

## An Examination of the Nature of Realism and its Results from the Viewpoint of the Qur'ān and Ḥadīth

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Received: September 2, 2020; Revised: October 14, 2020 ;Accepted: October 22, 2020  
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### Abstract

Realism is always emphasized in Islam and is considered as one of its essential principles. Accordingly, Islam teaches the human to take into account the realities, and organize and plan his movement and efforts based on them, because without knowing the realities he cannot achieve the ideal goals that bring about his blissfulness. Therefore, it is necessary to identify the nature and consequences of realism in order to step toward obeying the divine commands and consequently, the strengthening of this important element in the human and creating the motivation to grow it as much as possible. This way, the human can ultimately attain his true prosperity and blissfulness. In this study, in which the data is collected through library research, first the nature of realism is specified. Then, its effects as well as the relationships between these effects and their priority will be addressed.

**Keywords:** Effects, Instinct, Innate disposition, Realism.

### Introduction

In general, the reactions of the humans to the world and its requirements are different. Different people show different reactions based on their worldviews and their knowledge of the phenomena of the world of existence. What is important in this regard is that the human should be able to overcome illusions and imaginations and understand the realities of issues, i.e. he should be realist. Realism is one of the important issues of the human, although it is often neglected. As a result of this negligence, the human spends most of his life based on illusionism and does not heed the realities. That is to say, if the human is not realist, he will not attain prosperity and blissfulness, and will follow any licentious speech and act that he likes. Therefore, he will get afflicted with baseless illusions and superstitious thoughts. At this time, as the Qur'ān says, he will be strayed from the right path like an animal or even worse than it, and will become a victim of his carnal desires, covetousness, and ignorance (Qur'ān 7:179). Therefore, we can definitively maintain that the damages afflicted to the human due to the ignorance of realities during the history that have destroyed and corrupted his true thought and culture have not originated from any source other than himself. Therefore, it is necessary to treat realities without letting the interference from carnal desires and to stay away from absurdity and disorganization via avoidance of vanities and superstitions. It is in this way that the human can clearly see the various effects of realism on his life.

Hence, the questions of this study are as follows.

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- Is realism an instinct? If yes, what does the instinctiveness of realism mean?
- What is the difference between instinct and innate disposition?
- What are the results of realism for the human?

In the following lines, the previous studies related to this discussion are presented.

Tājuddīnī examined the importance of realism in responsibilities, goals, methods of attaining the goals, level of expectations, and evaluation, and finally addressed the question on how to be realist (Tājuddīnī, 1986).

Sha'bānlū asserted that Imām 'Alī (a) should be considered as a realist idealist. The broad view of Imām 'Alī (a) to the issues happening around him caused him to be a complete idealist. On the other hand, he should be regarded as knowledgeable about the conditions of the society. In brief, the Commander of the Faithful (a) was a person who was realist toward the conditions of his society, paved the excellence path, and moved toward the high goals and ideals (Sha'bānlū, 2000).

Ḥusaynī investigated the realism, truth seeking, and their indices in parts of the life of Imām Mūsā Kāzīm (a). He found out the way Imām put this principle into practice and fulfilled the goals of Islam and the Qur'ān (Ḥusaynī, 2006).

'Alawī Nizhād asserts that Sayyid Quṭb does not consider the Qur'ān as a book merely belonging to the mystics or worshippers or an empirical or philosophical text, and does not believe that there exist unsolvable natural ambiguities in the Qur'ān. He then introduces the realistic aspects of the Qur'ānic training from the viewpoint of Sayyid Quṭb in the form of six principles. These include the monotheistic training of the Qur'ān, the gradual and step-wise nature of the human training, training in the battlefields, movements, and revolutions, the congruence between the Islamic legislation system and the human needs, the balance between the Islamic legislation and training, and warning against the corruption points in the training process ('Alawī Nizhād, 2010).

The innovation of the article at hand is that it addresses the nature of realism and supports it with the Qur'ānic verses and Islamic narrations that entail the consequences of the enhancement of realism in the human. These points have not been taken into account in the previous studies.

### *The nature of realism*

The studies that have been done in this regard reveal that realism is an instinctive talent that exists in all humans. Therefore, it seems at the first glance that with such a nature, all humans should be realist, as supported by the definition of instinct,

Realism is a faculty from which the essential attributes are derived. The point that instinct is a faculty is similar to the case of temper; however, temper derives from the habits of the human, while instinct is a quality inbuilt in the human nature rather than one deriving from his habits (Dihkhudā, 1994, vol. 32: 190).

