

Practical Social Peace

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In the Name of Allah, the Most Gracious, the Most Merciful

All praise and thanks are Allah's, the Lord Of the Worlds and prayers and peace be upon our Prophet Mohamed, His immaculate family and His selected friends

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For the sake of some happiness

We always see that the elements of social peace do not end, even the recommendations with the necessity of social peace always do not complete, and even the emphasis on the importance of the approach and culture of social peace is always continuing. But what is required is improving, developing, widening that culture and embodying it practically and in our life.

Knowing the meaning of social peace has no use. Still, it is more beneficial if that knowledge is accompanied by action. This positive behavioral aspect affects one's life, which could lead to happiness.

Why do great Islam, the beloved Prophet (peace be upon him and his Household), the Imam of believers (*peace be upon him*), and the Holy Quran emphasize social peace?

They assert it is for a human, family, society, people, nation, and humanity to reach a degree of happiness, and Islam is keen for a human to be happy and assured in the life of this world. Islam has put all legislation into worship, transactions, behaviors, and ethics. These legislations were all put in for a human to achieve happiness. These degrees vary between one another, between a family and another, or between a society and another, according to one's learning, culture, and understanding of the concept of humanity.

Therefore, we see a program to deal with gradually, as we shall understand and absorb it and practice it. That program is determined to correct our relationship with the other, to fix how we deal with the other. That is a divine program, and all sacred programs aim at the happiness of humans, but the start of this approach is a human himself because a human is the greatest secret in the universe. Therefore, there must be a start (that is, a human himself), as he must let his soul be balanced when dealing with the other so that he may deal with the other as he wants him to deal with him.

We always mention that rule repeatedly, as in any approach. We shall go back from time to time to the start, the base, and the power within the system that has emerged.

Therefore, it is necessary to go back to that rule. Within that blessed approach that leads us to happiness, there were the issue of good and the issue of evil, and there was how to deal with that divine and life element.

There is more than one type of how to deal with this element or meaning; one selling is negative, and once it is positive.

If dealing is negative, its results will be harmful and not have any negative consequences, but it will have adverse effects.

If it is within the second aspect, it will be positive, and its results will be positive. Not only will it not have negatives, but it will have positives.

Some act with the issue of good and evil as if he is the commander and warner. Some work with the case of sin as if he carries dictatorship to others and domination over others. This is not satisfied by God, the Prophet (peace be upon him and his Household), and Ali bin Abi Talib (*peace be upon him*).

Because Allah, glorified and exalted be He, says:-

“Invite to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.”⁽¹⁾

بِالْحِكْمَةِ
وَالْمَوْعِظَةِ
الْحَسَنَةِ
ادْعُ إِلَى سَبِيلِ رَبِّكَ

This is a negative type.

There is another negative type: They are the people who try to advise with good while they do not know good, and they are those who warn against evil and do not know evil. So this is of the negative type.

There is a difference between dictatorship and the issue of domination and between the issue of harsh-heartedness in good and harsh-hearted in evil. This is the third type who gives good deeds with harsh-heartedness, and thus, he alienates the other.

Here, the listener can take pride in his sin and insist on it, and as a result, he moves away from the culture of social peace and approaches the culture of personal hostility.

Therefore, it was within that approach to give conditions for that who calls for good deeds and for that who warns against evil, as he said:-

“No one calls for good deeds and warns against evil deeds unless he is three; Having knowledge of good deeds and practicing it ... Kind when he calls for good deeds Kind when he warns against evil deeds.”

“Kindness when he calls for good” means he calls for good using the best, kind, and beloved words.

Also, “Kind when he warns against something “ means he does so to reach positive results to get the goal, which is pleasing the other, and, thus, going social peace.

Islam is keen that the meanings of social peace should be positive in a way that leads one to a state of happiness and reassurance, which is an essential part of the elements of social peace.

Thus, he made these three conditions for that who want to call for good and warn about evil; he should know of it and do it to be preached before being a preacher so that he may be a good example in society through his action, not only within his words. After doing that, if he wants to call others for good, he should be kind, and if he wants to warn others about evil, he should also be kind to them.

Thus, we can see many Hadiths of the prophet, prayers, and (*peace be upon him*). There are many narratives of the blessed Imams, peace be upon them all, say to that who holds the Message or a specific part of it or that who wants to call for the Message that he should be kind and affectionate. All these Hadiths and narratives have come to emphasize the culture and importance of social peace because harsh-heartedness when advising and preaching always causes controversies. Therefore, Islam is keen for the holder of a message, a preacher, a piece of advice, and a culture to be kind, and he should be affectionate and merciful.

The required facilitation is not being hard

The Hadiths and narratives say that he who holds a part of the Message:-

“Make it easy and do not make it hard, and reassure and do not alienate.”

The controversies that may lead to hostility are always the result of extremism in some issues, expressed by ‘do not make it hard.

There is always ease with Islamic Sharia. It is tolerant of sharia although its greatness. That sharia is summarized in Allah’s, glorified and exalted be He, saying:-

“Allah intends for you ease and He does not want to make things difficult for you.”⁽¹⁾

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ
بِكُمُ الْعُسْرَ

And therefore, the Prophet (peace be upon him and his

Household) says:-

“Make it easy and do not make it hard, and reassure and do not alienate.”

Therefore, we see a lot of Hadiths and narratives confirm the necessity and importance of facilitation and not being hard because being hard is always a sign of problems and hatred between you and the other. As a result, it is likely to distance him from the message of peace, Islam, the transmission of man, and the announcement of social peace.

To carry within his soul some hatred against you, and thus, the beginning is the opposite of social peace, which is to bring hatred within some souls.

What is required of all of us is to move away when dealing with the other from all that causes the other to carry hatred against us, but we shall try to convey to him what we want by good speech, by beautiful words, by soft words, by words that enter his heart and affect it. You shall not at least not let him carry grudge and hatred to those who spoke with him. This is why the Hadith says:-

“Make it easy and do not make it hard, and reassure and do not alienate.”

When calling for Allah, guidance to Allah, and encouragement for the Cause of Allah, we must be keen to present them beautifully in a gentle manner. Interestingly and excitingly, man feels comfortable and secure because if the word of Allah, glorified and exalted be He, is always given with love, tenderness, and beautiful words. Then it is medicine for what is in the breasts, a medicine for the heart, a medicine for the mind, a medicine for thought, a medicine for emotions, and medicine for sensations. Still, it must be given sincerely, faithfully, with love for the other, and with soft and beautiful words.

Let's consider the famous saying:- Islam has been based upon three;-

First: The morals of the Prophet, prayers, and (*peace be upon him*).

Second: Ali's sword (*peace be upon him*).

Third: Khadija's money, peace be upon her.

The first base is the morals of the Prophet, prayers, and (*peace be upon him*):

“Make it easy and do not make it hard, and reassure and do not alienate.”

These great morals mean saying all good and soft words to convey the idea to the other and to get that you want him to do good deeds, that you love him when you guide him to Allah, to righteousness, to integrity, or good work. As a result of your love for him, your words will enter his heart, and he will feel a state of security and reassurance. And thus, the Quran emphasizes the concept of inside reassurance.

The opposite of reassurance is the state of aversion, as the word may be hard to the other. The term may be problematic because any individual loves excellent and effective speech. As long as you like the good words of others to you, so be good to others, and if you want to invite them to the cause of Allah and sound and to warn them about evil, then do not be more severe than the sharia towards them, do not be more complex than the divine approach in their insides.

Adhering to the approach has advantages for humans and has some difficulty, but when given especially, the problem will go. He will be closer to comfort, happiness, reassurance, and the confirmation of a good relationship between man and Allah, representing

Thus, the Prophet (peace be upon him and his Household) says:-

“Make it easy and do not make it hard, and reassure and do not alienate.”

Even in the origin of the relationship of man with Allah, glorified and exalted be He, in his belief in his faith in Allah, in the necessity and importance of his love for Allah and his obedience to Allah, glorified and exalted be He. In the condition of fear of Allah – we shall carry these thoughts to the other, letting them feel happy and feel that Allah loves them and He is the Benefactor and Granter. Therefore, they shall love him.

Even when we want to emphasize the relationship of man with Allah, glorified and exalted be He, we shall be easy, not hard, and therefore, the Hadith says:-

“If you talked to people about their Lord, then do not tell them that which scares them and places them under difficulty.”

Why?!

Because what is required is to make one closer to his Allah, glorified and exalted be He, not to let him distance himself from Him. Therefore, the Message holder should present the aspect that allows one to get closer. Thus, the society and nation will get closer to Allah, glorified and exalted be He - and that shall not be in a scary way but in an encouraging way.

Islam is always keen on emphasizing the culture of

attraction within its approach, and as far as one is eager for Allah, glorified and exalted be He, Allah will love him. As far as Allah loves him, humans will value him, and as Allah glorified and exalted be He and his worshipers adore him, he will be an element of achieving social peace.

When scared, he will distance himself from Allah and live in inner and internal conflict. That conflict will be embodied in his relationship with the other and, maybe, in his hatred towards the other. Why?

Because he lives in a state of conflict inside, he will hate his knowledge soul, and therefore, he will hate others. By this, we are distancing from the culture of social peace. We are distancing from the divine mode systematized by the Holy Quran and illustrated by the blessed Prophet, prayers and peace be upon him) and by Imam Ali (*peace be upon him*) in how to deal with others to reach social peace.

Therefore, we see him say:-

“If you talk to people about their Lord, then do not tell them that which scares them and places them under difficulty.”

Because there are two negatives to that:-

First: It is possible to move away from Allah, glorified and exalted be He.

Second: That can cause a psychological state that scares him, and this psychological state will be negative between him and the other (who has disturbed him), and this negative can be reflected in his relationship with the other, whoever he is because he lives in a state of internal disorder, a form of dissatisfaction with his self within his inside, and this situation is embodied within the poor relationship with others.

Therefore, what is required from someone who knows good is that he should practice it. If he does not know it, he should not command others to do it, and if he does not know it but practices it, he should not steer others to do it because he lives in a state of duality. That is why the noble verse says:

Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allah) on the people, and you forget (to practice it) yourselves?⁽¹⁾

بِالْبِرِّ أَتَأْمُرُونَ النَّاسَ
وَتَنْسَوْنَ أَنْفُسَكُمْ

He who holds the message needs to believe and have faith in it. The evidence for holding the news is practicing it in reality, and if he keeps it but does not practice it, then that means he does not believe in it he lives in a state of duality.

1-Al-Baqarah Chapter, Verse 44

And that who lives a state of duality within his inside and his behaviors will have a more excellent account than any other, and therefore, he will be more punished than any other.

Therefore, he who holds good should have knowledge and practice of it. He, then, needs to choose the softest and the best words to convey them to others, and he should not get them to others based on commanding, authority and dictatorship.

Therefore, he needs to be kind when conveying good to others. Then he needs to make that good easy to be accepted by others. If we get suitable to the other difficulty and more conditionally, that will discourage the other. If the other tells you about good and wants to convey it to you to practice it, then you will want him to get it quickly and softly.

Thus, what is required is making promises that are conveyed to the other easily. Suppose there is one who is negligent in praying, and within the rule of 'love for your brother what you love for yourself' and within the power of a believer has all love for others. A believer always carries the culture of humanity in his inside, in his outside, and his behavior. In that case, others should have a good relationship with Allah to live in happiness and reassurance.

Therefore, when we want to talk about someone concerning the issue of praying, it is not good to speak directly to him in a rebuffing, blaming, and violent way. You should talk to him

about, for example, the benefits and goodness of praying, how it gives one comfort, happiness, and reassurance, and how it is just talking with Allah, glorified and exalted by He, and that is the best honor that one can be granted. The Hadith says:

“If you want to talk with Allah, then you shall pray.

If you want Allah to talk with you, then you shall read the Holy Quran.”

Therefore, O my beloved! My dear! My brother! My son! My daughter! My sister, why does one keep away from that inner happiness, that spiritual happiness, and that intellectual happiness?

Because when one is away from Allah, despite his faith in Allah, he feels a great emptiness, empty rings in his life, lost and ill.

Those who have a good relationship with Allah (including praying) feel reassured, feel comfortable, feel their presence, and feel happy. This is on the one hand.

On the other hand, you can show him no harsh-heartedness nor difficulty concerning the time of its performance, as you

can say to him that the time is long, and it is from the call of Dhur(noon)until before the call of Maghrib (sunset)by ten minutes (until the fall of dusk). Therefore time is extended.

That one who makes the other under difficulty says to him: When the caller calls for praying, you shall go immediately. You shall respond to the call of Allah to you. And that who facilitates - (as required) - says to him: the time is long and extensive.

When we make him pray and taste the prayer, he will do that with self-motivation and be willing to improve his relationship with Allah, and then he will taste it, accelerate to pray, and initiate. That is the easiness that Islam wants, as the Hadith says:

“Facilitate and do not make it hard, and reassure and do not alienate.”

It is the same when you want to teach him how to pray. After you show him the psychological and spiritual importance of praying and the availability of the time to do it, you shall first teach him the simplicity of praying, not tell him that he should first do the ritual of the Azan (calling for praying). He should make the supplications mentioned in the Hadiths before praying, then make the supplication between the two prayers, and then say the praises to Allah.

What is required in that case is only to let him pray with the fewest obligations. Then, as far as he tastes worship, as far as he tastes the relationship with Allah, glorified and exalted be He, and as far as he tastes praying, he will ask and try to improve that worship.

When you want to talk to the other about the importance of praying (we have mentioned praying as the most critical and obligatory daily act of worship), it is not necessary to inform him of all the negative features that he must leave, as many people have negatives in their lives. When he hears from some that his prayer will not be accepted with the presence of this negative, that will distance him from praying, not from rejecting that negative. Instead, that will distance him from obedience to Allah, glorified and exalted by He, as a result of putting difficulties before him. Thus, the Hadith says:

“Facilitate and do not make it hard, and reassure and do not alienate.”

Thus, you shall invite him to pray and not talk with him about the negatives, but your goal is to make him pray first. Therefore, if he is faithful while doing prayers, he will inspect the harmful elements, ask you, and ask others a

All these are within the issue of making things easy, not making them difficult for the other, and that is what is always

required from us. It is always necessary for us to make things easy, not difficult, for the other. It is essential to make the listener feel a state of reassurance, stability, and comfort, not a form of stress, provocation, fanaticism, and nervousness, and not see the subject as more significant than its actual size.

Because all these issues that he could imagine, along with making things difficult for others, will distance him from doing good.

Whether that is necessary, i.e., the issue of making things easy, it is also required to make one beloved to Allah, to make the family beloved to Allah, to make society beloved to Allah, glorified and exalted be He, and so people, the nation, and all humanity.

Allah, glorified and exalted be He, has all love for man. When we want to emphasize the relationship of man, family, society, people, nation, and humanity with Allah, we must affirm the love of Allah for them. Life was based on love, and we should not speak directly about punishment, fire, Hell, etc. But we shall talk about what gives hope in his relationship with Allah, what confirms happiness within him in the issue of faith in Allah, theoretical and practical theology, and how Allah loves man, as He says in the Holy Quran:

**Whom He will love and they will
loveHim⁽¹⁾**

وَيُحِبُّونَهُ يُحِبُّهُمْ

And as long as he loves them, the natural result must be (and they will love Him). The evidence of His love for them is that He has created them and given them innumerable abilities, capabilities, and many possibilities. He, glorified and exalted be He, has guaranteed what gave them reward and compensation.

When you call for Allah, glorified and exalted be He, and faith in Him, you shall remind him of the countless blessings of Allah, and there are apparent blessings, though the benefits are not much clearer than the obvious ones are enormous.

We always want to get to social peace and to deal with others as we want him to deal with us. You have to pay attention to yourself. If you are far from Allah, how do you want the other to talk to you and bring you closer to Allah, glorified and exalted be He. Will you want him to speak with you in a rebuffing and violent way and give you the scary image of Allah, or will you want him to talk to you with kindness and good morals and words and give you the idea of divine mercy as it is (and His mercy preceded His wrath)?!

So, as you want, and the rule of the Imam of the Believers (*peace be upon him*) is to make yourself a balance between yourself and others. To reach social peace, you must speak with others on the same basis.

Thus, it was reported:-

“If you tell people about their Lord, then do not tell them that which scares them and places them under difficulty .”

Allah, glorified and exalted be He, is all love, Allah is all beauty, Allah is all good, and Allah is all mercy (and his mercy has preceded his wrath). Why do you make anger before understanding?! We must be as Him (glorified and exalted be He) (His mercy is before His wrath), and he who speaks about Allah with others, the side of understanding must first be emphasized because that is the reality. He should first affirm divine love to man because that is the reality. He should establish the side of countless divine blessings first because that is the reality.

That who speak about Allah must make others love Allah gradually. If someone loves Allah, then he is afraid of his disobedience because he loves him. He does not want to anger him, and that is why he says to us this blessed saying:-

“If you tell people about their Lord, then do not tell them that which scares them and places them under difficulty .”

“Do not tell them that which scares them.” Fear is a barrier in their relationship with Allah, glorified and exalted be He, and what is required is to bring them closer to Allah and not to

distance them from Allah. Do not offer the relationship with Allah in a way that places them under difficulty. Therefore, we said we need to affirm divine love and blessings to them first, then put the question marks. Then, why are you far from Allah?! He loves you, and His mercy will attach you, then how come you do not count His blessings on you?!

This type of speech is not frightening. This style of speech is not alarming to the listener.

When you are going to confirm the side of the relationship with Allah, glorified and exalted be He, do not transfer that relationship and its life details to the listener in a way that places him under difficulty, but in a way that seems to him very easy.

That is the origin of the easy and permissible Islamic Sharia (divine law). Allah, glorified and exalted be He, does not place on a soul a burden greater than it can bear, although we have much to talk about concerning this principle. The origin of Islamic Jurisprudence is based upon easiness for a man, or are some rules difficult for a man to practice and others easy for him? And we spoke a lot about the jurisprudential regulations in this area, gave all the possibilities contained, and confirmed the resources of the practice of this rule -.

In summary, we have shown that Islamic Sharia is straightforward and permissible and comes within the limits of humans. Still, man sometimes lives in exceptional, abnormal circumstances, inside or outside his soul. Thus, there may be exceptions because the Great Allah knows one's notable cases,

the inside and outside ones. Every saying has its evidence, but here the blessed slogan emphasizes the necessity, if we want to talk with people about their Lord, that we must speak to them in an attractive way, not in an alienating way that distances them from Allah, and this is why he says:-

“If you tell people about their Lord, then do not tell them that which scares them and places them under difficulty .”

This has two implications:-

The first implication is how the Prophet (peace be upon him and his Household) and the immaculate Imams, peace be upon them, are all mercy and love for people. The Prophet (peace be upon him and his Household) does not want people to be harmed in their relationship with Allah, and he does not wish to scare them, and this is the highest degree of love for them.

The second implication is a lesson for those who carry the invitation to Allah, and for those who have the guidance to Allah in how to deal with the other, and how to guide the other, and how to invite him to Allah, and will you call him a way of intimidation and fear. The blessed text says:-

“If you tell people about their Lord, then do not tell them that which scares them and places them under difficulty .”

Because the result will be reversed, which is what we see in our society, in all cultures, if you talk to others who are distant from Allah and speak with him to the degree that you have frightened him, this causes his insistence on what he does, as if he has despair. That person will say: ‘So, I cannot correct my career and my life, so he continues, and the result may be that he is proud of his sin.

Therefore, we must reflect on the exciting aspect of the relationship between man and Allah and give the other the aesthetic part of this relationship in all its elements which he will abide by, as well as its aspect of ease and flexibility. We shall say, for example, to him that prayer has five hours and sometimes seven hours, and one is free to do it at any of these hours. This is flexibility.

It is as if the Hadith wants the holders of the human-divine message to reflect the reality of divine mercy, the reality of divine attributes because we believe that His attributes are His divine self, as there is no divine self and attributes that He may be characterized by and others that He may not be characterized by, but His attributes are His divine self.

So, when we want to talk to others about Allah, glorified and exalted be He, and bring him closer to the nation and people. When we want to bring people closer to Allah, to love Allah, to

have faith in Allah, to obey Allah, and to live a human life as Allah, glorified and exalted be He, wishes, then we must bring them closer to Allah and reflect the actual image of divine mercy, divine kindness, divine gifts, divine grace, which are all His divine self, and this must be done for two main things:

1- **The first thing** is to reflect reality; it is not right to (and we seek refuge from Allah from doing that) negate the fact, to change it. And this is the reality for Allah, glorified and exalted be He.

2- **The second thing** is as far as we reflect this reality, which has all beauty, all mercy, all blessings, and all tenderness, then believers in Allah will be in a state of calm and reassurance, not convulsion and fear. The case of disruption and fear always lead the individual, the family, society, and then the people and the nation to move away from peace because they are always tense. This tension is contrary to the conditions for reaching social peace. Allah, glorified and exalted be He, always orders all believers to adhere to the importance and necessity of social peace and orders the nation to move away from everything that distances them from social peace:-

O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion)⁽¹⁾

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي
السَّلَامِ كَافَّةً

1-Al-Baqarah Chapter, Verse 208

You have to enter all peace because your relationship with Allah is loving. As far as we affirm that our relationship with Allah is caring, we can emphasize the second aspect is that we shall live with the other person in peace, not in a state of hostility. We shall not live in any degree of hatred or rivalry, etc. Our motto must be:-

Invite to the way of your Lord with wisdom and fair preaching ,and argue with them in a way that is better⁽¹⁾

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ
وَالْمَوْعِظَةِ الْحَسَنَةِ

The motto is:

Repel the (evil) with one which is better (i.e., Allah orders the faithful believers to be patient in the time of anger and to excuse those who mistreat them), then indeed he, between whom and you, there was hostility.⁽²⁾

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا
الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ
كَانَهُ وَلِيًّا حَمِيمًا^(٢)

The motto is:

1-An-Nahl Chapter, Verse 125

2-Fussilat Chapter, Verse 34

And by the Mercy of Allah, you dealt with them gently. And had you (Muhammad) been severe and harsh-hearted, they would have broken away from you.⁽¹⁾

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ
وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ
لَانْفَضُّوا مِنْ حَوْلِكَ

The motto is an adaptation of people.

The motto is the love of Allah, which must be reflected in one's behavior.

Some say: The important thing is that I am a believer, and I love Allah within my soul, but we do not see an impact of Allah's love within him, within his relations and dealings with the other, and within his mercy with the other.

In this case, we shall discuss the origin of his love for Allah because that who love Allah (as we have mentioned earlier) cannot hate anyone. It is possible to disagree with him in the opinion of the idea, but that one who does not hate a person, as he always wants goodness, wants guidance, and wants mercy.

That is why the Hadith tells us to give the right path to the relationship of the individual and then the family, the community, the people, and the nation with Allah.

1- Al-Imran Chapter, Verse 159

It is required to make the nation love Allah as He loves them. Thus, they must love Him.

As far as they love Allah within their souls, they can show this love outside in their relationships with others, in their behavior, and in their morals. The love of Allah, glorified and exalted be He, is the ultimate end, but as it is an end, it is a means, as we say in all the acts of worship, and the basis of prayer is the love of Allah.

The love of Allah is for the purpose for us to be fulfilled, to achieve our worship of Him, as it is an end to feel our existence, and it is a means by which we can be pure, clean, loving others, and hoping good for others.

As far as we love Allah, glorified and exalted be He, we can put ourselves in balance in our dealings with the other because the rule given by the Imam of Believers (peace be upon him) is to make oneself a balance between one and the other. This rule is accessible in the theoretical stage, but in the experimental location, it is not easy. How can it be accessible, valid, and in life? It is easy, practical, and in life, if we love Allah; if you love Allah, glorified and exalted be He, you will love good. If you love Allah, you will love mercy. If you love Allah, you will love righteousness. You will love to pardon. If you love Allah, you will love tolerance. You will love help. And you will love all the good words, but you will love such terms not as utterances, not as a theory, but you will love them as action, behavior, and dealing with the other.

Therefore, there is a confirmation that we shall talk to people about Allah in a way that pleases their hearts. We shall remove all that frightens them and affirm the reality that the Qur'an always depicts and how His mercy always precedes His wrath. Let us always give understanding first so we can live in stability within our relationship with Allah. So far as he lives in this state, he will practice the element of social peace, whoever this other is.

Thus, the issue of confirming "If you tell people about Allah, then do not tell them that which scares them and places them under difficulty." is not only a matter of ideology. It is a matter of ideology and social necessity. This issue affects man's education. It affects man's behavior and involves dealing with other human beings. This is what Allah, glorified and exalted be He, wants, this is what the Habits and blessed narratives urge us to do, and this is within the educating approach of the Imam of Believers (peace be upon him) to reach the concept of social peace, to get the culture of social peace. The difference between the concept and culture is:

Concept: Man can do it without believing in it.

As for Culture: It means that he does it after he believes in it.

When we say (**a cultural concept within a human being**), it means he has learned it, believed in it, and then translated it, embodied it, and practiced it. It is always required to reach the culture of social peace that we believe in and in its necessity, which the Lord of the Worlds always orders us to get in all ways, in all good and best practices.

To achieve a Culture of Social Peace

While the relationship with Allah and the concept of love for Allah lead us to the culture of social peace, the relationship with the Prophet, prayers, and peace be upon him. The relationship with the infallible Imams, peace be upon them, will also lead us to social peace, love for others, mercy, pardon, forgiveness, and tolerance. It will lead us to the correct view of the other in the stage of thinking, and this is why the Hadith says:-

“Give your brother seventy-seven justifications. If you find no justification, then you shall say he may have a justification.”

And in another Hadith:-

“Think about your brother that he is on the right path.”

And so on. The narratives and Hadiths of the Prophet are many in this regard.

Therefore, the culture of relationship with and belonging to the school of Islam, the school of the Qur’an, and the school of Muhammad and the family of Muhammad, peace be upon

them, begins with purifying the thought of hostility towards the other. Therefore, the Prophet emphasizes the need not to bear hatred towards the other, not show the other any anger, and think about the other in an excellent way to maintain the culture of social peace.

After emphasizing the issue of thought and the need for one to carry social peace, we also see that the approach of Muhammad and the family of Muhammad, peace be upon them, emphasizes the role of language and the need to use it within the culture of social peace, as a result of the relationship with Allah, glorified and exalted be He. His mercy. Muhammad and the family of Muhammad, peace be upon them, translate this culture into the relationship of man with Allah in practice. When translating it into practice, they must confirm and establish intellectual, mental, and emotional concepts (as we have mentioned).

Then they shall try to establish some concepts for man to use the tongue, to use the word, to use the utterance, and how a man who has confirmed his relationship with Allah and opened to Allah and loved Allah cannot be obscene, foulmouthed, abusive and filthy.

Because these are the words that stand in front of the practice of the culture of social peace: insulting, cursing, reviling, and we seek refuge in Allah from that, cursing, backbiting, gossip, accusation, indecency, wrong thinking, and so on.

And within the teachings of the Prophet (peace be upon him and his Household) and within the commandments of Imam Ali (*peace be upon him*), and the rest of the pure Imams, peace be upon them, and within the school of the righteous and pious companions-all emphasize the need to have the safe use of thought, which is the divine way and the way of humanity. Man shall use it in a good and sound manner.

If we achieve the safety of thought, we will accomplish the first degree of walking on the path of social peace. If we perform the security of the tongue, we will achieve the second degree in the way of the culture of social peace and then reach the third degree, which is gaining a culture of social peace through work, behavior, and the concepts of life.

It must not be a culture of thought and reason, not only by utterance, tongue, word, and sentence. We shall translate this divine-human faith culture practically and psychologically.

Practical Steps on the Way to Social Peace

That is why we see Imam Ali (peace be upon him) assure all Muslims believe in him and take him as their role model. Today, we see not only Muslims take Imam Ali (peace be upon him) as their role model (I mean by “Muslims” all Muslims with all their schools), but we see that all human and justice thought holders take Imam Ali (peace be upon him) as their role model. The Imam undoubtedly represents the school of Islam which is the school of the generous Prophet, prayers, and (peace be upon him) because he is his first student. It is the school of the grand Quran, the school of him and his sons, the Imams (peace be upon him).

“Our leadership...”

Here, he (*peace be upon him*) means the necessity of applying the recognition of the leadership.), and that reminds us of another saying in another place:-

“There is an Imam taken as a role model for every believer following the Imam.”

It is as if the Imam wanted to emphasize that the issue of

my recognition of his leadership or my belief in his leadership necessarily means that it happens because I take him as my role model. Without that, the glory of the administration makes no sense. He thus says:-

“Our leadership...”

This leadership is recognized by every man but by all the holders of the humanitarian message.

Our leadership has bases. Our leadership is based on rules, our leadership is a group of principles, our leadership is culture, and our leadership is thought, saying, and action. These bases, guides, and features practically lead us to social peace. So he says:-

“Our leadership...”

Let's care about the bases and principles.

“Our leadership is based on tenderness, familiarity, dignity, serenity, a good partnership, piety, and diligence, so cause your people to desire to embrace your religion and what you do .”

After determining the bases of our belonging to Muhammad and His family, peace be upon them, and our belonging to the Imams, he says:-

“While you are in that case (He means that those who recognize our leadership must embrace these foundations and invite others to embrace the same ones.”

So, he says:-

“and what you do.”

He means who claims to recognize our leadership must embody these bases and then invite others to it, and this is why he says:-

He means these bases after you have believed in their leadership; you must apply them, believe in them, and cope your life to them to uncover the religion’s raw image and not experience a case of duality with your sayings and actions. Therefore, first of all, you must become the first practical translators of these bases

The first of these bases mentioned by the Imam, Imam Ali (*peace be upon him*):-

“Our leadership is based on kindness, harmony, dignity, serenity, good partnership, piety, and diligence, so cause your people to desire to embrace your religion and to do what you do .”

1-Kindness

And how it always results from mercy, one of the faith’s necessities. The existence of mercy is evidence of the existence of humanity. That man who is clear of mercy loses his faith and society. Mercy is a crucial feature of man.

Certainly, faithfully, kindness is required and ordained. The noble Hadiths say:-

“Be merciful to people so they may be merciful to you.”

“Show mercy to those on the Earth,

The Lord will have mercy upon you.”

“Blessed are the merciful.”

There are many issues and Hadiths concerning the matter of mercy.

And then the issue of mercy is a confirmation of humanity, not only for faith, because one of the definitions of man is that he is the one who feels friendliness with the other. He must be merciful to others. As clarified in some Hadiths, this anger is a degree of madness because when one is angry, he loses all his balance, and then he has no mercy and that time of offense lasts a few moments.

Therefore, the hadiths tell us if you are standing up while angry, then you shall sit down, and if you are sitting down, then lie down. It is also desirable to drink a cup of water. It is moments that keep you away from good thinking. This means that you will move away from common sense, and thus he moves away from the meaning of mercy (and who wants to expand in this area, then we have a book on the subject of mercy).

But I repeat that the practical school of Muhammad and his family (peace be upon them) is based on bases. These bases lead to social peace. The first base is to be merciful with the other. Do not be harsh-hearted with him.

What is required within the concept of tenderness is that we shall ease the calamities of life against him and ease the pains of life in a way that brings him closer to Allah, which is perfect happiness and gives him a relationship with Allah with mercy rather than fear. Then you shall work to bring him closer to the other person, not with advice and words, but with the way you behave with him.

We understand from this blessed statement of the Imam of Believers (*peace be upon him*), the prince of justice and prince of equality, the educator of the nation after the Prophet, prayers and peace be upon him, with the Qur'an and with the divine life that Allah, glorified and exalted be He, wanted for humanity and that is represented by all its rules, laws and all its legislations, for the nation that is responsive to Allah, glorified and exalted be He, in particular, and for all humans created by Allah, glorified and exalted be He, with love for them, in general, to reach social peace.

