

Islam is the Religion of Happiness and Peace

Lectures of the Religious Authority
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The Islamic Religion is the Path to Peace and Bliss⁽¹⁾

In the Name of Allah, the Compassionate, the Merciful

Esteemed attendants, the Peace of Allah and His Mercy and Blessings upon you...

The Populations' Conviction regarding the characteristics of Islam:

Islam is the main motive of all populations in this critical part of the world. This is due to several reasons which I will briefly point to in the following:

1- Their conviction that religion is the system capable of providing humanity with bliss in this world. Religion is Allah's revelation, and Allah is the creator of all things including humanity. As the

(1) Speech prepared for the representative of Ayatollah Sheikh Muhammad Al-Yaqubi in the third International Conference for the Religions for Peace Organization in Amman on March 10th, 2004. The representative, however, was unable to attend the conference due to administrative and logistic difficulties.

Creator of mankind, Allah knows best what redeems human life and straightens its crookedness and heals its misgivings. We know this even from simple examples in our lives: If a device you bought does not work properly, you find it only logical to return it to its manufacturers as they are the ones who know its components best. This is self-evident and needs no proof.

The peoples of this region found out through an experience which went on for centuries that Islamic *Shari'ah* provides them with a moral and spiritual framework which organizes all aspects of their individual and social lives. All affairs major and minor, including sitting at the dinner table, going into the bathroom, and sexual intercourse have been organized. They cite the following saying from their *Imams*: "Every occurrence has a ruling".

2- The failure of man-made systems in the organization of human life. In the not too distant past, we have seen how communism fell apart in its

own stronghold and from within. All indicators point out that the “capitalist giant” is heading in the same direction as social, psychological, and economic maladies corrode it, and as the populations of the West fidget with the political and economic systems which hold the reins in their lives. We have seen expressions of this in several anti-globalization conferences and protests such as the ones which we in Seattle and Davos, and even the murder of some demonstrator as what happened in Italy.

The failure of those systems, as far as we can tell, is expected. In the end, they were created by humanity itself, and only reflect the all too finite limits of its knowledge and capability. In the end, man does not properly know the closest of things to him: his own self, so how can he know other things? Has not the human mind come up with the book: “Man, The Unknown”?

3- The Imams of Islam and the Scholars of Islamic religion have always reflected qualities of

righteousness, integrity, transcendence above this world, and self-denial. Those qualities raised their status in the eyes of the people, and made them trustworthy examples whose actions deserve to be followed, and whose words deserve to be obeyed. We see, for instance, the Prince of the Faithful Ali Ibn Abi Taleb (Peace upon him), and who at the time was the head of a vast empire, state at Al-Kufah Mosque's pulpit, when he moved the Islamic capital from Medina to Kufah: "If I leave you owning anything more than the clothes I came to you with then I would be a traitor".

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4- People believe in an Afterlife in which each human being encounters the results of his actions in this life. Each human being will be rewarded for his good deeds in Paradise, and will be punished for his evil deeds in Hellfire. We were told about this by trustworthy men whose lofty characters are beyond questioning and doubts, namely the Prophets. Over thousands of years 124,000 Prophets were sent by

Allah, and they all agreed to this basic fact, so no space remains for denying it. Commitment to religion guarantees to its followers Paradise and deliverance from Allah's torment in that everlasting world, so no heedful human being would think about wasting that away.

5- For Muslims, the Islamic religion does not merely represent rituals of worship performed by the individual only in the places dedicated for that purpose. Muslims find Islam in all aspects of their civilization, culture, history, traditions, and customs.

Due to all of these reasons, religion has a profound influence in the psyches of the peoples, the direction of their emotions, and the determination of their positions. The world has seen this through the different media which covered the interaction of the Islamic populations with religious rituals such as the pilgrimage to Mecca, or the visit of *Al-Arba'in* (the passage of forty days) to the tomb of Imam Al-Hussein (Peace upon him), and their general

responsiveness to religious callings.

Nevertheless, this situation is not new as far as we are concerned. One only has to look at the recent history of the peoples of this region to see many examples of this influence. The true freedom rebellions in this region over the last century derived their strength from the foundations of this great religion. Most of its leaders were religious figures such as Ibn Badiss in Algeria, Omar Al-Mukhtar in Libya, Abd Ar-Rahman Al-Kawakibi in Syria, and the many Shia *Marjas* figures in Iraq and Iran.

The Influence of Religion on Life:

As religion has this powerful influence over people's hearts, it can be used to gain many achievements which would benefit the peoples of the region and in ways which cannot be achieved through any other means. As example of this, billions of dollars were spent in anti-smoking campaigns, the formation of centers and associations which handle

this issue, but none of them succeeded in their actions. However, history does maintain for us an instance where half a line from the religious *Marja'iyah* solved this issue once for all. The case I refer to is at the end of the nineteenth century when the British government signed a treaty with the Qajar Shah of Iran by which it bought all privileges for buying, manufacturing, and exporting tobacco in Iran for fifty years. Many people understood the economic and political dangers this treaty will bring Iran as it will open the door of subservience and corruption for the people of Iran. Those people referred to the High Marja Sayyid Muhammad Hassan Ash-Shirazi –who lived in the Iraqi city of Samarra at the time- and convinced him about the importance of handling the issue, so he wrote in a small piece of paper: “Whoever smokes wages war on the *Imam* of the time). The entirety of the Iranian people stopped smoking! Even the Shah’s wives broke his pipe in obedience to the religious authority, and the British plan failed.

Also the Iraqi people experienced the power of the religious feelings in the nation's life in 1998-1999 when the martyred Sayyid Muhammad Muhammad Sadiq As-Sadr raised the blessed Friday Prayer in Iraq, and how that led to the reduction of crime and deviation in the country by no less than 90% according to official statistics and despite the background of poverty, deprivation, authoritarianism, and government corruption which were prevalent at the time.

The Islamic Perspective on Humanity and the Universe:

Religion focuses on lofty human ideals, and works deeply root them in the hearts of its followers. For that reason it is the most successful way to deliver humanity from the hardships, turbulences, and fear which surround human life from all directions. Even the West began to recognize the positive role religion plays in human life, and when they failed to eradicate

AIDS they maintained that the best way to handle its issue was to treat it through a return to a more spiritual and moral form of education which takes into consideration religious values in human relations. This, as far as we're concerned, is a sound opinion which should have been adopted earlier, if not for anything then for the two following crucial considerations:

First, what we said about the human being as Allah's creation. No one can describe the best remedy for humanity's ailments and issues except the One who created humanity, namely Allah (Exalted is He).

Second, the laws ruling humanity and universe are interconnected as the One who acts in them is one and the same. Any flaw, deviation, or disobedience committed by man against Allah (Exalted is He) will disturb the whole order of nature in all of its parts.

We perhaps could not, at first, perceive this dialectic connection. However, I will mention an instance of it when central Europe, and Bavaria in

particular, suffered from terrible floods a few years back. The floods were the worst in 150 years and caused the death of dozens, the injury of hundreds, and much destruction. It was said that the cause behind this was the United States' refusal to sign the Kyoto Protocol which was devised to preserve the environment and which led to the continuation of the greenhouse effect and global warming and the melting of greater amounts of polar ice, and thus to those floods.

So, the disobedience of this human principle which corresponds to the Divine teachings and value will lead to natural disasters. The opposite is also true: the commitment to the Divine teachings and lofty human

12 ideals will lead all of humanity to live in a state of love, peace, bliss, and blessing. Allah (Exalted is He) says in the Holy Quran: "If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (All kinds of) blessings from heaven and earth; but they rejected (the truth), and

We brought them to book for their misdeeds” [Surah of the Heights: 96].

Islam and Lofty Ideals:

Religion is filled with those ideals, for the perfection of human manners and qualities is the main purpose of the Prophet Muhammad’s message of Islam, as the Prophet (Prayers of Allah and His Peace upon him) said: “I have only been sent to perfect the noble manners”. Religion calls to peace, as Allah (Exalted is He) says: “O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy” [Surah of the Cow: 208], and its greetings is “Peace”, and the refinement required from its followers include the proliferation of peace in society. Religion commands its followers to be just and beneficent: “Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you,

that ye may receive admonition” [Surah of the Bees: 90] even to non-Muslims provided that they do not transgress against Muslims: “Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just” [Surah of She That Is To Be Examined: 8].

Also religion calls for dialogue with other faiths: “Say: "O People of the Book! come to common terms as between us and you: That we worship none but Allah, that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah.” [Surah of the Household of Imran],

organizes the manners of dialogue with others: “And dispute ye not with the People of the Book, except with means better (than mere disputation)” [Surah of the Spider: 46], and says: “Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most

gracious” [Surah of the Bee: 125]. It also gives the human being full freedom to select the faith which agrees with his convictions: “Let there be no compulsion in religion” [Surah of the Cow: 256]. Furthermore, it commands Muslims to provide security and all proper circumstances for anyone who seeks the truth, leaving him the freedom of choice: “If one amongst the Pagans ask thee for asylum, grant it to him, so that he may hear the word of Allah” [Surah of the Repentance: 9]. The Quran states that sending the Prophet (Prayers of Allah and His Peace upon him) is a mercy for the people, for delivering them and brining them happiness as Allah (Exalted is He) says: “We sent thee not, but as a Mercy for all creatures” [Surah of the Prophets: 107] and did not say: only for Muslims. The Prophet is mercy for all creatures.

I do not wish to prolong this point with mentioning too many examples, as interesting, beneficial, and exciting it may be.

Brothers, and sisters:

When you established “The International Conference for Religions for Peace”, you undertook a grave responsibility on the one hand, but one which is lofty, admirable, worthy of respect and admiration. I call upon you here to activate its role in establishing those lofty ideals, spreading the culture of love, peace, harmony, and mutual respect, not the culture of extremism and war which destroyed life and property.

We, as Iraqi citizens living in a country suffering from great wounds, groan under the yoke of aggression and injustice, and deprivation of our most basic rights under many pretexts. We call upon you to help us and to give us a proper role. After all, we are a people of an ancient civilization, we have all what it takes to build a prosperous and great country. The first step in that direction is to clearly understand our needs, and to deal with them justly in application of Allah’s saying: “nor withhold from the people the things that are their due” [Surah of the Heights: 85].



Lessons to be Heeded on World AIDS Day⁽¹⁾

The international community dedicated this day, the first of December, as an international day for AIDS. Dedicating a day to humanity's common causes, such as women's day, mother's day, environment day, Labor Day, Jerusalem day, repentance day and so forth is without a doubt a positive phenomenon in the lives of nations. Such issues require at the very least this one day which would allow scholars, thinkers, specialists, and figures of authority to stop and think about those issues and look into them, seeking out issues and problems,

(1) A speech improvised by Ayatollah Sheikh Muhammad Al-Yaqubi (May his shadow be preserved) for the envoys of Al-Fadillah party visiting him from the Misan province on December 1st, 2004. It was later rewritten and edited and he delivered again as a speech for the same occasion on Al-Na'im channel in 2011.

analyzing their causes, and hopefully figuring out ways to solve them and the mechanisms required to do so, and finally conducting analysis, statistics, and studies concerning all of those stages.

AIDS and some Frightening Statistics:

AIDS is one of the most serious challenges faced by humanity, it caused a great many people misery and death. As of 2004, thirty million people suffer from that disease, 8-10 thousand souls perish each day because of it. This is more than three million lives per year. It is now considered one of the foremost causes of death in the world today, exceeding in that respect war, famine, car and airplane accidents. Developed nations –and much more so the under-developed nations- all stand helpless before this disease, admitting their failure to limit its influence, much less destroy it.

Lessons to be heeded from AIDS:

On this day we want to stop and think about

several lessons we may again from humanity's affliction with this fatal disease:

No Stronger than a Spider's Web:

1- No matter how developed is the west in its sciences and technologies and medical research (A development which was shrouded by an almost sacred halo attempting to legitimize the west's demand from the rest of the world to blindly follow its lead), it still stands helpless before a virus so minute than it needs microscopes to be seen. All this advancement did not give the west enough power to destroy, or even limit the spread, of this virus. A minute virus stood as a giant destroying the western hubris, as Allah (Exalted is He) says: "The parable of those who take protectors other than Allah is that of the spider, who builds (to itself) a house; but truly the flimsiest of houses is the spider's house;- if they but knew" [Surah of the Spider: 41], and His saying: "O men! Here is a parable set forth! Listen to it! Those on whom,

besides Allah, ye call, cannot create (even) a fly, if they all met together for the purpose! and if the fly should snatch away anything from them, they would have no power to release it from the fly. Feeble are those who petition and those whom they petition!” [Surah of the Pilgrimage; 73], so believers must not be conceited by them, turn them into higher examples, or permit themselves to be dissolved and assimilated into their false civilization.

Allah’s ways with the Proudful:

2- The Divine ways must manifest themselves in those people who believed whose pride drove them to disdain the straight Divine path and disobey Allah’s blessed law. So they must go through what the previous nations had to go through. This can be summarized in the two following stages:

The first, is being treated with adversity and hardships, so that they would perhaps feel their weakness and turn to Allah (Exalted is He). The west

doubtlessly went through many such adversities which reached its zenith in World War II when 41 million people perished from the Allied countries only without counting the Axis countries.

If this first stage does not work and drive them to repentance and seeking forgiveness, then **the second stage** arrives: the stage of allurements through the bestowal of bliss and immersion in pleasure and luxury which all cause heedlessness and harden the heart. Allah (Exalted is He) described that stage when He said: “until they grew and multiplied”, meaning that their situation improved and became prosperous, which is the situation lived by the west over the past few decades. This led them to invent new pleasures and entertainments, inventing games and competitions and riotous celebrations. Whenever they feel bored with one state they invent another. Their pockets are filled with money, their bellies are filled with the goods of the earth. We find today such phenomena as burning fruits and dumping meat in the sea so that the

merchants of those goods would preserve its market price, while millions of people starve to death in other countries.

Then finally, the stage of destruction and annihilation arrives. AIDS is only one harbinger of this stage. One crisis arrives after the other⁽¹⁾ and threaten the very foundations of their civilization.

There are abundant references to those stages in the Holy Quran, one is Allah's saying: "Whenever We sent a prophet to a town, We took up its people in suffering and adversity, in order that they might learn humility. Then We changed their suffering into prosperity, until they grew and multiplied, and began to say: "Our fathers (too) were touched by suffering and affluence" ... Behold! We called them to account of a sudden, while they realized not (their peril)"

(1) At the time of writing these lines in 2011, the last of those World Financial Crisis which caused the whole western world to shake. The populations of the western countries came out in protest , and on October 15th, one thousand cities around the globe protested in refusal for the existing world financial order .

[Surah of the Heights 94-95]. Allah's saying: "We took" refers to the first stage, then His saying: "Then We changed" refers to the second. Then to the third stage unless they mend their situation and return unto Allah (Exalted is He).

The Illusion of Human Rights often repeated by merchants of war:

3- The west often boasts about the protection of human rights and spreading humanitarian organizations in the world. On the other hand, it turns its back to providing the proper support for facing this disease and launching a worldwide campaign to eradicate it. The UN secretary general himself admitted that the United States and other western countries did not honor their commitments to finance this truly humanitarian project to alleviate the pain of the afflicted, although it did spend many times over that amount in their so-called war against terror and such imagined wars. It is worth pointing out here that

the total number of casualties of the so-called terrorism is less than one tenth the number of the AIDS casualties. If this indicates anything, it indicates that western countries have little care for truly humanitarian affairs, solving the problems of humanity, and easing its pain. What drives them is material gain and loss, and as solving the issue of AIDS does not lead to any gains, then might as well ignore it.

The Role of Religion in the Preservation of the Believing Society:

4- Countries most afflicted with this disease are the ones in central and south Africa, followed by Latin America, then the United States and Europe. The people least afflicted by this disease are the Muslim populations, until the recent future their countries were virtually free from this disease until a minority went after their lusts and imitated westerners in their lifestyles. The recent news about the death of 588

individuals in the Saudi Arabia by that disease (news broadcasts, November 30th 2004) are an indication of those minorities. However, this does show the important role played by religion in preserving the societies which adhere to it as it conserves individuals with its inherited traditions from sexual deviation and all the dangers associated with it. It also highlights the influence of spiritual values in providing humanity with a happy and content lives which starkly contrasts the conceptions of those who are far from Allah (Exalted is He) who imagine that happiness can only happen through fulfilling lusts.

Why are they Adverse to Islam?

26 People of power and authority and control over western interests and corporations are adverse to Islam and Muslims because they know the truthfulness of what we said, and realize the strength Muslims have in their adherence to religion. For this reason they will never cease to plot against them and

seek to spread sedition, corruption, and doubts about the faith between them, for Allah (Exalted is He) says: “Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The Guidance of Allah,-that is the (only) Guidance." Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector nor helper against Allah” [Surah of the Cow: 120]. They will stop at nothing to reach their diabolical goals. One of those instances was during the previous perished regime, when a European country sent a shipment of medicine which is given through injection to pregnant women when her blood type is different from her spouse’s, and it turned out that the shipment was contaminated with the AIDS virus.

Such news should sound the alarm for the Muslims, and point out to them the extent of the haughty west’s aggression against them. The west will never stop from weaving plots against them in its

plan to completely destroy them and strip them of their faith and morality through means of destruction, corruption, and libertinism which would make enslaving them and taking away their wealth easy.

Good Tidings of return to religion carried in human incapability:

5- The west's helplessness in facing this disease can be related to the blessed appearance of the Awaited Mahdi (Peace upon him) as the Traditions point out that Jesus (Peace upon him) will appear to support the Imam (Peace upon him). As Jesus' main miracle as healing the sick from incurable diseases and giving life to the dead then when his miracle is manifest in healing those who are afflicted by it if not bringing back its dead to life will be a great cause to believe in him and his blessed message.