However, it should be noted that when we use the term "instinct" for realism, we might not mistake it for the term "innate disposition." Therefore, we should first specify the difference between instinct and innate disposition.

### *The difference between instinct and innate disposition*

The terms *fiṭrat* (innate disposition) and *gharīza* (instinct) are sometimes used interchangeably; however, it should be noted that these two terms are different. Their difference is especially important when applied to the human (who has both concepts). Āyatullāh Jawādī Āmulī gives in four qualities for innate disposition.

1. The innate knowledge is not imposed upon the human, but rather, it is inbuilt in his id.

2. It is not changeable and it cannot be removed by imposition or pressure.
3. It is universal and every human being has it.
4. It leans toward and looks up to the Absolute Perfection and the Creator of the existence (Jawādī Āmulī, 2011, vol. 12: 26).

Out of these qualities, the first three ones are common between instinct and innate disposition, because instinct is also set in the human and animal nature, is not changeable, and is considered as universal. However, the fourth quality exclusively belongs to the innate disposition, and forms one of the differences between instinct and innate disposition, i.e., innate disposition is the criterion for the growth and excellence of the humans (ibid: 27). In fact, every perfection and good attribute that the human achieves is based on his innate disposition and is attained through flourishing it. In other words, instinct is about material issues, but innate disposition is related to issues beyond the material ones (Muṭahharī, 1991: 34).

Instinct is an unconscious attraction, that is, it does not need intellect and consciousness, as it is seen in the animals that are attracted to the food and the opposite sex without any need to thinking. However, the effect of innate disposition is conscious, that is to say, this internal attraction influences the intellect and thinking and moves its owner to make choices (Makārim Shīrāzī, 1995, vol. 16: 423).

Another difference between instinct and innate disposition is that the former is flourished by itself. For instance, right from his birth time, a baby cries for food due to the effect of instinct. However, the innate disposition – as the source of spiritual perfections – is not so. Rather, it should be first flourished, and after knowing the innate affairs and deciding if an issue originates from the human innate disposition or not, the person performs the voluntary act (Miṣbāḥ Yazdī, 2011: 152).

Therefore, instinct and innate disposition are sometimes applied – in practice – to the same thing and the two terms are used interchangeably in these cases. However, they are actually different, because innate disposition is the cornerstone and origin of the human perfections of the humans, while instincts are not so. In addition, instinct does not need awareness, while innate disposition needs awareness. Moreover, instinct flourishes by itself, but innate disposition needs to be flourished.

Based on what we said, we can assert that the application of the term instinct to “realism” – which is the source of human perfection and is in need of awareness and flourishing – stems from the general, interchangeable use of the terms instinct and innate disposition, and if “realism” has been used by some notables such ‘Allāma Ṭabāṭabā’ī as an instinct, their real intention is that it is innate.

With regard to the nature of realism, ‘Allāma Ṭabāṭabā’ī believes,

Whatever purpose the human seeks, he seeks its reality, and whenever it get clear to him that he has made a mistake and has paved the wrong way, he gets sad over his mistake and regrets the useless tolerance of the difficulties he has faced in the way to that purpose. In addition, the human constantly tries to avoid mistake and error, and tries as much as possible to attain the reality. This indicates that the human is instinctively realist, that is, he always seeks the reality and follows the right without learning this instinctive temper from anyone or any place. If the human sometimes shows stubbornness and does not accept the right, the reason is that he has come to be afflicted with mistakes and errors and the right has not become clear to him; if it is clear, he will not go astray. Moreover, he sometimes gets afflicted with a kind of psychological ailment due to his adherence to carnal desires and lusts that turns the sweet taste of the right bitter to him. In such a situation, although he knows the right, he does not follow it, and although he confesses to the rightfulness of the right and the fact that the right should be

followed, he refuses to obey it. For instance, it frequently happens that the humans disregard their human instinct – which tells them to eliminate the dangers and flee from harms – due to their addiction to harmful things, and do harmful things; examples include the addicts to tobacco, alcohol, and drugs (Ṭabāṭabā'ī, 2003, vol. 2: 113).

