

A Good Society

- ❖ The Islamic community is the community that adheres to human morality and societal etiquettes that Islam has brought forward.
- ❖ It is incumbent for every one of us to examine what one's duties are towards oneself and towards others; what duties and obligations one is required to fulfil, and the prohibitions one must abstain from.
- ❖ Every Muslim individual must convey the teachings of Islam through one's words and action; must be a patron for every member of the community and responsible for them; promoting virtue and prohibiting vice; calling for Islam and for global Islamic government, through wisdom and beautiful preaching, and argue for that cause with that which is best.¹
- ❖ It is incumbent for every one of us to know what one's obligations are, and what prohibitions are relevant to one. The husband must know his obligations towards himself, towards his family, and towards others. Similarly, the wife must know her obligations towards her husband, her children, and towards society. Similarly, the offspring must know their obligations towards their parents. And so too the siblings towards one another, the neighbors, the relatives, and work colleagues.
- ❖ It is binding for every one of us; whether man or woman, young or old, a scholar or a layman to endeavor to acquire a *malakah* – i.e. second nature – that would protect us from the prohibited conducts, and from failure to discharge our obligatory duties. Subsequently, it is also binding for us to teach and encourage others to do likewise – according to one's knowledge and abilities.

¹ In reference to the Qur'anic verse 16:125

- ❖ Behave in the right manner and make appropriate use of your life, and after that, it is not important whether or not others have benefited from you or from your interaction with them. Almighty Allah states: [O ye who believe! Guard your own souls: If ye follow (right) guidance, no hurt can come to you from those who stray].¹ There is no statement more candor about self-discipline and anger-management than this verse.
- ❖ Let others criticize us, and indeed we should encourage them to do that. We can then develop our skills and abilities by using the valid viewpoints amongst them.
- ❖ It is imperative that one uses one's life and time in the best manner and by the maximum amount possible. You never know! Perhaps this illiterate person that you don't value much today may one day become one of the eminent individuals in the sight of Allah. Or on the other hand, the educated whom you may consider important from the social or scholarly viewpoint – and thus concentrate on more than others – it may be that that individual may not have contributed any benefit, and might pass away without contributing anything that others may benefit from.
- ❖ The majority of mankind are self-centered and comprise their interests at the cost of others, though all the troubles, afflictions, wrongdoing and transgressions are the result of selfishness. This is because [almost] every one of us favor him or herself over Almighty Allah, virtues, morals and the society.

¹ The Holy Qur'an, 5:105

- ❖ Most see themselves on a par with the Almighty, and see themselves on a par with society, and therefore you will find that most people crush everything for their ego.
- ❖ Look at Islam's simplicity and grandeur, and look at the complication of other systems and their emptiness.
- ❖ We have in the holy Qur'an and the honorable hadith the guidelines for properly addressing coexistence in the arenas of politics, society, economics, family, and [mutual] individual relationships; and we have no better choice but to go back to the teachings of Islam.
- ❖ In every Qur'anic verse, and in every honorable hadith, there is salvation for us from a form of difficulties that we face. So let's return to the Qur'an and meticulously implement it according to our circumstances, so that Almighty Allah would bring down the blessings of heavens and earth upon us.
- ❖ By nature, mankind thinks well of himself. In the hadith, Imam Ali, peace be upon him, says, "One of you will see the speck in the eye of his brother, but does not see the trunk in his own eye". In other words, one would see the tiniest faults in others, but does not see one's own faults regardless how big they may be.
- ❖ One may do something bad, but its bad outcomes or consequences may not appear until ten or twenty years later, or it could be that the bad fruits of some actions may not appear until at the time of death.
- ❖ When one is hit by a calamity one should not be surprised and say:

"Why am I hit by this calamity?" The cause of this may go back to [a conduct committed] fifty years before.

- ❖ We do not have the necessary merits and abilities in order to be on the path taken by Imam Husayn, peace be upon him. Imam Husayn upheld the religion. However, we see in our environment that forbidden acts are widespread, our relatives do not observe the obligatory duties, but we are not concerned. If one of our children falls ill and has a high temperature, we will do everything to see to that, but when it comes to the fever of spiritual illness, weakness in belief and faith, and the cancer that devours all faith, we do not care. So let our endeavour be to disseminate the love of Husayn and the teachings of Husayn and thereafter to practice those teachings.
- ❖ On the occasion of the anniversary of the birthday of Imam Mahdi, may Allah hasten this reappearance, let's make a pledge with Allah that on this occasion every year we will be in a better state than the previous year.
- ❖ Let the occasion of the anniversary of the birthday of Imam Mahdi, may Allah hasten this reappearance, be the starting point for us; that every one of us will endeavor to reduce one's weak points and to reform oneself.
- ❖ If we reform ourselves, then it will be Imam Mahdi himself who would come to us before we go to him.¹

¹ Observing piety, self-discipline, fulfilling all one's obligatory duties, and refraining from any haram or prohibited act or conduct are together essential prerequisites for all faithful if they are to qualify for the honor to have an audience with the holy imam of our time, may Allah hasten his reappearance. When meeting the imam the faithful seek his grace, blessing and guidance.