This is only a proposition for discussion; otherwise the mercy carried by the Imam (Peace upon him) to

all of humanity, his followers and others, does not permit humanity to live in agony. He would surely interfere to save it, but what can he do if humans themselves choose affliction as Allah (Exalted is He) says: “Wouldst thou, then, deliver one (who is) in the Fire?” [Surah of the Throngs: 19].

Islamic Legislations to Preserve Humanity from Its Lusts:

6- This shows the truthfulness of the Traditions narrated from *Al Al-Bayt* (Peace upon them), revealing how they deserve the Imamate and speech for Allah’s Message. On this occasion, let us analyze Imam Al-Sadiq’s Tradition narrated by Sheikh As-Saduq in *Al-Khissal* (Characteristics), and in *Thawab Al-A’mal* (Rewards of Actions) and *Al-Mahasin* (Good qualities) by Al-Barqi concerning the effects entailed by committing adultery, and we have to bear in mind here that the main cause of AIDS is unlawful sexual behavior. Imam As-Sadiq (Peace upon him)

said: “The adulterer has six characteristics, three in this world and three in the Hereafter. The ones in this world are the following: It takes away the light of one’s face, it leads to poverty, and it hastens one’s death. As for the ones in the Hereafter, they are: It causes the Lord’s wrath, it brings about bad reckoning, and it causes one to eternally stay in Hellfire”⁽¹⁾. When we apply those qualities to the symptoms and effects of AIDS; it would accurately correspond to them.

On the meaning of adultery taking away the light from one’s face:

Taking away the light from one’s face happens in several ways:

a) The one who is afflicted with AIDS usually has a pale face due to the weakness of his immune system. He becomes vulnerable to all diseases which

(1) Al-Khissal 1/331, Chapter on the six, Tradition 3, Al-Mahasin 1/192, Tradition 326.

makes his body sickly and weak.

b) One of the requirements of protection from AIDS is keeping the one afflicted by it socially isolated, this would make him depressed, pale, humiliated and tormented. It is part of human nature to feel intimacy with other human beings, this is why solitary confinement is one of the means of punishment and torment.

c) The expensive costs of medicines would exhaust all the money owned by the person afflicted by it. Furthermore, it would prevent him from doing his usual work of business, humiliating him through having to ask for other people's help, begging for their sympathy.

d- Those who are distant from obeying Allah 31
(Exalted is He) live a life of spiritual emptiness. As with the body, the spirit needs its own nourishment, and the lack of it would leave it in a state of psychological defeat expressed by Allah's saying: "But whosoever turns away from My Message, verily

for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment” [Surah of Ta-Ha: 124].

e- The person afflicted by this disease remains in a constant state of fear and anxiety due to its danger and the fact that it mostly leads the one who has it to death. This would lead him to a constant state of obsession that would leave him in pale, fearful terror.

The Meaning of Adultery Leading to Poverty:

As for the fact that it leads to poverty, this is from several consideration:

a- This disease mostly strikes people between the ages of 15-45. Needless to say, this segment of society is the most productive, it builds the country and enriches society with its productivity. When the disease becomes widely spread in this segment, many would be incapable of production, they would be poor themselves, and they would hinder the activeness of the nation.

b- The cost of treatment is so expensive it would exhaust one's financial means. It requires a daily continuation of this expensive treatment. If you multiply this by a great number of people afflicted with the disease over many years, then you would have a disconcertingly huge amount of money.

c- Parties with enough capital to invest would not want to do so in areas greatly afflicted with that disease, they would seek "safer" environments for their investments.

All of these social outcomes would also explain what is mentioned in some of the noble Islamic texts about how the skies withhold its rains and the earth withholds its blessings from disobedient nations, and would verify Allah's saying: "Allah sets forth a Parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: Yet was it ungrateful for the favors of Allah. so Allah made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side), because of the

(evil) which (its people) wrought.”

The Meaning of Adultery Hastening Annihilation:

The hastening of annihilation is due to several considerations:

a- The inevitable fate of the one afflicted with that disease is death in a period which may be as little as a few months and as much as a few years.

b- As we said earlier, the segment most afflicted by that disease is the one which belongs to the ages 15-45. This includes the segment whose age is the natural age of reproduction, and their death means the deprivation of the nation not only of their own

abilities, but of their potential offspring as well. This would eventually lead to their extinction as Allah (Exalted is He) says about the people of Lot: “They said: "Yea, we have come to thee to accomplish that of which they doubt”.We have brought to thee that which is inevitably due, and assuredly we tell the

truth . ."Then travel by night with thy household, when a portion of the night (yet remains), and do thou bring up the rear: let no one amongst you look back, but pass on whither ye are ordered ". And We made known this decree to him, that the last remnants of those (sinners) should be cut off by the morning" [Surah of Al-Hijr: 63-66]. This is not a case particular to a certain population, it includes all nations which turn their backs to the Divine Law: "Nor are they ever far from those who do wrong!" [Surah of Hud: 83].

c- AIDS is contagious, so it speeds death quickly.

d- The person afflicted with AIDS lives in a state of emotional resentment and envy to those around him, especially when he senses the nearness of his end. This may drive him to take vengeance from others, trying to cause them death and destruction as well.

Modern Interpretations Support the Greatness of the Islamic Religion:

Such a social and anthropological study of the texts of the infallible ones (Peace upon them) clarifies their greatness and the veracity of the claim of their selection from the Creator who arranges all the affairs of the universe. It helps those who do not belong to their school to return to them, and this is the argument which would benefit us in the cultural dialogue standing today. It also provides a precise vision and a philosophical solution to humanity's problems, the effects of those problems, and the ways to solve them. This model of interpretation which we presented here is a call to intellectuals, writers, and scholars to enrich human thought with the knowledge derived from this clear spring.

The conclusion from all of the above is that: if humanity wishes to live in happiness, peace, and safety it has to return to Allah (Exalted is He) and commit itself to the obedience of His law: "If the

people of the towns had but believed and feared Allah, We should indeed have opened out to them (All kinds of) blessings from heaven and earth; but they rejected (the truth), and We brought them to book for their misdeeds” [Surah of the Heights: 96]. Hence comes the admonition –nay! The warning-from Allah (Exalted is He) when He says: “Did the people of the towns feel secure against the coming of Our wrath by night while they were asleep? Or else did they feel secure against its coming in broad daylight while they played about (care-free)?. Did they then feel secure against the plan of Allah.- but no one can feel secure from the Plan of Allah, except those (doomed) to ruin!” [Surah of the Heights; 97-99] in a lone series of Quranic Verses which begins from Verse 93 of the Surah of the Heights which is worthy of reflection and meditation in this contexts, as are all the Verses of the Holy Quran so that the one who reads it would wake up from his heedlessness, so do not miss this opportunity.

I beseech Allah (Exalted is He) to wake us from the slumber of heedlessness, and to guide us to the Straight Path, and to permit us to hold onto His strong lifeline, and Praise is to Allah the Lord of the worlds, and Allah's prayers are upon Muhammad and the pure members of his household.



How Do we Understand the Offense Against Muhammad, The Noblest of Allah's Creations⁽¹⁾

The Globalization of Offending the Other:

A Danish newspaper has published some cartoons which mock and insult the character of the Seal of the Prophets, the Master of Allah's Messengers, and the Noblest of all His creations Muhammad (Prayers of Allah upon him and upon his household), then other newspapers and magazines followed suit in several other European countries. Things went as far as an American company announcing that it would print those cartoons on T-shirts and sell them!

The problem was further exacerbated by the

(1) An abridged report of the Sheikh's conversation with the envoy of Al-Hur in Karbala on Muharram 15th 1427 A.H (February, 14th, 2006) and his conversation with the envoy of Al-Imam from Al-Mahawil district in the province of Babel on Muharram 19th, 1427 .

Danish PM's arrogance in his refusal to apologize for the offense, citing "freedom of expression". This is the freedom which western countries turned into a modern day holy idol, worshipped as a weapon which destroys all that is truly sacred in human life, and undermining all of the sublime values which humanity lived by since time immemorial. This is part of the movement of "globalization" which, as far as the west is concerned, is little more than dissolving all constancy in moral, religious, and social values and breaking them down into merely "individualistic convictions". This would make all world populations spiritually and intellectually empty, and thus easy to manipulate and manage to the direction they would want. This is the purpose for which "civil society organizations" which act under many façades to lead communities in that direction.

If your enemy stabs you in the back, know that you are in the lead:

Previously, the westerners did offend the Holy Quran, the Honorable Ka'ba, and to virtually all the blessed Islamic rituals, and today we find them desecrating the image of the Noble Prophet Muhammad. This is despite the fact that the faith that they uphold did bring tidings of our Prophet's arrival and he was mentioned with the utmost veneration in their holy books, so why did this happen?

1- They are worried from the spread of Islam.

Islam is now at their very backyard, statistics point out to an increase of westerners who turn into Muslim, especially women. The new followers of the religion have found in it the noble, free, happy life which eluded them earlier. Some governments, or at least some intellectual circles in the west, may think that the distortion of the Prophet of Islam's image would alienate their community from following him, or from trying to find out more about him.

2- **The weakness of the governments in Islamic countries** and their surrender before the western projects. This subservience made western countries indifferent to the feelings of the Muslim communities. We even saw the (Muslim!) president of Afghanistan taking the Danish PM's side in the peak of this crisis, justifying this offence with the "sacred right" to freedom of expression which the west enjoys and which is way beyond our feeble understanding! Then the president repeated some shy words in which he demanded the respect of religious symbols! Such weak defeatists are the ones who encouraged western tyranny and intellectual non-entities to attack our religion.

42 It is worth mentioning here that the chief editor of an American newspaper known for his zealous defense of the Jews and their issues reflected this first and foremost Muslim shortcoming when he was asked: Are you Jewish or of Jewish descent? He said: No. He was then asked: Is your newspapers sponsored

by Jewish organizations or individuals? He also said: No. He was then asked: Then why do you support the Jews so zealously although Muslim causes are often as just if not more so? He said: Because whenever I write something positive about Muslims and their causes no one thanks me or supports my position, not even by a phone call or an e-mail. When I attack Muslims I find them equally indifferent. On the other hand, when I support a Jewish cause, thousands would praise my work, while if I offend them thousands would express their displeasure and unhappiness. Simply put: My interest is with the Jews.

This is the state of the rulers of the Muslim countries: their feelings are dead, their ardor is gone, and their zeal is extinguished. They are blinded by their love of this world, and their desire to remain in power.

3- Muslim before anyone else offended and insulted Muhammad, the Prophet of Islam

(Prayers of Allah and His Peace upon him and the members of his household) when they distorted his teachings and displayed them in this miserable way.

When all the news emerging about Muslims show the murder of innocent women and children, the blowing up of houses of worship, the destruction of homelands for no reason except resentment of all other human beings and only as a means of the identity crisis left by the weakness of the Islamic countries and under the banners of Islam, then this would present a free and precious gift to the enemies of our great religion. People can only know the Prophet of Islam (Prayers of Allah and His Peace upon him and the members of his household) through the actions of the followers of his message no matter if they truly follow him or not.

How could they find offending his noble character difficult when the crimes those ignorant, bigoted fools commit do a far greater damage to his message than any other offense.

4- The international Zionist movement is

attempting to drive a wedge between the Muslim east and the Christian west to weaken both sides through this confrontation, and so that the main players of that movement would be continue their project aiming at the control of the world's assets. This movement drives its agents on both sides to further ignite this conflict.

We have to point out here that this Danish newspaper itself was about to publish cartoons which are offensive to Jesus Christ (Peace upon him) in 2003, but the editor in chief then refused to publish them and wrote a notice to the artist pointing out that the drawings would be offensive to many people. Why is the case of Islam different than this one?

International Zionism's Project:

The project of the international Zionist is a long-term strategic one, and we do not rule out the possibility that one of their goals when they try to dive this wedge between the Muslim east and the

Christian west is to prevent the western Christians from following the Movement of the Promised Mahdi (May Allah hasten his noble appearance) according to what the noble Traditions point out in that respect.

The symbols of international hubris have joint their efforts in support of that movement. For example, American President Bush expressed his discontent with the reactions of the Muslim world, and called on the governments of the Islamic countries to stop these reactions. An American company printed and sold those cartoons on T-shirts. An Italian minister spread the use of those shirts. The European Union threatened the countries which boycotted Danish products and considered itself targeted by that boycott. The European parliament convened to express its solidarity with Denmark, and the EU High Representative for the Common Foreign and Security Policy arrived to Cairo and convened with the Sheikh of Al-Azhar to handle the crisis, but does not even hint at an apology for the offense. This is not to

mention the fact that other newspapers and magazines in several European countries returned to publish those offensive cartoons! Could this stormy campaign be only for the sake of “freedom of expression”?

Our duty as a civilized nation:

In light of highlighting the things which we’ve discussed earlier, we can define our duty through several steps:

1- Muslims must come to the awareness that their behavior and attitudes reflect on Islam itself, either positively or negatively. You cannot separate the theory from the practice in an ideology, you can only come to know it through the attitudes and moralities of its followers. The Muslims must be accurate in reflecting Islam’s pure image as Imam As-Sadiq (Peace upon him) advised us when he said: “Be silent callers unto us”, and said: “Be in a way which we can adorn ourselves with, not a shame on us”. This is particularly true of our times when technology

turned the world into “one village”, if not one room actually. You can find the details of this idea in the “Good Example” search topic.

2- The Islamic communities should take the initiative from the hands of its governments. The people must impose their will on those defeatists. We already saw that the movement of the people already forced several heads of governments and senior government officials to go out in the protests under the popular pressure. The European leaderships have already moved to pacify the situation, while the Islamic nations presented the UN General Assembly with a resolution signed by 57 nations and which forbids the offense to religious beliefs and symbols.

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3- Muslims must unite and embrace the issues which are common between them. There are plenty of such issues, and one of them is their love for their Prophet (Prayers of Allah and His Peace upon him and his household). It was truly a beautiful sight when all Iraqis in all of their cities rose in support of their

noble Prophet (Prayers of Allah and His Peace upon him and his household) and left behind all the differences and divisions which sectarians, profiteers, and bigots try to plant between them.

4- The Muslims must diagnose who their enemies are accurately. We must not be like a bull in the arena, concerned with nothing except the red cloth without taking heed of the real adversary: the man with the long sword who stabs the life out the bull until it dies. The enemy is not the Christians, so there is little point of what some did when they attempted to blow up churches and assaulted the innocent in Lebanon and Iraq. The enemy is the arrogant ones who wish to rob the world of its wealth and enslave its populations for their own interests and bring woe to those who disobey them, may Allah destroy them.

5- The continuation of the dialogue of civilizations, and presenting the objective equivalent presented by Islam.

There are several publications which enrich those

points and research well into them, and they must be well studied.

6- Applying pressure on the offenders where it truly hurts them and through the language they understand: money. One aspect of this is boycotting their goods, we have seen how they lost their minds when people actually used this sharp weapon. Another is exposing the crimes of our enemies through the media so that populations would turn away from them. A third is a call to establish a museum to expose the falsity of the so-called Nazi holocaust.

May Allah accept us all in the group of His loved ones, Muhammad and the members of his pure and good household, and among those who support them with his own soul, with his tongue, actions, attitude, and Praise is to Allah, the Lord of the worlds, and His prayers are upon Muhammad and the pure, good members of his household.

Humanity's Need for Ali Ibn Abi Taleb: The Voice of Human Justice⁽¹⁾

Who stands behind the Conflict of Civilizations?

The idea of the “conflict of civilizations” matured by the arrogant western governments after the dissolution of the Soviet Union as the international power opposing them. Western ideology had always been based on the presence (or the creation of the presence) of an enemy, real or imagined. The purpose of this policy is to convince their own populations about their aggressive policies which contradict the simplest tenets of human rights, and so they may continue to absorb the wealth of other nations and communities with their expansionism, and so they can

(1) Introduction written by Ayatollah Sheikh Muhammad Al-Yaqubi for the book titled: “Ali Ibn Abi Taleb: The Voice of Human Justice”, by George Jordac, recently republished in English .

continue to accumulate their own wealth at the expense of the deprivation of other nations. The presence of an enemy would justify those policies and rally their peoples around them to face that imagined enemy, and their people would follow them blindly, deceived by their false claims.

After the destruction of the Soviet Union, they deceived their people into believing that Islam is their new enemy; and to that end they overrated its danger, and went into great lengths in warning about its danger, and the necessity of facing it. International Zionism only exacerbates this issue as it does not wish for the Islamic and Christian worlds to go closer, as it views this as an existential threat to its interests.

52 The Zionists are deeply concerned with creating enmity between the two worlds and widening the split between them as they are the only ones who have an inherent enmity for Islam and Muslims. Otherwise, there is no essential enmity between Muslims and Christians as mere Muslims and Christians, as Allah

(Exalted is He) says: “Strongest among men in enmity to the believers wilt thou find the Jews and Pagans; and nearest among them in love to the believers wilt thou find those who say, "We are Christians": because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant” [Surah of the Table: 82].

The Creation of Subsistence and Exploitation:

The unfortunate dimension of the issue is the fact that both parties are heedless of this fact, and thus lost in their conflicts. However, I do see the signs of a certain awareness in the Muslim and Christian worlds to this Zionist conspiracy as both worlds came to the realization that bringing the two civilizations together is possible, and that the conflicts between them have no real basis. There are several proofs of this increase awareness, such as the latest European survey which revealed that most people consider Israel as the

number one cause of worry and terrorism in the world. The majority of people in Belgium and Canada also expressed their wish to sever all relations with Israel.

