

# **Setting Right the Society**

**In the Thought of Imam Ruhullah Al Musawi Al Khomeini**

**(May Alla's Pleasure be upon him)**

Book:	Setting Right the Society
Edited by:	Nūn Center for Writing and Translation
Published:	2011
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Nūn Center for Writing and Translation

**In The  
Name of Allah,  
the All-beneficent,  
the All-merciful**

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## **Glossary**

The Obligatory Act (the Wajib): must be done; by doing it, the doer attains Allah's satisfaction; otherwise, punishment would be due.

The Highly Recommended Act (the Mustahab): should be done but Allah permits abandoning it, and thus no punishment would be due.

The Allowed Act (the Mubah): Allah has not asked for either doing or abandoning it.

The Forbidden Act (the Muharam): Allah has forbidden doing it; otherwise, the Fire and the Divine punishment are due, especially in the hereafter life.

The Extremely Undesirable Act (the Makruh): Allah has forbidden doing it; yet if done, no Fire or any Divine punishment would be necessitated.

The act of bidding what is right and forbidding what is wrong ((Al Amur Bi al Ma'ruf wa al Nahi 'an al Munkar): It is obligatory to ask people to do the obligatory canons and abandon the forbidden deeds; while it is recommended to ask them do the highly

recommended deeds and abandon those extremely undesirable. In sum, these two mentioned processes are called the act of bidding what is right and forbidding what is wrong.

The Age of Obligation (i. e. At-Taklif): the age when the Islamic canons become obligatory on Muslim girls and boys –according to the Hegira calendar, it is 9 year old for girls and 10 for boys. According to the A. D. calendar, the equivalent is 8 years and 9 months for girls and 10 years and 7 months for boys. Boys also have to consider their signs of sexual maturity mentioned in the books of jurisprudence.

The Obligated Muslim (al Mukallaf): the Muslim girl who reaches the age of 9 year old and the Muslim boy who reaches the age of 10 year old (according to the Islamic Hegira calendar)

The soul whose life Allah has made inviolable (Annafs al Muhtarama): it is forbidden to kill the soul that Allah has made inviolable

The obligation is cancelled (rofi'a at-taklif): when the obligation is canceled and the duty is no more due

The Testimonial Proof Delivered by two straightforward (or honest) People (Shahadat Adlein): according to the Islamic definition, the straightforward person is the one who is known at

obeying the Islamic canons

The State that is almost forbidden (wujub al karahiyah): The deed that is extremely or almost forbidden without being really forbidden

Partially obligatory (wajib Kifa'i); if a group of people is performing this duty skillfully, then others are not obligated any more to perform this duty; however, if their performance is below the level required or not enough, so it is the duty of every person to get involved and perform it; otherwise, everyone is considered as committing a sin for neglecting such duty.

The scale of the Easy and Easiest: one has to consider the case he is dealing with, and go on in an increasing order to the extent that if the easiest and the least influential way would be only possible, so it would be enough.

The same is to be said here in considering and choosing the ways of managing the case in hands; i. e. going in an increasing order; then, if the kindest way of expression would be the most influential, so there would be no need for using tough words or strong non-verbal expressions or ways of talking.

Hijab: the head veil

The Ummah: the Muslim nation

A Test (Al Bala'): the test or the experience under

which the person has to be careful and patience in order not to get involved in committing any sin.

The One who is Being Tested (Mobtala): the person who is undergoing a certain test or experience that requires his patience and careful observation

The Peacock of the Angels (Tawus al Mala'ika): Satan had been the peacock of the angels before it became rebellious to Allah, and thus its enemy.

The Islamic Standards of Penalties (al-Hudud): the bounds and the penalties that Islam has set to establish order in the society.

## **Preface**

The compound phrase of "setting right" the society is the practical translation of the instructions set by all of Allah's apostles and guardians who have born all kinds of hard labor of guiding the public, torture, Jihad and confrontation against all oppressors in all of the times. Setting right the society is the process that will definitely lead to the moment when the entire Divine justice will be spread all over the world. This moment is the dream that occupies the minds of pious people. But this dream must be associated with hard effort; otherwise it would be a kind of self-defraud. Filling the world with just practices is the utmost aim that must be pursued through the act of bidding what is right and forbidding what is wrong; being able to perform this act, in particular, is a success guaranteed only and only by Allah, immaculate is He and exalted. This dream is said to be manifested when the society becomes perfect and full of human values, and when the society does guarantee human happiness in the two worlds -here and the hereafter.

Nūn Center for Writing and Translation has the honor to publish "Setting Right the Society" booklet, which illustrates the thought of Imam Ruhullah Al Musawi Al Khomeini. Imam Al Khomeini is the leader who could be fully presented in his age spotting corruptions wherever found and warning the public from its deceitful means and terms, and thus directing them to confront the corrupted situations explicitly by the most suitable ways. This booklet has been published to serve bringing the Imam's words into practice on daily basis in order to get the duty of bidding what is right and forbidding what is wrong performed properly in our society ...

Translation and Writing for Center Nūn

## Chapter One

The Significance of Bidding What is Right and Forbidding What is Wrong

The Best Nation

The Reason behind Allah's Wrath

The Condition of Earning the Great Success

The Strong Pious Individual

Setting Right the Society



### **The Best Nation**

(You are the best nation] ever [brought forth for mankind: you bid what is right and forbid what is wrong, and have faith in Allah).

Verse ١١٠ , Sūrat Āl-Imrān (Family of Imran).

"The best nation ever" is the Muslim nation all across the world and in humankind history; this nation has been basically distinguished due to its commitment with the duty of bidding what is right and forbidding what is wrong. According to the Holy Qur'ān, piety is the unique distinguishing characteristic among individuals. Hence, being the only distinguishing trait among individuals implies that it is the only distinguishing trait among nations, as well".

### **The Reason behind Allah's Wrath**

According to the three Divine religions, the requital of human doings is usually manifested in the hereafter, but there are some kinds of sins that Allah's wrath and punishment would immediately be upon their doers now, in the Earthy life, too. And this what happened with many previous nations in the history. But for what

sins such immediate Divine punishment has been due? All of the previous nations who had faced Allah's wrath were oblivious to the duty of bidding what is right and forbidding what is wrong.