The words of 'Allāma Ṭabāṭabā'ī reveals that his intention of the instinctiveness of realism is its innateness, because as we said, the instinct flourishes by itself, but 'Allāma asserts that following the carnal desires and whims of soul prevents the growth and flourishing of realism. This indicates its innateness.

### **The effects of flourishing the realism instinct**

#### *Proving the Creator*

The first effect of realism on the human is his realization of the existence of the Creator of the world of existence, i.e., proving the Creator. The sublime God says in the Qur'ān in this regard, “Were they created of nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, they have no firm belief” (Qur'ān 52:35-36) and “If indeed thou ask them who has created the heavens and the earth and subjected the sun and the moon (to his Law), they will certainly reply, ‘Allāh’” (Qur'ān 29:61).

These verses introduce the realistic consideration of the divine signs as a factor in proving the Creator of the world of Existence. In fact, looking at every phenomenon in the world, the human sees that it is created and the sign of need is observable on its forehead. Then, he concludes that there is God who supplies the needs of the worldly phenomena. It is with such a viewpoint that he sees the effects of the Creator's knowledge, power, and wisdom on any phenomenon he looks at.

In other words, due to his realistic consideration of each and every phenomenon of the world of existence, the human figures out that the world he lives in is undoubtedly contingent (because it constantly changes, and what constantly changes will show incidents, and what shows incidents is impossible to be eternal). Answering a question on the reason for the creation of the world, Imām Riḍā (a) said, “You did not exist but came to existence; [on the other hand] you know that you have not created yourself, nor anyone like you has given you your existence” (Ṣadūq, 1997: 352).

If the world is contingent, five possibilities are plausible.

1. It is created without any cause.
2. It is the cause of itself.
3. The caused phenomena in the world are the cause of its existence.
4. This world is caused by a cause that is by itself the caused of another cause, and this loop continues forever.
5. This world is created by a necessary being called God from whose pure essence the world of being is derived.

The falseness of the first four possibilities is clear, because the existence of the caused without a cause is impossible, otherwise, anything should have come into existence under any conditions, while this is not the case in reality (Makārim Shīrāzī, 1995, vol. 22: 453).

The second option – i.e., something causes itself – is also impossible, because in order for it to be true, that phenomenon should exist before its existence. This is bringing contradictories together.

The third option – i.e., the creatures created by the human are the creators of him – is evidently false, because it relies on a vicious circle.

The fourth option – i.e., the endless circulation of causes and effects – is also unacceptable, because the endless itself is a caused and needs a creator to create it.

Therefore, there remains no way but to accept the fifth option, i.e., the consideration of the Necessary Being as the Creator (ibid: 454).

Therefore, the Sublime God in the noble Qur’ān names the sequence of day and night, sleeping at night and working during the day, the quality of the creation of camel and the construction of the skies and the earth, etc. as the divine signs and clues to His power and majesty in the management of the world. He emphasizes them one by one so that the human can figure out the existence of their Creator and Developer in the light of a realistic consideration of those signs.

Imām ‘Alī (a) says in this regard, “God’s existence is known through His creatures, and the knowledge about Him is strengthened through intellects, and the argumentations for His existence get clear through thinking and reflection, and His proof becomes totally evident for His creatures through His signs” (Majlisī, 1983, vol. 4: 253).

The foregoing tradition expresses that when the human adopts a realistic stance, he figures out that every creature that has been given the grace of life paves a specific path in its life and is replaced by another creature after a while, can never be its own creator and has never chosen the specific path it paves, and has no role in the creation and arrangement of the path of its life. On the other hand, it cannot be accepted that all these phenomena have come into existence by themselves or via accidents. It cannot be accepted that the system of life has come into existence without any calculation and management. In fact, the human conscience does not accept even the orderly organization of some bricks to be accidental (Ṭabāṭabā’ī, 2003, vol. 2: 115).

Therefore, when the human correctly sees and perceives the realities in the way they really are, he first understands that the world of existence certainly relies on something that is the creator and maintainer of it and the source of its life, i.e., the world of existence originates from His existence.

Therefore, due to this very instinct (up until the times represented in the history), the majority of the human society have constantly believed in the existence of a god for the universe, and Islam and other religions (such as Christianity, Judaism, Zoroastrianism, and Buddhism) have a similar belief in this regard. The Sublime God says in this regard,

Say: "Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?" They will soon say, "Allāh" (Qur’ān 10:31).