A life in which man achieves his humanity because social peace is an achievement of man's humanity and the goodness Allah, glorified and exalted be He, created within his nature.

We say and affirm that one's nature is uprightness, nature is good, nature is faith, nature is mercy, and nature is love.

Because Allah, glorified and exalted be He, did not create undesired attributes in a human, but within the divine wisdom, He gave him a choice. He, glorified and exalted be He, made him (i.e., created a human) with these attributes, but gave him the ability to change such features, to be a human who can carry a message to be able to embody the succession of Allah, glorified and exalted be He, in the universe in this existence, and to be able to be an agent for the reconstruction of this life.

Because we invariably confirm that the relationship with Allah, glorified and exalted be He, and with the Prophet (*peace be upon him* and his Household) is to build a life, and that is

clear in the holy verse:-

O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he calls you to that which will give you life.⁽¹⁾

أَمْنُوا اسْتَجِيبُوا يَا أَيُّهَا الَّذِينَ
لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا
يُحْيِيكُمْ

Therefore, the result of the response to Allah and the Messenger is a happy life, a life that is closer to integration, a reassurance life despite its obstacles, afflictions, trials, and tribulations. Still, it is a happy life because a human lives according to a divine system, according to a human approach for which he and others work

And thus, the Imam wants to confirm some of the bases that will lead one, the family, society, the people, the nation, and all humanity to the earth of safety.

That is why the Imam (*peace be upon him*) wants to stress on some bases that might bring man, the family, the community, the people, the nation, and humanity to safety.

Social peace is always the earth of safety, so we have said that a human with social peace affirms his humanity, and moving away from social peace confirms the degree of his

1- Al-Imran Chapter, Verse 159

response to the evil Satanic trend that he can show.

Suppose he is thankful to Allah for his nature and what Allah has deposited in this nature of divine and human values that bring him happiness and social peace. In that case, if he is thankful for that, he will translate that within his life, and if he is ungrateful, he will be far away from such values and respond to the opposite in different degrees.

So even those who have responded to the opposite, we shall not feud with them, and this feud is not appropriate, but we shall deal with the good word, deal with dialogue. We shall deal with him well while he has another opinion, so we must listen. We shall talk to him with respect and respect his opinion. We shall disagree with the statement, the idea, but we shall not show him hostility nor feud with his view. But if he is objective, we shall discuss him without saying to him a word that hurts and disturbs him.

In our estimation, any deviation is always a result of a particular environment or external negatives. Therefore, we must take into consideration that external negatives may influence every human being under any circumstances and in any place and at any time.

There is no need to convulse when dealing with the other, whoever the other is, but we shall be flexible with him, and we shall respect him. We shall do what Imam Ali, peace be upon him, says within what he confirms about important bases to reach the practical culture of social peace. He says:-

Our school, our approach, our Islam, which he expresses about by 'our leadership,' is that which represents the Islamic approach, the message of Islam, the morals of Islam, and the education of Islam, because they are the guide to the Cause of Allah, they are the role model for the whole nation, but the role model for all humanity. Therefore, he says:-

“Our leadership ...”

He who wants to have a good relationship with Allah, that who wants to practice love for Allah, he who wants to realize obedience to Allah, he who wants to practice authentic worship to Allah, and he who wants to respond to Allah, then he must have a role model of Muhammad and his family, peace be upon them. Leadership means being a role model.

If it means a role model here, we shall say it means having a role model to approach the practical meaning.

“Our leadership is based on kindness....”

To illustrate and examine such a phrase: Our leadership must be accompanied by kindness because the issue of leadership

is an intellectual and ideological issue that one experiences inside. In contrast, the point of service is external, not internal.

Therefore, it cannot be imagined that what is intended is to take our leadership kindly, but our leadership (our school, our approach, our style, and our behavior) have life bases, the first of which is kindness.

We have shown that kindness is one meaning of mercy, and kindness is, in one way or another, the opposite of harsh-heartedness. What is required is not to experience harsh-heartedness with the other; some carry a thought, a theory, and a practice but do not know how to convey that to the other.

We always need to deal with the other as he wants to deal with us, according to the approach of Imam Ali (*peace be upon him*), that is, to love for the other that which you love for yourself. Therefore, I shall deal with the other how I want him to deal with me.

Here, the issue of kindness is related to, first, showing a good face to the other, secondly, saying a good word, thirdly, regarding the circumstances that you are talking with, fourthly, simplifying the sound human and theistic concept that you want to convey to him, and fifthly, choosing the best words within all these conditions.

The Required: You need to make him feel that you love him, that you want him to be good, to make him feel a little tenderness for his heart to open to you, and to make him

happy with your words, just as you want if someone comes to you to convey a word, a concept or a good moral, so you will want him to offer that with a smiling face, not with a smoldering look, and not with a stern look.

What is always necessary is to let the face be that which invites the other before the tongue; therefore, Islam always confirms the issue of having a smiling face, and there should be a tender and calm look. Islam guarantees uniquely and abnormally that we shall begin greeting the other, which means that the base of your relationship with the other is peace and love.

Therefore, the first base of reaching social peace is to balance yourself when dealing with the other and to deal with the other as you want him to deal with you. As you want the other to deal with you tenderly and reasonably, you shall react with him kindly.

And as what is necessary is kindness, the second issue that Imam (*peace be upon him*) confirms within the divine-human school that we cannot reach unless by way of the noble Prophet, prayers, and (*peace be upon him*), of his good and immaculate family (*peace be upon them*) and of his selected companions (may Allah blesses them), he says:-

“Our leadership is based on kindness.”

Their leadership is not imposed by force: not by quarrels,

not by hostility, not by strife, not by accusations, and not by fabrication, and not by swearing, not by cursing, and not with every word that shames others.

The role of prophets (peace be upon them) and the role, of Imams (peace be upon them), and the role of that who wants to reform is to explain and to call for the Cause of Allah, not the part of hostility with the other and nor accounting for the other. Many verses of the Holy Qur'an show that the Prophet (prayers and (peace be upon him)) explains and reports to people, while Allah is Who will call them to account.

Therefore, it was not known that the Prophet (peace be upon him and his Household) had ever been hostile against any person, nor Imam Ali (peace be upon him), ever did. Yes, he has opposed an idea but not a person. The battles were not for hostility but just a defense.

The best evidence for what we say is that the Prophet (peace be upon him and his Household) cannot sleep when he hears the moaning of infidel prisoners.

Also, Imam Ali (*peace be upon him*) did not want to fight those who opposed him and violated the agreement that is called today's social and legal contract. Despite the insistence of his companions to fight them, he did not want to fight them, to fight that community named " the dissidents. " He, (*peace be upon him*), says:

“They are our brothers unless they raise their swords in our faces.”

He even did not accept to eliminate their names from the palace.

Then, one of the essential bases of achieving social peace is the concept of kindness.¹⁹⁸

Islam has surpassed all regimes in the issue of kindness. Many laws, rules, and legislations have confirmed the case of kindness. Still, we see that before one thousand and four hundred years, Islam established such concepts within its Sharia, regime, law, education, and approach. It has broadened the concept of kindness. Although we are in this research talking about social peace between people, from the viewpoint of Imam Ali (*peace be upon him*), I say that Islam has broadened the concept of kindness not to include a human only but also animals. That is why we say many legislations and commandments in Islam that command how to be kind to animals.

Islam did not make the concept of kindness restricted to man and animals, but it has considered the necessity of being kind to plants. It is possible to say that Islam did not confirm its interest in kindness to include only man and living things, but it has let that concept include inanimate objects, and that

may be for two reasons:

1- **The first reason** is that the Holy Qur'an confirms;

The seven heavens and the earth and all that therein glorify Him, and there is not a thing but glorifies His praise. But you understand not their glorification. Truly; He is Ever forbearing, Oft-Forgiving.⁽¹⁾

تَسْبِيحٌ لَّهُ السَّمَاوَاتُ السَّبْعُ
وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِّنْ
شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ
لَّا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ
حَلِيمًا غَفُورًا

Therefore, all the universe and what has therein glorified Allah, and if so, then we shall be kind when we deal with anything (We shall go further in that in other positions.)

2- **The second reason** is that kindness with inanimate objects is the result of providing an excellent and proper environment for man in the perfect way. We see that the maltreatment of inanimate objects and the state of unkindness towards inanimate objects result in maltreatment for man and environmental and geological negatives for man. Therefore, Islam also wants us to be kind to inanimate objects, not only to inanimate things but also to inanimate objects and man.

And so, we may see that the divine Sharia (law) wants to be kind to everything, to be kind to water by not wasting it and

1-Al-AnFal Chapter, Verse 24

not abusing it.

Therefore, kindness can lead us to social peace because it is a common issue among all beings and a picture one must have when dealing with all beings. Therefore Imam Ali (*peace be upon him*) made it the first concept in his approach.

Just as kindness is part of mercy, we also say that adaptation with people is part of mercy, so when talking to the other, you must be kind, giving him the idea in a way that he can understand and absorb.

It is also required to be kind to him and choose the words that could convey the idea, as well as you must type in, facilitating the process of converting the idea into action.

In this regard, we see some negatives in societies that one may give the idea without paying attention to the time to provide the concept, may provide the statement. At the same time, the listener need not have that idea and may give the picture in a way that is disproportionate to the listener's mind, making the concept complex. That is first.

Second: He may give the idea under challenging words, strange words, and words that need a dictionary or need a listener that is a language specialist, and this is contrary to what we have commanded, that is, to facilitate the idea, and is contrary to what we have advised with when giving the concept.

And when the listener wants to compose a practical concept

of this idea, we see some give him the most challenging images of implementation and life practice of that idea.

However, the educational aspect emphasizes the importance of facilitating the idea in all its dimensions, simplifying how to give it, and simplifying it in terms of clear and easy words. The difficulty of words is always a barrier between theory and practice.

Clear words are always easy to apply because they are a reason to understand the theory, and when the other understands it and is convinced of it, it is easy to use.

The method, the word, the right time, and the right place are all always reasons for the access of the idea to the recipient. Then he will interact with it, coexist with it, and try to apply it.

All this results from giving the idea, choosing the appropriate words to be straightforward, and then facilitating how to apply it.

There is (as I said) who complicates speech (he is told among the people he philosophizes). And some give the idea clearly, and smoothly.

Kindly give an idea regarding the topic, the word, and the practice that emphasizes the culture of social peace. Whenever a human being is evident with the other person, he is closer to social peace. The more the person complicates or lacks clarity on the intellectual side, the verbal side, or the practical side, the more he will make barriers between himself and the

other, which distances him from the other and the different from him. The result is moving away from social peace.

Because one of the necessities of social peace is understanding each other, but I cannot go with him toward social peace if I do not understand him. If he does not understand me, he cannot reach social peace. Therefore, the concept of social peace is necessary to achieve social peace.

Thus, as we have seen, the **Imam** (*peace be upon him*) establishes a base for social peace. As you want the other to speak kindly with you, whether in his external appearance (as we have shown), in what he holds for you in his heart and shows on his tongue, or in a way that brings you his visions and ideas, as we have shown, thus, if you want the other to treat you in this way you must treat him in this way.

2-Harmony, familiarity:

The subject of harmony which the Imam recommends is that the inner feeling of the speaker should be based on equality and that the sense between the speaker and the listener must not involve any superiority over the other, either in terms of form, word, behavior or the rest of the things that would give a superior image to the other.

There are negatives that we experience in some of our societies. When the other learns something and wants to teach others about him, he feels a bit of arrogance, or, we seek

refuge from Allah from that, a bit of superiority over others

. Therefore, when he acts with the other with this feeling, he will put barriers between himself and the other, and this view is not from a standpoint that is neither religious nor human.

The noble Qur'an says:

O humanity! We have created you from a male and a female and made you into nations and tribes where you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa. Verily, Allah is All-Knowing, Well-Acquainted (with allthings).⁽¹⁾

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ
مِّن ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ
شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ
أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَاكُمْ إِنَّ
اللَّهَ عَلِيمٌ خَبِيرٌ

The Prophet (peace be upon him and his Household) said:-

You all are sons of Adam, and Adam is created of dust

He also says:-

“The sons of Adam are as the teeth of a comb.”

And the meaning of holiness is always to protect yourself and to protect the other person from the negative features that could harm him, whether he is one of the sons of your religion or the sons of another religion, whether he is one the sons of your community or another one, whether he is one of the sons of your community or another one, and whether he is one of the sons your doctrine or of another one.

Regardless of people's ideological and religious backgrounds, we should always be keen to protect people. This is evidence of (loving others that you love yourself). Just as you want to protect yourself, you must also work for the sake of others.

In this way, we could understand the meaning of righteousness in the Noble Qur'an, and thus, we could also understand the words of the Prophet, prayers, and (*peace be upon him*):-

“No Arab is better than a foreigner except by piety.”

The word “a foreigner” refers to all non-Arabic languages. That is, one is not better except by activating the divine deed, as a holy act is always for man's sake and for the safety of a human being who leads to social peace.

Thus, we can understand the saying that we have mentioned:-

You all are sons of Adam, and Adam is created of dust

All of you are equal as the teeth of a comb, so why is there such arrogance?

You may have some information in this aspect, and the listener has information that exceeds your knowledge in his specialty in other elements. We have many sayings, and some of the Hadiths and narratives confirm that a scholar is the best to know his ignorance. The more he has learned and reached a degree of knowledge, the more he knew that what he is ignorant of is more than what he has learned, and that is why a scholar is always like a tree in which the fruits are pendulous, that is he must be humble, and the non-scholar is like a tree that is not pendulous. That is first.

Secondly, we always need knowledge and self-education, which means confirming the relationship with Allah, glorified and exalted be He, and confirming the relationship with human concepts because Allah has sent His messengers and all His commandments for the sake of man. Thus, man needs a relationship with Allah, glorified and exalted be He, and a human culture. That who has a relationship with Allah does not see himself as better than others, but to the contrary, he always accuses himself. His relationship with Allah, glorified and exalted be He, is always between fear and hope, and therefore does not see him having an advantage over others or superiority over them. And as long as he does not see himself have a gift or power over others, he will be in harmony with them.

The arrogant view always sets the barriers between a man and the other person. But if we distance ourselves from the elitist perspective, man will return to his humanity because the elitist view is the opposite of society.

Therefore, the Prophet (peace be upon him and his Household) and Imam Ali (*peace be upon him*) were the most humble and familiar with each other until it was said:-

Islam did not emerge except by only three:-

First: the morals of the Prophet, prayers, and peace be upon him:-

And Imam Ali (*peace be upon him*), because he was the most humble and familiar with the others; was sitting on dust until he was called 'man of dust.' He was dealing with any other person humbly. Not only he that was humble but also his pure sons (*peace be upon them*) and everyone who walked in their way and tried to follow them and their approach and school.

Therefore, familiarity is one of the essential bases for reaching a culture of social peace after kindness. This is an innate issue, but the Imam emphasizes it to pay attention to it. It is in our insides, and it is in our nature. Some Hadiths and narratives have mentioned:

“A believer familiarizes himself with people, and people familiarize themselves with him.”

Because he experiences religious values, spiritual values are always based on human values, which is why he familiarizes himself with people and familiarizes themselves with them. Therefore he does not feel his superiority over others or discrimination against them. The result is no barriers, no barriers between him and the other.

Indeed, the word “familiarity” has many meanings. We speak about what brings us to the culture of social peace, which is confirmed by Imam Ali (*peace be upon him*) in his approach.

Therefore, we always need the issue or the principle of familiarity. We shall move away from feeling superiority over the other in any form. We must always emphasize and make it clear that when we know something more than others, it does not mean that we are superior to others because superiority is always in the matter of sincere intention with Allah, and not in the case of your knowledge of some things that are not known to the other. The other may know less than the speaker. Despite his little knowledge or learning, he may be sincere to Allah, glorified and exalted be He, honest with Allah, and have a clear vision between him and Allah, glorified and exalted be He.

The issue of sincerity is the basis of the difficulty or easiness of work, and it is possible to be there a little knowledge and a little work with gravity that is more difficult than much knowledge or much work without gravity. No one but Allah knows the issue of sincerity. He, glorified and exalted be He, says:-

So ascribe not purity to yourselves. He knows best him who fears Allah and keeps his duty to Him.⁽¹⁾

فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ
أَعْلَمُ بِمَنِ اتَّقَى

It means that he knew what had distanced him from Allah. It means that he has protected himself against suspicion, doubt, etc.

So, if the matter is based on sincerity, even if the speaker knows better than the listener concerning something, then you do not know whether gravity within you will cause your closeness to Allah, glorified and exalted be He. The honesty of the listener may be more than you, even if he has less knowledge than you.

In all this, we want to emphasize that there is no safety for arrogance, vanity, all kinds of brass, and all kinds of vanity.

In many divine Hadiths, as well as in many Hadiths of the Prophet (peace be upon him and his Household) and as well as in many narratives of Imam Ali, there is an emphasis on respect for the earth and the fact that the noble Quran says:-

1-Al-Hujurat Chapter, Verse 13

Thereof (the earth) We created you, and into it, We shall return you, and from it, We shall bring you out again.⁽¹⁾

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ
وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

It means we shall respect it in the best way. The fact that He makes it purifying for man if he loses water is very respectful for the earth, and that He makes it cleansing to the sole of the human foot within seven steps is the most incredible honor to the world.

Therefore, we must respect the land on which we walk, so how about man?! So we must familiarize ourselves with the universe as a whole because the cosmic system complements one another in terms of existence and worship. They complement one another. Thus Allah confirms that all That is in the heavens and the earth glorifies Allah, but it is not necessarily that you know their praise or understand it, but every being does its duty in terms of credit. The result is that all beings praise Allah, glorified and exalted be He.

So, we return to the concept of familiarity, and we can say that familiarity is necessary to educate ourselves first.

And then to carry our national, humanitarian, and theistic message.

1-An-Najm Chapter, Verse 32

And then to emphasize a good relationship based on objective bases with the other person, and thus there will be familiarity. Thus, this precious concept is one of the basic concepts leading to social peace after kindness.

This is within the school of Islam, within the school of the Qur'an, within the school of Muhammad, prayers and (*peace be upon him*), and within the school, the education and the approach of Imam Ali (*peace be upon him*), not only to his followers, not only to the sons of his nation, but to all humanity, to those who want to work for the other, for those who want to work for the development and education of the other person within all possible aspects of life, and he says:-

“Our Imam is based upon kindness and familiarity.”

That is a clear call for familiarity, a confirmation followed by another, kindness and familiarity. We cannot understand familiarity without service, but it must be the basis of the heart, and then we can live the concept of familiarity. If we live based on familiarity and the first branch of it, which is harmony, we will have taken a step in the path of social peace.

Imam Ali's program, Imam Ali's program stems from a certain balance which is (to make yourself a balance between you and others). This balance is one of the most challenging and difficult to implement. Therefore, one needs self-education to

balance his relationship with the other and his actions with the other, to the point that he loves for the other that he loves for himself and hates for the other that he hates for himself. Then one shall treat the other as he wants them to deal with him to reach social peace. Kindness was a concept within this program, and thus familiarity was within that program.

Familiarity is the feeling of brotherhood, but if we want to embody familiarity, it means that there is a brotherhood with kindness and a brotherhood with love. If brotherhood is accompanied by compassion and love, the result will be familiarity.

Therefore, we sometimes see brothers of the same father and mother in our society, but there is no kindness between them, and there is no required love, and therefore they do not harmonize, but we could see them in dispute.

Therefore, harmony and familiarity need brotherhood, need kindness, and the issue of familiarity and harmony, which are the meanings of brotherhood, is within the Quranic rules. When the holy verse says,

The believers are nothing else than brothers (in Islamic religion).⁽¹⁾

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

1-Taha Chapter, Verse 55

From a religious perspective, brotherhood is necessary to achieve social peace. It is required for stability. Brotherhood is within two aspects; the spiritual and theistic elements, first and within the humanitarian and national parts, secondly.

We understand that approximation, we absorb it, and we get the message of it within the words of Imam Ali (*peace be upon him*), in his commandment to Malek Al-Ashtar when he appointed him as a ruler of Egypt, and he said within this commandment and this covenant:-

**People are of two kinds:
Whether your brother in religion or peer to you in
creation**

That means that a state of harmony (which is a part of the Brotherhood) must be between all, not only among the members of the nation and not only among the sons of religions but must be among all humans as a whole. Brotherhood may be based on either a religious affiliation or a humanitarian one.

And the theistic affiliation is understood by His saying, glorified and exalted be He:-

The believers are nothing else than brothers (in Islamic religion).⁽¹⁾

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

Humanitarian affiliation can be understood within the words of the Prophet (*peace be upon him*) and his family):-

“The sons of Adam are the teeth of a comb.”

There is no difference between them.

Also, he says:-

You all are sons of Adam, and Adam is created of dust

This Hadith shows the meaning of equality among all the sons of Adam. There should be no discrimination, no superiority, or arrogance. Instead, it is necessary to emphasize brotherhood on these two bases: Religious or theistic brotherhood or national and human brotherhood. The two aspects can be combined. Thus it is doubled brotherhood, and the two elements can be divided, but brotherhood remains as it is. That brotherhood has familiarity as an essential part.

Familiarity is the meaning of an inner feeling of comfort with one another. Before that, there is a feeling of not wondering about one another, and thus there will be the feeling of

1-Al-Hujurat Chapter, Verse 10

comfort with one another and then the feeling of interaction with one another. When one feels comfortable with another, he will interact with him. After the exchange, there will be attention to the common interests which interest the two, serve the other person, serve the theistic process, and serve the human march and working for it.

Because we believe that we cannot reach social peace unless all efforts, capabilities, and potentials are combined to achieve social peace.

We believe that social peace can be achieved only by purifying one's internal and external atmosphere. There is a need to refine this atmosphere, whether internal or external because social peace is fundamental in the lives of individuals, the people, and the nation. Whatever these peoples are, their religions, creeds, nationalities, sects, and races.

Therefore, the issue of social peace is a fundamental issue and significant issue. All capacities, potentials, abilities, and competencies must be united, and all ideas and cultures must be connected to achieve social peace.

One of the most important reasons for this solidarity is the issue of familiarization, the familiarity between a man and the other person.

Indeed, the issue of familiarity is subjective in man, but man needs to:-

First: Not to eliminate it within him.

Second: Develop it.

Third: show it.

Fourth: Invest it.

Fifth: Do not hide it even in complex or challenging times.

Because the goal is greater than the prime time that one is experiencing in the case of difficulty or distress, the goal is social peace which means the safety of one and the safety of all others. Therefore, one must adhere to these points to reach the desired goal.

Therefore, familiarization is a psychological condition that must be embodied in practice, must be manifested externally, and must have its features and its effect in the face, in one's session, in speech, in suggesting, in responding to the other, in asking the question, and in how to answer.

In contrast to harmony is disharmony. Therefore, if one's behavior with the other is contrary to what we have said, he experiences a state of conflict with the other, which makes him disharmonize with the other. Because of this, we will depart from the culture of social peace.

Therefore, when we want to emphasize the culture of social peace, we must unite and embody this harmony practically and psychologically in the relationship of man with the other

person. We emphasize that harmony means brotherhood, kindness, and love, so the natural result is harmony.

It is always necessary to pay attention to the fact that there is no religious, human, national, or mental reason for one to distance himself from the other, to refrain from the other, to not join with the other, to hate the other, or to oppose the other. All these are not real reasons, but they are all reasons that can be subject to some interests or groups with multiple names.

What is required of those who carry something of the divine, human and national Message is not to be a part of this culture which is for the interests of others, whether they are individuals or groups. Still, one must always try to be associated with the divine culture, which means human civilization, which is always for all humans and their service.

One characteristic of harmony is always to avoid all that causes controversies between the two brothers, whether they were brothers on a religious and theistic basis or were brothers on a human and national origin.

Those who seek social peace and want to emphasize the items that lead to social peace, one of which is harmony, must move away from each word that disturbs the other and away from any statement or idea that concerns the other.

It is not required of us, whoever we are, to bother one

another, even if the other wants to debate or wants dialogue, but what is always required in discussion is wisdom and not an inconvenience. What is always needed in conversation is a good word, not an inconvenience. What is always required in exchange is good advice, not an inconvenience. That sound advice shall not be only for religious matters but also for other social and behavioral issues.

Using good words that are not annoying in your talk with the other, your discussion, and your dialogue with the other is always necessary.

All this must be only if there is a necessity for this dialogue first.

Secondly, if there is an advantage of this dialogue.

But if there is no need or benefit for this dialogue, its lack is better than its existence.

It is always essential that we shall work for social peace. We shall work for a tolerant society. As we always emphasize, it is not necessary to have one opinion that is agreed upon by all. You don't need to convince the other of your idea or let him convince you of his argument. Just as you do not want him to impose his opinion on you, you should not set your opinion on him as well because the rule that the Imam has given is to make a balance in dealing with others: to love for others what you love for yourself and to hate for others what you hate for yourself. Just as you do not like the other to impose on you what he wants of an opinion or idea, he also hates

you to impose on him what you want of a statement or vision because that is other than the concept of harmony that the Imam wants to reach the idea of social peace.

Harmony always has premises, whether religious and theistic or humanitarian and nationalistic. Thus we shall not ignore these premises, we must never forget these premises, and we must emphasize the need to remember these premises so that we are constantly reminded of the results.

In our estimation, there is a link between the premise and the result. As far as we live the premise, the safety of the premise, and the belief in the hypothesis, we will be able to reach a result commensurate with the premise.

When we believe that the issue of harmony must be part of our starting points, whether within a religious and theistic side or a humanitarian and nationalistic side, that will significantly affect our access to the goal of social peace. And when we experience the weakness of our conviction concerning the subject of harmony, we will stumble on the way to reaching the social peace goal. It is always that the more our motivation is clear, the more we can achieve the goal.

Therefore, we must live the concept of harmony in practice and not live it theoretically. Many speak about ideas: they may talk about the importance of these concepts, the goodness of these concepts, and the need for these concepts, but in a theoretical part, they do not reach the practical aspect, and that is a degree of duality experienced by some members of our community, here or there.

One must practice what one believes in. The issue of harmony is not only a religious, theistic, and nationalistic necessity, but it is a human issue.

The Imam, the Emir of the Believers (*peace be upon him*), affirms: "Our school and our approach need to be harmonious among the sons of the nation and among the people of humanity as a whole to reach social peace. This blessed school, the school of Islam, the school of the great Prophet (*peace be upon him and his Household*), the school of the Holy Quran, and the school of Imam Ali and his infallible sons (*peace be upon them*) emphasize the need for kindness and the need for harmony.

3-Reverence

The issue of reverence for the other is one of the concepts that lead to the culture of social peace in a practical way, not a theoretical one. Reverence is the proper conduct with the other.

After the Imam stresses the issue of kindness and the problem of harmony, here he gives us a more comprehensive and general concept to put within this concept all the ideas that lead us to the goal of social peace.

What is required is the act of dealing with the other with reverence. The first degree of the meaning of reverence in dealing with the other is that one must not diminish himself or

disregard others. Because trying to lower oneself is contrary to reverence, and it is possible for some, not all others, to underestimate you. Therefore, there is a necessity for the issue of reverence in the act, and it is not correct to forget that reverence is a part of the honor. Allah (glorified be He) says:

But honor, power and glory belong to Allah, and to His Messenger.⁽¹⁾ | وَلِرَسُولِهِ وَ لِلْمُؤْمِنِينَ وَاللَّهُ الْعِزَّةُ

We are with Imam Ali bin Abi Talib (*peace be upon him*), within his general approach and the requirements of social peace, and how there are requirements that the individual must achieve within the community to reach the goal of social peace.

We have repeatedly emphasized that the starting point should be oneself and the need for yourself (O man) to be the balance and the controller in dealing with others. Here you must be an educator for yourself. You must be honest with yourself. Here, you must not justify your mistake. And here, You have to live, within yourself, the right start and the right goal so that between the beginning and the plan can be sound. If you stumbled in your walk, even if there are thorns in your way, there are flowers in the way, but there is a need for yourself to be your balance.

And that is why we often cite the subject of the soul and

1-Al-Hujurat Chapter, Verse 10

how the Prophet (*peace be upon him*) and his family) when he returned from one of his invasions, he said:-

“We came back from the minor jihad, and now we have the greatest jihad.”

And then his family and companions were surprised by that saying, and they asked him about the greatest jihad. He (*peace be upon him*) and his family) said:-

“The jihad of the Self!”

Jihad is self-education, self-nourishment, self-strengthening, self-training, self-account, and self-control. Why was there the greatest and the minor jihad?

The answer is that the most excellent jihad t leads to that minor because without the jihad of soul, without educating it, controlling it, and supporting it, man cannot fight his enemies.

The truth is that jihad is more than a type, it is more than an image, and it is more than a form. The truth is that jihad is more than a starting point and has more than one objective.

Once jihad is done by removing the other, that is, violence that there is no benefit without it.

And once jihad is achieved by reaching dialogue with the other, reaching peace with the other.

The issue of dialogue with the other and peace with the other, which brings us to social peace, is not less than fighting with violence and jihad by violence, but at some ages, at some times, and in some places, it is the most difficult.

Therefore, in our Islamic history, we cannot underestimate the jihad of Imam al-Hasan, as his role required that, as expressed by our master and uncle Imam Muhammed Baqir al-Sadr, the martyr (*may Allah be pleased with him*) when he says: "It is a diversity of roles and a unity of purpose."

There was role Imam al-Hasan, (*peace be upon him*) had to reach social peace. He is the infallible Imam. He is the Imam who does not make mistakes. He is the Imam whom no falsehood can approach from before or behind, which is why his role and duty and the methodology of his jihad was social peace.

It is the same for the Imam al-Hussayn, (*peace be upon him*). His role required sacrifice, required bloodshed, and he needed his blood to be presented to Allah, to man, to the Message, and to the person for whom the Message came. He, i.e., Imam Al-Hussayn, (*peace be upon him*), has also worked

for social peace.

Because he saw that the society had lived away from all the religious values that lead man to social peace and that the community had lived the status of slavery to the dictator, lived a state of slavery to the Pharaoh of his time, and lived a form of deformity of all the divine judgments and concepts that came for the sake of human beings.

Therefore, the Prophet (peace be upon him and his Household) says:-

“We came back from the minor jihad, and now we have the greatest jihad.”

This is confirmed by the Imam of Believers (*peace be upon him*), within the necessity and importance of the approach of social peace, and how a human must turn to himself and educate himself so that he may always balance himself in dealing with the other.

Many values are absent from a human, but the value that cannot be absent from him is the value of his self because he is that self. And it is him. It is always between his two sides, is not a matter away from him nor an issue to be regarded because it is beyond him, but It is within him, he lives it, and he exists in it.

Therefore, he is experiencing it continuously and permanently; therefore, the Imam wanted a balance that does not separate from him. The rest of the credits can be separated from man; he may neglect or forget them, but in any case, he cannot forget his soul.

And therefore, the Imam (*peace be upon him*) made one's soul the balance, where he, (*peace be upon him*), says:-

O my son, make yourself a balance between you and the others

All others, and not some of them, the Imam did not determine some people in the issue of the importance of the balance between you and others, nor determine the use of this balance between you and others.

All people, whether they are members of your religion or members of other faiths, members of your sect or another, of your Islamic school or another, of your nationality or another, and whether they are of your group, your clan, your party, etc., or from another class, whether he is rich or poor, a scholar or ignorant, whether educated or uneducated, whether he is from your own country or another, and so on.

To reach social peace, the Imam (*peace be upon him*), within his educating approach, wants to balance your soul. This soul,

we come again and emphasize, needs sound and continuous education so that its motives are always sound, its goals are reasonable, and its emotions are Sound.