The haughty ones of this world have always sought to impose their domination over the world, and particularly over the Muslim east due to its immense resources and strategic position which makes it crucial to their interests. They invented the concept of “globalization” for that end, and what it simply means is turning the whole world into one entity which thinks, moves, and lives as they wish for it to live. This had always been the logic of the arrogant ones of this world, as the Holy Quran narrates about Pharaoh:

54 “I but point out to you that which I see (myself)” [Surah of the Forgiver: 29], “O my people! Does not the dominion of Egypt belong to me, (witness) these streams flowing underneath my (palace)?” [Surah of the Ornaments: 51]. No one is allowed to disagree with them, or to go out of their sphere of influence

and interest or he will be subject to all sorts of woes. They have devised to this end a tremendous military apparatus which is capable of hunting down anyone who dares to rebel against them, and financial institutions capable of swallowing any country through immersing it in debt and inflation which makes its survival almost impossible, so it has to inevitably become subservient to them without any will independent of their own. They have exported their shallow culture to us, created meaningless symbols for us to imitate and follow in our thoughts and aspirations. Throughout all this, they created for themselves an aura of invincibility and glamour in their matchless scientific and technological superiority. They attempted to turn all this into the foundations of intellectual, moral, and social subservience, stripping us in the process of all strength in the aspects they envy us for. It is clear that they will never be pleased with us until we give up these aspects.

Cultural Confrontation:

Thus, it is the duty of our intellectuals to go through the following steps:

1- Opening both civilizations to each other, recognizing the truth about each on in its foundations, purposes, mechanisms, and other aspects of each civilization. This would be a great step forward, and a crucial prelude for meeting with it.

2- The presentation of complete model of our symbols with a study of their biographies and an analysis of those biographies, highlighting the points of greatness –which are many, with Allah’s grace. The first of those symbols is the most perfect of creations, Muhammad the Messenger of Allah (Prayers of Allah and His Peace upon him and his household). There is also the Prince of the Faithful Ali Ibn Abi Taleb, the Prophet’s brother, (Peace upon him), and the pure Imams and their pious companions. It is part of human nature to be influenced by major symbols and to follow their suit.

The Holy Quran pointed out the importance of this style in education, which is following the example of perfect human prototypes, as Allah (Exalted is He) says: “Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day” [Surah of the Clans: 21]. If we do not provide the people with such examples then they will follow trifle idols such as sportsmen and singers and so on.

3- We must become proficient in the language of dialogue with the other party, and to understand well the proper entrances to their hearts and minds and souls. For instance, you cannot explain to a westerner that the reason of Imam Al-Hussein’s revolution against Yazid was that the latter drank wine, committed adultery, and played the drums, and someone like Al-Hussein (Peace upon him) would never give allegiance to someone like him. In this instance the westerner would not find any problem Yazid’s attitude, for he sees that the purpose of his

life is to enjoy those very things: sex, alcohol and music, and thus would find to valid reason for Imam Al-Hussein's rebellion. If, however, Yazid is presented as someone who killed for no valid reason, confiscated public freedoms, stole public money to spend it on his own pleasures, holding power through force without reference to the people and their representatives, then the causes of revolution against him would be clear and impressive.

Those are the ideas presented by George Jordac in his book "The Voice of Human Justice". The author is Christian who came to know one of the great men of Islam, formed by the hands of the Messenger whose miracle was the Quran, and this "The Quran is with Ali and Ali is with the Quran". The author lived in the shadow of this great blessed character and find plenty of inspiration which he presented with a great eloquence and an intellectual perspective which corresponded well with the tastes of his generation and his own personal ideas. Although this book was

written half a century again (1956), it discusses human rights such as freedom, justice, rebellion against injustice, genius, and principles. The book is introduced with an analytical study about biographies as a good example for humanity, shedding light on its path so that perfect humanity would be realized, justice would prevail, and people would finally have bliss. This is far from being beyond Allah's Capability.



Letter to the French President (Jacques Chirac)

Before Signing the Law Banning the Islamic Hijab in Public Schools

On December 11th, 2003 (16 Shawwal, 1424) the government committee studying the phenomenon of the Islamic veil in the French schools concluded its investigations, and presented the recommendation to ban all religious symbols –including the Islamic veil– in schools. It also recommended a ban of Jewish hats and large crucifixes for Christians, and that Muslim and Jewish festival days should be a public holiday instead of confining the holidays to Christian occasions, although those latter recommendations were little more the paltry gestures aimed to misguide the real aim of those recommendations, and “through dust in the eyes” as it were.

We express our regret for such recommendations

and hope that the president would not ratify them to turn them into official policy for the following reasons:

1- Such decisions contradict such basic rights as the freedom of expression of belief and freedom to practice one's belief. France often boasts and takes pride over other countries of the world for its observation of human rights. However, when such decisions appear they only would serve to show the falsity of those claims, and show the real image of the western regimes which would not mind trampling over all human and religious legislations once their narrow, interest-focused perspective necessitates this.

2- The Islamic veil is not a mere "religious symbol" as is the case with the crucifix or the Jewish hat (and here we remind you that the government's resolution even approved small crucifixes and some Jewish religious symbols). The Islamic veil is a commitment for a whole life system followed by Muslim women, indicating a chaste behavior free of

cheating and sin, rejecting corruption and deviation from the noble Islamic values. Wearing a crucifix or a hat does not indicate the same level of commitment.

We believe that wearing the veil is the sign distinguishing women committed to the teachings of Islam from other women. If a woman is veiled then this means she is perfectly committed to all the details of the *Shari'ah*, so this inference is false.

3- The veil is an important and necessary part of the Muslim woman's being, she does not give it up at any cost, even if this was her own life. Such a resolution will lead many Muslim women to give up their studies so that they would not have to give up their veil, thus depriving them of their basic right of education.

4- The virgin Mary, the mother of Jesus Christ (Peace upon him) and sacred figure in both Islam and Christianity, was a pure and worshipping woman who dedicated her life for Allah (Exalted is He). She was not unveiled, and she was not subject to men's sights.

She would be the first to have rejected such a resolution as she would have wanted women to follow her example. I beseech you for the love of God not to cause agitation to her holy spirit through such resolutions.

5- We do understand that secularism is the principle driving all governments in the western world, and we know that it was used as a pretext as wearing the veil was considered in contradiction to secularism. But secularism simply means separating religion from politics, it does not mean in any way active adversity or enmity to religion. If it is understood thus, then this is simply a misrepresentation of the very secularism which they try to convince religious communities of its virtues.

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6- Western countries have recently heeded attention to the fact that the only remedy for diseases such as AIDS and social problems such as crime and suicide can only occur through enforcing the spiritual values which build a more sublime character in the

individual. The Islamic veil is a part of this education.

I reiterate my hope that the French government does not go with these recommendations, leaving to the people the freedom to express their religious views. This is particularly true to France, a country closely associated with a rich environment of freedom in the minds of many other countries, especially after the French Revolution. Please do not undermine this view.

And Praise is to Allah, the Lord of the worlds, and Allah's Prayers upon His servants whom He had selected.

Muhammad Al-Yaqubi

Shawwal 17th, 1424

The West's Recognition of the Greatness of Islamic Legislation⁽¹⁾

Stand out firmly for justice:

One February 7th, 2014, some of the social media sites published the photograph of a large wall which adorns the main entrance of the faculty of law in the University of Harvard in the US. Written on the wall and with large English letters are the most important statements said about justice in history. One of them is the transliteration of Allah's saying in Verse 135 of the Surah of the Women: "O ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best

(1) From a conversation held by Marja Al-Yaqubi with a number of students from the faculty of law in the University of Basra, and a number of civil society organizations from Baghdad, Karbala, and Thiqr on Saturday, Rabi Thani 15th, 1435 (February 15th, 2014).

protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well- acquainted with all that ye do”. After the Verse, a brief explanation was written about it and the Surah in which it is to be found such as “It stresses the importance of honesty in testimonies”, and that the Surah of the Women: “Primarily deals with women’s commitments and responsibilities in the Muslim society, it also explains the principles of inheritance and family legislations”.

System of Justice for All Aspects of Life:

Those people have chosen well, for the Verse establishes an important role in the law of the application of justice in all spheres of life, building a just state, and a decent society. It begins with directing the command to all people, but it particularly addresses those who believe to honor them, or because they are the ones expected to adhere to the Divine commands more than anyone else. It

commands them to stand firmly for justice in a language form which indicates a constant state and a firmly rooted characteristic within the human being, not a temporary utilization of justice. So standing firmly for justice has to be a constant system in human life.

The meaning of standing firmly is bearing the responsibility of justice, and commitment to its requirements. So it is unacceptable to give up one's responsibility to testify to the truth by not providing any testimony. At the same time, this means righteousness, a "right" angle is called so because it is straight without any deviation from its axis. What is required in this context is an honest testimony for Allah (Exalted is He), a testimony which is not affected by any pressure on interests or personal inclinations, desires, or biases. You have to be heedful only for Allah (Exalted is He) in testifying without any deviation to the right or to the left even if this testimony was against one's self, meaning that it is

against his own interests or the interests of his parents or relatives, and also regardless of the status of the person you give this testimony for. Such a status must not be a subject of interest so that, the witness must never take the side of the rich against the poor if righteousness is on the side of the poor.

Richness and blood relations are mentioned because they are the clearest causes which lead a human being to adulations and deviation from the truth. Upholding the truth is required before all influences which pressurize a human being, as for the results and how they are in reality, those are affairs which are in Allah's hands only, "for Allah can best protect both" and all other creatures for that matter,

68 for He arranges all things.

Then the Verse points out to the universal, comprehensive theme driving people away from testifying for Allah (Exalted is He), which is following lusts and desires, and thus he forbids man from doing so: "Follow not the lusts", he also warns

them that following lusts would lead them to deviate from the truth: “lest ye swerve”. What this means is possibly to set up the following equation: If you wish to be just and uphold the testimony through the truth, then the path to doing so is not following lusts and desires. We thus reach the following conclusion: following lusts and desires is the root of all injustice and unfairness in human societies.

Then humanity is warned that if they are unjust in their testimonies, and if they deviate from the truth, and if they do not testify with the truth to those who deserve it, then Allah knows well what they do, He fully knows things and nothing is hidden from Him: “((Allah)) knows of (the tricks) that deceive with the eyes, and all that the hearts (of men) conceal” [Surah of the Forgiver: 40] to stress this basic point in upholding justice and truth.

Do not Let other beat you to it:

There are several aspects of greatness in the Noble

Verse which made one of the most solemn of the law faculties on earth to make it into a banner at its doors for the benefit of all people going in and out of it. As for the Muslims, they are heedless. They do not realize the value of the gems Allah (Exalted is He) blessed them with at the hands of His noble Prophet (Prayers of Allah and His Peace upon him and his household). The enemies of Islam made use of the Muslims' heedlessness and ignorance and convinced them to apply positive laws to their own lands while turning away from the laws of Islam. Those enemies of religion are the ones who make use of those gems while the export their useless ideas to us. Even today, the curricula taught in our law schools are about positive laws, the student graduates from those schools without having even a basic knowledge about his great religion. He only takes the superficial things, leaving the kernel to the foreigners so that they can build their civilization using it.

When Muslims objects to Islamic legislations while the West adheres to them:

Things are even worse than what we've said earlier. When we find a certain party which attempted to invest the rule of the Shia majority in Iraq to adopt a religion-based law which would organize human relations and personal status affairs through Allah's legislation, which is a right guaranteed by the constitution, voices were raised in Shia social and religious spheres objecting to this. These voices accused, obstructed, and called for the rejection of applying Allah's legislation.

Similarly, the martyred first Sayyid As-Sadi faced a vicious war from some of the poles of the religious schools and its followers when he presented some of the aspects of the greatness of Islam in philosophy, economics, and sociology. They surrounded him, and constricted his sphere of influence until Allah's enemies found him an easy target and killed him.

This is another aspect of the injustice with which

Muslims treat their own Shari'ah. They do not strive to apply it nor do they try to benefit from it. Instead, they obstruct it at the time when the West prides itself with this Quranic Verse. The Muslims have the entirety of the Holy Quran which contains more than six thousand Noble Verses, and tens of thousands of Traditions from the infallible ones (Peace upon them).

So, beloved brethren, you have to uphold your religion. It is the firm connection which you have with Allah (Exalted is He) so do not give anyone the opportunity to take away Allah's greatest gift to you: His religion. Those enemies have their ways of stripping people of their faith, treating each social segment in the proper way which would achieve this end. University students, for instance, are corrupted through lusts and sexual sedition, religious scholars through jealousy, envy, buying allegiance with money, and love of power and so forth. The purpose of all this is one and the same: to strip you of the honor and glory of religion which would give you

dignity in this world and in the hereafter.



Religious Diversity in the Horizon of the Dialogue of Civilizations⁽¹⁾

The Meaning of Religious Diversity:

Before discussing the role of religious diversity in the dialogue of civilizations, we must determine its meaning. Two meanings are possible for this term:

First: The pluralism of religious and sects in the one society as is the case with us in Iraq. This is a normal situation, the Islamic legislation dealt with it as the reality which results from freedom of choice, which is one of the basic principles of the Islamic law.

“Let there be no compulsion in religion” [Surah of the Cow: 256] “Those who believe (in the Qur'an), and

(1) The statement of Marja Sheikh Al-Yaqubi (May his shadow be preserved) in response to the call directed by the chair of the University of Kufah to him to participate in a conference held in the university with the collaboration of the Intellectual Studies Institute in An-Najaf under the same title on 20-21/2/2014 in the presence of scholars, intellectuals, and people interested in religious dialogue in a number of Islamic states.

those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve” [Surah of the Cow: 62].

The Islamic state has given those people the full rights given to any citizen in the state. The principle of the rights deserved by the individual is his citizenship which is shared by all. As for other aspects such as religion, sect, and nationality, they do not affect the individual deserved right. The Prince of the Faithful (Peace upon him) had to withstand the defection of many notables within the society which led to bitter wars because of his just policies. Others wanted the different classes of society to be distinguished in rights and privileges, a policy which became part of society at the time but which was unacceptable to the Prince of the Faithful (Peace upon him) who was raised by the Messenger of Allah (Prayers of Allah and His Peace upon him and his

household).

There are many examples of this in the Prince of the Faithful's biography. One is the incident which occurred with the blind Christian. The Tradition states that the Prince of the Faithful (Peace upon him) was walking in the streets of Kufah when he passed by a blind old beggar. He stood, wondering at what he saw, and said: "What is this?" They said: "O Prince of the Faithful, this is a Christian man. He became old and incapable of work and now he begs for his sustenance". He said: "You were far from justice! You used him, and now that he is old, you left him to his own means".⁽¹⁾

When the Prince of the Faithful appointed Malek Al-Ashtar as the prefect of Egypt, he wrote to him a long letter of commission explaining in it how he expects from his prefect to rule the state. His injunction for the citizens was equal and the same for all. An example of it is his saying: "And make your

(1) Wasa'il Ash-Shi'ah, Vol. 11, p. 49, chapter 19, Tradition 1.

heart feel mercy for all your flock”⁽¹⁾, and many other examples which do not recognize differences between them, all are to be equal in their right of citizenship.

The feeling of empathy and equality of all went further than that for the Prince of the Faithful (Peace upon him). An example of that is when he felt great sorrow and pain cutting through his heart, so that he felt that death was even easier than his pain when he heard that soldiers of Mu’awiyah raided Al-Anbar and looted the what several women (including non-Muslims) ha with them, so he said: “I have come to know that every one of them entered upon Muslim women and other women under protection of Islam and took away their ornaments from legs, arms, necks and ears and no woman could resist it except by pronouncing the verse, “We are for Allah and to Him we shall return.” (2:156) Then they got back laden with wealth without any wound or loss of life. If any Muslim dies of grief after all this he is not to be

(1) Nahj Al-Balaghah, Speech 53.

blamed but rather there is justification for him before me”⁽¹⁾ .

Islamic history testified to the fact that Christians, Jews, and Mandaeans have always held high positions in the Islamic state, were given opportunities to excel in sciences and many of them created great fame for himself. This all means that they had equal opportunities with the Muslims.

The Second Meaning of Religious Diversity:

The Second meaning is the diversity of the juristic opinions and visions of the Mujtahids based on their disagreement about understanding the legislative texts. This can go to the extent of having more than ten different juristic views about the same issue. Yet, this is a positive state which the Islamic

(1) Nahj Al-Balaghah Speech 27, Exhorting people for jihad when he heard the Mu’awiyah’s army raided Al-Anbar. Translation from site:
<https://www.al-islam.org/nahjul-balagha-part-1-sermons/sermon-27-indeed-surely-jihad-one-doors-paradise>

legislator himself founded. Some of the narrations indicate that the Imams (Peace upon them) used to deliberately give different answers to the same questions due to very important points of interest which they've mentioned⁽¹⁾. This is considered an important point passed down by the Imams of the Prophetic Household (Peace upon them) to their followers, namely: opening the door of *Ijtihad* (diligence in deriving verdicts) and giving them the freedom of looking into affairs and deriving rulings for them from the original sources of legislation (the Holy Quran and the Noble Sunnah) so that each generation would be given the opportunity to understand religious texts according to the accumulative knowledge base, culture, and social developments. This would provide each generation with the ability to deal with the new affairs which occur in the reality it lives in, and to benefit from all

(1) See our book: "The Brilliant Jurisprudence about the Fasting of the Traveller", page 140.

the tools provided for it whilst remaining far from imitation and inflexibility.

