in what you have denied and something for which you have not any reason and evidence- and that is mine- and I have excuse for it.’ ( لا تقولوا بما تعرفون فان اكثر الحق فيما تنكرون واحذروا من لا حجة لكم عليه و ( هو انا

Imam Ali (PBUH) introduces benefitting from identifying tools as devices for insight and knowledge: ‘If you have insightful eyes the fact has been revealed, they have guide you if you ask for guidance, and they have mentioned it to hear if you have heedful ear.’ ( قد بثرتم، ( Nahjolbalagheh, Axiom 157) (ان ابثرتم، و قد هديتم ان اهتديتم و اسمعتم ان استمعتم

In fact, spreading insight, contemplation, and pervasiveness of human deep and accurate knowledge requires acceptance of insight and seeking for growth and development and paying attention to fields of occurrence.

God remembrance and memory is deemed as important factor in creation and developing insight in statement of Imam Ali (PBUH) and at the same time as illuminating factors for heart.

‘Surely, Glorifying God put His remembrance as refining (illuminative) factor for hearts thereby it may see after illusion and hears after heaviness of ear, and submitted after disobedience’ ( ان الله سبحانه جعل الذكر جلاء القلوبو تبصر به بعد العشوة و تسمع به بعد الوقرة و تنقاد به بعد ( المعاندة (Amedi, vol. 1: 238)

It also enlightens the minds and accompanies to their insight ( ذكر الله ينير و يونس الضمائر ( (ibid: 404). Also God’s remembrance polishes the eyes and provides insight into mysteries (الذكر جلاء البصائر و نور السرائر ( (ibid: 50). At the same time, God’s remembrance guides the wisdoms and insight for souls (الذكر هداية العقول و تبصرة النفوس ( (ibid: 51) and anyone who resorts to God’s remembrance will be insightful (من ذكر الله استبصر) (ibid, vol. 2: 617).

Rejection of physical attachments (belongings) is also introduced as insightful factor in statement of Imam Ali (PBUH).

Basically, according to hermeneutics of Imam Ali (PBUH), looking of an aware and insightful person may pass beyond this world and he is not abided by attachments of this world and using a type of criticism against someone who narrows his look only restricted to this world Imam implies: *'And this world is the end point to be seen by the blind person and that person cannot see anything beyond it while the eyes of insightful person penetrate into the world and he knows absolutely there is another world beyond this world therefore insightful person takes exemplar from this world and blind one focuses his mind in this world and the insightful provides supplements from this world but the blind person provides supplements for this world.'* ( *و انما الدنيا منتهى بصر الاعمى و لا يبصر عما ورائها شيئا و البصير ينفذها بصره و يعلم ان الدار وراءها فالبصير منها شاخص و الاعمى اليها شاخص و البصير منها متروك و (الاعمى لها متزود)* (Ibn Abi Al- Hadid, vol. 8: 275-276).

Accordingly, knowing this world is necessary because based on Imam Ali (PBUH) interpretation, *this world is the place of pains and position of mischiefs anyone looks at it becomes blind and someone looks by it becomes insightful.* ( *ان الدنيا دار محن و محل فتن، من (ساعاها فاته و من قعد عنها واته و من ابثر اليها اعمته و من بصر بها بصرتة)* (Amedi, vol. 1: 261).

From perspective of Imam Ali (PBUH), when the world is considered by individuals as instinctive goal it causes heart blindness and if someone looks at the world insightfully the world will be led to awareness: ( *من ابصر بها ابصرته و من ابصر اليها اعمته* ) (Nahjolbalagheh, Oration 82).

Visiting to scientists also improves human insight. In this regard, Imam Ali (PBUH) recommends to visiting of scientists: *'Visit to scientists to become insightful'* ( *جاور العلماء (تستبصر)* (ibid, 275) and there is no doubt that here they are practical scientists who act as they know.

Prospection exercise for prediction of future may prepare grounds for improving insight in human by welcoming of events and consequences.

According to statement of Imam Ali (PBUH), *'Welcoming to events and accidents causes insight.'* ( *من استقبل الامور ابصر* ) (Amedi, vol. 2, 618)

Also guidance is one of factors thereby human insight is improved based on utterance of Imam Ali (PBUH): ( *بالهدى يكثر الاستبصار* ) (ibid, vol. 1: 329).