Either the emotions may be sound, or he may always control their feelings because they are rational and have control. Man is not infallible, but when there are controls, it is easy to return to his powers if he can, or the other lets him return to some rules.

Therefore, we see in many of the recommendations of the Imam he emphasizes the importance of having a relationship with other people: with a human being, a relationship within his soul, and having a connection to do with the extent of educating this soul, correcting its insides, correcting its desires, correcting its tendencies, and correcting its desires.

Some emotions can be unsound inside a human, but in return, there are many sound emotions and proper interactions with the soul. And thus, the Imam (*peace be upon him*) hit the sensitive tendon.

The sensitive tendon is the soul. As much as we pay attention to it and work to formulate it correctly, its products will be a method of how he must love for the other that which he loves for himself and hate for the other that which he hates for himself.

Then it is necessary to deal with the other on these bases:

Kindness and familiarization.

We have explained a bit about the concept of kindness and the concept of familiarization, and then reverence.

Reverence has more than one side:-

The first side is a self-side in man, which is supposed to result from his self-education. This self-side, which is supposed to be in man, is represented by the verses affirming the concept of slavery to Allah, glorified and exalted by He.

Slavery to Allah has a relationship with self-education. The relationship with Allah or slavery to Allah is a relationship of values; It is a relationship of principles, a dogmatic relationship, a relationship of education, and a relationship of concepts. Therefore, the result is a relationship between behavior, work, approach, and morals. Thus, the idea of slavery to Allah confirms self-education, we see the issue of reverence is one of its attributes, and the holy verses confirm this:-

And the faithful slaves of the Most Gracious (Allah) are those who walk on the earth in humility and sedateness⁽¹⁾

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ
عَلَى الْأَرْضِ هَوْنًا

Walking on the earth, but humbly, why?

That is for many reasons, but because the man who is a worshiper of Allah, glorified and exalted be He, and the educator of his soul is kind with everything, even with the earth; he loves everything, even the world, and even dust.

The one who educates himself and is a worshiper of Allah always lives in a state of respect for the earth because the planet is a blessing in his life. After his death, he experiences a life of respect for the planet because the world is the source of many divine gifts, the source of all good things, the source of what he eats, and the source of what he drinks. He must also respect the earth because he (i.e., man) the creation of the world by the will of Allah, and he will return to it, and therefore Allah, glorified and exalted be He, says:-

Thereof (the earth) We created you, and into it, We shall return you, and from it, We shall bring you out again.⁽¹⁾

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ
وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

So, the earth reminds him of his beginning and end, so how can he not love it?! How cannot he be humble with it?! How cannot he be kind to it?

He can live in a state of trust that this earth on which we walk is just dust and has the bodies of the previous nations are countless. This is one side.

1-Al-Furqan Chapter, Verse 63

The other side is that kindness with the earth is an example of modesty, whose opposite is pride. It is the image of feeling superior; thus, the *thelmam* refers to the attributes that man must live for his soul to balance his dealings with the other and his dealing with the earth. If this is the deal with the planet (which is believed to speak, but one does not understand its words), therefore, he should deal in that way, with that is above the earth and the most honored of beings above the planet is a human, then the animal, and then the plant.

Therefore, the issue of reverence is not a matter related to the appearance of man, but it has an effect on his work, his behavior, and has an impact on his education.

Reverence always means that a person has self-esteem. Two issues must be addressed to differentiate between them:-

The first issue is feeling superiority or the state of arrogance that is against reverence.

The other issue is the state of self-confidence.

The first is the result of man's negatives, the negatives of his soul.

The second is, in our estimation, one of the necessities of man, to educate his soul to a degree of self-confidence. The issue of self-confidence does not come accidentally. Still, it is a result of the degree of clarity that one lives in his belief,

his thought, his saying, and work as far as he lives a degree of transparency, as stated in the supplication narrated from Ahlulbait: (O Allah, show me the truth as it is, so that I may follow it, and show me falsehood as it is so that I can avoid it. Do not let me confuse truth with error so that I may follow my soul's desires and be away from your cause). As far as he lives in that state of clarity, he will live in a state of self-confidence. As far as he lives the relationship with Allah, glorified and exalted be He, clarity in this relationship and transparency in the divine method that Allah wanted as a human, a successor, and an agent, he will live a state of clarity. As far as he lives the state of clarity, he will live the state of self-confidence, but this kind of self-confidence is not arrogance and not superiority. This self-confidence is all tenderness, all kindness, all harmony, and all reverence.

One of his attributes is to be respectful of all things. When he is reverent within himself and his behavior, we come to the other meaning of reverence which is a limitation in dealing with the other.

There is a need for man to make a boundary between himself and the other, not at the expense of knowledge, not at the cost of morality, not at the expense of learning, not at the expense of culture, not at the expense of teamwork, human action, and at the cost of religious, theistic, and nationalistic principles. No, he must make a boundary between himself and the other.

Let us say these limits mean respect for the other and reverence for the other. Respecting others is always very

necessary to confirm access to social peace.

It is possible that the other will accept (disrespect and irreverence in dealing with him) once, twice, and three times as a result of a strong relationship, as a result of strong bonds, and as a result of many things, but it is not suitable for that disrespect to be the basis, whoever the other is.

The meaning of these borders is respect for the other. There is no difference if the other, whom you must show respect, is one of the sons of your religion or another, your doctrine or another, your sect or another, or your nationality or another.

But this is what must be between you and all. Just as you, o man, want the other and all others to respect you and treat you with dignity, then you must respect and deal with him with pride.

In the approach of Al Al-Bait, *peace be upon them*, which is the approach of Islam, the course of the Quran, the practice of the great Prophet (*peace be upon him*) and his family)- Imam Ali made that approach based on that oneself must be a balance in dealing with others. One will love for the other that which he loves for himself and hate for the other that which he hates for himself.

In this context, Imam Ali requires his followers to live according to a moral balance with others: socialize with others as you want to be socialized with.

This is why he has made us paragraphs in this area, and these

paragraphs confirm (according to him) that our Leadership, that the one who follows us, is to be characterized, in his dealings with others, by kindness and harmony, and we have mentioned these concepts, and then we have mentioned reverence that is humility, and humility must be first with the earth, and we have mentioned about that a lot of things, and we also emphasize that, as the poet says:-

“Make gentle steps while walking on the earth as,”

I think these bodies create nothing but the surface of the earth.

Therefore, it is necessary to be humble, in the sense of humility, with all the elements, from the earth to a human. And indeed, the one who raises himself to humility with the planet must be humble with man, be kind to man, and be familiarized with the other person; he must deal with the other as he wants the other to deal with him.

One of the meanings of the reverence required to reach social peace is reverence in the sense of deliberation. Once humility is in one's behavior, and once in the world. The reverence of a word is not rushing it, as you should be careful when you take it out. It means not running into taking out the word because the social reality that we have lived and that always reflects the social fact at any time and everywhere

reflects that rushing is always the cause of problems. Rushing a word means running a situation, leading to many negatives for humans and things one did not expect. It also leads to enmities that one did not intend and to verbal clashes that he did not wish. All this came because of the lack of reverence when speaking.

Reverence in walking is deliberation in walking. Reverence in speech is not rushing to speak, as you must be careful. Not running always gives people an opportunity to reflect on what they say. Just as you want the other not to run into speaking with you so as not to make a mistake against you, so as not to let you hear what you do not please, and so as not to say something that could have hurt you. It is also required of you, o humans, to be respectful when you talk and not rush to let a word break the other. Therefore, it could create a rift between you and him and hinder those seeking social peace.

Social peace always means good words, and social peace always means good resolutions and good thoughts.

Social peace always means that you shall choose “Invite to the way of your Lord with wisdom and fair preaching.”. Social peace means (And argue with them in a better way.), if there is a need for discussion, but there is not always a need for controversy.

It is always necessary for a human to be away from controversies as much as possible. He must stay away from arguments. There is no need to take and give with others in debates that many are pointless and in vain. So save your

speech, do not discuss an issue that could not conclude.

And that's why we always advise people not to discuss the other except if he had asked them unless he had asked them to illustrate something, but if you begin arguing, and if you want to impose your view on the other, this will cause a rift in the way of social peace.

What is required is to respect one another, respect the other's opinion, and be reverent in speaking with one another to reach the safety of dealing with the other. Rushing into speakis always causing for one a lot of bumps, and this is why we often quote the saying of Imam Ali (*peace be upon him*):

“Oh! I had a neck like that of a camel !”

The Imam is infallible. The Imam does not sin, does not disobey, no falsehood can approach him from before or behind (Ali is with truth, and the truth is with Ali), (Ali is with the Quran, and the Qur'an is with Ali), he is a Quran that speaks, and he is indeed walking on the earth. This infallible Imam who does not issue anything wrong says:

“Oh! I had a neck like that of a camel !”

To give us a lesson, to provide the nation a whole class, to give humanity an entire study, that is, one has to speak carefully, and that is necessary, as reverence when speaking is an essential and fundamental issue for social peace. All the divine messages (and the great Islam in particular) emphasize the need for social peace. The school of Imam Ali, which is the school of Islam, emphasizes social peace. Therefore, it stresses that the word must be respectable, and when you respect your comment, do not abuse it, and when you want not to harm your speech, you shall be reverent in its pronunciation, do not rush.

Rushing into everything is always from Satan, and deliberation is from the Merciful. Rushing always leads a human to negativity, and it leads to abuse, especially in the case of anger, in the case of madness, and in the case of causing harm.

It is not necessarily that harmfulness has happened by whom you are talking to, as it could be harmful concerning another issue. Still, suppose you are in a state of anger or the case that someone hurt you. In that case,

If you are angry with someone else, so what is his sin?.. And if you are mad at him, here his behavior can be explained in

two forms:-

The first image is that he did not intend that, and if so, why should you be angry with him? And Allah does not account for that who did not intend to do something. And if he intended, you shall be either like him or better than him. If you want to be like him, you can say what he said. If you want to be better than him, then you shall be within the holy verse:

Who repress anger, and who pardon men; verily, Allah loves the good-doers.⁽¹⁾

وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ
عَنِ النَّاسِ وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ

Therefore, you must adhere to this principle.

On both counts, rushing is not required because if you rush into your anger, you will not respond to him in the same way, but you will react to him twice or three times because you are angry.

If you want to be better, then it is the best, the most perfect, the most righteous, and the closest to Allah that you shall be committed to pardon and tolerance with the other.

Therefore, rushing into speaking or irreverence when speaking is one of the causes of many societal negatives that

1-Taha Chapter, Verse 55

impede the march of social peace.

Therefore, the Hadith says:-

**Is there anything else than the harvests of people's
tongues that will cast them into Hell.**

Why will a human be cast into Hell?! Because he walked in the path of sedition. Disobedience includes backbiting, gossip, slander, insulting, and cursing. The tongue causes these words. These words are all against the approach of social peace adopted by Islam and adopted by the Qur'an, which is the school of Muhammad, his family, his blessed companions, the scholars, and all the guides to Allah and the interpreters of His book.

Therefore, it is always necessary to be careful when you speak, not to rush when talking to the other in general, and to ensure that you shall be reverent when speaking while you are angry.

The lack of reverence always means rushing, and rushing means the occurrence of many slips of the tongue of a man dominated by anger, as anger and Satan are always two companions. Satan will be his companion when one is in a state of rage. That angry person will be a breeding ground for Satan and fertile ground for the evildoing. He must remember Allah

first and the Prophetic commandments; if you are standing, then you shall sit down, and if you are sitting down, then you shall stand up or drink a cup of water because it is moments. He will return to his mind, he will return to his thought, and then he will return to his religious, nationalistic, moral, and humanitarian beliefs so that he may turn to what he says.

In the case of anger, a person often says what he does not want, but the addressee does not know that. The addressee takes what you speak, and it is always supposed that the speech expresses what is inside one, and he may not excuse you for being angry.

Islamic Sharia does not regard a person's speech in a state of anger. If, for example, a husband divorces his wife angrily, the divorce will be null. If he breaks a contract of sale in case of rage, it is invalid. Why?

Because the state of anger always means that a human rushes, and that means he says what he does not want.

To reach social peace, a person must not be hasty in his words; he should be honest in his words so that he may not speak words that create a gap between him and others. Just as he does not like to hear other harmful and disturbing speech or insulting and abusive comments, we seek refuge from Allah. Therefore, it is supposed that he shall be careful and not let others hear what harms him by such words.

Reverence has many meanings. We have mentioned here some of these meanings. Still, one of the most critical meanings we must pay attention to in the matter of reverence is veneration with the other in dealing with the other, as it is necessary to respect the other. Just as you want to be appreciated by others when dealing with you, whether you are in school at all stages, at home, in the family, on the farm, in the factory, or in the department, then you have to treat the other with respect, just as you want him to treat you with respect, that is first.

It is necessary to deal with the other, considering that one meaning of the meanings of reverence is reducing what is called today 'badinage'. Excessive badinage always causes trouble for the two, causes problems for them, and causes things that may not satisfy them. We always see that 'excessive badinage' leads to dissatisfaction, sometimes a state of contraction, etc.

Therefore, it is always necessary to deal with the other with reverence, and here it is essential to clarify if dealing with the other is evident. The relationship will be stronger, and there will be great mutual respect. And if it is not on an evident and apparent basis, there will be more difficult relationships between them, and one or both of them are likely to harm the other.

Therefore, one meaning of reverence with badinage is to respect the other and be flexible with him. However, one must respect the other and revere him, as that is one meaning of

reverence with the other.

There is a difference between openness with the other and badinage with the other which we can compare, as stated in the Hadith, with joking:-

“Joking is a minor insult.”

Openness with the other is an objective issue that leads to the development of the relationship with the other to the best, and thus the society grows stronger and stronger.

Badinage is a hidden disregard for the other, as I cannot let him hear some words inside me. Then I joke with him under the pretext of friendliness in a way that bothers him, and I think I control him, and then he can do nothing but accept it from me.

What is always required is to let the other feel his existence and dignity. Just as you want him to touch you with your existence and grace, any action or behavior contrary to that is contrary to the reverence.

It is always required to adhere to reverence, as well as it is necessary to be committed to the kindness and harmony that we have mentioned.

4- Purity:

The Imam (*peace be upon him*) reminds people of purity as he says:

**Our leadership is conducted with kindness, harmony,
dignity, and purity**

The issue of purity, when dealing with the other, has several meanings. One meaning is to have a pure intention towards him and not to have any vexation, hatred, or hostility.

Another meaning of purity is not only about getting rid of envy or anger but having the main sound humanitarian and divine principles required in our dealings with other people. You must deal with the other without any negative pre-assumptions as the core of your relationship with people, like how you want people to treat you. By doing this, you shall be heading towards social peace. This is mentioned in many hadiths emphasizing good thoughts toward others. The noble hadith says:

(You must think well of other people)

Another hadith says:

(Excuse your brother with seventy – or seventy-seven - excuses that he is right, if you don't find a reason, say he might have one)

Another one also says:

(Always assume that your brother is correct).

This is the meaning of purity that is firstly about disregarding certain pre-assumptions. Next is not believing other people's words, as you cannot judge whether they are true. Moreover, some people may have personal issues with others which cause them to speak ill about each other.

Therefore, your judgments should not be based on pre-assumptions. In addition, you need to disregard what people say about this person. Perhaps, it is all a matter of aspersion, backbiting, and defamation which in turn means falsehood.

Thus, we stress that you should have pure thoughts while dealing with the other. We don't want you to trust him, but at least do not hurt him while you cannot tell whether wrong or right those matters said about him are. Furthermore, trust

always requires time, practice, and company to closely see the soundness of his reputation, ideas, words, and deeds. Afterward, he may appear to be a trustworthy person. If not, you haven't accused him of bad, unacceptable terms or matters.

There is a difference that we need to consider. We are not allowed to talk ill, accuse and backbite whoever we don't trust. This lack of trust can arise from ignorance of his character and not because of something negative he did. Thus, faith always requires material evidence.

Moreover, the issue of trust varies according to society and time. A narration by some Imams, *peace be upon them*, says

(If integrity prevails in the community, hold to goodwill.

If corruption prevails in the community, hold to goodwill as well.)

Hence, when there is a kind of mistrust, it does not necessarily mean that you do not entirely trust him. You are just being careful as you cannot trust him quickly except after testing him because society nowadays is full of corruption. So, it would help if you were purer and calmer when dealing with him. Do not whether trust or accuse him without concrete evidence.

The educational approach of Imam Ali (*peace be upon him*)

shows the appropriate way to deal with others. He commands us to maintain kindness, harmony, dignity, and purity while dealing with other people.

The term purity is multi-dimensional. We can call it “culture” as it starts with self-education and how to live in a state of purity.

According to our understanding, purity is the origin of one’s self-existence and creation. However, some negatives and problems may come from external sources. These sources are represented in the environment, family, home, school (educational phases), circle, factory, farm, club, street, and the circumstances of community that man experiences. Man’s self is pure by nature. It is innocent and honest for having purity as its origin.

Furthermore, purity means man’s reconciliation with himself. Man’s self shall be pure if he reconciles with himself and necessarily with others.

The lack of reconciliation between man and himself confuses his relationship with others. This may arise from inner negative aspects of his character that disturb his relationship with others. He might also have a kind of inferiority complex, which makes him act snobbishly and toughly toward other people.

We want to reach the fact that there is a feeling of inferiority complex in man’s self whether he is aware of it or not. This feeling always causes him to be snobbish toward others.

We want to stress that the origin of man's self is purity. Therefore, Imam Ali Imam Ali (*peace be upon him*) asserts that (*The heart of the newly born baby is like a vacant land*) which is fertile and clean. Thus, the origin of his heart is purity, innocence, and clarity.

This newly-born heart is not affected yet by the environment with its intellectual, religious, and moral negatives and things like that.

Thus, man is required to pay attention to the purity within his soul. He should know he is the origin and always returns to this. If there are some adverse effects on the environment, he should try to avoid them all the time. He continuously needs psychological therapy to keep healing, self-reflecting, and holding account of himself, even if he catches some diseases or negatives of the surrounding environment and community. Through these previous matters, he can quickly get rid of them.

In contrast, these negatives, deviations, diseases, and similar stuff will affect whoever does not take care of and neglects himself.

Accordingly, Allah, glorified and exalted be He, says:

“By soul and Him Who perfected him in proportion. Then He showed him what is wrong for him and what is right for him. Indeed he succeeds who purifies his own self. And Indeed he fails who corrupts his own self.” ⁽¹⁾

(وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا)

Therefore, negatives are existed and can affect man. In addition, man is always required to be pure as he was born this way. He must work to stay clean, chaste, and pure.

Thus, the issue of purity required between man and the other comes from the soul, the inside, the emotions and feelings attached to man’s self. We need to pay attention to ourselves, our interiors, our feelings, and our emotions to remain in a state of purity. I should never give myself a chance to become impure as there shall be many hidden things about it. However, I must always live in a state of purity myself.

My self shall be pure with me in the case of continuous accounting. As accurate as it feels, it shall live by its very first nature. This does not mean it shall always be impeccable, pure, and transparent. However, it can make mistakes, get in trouble, and get affected by the diseases of the community. In addition, one’s self gives him an inner warning, so it is being honest and pure with a man as he is supposed to deal with

it by accounting and following up. Moreover, if I do not hold account of myself, a lot of things shall impure with me.

Therefore, the issue of purity arises from the inside of man, which is why it is closely connected to one's self. Self-purification is the reason behind innocence. For instance, when one's self is sound and healthy in the same way Allah inside man creates it, it shall be a pure self.

In addition, I should deal with others with the purity within my soul. Similarly, I should deal with the other if I do not have any complications.

Outward complications always come from inner ones deeply rooted in a man's soul.

Accordingly, we are always required to enhance the concept of inner purity within our souls first, to achieve a state of outward purity with the other.

Purity may have several reasons and evidence. It is a moral issue in the first place, so we should boost the ethical side of our hearts and how we deal with each other.

For more illustration, the first stage of practical purity means having pure feelings towards the other and vice versa. This is one stage.

The second stage is that the amount of purity you demand from the other depends on your inner feelings towards him. The purer your heart is, the more refined the other's shall be.

Imam Ali Imam Ali (*peace be upon him*) says:

**Reap evil out of the chest of others by removing it from
your chest**

If you have a pure heart free from evil, you shall be able to remove corruption from the heart of the other. When you free your soul from sin, you shall emphasize the state of purity, which shall remove evil from the heart of the other. Thus, as you underline it, you shall both live in a state of innocence. Just like you want people to live in this state with you, you should live the righteousness with him. This is to apply the rule of Imam Ali (*peace be upon him*), who says: *make yourself a balance between you and the other.*

The other meaning; is purity means non-embitterment. It means moving to outside issues that are more practical. The one holding the characteristic of holiness typically works for the non-embitterment of the other by all means.

We have to differentiate between advice and embitterment. The advice is necessary for those who request it and commendable if he does not ask it, but you think it shall be good for him.

Then, we return to speaking of purity. You are always required not to cause embitterment between you and the

other by a word, behavior, or act. The other is not supposed to act, think and speak like you.

Inner purity always brings about outward piety. Moreover, the state of external purity means avoiding any embitterment in our relationship with the other. This state is similar to the clean, fresh water of precise dimensions in which you can see the reflection of your face. When purity is missing, the water would be like this in puddles with muddy and polluted water. It is not beautiful, clear, and so on.

Thus, embitterment and the state of inner impurity cause outward impurity. The external contaminant, in turn, causes embitterment between you and the other due to internal impurity. It is caused by many reasons that we mentioned many of them in our book (Self Education). Consequently, man's inattention to his inner purity comes from his negatives concerning outward piety. It affects his relationship and thoughts about the other. He always has ill ideas toward others, supposes the worst, and thinks they are against him or want to harm him. For example, some politicians believe that other people are conspiring against them. But why? Mainly because they live in an inner impurity and suppose that other people are the same.

It also exists in many other types of people. However, we need inner purity and self-education to engage with people fully. This purity also means to be honest and sincere with others.

Mainly, the lack of good faith and sincerity towards other

people arises from inner negatives that man gets used to and are also reflected in how he deals with others.

However, if he lives in a state of inner purity, he shall be more able to be pure when dealing with the other. Furthermore, he shall be more honest and sincere toward the other

When he applies these values in his dealings with people, he expects them to deal with him similarly. Thus, they all took the path which led to social peace and stayed away from everything that may embitter it. This results from the inner purity they practically apply at their life, relationships, and dealings levels.

Therefore, we always stress the importance of purity for the relationship between man and Allah, glorified and exalted be He. We explain how a man truly needs to live in a state of innocence (A form of clarity) with Allah in the first place. The clearer his relationship with Allah, glorified and exalted be He, the clearer he would be with himself and, in turn, with the other.

Clarity is always an outcome of purity, as non-clarity is the outcome of inner complications. Man is always required to live in a state of self-clarity and virtue to be clear and pure with others.

Purity must be with individuals, families, communities, people, nations, and all humanity.

The highest level of purity is this with all humanity which

only belongs to the prophet, prayers and peace be upon him. Allah, glorified and exalted be He, says:

“And we have sent you not but a mercy for mankind.”⁽¹⁾ | (وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ)

This is the utmost degree of purity. However, people other than the Prophet (peace be upon him and his Household) and the impeccable people, *peace be upon them*, may reach a level of inner purity that shall be reflected in their outward relationship with people.

Furthermore, it is also essential to stress the rule of the Emir of the believers, Imam Ali (*peace be upon him*), commands us with:

Reap evil out of the chest of others by removing it from your chest

Thus, a reciprocal state of purity between me and the other shall be achieved, which is what we must reach to achieve social peace.

Usually, purity is both an inner soul issue and an outside

issue that has two dimensions:

The first dimension: Are the features of a man's face. Man's quiet features mean purity, while unnatural tense features reflect some negative qualities which may appear between him and the other. Therefore, when a man lives in a state of innocence, it is reflected in his face. That is why we said purity must be between Allah and us in the first place to purify our hearts. Then it can be applied to the relationship of man with the other. The pure relationship with Allah is among the traits of worshippers of the most Gracious. Allah, glorified and exalted be He, says:

“And the servants of the Most Gracious are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words), they reply with mild words of gentleness. And those who spend the night in worship of their Lord, prostrate and standing.” ⁽¹⁾

(وَعِبَادَ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا)

Allah, glorified and exalted be He, also says:

“The mark of them (of their Faith) is on their faces (foreheads).” ⁽¹⁾

(سِيَاهُمْ فِي وُجُوهِهِمْ)

1-Al-Anbiya' Chapter – Verse no. 107

1-Al-Furqan Chapter – Verses no. 63-64

The marks in the verse mean this state of purity, virtue, innocence, relaxation, and calmness.

“The mark of them (of their Faith) is on their faces (foreheads)”

(سَيِّئَاتِهِمْ فِي وُجُوهِهِمْ)

They yield to Allah, glorified and exalted be He. They love Allah and man as being the most honorable creature of Allah, glorified and exalted be He. They also have no envy, harm, or similar stuff toward men. However, they only carry love for him. They mainly want the good for him; they work for his sake and try to offer him what they can. Thus, the holy verse says:

“The mark of them (of their Faith) is on their faces (foreheads)”

(سَيِّئَاتِهِمْ فِي وُجُوهِهِمْ)

Because of what? It is the outcome of their relationship with Allah that is represented in prostration.

“The mark of them (of their Faith) is on their faces (foreheads) from the traces of prostration.”

(سَيِّئَاتِهِمْ فِي وُجُوهِهِمْ مِنْ
أَثَرِ السُّجُودِ)

It is the outcome of remembering and being attached to Allah, glorified and exalted be He. They live in a state of outward purity because of their inner righteousness.

The confused heart is also reflected in a confused face. In contrast, the reassured heart shall appear in the same state on the outside. As far as the inside of a man is pure, he shall be able to achieve outward purity in dealing with the other.

Imam Ali (*peace be upon him*) directs us to these blessed instructions and approaches of Islam. He teaches us the education of Islam and the holy Quran for the individual, family, community, nation, and all humanity. Imam Ali (*peace be upon him*) is the student of the divine message, the prophet's approach and ideology, the Islamic Law sent to the prophet, prayers, and (*peace be upon him*) by the Lord of All people. Consequently, he is a student of the holy Quran who holds all these values and teaches them to the nation as an approach to education and development. Islam always works through all its processes and education to reach social peace that includes justice and equality. Allah, glorified and exalted be He, says:

“Verily, Allah enjoins justice and to be patient in performing your duties to Allah, and giving (help) to the kith and kin.”⁽¹⁾

(إِنَّ اللَّهَ يُأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ)

The evidence lies in the justice issue and how social peace leads to it. It also shows how social peace can practically lead us to equality among people of the nation, community, and humanity. Imam Ali (*peace be upon him*) asserts this saying:

1-Al-Fath – Verse no. 29

People are of two kinds:

Whether your brother in religion or peer to you in creation

Therefore, you need to apply the concept of justice and live the meaning of brotherhood with those kinds of people. They are your brothers, whether in terms of religion or humanity.

Thus, the Prophet (peace be upon him and his Household) emphasizes this issue by saying:

You all belong to Adam, and Adam is from Ash

He also asserts this when he says:

People are equal, like the teeth of a comb

Imam Ali (*peace be upon him*) represents the approach of Islam. It is necessary to assert that all he says is of the directives of Islam and an illustration of the culture of Islamic law, religion, the message of Allah and prophet, prayers, and (*peace be upon him*), which is the message of the holy Quran. These directives remove any confusion concerning religion

and the divine message.

While we believe that Imam Ali (*peace be upon him*) is the best representative of Islamic law, we should understand and accept that all that he (*peace be upon him*) says is an explanation of Islamic teachings.

Thus, we notice the Imam's complete interest in social peace. He wants to spread justice among humanity, people, nations, and communities. He leads us to Islam's perspective, ideology, concepts, and goals.

In addition, we notice that some of what Imam Ali (*peace be upon him*) stresses on the good and sound concepts and goals. Actually - (as Imam Ali, (*peace be upon him*), says) - we cannot achieve the right goals except through the right concept.

Therefore, we consider the issue of purity as a part of the peace that leads man to social peace. Moreover, the state of innocence is a great value that starts with the relationship, purity, and clearness of man with Allah, glorified and exalted be He.

Man must be a specific book for Allah, glorified and exalted be He. He must show all his reality and insiders. He is supposed to believe that Allah is aware of it all, that Allah, glorified and exalted be He, knows the eyes' fraud and all that the hearts conceal. In addition, he should know that Allah, glorified and exalted be He, comes in between man and his heart.

The concept of (what comes in between man and his heart) means that Allah, glorified and exalted be He, is aware of what man is calling to think of even before he starts thinking. Accordingly, the holy Quran says:

“And We are nearer to him than his jugular vein.”⁽¹⁾ | (وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبَلٍ الْوَرِيدِ-)

Therefore, Allah, glorified and exalted be He, is aware of everything inside us and all the inner confusions that man has inside. He is aware of all right and wrong curves. Thus, nothing can be hidden from Allah’s knowledge.

Thus, the outcome shall be living in a state of purity and clarity like an open book with Allah, glorified and exalted be He. A man should know that two angels are recording and saving all his actions for Allah.

“Not a word does he (or she) utter, but there is a watcher by him ready (to record it).”⁽²⁾ | (مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ)

Imagine that even the words are recorded. What about deeds, then?

1-Al-Nahl Chapter – Verse no. 90

2-Qaf Chapter – Verse no. 16

These deeds of man are positive and negative. If your act was to do something for your brother, you should be rewarded and elevated for every step you take. Allah shall also forgive some of your evil deeds. Your reward shall be doubled and becomes higher if you were heading to the house of Allah, glorified and exalted be He (Mosque) for prayer or for learning some juristic, religious, social, or moral lessons. In addition, Allah forgives more and more of your evil deeds when you do good deeds, unlike helping someone in a kind of sedition or doing something forbidden by Allah, glorified and exalted be He.

He is like an open book for Allah, willing or not. He must apply what he believes in as an outcome of his relationship, love, and connection with Allah. Concerning the issue of enslavement, we are the servants of Allah, glorified and exalted be He, willing or not. We are created this way, and we have to practically apply our enslavement for Allah, glorified and exalted be He, in our life.

We know that Allah, glorified and exalted be He, is entirely aware of our hearts. However, I have to be like an open book between the hands of Allah in terms of my worship, love, obedience, and attachment to Him, glorified and exalted be He.

The clarity and purity of man represent this open book. As much as a man loves Allah and is attached to him, he shall live in a state of purity and clarity with him. Afterward, he shall be able to live in a state of transparency with himself, who is to be away from any dualism or justification.

When he lives in a state of clarity and purity with Allah in addition to himself, man should always say:

“Oh, Allah! Please show me the right clearly, to follow and the wrong clearly, to avoid. Oh Allah, make them not alike that I may follow my inclination and astray away from your right path.”

When a man enjoys this state of purity with Allah and, in turn, with himself, he enters into the third state of innocence with the other.

We repeatedly assert that whoever loves Allah, glorified and exalted be He, has to love man, and those who live in a state of purity with Allah, glorified and exalted be He. His self shall necessarily live in a state of innocence with the other.

This is mainly because man lives in a state of purity with the God of all people and himself. He is entirely away from inner complications as a non-complicated person typically lives in a state of innocence with the other. However, one cannot reach the state of purity because of internal difficulties and deviations.

Whoever lives in a state of safety and purity in his

relationship with Allah glorified and exalted be He and his self lives in the same condition with the other. In other words, we are created to be open to each other and not to have any barriers or obstacles that hinder this acquaintance. These are the elements to achieve social peace.

This shall necessarily be reflected in his face and shall be reflected in words. He shall appear calm, normal, lovable, and non-complicated.

It shall also be reflected in his usual, excellent, and sweet words that express his inner purity, the purity with Allah and the other.