Imam Ali, peace be upon him, says:

"Allah, Immaculate is He, would not have cursed the past generations unless they have left bidding what is right and forbidding what is wrong; then Allah has cursed the fools for committing sins and the forbearing for abandoning forbidding] the wrong[".

Hence, Allah's wrath has been due upon the entire nation including the foolish, the forbearing, the profligate, and the religious, as well, for keeping silence although witnessing sins being committed.

Verse ١٦٥ in Sūrat Al A`rāf (the Elevations) states (So when they forgot what they had been reminded of We delivered those who forbade evil] conduct [and seized the wrongdoers with a terrible punishment because of the transgressions they used to commit).

And so, the Divine punishment will seize all but one group of religious people. What is the nature of this group? Is it the group of the people who are committed to the set of individualistic duties like only praying and fasting without taking the initiative of any positive change or reform in their societies? No, it is the group of

people who in addition to being religious, they perform one of the basic religious duty –forbid evil, for this duty leads to enjoying survival along with success; whereas abandoning such duty is definitely a sin.

Imam Al Khomeini says: "It is equally dutiful that one sets right his own personal affairs and traits and that of the others, too"<sup>1</sup>. Now, our present nation is not excluded from this equation. No sooner have the Muslims abandoned the duty of bidding the right and forbidding the wrong, than they got the Divine punishment. Prophet Muhammad, Peace be upon him and his Household, says: "People are in good situation as long as they are bidding what is right and forbidding what is wrong, as well as cooperating in piety; otherwise, blessings will be stripped from them, and one will dominate the other, with no supporter from either Earth or the sky".

This Prophetic statement exposes the presence of an invisible connection between the sins and the worldly troubles ...blessings will be stripped from them, and one will dominate the other...the Divine punishment will, as a result, be manifested in the emerging of economical troubles and seditions amongst the public for these crises are the natural results of abandoning

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<sup>1</sup> The Short Statements (Al Kalimat al Kisar) p 245.

the duty of bidding what is right and forbidding what is wrong. Once again, Prophet Muhammad, peace be upon him and his Household, says: "You either bid the right and forbid the wrong or Allah's punishment will be prevailing".

### **The Condition of Earning the Great Success**

Sūrat Al'-Asr (Time) has mentioned the critical issues that determine the destiny of the individual and whether to be among the losers or the winners of Allah's blessing and success. The Sūrat says: (By time !Indeed man is in loss, except those who have faith and do righteous deeds, and enjoin one another to] follow [the truth, and enjoin one another to patience). As a consequence the act of bidding what is right and forbidding what is wrong is one of the basic duties that enable man to earn the Divine success. Imam Al Khomeini says: "The act of calling people to follow the truth is itself the act of bidding what is right and forbidding what is wrong and this is definitely a must for all Muslims"<sup>2</sup>.

### **The Strong Pious Individual**

Performing the duty of bidding what is right and forbidding what is wrong strengthens Muslims' personality and their state of obedience to Allah,

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<sup>2</sup> The Short Statements (Al Kalimat al Kisar) p105.

immaculate is He and exalted. Imam Ali, peace be upon him, says: "If you bid what is right, you will be one of the people of the right; forbid what is wrong by your hand and words, do your best to expose who is doing it". Since performing this duty will deepen the Muslim's connection to the Islamic canons and consequently lead him to strictly follow them; otherwise, and as Prophet Muhammad, peace be upon him and his Household, says: "Allah hates the weak believer who lacks religion". Then, the Prophet was asked about the profile of such a believer, so he answered: "The one who does not forbid what is wrong".

### **Setting Right the Society**

The declaration of Imam Hussein, peace be upon him, in the eve of Karbala illustrates the significance of bidding what is right and forbidding what is wrong:

"I am not rebelling for being devilish or reckless, arrogant or corrupting, but I am rebelling seeking setting right the Ummah of my grandfather. I want to bid what is right and forbid what is wrong and lead by the line of conduct set by my grandfather and father".

So, this act will definitely leave its impacts beyond the individualistic boundary and rather reach the entire society.

This is a basic condition to have a healthy Islamic

society. It is also fundamental for establishing the religion all across the society. Imam Ali, peace be upon him, says: "The fundamentals of establishing the Shari'a is bidding what is right and forbidding what is wrong as well as establishing the hudud (i. e. Islamic bounds and standards of penalties)".

Imam Muhammad Al-Baqir, peace be upon him, says:

"Bidding what is right and forbidding what is wrong is the path of Prophets and the methodology of righteous people;

it is a great duty upon which other duties are established,

schools are secured,

the ways of earning are untroubled,

unjust acts are corrected,

Earth is prospered,

just is taken from the enemies,

and the whole issue gets adjusted".

A study of Prophetic statements would illustrate a certain fact: profligate people would have never come into authority in Muslims 'countries if Muslims had not abandoned bidding what is right and forbidding what is wrong; for this duty usually manages and corrects the affairs as they are still in their initial stages before being developed.

Imam Musa Al-Kathem, peace be upon him, says:

"You bid what is right and forbid what is wrong; otherwise, the worst of you will be employed to rule you; then, your best people will call but left unanswered".

Based on this background, which urges having this duty always activated, Imam Al Khomeini has made a great emphasis on it as the best way to set right the entire society; it must be the aim of every Muslim who is concerned about the entire situation of the Ummah and wants to put the Divine message of Prophet Muhammad, peace be upon him and his Household, into practice.

Imam Al Khomeini says:

"Try to put the Islamic canons into practice, and try to let others do so, as well. Setting right one's personal issues is as dutiful as setting others 'issues, too. This is

the utmost aim of bidding what is right and forbidding what is wrong; activating this duty at personal level helps in accomplishing the process of setting right the society<sup>3</sup>.

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<sup>3</sup> The Methodology of the Islamic Revolution (Manhajiyat Al Thawrah al Islamiyah) p 365.

## Chapter Two

### *The Act of Bidding What is Right and Forbidding What is Wrong:*

#### **When is it Obligatory?**

1. Learning and Knowledge
2. The Possibility of Having Influence
3. Being Secured from any Harm
4. Insistence on Community

#### **How is this Duty Conducted?**

- The 1<sup>st</sup> Stage: Feeling Irritated at Internal Level
- The 2<sup>nd</sup> Stage: By Words
- The 3<sup>rd</sup> Stage: By Force



## **The Act of Bidding What is Right and Forbidding What is Wrong: What is it?**

As mentioned before, Imam Al Khomeini says: "The act of calling people to follow the truth is itself the act of bidding what is right and forbidding what is wrong and this is definitely a must for all Muslims"<sup>4</sup>.