In fact, the realism instinct brings about an inward traction in the human that leads to the appearance of theistic religions and moves him to worship the Unseen God (who is more evident than any observable and audible phenomenon) (Ṭabāṭabā’ī, 2009: 96).

The evidence for this can even be found in the claims of the opponents of the existence of the Creator, because those who reject the existence of the Creator has – and will have – no reason for their rejection, but rather say that they don’t have any reason for His existence (rather than for His non-existence). A materialistic person says, “I don’t know” rather than “There exists no Creator.” In other words, a materialist is in doubt rather than rejection (Id., 2003, vol. 2: 116). The Sublime God refers to this point in the Qur’ān and says, “And they say: ‘What is there but our life in this world? We shall die and we live, and nothing but time can destroy us.’ But of that they have no knowledge” (Qur’ān 45:24).

### *Theism*

Another consequence of realism is theism. In a famous prayer by the Prophet (s), this effect of realism is pointed out. In fact, when his majesty says, “O’ God! Show me issues in the way

they are” (Majlisī, 1993: 430), he does not ask God – for example – to show him the effect of a given plant; rather, he meant that the true understanding of things is not possible without understanding their Creator. Therefore, if the human sees the things in the way they really are, he will observe that they are objectively related to God. It is impossible for the human to understand this connection, but does not understand the existence that this thing is objectively connected to it, i.e., God. Anyone who understands things in the way they are has known God to whom those things are objectively connected (Muntaḍirī, 2005, vol. 4: 156).

On the other hand, if the human comes to a true understanding about the existence of this universe and sees the true level of the things in it, he will not be attracted to them; then, the natural world will not prevent him from knowing God. Rather, he will clearly understand that anything comes into existence due to the Divine Existence, “Allāh is the Light of the heavens and the earth” (Qur’ān 24:35) (Mīr Ḥusaynī, 2005: 63).

In other words, although no one can figure out the Sacred Essence of God, we might observe His shining lights in all heavenly and earthly creatures because His knowledge, power, and other attributes are apparent in all creatures and He is represented in all creatures (Ṭayyib, 1999, vol. 9: 529).

The noble Qur’ān has reported that Prophet Abraham (a) had such a viewpoint, “So also did We show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude” (Qur’ān 6:75). The phrase “the power and the laws of the heavens and the earth” in this verse refers to God’s absolute and true lordship and possession of the heavens and the earth, and seeing the heavens means observing things in the light of their relationship with God. In fact, observing the power and the laws of the heavens and the earth, Prophet Abraham (a) got more familiar with the Divine Law, creation, wisdom, and lordship and in the light of such a knowledge, he saw everything as related and connected to God (Ālūsī, 1994, vol. 4: 186; Qirā’atī, 2003, vol. 3: 292).

Therefore, it is clear that since every phenomenon and creature of the world is in its origin dependent on God due to its status as a caused, when the human understands the existence of himself and the phenomena around him through a realistic viewpoint, he will know his relationship with God and finally God himself, because it is in this case that he will clearly understand that the world and its creatures rely on an infinite existence and life, power, knowledge, and every other infinite perfection, and the human and every other worldly phenomenon is a manifestation of that infinite existence, i.e., God.

### *Being graceful to God*

Knowing matters in their true form (such as the philosophy of creation, his existential purposes, etc.) causes the human to have a tendency to thank God. Therefore, God explains in the Qur’ānic verses His graces and their benefits in the human life and introduces them as a cause for the human’s gracefulness. This reveals the point to which the true understanding of realities influence gratitude. For example, it is said in the Qur’ān 30,

Among His Signs is this, that He sends the Winds, as heralds of Glad Tidings, giving you a taste of His (Grace and) Mercy,- that the ships may sail (majestically) by His Command and that ye may seek of His Bounty: in order that ye may be grateful (Qur’ān 30:46).

Since the spiritual results are violable (i.e., people can refuse to thank Him), God used the term “la’alla” (may) that reveals hope in the phrase “in order that ye may be grateful” (Ṭabāṭabā’ī, 1995, vol. 16: 299). This way, if the human has a realistic stance to matters and knows them correctly, he will certainly achieve the thanksgiving status. It is through such a viewpoint that Imām Sajjād (a) says, “How can I appropriately thank You while I should thank You for this opportunity to thank You, and any time I say ‘thank You,’ It is incumbent

upon me to say ‘thank You’ because of the grace given to me to thank You” (Majlisī, 1983, vol. 91: 146).