Wittiness and cleverness are also the ground in which seed of insight may grow. According to statement of Imam Ali (PBUH), insight plus vigilance will be followed by stabilization of wisdom ( *من تبصر في الفطنة تثبتت الحكمة* ) (ibid, 688).



Also one should mention sincerity as an important factor in improvement of insight. Imam Ali (PBUH) has asserted on this point and expressed sincerity as illuminative factor for souls and minds: (عند تحقق الاخلاص تستتير الضمائر) (ibid, vol. 2: 490)

Thinking is one of the other insightful factors. Human is a thinking organism and ponders in benefits, risks, and goods and corruption by using thought and selects what is led to benefit and exploitation.

*Taking exemplar* (عبرت): 'Thought is transparent mirror and taking exemplar from events acts as well-wisher warning.' (الفكر مرآة صافية والاعتبار منذر ناصح) (Nahjolbalagheh, Axiom 365)

If we consider insight, which is one of the important goals for training human, as achieving of perception and concept to some degree thereby one can pass through appearance and look at inside world and also pass through sensible world and to reach to world of wisdom, and achieve the analysis and resolving of affairs and proper choice and decision-making in life then taking exemplar is one of the paths that may reach human to the destination: 'God may give mercy to someone who thought and then took exemplar and then became insightful' (رحم الله امرء تفكر فاعتبر واعتبر فابصر) (Nahjolbalagheh, Oration 103).

In fact, anyone who takes exemplar from this world will become insightful. In other words, someone who looks at this world in treating with worldly accidents and activities as subject of advice by taking exemplar and compares affairs with each other and accepts the advices about divine signs and events of the world and his insight and perception is developed. As a result, he will achieve the reality of life and acquire knowledge about what it leads him to affliction and reach him to redemption (Hashemi Khoei, 279-21).

*Thought:* Human is a rational organism and he may ponder about his disadvantages and advantages and corruption using his own thought and choose what he deems it as subject of benefit and productivity. Proper thinking is the solution for human guidance and one of the fundamentals of insight and perception and leader for human toward reality of life.

According to Imam Ali's statement, thinking has been assumed as life of heart and also as preparatory for growth and excellence of human as he implies: 'Surely, thinking is the life of heart as the human can pass through darkness by light of insight' (ان تفكر حياة قلب البصير) (كما يمشي المستنير في الظلمات بالنور).

And he also implies: The fact is that insightful person is one who hears and thinks about it and sees to become insightful and to be benefitted from world experiences. Then he moves in the right and clear path and avoids from falling into black holes and going astray in deviated routes and does not help to misleaders in place of sin by deviation from right path by manipulation and disruption in statement against their favor (Koleini, 1-28).

Holy Quran: Imam Ali (PBUH) introduces Quran as guide that does not mislead and he recommends the people to take help from Quran in their activities. 'Beware that this Quran

is an advisor that does not deceive you and it is a guide that never tells lies... revise in your votes versus Quran and reject from your whims against Quran' ( واعلموا ان هذا القرآن هو ناصح )  
الذى لا يغش و الهادى الذى لا يضل، المحدث الذى لا يكذب... واتهموا عليه آرائكم واستغشوا فيه اهوراكن)  
(Nahjolbalagheh, Oration 176).

The Holy Quran includes all of relevant object for guidance.

History and background of people in the past: Imam Ali (PBUH) invites humans to take exemplar and learn from the history and paying attention to the people in past time and considers their remnants as exemplar: ‘And any living organism moves toward death; Do not the signs remained from life of people in the past avoid you from Mammonism? If you are wise, is there any awareness and exemplar in life of your fathers? Do not you see the past people never returned? And do not your children survive forever? If the world people do not see that there are various modes in passage of day and night where someone dies and people cry for him and the other person condoles heirs of dead one and one person lies in illness bed and another one visits to him while the other one is at agony of death and world-seeker who looks for this world and he dies and other negligent person has not forgotten death and the next generation moves through the path of the people in the past...’ و كل حى فيها إلى فناء أوليس لكم فى آثار الاولين مزدجر ، و فى آبائكم الماضين تبصرة ومعتبر. ان كنتم تعقلون أولم تروا إلى الماضين منكم لا يرجعون والى الخلف الباقيين لا يبقون أولستم ترون اهل الدنيا يصبحون و يمسون على احوال شئى:فميت يبكى و آخر يعزى و صريح مبتلى و عائد يهود و آخر بنفسه وجود و طالب للدنيا و الموت يطلبه،و غافل

(Nahjolbalagheh, Oration 99) (وليس بمغفول عنه ؛على أثر الماضى ما يمضى الباقي

History is one of the organic sciences and it is favorable to identify it to exploit from the existing crucial points in history. Also, Imam invites the people to think accurately about history and this causes opening of intuitive eyes to create real vision and proper attitude toward the life (Javadi Amoli, 2001: 143).