Similarly, face, tongue, behavior, and deeds are parts of social peace and the concept of purity that leads to social peace. This state does not only cause you to be pure with the other but also causes you to love, tolerate, and work for your brother's sake. You first consider his humanity before recognizing other features. You treat him as a human in the first place and respect his characteristics. When you appreciate his qualities, you are able then to treat him neutrally without any judgment as:

First: A human.

Second: A member of the people of your hometown.

Third: a group member that lives according to these everyday matters and basis to reach social peace within the framework of purity.

There are some vague concepts in the community. Some

people think that purity is a Sufi or a traditional issue. Others consider purity an inner issue (inside man), while others consider it something close to simplicity or similar stuff.

Pure purity is a noble value that has something to do with man's relationship with Allah, glorified and exalted by. We work to achieve a society of equality, justice, and humanity, which Allah wanted for honoring man.

Moreover, intimacy comes after kindness and is followed by calmness and purity. We have stated some aspects of innocence in a way that has something to do with achieving social peace.

Purity gets us closer to applying social peace, so man becomes non-complicated in his dealings with others, whoever he is.

5- Good Companionship

After the purity, Imam Ali, the Amir of the believers (*peace be upon him*), mentions a beautiful issue. It is one of the issues raised by Islam and a principal point in the life of humans and their treatment of others. This issue is one of the main issues to realize the social peace that implies (good companionship); Imam (*peace be upon him*) says:

Our leadership is conducted with kindness, harmony, dignity, and purity and good companionship

Good companionship is broad, but we will only mention what takes us to our goal: social peace.

(good companionship): is not interfering in the affairs of others, not to involve in the affairs of others. It is only required from a man to correct others, to be a reason for converting his work, updating his career, and fixing his situation, but this should be upon request from the other person and after proving that he wants that from you.

In other words: a man should not interfere with the private affairs of others, as many people in the community deal with others without paying attention to good companionship. And the first aspect of a good friendship is trying to interfere in others' affairs when they do not want anyone to interfere.

This person may not be correct, but if the other person interfered in his business, this would not lead to understanding between them. And interference may lead to a separation between them.

So, the first meaning and level of good companionship are: not interfering in the affairs of the others except what they ask for, except to the extent he is asked for, and except what is possible for him. This is the first thing.

Second: good companionship is to care for the other, to talk with him in the way he understands, according to his level, within this culture, and to take him and raise him gradually.

Third: good companionship is to care for his fundamental

and essential matters, his safety, his health, his education, and his fundamental and crucial issues in life.

All this must be done within good companionship with morals and good words.

He who interferes with what does not concern him makes him listen to something unpleasant. So, he must ban himself from interfering in other's affairs except to the extent allowed by the other to avoid any dispute, psychological separation between them, or any similar feelings.

That is why Imam Ali (*peace be upon him*) emphasizes good companionship to ensure realizing social peace and community solidarity properly.

Good companionship depends on ethics in our great Islam and faith culture –(also in the Arabic culture) - ethics are the core of everything.

The faith aspect within ethics: Allah, glorified and exalted be He, says to his prophet, prayers and (*peace be upon him*):-

And Verily, you are on an exalted character.⁽¹⁾

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

It is always required from the nation to follow the Prophet's prayers and (*peace be upon him*) to make their morals beautiful and wonderful. There is no space to talk about the ethics of

the Prophet, prayers, and (*peace be upon him*) because they are many, and we also cannot speak in detail about the ethics of Imams, *peace be upon them*, and how they deal with others. Whether Imam Ali, Imam Hassan, Imam Hussein, Imam Ali Bin Al-Hussein, Imam Muhammad Al-Baqir, Imam Jaafar Al-Sadiq, Imam Mousa Bin Jaafar Al-Kadhim, Imam Ali bin Mousa Al-Rida, Imam Muhammed bin Ali Al-Jawad, Imam Ali bin Muhammed Al-Hadi, Imam Hasan Al-Askari, or Imam Al-Mahdi, they all deal with and treat others based on ethics and gentleness.

Ethics is a good word with respect for others and gentleness with them. Sometimes, we can hear some good words said violently. It is required to have ethics, which means gentleness, respect, and proper engagement.

Ethics always means choosing good words that show respect to others and gently saying them.

One evidence of good companionship is ethics, which was the core of the prophetic message, whether in the Quranic text or holy hadith.

The Quranic text says:-

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over, ask Forgiveness for them; and consult then in the affairs. Then when you have taken the decision, put your trust in Allah. Indeed, Allah loves those who put their trust in Him.⁽¹⁾

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ
لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظًا
الْقَلْبَ لَانْفَضُّوا مِنْ حَوْلِكَ
وَاسْتَغْفِرْ لَهُمْ فَاَعْفُ عَنْهُمْ
وَسَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا
عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ
يُحِبُّ الْمُتَوَكِّلِينَ

This means gentleness and delicacy. We can call it to respect the other and a kind level of gentleness.

Also, we understand humility from the concept of (good companionship). One of the conditions of good companionship is humility. When man deals with the other, he should not deal with him as if he is higher than him; this is the first level of modesty.

A man should be able to act with humility while engaging with others without diminishing himself because he is not required to lower himself, but he should be humble with others.

Therefore, there are two Quranic texts:-

The first one is directed by the Prophet (peace be upon him

and his Household) regarding humility. It says:-

And be kind and humble to the believers who follow you.⁽¹⁾ | **اتَّبِعَكَ وَأَخْفِضْ جَنَاحَكَ لِمَنِ
مِنَ الْمُؤْمِنِينَ**

That means being humble with the followers. The Prophet (peace be upon him and his Household) was humble with them. If he sat with them, they used to sit in a circle where if someone came to talk to the prophet, he would not know who is the prophet, so he would say: Which of you is Muhammad!..

Because he is sitting precisely like them, so no one can recognize him among the others, his household, and his friends, and he used to do the same with Ali, his family, and some of his friends if they came to visit him, he spreads out his cloak for them.

All this is considered evidence of the Quranic test that says:-

And be kind and humble to the believers who follow you. | **اتَّبِعَكَ وَأَخْفِضْ جَنَاحَكَ لِمَنِ
مِنَ الْمُؤْمِنِينَ**

The second verse describes the believers and that they must be humble with each other. It says:-

Humble towards the believers⁽¹⁾ | **أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ**

1- Chapter of Al-Imran, verse no. 159

1-Chapter of Ash-Shu'ara, verse no. 215

As the holy verse wants to say: every individual must realize that he is part of the whole believing human body. If he is just part, there is no reason for the right hand of the body to brag to the left hand of the body or for any part of the body to brag to another part of the body. So, every detail must live with the other part with love and cooperation. This is the meaning of the holy verse (Humble towards the believers).

So, being kind and humble is of the essential elements of good companionship.

People always alienate by an arrogant person or one who treats people arrogantly. But if he treats them kindly and respectfully, there will be good companionship and relationship.

The other matter we understand from good companionship is the mirror notion between all companions, so every companion is required to absorb the idea of the mirror with the other, according to the holy hadith that says:-

The believer is the mirror of his believing brother

And what is the lost property of the believer?

The wisdom is the lost property of the believer

That means knowledge and correction, but often a man cannot see his personality, so it is required for his companion, according to religious education, to be a mirror for him so that he can see his character through his friend. That is what the hadith means the believer is the mirror of his believing brother.

Indeed, when somebody accompanies the other one, he will know so much about him, and they both will know each other.

Then, both of them will understand the blessed narration that says:

My friend is the one who shows me my flaws

This idea is proposed so that people may improve themselves.

Good companionship is having an honest friendship and having a fundamental notion of the mirror without pretending or only paying attention to specific interests.

Regarding good companionship and the mirror notion, I say:

every human has negative and positive aspects. If someone wants to show some negatives to the other, he is required to start with positives, which are many. It is desirable to mention these positives to his friend or companion. It is also necessary to say them well because the positives are culture, science, ethics, and kindness, all combined in good, as these goods are a form of interest. Imam Ali (*peace be upon him*) says in one of his rules:

The good-doer and the bad-doer are not the same for you

It means that the person who bears negatives and takes positives is different from you.

Therefore, the bearer of positives must mention his positive aspects to his companion and friend because this will affect him positively and encourage him to adhere to, activate and expand these positives.

He mentions positives and negatives to his friend not to be criticized but to inform him.

As a form of good companionship, man could question the negatives or compare them to another type of negatives, as if he asks which kind is better?.. this way, he tells him about the negatives without harming his feelings.

People are different regarding good companionship - (mainly if it is based upon sound basis)-. It is supposed from all of them to be open to the other, to accept the opinions of the other, and to be honest with the other when he says:

My friend is the one who shows me my flaws

The man knows he has so many defects, so when someone warns me of my weaknesses, he loves me, wants me to achieve perfection and wants me to be better. So, within good companionship, man should absorb the mirror notion, showing the positives to his friends and warning them of some negatives.

This is good sound companionship and evidence of the hadith (love for your brother, what you love for yourself, and hate for him what you hate for yourself). As you want to live without negatives and be grateful to the person who warns you of your negative features in a reasonable manner and kindness, you should alert the other of his negatives and try to correct him.

But I confirm that tastes and tempers are different from one to another, so you have to be cautious when showing negatives to the other, just like what Imam Al-Hasan and

Imam Al-Hussein, *peace be upon them*, did with the elderly Sheik when he was performing ablution. Not being able to perform ablution properly is one of the most significant negatives in life, but they both approached him with respect and appreciation and said:-

O uncle Sheik: Watch us and decide which one of us is performing ablution properly

They both performed ablution before the elderly sheik, and after that, he said: let my father and mother be sacrificed for you, you both perform ablution properly, but your uncle sheik is not.

This is the proper way to show the negatives. It shall always be warned of calmly.

One of the evidence and conditions of good companionship - after kindness, respect, modesty, humility, and feeling the nation's unity as if one body applies the notion of the mirror-comes the concept of feeling responsibility towards the companion.

There is general responsibility as in the hadith of the prophet Muhammad, prayers and (*peace be upon him*):-

All of you are shepherds, and all of you are responsible for his flock.

And in the hadith of the prophet Muhammad, prayers and *(peace be upon him)*:-

He who spends the day and night without caring for Muslims' issues-in another narration, believers' issues- is not one of them

So, a general responsibility falls on all believing society members. A commitment consists of the Muslim nation, which is related to the believers of Islam and the message of the Seal Prophet and Messengers. This is a general responsibility.

But in addition to this general responsibility, this friendship, this companionship, this feeling of one body, this mutual trust, there is further responsibility imposed, which is: feeling guilt toward the other. Every person should feel responsible toward their friend, companion, and brother.

Feeling responsibility shall be physically on time and morally the other time.

Indeed, if it is the physical side: he is always required to help him and preserve his dignity. Everybody may have read or heard what happened between Imam Al-Hasan and the one who asked him in a patch says he is in need, stating that he

could not expose his dignity to anyone except Imam Al-Hasan (*peace be upon him*). So, Imam Al-Hasan (*peace be upon him*) did not answer him in words, but he gave him a book that says:

As if you did not ask and I did not hear

There are many examples -(real examples in this regard)- someone goes to one of the Imams and tells him: sir, we are your supporters and followers. The Imam (*peace be upon him*) looks at him blindly, examines his face, and then says to him:

Say: you are of our beloved

The man says: sir, we are your supporters and followers. The Imam (*peace be upon him*) answers:-

Have you been informed that if anyone needs what alleviates his and his family's hunger, he can put his hand into his faithful brother's pocket and takes

He said: No, then Imam, (*peace be upon him*), says:

Then, you are not one of our followers; you are one of our beloved

Indeed, this culture must be lived by both persons, not by one of them and not by the other, to be a sound culture. When both persons live this culture with all integrity of heart, exchange with each other. If the other does not trade, feel the default. There are many narrations of all Imams, peace be upon them, in this field of companionship and a sense of responsibility towards those with whom they communicate.

The other side of companionship is the moral side. Indeed, there is the possibility of the need for money in life economically and the need to solve the problem and clarify the matter. It is always supposed that the faithful and humanitarian nation lives as one person; i.e., there are no barriers between him and the other. This is considered, but not all that is supposed to occur.

Therefore, the person having a problem is not embarrassed to ask the other to solve the problem or suggest some solutions or methods solve the problem.

There may be some problems (such as shame or similar), or it is difficult for the person to have trouble presenting it to others.

Here, it is a moral responsibility to seek to clarify this problem or suggest solutions to solve this problem. To the extent that it achieves this matter, it reaches a level of sense of responsibility for those who communicate with, after both persons become brothers, or friends, after getting acquainted with one another and the like.

This is required of each of them, not one of them without the other. Therefore, the sense of responsibility must be mutual sense between the companions.

Of course, excellent companionship is not necessarily between two persons. It can be between three, four, five, ten, or hundred. Still, these matters remain fundamental in the principle of good companionship.

Within this sense of responsibility towards another human, towards those with whom he communicates, to achieve social peace between individuals, families, societies, and people, we stress the necessity and importance of good companionship, which is more important than moral and material matters.

In general, (within the culture of good companionship), we always need to take care of the feelings of the other. Indeed, each person has certain feelings, specific approaches, and particular desires. All systems and desires are within the feelings. It is necessary for those who communicate to consider the feelings of the other.

If the feelings are not sound, not purposeful, immature, or not having the integrity of the right motives, we must pay

attention to the other and advise him. But if the feelings are sound with reasons and purposes, it is good to mature and develop these feelings even if has not the same feelings. Still, he should respect these feelings as long as the surfaces are intact and the motives thereof are accurate, and the purposes thereof are faithful, national, and humanitarian. I think it is essential to have good companionship to consider the feelings of the other, tastes of the other, differences of the other, and ambitions of the other.

In our discretion, this is a good companionship; some people do not distinguish between their feelings, work, and behavior, therefore, believe that their feelings are within their deeds and conduct.

Therefore, if his companion does not respect his feelings, he thinks that he does not respect him or does not respect his deed or behavior. The feelings are not always the same deed and behavior but are different matters about act and conduct. Emotions are sometimes our ambitions.

But, the differences between the companions and in order

If the feelings are positive, they must be confirmed, publicized, activated, improved, and developed.

If the feelings include something negative, he must draw his attention or discuss them with him ethically to correct them. Even if he cannot fix them, the companions mustn't hurt each

other with their feelings.

The importance of caring for the feelings of the other increases in the exceptional conditions the other experiences, and these special cases have multiple forms. One of these exceptional cases is:

First case: the condition of the sickness the other lives. He who lives in a specific state of illness usually bears certain feelings. Therefore, his companion must pay attention to this exceptional case and the feelings within his unusual case, consistently seek to improve his perceptions and future and confirm hope and optimism during his illness.

Therefore, it is essential to pay attention to his companion's exceptional case, which is the case of physical disease.-

Second case: the psychological issue should be noticed between the two companions, for the psychological state creates a negative perception even in understanding matters.

In my discretion, the issue of "psychological status" can be found in all communities at high levels; (meaning high levels in terms of its rate among the members of the community), but it differs from one to another. The unusual or troubled psychological state is 90%, but it differs from one to another; it could be at 10% in one person and 20% in the other, so that it could be more and less.

There are specific results for psychological status which may reach negativity. The two companions, each wanting to build

good companionship with the other, should pay attention to the psychological level of the other so that he and the members of the society can reach social peace.

When a human ignores good companionship in exceptional times, whether in physical disease or special and psychological severe cases, this will lead them to some conflict that may cause disagreements, which we don't know what level it would reach. However, when one party considers the circumstances of the other, whether the health or the psychological conditions, they will avoid many potential disadvantages and disturb the way to achieve social peace.

The third case is the family condition: many people live in a troubled family situation, which will negatively affect some of their insides and psychological aspects. Consequently, it affects his behavior with others; when a person is in trouble in his home, family, and household, the opposing sides of such a situation come out and reflect through his dealing with others.

Therefore, two companions are always required to pay attention and note these exceptional situations in which his friend and his fellow lives. He should also try to:-

First: give him his right. If he did not give him the right, he should excuse him.

1- Second: to deal with him wisely and act rationally and with love. Since they are friends, he should consider this situation in which his fellow friend passed.

Indeed, the one who is happy in his family, his happiness is reflected even in his social status. In contrast, the one who does not live happily in his family can be remembered for his position and relations and how he deals with others.

I believe that the friend should pay attention to this exceptional situation in which his friend and companion live and deal with him in the light of this situation, forgiving some of what comes out of him. He should also work to help him pass this exceptional situation in which he lives.

These issues are found in all societies, not only in our country, our homeland, and all cultures. They may exist in organizations that claim to be more civilized than the societies called backward communities because they live in terrible family disintegration.

I do not tell all of us, but for many of us, the laws of our country help them to reach this disintegration and not to bear responsibility between the people and the members of one family. This thing causes a lot of exceptional situations for members of this family.

I say again that the two companions and the friend who wants to make good companionship should consider this exceptional situation in which his friend lives.

Fourth case: It is the economic condition. There is also an exceptional situation that some or many people live in

(especially now in our country and in the third world), which is the economic problem and the lack of social solidarity, to which neither the state nor other institutions pay attention.

I believe that these situations are every day, especially in third-world countries, because some countries in the civilized world and the first world have social insurance, and those who do not have a job are insured until they find a job. Moreover, the state must find a job for him.

When he does not get a job, the state provides him with a job, even though the wages are not high enough. This is one of the most beautiful things in civilized cities and one of the most evident signs of the human aspect, respect a man and not neglect a man and his dignity. But this is not found in all the third world countries, but in many areas of the third world, there is excessiveness to offend a human and not to care about him.

Caring about people is always a result of faith or human or national values, so the one who does not carry these values does not care about humans or exceptional situations. One of the most critical and unusual situations is the economic situation.

It is possible to imagine the head of a family qualified to work, whether with an educational or physical and health qualification. Yet he cannot find a job in his homeland. How would his psychological status be? He must pay monthly rent for a house or apartment and must pay the amount for water and electricity. In addition, there is no health insurance, so

he must need a doctor for himself or his family. He also might have daughters and sons who go to school and need clothes to protect them from cold or hot weather. However, he does not have money to feed them, dress them, or teach them. How would it be his condition?! How is his situation?!

He will be in trouble which is reflected in his behaviors. Imam Ali Imam Ali Bin Abi Talib (*peace be upon him*) refers to this concept in many words said by him like:

Poverty could have been apostate

He means the economic side and unemployment, which causes poverty and the inability to earn a living.

Ali, (*peace be upon him*) also says:

I wonder how a man who does not have his living, does not go out holding his sword

As if the Imam (*peace be upon him*) (the Imam of justice and humanity) excuses those who do not have their living and wonders how they do not go out holding their swords on

people. Man can be a little envious of society. If he does not go out holding his sword, he will be troubled, and his state will be reflected in his words and behaviors toward others in all forms.

Therefore, one should appreciate the exceptional condition that his companion is experiencing. Usually, companionship is not only limited to the time of comfort. However, it should be the normal state among companions and friends. An accompanying friend should act in a good companionship with the other whether in regular or exceptional times of troubles he experiences as a result of external circumstances like illness, mental state, family problems, or economic situation that man goes through because of the current political situation of the country.

Many people typically live in the state of their countries and people, so it may have affected and complicated their mental state if it is concerned with the country's situation. On the political level, perhaps the two people are troubled, but who has the most vital ability to control his actions, behave well with his friend and try to calm him down?

The issue of good companionship has endless sides, as emotions are endless too. In contrast, some other exceptional stuff one of the companions goes through may end at a specific time.

However, emotion is a sustainable matter that must be

cared about for good companionship.

We assert that good companionship is one of the essential elements leading to social peace. Usually, the lack of good friendship is the first thing to cause a disturbance which may escalate to other matters that hinder us from reaching social peace. Good companionship needs to have a kind of understanding between the two people. Moreover, if a man desires to go on in this good friendship relationship, he must be patient and tolerant, as people are not impeccable. A man is not impeccable. He may make mistakes, break the rules and go against the proper traditions, behaviors, and morals. Hence, being patient and tolerant with your friend is good companionship. In addition, as is no impeccable creature that may make mistakes, he is not only required to be patient and kind but he is also required to forgive his friend.

In the first case: patience and tolerance can exist with little bad feelings he still has in his heart for his friend.

In the second case: Forgiveness and tolerance mean that you do not have any bad feelings for your companion as Allah glorified and exalted be He directs his nation saying:

“Who represses anger⁽¹⁾

وَالْكَاطِمِينَ الْغَيْظَ

This means patience and tolerance.

“And who pardon men” ⁽¹⁾

وَالْعَافِينَ عَنِ النَّاسِ

This means forgiveness.

In the third stage comes:

“Verily Allah loves the good-doers.” ⁽²⁾

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

He tries to do good to him in all possible ways, not only through tolerance, patience, or forgiveness but through all possible means.

Good companionship can be at the family level, like father, mother, brother, sister, son, daughter, husband, wife, and so on. This value should also be applied to friends, neighbors, study colleagues, or workmates. He could be all that we have mentioned before. The unity of target and mutual work lead to the highest degrees in this relationship, as the proverbs say:

“Best friends are the siblings Allah didn’t give us.”

“I would love my brother if he were my friend.”

1-Al Imran Chapter – Verse 134

2-Al Imran Chapter – Verse 134

Therefore, we can notice the importance of good companionship and engagement with others and the entire society to achieve a culture of social peace, not only the theory.

6- Piety:

After the good companionship, the Imam (*peace be upon him*) mentions another concept to achieve social peace. Such concept is: piety; the Imam (*peace be upon him*) says:

**Our leadership is conducted with kindness, harmony,
dignity, and purity and good companionship**

Many cultures or cultural concepts are based on the theoretical level of talking, speculation, and speech. Then we must work within these and other life concepts to reach a practical social peace, not a theoretical one.

One of the characteristics of a social peace culture is that a person can realize the community interest, not individual interest or the interest of those to whom he belongs, such as a party, sect, national group, or ethical group. Instead, he realizes an interest in his homeland as a homeland; this homeland consists of a land and a human. Therefore, he should work for the good of each inch of his homeland and each member of his homeland's people. He should also work for the interest of

this believer nation within the more comprehensive believer nation; however, there is a broader concept: the Muslim country and the necessity of working for the interest of this nation through practical social peace.

The theoretical aspects are always easy, but the practical element always needs self-discipline and overcoming some obstacles and some negatives. The community lives here and there, in this image and the other, in this field and the other area.

Some of the negatives that the community lives are within this culture and the other's culture, within this component and the other part, within this nationalism or the other nationalism, and within this party or the other party. The culture of social peace should be at the top of all these cultures, whether at a national level, a faith level, or a human level. In addition, it should be expressed through individuals who believe in it.

I say again: we are required to believe in this concept practically, not theoretically, so we always emphasize, call, ask, motivate and contemplate that our faith will be practical, as well as our patriotism, will be applicable. We also say," The culture of social peace should be helpful, not theoretical.

Therefore, social peace should be practical to achieve our goal and aim.

When we talk about social peace, it is not for the sake of

talking, speaking, or speculating. Still, we aim to make it a daily concept in our life to work with it and to follow the path that leads us to it in all its stages of life. This leads us to achieve national harmony and accrue a homeland for all, with all its colors and components;

Therefore, we believe that after the Imam (*peace be upon him*), he emphasizes concepts that lead us to the practical social peace of kindness, harmony, dignity, Purity, and good interaction. Now, he emphasizes the matter of righteousness.

This social peace should submit to some principles and be based on some basics. This social peace should arise from the inner side so that it can:

First: be continuous.

Second: reach its aims.

Third: be productive.

Thus, the basics are three:-

The first basis: It is faith and the human relation with Allah. The matter of divine control is a crucial and fundamental issue. It shows the love of Allah, glorified and exalted be He, toward us and how He is nearer to a man than his jugular vein, how the man should completely feel that Allah, glorified and exalted be He, sees and watches him. Humans should completely believe that Allah, glorified and exalted be He, comes in between a person and his heart, and nothing is

hidden from Allah, glorified and exalted be He, in the heavens or the earth. Allah, glorified and exalted be He, says:-

Allah knows the fraud of the eyes, and all that the breasts conceal. ⁽¹⁾

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

Therefore, nothing is hidden from Allah. Thus when Allah, glorified and exalted be He, says:-

O you who believe! Enter ideally in Islam (by obeying all the rules and regulations of the Islamic religion, and follow not the footsteps of Shaitan (satan). Verily, he is to you a plain enemy. ⁽²⁾

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

He is aware of all aspects of life. Thus, faith status should be an entire case in the practical application of social peace culture. In addition, I should always live continuously for Allah.

Therefore, the first basis is Faith.

1-Al Imran Chapter – Verse 134

2-Ghafir Chapter, Verse 19

The other two basics, the second and the third, are connected with the first but are independent.

The second basis is the human, human dignity, human rights, and how each human should live with dignity since Allah, glorified and exalted be He, says:

**And indeed, We have honored
the children of Adam⁽¹⁾**

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

Therefore, each person should live with dignity. Indeed, the nearest person to me is the patriotic person. I should pay more attention to the patriotic person than anyone else. I should respect each person, appreciate each person, and live in a case of social peace with every person, but a patriotic person is nearer. Why is he the closest?!

Because I always cooperate with him, I rarely can see the people of other nations, I always see my homeland people, and they always see me. Thus, I always need the principle and the culture of social peace to deal with them.

The third basis: is the matter of homeland, which is also connected with faith and human. It's associated with confidence, considering that loving the homeland is included in religion. It's connected with humans as the motherland

cannot be without a human; a homeland consists of a land and a human, but a land without a human is not a homeland.

Therefore, the matter of humans is necessary for the homeland so that the land can confirm him.

Therefore, These three bases:-

1. The first basis: Faith.
2. The second basis: A human connection with faith.
3. The third basis is a homeland connected with faith and a human.

Such connection and dealing and the manner of this dealing are to confirm that we reach social peace and we need righteousness.

The meaning of holiness is that: I should avoid, leave, not say, and not do everything, every action, every word, and every deed that may contradict the principle of social peace. These can be called (Suspicious).

(Suspicious) means:- I don't know whether they are correct and within the way that leads me to social peace?! Are they favorable to the culture and the principle of social peace or not?! Then I have to avoid these words, this deed, and this action; this is the meaning of holiness.

Righteousness is: to stand at suspicious and to stand at what

you suspect. Does it please Allah and make Him satisfied? Piety is also a favorite for human rights and human dignity. Does it include a favor for the homeland, which is within our faith in Allah and our respect for humans?

Therefore, within this context, we should understand that “piety” gives us more discipline to apply social peace.

Here, “piety” means that there is a confirmation that the principle and culture of social peace should be practical. If it remains theoretical, we don’t need the concept of “piety,” but because it’s functional and because some of these valuable concepts, whether words or actions, may keep the individual away and the whole community from social peace. Thus we need piety, the culture of righteousness, the principle of purity, the focus of self-accounting, and the direction of paying attention to ourselves to keep ourselves away from negatives in that aspect and to apply and get closer to what is positive in that aspect which is the social peace.

We should always pay attention to the necessity of accountability and remember Allah’s quote, glorified and exalted be he:

O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for tomorrow, and fear Allah.⁽¹⁾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ
وَاتَّقُوا اللَّهَ

We also remember the Prophet's quote, prayers, and (*peace be upon him*):-

Hold yourselves accountable before being held accountable

We also remember the pure Imams, *peace be upon them*,

He who doesn't hold himself accountable is not one of us

According to the following values, "let every person look to what he has sent forth for tomorrow," "hold yourselves accountable," and "He who doesn't hold himself accountable is not one of us" we should consider certain factors: within human relation with Allah, second: within human connections with the other person that based on honor to reach social peace, third: within a human relationship with the homeland.

1-Al-Isra Chapter, Verse 70

Therefore, we have to adhere to the principle of social peace. However, the concept of “piety” is the thing that inspires us to hold ourselves accountable as well as to have the ideas mentioned in the approach of social peace responsible, whether kindness, harmony, dignity, purity and good companionship or the remaining attributes that are mentioned in that aspect. We must also hold ourselves accountable for applying these concepts and basics to achieve social peace. As far as we hold ourselves accountable, we will be closer to the right, closer to the application of what we want to apply, and closer to reaching the goal for which we are working.

However, if we stay away from “piety,” we will act according to another idea. We believe this other concept is against and adverse to the notion of purity; it is: (the concept of justification).

Justification is always against the culture and the principle of purity. It usually means to insist on making mistakes because justifying them is pressing on them. Not explaining the error and acknowledging it means working to correct it.

But justification means: to insist on a mistake and give it legality. So in the case of social peace, if we are serious about achieving practical social peace, we should avoid justification. We should also adhere to holding ourselves accountable and being truthful to Allah and truthful to ourselves. Then we should be honest with the other human and genuine to the homeland.

Accordingly, we can achieve a level of “piety.”

Hence, holiness is a reformative matter for all concepts mentioned in applying the social peace principle, and we always need it.

Thus, righteousness, divine controls, and human controls are required after emphasizing the basis mentioned by Imam Emir of the Believers (*peace be upon him*).

Piety is a concept that happens inside the human and affects his conscience in a way in which he can differentiate between good and evil, truth and falsehood, and right and wrong.

Piety is a culture in which the human cultivates himself in his relation with Allah, glorified and exalted be He, then his connection with the community and his association with the other person, whoever that other person is.

Consequently, we always need the proper discipline in our actions, words, deeds, relations, and dealing with others generally; we always need appropriate fields.

We believe that proper discipline cannot be imposed. Instead, morality should come out from the inside. We believe in them, so righteousness is necessary because it’s an inner matter related to external behavior.

As well as conscience is an inner concept, but its results are the external behaviors with others, with all people.

The word “piety” can be an absolute religious term, while “conscience” is a new one that most people try to emphasize its importance and necessity. So we work for the result, which is:- a human should have specific proper and correct disciplines that please Allah, glorified and exalted be He. This result is also a humanity that works to improve human culture so that we can reach a level of social peace, whether we call it piety, conscience, restraint, or the other names that can be applied to these titles. However, it’s necessary to have a measure and controls.

Our faith in Allah, glorified and exalted be He, always leads us to the fact that the divine disciplines are the strongest and the religious disciplines are the ones that remain. The external cultures can be changed through a particular environment, telepathy, and mingling with cultures; the measures and standards are different.

But the divine concept which the human lives inside himself cannot be changed or altered because the divine message (The great Islam and other religions) always emphasizes that its source is one and its goal is one; Its source is: Allah, glorified and exalted be He, Its aim is: the human, the human dignity, the human life, and human rights. Social peace can always be achieved only by the culture of human dignity, human rights, human freedom, human life, and human right in this life.

Therefore, the word piety is always a central and fundamental concept, as we stressed that it’s the measure and the scale of all other images. It’s required that there is no excess or negligence in all words. Still, instead, there should

be moderation, and moderation cases can only be seen within the divine disciplines and within the concept of holiness or what so-called conscience.

We believe that holiness is a religious matter and one of the primary matters. The value of conscience is piety and culture; this is always required: purity, divine, human, and patriot culture.

Therefore, holiness is fundamental to all words, and conscience should be along with righteousness.

7- Diligence

The Imam (*peace be upon him*) mentioned another issue that is the issue of diligence as he said (*(peace be upon him)*)

Our leadership is conducted with kindness, harmony, dignity, and purity and good companionship

Imam (*peace be upon him*) emphasizes that divine, humanitarian, and national principles connect the individual, family, and society to social peace. Therefore, these principles must be followed and kept. The issue of social peace is not arbitrary, gustatory, or a case resulting from a specific circumstance, place, time, or situation. Social peace is a fundamental issue. As soon as it is a real issue, its principles

must be applied permanently for all times and places.