What does the act of calling the people to follow the truth exactly mean?

This calling is to keep reminding people to stay adhered to the Islamic canons, which are generally grouped into the following five basic categories:

- .١ The Obligatory Act (the Wajib): must be done; by doing it the doer attains Allah's satisfaction; otherwise, punishment would be due.
- .٢ The Highly Recommended Act (the Mustahab): should be done but Allah permits abandoning it, and thus no punishment would be due.
- .٣ The Allowed Act (the Mubah): Allah has not asked for either doing or abandoning it.
- .٤ The Forbidden Act (the Muharam): Allah has

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<sup>4</sup> The short statements (Al Kalimat al kisar) p 105.

forbidden doing it; otherwise, the Fire and the Divine punishment are due, especially in the hereafter life.

.o The Extremely Undesirable Act (the Makruh): Allah has forbidden doing it; yet if done, no Fire or any Divine punishment would be necessitated.

For this reason, it is obligatory to ask people to do the obligatory canons and abandon the forbidden deeds; while it is recommended to ask them do the highly recommended deeds and abandon those extremely undesirable. In sum, these two mentioned processes are called the act of bidding what is right and forbidding what is wrong.

### **When is it Obligatory?**

To what extent the act of bidding what is right and forbidding what is wrong is obligatory, especially with the possibility of having negative or harmful consequences and reactions. And what about the cases that are hopeless? Is it then still obligatory to continue this kind of attempts?

Allah, immaculate is He and exalted, does not want us to be in danger of attaining any harm. Neither wants He us to get ourselves occupied in doing something without accomplishing fruitful results. That is why Allah has set some rules and conditions upon which the standards that determine whether to take the initiative and start the duty of bidding what is right or forbidding

what is wrong is obligatory or not. It is required that the one who wants to perform the act of bidding what is right and forbidding what is wrong be: first, at the age of obligation (i. e. At-Taklif: the age when the Islamic canons become obligatory on Muslim girls and boys –according to the Hegira calendar, it is ٩ year old for girls and ١٥ for boys– (see the glossary); second, conscious; third, knowledgeable (as illustrated in the section of learning and knowledge); fourth, the possibility of having influence...

### ١. Learning and Knowledge

A. The person, who wants to get involved in the process of bidding what is right and forbidding what is wrong, has first to be able to clearly distinguish between what is right from what is wrong and to know the Islamic canons in depth; thus, hesitations or approximate knowledge do not work here.

Prophet Muhammad, peace be upon him, says:

"None is allowed to bid what is right and forbid what is wrong unless he has three traits: he is friendly in what he is bidding, friendly in what he is forbidding; just in what he is bidding, just in what he is forbidding; knowledgeable in what he is bidding and knowledgeable in what he is forbidding".

In brief, he has to be friendly, just and knowledgeable in what he is bidding and forbidding.

B. If the doer knows that what he is committing is wrong and that he is committing a forbidden deed, then he is said to be insisting on committing the wrong doing –here, and according to the Islamic standards, forbidding the wrong has become obligatory. But if the Islamic jurists disagree whether such deed is forbidden or not –as when the religious reference jurist of the one who wants to bid what is right and forbid what is wrong says that deed (x) is forbidden; while the religious reference jurist (al – Marji )’of the one who is doing this deed, says that no it is allowed –in this case, the first person is not allowed to display this process, for each is following and obeying his reference jurist.

#### **۲. The Possibility of Having Influence**

It is only when the person gets assured that the case he is handling is hopeless, he has no longer to bid what is right and forbid what is wrong; however, if he is only suspicious about whether to put influence or not, he has to try again and again until he becomes totally desperate. Other Islamic canons related to the act of bidding what is right and forbidding what is wrong will be discussed in the following sections:

- a. If the influence is not guaranteed unless several attempts are made, then it is obligatory to multiply the attempts of bidding what is right and forbidding what is wrong.
- b. If it is known, or there is only a possibility, that the attempt of bidding what is right and forbidding what is wrong will have an influence in, at least, reducing the frequency of committing the wrong, thus this attempt is obligatory.
- c. If the person, who commits the wrong, does so explicitly, and there is a certainty that addressing him in public will have an influence on him, then it is allowed to address him in public; moreover, it is obligatory. However, if he does not commit the wrong explicitly, then it is not allowed to address him in public.
- d. If the influence is not guaranteed unless by doing another deed, which is usually forbidden (as entering a house without permission), then it is no more obligatory to bid what is right and forbid what is wrong in such case. However, if the other deed is greatly important that Allah has made inviolable (like killing a soul [whose life] Allah has made inviolable), so it is allowed –moreover, obligatory –to

enter into even an extorted house without permission in order to prevent the inviolable deed.

### ۳. **Being Secured from any Harm**

Dealing with any case must not be amid fears of consequences; this means that this duty becomes obligatory only with the absence of any possible harm, whether the harm is physical or financial, or whether the harm could reach directly the one who wants to fulfill the duty or any of his relatives or even other believers.

The possibility of harm means the possibility of being in hardship or in a critical situation. This possibility cancels the obligation. If the one who wants to bid what is right and forbid what is wrong is not certain about how influential he would be or how fruitful the results would be, then obligation is canceled. Therefore, this duty is greatly connected to its required results and how influential the act is.

However if influence is assured, there must be a study first of the wrong of the case and the possible harm -the one with the greater importance will be prioritized. There are some cases in which forbidding what is wrong is prioritized over any possible harm.

Imam Ja'afar Al-Sadiq, peace be upon him, says:

"It is [dutiful] to the strong and obeyed person who knows what is right and wrong rather the weak people who are not guided to any way (path)".

This careful study about the potential influence and harm is concerned with ordinary issues; however, issues of great danger –or that Allah has made inviolable –require the sacrifice of souls; in such dangerous cases, the act of bidding what is right and forbidding what is wrong is due even if it would lead to martyrdom. Such issues are like reserving the souls of other Muslims, their honor, and preventing any attempt that would wipe off any Islamic markers, like the Ka’bah or Allah’s sacraments (like celebrating the anniversary of Ashoura’); these issues require considering the most appropriate – and here what is mostly appropriate is not the presence of harm; as a conclusion, the obligation is still due.