The reverse is also possible, that is, if the human does not have a correct understanding of these signs and so passes by different matters without noting them, he certainly will not be graceful.

#### *Staying away from carnal desires and sins*

Staying away from carnal desires and sins is possible only if the human sees the true form of the issues (in the way they really are); that is to say, when he interprets the good acts as good and the bad acts as bad. In a part of his prayer after the night prayer, Imām Ṣādiq (a) tells God,

O’ God! Show me the reality of the right so that I follow it, and show me the wrong so that I stay away from it. Do not make blurry the right and the wrong to me, otherwise I will follow my whims of soul and will be away from Your path of guidance (ibid, vol. 83: 120).

A precise look at this prayer indicates that paying attention to the real face of different matters is the best way to prevent doing the wrong acts. In fact, when the human has a realistic view to his own acts and behaviors, he resists the satanic temptations and never yields to dishonor.

Moreover, in numerous verses of the noble Qur’ān, the Sublime God reminds the humans the reality of his deeds. For example, in the Qur’ān 4, He says about the reality of eating the properties of the orphans, “Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire!” (Qur’ān 4:10).

This verse maintains that although the outer appearance of the act of those who eat the property of the orphans is enjoying delicious and colorful foods, the real face of those foods is the burning fire. In fact, the real face of the act always has a specific relationship with the outer quality of the act. As eating the property of the orphans and violating their rights burns the perpetrator’s heart and bothers his soul, the real face of this act is the burning fire. Is there anyone who takes pieces of fire with his own hands, puts them in his own mouth, and swallows them? An uninformed and ignorant child might be attracted to the beautiful manifestation of the fire flames and reach out for them, but an intelligent person who has tested the burning nature of fire many times will not even think of touching it (Makārim Shīrāzī, 1995, vol. 3: 282).

Therefore, it is clear that the realistic consideration of the deeds, or in other words, seeing their real appearance, causes the human to constantly oppose his carnal desires and stay away from them as much as possible. This view ultimately makes him able to stay away even from thinking about sins.

#### *Hopefulness and persistence in the face of difficulties*

Another consequence of realism is hopefulness and persistence in the face of difficulties, because such a stance makes it clear that every cause – no matter how strong it is – is controlled by the potent will of God, and He is the absolute and true owner of everything. The Sublime God refers to this point in the Qur’ān 64 and says, “No kind of calamity can occur, except by the leave of Allāh: and if any one believes in Allāh, (Allāh) guides his heart (aright): for Allāh knows all things” (Qur’ān 64:11).

The belief mentioned in this verse is one by which the human deems everything – including the good or the bad – as under the authorization of God, and sees His hand in every

phenomenon and movement. Therefore, since his heart is confident, when he faces a difficulty or damage, he first tolerates it and then shows gratitude (Sayyid Quṭb, 1991, vol. 6: 3589).

The noble Prophet (s) says in this regard, “It is strange that everything is good in a believer’s view, and no one other than him is so; if a calamity afflicts him, he thanks God and is good in his view, and if a disease afflicts him, he tolerates it and is good in his view” (Majlisī, 1983, vol. 79: 139).

Therefore, the realistic stance of the human – due to which he sees everything as dependent on God and a result of his authorization – causes him to yield to the sublime God in the right path despite all difficulties and challenges, and so, persist in the face of those difficulties. The eloquent words of Lady Zaynab (a) with regard to the Āshūrā event derive from such a viewpoint. When Ibn Ziyād told her, “How did you see what God did to your brother and your family?” Lady Zaynab (a) answered, “I saw nothing but goodness and beauty. They were individuals whose fate was determined by God to be martyrdom. Therefore, they voluntarily rushed toward their resting places. God will soon draw them and you together, so as to bring you to trial. Now see who is victorious and who is ill-fated in that court?” (ibid, vol. 45: 116).

This way, the realist people never absolutely yield to causes and means, and when the matters are in their favor, they never feel pride and do not forget the status of themselves and the world, because they know that the outer causes are not unplanned, but rather move ahead based on the order they receive from the Sublime God. As a result, they finally understand that in the world of existence, they should not bow to any being other than the Great God, and should never absolutely yield to any order other than His order. It is this understanding that brings about persistence in the face of difficulties (Ṭabāṭabā’ī, 2009: 67).