Therefore, the meaning of diligence in this regard is as follows:

1- First: We must always apply the principles of social peace and use our best efforts to apply the same

2- Second: We must develop social peace principles within the diligence. Who has the knowledge, who has an idea, seeks always to create it, why?.. to reach the goal correctly and may be closer to the destination.

3- Third: These principles must be applied to apply social peace with diligence for place and time. Studying and knowing the place and time in which you apply social peace is necessary for using social peace. It is also essential to know the positives and negativities of society when you want to use social peace. But suppose you apply social peace without knowing the positives and negativities of the community as a whole which affect this person and the other, on the persons as are. In that case, you cannot realize social peace except with specific levels, but you can recognize social peace with your diligence and use your best efforts to know the time and place. At the beginning of applying social peace, some issues can be suitable for a position but not for another business. Therefore, we need to the diligence in knowing the time and place.

2- Fourth: we need a bit of knowledge about a man. So, those who seek to apply social peace must have a clear

conception of the whole man, the creation of man, and the human psyche.

Anyone who seeks to practice social peace needs to be familiar with man's psyche and the intentions that can be existed in man, which have great importance in the method of dealing with man and how to communicate the concepts which would lead to social peace.

Those who do not know a man cannot deal with him. Therefore, we need to have general and primary knowledge about other men and other man's intentions.

This is a psychological aspect, but I say: These acts bring the peacemaker closer to success. It is not required that these acts existed in each person applying social peace, but if these acts lived in this person, this is leading this person to success.

Diligence in the issue of motives and sincerity is a fundamental issue in success. Man needs always to emphasize the proper explanations leading to his faith in social peace, his faith in Allah, his faith in man, and his faith in his homeland. We need the diligence, emphasis, and strengthening of these motives. It is possible that we sometimes need to infiltrate and purify these motives; because the intentions have many environmental effects. Therefore, the reasons need to be infiltration and purification

We also need diligence and seriousness in paying attention to the motives of the term sincerity. We should specify the goal and exert effort to set the purpose, i.e., always on the plan

and seek to reach the goal. Those who believe in something and always think about it will explain many matters within their contemplation, many effects shall appear to them within their review, and they will reach many ideas that are not in their mind by this contemplation.

When the Imam (*peace be upon him*) says:

The diligence

This word has many aspects:

1- The first aspect: It is one of the most apparent aspects, i.e., the diligence in applying these concepts mentioned by the Imam (*peace be upon him*), such as kindness, harmony, reverence, purity, sound mixing, and holiness, i.e., the diligence in applying these concepts and diligence in practicing same

2- The second aspect: Diligence is diligence in understanding these concepts, and diligence is the integrity of this understanding. We meet a lot of people thinking that they are dealing with kindness. Still, they are dealing harshly with others.

Some believe that they are familiar with the other, but in the abstract, they apply this concept, but in fact, they cannot be familiar with the nearest people to them from their family, friends, neighbors, or those people in their area or their workplace.

As well as the issue of reverence, some think that excellent and luxurious clothes are the cause of reverence, forgetting that the clothes bear no relation to reverence and irreverence. Still, human behavior and attitude are the cause of the reverence or irreverence of man.

As well as the issue of purity, some people believe they have purity in themselves. Many people say: That there is no better than their heart, but in their observed behavior, they often behave entirely unrelated to the concept of purity trivial. This is on the one hand. On the other hand, they usually have a terrible idea about others without evidence or proof, but they think they have the attribute of purity. The same is valid with the issue of good companionship and the problem of applying moderation and controls, which are righteousness. Therefore, the word diligence means the validity of knowledge of these matters.

3- The third aspect: These matters are not matters resulting from nothing, but from the education of man for himself, i.e., the result shall be: the diligence in educating yourself depending on these controls to have the ability to apply social peace.

The meaning of diligence is constantly exerting effort. The importance of diligence is the devotion of my energies and all my capabilities for this purpose. Therefore, Imam (*peace be upon him*) says:

The diligence

4- Fourth Aspect: What is required of these concepts is not to be temporary concepts in a place without another or in a time without another. However, diligence is needed to be the rule of life to deal with others.

Here, there are two cases of humans:-

1- The first case: That man realized that these principles are a part thereof and has educated himself depending on these principles that are within his creation, morals and behavior, therefore, he will be closer to these practical principles than others, but it is possible that man makes an error and forget.

2- The second case: The man who does not pay attention to his education of himself according to these principles within his psychological intentions, within his intentions toward others, at that time, he will try to force himself on these principles.

In this case, man also needs diligence, whether these principles always exist in his beliefs or practices. These principles in his deeds, behaviors, and dealing with others require diligence to act in practice.

After that, Imam (*peace be upon him*) educates all supporters and all followers, confirming that these principles are the right path that connects man to Allah. This is the right path to knowing the religion. This is the right path to faith in Allah, glorified and exalted be He and His belief. This is the right path to trust in the divine message, which is the humanitarian message.

Therefore, when we hold a divine, humanitarian or national message, these principles shall be the plan in our dealings with the other and our approach in our behaviors toward the other. Therefore, Imam (*peace be upon him*) says:

**Our leadership involves kindness, harmony, dignity, purity, good companionship, righteousness, and diligence.
So, persuade people to embrace your religion and life**

How to persuade people to embrace your religion and your life?!

According to these terms, you must use these terms to encourage people to start a relationship with Allah because

the relationship with Allah, glorified and exalted be He, gives more mercy in man's heart. Mercy can be the source of many terms mentioned above.

Those with religious education and mercy may have compassion, may have the attribute of harmony and act accordingly, may pay attention to the necessity of the quality of purity, and may also have raised themselves depending on good communication.

Mercy is the source of all his deeds, i.e., mercy accompanied by righteousness. Therefore, these specifications are the reference for those who call for Allah, glorified and exalted be He, and those who call for the divine culture, humanitarian culture, peaceful community, and social peace. Therefore, these meanings can be reached with these terms. Thus, says: (Exhorting). If you seek to apply the message and transfer same to the other, your divine news, theistic, national, and humanitarian messages, you must have these specifications. At that time, you encourage people to embrace your religion, i.e., give the best image of your religion

Therefore, it says:

And your life

This means that it is always required to encourage others to embrace our religion, the religion of man in his behaviors, ethics, deeds, or method of dealing with others. This is the meaning of the blessed narration:

Be our silent ambassadors

With your deeds before your words. Therefore, the Imam (*peace be upon him*) says:

Persuade people to embrace your religion and your life.

This means encouraging people to embrace your religion. I address the one who holds the divine, humanitarian or national doctrine; you must encourage people to welcome your faith according to these methods, terms, these principles. They must first be practiced in your life. Mere words do not have the effect by the talker unless accompanied by deed and application.

But suppose he detects the deeds without words. In that case, he will be impressed. Yet, if the acts will be firstly and terms secondly, all matters shall be evident to him. The listener will adequately receive the information and avoid the

monotheism and dualism in your speech because he finds himself that your words are the same as your deeds. Your acts are the same as your words, i.e., there is no monotheism or dualism in what is called for and what is encouraged and urges others to it. This is a critical issue to all workers in all fields, especially the divine area which always calls us for social peace when Allah, glorified and exalted be He, says:

O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion)⁽¹⁾

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي
السَّلَامِ كَافَّةً

Therefore, we always need to realize these concepts and these values in ourselves and apply same in our deeds, then encourage others to do the same. We also need to be silent ambassadors, not only ambassadors who speak only, as there are many people today in this way.

Islam always pays attention to the deed. Thus, there is always a connection between faith and act in the Glorious Quran. There is almost no verse saying (you believe) without saying (work righteousness is the deeds made by man).

We also say that the verses say (for the sake of Allah), i.e., for man's sake. As well as the (good deed) means a good act for man, indeed the divine orders, divine approach, Quranic

1-Al-Hashr Chapter, Verse 18

approach, prophetic direction, Imam Aly approach, the selected Imams approach, *peace be upon them*. The chosen companions' practice, may Allah be pleased with them, are all for the service of man. Therefore, we always need to emphasize these concepts practically, encourage people to adhere to them, urge others to apply these concepts in themselves and their consciences, and use the same in their deeds to apply (as I said) one of the levels of social peace.

Social Peace.....Success for All

We are still discussing the features of social peace besides some of the cultural and practical principles of the social peace methodology. It must represent our state of life for the faithful society and human society starting from the basic principle or rule: soul and the human soul shall be more pure, sincere, and love other people. It is necessary to deal with others based on the “I want to treat people as I like to be treated.”

If we apply this rule, man wins and succeeds in his life. The man is the first nucleus of the family, so the family shall win and thrive in its life, and the family is the first nucleus of society. T society shall win and succeed in building its society, as society is the first nucleus of a nation and people. Nations and peoples shall grow and live happy life together. When nations and peoples succeed in spreading social peace, humanity shall win and live a life of safety, a life of tranquility, a life of rest, and a life of nonviolence, and a life of love that is the basis of all happiness and the source of all comfort.

As man is required to deal with others, he likes to be dealt with others in good faith, love, and good behavior. It is not only needed to achieve the minimum that is the correct behavior, but as you want the other to behave correctly, you are also required to act with him in a proper behavior manner.

This good behavior once has its positives, and earlier is negative. Its positives mean to love others what you love yourself; meanwhile, its negative side means to hate others what you hate yourself.

There are positive and negative features in our life. Any person loves to be treated positively and with affection, based on “love for others what you love for yourself. Therefore, the Imam (*peace be upon him*) says in his educational curriculum about social peace:

**Love for the other what you love for yourself, and to hate
for him what you hate for yourself**

I mean that you shall hate for man in your behavior, dealings, words, tongue, actions, and ethics what you hate to be treated by him, stay away from every negativity you hate for yourself, and do not use them in your behavior with others. He shall also avoid all negativity he hates for himself in his dealings with you. As we are required to look after the beautiful side of social peace, the positive side, the loving side (to love for your brother what you love for yourself), we shall also pay more attention to hate for him what you hate for yourself, i.e., for your soul.

There are many resources for the concept of (hate for your brother what you hate for yourself): mistrust, as you are supposed not to be accepted that you think worse, so he does not get you to feel worse towards him, ourselves are the same and the lack of their education, so education as increased, it shall be a more pure and beautiful soul.

Therefore, we need to follow similar words about the point of (love for your brother, what you love for yourself and hate for him, and what you also hate for yourself).

Mistrusting includes unlike words such as absence, gossip, shame, cursing (- forbid Allah) - insulting, mockery, and ridicule. All the above terms belong to the title: (hate for him what you hate for it).

Why do we commit all ideas, words, and actions representing aggression towards others, whether physical or moral? Because human has a dignity which no one shall damage, and Allah gave us this dignity when he said:

And indeed, we have honored the children of Adam⁽¹⁾

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

1- Al-Israa Chapter, Verse 70

No one has the right to ignore and violate this dignity

There is dignity for man, and there is glory for the believers. Allah Almighty confirms the issue of dignity for each person within the verse that we mentioned (and we have honored the children of Adam) and emphasizes that the principle of glory for believers is a higher degree of dignity when he says:

But honor, power, and glory belong to Allah and His Messenger and the believers⁽¹⁾ | **وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ**

(For those who believe in Allah, glorified and exalted be He. In addition to his dignity, there is glory. Glory means to be proud of other people. Meanwhile, dignity means you have to behave with him as you want to be acted.

Social Peace ... Collapses by Injustice

After we have emphasized the necessity of applying the issue of the positive aspect of (love for your brother to what you love for yourself), let's now discuss the negative element of dealing (and hate for him, i.e., your brother what you hate

1-Al-Israa Chapter, Verse 70

yourself). Imam, (peace be upon him), (peace be upon him), gives us another example, another word, and another ground. Whether this is a single word is considered the most critical harmful as it combines all negative aspects, or considering that mentioning the most significant definition includes all the other purposes, either under the title, approved title, or the title of privacy, after saying:

O my son, make yourself a balance between you and the others. Thus, love for others what you love for yourself, and hate for others what you hate for yourself.

He says:

Do not oppress, as you do not like to be oppressed

The issue of injustice is undoubtedly one of the major sins. It is one of the significant violations of human rights and one of the major violations against other people.

The injustice in its public culture is the head of evil. Therefore, within the national, national, and religious culture, a particular part is allocated to the word "injustice." When Allah says within the religious education of man and within the teachings of the Quran in the commandment of Luqman

to educate the nations when Allah said:

Verily, associating other gods with Allah is an excellent wrongdoing.⁽¹⁾

عَظِيمٌ إِنَّ الشِّرْكَ لَظُلْمٌ

It means that injustice is considered a significant issue in its sanctity and negative aspects as it destroys man, family, society, nation, people, and humanity.

Accordingly, Imam (*peace be upon him*), in his divine, national and faithful education, to reach social peace, emphasizes: Either it is the most important single word or word that combines all negative and lousy vocabulary in our social reality.

Man shall not be unfair to himself, his family, his loved ones, his friends, and his brothers, and shall not be unjust to others, whoever the other is.

There is a single injustice and ordinary injustice:

Single Injustice: When a person ignores to apply his education and assert his relationship with Allah, and plant the proper human concepts within himself, this means he deals with himself wrongly, which is single injustice.

1-Al-Munafiqun Chapter, Verse 8

Ordinary injustice: When he abuses his family, it is an ordinary injustice because abuse of the family is, in fact, an abuse of himself and his family. When he abuses his brothers, sisters, and neighbors, that is considered a common misconduct.

But when he abuses himself, this is single injustice; meanwhile, he deals with his family members wrongly by using them. It is an ordinary injustice when he mistreats his brothers, sisters, neighbor, and relatives. When he harms his friends and teacher, he commits an ordinary injustice. One's acts shall bear witness when he stands in the hands of Allah, glorified and exalted be He. What has been mentioned is considered ordinary injustice. It is an ordinary injustice when he abuses anyone under his control, such as workers or those who work with him. When they are unfair to the manager and his supervisor in work, it is an ordinary injustice. It is a common injustice when he abuses people walking down the street.

We cannot count the types of social injustice. There are many kinds of social injustice for each situation, with the girl, with the child, with brother, with sister, with the father, with the mother, with Neighbors, with school, with the university, with the circle, there is injustice, and so on.

Therefore, it is difficult to count all the resources of injustice. Still, we have given some examples of injustice, its large area in society, and how all social vocabulary can cover mistreatment.

And this Imam (*peace be upon him*) confirms that when you want to apply really (hate for others what you hate for yourself), which the Imam (*peace be upon him*) expressed:-

Hate for him what you hate for yourself

He emphasized what brings together all the meanings of hate for others, including what you hate for yourself, with one word:-

Do not oppress, as you do not like to be oppressed

Here, one of the gaps and differences experienced by some members of society: he justifies the injustice as an issue of self-pride, dignity, and protection of his rights, and the question that the other shall not understand me, the question of his perception was better than the other, He is from a particular family who thinks that he justifies him to be unfair with the others because he is from a specific clan that he believes he has the right to treat with the other wrongly. After all, he is responsible for a particular position that thinks that it is justified for him to oppress others. In something, he sees himself as a religious man. He believes if people hurt him, he

shall meet this action with reflective hurt that could impact religion. Therefore, he justifies injustice for himself.

Here, we always say again and again and remind the question of justification is the greatest injustice to the soul and those you deal with, whether a family or sisters and brothers or neighbors or friends or circle or within a religious, formal, social, political or scientific position.

The issue of justification is one of the most severe injustices because it deviates from thinking about its righteousness. We always need the question of “love for others what you love for yourself, and hate for others what you hate for yourself.” Honesty, meanwhile, justification always conflicts with honesty. Therefore, I said. It is one of the soul’s and others’ greatest injustices, resulting in wrong decisions. We should avoid justification and apply the rule we mentioned above: Man shall hold himself accountable so as not to move away, and injustice (Allah forbid) - must be fixed and back to the right path and righteousness.

Therefore, as you want others not to oppress you, you must not crush any of them by opinion, word, or deeds. Injustice is a terrible issue.

From the above mentioned, we can conclude the general concept of injustice is: Anything that is not accepted by the other towards you, as you are not satisfied for this action, do not consider it unfair to you, so it is required that you shall avoid it, do not do it, because as you think he was unfair action made by others to you, so he thinks he is unjust to you, and

that is why he says:

Do not oppress, as you do not like to be oppressed

No one likes to be oppressed, just as he does not like to be crushed, so it is supposed to hate to oppress others, to be equal.

The community of faith, the human society, the society that works for social peace, is an equal society among its members. All people are similar. All are the sons of one homeland, regardless of their colors, constituents, religions, sects, nationalities, and what we always call Islamic schools. Even if there were parties, they were national and equal parties as equal individuals. Yes, which one is more religious, patriotic, and humane, shall be the better.

Regarding the other matters, they are equal. There is no one better than the other. Then it is necessary for every man to hate being unfair, as he dislikes being acted unfairly. It is supposed not to oppress anyone with all kinds of injustice.

Doing good.... Symbol of Social Peace

As mentioned earlier, the word “injustice” is an effect you seek to avoid. It would help if you also prevented others from being exposed to it. The term “injustice” is the one that combines all harmful and destructive issues or is the “most obvious and perfect evidence about the abuse of others. The question of doing good is the clearest and most perfect meaning for the statement “What you love for yourself and that you have to love for others.”

After the Imam (*peace be upon him*) explained the issue of injustice clearly, no one likes to be oppressed and mistreated by others badly. He also described the meaning, title, and statement of what man loves for himself rather than the other: (doing good).

Doing suitable means the excellent word, starting from simple things; however, these things are so needed. Doing good is to bear in your heart love for others, to draw this love located in your heart on your face, with a smile, a warm look, without any nervous feelings, and then it could be represented in words such as the good word. To spread peace and to clearly understand the meaning of peace, you shall find all the meanings of Doing good, compassion, love, affection, brotherhood, and harmony.

Peace means dealing with people without hatred, hostility, malice, or offense. Peace also means to evoke all divine, faith, and patriotic values.

Doing good is the beginning of following the right road of practical social peace; good words come after the peace within the accepted traditions in the community, and if there is a more explicit expression of love or what you bear in your heart to him. I mentioned love because many sayings assert that if you love someone, say to him: I love you, these words could increase the relationship, and accordingly, the affection shall be increased too with brotherhood. Therefore, introductions leading to social peace shall be increased.

So, treat your brother fairly as you want him to treat you. You must show a good appearance, talk, and choose words.

After we discussed the Doing good words, let's talk about doing good in the actions and behaviors. Behavior is always an act. You are required to be kind in all cases whether the others request.

Indeed, when we treat people fairly without any request, it is the highest and the ultimate degree of social peace. We must feel others' suffering and circumstances. The most beautiful doing good is when a man feels responsibility towards others because he lives from the weaknesses beyond or within his ability but cannot solve them.

Indeed, it is a sense of high responsibility towards the other. Any individual becomes happy when he does good to others.

He becomes satisfied when he sees others feel responsible for him or live his pain. The least that can be given is that he hurts and expresses his pain, this beginning, and then provide what is more.

Therefore, the issue of doing good is always fundamental and essential in the path of society to social peace, the way of the people to social peace, the nation's approach to social peace, and always doing good comes from the safety of the inner side of us and the soul. It is required to reach a practical vocabulary by doing good. Formal or virtual things are not needed to achieve social peace compared to real things. Natural items can only be understood by external credibility, which means work.

Therefore, we always need to confirm the word "doing good" and that man, by his nature, loves those who deal with him reasonably, then he must deal with the other somewhat, based on the following:

Love for others what you love for yourself and hate for them what you hate for yourself.

As he loves to be treated fairly, the other likes to deal with him somewhat. It is required to take the initiative to deal with others somewhat.

The simplest practical thing about doing good is that individuals and communities emphasize the importance of sound reception. Many accept only good reception, even if there is no positive outcome. There is a sari in communities.

This example confirms that it is required to meet me, even if you did not give me lunch or dinner, even if I had a request and did not implement it for me, but only to be greeted by me well.

Here is the word's importance, the meeting's importance, but if it becomes a good receipt in response to the request and a solution to a problem, with good hospitality, then this shall be more guidance for more Doing good.

For example, It is human nature to be pleased with any gift presented to him, even if it is small, although if it is simple, it could be considered as doing good for the other, and this Prophet, prayers, and (*peace be upon him*), says:

Exchange gifts, and you shall love one another

Man, by nature, especially with those who love and trust him - rejoices if he gets any advice by a word or issue or subject, and it is considered as doing good by him here confirms the concept of sight, the fact that man is a mirror of his brother.

So, there are many concepts: many times, the relatives are one kind of Doing good, your care about others is a Doing good, consider it a doing good whether by phone or through visiting him.

The highest degrees of doing good are to look at what the other lives and what the other needs, this work when presented to him, it is a kind of rescue for him, and this type is the highest degree or types of Doing good because at an extraordinary time live by the other.

Therefore, according to the approach of the Imam (*peace be upon him*), the educator is required for society, people, nations, and humanity to emphasize the word Doing good and the importance of doing good to reach social peace. Some are doing good is compatible with the same person because the same person is excellent and sound. The human soul is the same as the love others and does not hate others.

Still, he is not as satisfied as his benefactor.

Indeed, the question of (happiness in doing good) has a relationship with Allah, a relationship with human culture, and a relationship with the principle of patriotism that he has.

And this Imam (*peace be upon him*) confirms that the self must be balanced in your dealings with the other. What you love for yourself must be wished for others as well. It would help if you also hated what you hated for others. You must hate the other is the word of injustice, as you do not like to grievance is not wrong, and what you love for yourself, which

you must love for others, collect it alone doing good.

Doing good in all things, doing good in matters of our current life, and doing good in the issues of other life where we shall live after death, and this verse says -

But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter and forget not your portion of lawful enjoyment in this world⁽¹⁾

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ
مِنَ الدُّنْيَا وَلَا تَنْسَ نَصِيبَكَ

Then he says:-

And do good⁽¹⁾-

وَأَحْسِنِ

(But seek, with that (wealth) which Allah has bestowed on you), the other things and mundane work can be all the otherness, if you are going inside Allah to you, and become from all the vocabulary of your life intended by the face of Allah, even drink water, even your closest to you and I love them. The promising outlook, the compassionate view, and the sympathetic view is the worship. How about the

1-Luqman Chapter, Verse 13

1-Al-Qasas Chapter, Verse 77

work?! How to work for a living?! How to work for the pursuit?! How to endure hardships?! Overall is required to do good in a relationship Man with Allah. Although that is not equal, because it is a matter of Creator and Creator, and the issue of Maud and Mo and the question of the duty of existence with the possibility of fact, and that is why it is not equal, but he who started doing good and wanted (Almighty) to teach us how to improve. When we improve, it is not improving for itself, but we improve him by our doing good to ourselves, our approach and compliance with our orders, and our worship. When we do good to him, this is doing good for ourselves, and to create his ethics and to be polite with his servants, and to rise to the level of servantry that he wants between him and us, and therefore the verse says:

**And do good as Allah has been
good to you⁽¹⁾**

وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ

He gave us instinct, gave us the instinct of religiosity, gave us all the abilities and abilities in which we can discover everything that exists in the world, and ridiculed us the heavens and the earth created for us. His doing good is indescribable, his gifts are not counted, and he is not rewarded, but he says:

And do good as Allah has been good to you

[وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ]

So, doing good is required in man's relationship with Allah and his hereafter. Doing good is beneficial in this life, whether for himself, his family, community, people, nation, or humanity. We always need a single doing good.

Therefore, to confirm the virtue of Doing good, he says, *(peace be upon him)*

By doing good, you capture the hearts

As long as man works to reach the goal of social peace, then he always needs to impress the heart of the other, engrave the inside, the spirit that should do with the mind, the heart that should do with all parts of the body and their employment, either positively, or negatively.

So, when you capture the heart of the other, you shall make his mind and heart employed for the parts of his body towards the good of you and others, towards loving you and others, towards doing good to you and others, and so when you improve the other you have his heart,

**By doing good, you capture the hearts and by doing good,
you soften people**

This means that the people who were the farthest from you and could probably hold a lousy look about you or bear in their hearts what keeps them away from you, you can change their position to you by softening their hearts and feelings towards you. Tenderness is a tool of love after the heart is strict and rigid towards you or others. Doing good makes their hearts tender, and you capture them. And so, they live such tenderness with the community and others, resulting in what?

Meanwhile, the peak of the opposing side of the relationship with the other is injustice, which you do not want for yourself. The rise of the positive side in the relationship with the other is doing good, which you love for yourself. As long as you love yourself, you must love others, considering that your self is the balance in your relationship with others and your behavior towards others, whoever the other is.

When he mentioned injustice, we say it because it is the ugliest and worst action and acts with the other, and the fact that injustice is more forbidden than many taboos, and because it combines many taboos. Backbiting the other is always injustice, accusing the other is injustice, gossiping about the other is injustice, slandering the other is injustice, and insulting is injustice.

That is why, as the Imam (*peace be upon him*) mentioned, the worst harmful types are injustice. He said:

Don't be unfair as you don't like to be treated by people unfairly

He also mentions the finest and the best types of positiveness, which is doing good. As long as you love doing good for others, you have to show good doing to others. Doing good is the peak of the positives, the peak of the sound act with the other. Denying the ego to adhere to the divine and human principles, as well as a peak in asserting the need for the unification of the member of the one community and overlooking the negatives for the sake of what is more significant than them, are necessary aspects.

Therefore, when we say that doing good is the highest and most supreme degree, we do not display it randomly or arbitrarily, but we say that based on the verse that says:

Who repress anger, and who pardon men; verily, Allah loves Al-Muhsinun (the good-doers)⁽¹⁾

وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ
عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

1-Al-Qasas Chapter, Verse 77

In this verse, the implications are all faith, humanitarian, wonderful, beautiful, and a guide to educate himself and verify his love for his Lord and his belonging to humanity and nation. Therefore, when any situation occurs with the other, he shall not rush by the negative interaction but rather be patient and repress his anger. Whenever a man becomes patient, he can stop and overcome his anger.

Therefore, many Hadiths reported that it is preferable to have a glass of water for it is moments when his anger fades away. It was also reported in the Hadith that if you were sitting, then stand up and if you were standing, then sit down.

Some narrations even emphasize the importance that the angry person has to moan before he talks. The moment during which he moans could prevent him from being harsh in his answer. It could control his anger and resort to reason. However, retribution is permitted in Islam (and if you forgive and forgive, Allah is Forgiving, Most Merciful)⁽¹⁾. The noble verse wants to show the excellent and beautiful qualities of the person who believes in Allah, believes in his humanity, and believes in his homeland and how to deal with others. Therefore, the verse says:

Who represses anger,

وَالْكَاطِمِينَ الْغَيْظَ

1-Al-Imran Chapter, Verse 134

The one not harmed by the other shall not need to repress his anger, for stopping offense is the result of man being exposed to harm from the other. That is why he lives in a state of rage, and consequently, he returns such outrage to the one who caused him injury.

Here, we find the signs of those who believe in religious values. Here, we reconfirm the necessity for practical religious values rather than theoretical divine ones. Many people acknowledge the weights but think that such matters are only for the Imam, prophets, and pious people and not for the public. They justify their non-compliance with those values.

The divine approach is not limited to prophets or pure Imams, peace be upon them, but the religious practice is for the nation and all humanity. That is why the Holy Quran always calls; **(O ye people)** and **(O ye who believe)**. Then, it is for all people and for all those who believe. Therefore, man must avoid this fallacy. Ethics is a morality that prophets and Imams can only stand.

When Allah, glorified and exalted be He, commands all the people to follow, these moral instructions can be observed and practiced.

When Allah, glorified and exalted be He, commands them to follow, Allah, glorified and exalted be He, does not overload them or command them with what they cannot stand. So, the ethical issue that brings the individual, family, community, people, nation, and humanity to social peace is: repressing anger and not rushing to respond to the other. It is likely

that when you stop your anger and do not rush responding, the other party may regret and apologize for experiencing an unnatural state the moment he raged. So he released his anger negatively and not positively. But because you positively responded, controlled yourself, and repressed your rage, he recovered, repented, and came to apologize.

So, this is one of the issues that lead to social peace.

Who repress anger, and who pardon men; | وَالْكَاطِبِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ

The higher degree is the issue of pardoning people. Here, he not only suffers, represses his anger, keeps his pain inside him, and feels injustice or the like, but when the other repents and apologizes, here comes **(Who repress anger, and who pardon men)**

The slightest degree is when he comes and apologizes

The highest degree is to forgive him even if he does not come. This is a practical application for pardoning.

The psychological side: The pardon is issued from within me because I do not carry hatred toward others.

The verbal side is when he apologizes to me; I pardon him with good words.

The practical side is not interrupting him. Not only can I not bear hatred or pain or any negative inside me or pretend forgiving and pardon him, but I also slate the pardon by treating him well and by

Then the issues that lead to social peace are repressing anger and pardoning people, and afterward comes the peak of the point of doing good. That is why Allah, glorified and exalted be He, says:

**Verily, Allah loves Al-Muhsinun
(the good-doers**

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Being a good-doer comes from doing good, which means the application of doing good, and when the individual applies doing good, he becomes a good-doer. Doing good is not just repressing anger and not just reaching the second degree, which is pardoning the person who does you harm, but doing him good, and this is the highest positive degree in dealing with the other.

The Prophet (peace be upon him and his Household) had many situations on this side. The rest of the prophets, *peace be upon them*, had problems of this type; the selected Imams, *peace be upon them*, had countless situations in this aspect.

It is clear the Prophet, prayers and peace be upon him, gave a wonderful symbol of social peace when he returned to Mekka from Madinah. The caller called in a way that did not please the Prophet (peace be upon him and his Household), then the caller called in a way that pleased the Prophet, blessings and (*peace be upon him*), saying:

Today is the day of mercy. Today, Allah glorifies Quraish

Upon the order of the Prophet, prayers and peace be upon him, the caller called with the words of doing good for those who have caused harm. It was not just repressing anger or pardoning but doing good to those who caused damage.

He who enters the Kaaba is safe. He who enters his house is safe. He who enters the house of Abu Sufyan is safe

Everyone knows what Abu Sufyan had done to the Prophet (peace be upon him and his Household) to Islam and the message of Islam. However, the Prophet (peace be upon him and his Household) says:

He who enters the house of Abu Sufyan is safe

After all those countless cases of abuse from Abu Sufyan, the Prophet not only repressed his anger, He not only pardoned, but He did well when He said:

He who enters the house of Abu Sufyan is safe

This is a tribute to Abu Sufyan, as if he wanted to emphasize the issue of social peace is a practical issue and not a theoretical issue. When they came to him, and many of them had beaten him, insulted him, and accused him, He, prayers and (*peace be upon him*), said to them:

What do you think I am doing to you?

They said:- Good, a kind brother and a kind nephew. He, prayers and (*peace be upon him*), said:

**Go, you are free. No reprimanding today; May Allah
forgive you and me**

This means I set you free and do not ask you about anything. This is not just repressing anger, nor the second degree, pardoning people, but the degree of doing good to others.

Doing good has Resources and Benefits

The issue of doing good is a fundamental issue that Islam confirms. We notice that the highest degree in the case of doing good is reaching social peace. That is why the Imam (*peace be upon him*) says:

Be a good-doer as you like to be treated fairly

By doing good, you capture hearts; by doing good, you submit their hearts to your manners. You come closer to them as the poet said:

**If you become kind to a generous man, you would servant him
And if you become gracious to a wicked man, he rebels**

Here, when you were kind to a generous person, you certainly do not possess him in the sense of servantry, but you have his mind and feelings, for he appreciates this good doing. He becomes grateful to you. He does not forget your good humanitarian and sweet deed. He always mentions it before you and behind your back and before others. This is the

meaning of (If you were kind to a generous man, you servant him) because you impressed him. But when you do good to a wicked person, he rebels.

We do not presume that the other is wicked, but we consider him as not generous but not an evil person. This is the first.