#### **٤. Insistence on Continuity (at Least One More Attempt)**

In the case the wrongdoer is committing the wrong continually and insistently, then forbidding him from doing so is obligatory; however, if it is known that he has stopped committing the wrong, then no need to forbid him. This knowledge is attained through three ways: his revealing of repentance and regret; the testimonial proof delivered by two straightforward (or honest) people

[according to the Islamic definition, the straightforward person is the one who is known at obeying the Islamic canons]; attaining the knowledge or the trust, for any reason, that the wrongdoer has quit committing the wrong; moreover, in case that he is not revealing that he is insistently committing the wrong, and we are almost suspicious that he has quit; then, this is enough to cancel the process of forbidding him from doing the wrong. If it is known that he is willing to commit a certain wrong, then forbidding him becomes obligatory.

### **Is Straight forwardness Conditional?**

Any person who would like to bid what is right and forbid what is wrong must apply so on himself first. That is what the Prophetic statements indicate. But does this mean that the one who does not obey the right and instead commits the wrong (the forbidden deeds) cannot get involved in bidding what is right and forbidding what is wrong? In other words, is straightforwardness conditional? Actually, straightforwardness is not conditional. The act of bidding what is right and forbidding what is wrong is a duty that is separate from any other duties. That means, the one who prays but does not perform fasting in the holy month of Ramadan could not be asked to stop praying because he is not fasting; instead he must be asked to continue praying

but also to start fasting. Similarly, the one who commits wrong doings must not be asked to do another new wrong –abandoning forbidding others from committing the wrong. He is obliged to bid what is right and forbid what is wrong whenever necessary, and he must be encouraged that he himself obey the right and abandon the wrong at the same time.

### **No Neglect or Excuses**

A true believer must not seek excuses for not bidding what is right and forbidding what is wrong, as claiming not being influential or unaffordable any consequent harm –in this case, it could be said that he is actually eluding his duty. The conditions to bid what is right and forbid what is wrong are usually fulfilled; (i.e. hardly can one elude this duty).

Imam Muhammad Al-Baqir, peace be upon him, says:

"By the end of times, there will be a group of people some of whom follow a group of people who are hypocrite, claiming reading, performing asceticism, newly to religion, fools; they do not obligate biding what is right or forbidding what is wrong unless they are secured from any harm; they seek licenses and excuses".

Thus, one has to be really careful for not being among these people.

Plus, one has to keep in mind that even if the conditions that obligate bidding what is right and forbidding what is wrong have not been fulfilled and thus the obligation is canceled, yet, feeling okay, even at heart level, for seeing others committing the wrong is undesirable to the extent that it is almost forbidden –and this state is defined according to Sahria as the state of wujub al karahiyah (i. e. almost forbidden –see the glossary).

Imam Ja'far Al-Sadiq, peace be upon him, says:

"The Great and Almighty Allah has sent two angels to turn a town upside-down upon its habitants; as the angles got there, they saw a man praying and supplicating to Allah; then one of the angles went back to Allah and said: 'Oh, Lord !I've been in the town and seen your creature praying and supplicating to you'. But Allah said: 'Go on and accomplish what I've ordered you; that man has never been irritated for my interest "!

### **Who Performs This Duty?**

The duty of bidding what is right and forbidding what is wrong is partially obligatory; that means if a group of people is performing this duty skillfully, then others are not obligated anymore to perform this duty; however, if their performance is below the level required or not enough, so it is the duty of every person

to get involved and perform it; otherwise, everyone is considered as committing a sin for neglecting such duty. In a case that one person in particular finds himself the most influential upon the one who commits the wrong, then it is definitely his duty to bid what is right and forbid what is wrong; in this case, it is not enough if any others do this job.

It must be known that there is no difference in the size of the wrongdoing one is forbidding. A wrongdoing is a wrongdoing, a sin is a sin, no matter how great or tiny it is.

Yes, there are some kinds of mistakes that require great collective effort; so if such mistakes require the meeting, the gathering and uniting of a group of believers to confront the mistakes, it becomes their duty to meet and think about how to bid what is right and forbid what is wrong.

Almighty Allah says in Sūrat Āl-i Imrān, verse ١٠٤ :

(There has to be a nation among you summoning to the good, bidding what is right and forbidding what is wrong. It is they who are the felicitous).

### **How this Duty is Conducted?**

The act of bidding what is right and forbidding what is wrong undergoes three stages:

#### **The 1st Stage: Feeling Irritated at Internal Level**

Once a sin is committed in presence of an aware and obligated Muslim (al-Mukallaf), he has to show and reflect his irritation. This irritation and refusing could be reflected through facial expressions, like closing the eyes, contract the brows, turning the face to another direction, leave the location and stop visiting it, and so on. And one has to consider the case he is dealing with, and go on in an increasing order to the extent that if the easiest and the least influential way would be only possible, so it would be enough.

#### **The 2nd Stage: By Words**

The same is to be said here in considering and choosing the ways of managing the case in hands: going in an increasing order; then, if the kindest way of expression would be the most influential, so there would be no need for using tough words or strong non-verbal expressions or ways of talking. It is only allowed to be tough in the way you talk if this is the only influential way convenient to the case. No abusive, cursing, disgracing, or lying is allowed in anyway –unless the wrong is to the extent that Allah has made inviolable (like killing a soul [whose life] Allah has made

inviolable), or committing any other inviolable sins. If the mistakes are of such level, and so toughness or lying is the only way possible, thus deploying any of these ways is allowed.

One has to consider the levels of expressions, too; if it would be influential though talking in a way that is less harmful than another and could be expressed with cheerful facial expressions, so expressing frown or stopping visiting the location or the relation with the wrongdoer are not allowed, for they are not necessary anymore. All in all, it is the duty of the committed and obligated Muslim to consider and study the case he is dealing with.

### **Third Stage: By Force**

The one who wants to bid what is right and forbid what is wrong has to keep in his mind an ultimate aim –that is to prevent the wrong. But he has to consider the way that mostly helps in achieving this goal. Besides that, he has always to consider the easiest and the least harmful way that helps achieving so. If he wants, for example, to prevent a wine drinker or gambler from committing a wrong, he may do one of the following:

- Break the wine glass /bottle
- Break the instrument of gambling

-

Push the wrongdoer away from the wine glass /gambling instrument...etc.