In his testament for Imam Hassan (PBUH), Imam Ali (PBUH) implies: ‘Express the crucial and learning and valuable historic points for your heart in order to exploit from experiences of past people and think and ponder in such a way that as if in near future you will be one of them and leave away your friends and take journey to a strange world. Think in what you should do?’ (Nahjolbalagheh, Epistle 31).

## Barrier against insight

Some activities may play deterrent role against insight and they cause the person to underestimate the events simply and in fact negligence is one of lethargic factors for insight that causes heart blindness.

1. One of barriers against insight at time of Imam was innovations for which the former caliphs laid foundation by inefficiency and mismanagement and lack of providence.



2. Mammonism: According to Imam Ali's (PBUH) statement, loving this world is led to losing light of insight versus hearing of wisdom and blindness of heart from light of insightful eyes: ( لَحِب الدنْيا صَمَت الاسماء عن سماع الحكمة و عميت القلوب عن نور بصره ) (Amedi, vol. 2: 584).
3. Negligence from God and His remembrance (Aaraf Sura 7: 201).
4. Involvement in lusts and pleasures: when a society is entrapped in lusts then it loses the needed insight. Based on statement of Imam Ali: Opening lustful eye causes blindness of eye of heart to see the end of events: ( اذا ابصرت العين الشهوة عمى القلب عن ) (العاقبة) (Amedi, vol. 1: 315).
5. Guzzling should be considered as one of barriers against insight: According to utterance of Imam Ali (PBUH): when the abdomen is filled with licit and permissible items it causes blindness of heart that is led to obstruct path of fact-finding in human: ( اذا ملئ البطن من المباح عمى القلب عن الصلاح ) (ibid: 132).
6. The long wishes and regardless of facts: Based on interpretation of Imam Ali (PBUH), the wishes cause blindness of eyes: ( الامانى تعمى عيون البصائر ) (Amedi, vol. 1: 50).

### Identifying of enemy from Imam Ali's (PBUH) viewpoint

The subject of verbal insight about enemy and identifying of enemy is proposed and describe to complete discussion:

Of course, insight includes various dimensions similar to many other categories. Thus, probably someone has one insightful dimension in life but he lacks insight in other attribute and aspect of life. Some of these dimensions are as follows: Insight at end; in means; in identifying of enemy; in way of enmity by enemy; in identifying of barriers of path; in identifying the opposite points of these barriers, and in identifying of priorities and preferences etc.

Knowledge and awareness denotes this fact that human analyzes the events and accidents in surroundings and to make decision insightfully. One of the foremost spots for using insight is at exposure to enemy. In fact, lack of insight is the basic ground for deception of enemy and as a consequence to lose the forces. Imam Ali assumes insight as one of attributes of Holy Prophet (PBUH) companions and implies:

'They carried their insight and thought on their swords' ( حملوا بصائرهم على اسيافهم ) (Nahjolbalagheh, Oration 150).

And also he expressed: 'This flag may not be carried except by holders of insight and resistance and awareness of right stances' ( ولا يحمل هذا العلم الا اهل البصر و الصبر و العلم بمواضع ) (الحق) (ibid, 173).

According to statement of Imam, one of the characteristics of enemy is as follows:

*Creating mischief:* Insight may indicate its application mainly in mischiefs plotted and arranged by enemies. Upon resurgence of mischiefs the events and activities are transformed and reversed and most of people are subject to testing and trial. There is no doubt that many elites may be also refused in this conflict and turmoil and they fall similar to autumnal leaves into wane of isolation.

One of attributes of enemies is to wreak havoc and mischief and climate for insulting and chaos. This is committed by weak persons and ones who became incapable for potential of deduction and argumentation.

For example, while leaders of Camel Battle Ado and even Muawieh personally knew that they have been more effective in killing of Ottoman and also it was completely obvious for them that Imam Ali (PBUH) has tried more than anyone in extinguishing ferocity of killing of caliph (Nahjolbalagheh, Oration 164).

