In Islam, [daily life and eternal life] are the same thing. One cannot separate faith from the world. This is one of the greatest difficulties that the non-Muslim world has, because the Judaic Christian societies developed with that notion of separation. For the Muslims, that separation is not possible. We are expected to live our faith every day, in every hour. I would like the non-Muslim societies to accept the values of Islam. If Islam says that we do not separate the world from faith, the Western world should accept that. I would go further and say: it is a wonderful way to live! It is an extraordinary blessing to be able to live our faith everyday! ... I am not criticising anyone. I am saying that secular society, by the nature of secularity and the demands of time, provokes in people the need to first place the world and faith after. This is not a part of Islam. [4]

The ethics of Islam bridge the realms of faith on the one hand and practical life on the other: what we call Din and Duniya. [2] [There is] a compatibility between the faith and the world in which the faith is practised at any given time. And I am not willing to make any compromise on that compatibility ... [6] In Shia Islam we don’t differentiate between faith and world. We look at life in its totality, in the context of the individual and the external situation. Forgoing one for the other is contrary to at least our interpretation of Islam. [3]

[O]ne of the specifics of Islam is that you live your faith. And you are not one day in your faith and the next day out of your faith. It is a permanent presence. It is a presence which brings you happiness. It brings you objectives in life ... It is a permanency of thought, of attitude, of ethics. So that’s really what it is. [5] [T]here is no choice between leading a normal life or a faithful life. [7]

[The] divide that used to happen between education and faith and education and the real world is one which I think, we have to reconsider.... That does not mean that you give up education and religion. What it means is that you complete it. So that if you enter the educational process, you enter into a complete stream rather than a split stream. [5]