The Imams (Peace upon them) ordered the scholars of religion not to interpret the texts according to a certain limiting sole understanding. When they find something difficult for them to understand it they have to leave it to the understanding of a later generation which will understand it according to the requirement of its time, taking its need from it. A man asked Imam As-Sadiq: Why is it that the Quran would only increase in freshness through its spread and repeated recital? The Imam said: Because Allah (Exalted is He) did not make it for a particular time and no other, nor did He reveal it to a particular people excluding others. It is new in every age, and fresh for all people, until the Day of the Judgment”⁽¹⁾.

It is also narrated that Ibn Abbas said: “Do not interpret the Quran, the passage of time will interpret it”.

(1) Bihar Al-Anwar, Vol. 2, p. 280.

The Advantages of the Diversity of Diligent Understandings within the Framework of Juristic Discipline:

The advantages of this diversity in the views of the jurists appear in several ways:

1- It provides each generation with the opportunity to understand the texts in accordance with the requirements of the age, the circumstances of the time and the place, and the other elements which form the understanding of the religious texts.

2- They protect religion from the errors and mistakes of its scholars and bearers. Had the religious law been only one understanding then this would reflect on the religion itself and lead people to reject it. This was what happened in the Catholic Church during medieval times when its enforcement of one style of life only led many of its followers to reject religion altogether later. What if only the vision of the Takfiris and the terrorists was imposed on the entirety of Islam? But when there are several moderate and

cultured points of view then they would protect Islam from such erroneous perspectives.

3- Finding alternative outlets to hardship and giving the Ummah more choice. If an individual refers to a jurist who forbids shaving the beard while this individual faces difficulties in applying this ruling, he can refer to another jurist who does not forbid shaving it and so forth. This is why the jurists are committed to referring their followers to other jurists in the necessary precaution (*Ihtiyat Wujubi*) in a process well defined in its rules. Meaning that the individual is committed to refer to a certain Marja' whom he maintains has all the qualification of religious authority. But he may refer to others within the framework provided by the Marja.

The affair is neither random nor selective so that each person can refer to whoever he likes according to his desires, selecting anomalous ruling in each affair. This selectiveness would lead to a distorted religion in which the general and basic features of religion are

not longer preserved⁽¹⁾.

What Diversity Means in Islam:

In conclusion, the Islamic perspective concerning religious diversity is both constructive and civilized in the full meaning of both words.

It is constructive because it contributes greatly to the preservation of society's unity, and the preservation its rights on the basis of universal and equal citizenship. It is civilized and cultured because it aids the application of religion on both the individual and social levels flexibly, solving the problematic conflicts between religion, culture, modernity and so on.

However, Islamic law's sublime and pure approach for dealing with religious diversity was badly abused. The first meaning turned into a state of war and sectarianism and bigotry at the hands of merchants

(1) Ibn Al-Hajjaj said, mocking this selective attitude:
Drink wine, commit adultery and sodomy
And excuse yourself in each affair with an Imam's view



who benefit from those conflicts for their own purposes and interests which have little to do with religion.

As for the second meaning, it was used by callers for modernity and unchecked innovation as an outlet to distort religion and give up its commitments under the pretext that they are visions of diligence which express the views of those who came up with them, not religion itself, so there is no point in committing to them. This line of thought is not sound at all, for the verdicts of the Mujtahids are an expression of the rulings based on legal arguments leading to the necessity of applying them after referring to a Mujtahid who has all the qualifications of religion authority.

I ask Allah to grant your conference success so as to research into this issue and analyze it well to reach a mature position, making it fruitful by Allah's leave.

Soft Power and the Hussein Pulpit⁽¹⁾

The Meaning of Soft Power

Over the past few decades, the term “Soft Power” became commonplace in the west. Several books were written about it to explain what it is and its mechanisms and influence. What this means, in short, is the tools and means by which they can influence their enemies, infiltrate them before subjecting them to their agenda without the use of weapons and military force.

When they use this term, the mainly the media , the so-called: Fourth Estate, with all of its influential tools. The fact that this term is relatively recent does not mean that “soft power” was never used before and that it was only recently discovered. From the earliest days of human conflict the warring parties often used

(1) Part of the conversation held by Marja Al-Yaqubi (May his shadow be preserved) with the workers in Al-Amal broadcast station in the province of Misan, Monday, 25 Thu Al-Hijjah, 1425 A.H. (October 20th, 2014).

misguiding data, the manipulation of facts, and the spread of rumors to break down the morale of the enemy forces, increase their frustration, causing terror and confusion in their midst, upsetting their plans and beliefs before turning the enemy into a compliant tool for their desires.

Soft Power in History:

One of the historical instances of the use of this power is the manner of allusion used by the Prophet (Prayers of Allah and His Peace upon him and his household) to misguide the enemy. Another is the deception and cunning used by the enemy until the tore down the armies of the Prince of the Faithful and

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Imam Al-Hassan (Peace upon them) so that the soldiers of the armies ended up not fighting. Another is the false rumor which was spread about the arrival of the Syrian army when Muslim Ibn Aqil with thousands of his supporters surrounded Ubaidullah Ibn Ziad in the Palace of the Emirate. The rumor said

that the army arrived and was going to spill the blood and waste the honor of the people of Kufah, so the people of the city left Muslim on his own although in reality only Ubaidullah with a few dozens of his minion⁽¹⁾. The people of the city then did not react to the rumor properly due to the ignorance, stupidity, and selfishness.

So that We're not overwhelmed by confusions:

The Holy Quran has pointed out the remedy for this hostile media and the rumors it spreads and how to prevent its implications through investigating the truth and finding out reality, and resorting to the

(1) Here the Marja (May his shadow be preserved) recommended in his statement that the orators on the Husseini pulpit must rise the station of the sublime pulpit in their rhetoric through renewing it and dealing with crucial affairs which are of importance to the Ummah before linking them to the affair of Al-Husseini (Peace upon him) and his calamity without merely repeating the same historical material. The orator would discuss such an event which expresses the soft force and rumors and their power and negative effects and how to protect society from them before going on to discuss how rumors caused the movement of Muslim Ibn Aqil to fail, discussing the tragedy.

knowing people charged with authority in affairs who are not lost through confusion and who will not fall into those ruses. Allah (Exalted is He) says: “When there comes to them some matter touching (Public) safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have Tested it from them (direct). Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have fallen into the clutches of Satan” [Surah of the Women: 83] and also says: “O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done” [Surah of the Inner Chambers: 6]. So, it is improper for us to immediately believe hearsay and build on it and base our positions on it. Rushing into action before making sure all is correct is mere foolishness, it is narrated that the Prince of the Faithful (Peace upon him) said: “It sufficient for one

to be a fool to believe all what he hears or all what is said to him”.

One of the Islamic remedies for rumors which would extinguish it at its very source is transparency. Each rumor has a source which makes it plausible, acting as the medium through which the rumor would spread between the people as the saying goes: “There is no smoke without fire”. If you wish to stop the spread of smoke you must extinguish the fire. This is done through transparency, clarity and the revelation of truth in the public sphere. It is narrated that once the Prophet (Prayers of Allah and His Peace upon him and his household) was walking in the streets of Medina, he saw his aunt Safiyyah the daughter of Abd Al-Muttalib, so he greeted her and began to look into her affairs. One of his companions passed by and the Prophet (Prayers of Allah and His Peace upon him and his household) immediately clarified that it was Safiyyah, his aunt. The companion said: “We do not doubt you, O Messenger of Allah, and we do not

accuse you of anything”. Nevertheless, the Prophet (Prayers of Allah and His Peace upon him and his household) wished to uproot the cause for accusation and conjecture and suspicion from its very roots. For this reason it is reported that the Prince of the Faithful (Peace upon him) said: “He who allows himself to stand at the positions of suspicion must not blame those who think badly of him”⁽¹⁾.

Living Examples of Soft War:

A few days ago the rumor spread that terrorists have targeted Baghdad Airport but could not reach it. This spread a state of considerable fear and anxiety about the nearness of the terrorists to the capital, the disruption of the economic situation. Foreign companies began expressing their concern about dealing with Baghdad. Such rumors would not have spread if there was not material which fuels its flames. This fuel had been the statements of the US

(1) Bihar Al-Anwar: Vol. 75, Chapter 90, Tradition 4

General Chief of Staff who said ⁽¹⁾that American Apache helicopters stopped an ISI's attack which was approaching Abu Gharib and the Baghdad Airport. The statement expressed that the pilots subjected themselves to danger as they fought at a low altitude. What the general failed to explain was how did he know about the terrorists' targets? Did he tap their lines? Did he come across some documents? Was it the statement of some detainees? Nothing of the sort happened, what truly happened was some clashes at a distance of 25 kilometers from Abu Gharib, and thus concluded from the terrorists' movements that they aim at the airport.

This is the source of the rumor. General Dempsey knows that what he said has no value, so he wanted to send a clear message through his statements so that it would be understood by the Iraqi leadership. We must point out here that soft power includes many tools other than the media, some of which are clear enough

(1) The News of October 12th, 2014

to reach public attention, and some of which are not. One of the tools belonging to the former category is art. Art influences of their nation on all levels: culture, attitude, and even belief and politics especially if it becomes the subject of admiration. Countries today are capable of achieving much through the influence of arts on other countries, drawing their enemies to their politics, and convincing them with their agendas in ways which even military occupation fails at, as occupation is usually resented and rejected.

The owners of travel companies point out that the number of tourists to Turkey has doubled after the spread of the dubbed Turkish series despite the corruption, deviation, and crimes they contain. It is also noticeable that the people of the region are influenced by the Islamic Republic of Iran and drawn to it, imitating its people in some of their actions through the works of Drama and history produced by Iran.

Soft War to Enslave the People:

As for the soft powers which no one pays attention to in this world, the powers which did not receive the study and research worthy of it, this is because the ones responsible for such studies in the west are far from it due to their immersion in materialism. Their aim from the usage of soft powers is the achievement of their own ends and interests at the expense of enslaving other peoples and controlling them. They do not pay attention to the positive soft powers which bring goodness and bliss to humanity, reforming the states of the people, creating a good life for them in which they would enjoy freedom and honor.

Soft Powers in Islamic Thought:

One such power is “supplication” which was said to remove affliction, and which may descend on the earth of reality. This is a hidden tool to influence events.

Another is “Almsgiving” which achieves the same

goals. It is narrated that Imam As-Sadiq said: “Heal your sick through almsgiving, and drive away trials through almsgiving, and seek the descent of sustenance through almsgiving”⁽¹⁾. Medicine with all of its advanced technology may stand helpless, but Allah (Exalted is He) blesses through healing because of supplication or almsgiving.

Another soft force which draws others is “good manners”. One of the advices the Prophet (Prayers of Allah and His Peace upon him and his household) to his uncle Al-Abbas Ibn Abd Al-Muttalib was his saying: “You cannot comprehend all people through your money, so comprehend them through your manner”⁽²⁾. Many people entered into Islam and became believers because they were influenced by the lifestyle and qualities of the Imams of Islam and its leaders and scholars. It is narrated that Imam As-Sadiq (Peace upon him) said: “Call the people without

(1) Al-Kafi, Vol. 4, p. 3, Tradition 5

(2) Bihar Al-Anwar, Vol. 68, page 383. Amali As-Saduq, p. 9

using your tongues. Rather, let them see piety, diligence, prayers and goodness in you. For that itself is a calling”⁽¹⁾ .

Another soft power is the Husseini pulpit and rituals which proved to be powerful drawing forces influencing people to righteousness as they derive their strength from the strength of Imam Al-Hussein’s noble positions, his great sacrifice, and sublime principles. The influence would be greater if the orators would make the extra effort to be able to take responsibility for being in this noble position.

We, by Allah’s Grace, and the blessings of the Prophet (Prayers of Allah and His Peace upon him and his household) and the infallible members of his household have plenty which can be beneficial to humanity if only we could pay attention to it utilize it. For then, the sensation of inner defeat may Muslims have as they feel dazzled by the west. All this made them heedless of the jewels they have at hand while

(1) Wasa’il Ash-Shia: Vol. 15, p. 245, Tradition 13.

receiving shallow affairs from the west. Therefore, intellectuals and researchers have to enrich this science through what is mentioned about the infallible ones (Peace upon them) in the affairs of positive soft powers, and let the founding step be what we've briefly mentioned here.



Human Development in the Narrations about *Al Al-Bayt* (Peace upon them) Comparison with Western Thought⁽¹⁾

Islam and Human Development

The entire world today is interested in a discipline which they call: “Human development”. Universities are opening specialized faculties which teach it, the last of which was the University of Sulaymaniyya last year, according to what I’ve heard on the media.

About two weeks ago, I met with a PhD student in the US who was conducting a research under the title: “Religion and Human Development”. I presented to him a road map for his research according to my

(1) Part of the conversation held by Marja Al-Yaqubi (May his shadow be preserved) with the crowd of the sons of Al-Basra Province and Sadr City in Baghdad in the presence of a number of authors, intellectuals, and university professors from Basra and Baghdad and An-Nahrayn”, Thursday, 1 Safar 1432 (January 1st, 2011).

understanding of the title and what was narrated about *Ahl Al-Bayt* (Peace upon them).

The Infallible leaders (Peace upon them) were interested in human development in all of its aspects. As for the aspect of quantity, meaning increasing in numbers, many Traditions were narrated about increasing one's offspring, in stark contrast to the modern day obsession with birth control. The correct narration from Abu Abdullah As-Sadiq (Peace upon him) said: The Messenger of Allah (Prayers of Allah and His Peace upon him and his household) said: "Marry, I will boast of your great numbers before the nations tomorrow on the Day of the Resurrection. Even the miscarried child would

come to the door of Paradise, he would be told: Enter into Paradise. He would say: No, not before my parents enter it before me"⁽¹⁾. In a narration from Imam Al-Baqir (Peace upon him) said: "The

(1) Wasa'il Ash-Shiah, Kitab An-Nikah, Muqaddimat An-Nikah Wa Adabuh, Chapter 1, Tradition 2

Messenger of Allah (Prayers of Allah and His Peace upon him and his household) said: “What is prevent the faithful from taking a wife, so that perhaps Allah would bless him with a soul who would increase earth’s weight with “No god but Allah””(1). I have often said that whoever wants to bring joy to the Messenger of Allah (Prayers of Allah and His Peace upon him and his household) and the Prince of the Faithful (Peace upon him), then let him marry and have four children at least, and raise them well. For then he would have heeded the Messenger of Allah’s call to increase one’s offspring.

Qualitative Interest in Development:

As for development on the qualitative aspect, the Infallible ones (Peace upon them) were also interested in it. They followed up its varied stages even before it began through selecting the good wife who would

(1) Wasa’il Ash-Shiah, Kitab An-Nikah, Muqaddimat An-Nikah Wa Adabuh, Chapter 1, Tradition 3.

raise the children well. Many narrations were mentioned about this, such as the one from Al-Imam As-Sadiq (Peace upon him) who said: The Prophet (Prayers of Allah and His Peace upon him and his household) said: “Select for your offspring, for the maternal uncle is one of the two producing the child”⁽¹⁾. In another narration: The Prophet (Prayers of Allah and His Peace upon him and his household) stood and said a speech and said: O people, beware of the Khadra’ Ad-Diman (greenery grown in animal dung), they said: O Messenger of Allah, and what is Khadra’ Ad-Diman? He said: A beautiful woman grown in a foul surrounding”⁽²⁾.

100 Development in All Directions:

The narrations continue with their advice and directions in the stages of the formation of child,

(1) Wasa’il Ash-Shiah, Kitab An-Nikah, Muqaddimat An-Nikah Wa Adabuh, Chapter 13, Tradition 2.

(2) Wasa’il Ash-Shiah, Kitab An-Nikah, Muqaddimat An-Nikah Wa Adabuh, Chapter 13, Tradition 4.

pregnancy, birth, and education until the child becomes a full grown human and pious being, beneficial to his parents and to society in general.

On the aspect of social development and making society a coherent entity filled with love and strength, whose members deal positively amongst themselves and with others, “Adab Al-Ishrah” [The Manners of Companionship] from “*Wasa'il Ash-Shia*” [The Means of the Shia] and other books are filled with hundreds of noble Traditions.

As for the aspect of developing life through its progress and fulfillment and making it a happy and civilized life, *Ahl Al-Bait* (Peace upon them) encouraged everything which contributes to this, and establishes its components and foundations such as seeking knowledge, and achieving all the causes of power and protection and prosperity. Such Traditions were collected in the books of the intellect and knowledge from “Ussul Al-Kafi” and other books. The Holy Quran stressed repeatedly that the human

function on earth is to build it as Allah (Exalted is He) says: “It is He Who hath produced you from the earth and settled you therein” [Surah of Hud: 61] and He says: “Against them make ready your strength to the utmost of your power” [Surah of the Booty of War: 60].

Human Development between Islam and the West:

The West realized the effect of these directions in the minds of the Muslims, and their tendency to quickly increase in numbers, so they began to sound the alarms, demanding from the western world, and particularly the Christian world, to wake up and take

102 heed of this danger!! I have in my hand an American

report which was issued in 2008 which under the banner: “The world has changed, it is time for us to wake up” with such statements as: “Islam is the most quickly spreading religion”, “The world will not be the same at the time of our children and

grandchildren”, “The Catholic Church had recently stated: The numbers of Muslims exceeded the limits, and studies show that if Islam maintains its current rate of spreading, then it will be the dominant religion in the whole world within the next five to seven years”. With all of these numbers, they call on the Americans to act quickly.

The report also points out the fact that the rate of increase in western countries falls short of what is required for maintaining any culture for more than 25 years. The rate needed is 2.11 children per family, while the rate of reproduction in Europe as a whole is 1.38, and 1.6 in the US. In contrast, the number of Muslims in Europe and the US is increasing through both migration and the high level of reproduction between them. The report points out such facts as “France will be an Islamic republic in no more than 39 years”. “Southern France, which has one of the largest density of churches in the world now contains more mosques than churches”. The German

government was the first to publicly discuss this issue, it stated that “the decrease in German population cannot be stopped. Things are out of control, and unless something is done Germany will be an Islamic state by 2050”.