Second: He who wants to do good does not expect any return from the other. He does well. He loves Allah, glorified and exalted be He because he loves man and the homeland. That is why he does good for others without expecting any return. This is the result of his love for Allah, glorified and exalted be He, and to man. When he does good to the other because of his passion for doing good and not to do him a favor to expect certain things from the other.

He never not feels comfortable if he does not do good while he can afford it. That is because he raised himself on such value with his relation with Allah, glorified and exalted by He. He confirms that the humanitarian culture inside him confirms his belonging to this homeland. He does good to others because he believes in doing good and not because he expects something from others.

Therefore, the issue of doing good is an issue that shall be subjective in it. He feels it inside him. If he does not do good, he shall feel guilty. He shall feel his failure. The Imam (*peace be upon him*) says: When you are raised based on doing good, you shall not only reach social equilibrium but shall capture the hearts of others. You shall submit their hearts to your manners.

There is always doing good and a lot of Doing good. Sometimes, you do good in some instances with certain people. Splendid and wonderful.

At other times, you do good on a large scale. Whenever you can do good, you never hesitate. That is why the Imam (*peace be upon him*) expresses with lots of doing good, and indeed (lots of doing good) is Allah, glorified and exalted be He, and so he becomes of the ones who adopt the ethics of Allah, glorified and exalted be He

Here, we can pay attention to how Allah, glorified and exalted be He, Who is the most benevolent of all humanity, commands all people to social peace when he says:

(O you who believe! Enter ideally in Islam (by obeying all the rules and regulations of the Islamic religion)

We say that every human is a believer in his innateness, and it is possible to say that he is a believer in his religion. Of the names of Allah, glorified and exalted be He, is that Allah, glorified and exalted be He, is All-Benefactor, because Allah, glorified and exalted be He, commanded all believers, all of the people to enter into the social peace. He, as well, who adopts the ethics of All, glorified and exalted be He, tries to be more good doer, and that his doing good covers all people without expecting the return from the other. He believes

in doing good as worship of Allah, glorified and exalted be He, and that doing good is part of his values and principles. Consequently, he realizes social peace.

Therefore, he (*peace be upon him*) says:

**By doing good, you capture the hearts and by doing good,
you soften people, by doing good, you shall have more
servants and supporters**

Man is always of a principle, holds a message, and live for a purpose and aim. He always wants assistants because he cannot realize his dream without supporters and assistants. One hand does not clap.

Some results can be positive in individual work, but when the work is teamwork, the results shall be better, broader, more fruitful, and more beneficial. When he has supporters who are always serving the message, their relation with the message holder is not for his service but rather for the benefit of the letter, when the Imam (*peace be upon him*) says: (his servants and supporters multiply). Service for the message, and his supporters for the work.

Because the goal always needs cooperation with others, that is why Allah, glorified and exalted be He, says:

Help one another in Al-Birr and At-Taqwa (virtue, righteousness, and holiness), but do not help one another in sin and transgression. And fear Allah, Verily, Allah is Severe in punishment.⁽¹⁾

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Therefore, we always need cooperation, and the message holder always needs supporters. Since he needs supporters, he must have what he believes in his heart, within him, in his feelings, and within his values and principles of doing good. He must translate it into practice. Therefore, his servants multiply for this purpose, for his message, and his supporters multiply for work.

Supporters always come as a result of what they see in the sincerity of the inviting person and the denial of his self, and vice versa. But when they see it, it is possible that the supporters and servants of his message multiply.

And when the Imam (*peace be upon him*) says:

He whose good doing multiplies, his servant and supporters multiply.

Here, doing good in terms of quality and quantitative terms. Doing good has multiple faces, has many images. There are countless types of doing good.

If we want to return a lot of the issues of doing good to its origins and bases, they are:

First: In the scientific aspect. He who teaches you something has done you good in the highest degree of doing good. That is why the famous saying: (He who has taught me characters, I become his servant), means I become obedient to him, and therefore I cannot determine the status, the reward, and the ranking of the teacher.

The first teacher is Allah, glorified and exalted be He, Whose doing good is excellent as in His saying (Almighty):

**He has taught man that which
heknewnot.⁽¹⁾**

يَعْلَمُ عَلَّمَ الْإِنْسَانَ مَا لَمْ

He is the first teacher of man and humanity through its members.

The second teacher is the noble Prophet (peace be upon

1-Al-Ma'idah Chapter, Verse 2

him and his Household) said:

I am just sent as a teacher

This is the responsibility of all prophets and the closing prophet, the noblest. The closing prophet is not only the most dignified but also the noblest of the first and last because his message is eternal. He holds this honor from the eternity of the message. The message that Allah glorified and exalted be He made is the closing message. Then he, who has the closing message and holds the eternal message until Allah, glorified and exalted be He, inherits the Earth, and everything on Earth shall be the noblest. Its holder is the noblest of all messengers and prophets.

The holder's rank comes from the level of the message he holds. Therefore, Allah, glorified and exalted be He, is the first teacher of humanity. The Prophet (peace be upon him and his Household) is the second teacher for all humanity and the believing nation in particular. Allah, glorified and exalted be He, says:

And we have sent you (O Muhammed) as a mercy for the Alamin (humanity, jinn, and all that exists).⁽¹⁾

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

The meaning of mercy is education, and whoever holds mercy for others must be a teacher for them.

And so were the immaculate Imams, peace be upon them. Their mission was education. Many of the narratives were the result of their initial talk, many because of a question addressed to them by their supporters or others, and the answer is the novel.

Thus, the selected companions, and so on the scholars, and so the jurists, and so the guides and those guiding to Allah, glorified and exalted be He, within all scientific and cultural levels, they took responsibility and materialized it first, and then taught the nation the second.

Therefore, according to our understanding, the highest level of doing good is the issue of science and education, and always science and education need a culture, so the issue of education becomes a living issue. Education without culture may not be a living issue. Education without culture can be something rigid or lifeless. The necessary condition is that education should always be mobile because human movement is by the action of time and space. Then education without a

1-Al-Alaq Chapter, Verse 5

culture may make a man unable to program his life. Education without culture does not cope with the development of life.

The Holy Quran emphasizes the aspect of culture to reach a divine project to build man and to affirm the peace that man must follow to achieve happiness only in social peace. The Holy Qur'an confirms the concept of culture by emphasizing the reflection of the heavens, the earth, the seas, the mountains, souls and fruits, and so on.

The emphasis on these issues, the need to think about them, and how the divine command emphasizes the point of thoughts and thinking, it is this that gives culture to man, on the one hand.

On the other hand: the thinking commanded by the Holy Quran calls for the operation, realization, and activation of reason, and always when the sensor is moving, there is an understanding of the conditions that occur on time, place, and the knowledge of dealing with it, which is the culture, and he remains able to carry his message and communicate and teach it to others in a way that commensurates with the developments of time and place.

I mean, we need to think to activate thinking and start reason. The thought holds the reflection of reality, and logic analyzes these reflections that turn into practical living issues.

When we say education, we do not mean only religious education - though it is the most moral education because it harmonizes with human innateness, responds to his instincts,

and activates reason. But we mean in this field: religious education and sciences of all types and ranks that are fruitful for humanity.

Science is always the highest degree of doing good; therefore, he has not been mentioned over anything else: (he who taught me a character, I shall become his servant).

Second: the aspect of prestige, it is possible that there is a doing good prestige, which is a beautiful doing good, to meet the need of your brother is better than excellent fasting and prayer, which means that you invest your prestige in demand for your brother, but it is not like education.

Third: the money side, doing good in money is doing good, and can sometimes be a savior for man and maybe a savior for life.

We are not talking about the question of saving for life because it is of the duties, but we are talking about what is less than that.

But science and education remain the highest, the noblest, and most honorable. Therefore, the highest degree of doing good is education. That is why the teacher's work is similar to that of the Prophet, the result of prophets and messengers.

In general, we say that doing good has countless faces, and we can observe what is best to offer to the person we are doing good that suits his conditions and is the best and most essential for him.

Imam, (*peace be upon him*) says:

He whose good doing multiplies, his servant and supporters multiply.

I say that doing good in various ways could be doing good at a particular time, but it could not be so at another time.

The issue of doing good is a worship and humanitarian issue, and as long as man is honest in his doing good to others, he positively impacts them and has servants for the message that he holds, whether by exerting education or prestige for others or even offering money for others, as well as the other types of doing good - (Stances of chivalry and stances of nobility)

So, by the extent of his sincerity, he shall have servants to carry his message and supporters in his work. Thus, he achieves two great things:

1. The first thing: is to achieve a humanitarian service for the individual, in which he materializes the approach to realize social peace.
2. The second thing: he emphasizes there is the concept that others shall bear to reach the same goal: social peace.

Because the issue of social peace is a matter of instinct in man, he pursues it. With the extent he observes the sincerity of others in carrying and applying it, he shall be among this

school.

Certainly - (as we have seen) - doing good has two sides: quantitative and qualitative. Multiple types: the side of education, the side of prestige, the money side, and many branches that we do not have the space to mention, but I say: that doing good is either quantitative or qualitative.

Doing good is valid for one time, but when it is repeated, it shall give credibility to the other person and the community. We always need to assert credibility to reach a culture of social peace.

When the application is for one time, it could be said that this is a good fancy. Still, when it is repeated with the same person, with other people, at the same time, at another time, at the same place, in multiple locations, this means adopting a culture of doing good, which makes him increase his good doing.

That is why I say:- In this case, the abundance of doing good gives me the credibility of a culture that he carries. With the culture he has, he shall translate it continuously; thus, the servants of his message shall multiply, and his supporters shall reproduce as well.

Many kinds of good doing always need to raise the self and needs to deny the self. That is why he says:

He whose good doing multiplies, his servant and supporters multiply.

Let's Raise "Doing Good" as a Motto

After that, the Imam (*peace be upon him*) wants to emphasize a critical and vital issue on the road to social peace. He wants to emphasize that the humanitarian issue is above the ego and self and that the humanitarian issue, which is associated with the faith side and the national aspect, is humanitarian. It is more significant and higher than personalization with all its kinds, forms, and levels.

He wants to say: doing good is not only that you start others with good doing, but one of the most important images of the required good doing in the construction of the individual to his self and for his path that leads to social peace: is to meet the abuse with doing good, because doing good is a principle, not a case of pretending. If it is a principle, man shall never relinquish, for he needs to apply this principle in the case of abuse more than in any other time to (honestly) reach a practical way for social peace.

This is the meaning that the verse refers to by saying:

**And when they are angry, they
forgive⁽¹⁾**

وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

1-Al-Anbiaya Chapter, Verse 107

“When they are angry” means when they are abused, all kinds of abuse, with all means of abuse, all forms of abuse, movement, word, look, totally, by writing, moral abuse, physical abuse.

He was insulted, ridiculed, disregarded, disrespected, lousy word, accused, slandered, and the like.

The Holy Quran says:

**and when they are angry, they
forgive**

وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

The Quran means that it gives the right to any person to be angry and to suffer, but he does not translate his anger and his pain externally. He may suffer (i.e., angry), but he forgives and pray to Allah against him, and he prays to Allah for him.

To connect the religious side with the practical side, to transform humanitarianism into practice, and to reach practical patriotism on the national side, all these lines lead to social peace.

But if everyone who abuses must be met with abuse, we cannot achieve social peace. Would it be the same size if one responds to the abuse with abuse? Less or more? Can he value the volume of the abuse to return it as the same? No one could know the result.

The result shall be far from social peace and produce turbulence in the community. That is why the verse confirms (when they are angry, they forgive). That is why the student of the Quran and the student of the Prophet (peace be upon him and his Household), Imam Ali ibn Abi Talib (peace be upon him), said:

Be kind to the abuser

The first degree was: to do good for the one who abuses you. Probably, you do not know him, and he does not know you. Probably, you know him. He might be your friend, brother, relative, or neighbor. But you may not know him as well. That is a degree.

The higher and maximum degree: is to do good to the abuser. Doing good for those who are abused is a high degree of the teacher in his upbringing. This characteristic must always characterize holders of the divine humanitarian and national message. If not, they shall not be able to carry the divine humanitarian and national message, for he does not bear, is not patient, does not make the issue of good doing his motto whether from the beginning or as a reaction toward the one who abuses.

When the issue of doing good is his motto with everyone, it means that he has qualified himself to carry this humanitarian message in its divine and faith side and its national humanitarian aspect.

The Imam (*peace be upon him*) wants to emphasize an idea of extraordinary magnificence, beauty, and importance. This idea is that doing good to the one who abuses often gives him a lesson. Doing good to whom he uses you could shock him the way some diseases need a shock. The same occurs with doing good to the person who insulted you. It shakes him.

This shock and this shake may help him resume his senses, awaken him as if he were inattentive, and revive him.

Therefore, Imam (*peace be upon him*) says:

Be kind to the abuser

What would be the result? The Imam (*peace be upon him*) said

You possess him

Here, if doing good with the abuser caused a shock and awakened him, he shall be timid in front of you, be very grateful to you, and feel small before you and before whom he abused and before the good doing in response to his abuse.

That was the biography of the Prophet (peace be upon him and his Household), and so was the biography of Ali (*peace be upon him*). And so were the biographies of the people of the house, *peace be upon them*. We cannot present all the situations of the Prophet (peace be upon him and his Household) in the issue of doing good to those who had abused him, but it would be sufficient what we had previously mentioned when He said to the people of Mecca after entering Mecca:-

Go, you are free

The Imam, Ali (*peace be upon him*), said when the dissidents came out to fight him, he refused to fight them except when they raised the sword in his face. Even after they had raised the sword in his face, he refused to delete their names from the Muslim Treasury house (Beit El Mal) and said (what means): "If this is the sin of men, it is not the guilt of families and children.

So, the Imam, Al-Hassan, (*peace be upon him*), when someone met him and insulted him, the Imam, Al-Hassan, (*peace be upon him*), says:

We have heard what you said. Do you need anything that we can do for you?

Imam El Hussein (*peace be upon him*), and so Imam Ali ibn El Hussein (*peace be upon him*), and so the Imam Muhammad al-Baqir, (*peace be upon him*), and so on the rest of the immaculate Imams, peace be upon them. This long pure chain Whom Allah, glorified and exalted be He, has purified them from sins. The companions as well, the selected companions of the Prophet (*peace be upon him and his Household*) So, the companions of the Imams, *peace be upon them*, were pure and immaculate. And so are lots and lots of our scholars and leaders. And so we observe many and many of our symbols in all scientific and humanitarian as well as specialization fields

Thus, the Imam (*peace be upon him*) wants to affirm the culture of social peace, whether in the form of positive reactions or not harmful, to reach social peace.

Thus, we observe that doing good to the abuser completely changes his life. Doing good to the abuser saves him from what he is experiencing, confirming the culture of social peace that we adopt. We often clear that the difference of opinion is a natural matter, but the difference of view does not necessitate hostility and aggression between a man and the other person.

Meanwhile, the abuse is rejected, and the abuse is incorrect. I hate the abuse, but not necessarily that I hate the abuser.

This abuse may have resulted from certain internal psychological conditions, whether due to healthy, economical, or family conditions. I should give my brother seventy-seven justification. Therefore, the abuse should not impede my relationship with him.

Anger is a moment of Satan's moments that have caused the abuse, but to meet it in the same way, the Imam (*peace be upon him*) wants us to reach social peace to meet it with doing good, and we constantly repeat that the Imam, (*peace be upon him*), is the disciple of the Quran which is the divine message of the nation and the Imam, (*peace be upon him*), is the disciple of the Holy Prophet (*peace be upon him and his Household*) and Allah, glorified and exalted be He, stresses that the Prophet (*peace be upon him and his Household*) meets the abuse by doing good when he says to him:-

And be patient (O Muhammed) with what they say, and keep away from them in a good way.⁽¹⁾ | يَقُولُونَ وَاصْبِرْ عَلَىٰ مَا
وَاهْجُرْهُمْ هَجْرًا جَمِيلًا

Here, the issue of answering the abuser with doing suitable needs patience and the kindness of those who abuse you need

1-As-Shura Chapter, Verse 37

to acquire the quality of patience and a degree of tolerance, but we understand from the sequel of the verse:

And keep away from them in a good way.

وَاهْجُرْهُمْ هَجْرًا جَمِيلًا

I mean patience and doing good to them. Patience with relinquishment is not abuse, but patience and good relinquishment suggest doing good to them, and so are prayers and (peace be upon him) doing good to others, even those who abused Him. Of his doing good, the Prophet (peace be upon him and his Household) used to ascend the pulpit when some extensively beat him to correct his ill thoughts and say:-

What about people who say so and so?

He, prayers and (*peace be upon him*), never mention their name but correct an idea and path. Here, the Imam (*peace be upon him*) stressed two fundamental issues to achieve social harmony, these are:

Don't be an oppressive person, as you like to be treated fairly

This is the most negative step in the life of society and in the relationship between man and his fellow man, which is the issue of injustice.

And then to the required positive issue, which is the issue of doing good to others and the dimensions of this doing good, and how injustice and doing good to achieve degrees of social peace, we achieve humanitarian, faith, and national goals during our course towards social peace.

Tradition is the Base of Social Peace

Then we see that the Imam (*peace be upon him*) wants to emphasize a critical societal issue, and we all live as communities, a community, groups, families, and individuals – while we overlook– the expectations of the community with all its degrees of hurdles and problems.

Some things do not fall under injustice and do not fall under the ugly or the taboo. Still, they fall under the title of norms lived by the individual, fall under the culture of the individual, fall within the education that he was raised on, and fall under the heading of hostile community and environment that negatively impacted this or that individual.

Therefore, some things are not unlawful, not unpermitted but are something that causes separation among the community members. The more separation occurs among the community members, the more we move away from social peace.

Therefore, the Imam (*peace be upon him*) seems as if he wants us to screen half of our traditions and the societal negatives we have that we may or may not recognize the volume of negativity in them.

But many times, man does not accept the thing that others produce. They are allowed but cause separation and cause aversion. Separation and hate become an obstacle before

social peace.

That is why the Imam (*peace be upon him*) always wants to show us all the possible gaps in the community that hinder the course of social peace, including this paragraph in which he says:

Don't accept from yourself what you never get from others

There are ethical, societal customary issues that have not received legal judgment. Still, they are disturbing and cause separation among the members of one body, whether the body is one person or one community. There are many; however, we bring some examples to clarify the matter:

Of these examples: If you and the other are walking on a road, and after a period of walking on the street, one of you leaves the other without asking permission, and after a while, you look around for the one who was walking with you, and you find that he has disappeared.

What he has done does not fall under unlawful things, and it does not fall within the many things stipulated. Still, yes, it falls within the matters that show disrespect, lack of consideration of the situation, and lack of understanding of the bases of companionship.

Here, the Imam (*peace be upon him*) wants to say to the one who has done such an act:- You must accept from yourself what you shall not get from others. You, man, when you do not receive such behavior from those who accompany you on the road and do not ask you for permission to leave to another place or another route, you must not perform such deed and such act with others.

Another example: if there is a meeting among friends, acquaintances, or colleagues, and they could be relatives, everyone speaks, everyone talks, and everyone exchanges words because it is a session that contains several people; five, ten, or fewer or more, and there is a kind of harmony and the alike among them.

One of the negatives is that one may take sides with another sitting next to him and talk in a low voice and a way others could not hear. If they were ten, eight would not be able to attend. If they were seven, five would not be able to hear. And if they were five, three would not be able to hear. They don't need to talk about criminal matters, and it is not necessary to speak about an issue that concerns others, but it could be a matter beyond the general talk of the group in the gathering.

Such a case may raise suspicions for others, and the issue of fear and ill thinking always comes to man's mind.

The least that can be said in such a case is that it causes some disgust and disapproval and might result in aversion between him and the others in that gathering.

The Imam (*peace be upon him*) wants to emphasize to the community: that these issues, which result in aversion among community members, shall impede the course toward social peace.

We can take another example because it is common in many meetings or gatherings: when a group also meets and they talk and enjoy a state of cheerfulness in their conversation, suddenly, someone talks to another in a language that others do not understand! Others may not understand English. He spoke with one of his colleagues in English. Others may not understand the Persian or Turkish language, and if he said with one of those sitting in one of these languages, others could not understand their speech and ideas.

Here, too, there are suspicions. We are not with the fears, of course, but the nature of the man is living the doubt, but even if he does not live, this behavior shall cause aversion, especially if it is repeated. It is a negative social distance between members of society.

It is also common in some meetings: to speak with another in puzzling words, which is evidence of not caring for the feelings of others, and not caring for the feelings of others also causes the issue of aversion among them, in particular when such an act is repeated. As if that person deliberately does not want the attendants to understand certain matters. This creates a strange situation and causes aversion and distancing.

There are certain matters, such as talking with another not necessarily in puzzling words but by sight or by specific movements or acts, an issue that creates confusion in the session and among the others who do not understand what such movement means. Such actions might not mean something wrong, but they would be ill-conceived and misplaced. When it is ill-considered and misplaced, its outcome (especially if repeated) shall be the cause of separation from one another and distancing from social peace.

When some people meet their friends and while someone is talking, interrupts them. It's nice to say your opinion. It's nice to talk to each other, but you must listen to what he says, and he completes his talk, then says whatever you want to say.

As for interrupting him and his speech to take the lead of the talk, this could rarely happen, particularly when you are excited about an opinion or want to say an idea before you forget it, for example, though such an act is not justified. However, if such an action is repeated, there shall be something unusual in the movement of the interrupting person.

It is also possible that you are in a higher degree than the rest of the gathering in your certificate, education, or wealth. However, this does not mean you boast about your great status, especially since the rest of the group does not have the same certificate (for example) - abundant and the rest of the attendants do not have this degree.

A certificate always indicates knowledge, and the most manifested characteristic of education is modesty. That is why

it is said: that science is like a fruitful tree. The more fruits it has, the more its branches come close to the ground.

However, we may see some acting with others in a way that means there is a big difference between them, which causes distancing between them, causing aversion between them, and causing a crack in the culture of social peace.

There are good customs; it is nice to note them. Allah, glorified and exalted be He, says to the Prophet, prayers and *(peace be upon him)*:

Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them⁽¹⁾). | حُذِّ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

One of the meanings of (enjoin what is good) is the proper societal custom, and many things in the Sharia (divine law) belong to the community's traditions. So many businesses must be observed.

Of the customs, when you are with a group of friends, five, seven, or ten, and you enter a place, it is supposed that the elder enter first, then the younger, and the younger. If you were the youngest, you should not enter before the older one.

1-Al-Muzzammil Chapter, Verse 10

This causes a gap between you and others, which shall cause distancing from social peace because any distancing between the members of the community would cause a crack in social peace.

Some of these pictures are the ones who are most bothered - (or often become angry) - or are often dissatisfied with each small and significant thing, those call themselves, or others call them sensitive or oversensitive. So, you see them quickly get upset and soon leave out the gathering of friends, the session of lovers, or a meeting of understanding.

These issues must be observed by those who want to carry the message. He should behave and try to balance his relations with others. He is required to accept what he gets for himself and hate for others what he hates for himself.

The Imam (*peace be upon him*) wants to say to man:- As you live uncomfortable situation and do not feel happy when you see the other works with you so, you have to avoid this image, and your chest has to be broad, and you must feel that your companions want everything kind and good for him. So, why does this disturbance or the situation that you live inside you lead you to misinterpret the word you hear, the movement that you see, the behavior that occurs from your companions, and the rush to take a particular stand by leaving away and being aloof?

The Imam (*peace be upon him*) wants to raise the nation on religious values and human values, not to have any of the members of the government negatively impacting the other,

and to be all within the culture of divine-human and national - (each for the country) –to reach the culture of practical social peace promptly.

It is helpful if someone inquires about that thing as if what has happened is just a reflection, so why this disturbance? And why this feeling?! And why change the environment of the session into an uncomfortable position?

Therefore, the Imam (*peace be upon him*) confirms that by saying:-

Don't accept from yourself what you never accept from others

Thus, we see that the question of the self is always the balance at the beginning of the commandments: the divine education of the Imam, the Amir of the Believers (*peace be upon him*), as well as making the issue of the self in the matter of your love for the other and the hatred of him, and how to love for the other what you love for yourself and hate for the other what you hate for yourself, when he said, (*peace be upon him*):-

O my son, make yourself a balance between you and others

This first balance of the self is the issue that you love for him what you love for yourself, and hate for him what you hate for yourself.

So here he returned to the balance, to the scale which is the self said:-

Don't accept from yourself what you never accept from others

Anything that you do not accept from others, you must not accept from yourself. We have mentioned some models within the outer dealings. There are within the external transactions of many who joke with the other. Some use the so-called concentrated relationship - To use certain words or sure signs or the alike thinking

When the other sees such behavior's ugliness or lack of politeness, he certainly does not conduct it. He must be cautious of it. Therefore, he does not accept it from others as he does not get it in his actions, words, and work.

There are actions of other types. However, they are part of our life and daily life, for example, the issue of clothing. At times we see clothes that are abnormal to the community. This creates a barrier between man and his brother man. Islam, religious education, and humanitarian education aim

to remove all barriers between people. They tend to propose a method that improves the bond of communication, the bond of understanding, the bond of love, to walk together to social peace, live a culture of (You are all of Adam and Adam is of dust), and live the culture of The sons of Adam are as the teeth of a comb).

The fact that a person comes out in strange clothes, in uncomfortable clothes, in fact, this side and the next side, is not necessarily forbidden, except what is called in the jurisprudence (fame clothes), which is famous for those who deal with the Haram (forbidden things), that is the clothes of fame. But if it is not fame clothes, but abnormal clothes, these clothes shall create barriers between you and the other.

Therefore, (don't accept from yourself what you won't accept from others). If you find clothes that you see as improper and do not accept when the other wears them, you must keep them away.

All this, as we have emphasized and are emphasizing, is to remove all the barriers between community members, for the more the barriers are removed, the more love, fraternity, and cooperation are emphasized. Consequently, we reach social peace.

The other side is the question of the way to eat. It is very nice that a person takes care of the way he eats and pays attention that the style he eats with is preferable, mainly when someone sits among others. The advice we offer is that when he adopts the excellent kind of eating even when he is alone,

which is an issue related to habits, he should adopt a style of eating that does not cause the aversion of others.

Some may not feel comfortable with the way others use in eating. Therefore, the Imam (*peace be upon him*) tries to confirm and say: that everything that you do not accept from others, do not accept it from yourself - (for example) - the method of eating and the food he eats is unfavorable, ensure, you man, not to adopt the same way for such acts leads to the aversion between man and his brother man.

We should remove all causes that lead to an aversion to reaching a goal that we all work for—a plan that we all believe in social peace.

The issue of (don't accept from yourself what you won't accept from others) is related to all life's problems. It must do with dealing with your classmate, whether you are in the first stages of study, middle school, or at the highest level of study. It is related to your colleague in your circle. If you are a worker, whether you are a technical or non-technical worker, you have a relationship with your colleague on your farm, the farm you work in, about your leisure and well-being while in a club, an excellent recreational area, or a sports club. It has a significant relation in the issue of dealing with the other in selling, buying, and renting.

These issues of life are-(actually) - countless, but the Imam (*peace be upon him*) wants to say:- always, when you deal

with the other, you must make of yourself a balance. What you do not accept from the other, you must not accept from yourself, which means do not be a turncoat man of two faces, two thoughts, and two cultures.

He who carries two faces, two cultures, and two thoughts would not accept from the other what he would accept for himself. As if there is a difference between him and the other, for it is supposed that what he does not accept from the other should not accept for himself in order not to have two faces and hold a clear double identity.

Some use signals when he speaks that others do not feel comfortable with the image of these signals, so when you are not satisfied with them, do not produce them.

Unfortunately, we see some who criticize others for the use of specific signals, he produces them with the intention of dissatisfaction with others' acts or to show the negativity of such movements, and over time, they become the signs they used to produce.

Therefore, we must pay attention to our actions. We pay attention to every small and large, especially in buying, selling, and borrowing. These issues are common. When the other borrows something from you (for example, a book) and says that he would return it after ten days or a month, but he does not return it until after a year - (if he returns it to you) – you should learn from his mistake and never do it with others. Take the negative behaviors of others as a lesson in order not to do them.

We observe some, for example, who sell and do not show the negative aspects of what they sell. When the negatives appear, they say: You saw them with your own eyes. You saw the sale. You saw the goods. There certainly are negatives. Seeing the goods is not enough. He justifies it, but the fact is that it is a type of cheating. You, therefore, do not accept such an act from the other, so you must ensure that you will not do the same. That is why the Imam (*peace be upon him*) says:

Don't accept from yourself what you never accept from others

As we have said in the negative things that man might experience with the other person, and how he disgusts some of the actions of the other, and that what he considers ugly of the other, he must refrain from such horror, not to think of, not to say it. The same applies to the preliminary acts with the other.

The first type of activity is not preliminary. He has to focus on the other, see his actions and notice the disgust of those actions.

The Imam (*peace be upon him*) wants to say to him in the first side: (Happy is he who preaches others) when you see

the negatives of the other. It would help if you got away from them.

Here, on the other side, is a preliminary side. The Imam (*peace be upon him*) says that to confirm the divine culture and humanity:- You must start with the other in the way you want him to start with you. So, the Imam (*peace be upon him*) says:

Accept from people what you accept for yourself

How do you accept the other from yourself? How do you become satisfied with your dealings with the other, as you are satisfied with a certain level of your interaction with the other? You must be confident with how he deals with you at this level, in this way, in this form!

Based on the rule:-

You all are to Adam, and Adam is created of dust

And the rule:

Adam's sons are like comb's teeth

Therefore, you are not preferable over him, and as long as this is the adopted rule, it shall lead us to the principle of social peace.

The problem of getting away from social peace, or the negativity of getting away from social peace when one sees himself as better than the other, always exists.

Without this idea, many of the complexes shall be resolved. People shall accept the concept that what one accepts from the other and what satisfies him in dealing with the other, and consequently, he shall deal with the other on this basis.

Therefore, the Imam (*peace be upon him*) wants to emphasize the issue of dealing, whether in what you see as unfavorable from the other; here, you must avoid acting with this behavior that you see as unfavorable.

As for how to deal with others to reach a precise and proper social peace, you must satisfy yourself in dealing with others. You must also negotiate on the same basis as the other and not with double standards.

Our Example in Social Peace

Definitely, in the issue of “Accept from people what you want them to accept from you. “Everyone interacts at the extent of his culture, knowledge, relationship to Allah, glorified and exalted be He, embracing human values and practical patriotism in his thought, actions, and behaviors. It is, therefore, necessary to have attention to the disparities in cultural and scientific levels, under which the scientific and cultural understanding fall of the humanitarian aspect and the sound knowledge of the religious faith aspect falls.

That means that the rule must remain the same, but we must consider the other person’s culture and notice these factors in dealing with him and accepting his dealings with us. Not All of them are at the same level. Meanwhile, the scientific, cultural, and human sides are all innate issues, which later become studies and science.

Therefore, the scientific aspect observes the increase and shortage the multiplication and deterioration in the style of dealing with the other with the culture he holds. Sometimes, such dealing seems to be sound dealing because of a particular environment, specific culture, and certain level of scientific knowledge

Therefore, regarding the scientific and cultural experiences of others when dealing with them is, in my opinion, an essential and primary issue. We imitate the experiences of Prophet Mohamed (peace be upon him and his family). He is undoubtedly the religious school which following its instructions and commands is of Sunnah, which means one must consider that Sunnah and abide by it, and this is why the

holy verse says:

..And whatever the Messenger gives you, take it; whatever he forbids you, abstain.⁽¹⁾

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا
نَهَاكُمُ عَنْهُ فَانْتَهُوا

That is why the obedience of the Prophet (*peace be upon him*) and his family) is coupled with the observation of Allah because He is the summit in everything, the discussion in the divine and human culture, and even the summit in patriotism. He is also the summit of the essential meaning of national human-divine culture: social. It is worth mentioning, in that context, his behavior with the people of Mecca at the beginning of his prophecies and how he was asking Allah's mercy for them. He says:

“Oh, Allah! Guide my people to the right path because they do not.”