But when he saw they had no reason and excuse then they started wreaking havoc. Imam Ali (PBUH) implies: They have seek for a right that they already left it and they wanted to take revenge for the blood they had shed. If I was shared in shedding this blood with them then they were also shared and if they have committed that murder so this punishment belongs to them.

Therefore their cause and reason will be led to loss for them.

They wanted to suck a breast that had been already dried and they intended to revive an innovation, which had been eliminated for long time (Nahjolbalagheh, Oration 22).

‘During period of mischief activities are doubtful among people.’ ( و يلبس امورها، و يبيث الفتن ) (Dashti, Oration 164).

‘This causes the activities to become doubtful for them in this community and mischief spreads corruption among them so that the good may not be distinguished from evil and they are extremely involved in that mischief and intermingled and corrupted.’

This Arabic sentence ‘ و يلبس امورها فيها ’ (*This causes the activities to become doubtful for them*) denotes this point that the professional politicians cause the activities to be doubtful for the people and seemingly they confuse people about the facts by taking revenge for blood of caliph to acquire the caliphate and thereby they introduce oppressor as the oppressed and vice versa the oppressed one as tyrant.

And this sentence ‘ يبيث الفتن فيها ’ (*mischief spreads corruption among them*) implies expansion of mischiefs in Islamic community (Umma) and the result of this sentence and the next one is that on the one hand it is difficult to recognize good from evil and on the other hand the people are submerged into the waves of mischief.

Difference among two Arabic terms ‘يموجون...’ and ‘يمرجون...’ is in that the first one refers to involvement of mass groups of people in mischiefs and the latter implies intermingling of good and evil groups in community so that identifying of good from evil becomes difficult (Masoumifar, 2009: 106). The mischief makes the climate hazy and dusty in community and under such conditions people may lose their way. But possessing strong insight and considering healthy criteria prevents from deviation.

*Assimilation:* This is an attribute which possessed by evil group and they try to assimilate their own to the right group. In order to advance their objectives, this group has to pretend to be right and to express seemingly the right words but the insightful recognizes these slogans so he is not deceived. Regarding *Monafeqin* (hypocrites) who hid their own under coverage of this slogan that ‘*We are companions of Messenger of God*’ in order to mislead the people, Imam Ali (PBUH) expresses: A hypocrite male pretends for faith and shows off for performing of Islamic rites but at the same time he never fears from sin and avoids from it; he deliberately and knowingly attributes lies to Holy Prophet and if the people knew that he was a hypocrite and liar they never believed his utterances and did not accept his statement but he claims he is one of companions of Holy Prophet (PBUH) and he has seen prophet and heard his tradition and learned it. Consequently, all of people accept his utterances (Nahjolbalagheh, Oration 210).

*Reactionary behavior:* The other attribute this group intends to come back is to return this state into the former conditions i.e. corruptive conditions during age of ignorance and tyranny.

Imam Ali (PBUH) implies: they have revolted jealously to seek for this world against someone to whom God has granted government and they have decided to return time cycle to the past and to revive traditions at age of ignorance (Nahjolbalagheh, Oration 169).

The right will win if the evil is well identified and although tackling with the evil may be expensive as the trend of activities moves well.

One should look out about achievements and victories of right (good). This is a rule that makes preservation of the outcomes as more important and of course more difficult than the acquisition since victory of good versus evil will be small and difficult before final triumph and if you say right it may take place ( *و لنن قل الحق فلربما و لعل* ) and if its achievements are not protected well it is very rarely to guarantee survival of such victory.

The companions of Imam have learned identifying of enemy and awareness from his tactics and tools and also quick reaction against him of Imam.

Imam Ali (PBU) expressed: ‘*Beware that Satan has prepared its faction and called up the equestrian and infantry troops and invaded toward you this is a fact among me and me and I neither covered the right nor is it hidden to me.*’

By God, I will make a quagmire for them when they move into they can never exit from it and if they exit, they never imagine about return (Nahjolbalagheh, Oration 10).

Imam employed express troops against enemy. Of these cases, whereas Imam was aware of the result of arbitration, Imam appointed Malek Ashtar as his agent and implied about him: There are not two persons similar him (Malek) who thinks about enemy in this way (Monghari, 521).

Or in another point, when Imam likes his persistence against the enemies, he implies: The man I gave him government of Egypt was thinking about our expediency and he was firm and warrior against the enemies (Nahjolbalagheh, Epistle 38).