-Prevent the wrongdoer from reaching the place where he commits the wrong

Besides that, the following details should be carefully considered:

- a. If keeping him at home and preventing him from going out or heading toward the location where he usually commits the wrong would be influential and convenient to the case, so such actions are allowed; moreover, it is obligated to do so, but one has to be satisfied with the easiest way that may prevent him without causing any harm or pressure on him.
- b. If it is only influential by placing pressure on him and embarrassing him, then it is obligated to do so.
- c. In case preventing a wrong that Allah has made inviolable (like killing), would require breaking the forbidden boundary of another ordinary wrong, like entering a house without permission and even using some of its items, so it is allowed and even obliged to enter without permission and prevent the action of killing.
- d. If it is only influential in breaking the bottle of the wine or the instrument of gambling, so it is obliged to do so.

- e. If it is only influential through hitting and hurting the wrongdoer, so it is allowed to do so, but with consideration of the easiest way first.
- f. If bidding what is right and forbidding what is wrong are only influential through having the wrongdoer injured or killed, so permission from the religious authority must be sought first. The religious authority is presented in the infallible Imam (Prophet Muhammad or his ١٢ successors, peace be upon all of them). During the occultation of Imam Al-Mahdi, may Allah expedite his honorable arrival as soon as possible; permission could be taken from the jurist who has fulfilled all of the requirements (the most knowledgeable, the most pious, the most ascetic...etc. ).
- g. But if the wrong is of the sort that Allah has made inviolable, (like killing a soul [whose life] Allah has made inviolable), then injuring or even killing is allowed; moreover, obliged without permission, but of forbidding the wrong is guaranteed through injuring, then there is no allowance for killing.



## **Chapter Three**

- **Corruption Promoters**
- **Corruption Tactics**
- **Confronting Corruption**



## **Corruption Promoters**

The following are the key corruption promoters that Imam Al Khomeini has mentioned

١. The Media
٢. The Deviated Art
٣. The Centers of Corruption
٤. The Deviated Woman

### **The Human Self and Selfishness**

Imam Al Khomeini says: "All the crises that society faces are caused by the arrogant people who follow their desires and selfishness<sup>5</sup>. Liking oneself is the source of all corruptions that one may face all over his life"<sup>6</sup>.

Corruption takes place first in the inner human self. That is why Islam is deeply concerned about human self. Moreover, Islam considers it as a standard by which good and bad traits are distinguished. Actually,

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<sup>5</sup> The short statements (Al Kalimat al kisar) p 95.

<sup>6</sup> The short statements (Al Kalimat al kisar) p 95.

Allah has sent His apostles mostly to purify human selves. Based on this, training and educating human self is one of the most fundamental factors of setting right. One must never be oblivious to the role of education in the process of setting right.

Imam Al Khomeini says: "All sorts of problems among people are because of the lack of purifying their inner selves. The utmost aims of the apostles are: teaching people throughout purifying and wisdom, studying the Qur'an, and prevent arrogance from domination. Man starts to be rebellious when he does not consider himself as an evanescent creature. When he starts believing in himself as an important and great man, his arrogance starts to take place. Arrogance does not exist with the presence of purifying. Allah says in Sūrat' Alalaq, verses ٦ and ٧ [Indeed man become rebellious, when he considers himself without a need]. All the differences and conflicts related to the materialistic world found among people are attributed to the arrogance rooted in their inner selves. Actually, man is tested in whether he would follow his desires or not"<sup>7</sup>.

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<sup>7</sup> The Methology of the Islamic Revolution (Manhajiyat Al Thawra al Islamiyah) p 225.

In this way, the deeper psychological illness becomes, the more corrupted man becomes, and the more he follows his desires, the wider he is opening the gates of wrongdoings.

Imam Al Khomeini says: "Let be cautious from personal desires for they are the legacy of Satan"<sup>8</sup>.

Why does man follow his personal desires?

How to quit this habit?

The basic reason for following personal desires is for being selfishness.

Imam Al Khomeini says: "All sorts of corruptions found in the world are attributed to selfishness"<sup>9</sup>.  
As long as man is unable to see his truth, he would stay unable to find the way of guidance"<sup>10</sup>.

The first step on the road of guidance is abandoning selfishness, so that one could be able to get dissolved in the interests and for the sake of Islam along with its canons in the society. Satan has failed the test due to his selfishness, that's narrated in the Holy Qur'an. The

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<sup>8</sup> The Methology of the Islamic Revolution (Manhajiyat Al Thawra al Islamiyah) p 95.

<sup>9</sup> The Methology of the Islamic Revolution (Manhajiyat Al Thawra al Islamiyah) p100.

<sup>10</sup> The Methology of the Islamic Revolution (Manhajiyat Al Thawra al Islamiyah) p 100.

basic corruption that Satan has got is due to becoming the peacock over all of the angles, so he has got trapped in self-conceit, self-liking and vanity. The moment that all of this corrupted selfishness emerged, other kinds of corruptions emerged, as a result. Moreover, Satan is not limiting itself with its own corruption but rather persuading others to follow.

Imam Al Khomeini says: "Self-conceit and vanity is the legacy of Satan"<sup>11</sup>.

#### Destroying Humanity

Imam Al Khomeini says: "The worst attack our country has got is destroying human powers and preventing such powers from growing and developing; persuasion of the many centers based in Tehran has dragged our youths and thus opened the gates of corruption until human powers got destroyed, and indeed this kind of destruction is the worst ever"<sup>12</sup>.

Destroying internal human powers is the most serious source of corruption. Satan along with his followers and soldiers concentrate on the human self, for it is hard to be corrupted, but these sides work on

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<sup>11</sup> The Methology of the Islamic Revolution (Manhajiyat Al Thawra al Islamiyah) p 100.

<sup>12</sup> The Methology of the Islamic Revolution (Manhajiyat Al Thawra al Islamiyah) p 178.

replacing animal powers, instead.

Imam Al Khomeini says: "Just as they would like to follow the steps of foreigners, some ruling systems would not favor the person who would live and die for the sake of Allah, question about anything given along with its source whether it is coming from allowed ways or forbidden ways and whether it is used properly or abused; these ruling systems are scared from this sort of people; however, it is this sort of people we want"<sup>13</sup>.