Based on what we said, it is clear that people who have not attained a true understanding of issues do not have that innate hopefulness, self-respect, and bravery. They get disappointed and surrender in the face of the smallest worldly difficulties and problems. However, those who enjoy the realism grace do not get disappointed even if they find themselves prone to death. They optimistically look for the help of the Unique Reality of the existence whose will is the only thing that happens.

### *Attaining blissfulness*

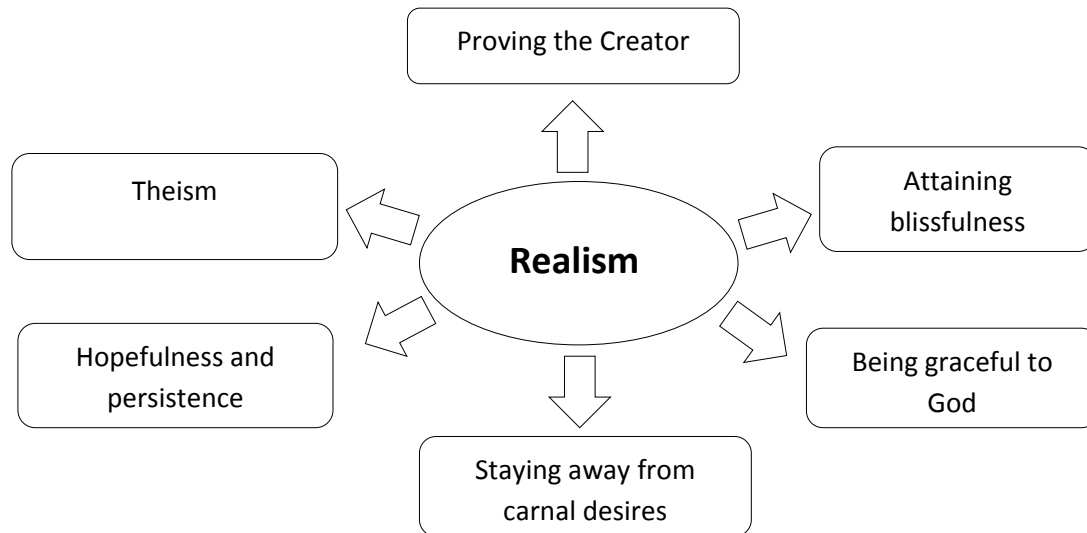
It is evident that one of the consequences of realism is the attainment of true blissfulness. Imām Ḥasan ‘Askarī (a) says in this regard, “Anyone who seeks reality is on the salvation path; he sticks to the right and connects to a robust branch (Ibn Shu‘ba Ḥarrānī, 1984: 486).

In fact, realism causes the human to discern the interests of himself and his society, start acting, not to lose his heart in the face of enticing manifestations in different issues, and not to forget his dignity. Therefore, when the human attains such knowledge, he prefers God’s satisfaction to his own satisfaction. This is the same adherence to the right and obedience to it that has been frequently stated in the noble Qur’ān. The Qur’ān openly promises that anyone who obeys the right and does not object or oppose it will eventually come to the path of the true guidance – by any means – and one day will get to the ultimate blissfulness and perfection station (Ṭabāṭabā’ī, 2008: 104).

Based on what was mentioned, we can understand the relationship between realism and blissfulness attainment.

Figure 1 illustrates the effects of realism that this article has suggested.





**Figure 1.** The results of realism

*The quality of the relationships among the results of realism*

As we noted, realism in the first stage leads to the creation of traction in all humans (including idolaters and disbelievers) to prove the existence of the Creator. The Sublime God says in this regard,

And if indeed thou ask them who it is that sends down rain from the sky, and gives life therewith to the earth after its death, they will certainly reply, "Allāh!" Say, "Praise be to Allāh!" But most of them understand not (Qur'ān 29:63).

When the realist human figures out the existence of a creator for the world through the true understanding of the issues, he then understands that this creator should be free from any fault, shortcoming, and limitation. The reason is that if the creator has any shortcoming, the creator of the order and interrelationships present in the world of existence will be under question. In fact, it is the innate traction of the any realist person that ultimately calls him to theism, "He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (Allāh) Most Gracious. So turn thy vision again: seest thou any flaw?" (Qur'ān 67:3).