Of course, these estimates are somewhat exaggerated to provoke their populations, but it is not altogether untrue. It contains several important facts. Most importantly that if Muslims remain committed to the Prophetic directions then they will conquer the world quietly and peacefully. This sheds a new light on the supplication we always offer for our awaited Imam: “Until You make him inhabit Your earth voluntarily”⁽¹⁾.

Our Responsibility at Present:

What we’ve mentioned places several practical programs before us, and requires several responsibilities from us:

(1) Al-Bihar, Vol. 94, p. 394.

1- Encouragement for marriage and making it easy. Also producing plenty of offspring so that each family would have no less than four children, the children must be raised well to create the good life. This call includes Muslims in Islamic countries and the immigrants.

2- Islam is spreading quickly and vigorously. There is plenty of interest in it and all what we have to do is to deliver its voice to the world. It is as the Imam (Peace upon him) said: “Had the people known the merits of what we say, they would have then followed us”⁽¹⁾. The Muslims in general and the Shia of the Prophetic Household in particular must not commit any action which brings shame to the faith. Nor should they innovate actions under the pretext of spreading religion and the creed such as injuring one’s self and so forth, all of which we have forbidden⁽²⁾. Pure Islam does not need such actions

(1) Al-Wafi, Vol. 1, p. 215.

(2) For more details see: “Khitab Al-Marhalah” Vol. 6, p. 428.

which cause much harm and no benefit. Let them refer in their issues relating to public affair the man of religious knowledge, described by the noble Tradition: “The man of knowledge in his time is not attacked by confusions”⁽¹⁾.

3- Turning to the corrupt reality is a motive for movement to reformation and change, in obedience for the Divine obligation to command goodness and forbid evil. But insight into the future and awareness of its requirement is greater motive for positive actions. So we must not confine ourselves to the diagnosis and treatment of the immediate problems (even though this, in itself, is a very important duty). We must not neglect the other motive.

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4- Muslims in the west must do all they can to spread Islam, make other acquainted with it, and make it popular to the people there.

The fulfillment of the above responsibilities would hasten the blessed appearance of the awaited Imam

(1) Al-Kafi, Vol. 1, p. 27.

(May Allah hasten his deliverance), deliver the world voluntarily to him, and pave the way for his blessed nation.



Growth of the Population between Islamic and Western Thought Imam Al- Kathim (Peace upon him) as a Model⁽¹⁾

The Preference of Increasing Offspring:

There are several highlights in Imam Al-Kathim's life which are worthy of much attention. One of them is the great number of children he sired. Their number is so great, in fact, that some sources counted as many as 37 male and female children⁽²⁾ of his born from several wives of his which were originally concubines (meaning that they were slaves which the Imam would buy and then free before marrying them). This great number of offspring is in spite of the relatively short life lived by the Imam, as he died at the age of 55 after spending as many as ten years in the prisons

(1) A statement delivered in An-Naim Channel on the occasion of the memory of Imam Al-Kathim's martyrdom on Rajab 1434, June 2013.

(2) See: Al-Irshad, p. 302.

of the Abbasids.

It suffices to understand this phenomenon of increased offspring through the aspect of its preference in the Shari'ah. There are many Traditions attesting to this. One is the narration of Imam As-Sadiq (Peace upon him) when he said: The Messenger of Allah (Prayers of Allah and His Peace upon him and his household) said: "Marry, I will boast of your great numbers before the nations tomorrow on the Day of the Resurrection. Even the miscarried child would come to the door of Paradise, he would be told: Enter into Paradise. He would say: No, not before my parents enter it before me"⁽¹⁾.

And it is also narrated from Imam As-Sadiq (Peace upon him) that he said: "Allah's inheritance of His faithful servant is a good child which would ask for forgiveness for him"⁽²⁾.

(1) Wasa'il Ash-Shia, Bab An-Nikah, Abwab Ahkam Al-Awlad, Chapter 1, Tradition 14

(2) Ibid, Chapter 2, Tradition 6.

One of the Imam Al-Kathim's companions said: "I write to Abu Al-Hassan (Peace upon him) and said: I have sought a child for more than five years, but my wife disliked this and said: I would find raising them difficult due to the lack of means. What is your advice? He wrote back to me: Do seek to produce children, for Allah provides sustenance to them"⁽¹⁾.

Another Tradition of Imam As-Sadiq (Peace upon him) states: "The children of the Muslims are marked by Allah as one who intercedes, and one who is given intercession. Once they turn twelve, their good deeds would begin to be written for them. Once they reach adolescence then their bad deeds would begin to be written against them"⁽²⁾.

Another Tradition of Ar-Rida (Peace upon him) states: "Have you not that the children are under the Divine throne, asking for forgiveness for their parents, hugged by Abraham and raised by Sarah in a

(1) Ibid. Chapter 3, Tradition 1.

(2) Ibid. Chapter 1, Tradition 1.

mountain of Musk, amber and saffron”⁽¹⁾ .

Explanation for the Many Wives Taken by the Infallible Ones (Peace upon them)

Perhaps what we mentioned earlier is one aspect which explains why the Infallible Ones (Peace upon them) took many wives. The Prophet (Prayers of Allah and His Peace upon him and his household) married nine, the Prince of the Faithful (Peace upon him) marries eight. Az-Zahra (Peace upon her) was called “Al-Kawthar” (The one with plentitude) because Allah (Exalted is He) multiplied the Messenger of Allah’s offspring through her. Even though she was martyred when she was only eighteen years old, she already had given birth to Al-Hassan, Al-Hussein, and Zaynab (Prayers of Allah upon all of them) and she aborted Al-Muhsin. So Al-Imam Al-Kathim (Peace upon him) merely followed the example of his blessed forefathers, and he is the

(1) Abwab Muqaddimat An-Nikah. Chapter 16, Tradition 1.

worthiest of people of doing so.

Further to this general aspect, there is another particular aspect. Meaning the presence of several indicators to the notion that the Infallible Imams (Peace upon them) have devised a strategic plan which they've closely followed aiming to increase the number of the offspring of the household of Abu Taleb after the battle of Karbala. This was in response to the policy of eradication and uprooting followed by their enemies under the banner: "Do not leave any remnant of the people of this household". Entire household were completely void of men such as the houses of the offspring of Aqil Ibn Abi Taleb and Al-Abbas the son of the Prince of the Faithful and his

112 brothers who were all martyred in Karbala.

Imam As-Sajjad (Peace upon him) was asked about the reason of his increased compassion for the household of Aqil, he replied: "I remember their day with Abu Abdullah (Peace upon him), so I feel

compassion for them”⁽¹⁾. When Al-Mukhtar gave him a large amount of money he used it to rebuild the houses of Aqil which were demolished by the Umayyads⁽²⁾.

Imam Al-Kathim’s Systematic Approach in Increasing the Number of Offspring:

Imam As-Sajjad (Peace upon him) had fifteen male and female children, he also raised the only child left by Al-Abbas, the son of the Prince of the Faithful (Peace upon him). The child’s name was Ubaidullah, Imam Al-Kathim (Peace upon him) gave him his daughter Khadijah’s hand in marriage in addition to three other ladies of noble descent for the purpose of increasing the offspring of his uncle Al-Abbas⁽³⁾.

Imam Al-Kathim (Peace upon him) used to accept gifts from Haroun Al-Abbasi and say: “If it wasn’t for

(1) Kamil Az-Ziyarat: 107

(2) Seerat Al Al-Bayt, Sheikh Al-Qurashi, Vol. 5, p. 201.

(3) Batal Al-Alqami by Al-Muthaffar, Vol. 3, p. 369.

the using this money to aid the bachelors of the household of Abu Taleb to marry I would not have accepted these gifts ever”⁽¹⁾ .

All this testifies to the systematic policy or strategy planned by Imam Al-Kathim (Peace upon him) to abort the enemies’ plans to end this pure household. This plan bore fruit in the great number of noble Sayyids, and the many authorities of religion, scholars, leaders, intellectuals, pious people and notables of the nation among them.

The Justification for the Increase of Offspring between the Shia of the Prophetic Household:

The Shia of the Prophetic Household are called upon to make their utmost effort to increase their offspring for several justifications, some of which are the following:

1- The application of the Sunnah of the Allah’s

(1) Al-Wasa’il, Kitab At-Tijarah, Abwab Ma Yuktassab bih, Chapter 51, Tradition 11.

Messenger and the Infallible Imam (Prayers upon all of them), and in response to their desire delivered to us through the above mentioned Noble Traditions.

2- The response to Allah’s saying: “O ye who believe! give your response to Allah and His Messenger, when He calleth you to that which will give you life” [Surah of the Booty of War: 40].

An offspring means the human being’s continued life. Sheikh As-Saduq said in “al-Faqih”: “It was narrated that he who dies without an offspring is like one who never existed among the people. As for the one who dies and leaves an offspring, it is as if he never died”⁽¹⁾.

3- An offspring is a source of many acts of obedience which remain for the parents even after their death. An example is the Tradition of the miscarried child which we’ve narrated earlier. It was also narrated from the Prince of the Faithful (Peace

(1) Al-Wasa’il, Kitab An-Nikah, Abwab Ahkam Al-Awlad, Chapter 1, Tradition 10.

upon him) that he said about the illness which afflicts a child: “It is an atonement for his parents”⁽¹⁾. The Prophet (Prayers of Allah and His Peace upon him and his household) said: “If the child of one of you dies then you have a reward in him, and if he remains after you death then he would ask Allah for forgiveness for you”⁽²⁾. There is also the famous Prophetic Tradition: “If the son of Adam dies then all of his actions would cease except for three things”, one of which is a decent son who would supplicate for him⁽³⁾.

The Tradition about Imam As-Sadiq (Peace upon him) narrates that he said: “Allah may have mercy on a man due to his extreme love for his son”⁽⁴⁾.

It was narrated that Imam As-Sadiq (Peace upon him) said: “The Messenger of Allah (Prayers of Allah

(1) Ibid. Chapter 1, Tradition 12.

(2) Ibid. Chapter 1, Tradition 13.

(3) See Mustadrak Al-Wasa'il, Vol. 12, p. 230.

(4) Al-Wasa'il, Kitab An-Nikah, Abwab Ahkam Al-Awlad, Chapter 2, Tradition 7.

and His Peace upon him and his household) said: Jesus the son of Mary (Peace upon him) passed by a grave. The man buried in it was being tormented. Then a year later he passed by the same grave only to find that the man in it is not being tormented. He said: O Lord, I have passed by this grave in the same year, the man in it was being tormented, and I passed by it this year and he is not being tormented. Allah revealed to him that the man had a good son, he fixed a road and lodged an orphan, so the man was forgiven by the actions of his son^{»(1)}.

4- The followers of the Members of the Prophetic Household (Peace upon them) are the good and decent group selected by Allah (Exalted is He) for allegiance to the members of the Prophetic Household (Peace upon them). They are the ones who maintain original Islam, so having plenty of them would honor religion and this allegiance, and affirm the values of goodness and humanity in this world.

(1) Ibid. Chapter 2, Tradition 5.

Goodness is hoped for from them, and evil would not issue from them. They are like a good tree worthy of being multiplied.

5- The increase of the number of Shia is a support for the promised Imam (Peace upon him) and strengthening his faction. It is a preparation for his blessed appearance, applying Allah's saying: "Against them make ready your strength to the utmost of your power" [Surah of the Booty of War: 60]. The greatest power we may prepare for supporting the Imam (Peace upon him) is this blessed offspring as human resources are the greatest of resources any nation would strive to obtain, so increase this resource as much as you can.

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6- The Shia in this region are targeted with a genocide and eradication as all events testify, especially here in Iraq. Over the last four decades we lost more than a million and the half men in absurd wars, executions, and mass graves at the time of the perished regime, then in the booby traps and

devices of murder and destruction.

What is the number of children which would achieve the increase of the offspring?

In light of the given evidence and circumstances, the followers of the members of the Prophetic Household (Peace upon them) both men and women can only make their utmost effort to achieve this noble end and fulfill the desire of the Infallible Ones (Peace upon them). No matter what justification is given for only having one or two children, they do not stand before all of these parameters unless there is a cause beyond one's choice, when the Divine ordainment dictates this, for Allah (Exalted is He) says: "and He leaves barren whom He will" [Surah of the Council: 50], or if there are mitigating health obstacles and so forth.

The question remains: what is the least number of children one must beget in order for the meaning of the increase in offspring would be realized? The

answer is that there must at least beget four children. If the spouses only beget two children (regardless of their sex) then they did not really add anything, for there are two of them and they left behind two others. Then they need one child to make up for the shortage in the community as many children die young either of natural causes or by explosions or wars or traffic accidents and so on, and even if they grow up and get married, then maybe they will be barren or give birth to a number of children below the desired number. All this leads to shortage and it would be made up for through the third child. As for the fourth child, this is the one which achieves increase. The more the one begets, the more pleasing this would be to the

120 Messenger of Allah (Prayers of Allah and His Peace upon him and his household).

The West and Birth Control:

The governments of the west tried to convince communities to practice birth control, but this

backfired into a disaster when the population began to fall down while the number of the number of the elderly increased in society. There is a continuous debate there about how to handle this problem.

About two decades ago or more they used policies of sterilization in revealed by a number of secret documents which was leaked. They've even set deadlines for the reaping the results of their demonic project. Some Muslim countries –such as the Islamic Republic of Iran- went along with this plan. At the end of the 1980s the Iranian government adopted ⁽¹⁾ a plan to reduce the rate of the growth of the populations due to fears of overpopulation. Overpopulation at the time was blamed for many problems such as the high level of unemployment, the decline of the levels of education and quality of life, especially that the rate of the increase of population had reached 3.2% after the late Imam Al-Khomeini

(1) Information based on a report published on the internet on 22/4/2013>

encouraged getting as many children as possible to build a Muslim army of twenty million men.

Twenty years after following this policy, statistics showed that the number of children born to each woman had been reduced to 1.6, which is less than the rate of 2.1 (which is the minimum requirement for industrial nations), this was an unacceptable decline in the population. Therefore, the Iranian leadership made certain steps as of last year to encourage the growth of the birth rate again.

Blessings which Arrive with the Increase of Offspring:

We believe that the increase of offspring cannot be the reason for such problems. This process is by definition is a blessed one which would only bring prosperity to individuals and communities. The most powerful asset any state has is its human resources. We only have to look at China, a country with a population of over one billion two hundred million

and yet its economy witnesses a constant growth which caused worry to the industrial superpowers.

The strange thing is that the spouses spend all they can to attain a child. They may even travel far and wide to see doctors which would aid them in this. After Allah (Exalted is He) bestows upon them this one child they would not want to have any more children under the pretext of several circumstances such as living conditions and finances. But we have already seen that there is a narration from Imam Al-Kathim (Peace upon him) about how we should not listen to these excuses, Allah (Exalted is He) says: “if they are in poverty, Allah will give them means out of His grace” [Surah of the Light: 32]. What the narrations say is the exact opposite of this: If a man is married and begets children. It is narrated that Imam As-Sadiq (Peace upon him) said: “Sustenance is with wives and children”. So increasing the offspring is one of the causes of sustenance for the individual and prosperity for the state, while birth control to reduce

the economic burdens and such things is not proper thinking, neither from individual nor from the state.

Prevention of Birth is Like Murdering a Human Being:

Birth control, whether through natural or medical means without any acceptable and reasonable cause, is in fact equivalent to murdering an actually existing human being. Both acts deprive the nation of this being whom Allah (Exalted is He) made His vicegerent on earth as He says: “Kill not your children for fear of want: We shall provide sustenance for them as well as for you” [Surah of The Night Journey: 32] “kill not your children on a plea of want;- We provide sustenance for you and for them” [Surah of the Livestock: 151].

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Ignoring the Education of Children is Murdering their Souls:

Here, we must not ignore another form of inward

murder: that which takes place through ignoring to education the children. This would cause them to become evil and deviant members of the society, and perhaps into criminals bringing evil to society. Another example of this crime is the immigration to western country, or any of the lands of infidelity for that matter. This would place the children under a lot of pressure, temptations, and lusts. They would end up being far from religion, and would be assimilated into misguided societies. All this would constitute inward murder of a human being, something which stands at the exact opposite of what Allah and His Messenger wanted for man.

Instructions from the Imams (Peace upon them) to Increase One's Offspring:

The Imams (Peace upon them) have taught their Shia how actions that would increase sustenance for them and for their children. These measures provide the one who does not have any children to have many

of them:

1- Raising one's voice with the call to prayer inside his house. It is narrated by Hisham Ibn Ibrahim, the Companion of Imam Ar-Rida (Peace upon him) said that he complained to Abu Al-Hassan (Peace upon him) from his sickness and that he would not get a child. The Imam commanded him to raise his voice with the prayer call in his house. Hisham narrates: So I did, Allah then removed the sickness from me and increased my offspring”⁽¹⁾.

2- Asking for Forgiveness. It was narrated in Al-Kafi that Al-Abrash Al-Killini complained to Abu Ja'far Al-Baqir (Peace upon him) that he did not get any offspring, then asked him: Teach me something. The Imam said to him: Ask Allah for forgiveness a hundred times per day (or) per night, for Allah (Exalted is He) says: “'Saying, 'Ask forgiveness from your Lord; for He is Oft-Forgiving' He will send rain

(1) Wasa'il Ash-Shiah, Kitab An-Nikah, Abwab Ahkam Al-Awlad, Chapter 11, Tradition 1.

to you in abundance ‘ Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water)” [Surah of Noah : 10-12]. The Imam then added in another narration of the Tradition: “If you forget doing so, make up for it”⁽¹⁾.