- ❖ Almighty Allah has set a certain limit and criterion for everything, and Allah's criterion does not change and nor is it contravened [thus, only complying with such a criterion guarantees happiness for mankind.]
- ❖ What is of real concern for a person in a position of authority, is whether his attention was for the perks that come with the job; such as status, respect, distinction, or money and other materialistic benefits; and if these were his motivation to do the job.
- ❖ Let us take heed before it is too late, and let's learn lessons from stories and experiences of others.
- ❖ The behavior of just one clergyman pretending sincerity, has a very damaging impact on truly sincere scholars.
- ❖ Let us begin, from now on, the daily practice of assessing ourselves and holding ourselves to account. Each one in their own field of work. Let us purify the self before it becomes even more difficult for us to do so, and before we are inflicted by the veil which would prevent the light of certainty and knowledge reaching the depths of our hearts.
- ❖ The most important issue that we should be aware of, and begin addressing, is the issue of sincerity, and that of eradicating posturing. At every stage we should carefully and meticulously assess our conduct, and should established how much of it is for Allah and how much of it is for ourselves, and blessing with pressing personal matters. In all, it is the ultimate wish and dream for all the faithful who are prepared to do whatever it takes to achieve the honor.

Some may raise jurisprudential issues with the imam, while others seek his help

- ❖ One may manage one's speech, manners, and appearance, because someone will meet him, or someone may criticize him, or it would be embarrassing to appear improperly before this or that... however, when it comes to the "intention" it is very difficult to manage because no one will see or criticize it except Allah, [and He knows too well our inner intentions] but He may not expose us today... so it is possible to be cunning. On the other hand, training and disciplining the self, and the practice of honesty and sincerity in intention is possible to observe despite all that; because Almighty Allah promised success; therefore one should strive, and success will be granted by Allah.

- ❖ [On the day of judgment] it will be said to the one who was in a position of power; "after much toil and hardship you went through all that for your personal gains and benefits such as status, distinction, money or other benefits, and you achieved them, you worked for fame and reputation, so you deserve nothing in return from us."

- ❖ How is it possible for one not to complain, get angry, or for signs of resentment not to appear on one's face, given that in the environment one lives there are different manners and tastes, not to mention the hatreds, animosities, and bickering. One person envies you, another opposes you, another does not agree with you, and so on. Probably one friend makes a certain remark but the other party would not forget even after fifty years; who continues to feel the pain whenever they remember it. But what a great personality is the one who would deny oneself, and resists the self despite all that and continues to sport a smiling face.

- ❖ It is of utmost importance for an individual to overcome one's self control one's nerve and temper, and meet the entire world with a smile and pleasantness.
- ❖ The individual who meet others genially and pleasantly is one who has trained and disciplined one's self until it has achieved such a degree.
- ❖ We should try to have pleasant friendly faces, not gloomy ones, such that an individual would regret meeting in the first place.
- ❖ Having pleasant friendly faces means to conceal one's sorrows and worries, which result from the various troubles that one faces in life, and to meet the people cordially with a smiling face.
- ❖ Let's keep our faces pleasant and upbeat such that if those who are troubled and anxious meet us, we would lessen their worries, not increase them. This kind of conduct impacts the people more than words.
- ❖ You may try to help your friend to put aside his worries by talking to him for half an hour without much success, but meeting him pleasantly with a smiling face will have the decisive factor in improving his condition, though this may not take more than a minute.
- ❖ If one finds out that the truth is not in one's favor but it's in favour of one's opponent – irrespective of the other side being one's tutor, student, friend, relative, colleague, or any other person – and one admits to that; then this is a quality that is not found except with an individual whose soul submit to reason.