### **The Intellectual Corruption**

The intellectual state of a human being plays a great role in shaping his overall background; this background is the promoter that pushes a man to activate his role in setting right the society or in escalating its corruption; that is why the intellectual front has been the busiest working on persuading others to favor corruptions until questions, doubts, as well as wrong concepts, like freedom, are designed.

Imam Al Khomeini says: "Freedom in the Western way destroys the youths. Such freedom is condemned by Islam and rationality. Through implanting the word of freedom in the minds of youths, the West seeks to

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<sup>13</sup> The Methology of the Islamic Revolution (Manhajiyat Al Thawra al Islamiyah) p 178.

impose its domination, as well as plundering the real freedom, which human beings naturally enjoy"<sup>14</sup>.

The West seeks also, for the minimum, to push people away from the fundamental and original sources of intellect and make them less responsible, instead; it also wants to eliminate the role of rationality and gets the society spoiled.

Imam Al Khomeini says: "How does the West eliminate the power of intellect? It does so through driving people to become addicted to alcohol, drugs, and many other means that plunder the human reasoning power, and becoming empty from inside. Adultery and corrupted centers all across the country have helped in diverting the youths completely toward their desires on behalf of their intellect"<sup>15</sup>.

### **The Means of Corruption**

Actually, corruption is boundless; careful observation must be conducted over its active areas in order to put the most convenient curing programs for the different cases.

Imam Al Khomeini could scan some of the means of corruption. He lists:

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<sup>14</sup> The Methology of the Islamic Revolution (Manhajiyat Al Thawra al Islamiyah) p182.

<sup>15</sup> The Methology of the Islamic Revolution (Manhajiyat Al Thawra al Islamiyah) p 359.

## ١. The Media

The influence of media upon the public behavior and life style is clear. Unfortunately, they are abused for the purpose of spreading corruption in the societies.

Imam Al Khomieni says: "Through their corrupted photos and articles, magazines and newspapers, Media are directing the public and especially the youths towards the cultures of the West and the East. They are proud of doing so. Alongside, there is a huge promotion of corrupted centers including those of gambling"<sup>16</sup>.

## .٢ The Deviated Art

Art is considered as a dangerous way of change because of its ability of approaching the feelings of the people and changing their cultures and behavior smoothly and calmly without arousing any attention; it works indirectly on spreading its embedded beliefs and ideas until the entire society finds itself in front of an invisible enemy just trapped in a big swamp of corruption and deviated ideologies.

Imam Al Khomeini says: "We are against the cinema whose films corrupt the morality of the youths and ruin our Islamic culture"<sup>17</sup>.

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<sup>16</sup> The Short Statements (al kalimat al kisar) p 243.

<sup>17</sup> The Short Statements (al kalimat al kisar) p 243.

### **.۳ The Centers of Corruption**

The centers of corruption are the factories of corruption in the societies. They invite the youths for decline and disobedience. These locations are places where disobedient people are occupied committing sins. They are summoning the youths to the laps of Fire.

Imam Al Khomeini says: "[Corruption promoters] have opened the doors of corruption summoning the youths to more corruption; they are trying to get rid of the originality of the cultures of these youths; they are plundering the characteristic of our youths; instead, our youths have to reserve and keep the characteristic they have. Corruption centers, which are found in huge number in our societies, have taken everything !They wanted to take the power of our youths !They wanted our youths to become careless !After that, they wanted to plunder our entire wealth"<sup>18</sup>.

### **.۴ The Deviated Woman**

Almighty Allah has enabled women with special and direct influence upon societies. Good women will indeed have good influence upon their societies.

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<sup>18</sup> The Methology of the Islamic Revolution (Manhajiyat Al Thawra al Islamiyah) p 178.

Women with their heads covered by the Islamic Hijab (veil) actually and indirectly summon people to follow the right path. Being veiled means having put Islam into practice instead of keeping it as theories. Whenever they are seen with their complete veils, women will direct the attention of the people toward Almighty Allah and consequently summon people to obey Him. So, these women are considered as heralds for Almighty Allah simply throughout their righteousness and commitment to the Islamic canons.

Conversely, corrupted women have the ability on putting wide influence on their societies throughout their deviated status. Whenever they are seen, they are driving people to corruption. They are the loud voice of Satan calling people to stay away from Almighty Allah.

Imam Al Khomeini says: "The role of women is so special. The entire status of societies is derived from women's; righteous women could lead to righteous societies; while corrupted women could consequently cause corruption in societies"<sup>19</sup>.

#### **.• Imitating the West**

The most dangerous crisis that has hit our societies is people's loss of their self-confidence and thus their

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<sup>19</sup> The Methology of the Islamic Revolution (Manhajiyat Al Thawra al Islamiyah) p 334.

blind imitation to anything imported. Some people have become excellent imitators of the Western types and styles. It would be praised if those people had followed the West in its beneficial discoveries and inventions. Unfortunately, those people have followed the West in its corruption and deficiency –a completely blind and an unaware and unclear imitation !The worst version of this danger is found in universities. The West has always attempted to keep an upper hand there to dominate the cultural atmosphere of the young students in an attempt to shake their personalities and self-confidence.

Imam Al Khomeini says: "It is absolutely harmful and unfortunate that universities and high schools have always been managed by Western and Eastern-minded people. Our youths have been aggrieved for receiving their education on the hands of the executive boards of the plots that are set by arrogant powers"<sup>20</sup>.

However, Imam Al Khomeini has summoned the youths to stay tough and strong-minded. He once has addressed the elite as saying: "Educated, authoritative people, and believers, let's keep division aside and think about the public situation. Reserve yourselves from the evil of the Eastern Communism and the Western Capitalism in order to reserve the heroes who have offered the martyrs. Stand up on your own feet. Rely

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<sup>20</sup> The Methology of the Islamic Revolution (Manhajiyat Al Thawra al Islamiyah) p 269.

never on the foreigners"<sup>21</sup>.

Imam Al Khomeini also says addressing university students: "Dear, break the chains of the West; look for what you have lost –your identity"<sup>22</sup>.

Then the Imam goes on explaining the meaning of independence. He says:

"Having an Islamic university means having it as an independent establishment, separating itself from the West and the East. It is until then that we will have independent homeland, university and culture"<sup>23</sup>.