When the human comes to know God and understands that all the world of existence depends on the Sublime God for its existence and in fact originates from the divine light, good qualities are created and strengthened in him. For instance, persistence in theism can lead to the creation of good attributes, because according to the verse "No kind of calamity can occur, except by the leave of Allāh: and if any one believes in Allāh, (Allāh) guides his heart (aright): for Allāh knows all things" (Qur'ān 64:11), a theist person always persists in the face of difficulties. Moreover, the Sublime God Himself guarantees the persistence of suchlike people, "Allāh will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter; but Allāh will leave, to stray, those who do wrong: Allāh doeth what He willeth" (Qur'ān 14:27).

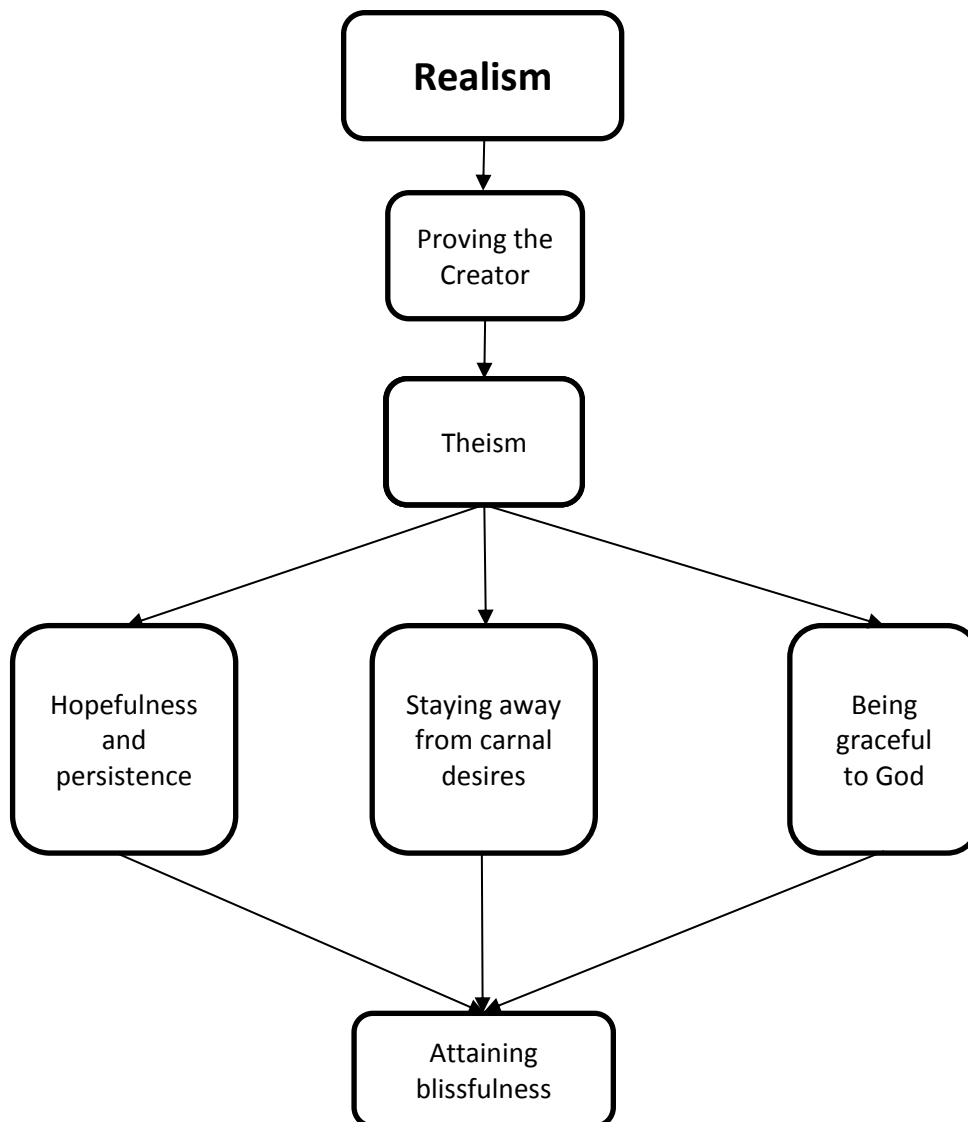
Another desirable attribute that is attained due to theism is gratitude, because if the human notices that whatever he has (from the grace of existence to other countless graces that are under his control) are all from God and He is the real bestower of grace, this knowledge will blossom the state of gratitude and thankfulness to God within him. The more this knowledge is, the stronger this feeling will be (Shīrwānī, 2000: 141).