3- Supplication, this is based on the Texts mentioned in the Holy Quran, of the books of supplication for seeking a child. One such text is Allah’s saying: “O my Lord! Grant unto me from Thee a progeny that is pure” [Surah of the Household of Imran: 38], and Allah’s saying: “Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes” [Surah of the Criterion: 74], and His saying: “O my Lord! leave me not without offspring, though thou art the best of inheritors” [Surah of the Prophets: 89], or you may supplicate through the manner which best expresses your heart.

4- Beseeching to Allah through the Infallible Ones (Allah’s Peace upon them) there are many

(1) Ibid, Chapter 10, Tradition 1.

documented stories about believers who beseeched Allah (Exalted is He) through the Zahra' (Peace upon her) or Al-Hussein (Peace upon him) or Al-Imam Ar-Rida (Peace upon him), so their desire was immediately fulfilled.

This is the lesson learned through the life of Imam Al-Kathim (Peace upon him), we wished to reveal it to please the Prophet and the pure members of his household (Allah's prayers upon all of them), and because it directs us to a very important obligation. So take heed, ye who have insight!

The Constant Principles in Politics⁽¹⁾

Constant Interests of Constant Principles?

No doubt that your occupation with the great responsibilities you are charged with at this delicate moment in the nation's history makes it everybody's duty to stand at your side in accordance with what we are capable of and what relates to our respective jobs. Therefore, I have deemed it proper to present you with some ideas which may lead your work to success by Allah's leave.

Politicians are notorious for their saying: "There is no such thing as fixed enmities or friendships, there are only fixed interests". The real interests are not the

(1) Report on the statement made by Marja Al-Yaqubi (May his shadow be preserved) in the meeting of the boards of trustees of the Islamic Fadillah Party in the Marja's home on Friday, Rabi 2 1426 (May 13th, 2005, and sent as a letter to the president, the prime minister, the head of the National Assembly, and their representatives, and the ministers, and the elected members of the National Assembly.

ones which we determine, but what is consistent with these principles. As a matter of fact, the being far from those principles is what drove our religious scholars away from political work, and to the formation of political parties and organization. Allah (Exalted is He) says: “Truly it is the Party of Allah that will achieve Felicity” [Surah of the Pleading Woman: 22], “Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong” [Surah of the Household of Imran: 104].

The Prince of the Faithful (Peace upon him) formed the first political party in the sense we understand it today. He called its members: “The Thursday Police”, the most notable of his companions joined it.

Then there is no intrinsic problem in the formation of political parties, nor is there any problem in the practice of political work. Quite the contrary, both fall within the core of Islamic work. Problems arise in the

application of the fixed principles of the work and the general frameworks defining it fail.

Principles Taken into the Leaders' Consideration:

So which principles should leaders and politicians take into their consideration?

The Loftiness of the Purpose:

The first of those principles must be the loftiness of purpose. His only purpose must be seeking Allah's Pleasure in all the particularities of his work as nothing deserves to be worked for except Allah (Exalted is He), all things other than Him are but adornments and mirages as it is ephemeral. Ephemeral things have no value, their pleasures are soon lost, only the consequences remain:

All things other than Allah are falsehoods

All pleasure is inevitably ephemeral⁽¹⁾

When a human being lives a higher and greater purpose, his strength would increase, his resolve would be reinforced, and he will find plenty of inner diseases –such as envy and competition for worldly things- will melt away. He would raise himself above plenty of the actions which demean many other individuals. The scholars of ethics have devised many tests for the human soul to measure its sincerity and success. If one wishes to test his sincerity let him see how he would be if he acts if he competes for a position with another individual, especially if that individual is more qualified than him. Would he step aside with an open heart? If one makes a tremendous effort and no one mentions his name and he remains obscure and anonymous, would this make him unhappy?

The one who is sincere knows that his actions are

(1) A poem of Labid Ibn Al-Mughirah, See also: “Mustadrak Safinat Al-Bihar, Vol. 5, p. 490.

seen always by Allah (Exalted is He), so he does not feel diminished by the ignorance of the people of earth of his actions. This is the exact opposite of the many working for this world, for he would love appearance, fame, reputation and so forth: “Think not that those who exult in what they have brought about, and love to be praised for what they have not done, - think escape the penalty. For them is a penalty Grievous indeed” [Surah of the Household of Imran: 188], “Say: "Shall we tell you of those who lose most in respect of their deeds? "Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?"” [Surah of the Cave: 103-104].

Factors Leading to Sincerity in Action:

There are several factors which would contribute to the human being’s sincerity towards Allah (Exalted is He):

1- Strength of Heart and a strong will in taking

stands so that one does not falter before temptations. Plenty of people who seek what is other than Allah and work for what is other than Allah know that this is useless. They feel weak before their passions and lusts. If they had any real resolve then would only choose what pleases Allah (Exalted is He) whenever presented with a choice. This is why the Holy Quran pointed out the issue of resolve on several occasions such as Allah's saying: "Therefore patiently persevere, as did (all) apostles of inflexible purpose" [Surah of the Dunes: 35], "but he forgot: and We found on his part no firm resolve" [Surah of Ta-Ha: 115].

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2- Knowledge. The more knowledge a human being obtains about the benefits of acts in this world, the more enthusiastic he would feel about performing them. On the other side, the more one knows about the bad effects of a certain act, the more he would avoid it. The same applies to the issues of the Hereafter: meaning knowledge of the otherworldly

reward and punishment. Knowledge of the issues of both worlds contributes to driving people in the right direction, this is why we find millions of people of the west who neither drink nor smoke, because they are aware of the worldly dangers of this habit, so how about if they knew that they bring otherworldly punishments as well?

3- The sincere councilor who doesn't withhold the decent word and honest advice, increasing the guidance of others, preventing them from doom, and driving to goodness and bliss. Allah (Exalted is He) made the best gift one can give to his brother in faith is good advice.

4- Allah's kindness and grant of success. This takes place *a priori*, but the human bring can through his sincerity bring more of it to himself. One of the manifestations of this kindness is Allah's saying: "But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you Unbelief, wickedness, and rebellion: such indeed

are those who walk in righteousness” [Surah of the Private Apartments: 7]. This is the exact opposite of the devil and the evil-commanding self which make disobedience look good to the human being: “But Satan's wish is to lead them astray far away (from the right)” [Surah of the Women: 60], “. Then seest thou such a one as takes as his god his own vain desire? Allah has, knowing (him as such), left him astray” [Surah of the Crouching: 23], “the (human) soul is certainly prone to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oft- forgiving, Most Merciful” [Surah of Joseph: 53].

This is the insight through which Allah (Exalted is He) reveals to His servant the realities of affairs.

136 Through it, the faithful become more believing and submissive and constant. They become increasingly disinclined from the love of this world, for they see that its reality is little more than carrion, and that competition over it is the task of dogs not real human beings. They also see the women calling to vice in

their real inner ugly image, so they would escape their temptation without effort in the same manner Allah's Prophet Joseph (Peace upon him) did.

The Ends Do not Justify the Means:

Second: The Purity of the Means: We totally reject the saying: "The end justifies the means". It does not suffice for the human being's purpose to be noble, the means to achieve it have to be pure as well. Results which are achieved through inhumane ways or through means which contradict the Divine laws – such as what the politicians use- are meaningless. For this reason, whenever the Messenger of Allah (Prayers of Allah and His Peace upon him and upon the members of his household) would, whenever he'd send a military leader or commander, provide him with a number of recommendations, although those leaders were among the Prophet's Companions who were close to him and heard the revelations. Nevertheless, he would say to them: "March in the

Name of Allah, and for the sake of Allah, and on the Religion of the Messenger of Allah. Do not hold grudges, do not deform any human being, do not backstab, do not kill an old man, nor a child, nor a woman. Do not cut down a tree”⁽¹⁾. The Prophet Allah (Prayers of Allah and His Peace upon him and upon the members of his household) also forbade the burning down of trees, or to drench it in water, or to poison the natural resources of the enemy’s country, or ending the life of the wounded enemy fighters. He also commanded that Islam must be offered to them first, “But if the enemy incline towards peace, do thou (also) incline towards peace” [Surah of the Booty of War: 61], and many other recommendations”⁽²⁾. He would always immediately fix and resolve any error committed by his leaders, and disown to Allah what they’ve done in this case. An example of this is when he publicly disowned to the actions of one of his army

(1) Al-Wasa’il, Vol. 15, p. 58

(2) See: Al-Wasa’il, Vol. 15, p. 59. P. 73

leaders who had killed a man who uttered the two testimonies of Islam. The leader believed the man's profession of Islam was not real, but only out of fear of the sword⁽¹⁾.

Renunciation of this World:

Third: Rising Above the love of this world is all the forms of its pleasures described by Allah's saying: "Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land" [Surah of the Household of Imran: 14]. Those are general themes cited by the Holy Quran, those titles may apply to other issues. This is a disease which is most destructive and lethal to any human being's religious belief. Probably the worst of them is the love of power and fame and high positions. This love would drive people to the most horrible of crimes to attain it,

(1) See: Al-Bihar: Vol. 22, p. 21.

it is the worldly passion which is the most stubbornly implanted in the human heart, so much so that it is mentioned in a Tradition: “The last thing which leaves the hearts of the veracious is the love of power”. History has narrated to us many major crimes against humanity were committed due to this horrid disease. For this reason Allah (Exalted is He), the Prophets, the Imams, and the pious of this nation have all warned us from the love of this world, describing it as the heart of every sin, and the source of every vice. They way to cure this disease is to take heed as much as possible, remembering the terrible end which would afflict those who prefer this world: “And for such as had Entertained the fear Of standing before Their Lord’s (tribunal) And has restrained (Their) soul from lower Desires. Their abode will be The Garden” [Surah of the Soul-Snatcher: 40-41].

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This is the theoretical cure, as for the practical cure, it is not following the adornment of this world no matter how beautiful it seems, and how wonderful

it appears. Slowly, the human being build a powerful soul which will not be inclined to any of this, as the Prince of the Faithful (Peace upon him) says: “Rather, it is my soul. I train it though piety so that it would arrive safe at the day of the Greatest Fear”⁽¹⁾.

Not to Live through Selfishness:

Fourth: Melting Away the “I” or “the personal”, meaning the placement of one’s own personal, party, secular, ethnic or any partial interest first. This does not mean not to work for one’s own sake or for the sake of his people. What is unacceptable is selfishness and bigotry. The latter is a feature of ignorance so that you would see the evil of your own people as something better than the goodness of others. This would drive the bigot to keep all things to himself and his group (sect, clan, nationality) even if they were evil or corrupt. It would also drive him to exclude those who do not belong even if they were sincere and

(1) Nahj Al-Balaghah: 45

qualified.

This is the form of selfishness which inevitably leads to disagreement and fierce and unfair competition and may eventually lead to war. Belonging, which is a most distinctively human feature (whether it was to a party or a city or a sect or an ethnicity) must always be constructive, and must be free from aggression against others or to transgress over their rights “nor withhold from the people the things that are their due” [Surah of Hud: 85].

Mercy and Gentleness:

Love of people and mercy for them and working for their sake, and spreading justice and peace between them, and delivering their rights to them.

This is the most sublime purpose of sending the Prophets and the revelation of the Divine Law: “We sent thee not, but as a Mercy for all creatures” [Surah of the Prophets: 107]. It is also said in Imam Ali’s letter of commission to Malik Al-Ashtar: “And make

your heart feel mercy for all your flock, and love for them and kindness to them. Be not to them like a ferocious beast which seeks to devour them, for there are two types of them: one is your brother in religion, and the other is your equal in creation”⁽¹⁾ .

The generalities of the Traditions included many recommendations in this respect. All these Traditions pointed out that humane acts such as aiding people in acquiring their needs, making them happy, dispelling their anxiety, relieving their pain and fulfilling their wishes are all acts which make one draw near unto Allah, and provide him with more reward than individual acts of worship such as prayer and fasting. It is narrated that a woman known for being a prostitute entered Paradise through providing a thirsty cat with water.

So, the politician must be endowed with a heart filled with mercy and compassion, flowing with powerful emotion as was the Messenger of Allah’s

(1) Nahj Al-Balaghah, Speech 53.

heart, and the heart of all the great Muslim leaders. As for the one with a heart of stone, we cannot expect any goodness to emerge from him to the nation. So let us make this great feeling and emotion one of the criterion through which we test the qualifications of the leader. It is narrated that one historical leader punished one of his aids for crushing a rose with his foot. Another warned from any man who does not love music as someone with rough emotions and rigid feelings. We do not need such examples because we already have the good example narrated about the Prophet of Islam (Prayers of Allah and His Peace upon him and upon the members of his household) and the guiding Imams. The Prophet (Prayers of Allah and His Peace upon him and upon the members of his household) scolded one of his companions for hunting a bird for sport, saying: "Prepare yourself for being questioned on the Day of the Resurrection, for the bird would be your rival, saying: O Lord! Ask this man: why did he kill me without having any need for

my flesh?”. There are many such examples which are too many to cite in this short essay.

Dialogue without Marginalizing the Other:

Sixth: Dialogue and joint effort with all other human beings with whom we are connected through common factors, whether religious, national, or human. This would lead all to prosperity and bliss, and protect everybody from problems and dangers. It would protect the nation from many disasters and calamities. Commitment to this issue –if possible– would put everybody’s mind to rest, provide peace and safety and prosperity for the citizens, and offer the opportunity for construction, in contrast to the language of violence, confrontation, and war.

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Honesty and Transparency:

Seventh: Honesty with the nation. Leaders and politicians have become accustomed to the language of misguidance, dishonesty, pretension to the opposite

of truth, obscuring, and gas lighting are all traits which generate a gulf between the leadership and the nation and take away the element of trust from their relationship. Furthermore, it would lead to apathy in the nation which would prevent it from interacting with the leadership's projects and movements. This is the exact opposite of honesty and transparency which would deepen the bond between the leadership and the nation, the masses would forgive the leadership if it fails in the fulfillment of some of the nation's desires, it would increase the people's political awareness, and the entire nation would participate in taking responsibility for decisions.

146 This is clear in the biographies of the leaders of Islam. The Prophet (Prayers of Allah and His Peace upon him and upon the members of his household) was clear with those who went out with him to take over Quraysh's caravan that the caravan had escaped and that they have to go to war with them now. Al-Hussein (Peace upon him) was also clear in this

respect, and told those who went out from Mecca with him to Karbala that he is not going to take over any kingdom or power, but going to his death, and many other examples.

Our masses have witnessed a state of total blackout over the three months which followed the elections⁽¹⁾. This led them to a feeling of resentment towards the politicians for whose election the masses have risked their very lives. This is a very negative state which all leaders must avoid, although we do accept that they must keep some secrets which they cannot make public.

Eighth: The higher value provides the human being with his rights, and those should be violated under any pretext no matter how important it seems to those who do it. Allah (Exalted is He) says: “We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance

(1) Which was the time taken for the negotiations which led to the formation of the transitional government led by Dr. Al-Ja’fari.

things good and pure; and conferred on them special favors, above a great part of our creation” [Surah of the Night Journey: 70]. The Divine Laws were only revealed, the Prophets were only sent to organize this human being’s life, offering him bliss and happiness. Therefore, human rights and human will must be respected. No human being must be driven by force just to satisfy the whims of a ruler or his passions and insane greed. For this reason civilized countries have formulated constitutions which guarantee human rights, and clarify the powers of each authority, so that the illegal and immoral ambitions of leaders would be checked.

148 Ninth: credibility through matching sayings with actions. Allah (Exalted is He) says: “O ye who believe! Why say ye that which ye do not? Grievously odious is it in the sight of Allah that ye say that which ye do not” [Surah of the Ranks: 2-3]. So people in general, and politicians who stand to lead the nation in particular, must be honest with themselves, honest

with their Lord, and honest with others. The worst treason is betraying the nation, and the worst form of cheating is the one exercised by the leaders. This is so much so that the Prince of the Faithful said, after four years he spent in Kufah, a leader of a vast state: If I leave you owning anything more than the clothes I came to you with then I would be a traitor”⁽¹⁾ .

This is a brief allusion, and in as much as the occasion allows us. There are many details of these points in several books of other in which we conducted an analytical study about the greatest and richest human leadership: The leadership of the Messenger of Allah Prophet (Prayers of Allah and His Peace upon him and upon the members of his household).

(1) See: Al-Kamil Fi At-Tarikh, Vol. 3, p. 399.

The Responsibility of the Word⁽¹⁾

The Importance of the Word and Its Role

The Word is one of the most important channels which reach with one to Allah's pleasure. Through it preaching takes place, guidance reaches its people, reformation is achieved, knowledge is spread, civilization is built, humanity progresses, and education is perfected. So the word is a vessel for all of these great forms of obedience and many others.

For this reason, a man came to Imam As-Sajjad (Peace upon him) and asked him: "Which is better: Speech or silence?" The Imam (Peace upon him) replied: "Each of them has its defects, but if they are both free of those defects then speech is better than

(1) Statement made by Marja Al-Yaqubi (May his shadow be preserved) and delivered on his behalf in the celebration held on 4 Rajab 1426(August 10th, 2005) in the Ministry of Culture on the first anniversary of opening the countries' radio broadcast. Important passages were added to it.

silence”. The man asked: “How is this so, O son of the Messenger of Allah?” He said: “Because Allah (Exalted is He) did not send the Prophets and the Trustees to be silent, He sent them to talk. Paradise was never deserved by silence, nor was Hellfire earned through silence, nor was Allah’s wrath ever avoided through silence. All of this happens through speech”⁽¹⁾. Allah (Exalted is He) says: “In most of their secret talks there is no good: But if one exhorts to a deed of charity or justice or conciliation between men, (Secrecy is permissible)” [Surah of the Women: 114]. One of the Traditions even stated: “The good word is a form of almsgiving”⁽²⁾.