### **Confronting Corruption**

Corruption is not something that passes quickly and then it is simply over. Instead, it is a malignant disease that is well-spread in the body of the Ummah. And plucking it out is not easily managed; it requires complete programs. But first, the black faces must be exposed; people must be persuaded to totally abandon it; then the Islamic and legal alternatives must be found and offered. This must be done carefully as the forbidden and the allowed issues usually exist at the two opposite poles; one displaces the other. But there are certain points that need to be carefully observed

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<sup>21</sup> The Methodology of the Islamic Revolution (Manhajiyat Al Thawra al Islamiyah) p 278.

<sup>22</sup> The Short Statements (al kalimat al kisar) p 269.

<sup>23</sup> The Short Statements (al kalimat al kisar) p 269.

while establishing any anti-corruption programs:

#### **.١ The Broadness of Confrontation**

All people must get involved in the process of bidding what is right and forbidding what is wrong because the overall status of corruption must be confronted by an overall status of righteousness. The act of the individual must be transformed into a massive public act in order to change the total direction and trend of the society.

Imam Al Khomeini says: "The act of bidding what is right and forbidding what is wrong is a must. This act must be performed by all the people"<sup>24</sup>.

Hence, it is the duty of the entire society, so that fruitful results could be accomplished.

#### **.٢ Confronting Corruption once Emerged**

Corruption must be crushed before getting spread all across the Ummah.

Imam Al Khomeini says: "If you don't stand in a face to face confrontation against corruption nothing would prevent it from driving the Ummah back to the point of the very beginning"<sup>25</sup>.

#### **.٣ Destroying Corruption Promoters**

Imam Al Khomeini declares: "Anyone who promotes corruption in the society is a cancer disease that must

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<sup>24</sup> The Short Statements (al kalimat al kisar) p 105.

<sup>25</sup> The Short Statements (Al Kalimat al Kisar) p105.

be isolated from the society"<sup>26</sup>.

A wise man has to think about how to stop the functioning of the factories of corruption in the society. These factories must be stopped first in order to succeed in having a gradual elimination of corruption and thus having ultimate righteousness greatly established.

Imam Al Khomeini says: "Prophet Muhammad has come to destroy all of corruption promoters and to uproot oppression and because the ultimate aim is to spread the faith of monotheism on Earth he has ruined the centers where worship was made for other than Allah"<sup>27</sup>.

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<sup>26</sup> The Short Statements (Al Kalimat al Kisar) p 104.

<sup>27</sup> The Methodology of the Islamic Revolution (Manhajiyat Al Thawrah al Islamiyah) p 52.



## Chapter Four

The Basics of Righteousness

The Tactics of Reformation

Activating the Holy Occasions



## **The Basics of Righteousness**

Righteousness is easily achieved only if it is built on strong fundamentals.

### **.1 Self-Making Out**

Imam Al Khomeini says: "Allah has sent his apostles to educate people and make out the well-being of them. And all of the Divine books, including the Holy Qur'ān, work on making out the man who will consequently lead into having a society full of righteousness<sup>28</sup>. Any reform starts at level of the man himself. Uneducated man cannot educate others. Matters used to be getting worse because they used to be managed by people who lack the Islamic education. This kind of people has led our societies to corruption that would require long years to be removed"<sup>29</sup>.

Our concern should be totally focused on the reform of the man, first; this process starts at early age by

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<sup>28</sup> The Methodology of the Islamic Revolution (Manhajiyat Al Thawrah al Islamiyah) p 224.

<sup>29</sup> The Methodology of the Islamic Revolution (Manhajiyat Al Thawrah al Islamiyah) p 243.

providing the most proper conditions in the child's own environment in order to enable him to be an independent fellow facing corruption in all of its forms and levels in the society. Then, he will be a man who is able to be influential with his positive traits, and at the same time, he will be protected from the surrounding negativity.

Imam Al Khomeini says: "The one and the unique school that is concerned in the education and the making out of the man even before having his own being formed (before being even a fetus) and until he dies is the school of the prophets<sup>30</sup>. All what the prophets have called for is the making out of the man and nothing more. Everything must be as human as the man. Prophets want first to make out the man whose righteousness and reform will indeed make the overall reform in his own society"<sup>31</sup>.

### **.۲ The Significance of Culture**

Imam Al Khomeini says: "What makes out the nation is the right culture<sup>32</sup>. Once we have the right culture, our youths will be reformed properly"<sup>33</sup>.

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<sup>30</sup> The Methodology of the Islamic Revolution (Manhajiyat Al Thawrah al Islamiyah) p 223.

<sup>31</sup> The Methodology of the Islamic Revolution (Manhajiyat Al Thawrah al Islamiyah) p 182.

<sup>32</sup> The Short Statements (Al Kalimat al Kisar) p 234.

<sup>33</sup> The Short Statements (Al Kalimat al Kisar) p 235.

The basic factor in the reform is the role that culture usually plays.

Imam Al Khomeini says: "The only way that reforms an entire society is through having a reformed culture. The process of reform must start first at the cultural level"<sup>34</sup>.

Having a correct and reformed culture is a good start that will definitely lead into accomplishing results.

Imam Al Khomeini says: "The culture of the society is the main factor that determines its identity. A deviated culture will lead into having an empty society –no matter how powerful the economical, political and manufacturing factors are".

### **۴ Empowering the Spiritual Part**

Imam Al Khomeini says: "Having a faith means that you believe in the issues that your minds have recognized. In order to absorb the fact that the entire universe is under the observation of Allah and that we are at the moment of our speaking in the presence of Allah, having this ideology will lead us to be far away from the state of disobedience to Allah. The basic reason of disobedience to Allah is the lack of this ideology"<sup>35</sup>.

Hence, unless it is deepened inside the heart, mental recognition cannot stand alone in the face of the

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<sup>34</sup> The Short Statements (Al Kalimat al Kisar) p 234.

<sup>35</sup> The Methodology of the Islamic Revolution (Manhajiyat Al Thawrah al Islamiyah) p 234.

hard tests and experiences. That is why enforcing the spiritual part of the man will indeed build up a great fence against deviation.

### **The Tactics of Reformation**

#### **١. The Continuous Effort**

The process of reform is neither temporary nor momentary at all but a continuous Jihad. Imam Al Khomeini says in his book "The Fourteen Prophetic Statements" or (al Arbaou'n Hadithan): "The man lives a constant conflict between two fronts one would drive his spirit down decline and darkness; while the other would like to lift it upward the Divine eternal lights and happiness".