In addition to the foregoing cases, knowing God will take the human away from the carnal desires, and he will attain piety in its light. The noble Prophet (s) says in this regard, "Anyone

who comes to know God and figure out His majesty will save his mouth from [useless] speech and his stomach from [excessive and illicit] food, and will clean his soul through fasting and staying up at nights [for prayer]" (Kulaynī, 1986, vol. 2: 237).

The creation of each of these desirable attributes – three of which mentioned here – will ultimately lead to the attainment of blissfulness. For instance, the Sublime God says in the Qur'ān about the role of persistence in the human's achievement of blissfulness, "O ye who believe! When ye meet a force, be firm, and call God in remembrance much (and often); that ye may prosper" (Qur'ān 8:45). In addition, He expresses the role of staying away from carnal desires in the attainment of blissfulness as follows, "And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desires. Their abode will be the Garden" (Qur'ān 79:40-41). In this verse, one of the ways to achieve Paradise – as the real blissfulness – is staying away from carnal desires.

There is a word from Imām Sajjād about the role of gratitude in the attainment of blissfulness, "O' the One remembering whom brings dignity to those who remember Him [rather than indebting Him to them], and O' the One thanking whom leads to the blissfulness of those who thank Him" (Fayḍ al-Islām Iṣfahānī, 1997: 90). Figure 2 below shows the relationships among the effects of realism (that are discussed in this paper).



**Figure 2.** The interrelationships among realism effects

## Conclusion

Realism is rooted in the human innate disposition and has an innate nature. The use of the term “instinct” for “realism” – which is the source of perfection, requires knowledge, and needs to be flourished – derives from the interchangeable use of the terms innate disposition and instinct. The reason is that innate disposition and instinct are practically applied to the same thing and can be used interchangeably. However, they are different in essence, because firstly innate disposition is the cornerstone and origin of the human perfections, while instincts are not so. In addition, instinct does not need awareness, but innate disposition needs awareness. Finally, instinct flourishes by itself, while innate disposition needs to be flourished.

The human spends most of his lifetime based on illusionism and ignores realities. The damages that have afflicted the human during the history due to his ignorance of realities and have corrupted and ruined the original human culture have originated from nothing but his illusionism. Therefore, it is necessary to treat realities without the interference of the whims of soul and to get out of absurdity and lack of organization through staying away from futilities and superstitions. It is in this case that the human clearly notes the various effects of realism on his life. The following effects of realism can be obtained from the verses of the noble Qur’ān and the narrations of Ahl al-Bayt (a).

1. Proving the existence of the Creator: when the human correctly sees and understands the realities in the way they really are, he figures out that the world of existence certainly has a support that is the source of existence, its Creator, and its Maintainer, and the existential system derives from His existence.
2. Theism: since the original essence of all the phenomena and creatures of the world depend on God due to their nature as the caused, when the human understands the existence of himself and the things around him through a realistic stance, he will know his relationship with God and finally will come to know God Himself, because he will clearly figure out that the world and its creatures depend on an infinite existence, life, power, knowledge, and other perfections, and the human and any other worldly phenomenon is a manifestation of that infinite existence, i.e., God.
3. Being graceful to God: if the human has a realistic viewpoint to these matters and knows them correctly, he will certainly come to thank God. On the contrary, if a person does not have a correct understanding of these signs and so passes by every matter without paying attention to it, he certainly will not be thankful.
4. Staying away from carnal desires and sins: the realistic viewpoint to deeds, or in other words, seeing their true face, will cause the human to constantly oppose his carnal desires and try to stay away from them as much as he can. This attitude ultimately causes him to prevent himself even of thinking about sins.
5. Hopefulness and persistence in the face of difficulties: the realistic attitude of the human due to which he deems everything as dependent on God and His permission causes him to yield himself to the sublime God in the right path (despite all challenges and difficulties) and so, persist in the face of those difficulties.
6. Attaining blissfulness: in fact, realism causes the human to discern the interests of himself and his society first and then act out. Therefore, when the human attains such knowledge, he prioritizes God’s satisfaction over his own satisfaction. This is the same as following the right and obeying it, which is frequently maintained by the noble Qur’ān. The Qur’ān evidently promises that anyone who follows the right and does not oppose it will come to the true guidance path – by any means – and one day will get to the blissfulness and perfection source.

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The noble Qur'an

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