Even though they were throwing him stones, insulting him, and uttering all the bad words regarding his honorable position, some Prophets were praying against their people, but he did not do that. Instead, he was asking Allah's mercy for them.

1-Al-Araf Chapter, Verse 199

And when he returned from Medina to Mecca, his behavior with his people of the sons of Mecca was a behavior of dignity, a behavior that emphasizes social peace and non-hostility with the other .within that situation, he showed the love of others. However, he knew many of them opposed his opinion, belief, goal, and approach. However, that did not dissuade him from asserting the concept and culture, and the principle of social peace, as he said:

Today is the day of mercy. Today, Allah glorifies Quraish

This is why the caller called:

He who enters the Kaaba is safe. He who enters his house is safe. He who enters the house of Abu Sufyan is safe

When they came to him, and many of them had thrown, insulted, and accused him, he said to them:

O Quraish.What do you think I am doing to you?

They said:- Good, a kind brother and a kind nephew. He, prayers and (*peace be upon him*), said:

Go, you are free. No reprimanding today; May Allah forgive you and me

So, he was all human, all social peace, and all mercy. Allah, glorified and exalted be He, says:

And we have not sent you (O Muhammad) except as a mercy to the worlds. ⁽¹⁾

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

The Prophet (*peace be upon him and his Household*) said about himself:

I am the gifted grace

1- Al-Hashr Chapter, , Verse 7

Therefore, addressing the biography of the Prophet (peace be upon him and his Household) is to confirm the divine concepts and human concepts, and national ideas.

It was reported that the Prophet (peace be upon him and his Household) gave each of his attendees his share. When he was sitting with them, some of them were members of his family, some of them were his companions, some of them were strangers, some of them were passersby, some of them had a history of jihad, some of them had a bad record, some of them were readers of the Koran, some of them were illiterate who do not read or write, and some of them were applying Islam instructions carefully and thoroughly, trying to make them their principles and behaviors. Some of the many thoughts before Islam- are rooted in their reasons, sayings, words, and the balance of their dealings with others, in their overall culture.

The assembly of the Prophet (peace be upon him and his Household) was a manifold assembly, which could not be of one type, degree, level, or class. Some saw themselves as high classes, and there were those with the opinion of others at low levels, such as those freed from servantry, the poor who were nothing or insignificant, etc.

The result is multiple levels in all aspects: scientific, cultural, and social aspects. This disparity influences how to deal, but it affects the culture of dealings with others.

Therefore, the Prophet (peace be upon him and his Household) used to deal with his attendees in a way that gave everyone the share that suited him, which meant not differentiating between them in terms of attention and love.

It was also essential to give each of his attendees his share: to speak with him about what he understands and what is comfortable for him, and what brings him closer to the message that the Prophet (peace be upon him and his Household) conveys to humanity as a whole, to all people and the Muslim nation in particular. He spoke with each according to what was suitable to himself, his understanding, his reason, his perception, and his community.

Indeed, this is what we mean by the meaning of wisdom, and how is it always required to talk to people as much as their reasons? What does the expression (their reasons) mean?!

It means according to their education, there is an educated reason and another is not. If educated, there are different levels of education, as there is a programmed reason and another, not that life randomly. There is a reason for a goal. Another does not have a plan, and there is a reason that lives in clarity, and another does not. That is why it is always wise to talk to others according to their senses.

The Prophet (peace be upon him and his Household), the source of divine wisdom, was dealing with his attendees within this wisdom, giving everyone what suits him.

This is why we emphasized the need to pay attention to the

person's importance. When we spoke about the concept of "You shall wish for people what you wish for yourself" and how some behaviors of others cannot be judged as a vice because he lives a particular culture and lives a certain degree of learning, a certain degree of understanding, and a specific attitude, that are not all easy to change.

It is necessary to consider all these issues, as what is on the negative side of the behavior of others is also on the positive side.

The positive side of others always wants to show you his appreciation, respect, or love, but it shows you that according to the amount of vocabulary he can use.

Because some people have words in thought, but they are not able to utter them. But they shall use such vocabulary when they have the language that expresses a specific idea and can show them by saying and tongue.

So, they shall deal with you as much as they can use vocabulary as a result of what they have learned and what they have been taught, and is his culture that of a city or a culture outside the city?! Is his culture that of desert innocence or the culture of an overwhelmed city?! Is it a culture of clarity and simplicity or a complicated culture?! All this influences what he says and what he speaks.

Therefore, we see within the paragraph that says, (And accept from people what you like to accept from them) that we must pay attention to how the Prophet (peace be upon

him and his Household) as he is the example of the nation and the model of all who believes in Allah. Allah, glorified and exalted be He, says:

Indeed, in the Messenger of Allah, you have an excellent example to follow for him who hopes for Allah and the Last Day and remembers Allah much.⁽¹⁾

رَسُولِ اللَّهِ لَقَدْ كَانَ لَكُمْ فِي
أَسْوَةِ حَسَنَةٍ مَّن كَانَ يَرْجُو
الْآخِرَ وَذَكَرَ اللَّهَ وَالْيَوْمَ
كَثِيرًا

He gave each of his attendees his share, whether his share of time, his stake in the manner of dealing, or his share in the outlook, in respect, care, and appreciation.

One of the disadvantages of some societies, especially in community meetings, is that there is some concern that a person has taken less respect than the other person or less care than the head of engagement. There may be an area of significant perceptions and many possibilities, and it may be believed that this person has not paid attention to a particular concept or another, etc.

As a result, there shall be a barrier between people and others. As we have seen, it is always required in social peace to eradicate all possible barriers between man and others and to live their humanity above anything else.

1-Al-Anbiya' Chapter, Verse 107

Indeed, a human being cannot live his humanity correctly unless he has lived his faith properly, lived something of a scientific level properly, lived something of human culture correctly, and lived something of the national culture process properly. Still, I go back and say: All is not one degree.

Therefore, we must take care of this matter and the need to deal with everyone as he likes, not as I decide, certainly within the divine controls, the humanitarian controls, and the patriotic balance.

But I go back and say: It is necessary to deal with him as he relaxes, and this, as we have seen, is according to the saying:

“Address people according to their reason.”

It means according to their knowledge and their culture.

Patiencefor Correction

When you are not satisfied with the treatment of others with you, it is supposed not to deal with them in that thing, and dissatisfaction must be about the precedents and backgrounds of faith and the scientific, cultural, humanitarian, and patriotic sides. All this is taken into consideration. Then if there is dissatisfaction, it is required to go back to what we mentioned earlier, which is the need to deal with others in the form of restraining anger, amnesty, and charity, and how “Be patient over what they say and avoid them with gracious evidence.”^{One} is the highest degree of doing good.

And be patient (O Muhammad) with what they say, and keep away from them in a good way.⁽¹⁾

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ
وَاهْجُرْهُمْ هَجْرًا جَمِيلًا

When you do not demand anything from others, this does not mean they want to harm you, but they speak according to their culture and education. Thus, you should correct this wrong culture and try to explain to them what is right and what is required. This is within the concept of (gracious avoidance) which means not leaving them alone and showing that you are annoyed with them but trying to understand them and be patient with them in the way of “gracious patience,” the

1-Al-Ahzab Chapter, Verse 21

patience of the correction, not just the patience of criticism.

Patience is always a fundamental characteristic of the message holder, whether it is a message of faith, a humanitarian message, or a national message, especially with the meeting of all these messages, as in our Islam, our religion, and in all divine messages. The faith side always meets with the humanitarian side and the patriotic side.

When a patient is with others, try to teach others the same attitude.

That is why it is always necessary to understand the meaning of “beautiful patience” and to be patient with beautiful patience, not to be patient only as individuals, but to work for others to be patient with exquisite patience.

Thus the Quranic verse says:

O you who believe! Endure and be more patient (than your enemy), guard your territory by stationing army units where the enemy can attack you, and fear Allah, so that you may succeed.⁽¹⁾

الَّذِينَ آمَنُوا اصْبِرُوا يَا أَيُّهَا
وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ

What is meant by “and endure”? It means to show to

others, to the people of your community, to your people, to your children the need for patience, to be patient with others but not that patience of submissiveness, not the patience of weakness, but the patience of strength and patience of power come to understand others and deal with them with acceptance and attention to the negative points of them and work to correct, improve and soundly build them.

When the man came into this life, he did not come not for the sake of hostility to others but for the love of others, to live peacefully with them and not to live in conflict with them

A man came into this life to live in happiness and not torment. Life is not absolute happiness, but life in this world could be total happiness if it is divine life.

Divine life is based on human foundations, on human scales, on a scale that achieves” ***O my son, make yourself a balance between you and the others***” on the basis that ***“hate for them what you hate for yourself.*** “ It is necessary to be characterized by patience and endurance. This endurance is that we shall be patient with others and must show others the meaning of beautiful patience and how we are called to correct others, not call for hostility.

Correction means correcting the human side, not anything else. That is, I shall respect others concerning his sect, religion, and doctrine, which we always call “Islamic schools,” and I shall respect others, whatever the difference of views. This does not mean there is enmity deviation, problems, irritation, obscenity, or any of these types.

Therefore, I have to be patient and characterized by endurance in dealing with others, their level of culture, level of learning, and understanding, of their environment, society, and all that are subjected to norms. As the climate is subjected to standards, a community is subjected to criteria. Patriotism is subjected to models. And all these factors cannot be departed from the norms of man's environment, society, nationality, religion, sect, and doctrine. So, all this must be taken into account.

O you who believe! Endure and be more patient (than your enemy), guard your territory by stationing army units where the enemy can attack you, and fear Allah, so that you may succeed.⁽¹⁾

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا
وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ

Social Peace is from One's Self.

It is always required to respond to the divine formulation of man that would prevent man from carrying his faith culture, his human culture.

All this is to emphasize the importance of man and the role of man in this life, and how a human being's goal in this world is to be Allah, glorified and exalted be He, and have a good relationship with Him. A man's goal is also to worship Allah, glorified and exalted be He, and have practical faith in Him, and his goal is to carry the religious values of humanity.

Without the religious values of humanity, man cannot be human. He is mortal because Allah and others operate on him. He is human because he holds spiritual and human values to complement himself and affirm his relationship with others. One must live by moral standards. People should not live in a jungle, a community in which the strongest oppressors, dictators, and despots shall survive, whether this oppressor, dictator, or despot is an individual, party, or group, or in the name of a particular religion, in the name of a specific doctrine, in the name of nationality, or the name of the race.

Allah, glorified and exalted be He, has decreed a particular construction of man and made all the elements of this construction within man, within his instinct, within his reason, and himself. Then it is left for man to discover and listen to these bases that Allah, glorified and exalted be He, has placed

in him and to show them, deal with them, and benefit from them in his life.

We are now dealing with texts attributed to the Imam of believers, Ali ibn Abi Taleb (*peace be upon him*), within his teachings to the Ummah. Imam Ali (*peace be upon him*) is the perfect individual after the Messenger of Allah and the ideal individual in carrying the message after the great Prophet, prayers and (*peace be upon him*). Thus he teaches us to truly show the concept of man in word and deed, as the idea of man is not only physical but a material and moral concept.

The moral concept means values and principles, as one must adhere to them, and by these values and these principles, he could achieve that:

“And do good just the same as you like to be done, and hate from yourself what you hate from others, and accept from people what you accept for them.”

This is always the basic rule: To treat others as I want them to treat me, to treat them in the form that if treated me with, I shall not see any harm, discomfort, or discord.

We always emphasize the necessity and importance of taking care of the circumstances of others. The balance is to blame yourself for anything you blame others for and accept

from people what you want them to accept from you. This is the basis, but there may be some exceptions, as there may be cases of anger, emotional state, poverty, or a problem a person experiences in his work, the street, the environment, or his family atmosphere.

Therefore, we must emphasize that the party that does not carry this exceptional situation has to be more flexible and more tolerant and appreciate the other's position, all to reach a sound community situation.

The Imam (*peace be upon him*) then emphasizes education to reach social peace, as he emphasizes a critical issue. Indeed, all that Imam (*peace be upon him*) has said is important, but in my estimation, the point that I shall mention, which is within the approach of the Imam (*peace be upon him*), is essential to reach social peace.

The first issues can be, although essential, significant, and vital, in harmony with human instinct, which is why he made one's self the balance. Why? Because these things get in connection with man's self. It seems that Imam Ali (*peace be upon him*) wanted to say: Keep yourself as it is created for you by Allah, don't deform yourself, do not make yourself a sick soul, but make it as created by Allah good, honest, righteous, pure, and be at that balance in your dealings with others.

And so he (*peace be upon him*) began his school of education for social peace when he said:

“Make yourself a balance between you and others.”

This soul is the soul created by Allah. It is the pure soul, the non-sinful soul, the good soul, the soul that is not controlled by egoism and selfishness and not regulated by the societal disadvantages that some people suffer as a result of the influence of society on him.

So he emphasizes the issue of **(making yourself a balance between you and others, and hoping others do what you wish yourself, and hate for them what you hate for yourself)** and then emphasizes the issue of injustice **(and do not be unfair as you do not like an injustice for you.)**. They are issues within the nature of man and within the composition of man. The imam wants to draw the attention of the to apply it so that it is a principle in life for him, not only a theoretical principle one, and even when he said, **“and hate for them what you hate for yourself, and accept from people what you want them to accept from you,”** he also came and made the self to be the center, it is the basis in his treatment and satisfaction.

Mutual Trust is a Must

We note that the Imam (*peace be upon him*) touched upon a fundamental issue in dealing with one another and in the arrival of this person with the other person (whatever) - to the base of social peace, which is the need to establish trust between man and the other person.

When you want - in your relationship with others – to reach social peace, to build a society, to create a community, to build institutions, to build a nation, to build a human being, to build humanity, the basis of your dealings with the other should be trusted.

After love and injustice, and after you blame yourself for what you blame people for and hope people do what you wish for yourself - trust must be the basis of relationships. Without trust, we cannot build good relationships, and if we cannot make the right relationship, we cannot reach social peace.

Mistrust means what?!

It means that each party remains distrustful of the other and thinks poorly of themselves. The existence of suspicion results from mistrust and lack of clarity. It creates barriers between one person and another. The more walls become, the more we move away from reaching social peace because social peace depends on the importance and need and the activation of understanding. Understanding is the result of

mutual trust to have a unity of start. An agreement of purpose cannot be done except with the presence of faith.

Thus, the Imam (*peace be upon him*) wants to draw our attention to the essential thing that reduces, weakens, and sometimes kills trust, which is to speak with others about things you do not know. And when a person talks with others about what he does not know, this has several disadvantages:

First: He is harming himself because he intervened, spoke, and gave an opinion, a ruling, and a decision while he does not know the reality, i.e., he reported something and did not know the truth of what he said.

Then, he who speaks what he does not know first is harming himself and shall destroy his credibility. Man's respect and dignity are presented in his credibility, and credibility is to speak about what he knows. So talking about what you do not know is always an insult to yourself, and your credibility will disappear.

Second: That shall harm the relationship between you and others. When we say that trust is the basis, this means when a person says something he does not know, he shall destroy trust between him and others, and if trust goes away, they cannot go together, which prevents social peace from being achieved.

On the other side, if trust is gone, it can be replaced by something that disturbs the atmosphere between them. Instead of working towards social peace, they shall work to

reach social confusion or social discrimination.

Third: Whoever says what he does not know may depend on his saying. The result of that shall be negative socially. It does not only affect the relationship with others as humans but there shall be disadvantages affecting the community. When there are negatives that affect society, he and his organization shall be far from social peace.

Thus the Imam (*peace be upon him*) confirms this issue as he says:-

“And do not say what you do not know.”

The Imam (*peace be upon him*) wants to say:- In your relationship with a person, cultivate trust between you and him, and be transparent with him. It would help if you did not tell him what you have learned when he asks you about something or consults you about something.

There are levels to reach the level of knowledge: Before knowledge, there is guessing, there is a possibility, and there is a perception, so what is required when you talk to a person or when he asks you about something is not to tell him except the thing in which you have reached the degree of knowledge.

As for guessing, it is not acceptable, and probability is not reasonable, except if you tell him that you guessed it or you thought so or imagined it, but giving him something as a premise while it is not, shall destroy trust between you and him.

All these negatives mentioned here, besides other negatives –there is no space to talk about –destroy trust between you and others. Still, the most dangerous contrary that causes that is talking about something you do not know. Then, if trust goes away, there shall be a stumbling block between you and others, hindering social peace.

When a human respects himself, respects his knowledge, respects science, respects another person, and respects society, and if he appreciates all these five things, he then reaches the point that he only says what he knows.

There is an urgent question: What shall I do if I am sure about something but do not have the exact vocabulary to use to report what I have to the other person?

Imam Ali (*peace be upon him*) assures that cultivating trust between you and others and telling them what you actually know is better than telling them what you do not know about. Otherwise, the trust shall be destroyed between you.

“And do not tell what you do not know about, even if what you know is little.”

One should know that what he knows and what he has of knowledge is so tiny compared with what he does not know.

One of the qualities of an ignorant person is that if he learns two or three words, he imagines that he has learned everything!

One of the qualities of a scholar that respects his knowledge and works to build himself and others and build a society that is divine society, a society that reaches social peace-is that the more he learns, the more he knows that he has little knowledge.

This is why there is a saying that tells:

“Saying ‘I do not know’ is half of knowledge.”

There is respect for science, that is, there is respect for the word, and that is, there is respect for the other person because information goes for whom?! The other person. If unsure, you do not respect the other person you gave that information. And what is required is the opposite.

What is required first and foremost is to respect yourself, to respect the other person, to respect society, to cultivate trust, and to respect science. That is why this saying goes:

“Saying ‘I do not know is half of knowledge.”

That must be our motto, but what we live in nowadays is one of the negatives of our society, especially in the legal rulings, doctrinal judgments, and state provisions. There are many talks for which Allah, glorified and exalted be He, has sent down no authority. Still, a man reports them to others as if they were premises, and as if they were duties, and as if they were imposed by Allah, glorified and exalted be He. That corruption of society is a result of what? It is a result of what man spoke about without knowledge.

You are talking when knowledge and not taking it when a lack of knowledge always requires a certain degree of righteousness, a certain degree of sound conscience, and a certain degree of self-education. It is a matter of modesty, as when you are asked about something you do not know, and then you say that you do not know that, this is a kind of modesty before others.

However, you should consider your relationship with Allah when you are self-educated. When you respect others, that issue of I do not know is just very simple for you, especially when you know well the negative consequences of your guessing and that you would be shamed before Allah if you talked about what you do not know. You would also be humiliated before yourself, before others, and before the whole of society.

And according to the school of the Prophet (*peace be upon him*) and his family), the school of the Koran, and the school of Ali, whose message is derived from the divine approach - the Holy Quran and the honorable Sunnah of

Prophet Muhammad, prayers and (*peace be upon him*). -these guidelines, this education, and these recommendations give us access to social peace.

The safety of society can be achieved only with trust among its members. The security of the community must be realized only to reach social peace so that the society is not incompatible, so that society is not separated from one another, and so that society has not that situation of discord and lack of trust among its members.

The lack of trust - as we have seen - is the source of many destructive perceptions. It disintegrates the society, disperses its members, and leads it into an ongoing conflict. The result is the failure to build a secure society, to build an integrated society, to build a divine society, to build a human society, to build a scientific society, to build a national society.

That is why Allah, glorified and exalted be He, confirms the need for trust, and because the opposite of faith is conflict, Allah says:

And do not dispute (with one another) lest you lose courage and your strength departs.⁽¹⁾

وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ
رِيحُكُمْ

1-Al-Imran Chapter, Verse 200

The result is a failure: the failure to build man for himself, the failure to make man for his family, the failure to build man for his society, the inability to produce a man for his homeland, the failure to build a nation, and the failure to make a human for the humanitarian project that is inclusive of all. All this is a result of a lack of trust.

We always need trust. Allah, glorified and exalted be He, says:

Do you say of Allah what you know not?⁽¹⁾

أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

A person must respect his word. One's word equals his social status. Those who fear Allah must appreciate their word because he always remembers what Allah, glorified and exalted be He, says:

1-Al-Anfal Chapter, Verse 46

(Remember) that the two receivers (recording angels) receive (each human being), one is sitting on the right and one on the left (to note their action). Not a word does he (or she) utter, but there is a watcher by him ready (to record it)⁽¹⁾

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ
وَعَنِ الشِّمَالِ قَعِيدٌ مَا يَلْفِظُ
مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Whoever loves the Prophet (peace be upon him and his Household) and works to obey him must respect his word because the Prophet (peace be upon him and his Household) says:

“Is there anything else that cast people into Hell, except that of their tongues’ deeds?”

He means the word.

He also says about the word:-

“Whoever listens to a speaker, he then worships him; if he speaks about Allah, he is worshipping Allah, but if he speaks about Satan, he then worships Satan.”

1-Al-A'raf Chapter, Verse 28

Thus, a word has its importance and excellent position. A comment could build and destroy. A word could convey reality and could tell a falsehood. A word could be a pivotal point for divine life and a crucial point for sinister energy. It could express one's integrity and represent one's deviation.

Therefore, the issue of the word is always a big issue. A person may know about something and have a good level of knowledge about that. Thus, he shall say what he knows. If he does not have enough knowledge, he must stop talking. Of course, this concerns the scientific aspects. Still, as for personal matters, he should show his experiences with their strengths and weaknesses and his understanding of education and social peace. However, the issue of the word should have its sanctity.

Do not Say That Which You Do not Do

A sincere and faithful word, which is said with consent and seeks the pleasure of Allah, the service of man and public interest, seeking the pleasure of Allah, building a nation, and building a human, must be associated with the action.

A word associated with action leads to mutual trust between you and others. If a word remains only as a word, a slogan, or a theory, then it is not likely to instill trust between you and others. Allah, glorified and exalted be He, says:-

O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do.⁽¹⁾

أَمْنُوا لِمَ تَقُولُونَ يَا أَيُّهَا الَّذِينَ
مَا لَا تَفْعَلُونَ كَثِيرٌ مَقْتًا عِنْدَ
اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

Others always want action and want you to work. They want credibility, apparent credibility, and credibility of your words in your step, and this is what we need when we say something, we must be believers in it to a high degree. We must work according to our words to others. Thus, this is a degree of scientific knowledge.

It is as if the Imam (*peace be upon him*) wanted to say, (Do not say that which you do not know). That means you must say what you have learned and done. This shall be clearer, safer, and more accessible to the hearts of others and shall instill trust between you and them.

This is why the issue of work is always a primary issue when speaking. Therefore, we see that the Imam of the Believers (*peace be upon him*) always confirms that he did not command anything unless he was the first to do it, and he did not warn from something unless he was the first to leave it.

Here the Imam (*peace be upon him*), within his saying, gives us a practice lesson, as he considers speaking without action misguiding others that is likely to eradicate trust between you and others. Speaking without effort means you misguide others with your speech. Thus, Imam Ali (*peace be upon him*) says:

“It is completely misguidance if a man commands people with what he does not do, and warns them against what he does not avoid.”

A speaker should always do what he advises people, as he should advise himself before advising others.

Thus, Imam Ali, Imam Ali (*peace be upon him*), addresses

his speech to people and says:-

By the name of Allah, I do not persuade you to obey something imposed by Allah, unless I first do, and I allow you from sin unless I rather avoid it before you

Therefore, the Imam (*peace be upon him*) always wants to ensure the necessity and importance of credibility to cultivate trust between us and others, not to say what we do not know. This is the education of the Quran.

Thus, the noble verse one time says:-

Do you say of Allah what you know not.⁽¹⁾

أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

And at another time, it says:-

Most hateful it is with Allah that you say that which you do notdo.⁽¹⁾

كِبْرٌ مَّقْتَبًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

1-As-Saff Chapter, Verses 2-3

1-Al-A'raf Chapter, Verse 28

Thus, credibility always comes within the action, not within words. I can gain others' trust by action, not by only words.

Here are some meanings within the noble verse that says:-

O you who believe! Keep your duty to Allah, fear Him, and speak (always) the truth. He shall direct you to righteous good deeds and forgive you your sins. And whosoever obeys Allah and His Messenger. He has indeed achieved an outstanding achievement.⁽¹⁾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا
اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا
يُصْلِحْ لَكُمْ أَعْمَالَكُمْ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ
يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ
فَازَ فَوْزًا عَظِيمًا

Speaking words of appropriate justice means speaking followed by action because speaking that way is that correct speech, and there is nothing more effective than speaking followed by action. What indicates the correctness of that meaning when interpreting this phrase of that holy verse is that” **and speak (always) the truth** “ means speaking followed by action because the rest of the verse says, “**He shall direct you to do righteous good deeds.**”

Therefore, it is a must that your speech be followed by action, and proper discourse is that one followed by action. Thus, “He shall direct you to do righteous good deeds” means

your deeds, O man! Right acts intended to please Allah and acceptable, good, fruitful, and practical deeds. Therefore, we should pay attention that we must not say what we do not know, even if it is minor.

It is not essential to speak a lot, and it is not necessary to give slogans and theories to others. These words, ideas, or sayings must be so faithful that they are within the vocabulary of our lives, and then we present them to others as a word. If we offer it to others as action, then it is better, and the Imam (*peace be upon him*) says:

Be silent callers for us

That means that we should be silent callers for Islam, for the Holy Qur'an, and for Muhammad and the family of Muhammad, peace be upon them and their school. That means our deeds should be done silently, and there is no objection to involving words and acts together, but saying without action is incomplete.

It is always necessary to have a say with action, but you should say what you have learned, and you must be - (O man) - confident of the truth of what you say. What you say must be applied to your work and behavior, and thus you can report it to others. If you want to build others, you must make yourself first and then adopt others, and building others is

not by words but by showing them actions.

The other always wants life credibility. The best example for the other is not by words but by action. Thus, you must be the active best example for others and instill

Therefore, Imam Ali (*peace be upon him*) confirms:-

“And do not tell what you do not know, even if what you know is little.”

The abundance of what man knows is not essential, although this is one of the motives that he shall work for its development and improvement if he knows that he has learned a little. But when he wants to talk to others, even if it is little he knows, he should adhere to things that he has already learned and proven action.

Your Words are a Translation of your Ethics

Imam Ali (*peace be upon him*) then says:

***And do not say that which you do not want to be told to
you***

This is related to the side of speech, the side of morality, the side of reverence, the side of respect, the side of a good word, the quiet side of a comment, and how a man likes to hear from others these kinds of dishes. Therefore, you are required, O man, to let others hear the words you love to hear from them.

The Imam (*peace be upon him*) is undoubtedly within the religious school, within the spiritual curriculum, within the approach of the Qur'an, and within the course of the Prophet (*peace be upon him and his Household*) because he is educated within the teachings of the noble Quran and brought up within the Prophet's teachings, prayers and (*peace be upon him*). However, the Imam speaks about the negatives of the society in which he lives. The man asks others to multiply what he gives them.

I do not say all people, but many people, ask others to speak well and sound good, and they may expect them to praise,

compliment, respect, and many other things. But he does not give others what he expects them to do for him, nor even half or quarter of what he wants from them.

We see that some treat others with a look of arrogance one way or another, with a stern look, and with a superiority look. This is because we have no space to talk about now, but this is a societal reality that a person who ignored his upbringing always expects a lot from others and does not give them a little or a little less!

He can allow himself to mock others, but he refuses that to be done with him. He can allow himself to show the faults of others but does not let them show his flaws. He expects others to respect, glorify, and praise him, whereas he does not. Thus, he shows no appreciation or respect, or reverence toward others. Therefore we see him live with some negatives within himself. These negatives are reflected in his dealings with others, how he asks them to treat him, or how he expects others to treat him. That is, he does not live in a state of balancing between himself and others. So, he expects them to give him a lot but does not give them anything.

Therefore, *thelmam* (*peace be upon him*), because this is a social disease that exists at all times and in every place, affirms that if you, O man, if you want to be part of a mutually supportive, loving, brotherly, harmonious society whose individuals co-operate to reach social peace, you must live and adhere to this rule:-

Do not say that which you do not like to be told to you

The word that you see so hard by others, you have to keep away from it. It would help if you did not tell others, as what goes around comes around. We often repeat the saying of the Prophet (peace be upon him and his Household) that says:-

You all are sons of Adam, and Adam is created of dust

That means that people and all humanity are from the dust, as they all belong to Adam, and Adam is from the dust.

He, prayers and (*peace be upon him*), also says:-

People are as equal as the teeth of a comb

What is required is that you must not say to others except that which you would like to be told you. If you do not want to hear a word against you, you should not say it but discard it. Why?

Because this impedes reaching social peace, all must work

and exert all their efforts and abilities to achieve this social peace.

The Last paragraph involves knowledge, ethics, and aesthetic words, as if you do not like to be told a scientific term, you must not say a scientific observation that is not clear to others. As you want others to treat you with words filled with morality, you must treat them with good ethics. As the scientific aspect must be taken into account, the moral element must also be taken into account, and as a result, you should tell them what you want to be notified.

In this paragraph, the Imam (*peace be upon him*) asserts - (as we have shown repeatedly) - the divine approach, the Quranic approach, and the Quran is the religious approach, the message of our Lord to us, to the nation, and to all humankind. This all asserts the Prophet's teachings revealed by Allah to his prophet. And when Allah, glorified and exalted be He, says to his prophet, prayers and (*peace be upon him*):

(Read!)

Allah, glorified and exalted is He, wants to say to him: learn and have knowledge. Therefore, Allah has revealed to him all that knowledge is needed by humanity. And as for his morality, Prophet Muhammad, prayers and (*peace be upon him*), said about himself:

Allah has well-behaved me

Thus, Allah, glorified and exalted be He, was the first teacher, and the noble Prophet (peace be upon him and his Household) was the second teacher. Indeed, the Prophet and the Holy Quran are one thing as the Prophet and his message was mixed, and we cannot draw apart the Prophet from his statement, as the message would not reach us without the Prophet, and a Prophet could not be a Prophet without a message.

The third teacher is Ali bin Abi Talib (*peace be upon him*), a disciple of Allah's Messenger, prayers and (*peace be upon him*), and a student of the Quran. As a result, he is the pupil of the divine school in the first place, and to the extent that he said addressing Allah, glorified and exalted be He:-

My Lord. I worship you not for fear of your Hell, nor hope of your Paradise, but I found that You are worthy to be treasured. So, I adored You

Thus, we can understand a little about his closeness to Allah and his relationship with the Messenger of Allah, prayers and (*peace be upon him*), and how he knew Allah well, at a level that no one did after the Messenger of Allah, blessings and

(peace be upon him).

This is why the Prophet (peace be upon him and his Household) said to him:-

O, Ali, No one knows Allah but only you and me, no one knows me but only Allah and you, and no one knows you but only Allah and me

Therefore, Imam Ali (*peace be upon him*) has reached the level of knowledge of Allah to the extent that no one could know its truth, even though he is one of humanity. Still, Allah, glorified and exalted be He, and the glorified Prophet, prayers and (*peace be upon him*). No one could know his position and importance except Allah and the Prophet, prayers and (*peace be upon him*), so we can say that he is the third teacher, about whom the Prophet (peace be upon him and his Household) stated:-

Ali supports the truth, and the fact helps Ali

He, prayers and peace be upon him, said:

Ali supports the Quran, and the Quran supports Ali

He, prayers and (*peace be upon him*), always says about Ali:

It is he who guides you to guidance, and gets you away from misguidance

Hence, the Imam always confirms the divine methodology, the school of the Quran, and the Sunnah of the Prophet (*peace be upon him and his Household*). He formulates and gives the teachings of Sunnah to the nation to educate man, to refine a human, and to educate man's soul, reason, and conscience to reach a reality of life closer to safety. As a result, he achieves social peace: happiness for all societies, joy for all organizations, and happiness for all humanity.