#### **٢. Self-Confidence**

We have to restore our self-confidence in the era when most people are blindly following the West, imitating it; moreover, relying on it. We have first to protect our society from such blind dependence. Having a society that believes in itself and knows the right knowledge and behaves properly is the only way that helps in rebuilding the self-confidence required.

Imam Al Khomeini says: "We have to believe in ourselves; we have to know that we are not less than any others. We have to find our own identity that we

have lost<sup>36</sup>. Our youths should not think that everything is available in the West; conversely, the West has nothing<sup>37</sup>.

#### **۳. Threatening and Attracting**

Neither threatening nor attracting could be sufficient in the face of corruption. Instead, they must be adopted in a balanced policy. Otherwise, overusing one of them would cause a state of rebellion for minimum reason.

Imam Al Khomeini says: "Allah's apostles and prophets have carried the Divine books in one hand and weapons in the other hand. Prophet Abraham has carried both his Divine book and ax to break the idols found in his society. Musa has carried his Divine book and his Divine stick that could be transformed into a snake] challenging the magicians[. Prophet Muhammad, peace be upon him and his Household, has carried the Qur'an and the sword, too"<sup>38</sup>.

#### **۴. Paying Attention at the Young Generation**

Imam Al Khomeini says: "Islam pays its utmost attention at both children and youths".

A popular Arabian verb states: "Whoever grows practicing a certain habit will be white-haired as so".

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<sup>36</sup> The Short Statements (Al Kalimat al Kisar) p 90.

<sup>37</sup> The Short Statements (Al Kalimat al Kisar) p 294.

<sup>38</sup> The Methodology of the Islamic Revolution (Manhajiyat Al Thawrah al Islamiyah) p 56.

Man's methodology, ideology and behavior are usually determined at early age –during his youth time. Thus, it is much easier to get him well-reformed specifically at this age.

Imam Al Khomeini says: "The age of youth is the spring time of repentance, for at this age, sins are less weighting and showing repentance is much easier"<sup>39</sup>.

The youths of today are going to be the scholars and the authoritative people of tomorrow.

Imam Al Khomeini says: "The youths are going to be in charge of ruling and managing the country that is why they should be reformed, made out and educated properly"<sup>40</sup>.

#### • **The Media**

The media may play a special role in the reform process. Through their artful means of communication to people's minds and intellects, demonstrating the proper practices, and delivering the required messages, the media can persuade the public to abandon wrongdoings and corruption.

Imam Al Khomeini says: "The issue of the media is one of the most important issues in the world. It can

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<sup>39</sup> The Short Statements (Al Kalimat al Kisar) p 292.

<sup>40</sup> The Short Statements (Al Kalimat al Kisar) p 292.

be said that information has been placed on the top priority of all issues. The entire world is being managed through the media<sup>41</sup>. I recommend that the Ministry of Guidance] in Iran [get the most benefit from the media power in all times, especially now when the chance of enforcing righteous media against corrupted media is available<sup>42</sup>. Print media are as influential as the blood of martyrs in the fronts; moreover, the ink of scholars is much better than the blood martyrs<sup>43</sup>. Print media have to be the centers that spread guidance<sup>44</sup>. The role that Radio stations and TV channels play today is even greater than any other forms of media. Radio and TV have to be the source of education to our youths and the nation"<sup>45</sup>.

### **Activating the Holy Occasions**

The Sacred month of Muharam and the holy month of Ramadan are among the annual occasions that have to be activated, for in such occasions people are more ready to listen to the word of righteousness than any other time.

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<sup>41</sup> The Short Statements (Al Kalimat al Kisar) p 237.

<sup>42</sup> The Short Statements (Al Kalimat al Kisar) p 237.

<sup>43</sup> The Methodology of the Islamic Revolution (Manhajiyat Al Thawrah al Islamiyah) p 262.

<sup>44</sup> The Short Statements (Al Kalimat al Kisar) p 240.

<sup>45</sup> The Short Statements (Al Kalimat al Kisar) p 239.

Imam Al Khomeini says: "Activate the annual anniversary of the legend of Karbala. Activate the great name of the Lord of Martyrs Imam Al-Hussein, Peace be upon him and his companions who martyred in Karbala. Activating such events and names will indeed revive Islam<sup>46</sup>. During the holy month of Ramadan, the entire mosques should be really and completely transformed into centers of education and teaching<sup>47</sup>. Besides that, people who supplicate to Allah in the nights of Al Qadir (some specific nights in Ramadan when people's fate is determined by Allah), by doing so, they are actually freeing themselves from the chain of all kinds of idols and Satan in order to be able to enter the world of worshiping none but Allah"<sup>48</sup>.

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<sup>46</sup> The Short Statements (Al Kalimat al Kisar) p 71.

<sup>47</sup> The Short Statements (Al Kalimat al Kisar) p 64.

<sup>48</sup> The Short Statements (Al Kalimat al Kisar) p 62.

<sup>48</sup> The Short Statements (Al Kalimat al Kisar) p 62.

## **Conclusion:**

### **The Etiquettes of Bidding What is Right and Forbidding What is Wrong**

Imam Al Khomeini says: "The one who would like to bid what is right and forbid what is wrong has to deal with others and manage issues as if he were a merciful doctor or a physician who seeks treatment, or a father who takes good care and consider the real sake of the wrongdoer. Whatever level of bidding what is right he is performing, he should show mercy and kindness toward himself and the entire Ummah. Above all, his intention must be always for the sake and only for the sake of Allah; i.e. he must keep loyal to Allah and be distanced from his own personal desires. Besides that, he must not see himself as superior to the wrongdoer as if he were infallible, for there are some wrongdoers who still have some traits that are accepted by Allah".

"The most influential people in performing bidding what is right and forbidding what is wrong are those -including the scholars and the masters of the Shiite sect, may Allah lift their word highly -who themselves obey Allah and avoid commenting the wrong, the

forbidden and even the extremely undesirable act (the makrouh); who behave like Prophets and spiritual people, distance themselves from the conducts of fools and materialistic people; it is only in this way that their deeds and morals will be the model in bidding what is right and forbidding what is wrong".

Great attention should be paid on all of these recommendations perhaps we become more qualified in performing the act of bidding what is right and forbidding what is wrong.