Also Gheis Ibn Saad was one of the prominent enemies that he told about Muawieh that as long as I am alive I will be enemy against him and after my death I will accompany with angels in swearing and damning at him (Kufi, 1995: 597).

In this regard, Motahari says:

One of the lessons that can be learned from practical conduct of Holy Prophet (PBUH) is the quality of employing tool. Human should firstly act as Muslim in his goals namely his objective should be holy, excellent, and divinely and secondly he should also act really a Muslim in using such a tool for achievement and advancement of the given goals.

Some of people do not act as Muslim in terms of their goal; in other words, they have no goal except food and cloth and hedonism in their life... if someone is really Muslim all of these goals are summarized only in one word that is God's satisfaction and consent (Motahari, 1992: 119).

If the tools and bases are holy, positive, and healthy one can conclude and predict clean goal as well.

Accordingly, insight is accompanied to the same contemplation, illumination, and specific transparency that under the aegis of that divinely light, the human can recognize the right and correct from improper through life trends and under different spiritual, intellectual, and rational conditions by means of wisdom and to avoid from superficial and simple paradigm and to find the deeper levels of events by passing through the surface level of problems.

The given person may possess such light and the higher level of insight and perhaps the light of his insight may be two weak and small. Thus, he needs to help and guidance from owners of higher insight in order to identify well his path through darkness and ambiguities, especially in political, social, cultural, and economic issues properly.

In fact, insight and the close relationship between people and Imam and competent leadership in society will lead them through path of redemption and prosperity in difficult situations.

The concept of insight denotes potential for identifying of complex political and social issues and properly perception of them in political and social norm to achieve useful constructive strategies in these fields and passing through critical and mischievous conditions in health.

The insightful person may distinguish good from evil upon social crises and mischiefs and take the appropriate stance toward them and identify his path in dark paths of mischiefs by divinely light and piety through such darkness and continue this way through the path of perfect movement toward his own deserving perfection and excellence.

The God- believer and pious person is one who properly perceives the current events in the world and community and searches it based on the higher realities in the world and identifies his right path in the society and both makes decision properly based on correct and insightful analysis and also impacts duly on events in his community and world.

Insight prepares the human to accept right in system of genesis by specific clear thinking thereby he can see the right as it is really and it burns a light in his soul and this light shows the path of self-correcting to human the path moving through which may lead the human toward the philosophy of hi creation and reach him to the peak of perfection.

This light is converted into a brilliant light at the phase of perfection trend of human that it not only indicates the path of achieving goal to the human, but also it accompanies and helps him in achieving the favorable goal as well and this is the meaning of linked guidance.

The light of insight is achieved for human as a result of Islamic-trained heart; furthermore, it also plays political role in self-correction of human and also it is very efficient in correction of social behaviors of human (Kamali, 2008: 99).

Also Fourth Imam implies: ‘Oh God, bestow me the light under its aegis I can move through the society and find my way through darkness...’ (و هب لي نورا مشى به في الناسوا هتدي) (Sahifeh Sajadieh book, twenty two praying) (به في ظلمات...)

## Conclusion

Insight is not mere knowledge but it includes knowledge plus belief and faith. Thus, it causes movement and guidance. Wittiness and cleverness, piety, sincerity, and thought are some of insight instruments and in addition one can take exemplar and learns from past and present events for future by means of contemplative behavior and deep approach toward the problems therefore the lexicologists have often translated insight along with its means i.e. wittiness and taking exemplar.

The insightful human should possess eye in heart rather than eyes in head thereby he may perceive political and cultural trends and recognize signs of hypocrisy and sincerity and enmity.

In contrast, if a person is not insightful he is blind and he may show paradoxical actions similar to the blind people and due to heart- blindness and incapacity in analysis of affairs and identifying of good from evil he may judge based on his whims. Thus, the problem of lack of insight is one of the problematic issues.

In fact, it necessitates for possessing insight throughout the phases of life but it seems more necessary in some fields; for example, requisite for insight in identifying enemy and its tactics so that we should be careful not to confuse good and evil at this time.

Nations can acquire their rights only by insight and identifying of barriers against paths and prevention from barriers and identifying the right path to alleviate barriers will be possible only by insight.

Regardless of guidance light, passing through right path may be led to stop and deviation from this path and goal and this light is insight, which is followed by vigilance and identifying.



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