Therefore, he says in this paragraph:

And do not tell what you do not know, even if what you know is little and do not say why you do not like to be said

In the first paragraph, he (*peace be upon him*) says:-

And do not tell what you do not know, even if what you know is little

We have cited some verses and some honorable sayings that give the same lesson of moral behavior, as well as here this paragraph is within the Quranic school that emphasizes:-

And follow not that of which you do not know. Verily, the hearing, the sight, and the heart of each of the one will be questioned.⁽¹⁾

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ
عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ
وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ
مَسْئُولًا

A person must say what he wants to say, with clarity and evidence, and with proof and knowledge, and thus the Quran emphasizes:-

And follow not that of which you do not know.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ
عِلْمٌ

1- Al-Ahzab Chapter, Verse 70-71

That means do not say or follow what you do not know, because if you do not reach the desired result, the correct result, your body organs shall be a witness against you, and this is why the verse says:

And follow not that of which you do not know. Verily, the hearing, the sight, and the heart of each of the one will be questioned.⁽¹⁾

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ
عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ
وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ
مَسْئُولًا

That means your body organs shall have to be a witness against you. Also, if these organs are the reason for the arrival of the information that is not sound to you and that you have said, they shall be questioned as well as you are asked; if the sight is the one that gave you the correct information, it shall be questioned. If the heart is the one that gave you the information is not sound, it shall be asked. If a hearing is the one that gave you the news is not good, it shall be questioned.

As a result, all organs' questioning shall fall on you, Oman, because they are part of you, and this shall be additional questioning upon you because you have responded to these organs without stopping them.

Responding to your organs without stopping them is always the result of a bit of vanity and haste. Arrogance is the one

1-Al-Isra' Chapter, Verse 36

thing that draws a human to tell others what he does not like to be said, as a result of his ego and the principles that live within him, all or some of which are untrue and incorrect. Still, he depends on them and starts with them.

When the principles are incorrect, the start shall be wrong, and if the beginning is bad, the behavior and action shall be evil. If the behavior and activity are immoral, man shall start an additional wrong action that is justification, as he shall justify his action for others according to what he has of principles and bases within himself. Then, he begins to explain his deeds to others.

As a result, he shall treat others in a certain way, but he does not accept that others treat him in the same way, but in the same way that he treats others.

That is why Imam Ali, Imam Ali (*peace be upon him*), focuses, in many of his sayings, on the principles and the bases when he says:-

O, Allah! Show me the truth, so I follow it, and show me the falsehood, so I avoid it. And do not let me in confusion so I may follow my inclination and go astray from your proper path.

Therefore, He always emphasizes the importance of the basics and principles being sound so that your start and way could be sound.

Therefore, we always need to pay attention to the basis we hold in our midst, and to pay attention to the principles that we have made a basis for our start in dealing with others and with society, and not to justify anything.

We often say and often emphasize that infallibility is restricted to its owners. Those who are not infallible are closest to making mistakes, but it is nice of those who make mistakes to correct, it is nice of those who commit sins to repent, and it is excellent for those who make mistakes in dealing with others to admit their mistakes.

This is why the Imam (*peace be upon him*) says:-

And do not say that which you do not like to be said

Boasting is the Disease of Losers

Then, the Imam (*peace be upon him*) turns to an issue within an individual, to one of the diseases, one of the microbes, one of the viruses which could afflict a human.

It can be a result of a bit of science, or a bit of ignorance, or a bit of money, or something like that. But it is a fundamental issue in building a human being for himself and the safety of this construction.

That is why he says after that paragraph:-

**You should know that boasting is against righteousness
and is the flaw of reason**

We must see ourselves as equal beings when we want to walk in social peace. But if a person lives a way of self-admiration, lives delusion within himself, he shall see his superiority over others, he shall live a state of arrogance, he shall live a form of snobbery, and he shall live a state of turning cheek in contempt toward people, which the Quran expresses:-

**And turn not your face away
from men with pride.,⁽¹⁾**

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ

For he always looks down upon the others

**And turn not your face away
from men with pride, nor walk
in insolence through the earth.
Verily, Allah likes not any
arrogant boaster.⁽¹⁾**

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا
تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا
يُحِبُّ الْمُخْتَالِ فَخُورًا

Because he sees all others as inferior to him. That is why he walks as if no one else is on earth. The verse, consequently, says:

**Verily, Allah likes not any
arrogant boaster.**

إِنَّ اللَّهَ لَا يُحِبُّ الْمُخْتَالِ فَخُورًا

“Arrogant boaster” means arrogant, and arrogance comes from self-admiration, a synonym for self-admiration. Indeed, every admiration is not arrogance, but every state of superiority results from self-admiration. Admiration is always the result of being an anxious character. The character that

1-Al-Isra' Chapter, Verse 36

1-Luqman Chapter, Verse 18

lacks clarity and does not live in transparency is nervous. If a feeling is not worried, it shall possess a translucency that what a person knows is worth nothing compared to what he does not know. And if it is the result of money, that money is certainly nothing compared to the funds of the Qur'an. And if it is the result of his authority, it is nothing compared to Pharaohs and the rest of all meanings.

But his lack of clarity is what we call the anxious character. Whoever has clarity has a conscious character, and those who do not have clarity are tense characters.

One of the characteristics of an anxious character is feeling inferiority, but how does it feel that although that character sees himself as the best one? The answer is that the surface is anxious that there may be another one better than him. Thus that person becomes very nervous and worried. If he imagines that someone might be better than him, he feels a state of inferiority that lets him do the opposite, and that is a synonym for self-admiration.

Admiration is always a sign of being an anxious character, first, and it is a sign that a person has a state of inferiority within himself. A person who has a shape like that is complex within himself.

Complexity means that a complex person does not know what is inside himself. Thus there shall be complexes within himself that shall result in a state of self-admiration. When he suffers that state of complexity within himself, this is also a result of feeling inferior and a result of being an anxious

character that we understand as ignorance.

Ignorance reduces the integrity of his relationship with Allah, glorified and exalted be He, ignorance is, and as I said if he knew that what he learned is worth nothing in front of what he does not know, and so authority, and so money.

An ignorant person always believes that what he always says is jewels, pearls, diamonds, wisdom, and preaching! This brings him to vanity, where he sees himself and believes himself to be better than others, and this is the definition of vanity.

And then he acts with others based on his own belief. It is entirely contrary to all religious values. Allah prevents man from claiming himself to be pure. Allah, glorified and exalted be He, says:-

So, ascribe not purity to yourselves. He knows best him who fears Allah⁽¹⁾

فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ
بِمَنِ اتَّقَى

But that who does not have Allah within himself responds to these tendencies and answers to these demonic inclinations, so vanity lives within himself, and when vanity lives within himself, he sees himself above all and lives in a state of self-admiration.

1-Luqman Chapter, Verse 18

There are always many reasons for the issue of self-admiration, but we believe that ignorance is one of the most important reasons.

And the reasons for self-admiration are emptiness. It is a fatal issue for man, a devastating issue for him, and an issue that steals all his qualifications and freezes all his capabilities, the first of which is his reason, soul, and self.

Leisure combined with ignorance – in particular - is a great tragedy, and this one who lives in ignorance and lives a state of emptiness may have the form of self-admiration; if he lives for himself only and the ego. The result of complex ignorance, vanity, vacuum, and all mentioned is an anxious character and a sense of inferiority and complexity. Thus one is living for himself only, not paying attention to others. The most critical condition of walking toward the path of social peace regards others, but if not feeling others, how can he reach social peace?!..

There is a need to feel the existence of others, the dignity of others, and the freedom of others in their faith and beliefs, where there is no compulsion in religion. Still, when he lives only for himself and his ego, he does not feel others entirely and cannot reach with them for social peace.

Thus, the Imam (*peace be upon him*) emphasizes, within his teachings, for all humans and Muslims in particular, a fundamental issue within man's soul. We must consider that one should not designate his whims as a standard when dealing with others. He cannot hope for them what he wishes

for himself and cannot accept what is bad for them. He does not get what is bad for himself, or he cannot accept from them what he wants them to accept from him - unless his soul is qualified to be a balance and a yardstick.

But if one lives in self-admiration, everything shall be stopped as his soul cannot be balanced when dealing with others, as that soul may reject others or feel superior; therefore, it cannot be suspended.

Thus, the Imam (*peace be upon him*) wanted to emphasize this fundamental element within the human structure and man's status to reach the path of social peace and the ability to continue.

Some arrive but cannot continue. What is always required is access with the ability to continue.

Boasting and Righteousness Never Meet

Self-admiration destroys man because it distances him from all good and brings him closer to all evil. That self-admiration makes him reject righteousness and accept falsehood because self-admiration has, as we have shown, some diseases within it, such as the issue of inner anxiety, the case of internal complexity, the problem of ego, the issue of vanity, and the issue of emptiness. Therefore, he is much closer to falsehood than righteousness and listens to lies rather than ration. He, then, lives a tragedy that is represented in two aspects:-

The first aspect is that he lives in a state of conflict within himself because he knows that he is on the wrong way, and if one knows that he adopts a wrong approach, then he knows that he is on the wrong way and thus, a state of inner conflict begins to arise inside himself.

That conflict exists within him because right and falsehood are apparent. Thus, that state of competition is fatal and could spoil his happiness. However, that person does not show such conflict to others, as he adheres to his vanity and self-admiration, which is why he is in continuous conflict. If he showed such a match to others, that would mean that he was going to correct while he wants to adhere to his self-admiration because of the reasons we have mentioned earlier.

The second aspect:is there is hostility between him and right, hostility between him and justice, and hostility

between him and good, because these values (right, good, and righteousness) all deal with a sound human, a moderate human, a human who feels his humanity, and whoever feels his society feels the humanity of others, and whoever does not feel humanity does not feel the humanity of others. This is why he always sees the result of his self-admiration as against right.

Righteousness is represented in right, sound, and reality, and one of the most important features of justice is walking toward social peace.

Social peace is one of the human rights; it is the dignity of a human and the most precious thing created by Allah, glorified and exalted by He. A human is the successor of Allah on Earth, as Allah has commanded him to reconstruct the universe. Thus he works for social peace, man's survival, man's rights, for man's dignity, man's health, man's education, and the necessities of man.

But who lives only for himself and does not live for others shall be against any righteousness because one's actual status is clarified according to socialization with others. If he does not regard others, how can his decision be sound? On the contrary, he shall stop before every correct opinion, every right action, every right direction, and objective because he is standing in front of the presence of the other human being.

Thus, the Imam (*peace be upon him*) says:-

Know that boasting is against righteousness

Those who have the flaw of self-admiration do not regard others. Thus they shall stop everything that will support relations with others and work for social peace in dealing with others. Therefore, the Imam, *peace be upon him*, says:

Know that boasting is against righteousness

Self-admiration may distance man away from what is called intellectual ratiom, which Pharaoh was away from that he said one time:-

I am your Lord, most high⁽¹⁾

أَنَا رَبُّكُمْ الْأَعْلَى

Within this approach of Pharaoh is the orientation of all the dictatorial entities that govern people by force, iron, and fire. If they do not say with their tongues, “I am your Lord, most high.” They shall say that by their actions, why ?.

All this because he lives a state of self-admiration, believes that his views are actual, and it shall be doubly damaging if he thinks he is a divine message carrier, and that he and the divine message are one thing, and that he represents this divine message.

That does not apply to the infallible but to the fallible because the infallible is the one who carries the divine message in both word and spirit and word and deed.

As for the fallible, when he is believed in himself that he is infallible, this is a great tragedy. Here is the legitimization of injustice, the legitimization of the dictatorship and the legitimization of inclusiveness, and the legitimization of the assertion of the ego and oneself. This frightening thing distances us from social peace and alienates us from human rights and dignity.

Thus, the Imam (*peace be upon him*) confirms that self-admiration is against righteousness as if they do not meet. As well as, night and day do not complete, and self-admiration and ratiion do not meet.

Therefore, the best example for us and all humanity is the Holy Prophet (*peace be upon him*) and his family), and the Prophet (*peace be upon him*) and his family) within his education emphasizes the importance of morality, religion, and modesty towards others. More importantly, what confirms what we go to is the consultation with others. Consultation with others does mean no self-admiration and no dictatorship. It means no totalitarian rule and no individual opinion.

Therefore, Allah, glorified and exalted be He, says to his Prophet (peace be upon him and his Household) says:-

And consult them in the affairs.⁽¹⁾ |

وَشَاوِرْهُمْ فِي الْأَمْرِ

Then, Allah, glorified and exalted be He, commanded his Prophet (peace be upon him and his Household) with the same thing to all the nation when Allah, glorified and exalted be He, says:

And who their affairs by mutual consultation⁽¹⁾ |

وَأْمُرْهُمْ شُورَىٰ بَيْنَهُمْ

This means that all Muslims must live in that state of self-admiration but must live as if it is one body, and all Muslims and all humanity should do for one common goal: the happiness of humans. Thus, Allah, glorified and exalted be He, commanded His Muslim nation to consult with each other, as he says:-

And who their affairs by mutual consultation |

وَأْمُرْهُمْ شُورَىٰ بَيْنَهُمْ

Allah, glorified and exalted be He, describes the believers

1-An-Nazi'at Chapter, Verse 24

1-Al-Imran Chapter, Verse 159

as he told Prophet Muhammad, prayers and (*peace be upon him*), to be of good morals and modesty; he describes them as “Humble towards the believers.”⁽¹⁾

There is a big difference between self-admiration and humbleness toward believers. Thus the Imam (*peace be upon him*) emphasizes that self-respect is against righteousness. Those who live a state of self-admiration put character aside, and therefore, their decisions shall be all different due to their pragmatism, resulting from living for only themselves.

After that, the Imam (*peace be upon him*) assures that righteousness is an external, practical, and fundamental aspect because it considers the public interest, the society’s claim, the human welfare, and the interest of the other, whoever they are.

The self-admired one does not consider the public interest because he is against righteousness in his work, behavior, and situations. This is one side.

The other side is that the one who is self-admired has many negatives; they are internal negatives resulting from external negatives. Therefore, Prophet Muhammad, prayers and (*peace be upon him*), has said in one of his battles:-

**Praised to those who have won their minor struggle and
has to encounter the great struggle**

Those who had heard these words from prophet Muhammad, prayers and (*peace be upon him*), have exclaimed, and one of them said: "O Prophet Of Allah! What is a great struggle? The Prophet (peace be upon him and his Household) stated:-

The struggle of the Self

Why is it described as a great struggle? Because that process makes us reach all kinds of external work, all ways of righteousness, and all paths of social peace and human dignity. Therefore, the Prophet (peace be upon him and his Household) said:-

Praised to those who have won their minor struggle and has to encounter the great struggle

Here, Imam Ali (*peace be upon him*) says:-

Know that boasting is against righteousness

The result of that self-admiration is the flaw of reasons. He also says:-

Know that boasting is against righteousness and the mark of reason

“The flaw of reason” means the flaw of the inner, the heart’s fault, and the self’s flaw. When Allah, glorified and exalted be He, talks about those of understanding, he means those of righteousness whose hearts beat and should do that, with the names of Allah, glorified and exalted be He, and those who have human values and live for others for the sake of social peace.

Thus, self-admiration is corrupted and becomes a stumbling block before all kinds of righteousness outside, and it stands against justice, as self-admiration has broken oneself from the inside. It has broken one’s reason, one’s heart, and one’s self.

All these were created pure and directed toward worshipping Allah, but they were spoiled by self-admiration, which may control oneself so that he could be misguided. He knows he is misguided, but his arrogance prevents him from admitting it. Therefore he does not correct what he has spoiled. Thus, we can describe that person as:-

First: He does not admit his errors.

Second: He does not correct.

Thus, self-admiration is against righteousness and the public interest. It is also against others in their relationships, against good and the truth. Thus, self-admiration could spoil one’s relationship with Allah. He has no human values due to

his lack of religious importance. Spiritual values should work for human dignity, human rights, and social peace.

Therefore, The Imam (*peace be upon him*) emphasizes this side because of its importance. By this, we have seen the teachings of the Imam (*peace be upon him*) concerning that big flaw, which stands against human progress in all perspectives, the most important of which is the human perspective and behavior toward social peace.

Results before the End

The approach of the Imam (*peace be upon him*) is based on the fact that social peace is practical and not theoretical. Thus we should understand it from a valuable perspective, not a theoretical one. Some concepts may be academic or maybe practical. Some of our beliefs may remain theoretical, and some may remain practical. Other ideas must be visionary and valuable, but social peace cannot be understood from an academic perspective but from a practical one.

Some doctrinal concepts could be theoretical and practical; however, some doctrinal perspectives could be theoretical along with practical ones. Some could not be understood except through the functional air. However, the issue of social peace is the only issue that could not be understood except through the practical perspective.

The Imam (*peace be upon him*) wants us to learn social peace and its culture not for personal interests, for our ego, for a particular party, nor a specific doctrine, etc. Still, we should learn it to be materialized in our behaviors. Thus he emphasizes that social peace should be practical. It could not be presented outside our behaviors if it is unrealistic and does not exist inside ourselves.

The practical perspective is always related to the self, to the inner man. If a man does not experience the condition inside him, he would not be able to share it in the open. If he does not believe it in his heart, self, thinking, and conscience, he will not be able to translate it into his life and conduct with

others, representing the culture of social peace.

Imam Ali (*peace be upon him*) addresses all humanity and nation by addressing his son and saying:-

O my son, make yourself a balance between you and the others

This is an implicit education emphasizing the necessity and importance of the teaching of the self and the level at which the other man experiences. If the other man lives the same life he lives, he shall love for the other what he loves for himself and hate for the other what he hates for himself.

Thus, the Imam (*peace be upon him*) lets the self be the start to reach social peace and be a good start, not an ill one. Thus, if one reconsiders his self as his start, that is, to hope for others what he wishes for himself, and if one's self is nourished with faith, humanity, and patriotism and loving others -then that soul is not unfair.

“Don't be unfair” means that the self has values and principles that are divine within the faith perspective, and they are human within the psychological perspective.

Since man does not want others to be unfair, he must not be unjust toward them. Therefore, the Imam (*peace be upon*

him) says:-

And do not be unfair as you would like not to be oppressed

The issue of doing good to others is innate. Thus the Imam (*peace be upon him*) says:-

And do good as you like to be treated the same

He wants to emphasize that one should not take his self away from his originality, but instead, he should nourish it with what is sound and helpful for the public interest, and what is valid for the public interest is social peace.

The Imam (*peace be upon him*) began with the self from inside, as one should hope for others what he wishes for himself and them what he detests. The Imam said that is an inner side rather than an external one because oneself should be the start from which man can reach social peace. After the Imam emphasizes treating others in a good and fair way, he returns to himself and should apply that side of loving others to a practical side. Therefore, he says:-

Hate from yourself what you hate from others

Therefore, the Imam (*peace be upon him*) wants oneself to be the actual start and the balance, which is, as we have said, the great striving. He says in another position:-

(Your first task is yourself. If you control yourself, you shall be more able to handle any other things, but if you fail yourself, you shall be incapable of controlling the other)

Therefore, if you deny yourself what you deny from others, then you shall not tell them what you do not know because you refuse them to say to you that they do not know. The Imam (*peace be upon him*) says:-

And do not say that which you do not know, even if it were little

And he, (*peace be upon him*), says:-

And do not say that which you do not like to be told

Sometimes, some drawbacks could exist when one wants to educate himself. One of these drawbacks is self-admiration, as he may see himself as more knowledgeable and wiser than others. This could be true, but it is not considered to be self-admiration because self-admiration is when one treats others as if he is more knowledgeable and wiser than them.

The Imam (*peace be upon him*) wants to purify the self and make it a balance to judge between one and others, as it might be afflicted by self-admiration. This is very hard to see some scholars afflicted by that disease, as we see them envy one another, and they do not agree with one another at most times. Therefore they do not have a common goal or a standard start. They are, as the poet says:-

**My people are all heads ...Have you seen a farm of
onions?**

That is because they are self-admiring, as they see themselves as heads and leaders compared to others. The Imam (*peace be upon him*) emphasizes that if that drawback of self-admiration exists, it should be cured, as he says:-

**And you should know that self-admiration is against
righteousness, and it is the flaw of reasons**

Then, we come back to the importance of social peace with its practical perspective, not its theoretical perspective, because the Imam (*peace be upon him*) wanted to convey that concept of valuable social peace. If we are convinced with that concept at a medium or low level, then it shall be just a theoretical side, not a practical one. Therefore, that concept of social peace should be helpful in your relationship with yourself because you have educated yourself with your family. After all, it is the smaller circle, with your relatives and friends, your neighbors, your country, and your community with all its classes and doctrines.

Therefore, your culture of social peace should be the start, and if you want to please Allah, glorified and exalted be He, then you should adopt the culture of social peace in your life, and let that culture be the basis of your life, as Allah, glorified and exalted be He, says;

O you who believe! Enter perfectly in Islam⁽¹⁾

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي
السَّلَامِ كَافَّةً

Thus, entering into Islam is a practical side, not a theoretical one, and the completion of this holy verse is;

1-Al-Ma'idah Chapter, Verse 54

and follow not the footsteps of Shaitan (Satan). Verily, he is to you a plain enemy.⁽¹⁾

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

Here, it becomes clear that entering into Islam is a practical process because the footsteps of Satan are also helpful. Then, entering into Islam is suitable to process; the opposite becomes the footsteps of Satan. Then, it is an action against an action. Social peace must, therefore, be realistic and materialized in the conduct, ethics, and activities with all their dimensions,

So, if the basis of your relationship with Allah, glorified and exalted be He, says: “Enter into Islam,” this means to work for peace and to consider the social peace in your life and your relation with the other. If you do not apply this concept, then you shall be among those who follow the footsteps of Satan and the commands of Satan.

If your perspective is within the human view, then such an attitude should be along with faith. However, a man may hold some of the humanitarian cultures, but he is, in the meantime, far away from Allah. So, the human perspective is based on “You all are sons of Adam, and Adam is created of dust, and the humanitarian perspective is “The sons of Adam are as the teeth of a comb,” which is part of our belief in Allah:

1-Al-Baqarah Chapter, Verse 208

O humanity! We have created you from a male and female and made you into nations and tribes so that you may know one another.⁽¹⁾

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ
مِّنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ
شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

The issue of “that you may know one another” explains one of the levels of social peace and how it is a human necessity, as Allah has created our nations and communities that are different in ideas, opinions, and languages so that we can know one another to achieve social peace.

If we look from a human perspective, we shall find that we should learn the culture of social peace practically, and if we look from a patriotic standpoint, we shall see that we should also apply the culture of social peace. This is because every home must have a law, and adhering to the law means reaching one level of social peace. If we turn away from the law, there shall be a jungle in which the strongest survive, and we shall be away from the culture of social peace.

By Laboring and by Peace, We Live With Allah.

When Imam Ali (*peace be upon him*) wants to emphasize the necessity and importance of the culture of social peace to be practical, he says in the last paragraph of the text of this religious education for an individual, for the family, for the society and the nation and humanity as a whole:

Seek your laboring with diligence

This sentence is within the perspective of the school of the Quran, and Ali (*peace be upon him*), belongs to the school of the Quran, as this paragraph reminds us of Allah, gloried and exalted be He, saying:

Oh, man! Verily, you are returning towards your Lord with your deeds and actions (good or bad)⁽¹⁾

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ
إِلَىٰ رَبِّكَ كَدْحًا فَمَلَأْتِيهِ

1-Al-Hujurat Chapter, Verse 13

As if the Imam (peace be upon him) wants to achieve social peace practically. "O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad)" This noble verse which addresses man, ensures that the issue and life of man are all laboring and work. As long as it is all work, the Imam (peace be upon him) wants us to hold the culture of social peace while we exist in this life and along the laboring journey. The Holy Quran says in one part:-

O you who believe! Enter perfectly in Islam

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلْمِ كَافَّةً

And in another part, it says:-

O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad)

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمَلَأْتِيهِ

Work that carries something of science, knowledge, experience, faith, potential, and patriotism is better to be productive and positive rather than hostile. That is why Allah, gloried and exalted be He, links the issue of faith with work. Faith shall not be faith without work. There is no faith and divine life without laboring with its broadest meaning – (we have referred to this issue in some of our books) – but what should be mentioned here is that laboring is the test. That is

why Allah, gloried and exalted be He, says:

Do people think that they will be left alone because they say: “We believe,” and will not be tested⁽¹⁾

أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

That is, we should work besides our faith, and this is just a test for Allah, gloried and exalted be He, to examine our goals and motives. We are working hard, and having reasonable goals and reasons always requires social peace.

The Imam (*peace be upon him*) wanted to say that we should live in that state of laboring with great exertion as commanded by Allah, gloried and exalted be He, based on social peace, not based on hostility and discord, not based on hatred, not based on fanaticism and jingoism, etc.

He must live that state on the basis of:

But if you pardon (them) and overlook, and forgive (their faults), then verily, Allah is Oft-Forgiving, Most Merciful⁽¹⁾

وَإِنْ تَعَفُّوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

The Quran also states:

1-Al-Inshiqaq Chapter, Verse 6

1-Al-Ankabut Chapter, Verse 2

Who repress anger, and who pardon men; verily, Allah loves Al-Muhsinun (the good doers)⁽¹⁾

وَالْكَافِرِينَ وَالْعَافِينَ
عَنِ النَّاسِ وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ

That also should be because a man should feel that he is a part of his society, and that part cannot be drawn apart. I repeat and say that the Imam wants these concepts to be practical in one's life. Why? Because these divine concepts are not a goal only but a means and a goal at the same time, they are a goal because one can build himself within these concepts, and they are a means because they are a formulation of the treatment of one another.

According to the divine concept, this life with all its sides is worship; therefore, a man's sacred goals should be applied on this Earth. One of these goals is peace, and we shall go back to the holy verse that we have mentioned:-

O you who believe! Enter ideally in Islam and follow not the footsteps of Shaitan (Satan). Verily, he is to you a plain enemy.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا
فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا
خُطُواتِ الشَّيْطَانِ إِنَّهُ لَكُمْ
عَدُوٌّ مُبِينٌ

The holy verse wants to say that if we do not work for peace,

we shall follow in Satan's footsteps. Therefore, the issue of entering into peace does mean the practical side should come into reality.

One of the negatives that we live in our societies is that we speak more than we work. There are different concepts said by many many within their books, preach, and speeches. However, we can see a big difference between what is said and what is done, which denotes a contradiction between saying and working, and therefore, that person who does this proves to be a non-believer in what he says. This is one side.

The other side is that which can be taken from the Imam's saying when he says:-

Seek your laboring with diligence

He wants to say that the culture of social peace needs to be sought, as it is a practical side, and society should be programmed for social peace. The issue of social peace is a faith, human and patriotic issue that should be above all problems and attitudes because its slogan is:

**And indeed, We have honored
the Children of Adam⁽¹⁾**

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

1-Al-Imran Chapter, Verse 134

Honoring the children of Adam is beyond all reasons and doctrines. The Holy Quran did not name a specific religion, ideology, or nationalism.

Invest Your Ideas in Life and Never Stock Them Up

The process of social peace must be the basis of working hard in this life, but this requires us to seek and work with great exertion. That who believe in social peace must work for it. Therefore, the Imam (*peace be upon him*) says:-

Seek your laboring with diligence, and do not stock up on others

Indeed, that saying has a lot of meanings and has a lot of intellectual, practical, economical, and social sides. That saying emphasizes that one's thought should not be a good that could be transferred to others without making use of it by its owner. Otherwise, he shall be asked before Allah, glorified and exalted be He, about that because he got the knowledge and did not use it.

Thus, we say that social peace should be practical, not theoretical. Here, the Imam (*peace be upon him*) says: "And do not be a stock for others." that is, to transfer your ideas to others while you do not use them. Therefore you are a stock-up for others.

The Imam (*peace be upon him*) wants us to have practical faith in all sides, and he also wants us to have the valuable

meaning of humanity with all its sides. That who has the useful purpose of humanity with all its sides and has reasonable faith within himself shall certainly have patriotism. Therefore faith is a practical side, and we cannot be believers unless we apply what we believe in within our behaviors. Therefore, social peace cannot be theoretical but a practical side that is a part of our faith.

The Imam (*peace be upon him*) wants us to adopt a practical faith and practical humanity. He who holds the reasonable belief and functional society shall have patriotism.

The practical faith that the Imam (*peace be upon him*) wants us to adopt is in his definition of the issue of faith when he says:

Faith: is an admission by the extremities, words by the tongue, and work by the rules

Then, the issue of social peace, if you believe in it by heart and reflect it by your tongue, must be translated into your work to believe in it genuinely. This does not mean that you openly say what you do not intend.

For faith to be accurate, your intentions should be translated into your words and actions.

The words of the Imam (*peace be upon him*) are extracted from the noble Quran. No verse in the Quran refers to faith without good work to confirm its concept that good work is for the interest of the public, for the welfare of the humanitarian group, that is, for the interest of the community. One of the bases of the interest of the group, the public, and humanity is social peace.

Then, you, man, who talks about social peace, such social peace should exist in your heart. Confirm it with your tongue and work. This is the perspective of faith.

And the Humanitarian Journey Goes On

We return to the Imam of believers (*peace be upon him*) to see what he says in the human sense, as he is the father of humanity. He is the father of justice. After all, he is the disciple of the Messenger of Allah, prayers, and (*peace be upon him*) because he is a disciple of the Quran. He says to the ruler he has assigned to govern Egypt who was Malik Al-Ashtar:-

“You shall know that people are two types: Either your brother in religion or your counterpart in creation.”

Here the Imam wants to emphasize the human aspect, which is why he says that people and all people should not be differentiated on any basis. Still, they are equally based on the fact that there is no identification, no religion, no sect, no denomination, no nationality, no ethnicity, no other affiliations, whatever those affiliations or names and parties. Any man is either a brother in religion, and this religion has two boxes: The smaller box is the square of Islam, and the larger tube is the square of the heavenly religions, which affirms that all of them meet the issue of faith in Allah and they must be loving brothers, and how that these brothers are all within the verse:-

Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.⁽¹⁾

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ
هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ
مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ
يُحْزَنُونَ وَلَا هُمْ

That is the side of religion.

In his humanistic method, the Imam (*peace be upon him*) wants to emphasize that whoever holds this human culture must behave with others based on social peace. His faith should be based upon that others must be his colleague in faith, his colleagues in religion, as they are either his brothers in religion or his counterparts in creation.

If there is no connection to any religion as if the Imam wants to confirm what we have said that we believe that man and every human being are believers. That man carries faith in his instinct, and what happens to him rather than faith is the result of the environment. If he does not have faith in a clear religion known to others, then he is your brother in humanity. You have to deal with him based on human brotherhood and with him based on the teeth of the comb, and all of you belong to Adam, and Adam is from dust.

By all this, the Imam wants to take our hands for a divine culture of humanity, but it must be practical, and that is the culture of social peace.

We wish all of us to live in the culture of humanity with all its dimensions. We want everyone to live in the human civilization with its all datum. We wish all of us to live in a patriotic culture with all its goals and motives, to live holding faith in practice, to carry practical humanity, and to carry good nationalism. Religion should not remain slogans and theories, and human concepts should not remain slogans and ideas. We should not hold patriotism at the level of slogans and theories. Still, we shall convert each of these basic foundations into action and elements of behavior in our life to build ourselves and deal with others within them.

We shall continue the journey of social peace in practice within the book, "Peaceful Coexistence," between man and the other man.