On the other hand, the evil word may cause a great damage and destruction. Many of the capital sin for which Allah (Exalted is He) promised Hellfire are connected to the word, examples include backbiting, gossip telling, lying, slander, defamation, cursing,

(1) Al-Wasa’il, Vol. 12, p. 188.

(2) Ibid. Vol. 5, p. 233.

hurting, and spreading rumor and evil manners. For this reason, the Messenger of Allah (Prayers of Allah and His Peace upon him and upon and the members of his household) is reported to have said: “What would cast people on down on their noses in Hellfire except the harvest of their tongues”⁽¹⁾. Scholars and moralists have all written books about the evils of the tongue.

Refinement of the Word:

For this reason, the Most Holy Divine Lawmaker dedicated a large portion of His teachings to the refinement of this word and directing it to be useful and constructive. He vividly described the features of the good word: “- A goodly word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens,- of its Lord. So Allah sets forth parables for men, in order that they may receive admonition. It brings forth its fruit at all times, by the leave of its

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(1) Al-Kafi, Vol. 2, p. 155.

Lord” [Surah of Abraham: 24-25], and also warned from the harm of the evil word: “And the parable of an evil Word is that of an evil tree: It is torn up by the root from the surface of the earth: it has no stability” [Surah of Abraham: 26]. This is a most severe warning from the consequences of the evil word.

He considered, for instance, that if someone in the east utters even half a word which causes the murder of someone in the west, then this former person is a murderer. We do see this phenomenon often today when we see the creators of the culture of *Takfir*, murder, injustice and aggression. A man in the east or another of west would be fooled by their misguidance and would obey them, committing a crime whose burden would first and foremost fall on the creator of this culture.

There is an important Tradition in this respect which destroys the very foundation of the culture built by those spreading terror and murder just because of disagreement in views or a conflict in interests. It is

narrated from Imam As-Sadiq (Peace upon him) that he said that his grandfather, the Messenger of Allah (Prayers of Allah and His Peace upon him and the members of his household) had said: “Allah torments the tongue in a manner He torments no other limb, it would say: O Lord! You have tormented me in a way You did not torment any other thing. It would be told: A word was uttered by you, it reached the eastern and western directions of this earth, and blood was spilt unjustly because of it. By My Glory! I would torment you in a way I did not torment no other limb!”⁽¹⁾ .

If we sense that importance, then this feeling would allow us to devise a program dealing with the word, watching over it, and controlling it. What you say is under your control as long as you don't say it, but once you say it then you become under its control, you will have to deal with its consequences and responsibilities. Many people have fallen victims to

(1) Wasa'il Ash-Shiah, Vol. 8, Kitab Al-Qada, Abwab Sifat Al-Qadi, Chapter 4, Tradition 4.

their words in this world and the Hereafter. An example is the Grand Qadi for Al-Mu'tassim Al-Abbassi who told him about Imam Al-Jawad (Peace upon him) even though he knew that this would keep him in Hellfire forever as he himself had said.

Investment in Modern Communication for the Benefit of Islam:

We witness today a tremendous revolution in information and communication technology which have reached heights undreamt of before by humanity. The opening of these doors provides us with an unprecedented opportunity to deliver the rhetoric of peace and happiness to humanity. The tyrants can no longer suppress the word or prevent its arrival to the people as they did before throughout history using the same lack of vision throughout history: "I but point out to you that which I see (myself)" [Surah of the Forgiver: 29]. Islam was often forced to carry the sword to fight those tyrants and

free their people from worshipping them and allowing them to follow the religion of their choosing under the banners of “Let there be no compulsion in religion” [Surah of the Cow: 256], “that those who died might die after a clear Sign (had been given), and those who lived might live after a Clear Sign (had been given)” [Surah of the Booty of War: 42], “Let him who will believe, and let him who will, reject (it)” [Surah of the Cave: 29], “We showed him the Way: whether he be grateful or ungrateful (rests on his will)” [Surah of Man: 3]. Islam encouraged dialogue and the culture of the other view: “Say: "Produce your proof if ye are truthful."” [Surah of the Cow: 111] “And dispute ye not with the People of the Book, except with means better” [Surah of the Spider: 4], “Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious” [Surah of the Bees: 125].

By Allah’s great munificence, we live at a time of great opportunity for delivering the good word to the

hearings of the whole world. The world today yearns for peace, happiness, and goodness after it witnessed the failure of all the ideologies, and after those who do not follow the message of the household of the Prophetic household (Peace upon them) failed to present Islam in its correct and real aspect, causing many people to abhor it. The whole world looks to you, O followers of the members of the Prophetic household (Peace upon them) so that you must reflect a pure and shining image of true Islam: filled with mercy, love of goodness and peace and tranquility for all humanity.

Factors which Lead to our Success in Delivering the Word of Islam:

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Many years passed while we were suffering from frustration, the suppression of freedom, and censorship over speech. Allah (Exalted is He) has removed this so test us: will we be grateful and deliver the rights of this bliss, or will we be ungrateful

(Allah forbid) and abuse this freedom.

There are three factors:

- 1- The advanced media of communication
- 2- The failure of ideologies to provide humanity with happiness, security, peace, and tranquility.
- 3- The existence of the full freedom for calling humanity unto Allah (Exalted is He), and the truth, goodness, and guidance.

The presence of these factors doubles our responsibility in investing the word in delivering the Message which Allah (Exalted is He) entrusted us with after the heavens and the earth and all other creatures failed to carry it: “We did indeed offer the Trust to the Heavens and the Earth and the

158 Mountains; but they refused to undertake it, being
afraid thereof: but man undertook it;- He was indeed unjust and foolish” [Surah of the Clans: 72].

The Principles of Transparency and Its Manifestations⁽¹⁾

The Meaning of Transparency

We often here the politicians and the people involved in social work mention the term: transparency. Everybody demands that work should be “transparent”. But we rarely see any of them truly explain for us the meaning of transparency and how could work be transparent. No one tells us what transparency “looks like”, and how can we train ourselves to be adorned with this quality, and what are the principles and features which should exist in the soul to “deal with transparency”?

As people who are actually involved in the social sphere, it is part of our job to diagnose the

(1) Statement made by Marja Al-Yaqubi (May his support be preserved) in the first general conference for Banat Al-Mustafa Association in 21-22 Jumada I 1426 A.H.

obstructions which prevent good social work, the problems with that work, and the components of its success.

In light of this vision, we found that one of the main issues faced by social work, and suffered by most of those working in the Islamic movement is the lack of transparent dealing with others. This is a quality which is not particular to work, the law itself can be described as transparent, meaning that it is flexible and capable for accommodating exceptional cases, taking circumstances into consideration rather than being just a rigid enforcement. So transparency is one of the main foundations for the success of any work, and to guarantee the application of laws and responding smoothly to circumstances. This is a feature which distinguishes Islamic Law and its great leaders.

The principles of transparency in Islam:

We will point out the manifestations of

transparency in Islam in this discussion and its principles and psychological basis based on a number of Noble Traditions. Our references will remain general leaving their details to other intellectuals in the hope that they would enrich our Islamic sources through those blessed Traditions:

1- Fairness with others even at one's own expense: If the other view is correct, one must be brave enough to admit this, letting go of his erroneous view and admitting his error. For this reason they said that admitting one's error is itself a virtue, and Allah (Exalted is He) scolded those who hold to their opinions even if they know in their hearts that the other opinion is correct and true, for He says: "When it is said to him, "Fear Allah., He is led by arrogance to (more) crime. Enough for him is Hell;-An evil bed indeed (To lie on)!" [Surah of the Cow: 206], and He says: "And they rejected those Signs in iniquity and arrogance, though their souls were convinced thereof: so see what was the end of those who acted

corruptly!” [Surah of the Ants: 14], and He called upon His servants to give others their due right without any injustice as He says: “Give just measure and weight, nor withhold from the people the things that are their due” [Surah of the Heights: 85].

This quality is most difficult for one’s ego, only one who has trained himself and disciplined it would be able to adorn himself with it. For this reason it is narrated from Imam As-Sadiq (Peace upon him) that he mentioned the following Noble Tradition: “The Messenger of Allah (Prayers of Allah and His Peace upon him and upon the members of His Household): said: “O Ali, there are three things which are beyond the ability of this nation: For the one to console his

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brother with his own money, to be fair to people even at one’s own expense, and remembering Allah in all states. This is not to say: ‘Glory is to Allah, Praise is to Allah, no god by Allah, and Allah is Greater’, but if one sees something which is forbidden then he would

fear Allah (Exalted is He) at it and leave it”⁽¹⁾ .

2- Seeking council without enforcing one’s opinion and acting as if other people’s opinions and advice do not matter. Added opinions and perspectives constitute added strength as your mind joins theirs, it is as if you think with the totality of their minds which would perfect a perspective and bring it to maturity. Therefore, one of the advices given by the Prophet (Prayers of Allah and His Peace upon him and upon the members of His Household) to Ali (Peace upon him) was: “There is no aid better than council, and no mind better than arrangement”⁽²⁾. The Prince of the Faithful (Peace upon him) said: “He who imposes his own view would be doomed, but he who seeks the council of men would share their minds”⁽³⁾, As-Sadiq (Peace upon him) said: “Let nothing prevent the one of you of seeking the council

(1) Bihar Al-Anwar, Vol. 72, p. 34.

(2) Al-Kafi, Vol. 8, p. 20.

(3) Bihar Al-Anwar, Vol. 72, p. 104

of a man of religion and piety if something beyond your means befalls you”, then Abu Abdullah (Peace upon him) said: “If he does this then Allah will not let him down, but will raise him, and cause the best of things and the closest of things to Allah to befall him”⁽¹⁾.

The Prophet (Prayers of Allah and His Peace upon him and upon the members of His Household) and the Imams (Peace upon them) have given us practical lessons on the necessity of council. They are the most perfect of creations and their masters and the ones who are supported by Allah’s grace, but despite all this, Allah (Exalted is He) says: “and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him)” [Surah of the Household of Imran: 159], and He described His successful servants in His saying: “who (conduct) their affairs by mutual Consultation” [Surah of the Council: 38]. One

(1) Bihar Al-Anwar, Vol. 72, p. 102.

of the companions of Imam As-Sadiq (Peace upon him) said: As-Sadiq (Peace upon him) said to me: “Give me advice about a person with virtue and honesty” I said: “Someone like me would give you council?” His reply was almost angry: “The Messenger of Allah (Prayers of Allah and His Peace upon him and the members of his household) used to seek the council of his companions then resolve to do what Allah wills”⁽¹⁾.

3- Using the Principle of Dialogue: without imposing one opinion over others no matter how convinced you are of that opinion. The Messenger of Allah (Prayers of Allah and His Peace upon him and the members of his household) knew that he was right, and yet Allah (Exalted is He) commanded him to hold dialogues with the others: “Say: "O People of the Book! Come to common terms as between us and you: That we worship none but Allah. That we associate no partners with him; that we erect not, from

(1) Bihar Al-Anwar, Vol. 72, p. 101.

among ourselves, Lords and patrons other than Allah.”” [Surah of the Household of Imran: 64], and His saying: “And dispute ye not with the People of the Book, except with means better (than mere disputation)” [Surah of the Spider: 46].

Islam had educated its followers to express themselves freely, and to choose the faith freely, Allah (Exalted is He) says: “Let there be no compulsion in religion” [Surah of the Cow: 256]. This principle reached its most complete and perfect form when Allah (Exalted is He) commanded the Muslims to offer security and protection to everyone in the other camp who wishes to listen to what this religion says before returning him safely to his country to

166 choose freely: “If one amongst the Pagans ask thee for asylum, grant it to him, so that he may hear the word of Allah. And then escort him to where he can be secure. That is because they are men without knowledge” [Surah of the Repentance: 6]. so, is there any encouragement for dialogue, or any transparency

more than present in Islam?

4- Modesty: Because arrogance, indulgence in the ego, and self-admiration would prevent any human being from listening to the truth. Such qualities blind the insight and humiliate the one who has them. Modesty, however, has quite the opposite effect: it elevates the one who is adorned with it, for it is narrated in the Tradition: “He who humbles himself for Allah would be raised in station by Allah”⁽¹⁾. The supplication of the Noble Qualities by Imam As-Sajjad states: “Do not raise my station by one level between the people without humbling me by one level in myself, and do not cause for me any outward loftiness without creating an equal inward humility within myself for myself”⁽²⁾. So do not be arrogant with others, be humble even to the lowliest of Allah’s creatures, for Allah may cause a beneficial word to be uttered from the tongue of someone whom you

(1) Al-Kafi, Vol. 2, p. 122.

(2) As-Sahifah As-Sajjadiyyah, p. 92.

absolutely do not care for. It is narrated in the biography of Allah's Spirit Jesus (Peace upon him) that he said: "O disciples, I want something from you, so do heed it. They said: Your wish will be heeded, O Allah's Spirit. He stood up and washed their feet, they said: It should have been us washing your feet, O Allah's Spirit. He said: The one most worthy of being served is the man of knowledge. I have humbled myself to you so that you would learn to humble yourselves to the people after I go just as I humbled myself to you. Jesus (Peace upon him) then said: Wisdom is built through humility not through arrogance just as grain grows in valleys, not in mountains"⁽¹⁾.

5- Tolerance: The Prince of the Faithful (Peace upon him) is reported to have said: "The tool of leadership is tolerance"⁽²⁾. Tolerance here does not mean merely leadership is government positions.

(1) Al-Kafi, Vol. 1, p. 37.

(2) Nahj Al-Balaghah, Al-Hikmah 176.

Each responsibility over a group of people is a form of leadership, so the teacher is the leader of his students, and the Sheikh of a clan is a leader over the sons of his clan, and the religious scholar and the Imam is a leader over his disciples and followers, and the mother is a leader in her house. All of those leadership figures need tolerance to succeed in their work, and their tolerance must be proportionate to the gravity of their responsibility. The more people each leader has responsibility over the more tolerance he would need to encompass them all. One of the advices of the Prophet (Prayers of Allah and His Peace upon him and the members of his household) was his saying: “You will not encompass people through your money, so do so with your good qualities”⁽¹⁾. So a human being may gain people through his tolerance and increase their trust in his leadership.

6- Love for all people: The believer has neither rancor nor hatred in his heart. For this reason, Allah

(1) Al-Wasa'il Vol. 12, p. 161.

(Exalted is He) informed us that one of His graces on the people of Paradise is that He will remove the rancor remaining in their hearts as He says: “And We shall remove from their hearts any lurking sense of injury: (they will be) brothers (joyfully) facing each other on thrones (of dignity)” [Surah of Al-Hijr: 47]. Such rancor and hatred hurts first and foremost the people who have them. These qualities turn the lives of the people who have them into a grumpiness and torment, their mind would never be at ease as it tosses and toils in this turmoil of thoughts. This wastes plenty of time and energy which could be invested in successful work. But if the human being purifies his heart from such evils, then he would be happy, his mind would roam freely to perform more important responsibilities. People differ in the level of purification of their hearts, even the believers, and therefore some of them would enter Paradise without having completed the purification of his heart. This would cause even the pleasure life in Paradise to be

disturbed by turbidities, so Allah (Exalted is He) completes His blessings on His servant and removed these evil qualities from his heart, but not without a long pain. So why not work on the removal of those qualities whilst in this world so that one would be adorned with happiness directly, filling his heart with love of all people, for no one gains full happiness “But only he that brings to Allah a sound heart” [Surah of the Poets: 89]. This is particularly true amongst the believers who work on a unified Islamic project even if they disagree in opinions and the mechanisms of their work, nothing would influence the spirit of such purity. As for the things we see now, such as the transformation of love into alienation, contempt for others, dissimulation for their image, and all things which follow such as backbiting, gossip spreading, thinking badly in one’s brother, all of these are capital sins which are not from the manners of Islam and Muslims. Let us take in this the example of Imam Al-Hussein (Peace upon him) who wept for his

enemy on the Day of Ashura' saying: "They will all go into Hellfire on because of me" although all of them were gathered to kill him and exterminate his household. Allah (Exalted is He) spoke to His Prophet (Prayers of Allah and His Peace upon him and the members of his household) by saying: "We sent thee not, but as a Mercy for all creatures" [Surah of the Prophets: 107], meaning to all worlds and all the creatures in them, not just for human beings, much less from his Muslim followers. Let us then carry this great heart which is filled with mercy and love and good will, and let us follow the examples set by the Prophet and the members of his household (Allah's prayers upon all of them).

172 **7- Having lofty qualities with people** and being close to them. It is one of the qualities of the believer than he is close and loved to the people as are people to him. This is one of the most important manifestations of transparency. There are a great number of Traditions which build sublime values and

qualities and praiseworthy traits within the human being. Imam As-Sadiq (Peace upon him) said: “There is no deed the believer can offer more loved to Allah (Exalted is He) -after the obligatory acts- than encompassing all people through his lofty qualities”⁽¹⁾, and he also said: “Good manners kill sins just as the sun kills ice”⁽²⁾, and he also said: “Allah (Exalted is He) would reward for good manners and conduct in the same manner He would reward the warrior for Allah’s word in his coming and going”⁽³⁾. The Messenger of Allah (Prayers of Allah and His Peace upon him and the members of his household) said: “Showing people affection and love is half the good intellect”⁽⁴⁾. So how beautiful would it be for you to meet the people with love and openness, showing them affection with a smile on your face even in the

(1) Al-Kafi, Vol. 2, p. 100.

(2) Ibid.

(3) Ibid. Vol. 2, p. 101.

