

Selected Quotations

The whole world and what exists in it along with its superficial aspects is not worth even a cent by comparison to the station prepared for the righteous servants of God.

This world, with all its superficial splendor and glitter is too insignificant to be worthy of love.

What values does this fleeting and apparently sweet life have (assuming that it is very sweet) in comparison to endless chastisement?

Attention to other than God covers man with veils of darkness and light.

If any worldly affair is a cause for man's attention to be directed toward the world and to neglect God, the Exalted, it raises dark veils.

Be of the party of Allah; restrain yourselves from the splendor and glitter of life and artificiality.

A *ruhani* (clergyman) who considers himself a follower of 'Ali ibn Abi Talib, peace be with him, is not possibly tempted by the world.

The root of all these conflicts which have no specific sacred aims is love of this world.

The prophets of God were raised in order to train the people, to develop humanity, and to remove them from ugliness, filth, corruption, pollution, moral turpitude, and to acquaint them with virtue and good manners.

If you take steps for the sake of God, God the Almighty is the turner of the hearts: He will turn hearts in favor for you.

Except for the unique Creator pay attention to no one.

The heart of man is like a mirror, clear and bright, and because of too much attention of this world and too many sins, it becomes dark.

How can one enter the presence of the Lord and the guest house of the Lord of lords which is the source of greatness with spiritual pollution, vices, and sins of the body and soul?

Fear God! Beware of the aftermath of your deeds! Wake up from the sleep of negligence!

Think a little, look ahead, weigh the consequences of your deeds, keep in mind the perilous events which take place after death, the pressure of the grave, the world of *barzakh* (the period between death and resurrection), and do not neglect the difficulties which will follow that.

Hell is lit with the ugly works and deeds of man.

If a man does not light the fire by his works and deeds, hell will be extinguished. The interior of this disposition is hell. To approach this disposition is to approach hell.

That which occurs to this *'alim* in the next world is something which has been prepared in this world.

Before losing the opportunity, you should try to remedy this.

You young people are advancing toward old age, and we old people toward death.

With every breath and every step you take, and with each passing moment of your life, reform becomes more difficult, and it is possible for darkness and corruption to increase.

While you enjoy the strength and determination of youth you can expel selfish desires, worldly attractions and animal wants from yourselves.

A young heart is subtle and celestial, and within it the motivation for corruption is weak. However, the older one gets the stronger and more firm is the source of sin implanted in the heart, until it can no longer be uprooted.

Repentance is not merely the verbal expression, "I repent before Allah," rather, contrition and the resolve to abandon one's sin are also necessary.

Behave well with people, and in company, and be compassionate and kind.

Behave well with the good and righteous servants of God.

Someone from whose hands, tongue and eyes other Muslims are not safe is not truly a Muslim.

To slander one of the servants of God is to slander God.

Someone who pursues selfish desires and who is obedient to Satan gradually turns the color of Satan.

The people of the other world are pure and at peace with one another. Their hearts are overflowing with the love of God and servitude to Him.

The love for the servants of God is the shadow of that very love for God.

The noble Qur'an is a great divine trust. The *'ulama* and *ruhaniyyun* (clergy) are the bearers of the divine trust.

The responsibilities of the learned are very heavy; the *'ulama* have more duties than other people.

It is narrated that when the soul reaches the throat, there is no longer any chance for repentance and in that state one's repentance will not be accepted.

If an *'alim* is deviant, it is possible that the community will become infected by deviation.

If an *'alim* is refined, and he observes the morality and manners of Islam, he will refine and guide the community.

In a soul which is unrefined, knowledge is a dark cover.

Knowledge is light, but in a black corrupt heart it spreads wide the skirts of darkness and blackness

A knowledge which would draw man closer to God, in a worldly soul brings him far distant from the place of the Almighty.

Even the knowledge of divine unity (*tawhid*), if it is for anything other than God, it becomes a cover of darkness.

If man does not cast pollution from the core of his soul, not only will whatever studying and learning he does be of no benefit by itself, rather it will actually be harmful.

It is a corrupt *'alim* who corrupt the worlds.

If, God forbid, you fail to study, then it is forbidden for you to remain in the seminary.

Every step forward which you take in the acquisition of knowledge should be matched by a step taken to beat down the desires of the soul, to strengthen one's spiritual powers, to acquire nobility of character, and to gain spirituality and piety (*taqwa*).

If you do not have a pure intention of approaching God, these sciences will be of no benefit at all.

Try to reform and refine yourselves before you enter among the people.

You should refine yourselves, so that when you leave the seminary and become the leader of a people in a city or district, they may profit from you, take advice from you, and reform themselves.

If due to your actions, deeds and unfair behavior, one person loses his way and leaves Islam, you would be guilty of the greatest of the major sins

God forbid that before a person develops himself, that people should pay heed to him, that he should become a personality and have influence among the people, causing him to loose his soul.

Before you loose hold of the reins of your self, develop and reform yourself!

Adorn yourselves with good traits, and remove your vices! Be sincere in your lessons and discussions, so that you may approach God!

If one does not have good intentions, one will be kept far from the divine precincts.

Establish some order and discipline in the seminaries.

With love of self and position, with arrogance and pride, you cannot mount any resistance.

An evil scholar, a scholar who inclines toward the world, a scholar who thinks of preserving his position and administrative post, will not be able to combat the enemies of Islam.

Take a step for the sake of God. Dispel the love of the world from your heart. Then you will be able to engage in combat.

Source URL:

<https://www.al-islam.org/jihad-al-akbar-greatest-jihad-combat-self-sayyid-ruhullah-musawi-khomeini/selected-quotations#comment-0>