Inspirational Quotes

- ❖ It is rare that you find someone who would wholeheartedly accept a piece of advice.
- ❖ Individuals do not, often, openly submit to the truth, and do not bow and accept that their stance is incorrect; rather, everyone would try to prove that their stance is correct; that he or she is not ignorant, and that he or she is aware of the truth of the matter. To agree that the other is right and accept their viewpoint is a very difficult thing.
- ❖ It is essential that we do not tire or get fed up with the duty of promoting virtue and prohibiting vice, even if the response is little and the effect modest; for Almighty Allah would reward us for our endeavor whatever the result.
- ❖ There is no doubt that an individual's duties and responsibilities are proportional to one's knowledge and understanding; with more knowledge comes more responsibilities and obligations.
- ❖ It is incumbent that the present generation does not lose any opportunity to carry out any service or mission for the future generations' sake, provided this is not done in a way that the same problems and issues would surface for the future generation.
- ❖ If our colleagues and those around us notice that we endeavor to perform our daily prayers on time, they will, often, endeavor to adhere to that too, even if we don't call on them to do so verbally. This does not mean there are no exceptions, but the point is that practicing what we preach, training, and invitation through practice is thousands of times more effective than verbal invitation. What's the use when you call on your son to perform the daily prayers on time but you do not make the effort to do that?

- ❖ People would believe in the virtue and good standing of those personalities when they notice that they earnestly endeavor to make sure that their conducts do not contradict their words. These people are normally better off than those who'd listened to thousands of exhortations without seeing practical examples to embody those exhortations.
- ❖ We should endeavor to set practical examples for people, and this is what the holy Imams, peace be upon them, want us to do. This role should not be limited to ourselves only, but we must endeavor to avert people moving away from Islam and religious scholars. If, for example, a member of the clergy behaved in an unacceptable manner, we must try to redress and rectify it, and not simply say; "Oh it's a personal behavior and we have nothing to do with it". We must try to redress it so that this will not lead people to move away from religion.
- ❖ The holy Qur'an that used to lead the Muslims to honour, dignity, and sovereignty, can today be the leader for honour, dignity, and sovereignty that have been taken away from the Muslims.
- ❖ How beautiful it is for the Muslims to set aside a percentage of what Almighty Allah bestows upon them for the poor and needy; for the Commander of the Faithful Imam Ali, peace be upon him, said: "whatever you do, for Allah's sake, be considerate about the poor and the needy – set aside for them a share of your livelihood."
- ❖ It is necessary for the honorable people of Karbala, in all their various groups, as part of offering their services (on the various pilgrimage (occasions) to reflect to the honorable pilgrims the sublime morals of Imam Husayn, peace be upon him, his great approach, and his guiding and brilliant biography. So that when the pilgrims go back to their families, they would do so while carrying with them the manners of virtue and sublime morals of the folks of Imam Husayn and al-Abbas, peace be

Inspirational Quotes

upon them. That would therefore be a clear manifestation of the order of Imam Sadiq, peace be upon him, who said; “invite the people through your conducts.”

- ❖ It is imperative that male and female believers make a resolute determination to adhere to good manners towards other believers, relatives or strangers, young and old, men and women, friends and the enemy, etc.
- ❖ Protect your youths; male and female. Endeavour to bring them up faithful and believers in Allah, His Messenger, and the Ahl al-Bayt, peace be upon them. However much Islamic belief they have acquired, endeavor to enhance their belief further.
- ❖ Social manners are the ones that are linked to one’s social life, like the manners and etiquettes of socializing and coexisting with the parents, offspring, relatives, neighbors, friends, students and teachers, and with all people, and indeed with all beings. In this respect Islam has brought forward the best teachings and manners which can be applied, and only by applying them we may guarantee peace and security, harmony and acquaintance, love and compassion between all people and humanity.
- ❖ It is necessary to have a greater dedication to practically implement the Qur’anic verses that have been forgotten, such as:

The ayah of brotherhood: [The believers are but brethren] 49:10

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The ayah of enjoining good and prohibiting vice: [Let there arise out of you a group of people inviting to all that is good, enjoining what is right, and forbidding what is wrong] 3:104

The ayah of freedoms: [there is no coercion in religion] 2:256

The ayah of easing the burden of toil for earning and adhering to coexistence: [and he will relieve them of their burden and the fetters that they used to wear] 7:157

The ayah of the one nation: [Verily, this nation of yours is a single nation] 21:92

The ayah of spreading justice and kindness in all aspects of life: [Allah commands justice, the doing of good] 16:90

And many others

- ❖ It is imperative to give our utmost strive and endeavor to educate the people and explain the doctrine and belief of the religion of Ahl al-Bayt, peace be upon them, and refute all the doubts that are sprung up against them. This may be achieved through establishing Islamic centres, mosques and *Husayniyahs*, and publishing books to disseminate the teachings of Ahl al-Bayt peace be upon them amongst the people.