(4) Ibid. Vol. 2, p. 642.

darkest of circumstances rather than being constantly grumpy and disenchanting.

8- Excusing others and thinking well of them if you do not like some of their actions. It is narrated in the Tradition: Find seventy good ways of understanding your brother's actions. "Seventy" in the Arab tongue is used for indicating plentitude not for determination, so if you find seventy one ways then do so. The Imams' education for their supporters has reached the extent that someone asked Imam Al-Kathim (Peace upon him): "May my soul be a sacrifice for you! I hear things which I hate about my brethren, I ask the one of them about it and he denies even though trustworthy people tell me about it. He said o him: O Muhammad, call your ears and eyes liars concerning your brethren. Even if fifty people swear the most solemn of oaths against him and he denies it, then believe him and do not believe them. Do not publicize against him something which would

shame him and destroy his dignity”⁽¹⁾ .

9- Preserving the Definitions of Friendship which were defined by the infallible Imams (Peace upon them). It is narrated that Imam As-Sadiq (Peace upon him) said: “Friendship can only take place through its conditions and definitions. If someone satisfies them or even some of them, then call him a friend. Otherwise, do not attribute any friendship to him if he has none of them:

First: What he says outwardly and think inwardly must be the same in relationship to you.

Second: He must maintain that what is good for you is good for him, and what is bad for you is bad for him.

Third: No worldly position or ownership of money would change him towards you.

Fourth: He does not deny you anything within his ability.

The fifth gathers all the previous qualities, which is

(1) Al-Wasa'il, Vol. 12, p. 295.

that he does not abandon you during calamities”⁽¹⁾ .

10- Aiding others, and even preferring them to one's self. It is narrated that one of the companions of Imam Al-Baqir (Peace upon him) said: Al-Baqir said to me: “Did you see among you a man who does not own a cloak, and one of his brethren had one and gave it to him? I said: No. The Imam struck his thigh with his hand and said: Those are no brethren”⁽²⁾ .

The Holy Quran describes the relationship between the believers in a manner more perfect than this, for Allah (Exalted is He) says: “but give them preference over themselves, even though poverty was their (own lot)” [Surah of the Exile: 9].

This is a summary of the main manifestations of transparency. They require plenty of perseverance and self-discipline before they become a part of one's character. We should not only utter words without any application, for this reason the Imam (Peace upon

(1) Al-Kafi, Vol. 2, p. 639.

(2) Al-Wasa'il, Vol. 12, p. 26.

him) said to his supporters: “Aid me through piety, diligence, chastity, and guidance”. Piety, patience, high resolve and sincerity all aid in treading the path of perfection, Allah (Exalted is He) says: “Nay, seek ((Allah)'s) help with patient perseverance and prayer: It is indeed hard, except to those who bring a lowly spirit” [Surah of the Cow: 45]. We rely on Allah to take us by the hand to achieve these qualities so that we would deserve the intercession of the pure veracious one, Fatima Az-Zahra’ (Prayers and Peace upon her) and so we’d gain the nearness of the loved ones: Muhammad and his pure household, may Allah pray upon them all.

The Wise Leadership Points Out the Maladies and Prescribes the Medicine

Sheikh Al-Yaqubi (May Allah preserve his noble shadow) answered⁽¹⁾ a number of questions directed to him by the director of Newsweek magazine's in Baghdad. Sheikh Al-Yaqubi presented in it the guidelines on how to rid Iraq of its present crisis, and promised to offer more details if the parties of the conflict and the influential powers in Iraq had a real will to reach a solution.

His honor the Sheikh dealt with a number of important issues in Iraq such as federacy and proper system that should rule Iraq after beginning his discussion through mentioning a brief biography of himself. In the end, he directed a message to the American people. The following is the magazine's director's request and the answer of his honor the

(1) The history of the response: Friday, Thu Al-Qi'dah 1427, 24 June 2006.

Sheikh:

Your honor the religious Marja Ayatollah Sheikh Muhammad Yaqubi...

Peace upon you:

The staff of Newsweek magazine in Baghdad wishes to ask your honor for some questions. We wish to find out your honor's view of these issues, and you have the full freedom to express your perspective in these issues.

Kevin Peraino – Newsweek – Baghdad

In the Name of Allah, the Compassionate, the
Merciful

Allah's Peace and His Mercy and Blessings upon you,

I will attempt to answer your questions briefly as I do not know how much space is given to me. The answers you ask for have important details which I've published in the "Speech of the Era" series which began with the beginning of the end of Saddam's regime and which is now at episode 132. It, and many

other articles, can be found in our internet website:
www.yaqoobi.com.

Summary of Sheikh Al-Yaqubi's Biography:

Newsweek: Could you please mention a bit about your biography, where you were raised, who was your role model and how were you influenced by him?

Sheikh Al-Yaqubi: I was born in Najaf Al-Ashraf in 1960 on the same day at the Prophet's birthday. This is considered a good omen between for the Muslims. I moved with my father to Baghdad in 1968. He had many responsibilities in the social work directed by the martyred late Sayyid Mahdi, the son of the Highest Marja Sayyid Muhsin Al-Hakim in Easter Karradah. I completed my studies in Baghdad where I attained my degree in Civil Engineering in 1982. I did not join the compulsory military service of that time because I refused to take part in the unjust system which was launching an aggressive war on Iran even if my position was lucrative and safe. I

stayed in home in disguise. I wouldn't go out unless that was absolutely necessary and spent my time using the large library which my father –who had died at that year- left for us.

In 1985 I had the opportunity to secretly contact the martyred Sayyid Muhammad As-Sadr through several intermediaries. After the Iraqi-Iranian War ended in 1988, the regime somewhat relaxed its grip, and I could move freely again, the martyred Sayyid Ad-Sadr the second began teaching, so we met directly.

During the events of the Sha'ban Intifada in 1991 Sayyid As-Sadr made me the head of one of the five committees, the political and media committee, on the last day before the forces of the Republican Guard broke into Najaf and arrested the martyred Sayyid.

After the Intifada, I took the religious mantle at the beginning of 1992, and began my religious studies. I attended lessons by some of the great scholars such as the martyred Sayyid As-Sadr (five years), Sayyid As-

Sistani (five years), Sheikh Muhammad Ishaq Al-Fayyad (four years) and the martyred Sheikh Mirza Ali Al-Gharwi (two years).

After the martyrdom of Sayyid As-Sadr in 1999, and closing down his office under a false pretext, I returned to my social work and teaching and meeting people in Ar-Ra's Ash-Sharif Mosque which is near As-Sahn Al-Haydari. The mosque had become the leadership center for the followers of the martyred Sayyid As-Sadr and the rising Islamic movement. This confused the regime and placed me under heavy surveillance.

I never declared myself as a Mujtahid until directly after the regime fell when I led the Friday Prayer in

182 Sahn Al-Kathemayn in Baghdad in April, 25th, 2003

with tens of thousands of people attending the noble yard and the areas around it. I called on the people to participate in the protests which were to be held on April 28th, 2003 to call for a greater role for the religious authorities and schools in the political

process. This was one of the largest protests witnessed by modern Iraq as the lines of protestors extended to several kilometers between the National Theatre's Plaza and Al-Firdaws Plaza.

As for my role model, it is the role model whom Allah (Exalted is He) made a good example for all of us when He says: "Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct)" [Surah of Clans: 21]. I mean Muhammad the Messenger of Allah (Prayers of Allah and His Peace upon him and the members of his household) and the Prince of the Faithful Ali Ibn Abi Taleb and the Infallible Imam from their offspring. I continuously go over the books describing their biographies and noble words to benefit from them, and I have registered the benefits I gained from their blessed leadership in several books of mine.

The Fadillah Party's Project had its Beginnings at the Time of Saddam:

Newsweek: What are the Fadillah Islamic Party's strategic goals?

Sheikh Al-Yaqubi: The project of forming a party was on my mind even before the regime's fall as I already sensed that the regime's breakdown was eminent. I presented some general ideas to Dr. Nadim Al-Jaberi and a limited number of brother, fearing the regime's iron fist which used to crack down on any such project. After the fall immediately I went to Baghdad and met a number of cadres and thus the party began. Those cadres, including Dr. Al-Jaberi was in the forefront of this protest I referred to earlier.

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The objective of forming in was the crystallization of the political project which realizes the demands of the masses in Iraq, and especially the followers of the martyred Sayyid Muhammad As-Sadr, for they did not think too highly of the party leaders arriving from abroad. The followers believed that those new leaders

were far from reality, living a state of isolation from the evolution of events in Iraq over the past twenty years. Thus, they did not deem it necessary for them to melt their personalities in those new arrivals but without being an alternative to them, but only to compliment their role and as a means for delivering the views of this social segment. For all of these reasons any observer would find that the pathway followed by Al-Fadillah Party has particularities which do not exist in other parties (See Dr. Jassem Muhammad's work for more details about this issue). I have pointed out the goals of the party's formation and the principles upon which it is based in several speeches among the speeches of the era such as "The theoretical principles of Al-Fadillah Party" and "Political Work is one of the Religious Obligation" and "Fixed Principles in Politics" and "The Principles and Elements of Transparency". Dr. Nadim Al-Jaberi wrote a book about the system of government most appropriate for Iraq in which he supported this

project. You can identify the course followed by the party as “Iraqi – Arab – Islamic – human” in the full sense of what these words mean and the programs, work mechanisms, purposes, stands and visions which ensue from them.

How to Avoid a Civil War:

Newsweek: Could a civil war be avoided in Iraq, and how?

Sheikh Al-Yaqubi: Yes, a civil war can be avoided if we eradicate its causes in their roots. This can take place through several steps:

a- The instigators and supporters of this civil wars, whether internal or external parties, must become

186 convinced of its futility because it harms them as well

“but the plotting of Evil will hem in only the authors thereof”, we must convince them that what they wish to achieve –if it was right and just- can be attained through dialogue, political processes, and argument based on logic and evidence. Once there is this

conviction and serious will to resolve issues, then issues will be resolved. If, however, people choose to scream and huff and puff, then these are little more than hypocrisies which are neither honest nor based on sound foundations, but only for each party to seek its narrow interests and to expand at the expense of others.

b. Putting aside the sectarian, ethnic, selfish, and faction-based rhetoric, transforming it to a humanist rhetoric which rises above these narrow visions, fearing Allah in this nation as they have ruined people and ravished the lands.

c. The orators, the scholars, the intellectuals, the Imams of the mosques, and the makers of public opinion working in the media should create a general awareness against extremism, hysterical rhetoric, bigotry, violence, sectarianism, and other causes of sedition.

d. Ending the occupation. International efforts must be confined to aiding only as much as Iraqis need that

aid from other countries of the world. Iraq most certainly needs the aid to heal its wounds and reconstruct its inner house, so it would rise again and catch up with the civilized nations. Iraq, however, is capable of reaching this stage quickly as it own all the elements of strength, prosperity, progress, and wealth.

e. Making some fundamental political reforms, and reconsidering in the process all the erroneous decisions taken in this respect. Those reforms must include:

1) Dismantling the coalitions and alliances⁽¹⁾ built

(1) This idea gained much interest from analysts, journalists, and politicians. It caused much controversy and discussion over the cable channels which lasted for weeks. It found much unprecedented resonance, many smaller groups broke up with larger ones in preparation to end sectarian conflict based on sectarian grouping. When Al-Fadillah Party withdrew from the coalition the falsity of those who hide behind sectarian Sunni and Shia banners (whilst only caring for their own personal interests) was exposed. This step exposed that political conflict was in fact for power and money whilst hiding itself in religious and sectarian disguises to fool others. This is what we said in a statement about the Meccan document. The dominating powers used the conflict for power in Iraq to form several alliances

along sectarian and ethnic lines, and allowing for alliances between parties and political powers to form on the basis of their political programs to end the state of sectarian entrenchment.

2) Proceeding with complimentary parliamentary elections every two years in this transitory period of Iraqi history. The changes in this period accelerate too quickly so we have to absorb the tensions in those who –for some reason or another- did not participate in the parliament, and especially for those who were forcefully excluded and thus became inclined to carry arms. This will give them another chance for participation.

3) Giving the parties and powers which adopt a positive, constructive opposition a role which is no less important than those who participate in the

which go beyond the ethnic and sectarian belonging. Leaders in the Supreme Council announced the formation of a front which gathers them, the Sunni Islamic Party, and the Kurdish Alliance. This was understood as a step to topple Al-Maliki's government.

government through regulatory bodies such as the Integrity Commission, the Financial Regulatory Commission and so forth. Those are institutions which have the same levels of ministries, and they may convince the opposition parties of their genuineness and draw them away from armed confrontation. I have cited the usefulness and justifications for this suggestion, and the details of its mechanisms which is published. There are other suggestions which I will clarify by Allah's will when there is a serious will for reaching a solution.

I Absolutely Reject the State of Occupation

Newsweek: Do you support a timetable for the withdrawal of American troops from Iraq? Do you have any fears about further bloodshed if they do go away?

Sheikh Al-Yaqubi: I absolutely reject the state of occupation. Every free and honorable person in Iraq shares this rejection with me. Despite the great and

matchless suffering we went through under the yoke of Saddam's rule and his minions. I lived this suffering first hand, and I was in Iraq throughout it as I've accompanied the martyred Sayyid As-Sadr the second for fourteen years. I was leading the delegate of people who received his noble body and the bodies of his two sons from the hospital. I performed their funeral prayer and presided over their burial with a handful of people. I also was the one to continue his project under the very noses of those evil people.

Despite all this, we did not welcome the invading forces. Although we hated Saddam and truthfully wished for his downfall, we felt worried about the arrival of foreign troops and their presence on our lands. I have clarified in some of my speeches a few of the aspects of this concern. Nevertheless, when the foreign troops arrived I also hoped that their role would be confined to what they announced: Helping the Iraqi people in building a free and dignified nation on the basis of justice and prosperity. I was among the

first to present a project for transitory government in Iraq before the foundation of the ruling council so that Iraqis would regain sovereignty over their lands (and this proposition is published among the “speech of the era” series)⁽¹⁾. Yet, our voices were never heard, the mistakes of the occupation and the participants in the political process accumulated until we reached the state we are at today.

Despite all this, I never ceased from presenting constructive projects which save all the parties involved in the Iraqi affairs, but: “Ah! Alas for (My) Servants! There comes not an apostle to them but they mock him!” [Surah of Ya-Seen: 30]. The price is always paid by the innocents and the weak. I can only say: The best of judges is Allah, and the best of rivals before him is Muhammad “and all rivals meet in Allah’s Presence”.

I was one of the first to suggest the formation of a Ministry of Defense in a Friday Prayer oration which

(1) See: The Speech of the Era, Vol. 3, p. 112.

we've called for in Al-Firdaws Square in March 2004. Thousands participated in it. This was after the delay in forming this ministry to rebuild able and qualified Iraqi armed forces which can maintain the land's security and end all pretexts for the presence of the occupation.

But the steps in this direction remained slow and faltering, the mechanisms remained futile and ineffective. Nobody was truly thinking of Iraq's future the wellbeing of its people. I still maintain that the best solution is what I've said: ending the occupation in the studied manner we mentioned and explained in several speeches.

Terrorism only Consolidates the Occupation, 193 Division is Unacceptable

Newsweek: What is your stand towards federacy? Do you support the new laws for the formation of regions?

Sheikh Al-Yaqubi: I have issued several speeches

to clarify our stand from federacy which was stated in “As-Sadiqin Newspaper” which publishes my statements. I clarified the details of my stand to the officials who visited me so you may have a look at them on our website in the internet. The summary of my stand is that that we need no federacy, we need a unified Iraq and an effective central government active in its jurisdictions defined by the constitution.

We also support the presence non-central administrations which have clear and extensive jurisdictions in the provinces, and for the central government to offer all what leads to strengthening the local governments.

194 In the mean time, I do believe that federacy may be a last solution for the country’s problems if they become beyond repair, Allah forbid. I personally do not think that the problems of this country are beyond repair unless the enemies of the nation, the ignorant, the inflexible, and the opportunists, and the selfish get us to that point. Therefore, the terrorists and the

murderers should understand that their crimes which they commit against the Iraqi people –such as the massacre committed in the heroic city of Sadr⁽¹⁾- they only consolidate the occupation they claim to resist. They provide it with pretext for staying, and they close the doors for peaceful coexistence, tolerance, and communication. The only choice left if this continues is federacy, division, and such bitter choices. They claim that they want a unified Iraq and refuse to divide it, if this is the case then let them return to their sense and have an insight into the results of their actions.

(1) Several bombings occurred at the same time in Sadr City on Thursday 1 Thu Al-Qi'dah 1427 (November 23rd 2006) including three booby trapped cars and missile attacks in several areas of the city. 202 people were killed and 250 were injured. Everybody condemned the operation and considered it a natural result of the political and sectarian tensions in the country, and it was followed by several mutual vengeful acts in Baghdad.

The System of Government which should prevail in Iraq

Newsweek: How should Iraq be ruled? Which countries serve as models for you in the positive and the negative senses of the word?

Sheikh Al-Yaqubi: The system of government which should prevail in Iraq is the one which respect human will, giving the human individual the full freedom of choice for who governs him, and the form of government which he wants, and the constitution which organizes the work of its institutions, and the rights and obligations incumbent on the individual and the state. The individual must have the full opportunity to change whatever does not suit him in light of mechanisms guaranteed by the constitution.

Many of the systems used by democratic nations are suitable for Iraq provided that some of their details are adjusted to something suitable to the culture, manners, and traditions of the Iraqi people. We do not have to clone the experiences of other countries because we

have enough genuineness and depth of history and sources of knowledge and qualified people to make us needless of following others, but not needless of their positive and useful experiments.

If the Expected Governmental Change is Genuine then we will contribute to it

Newsweek: Which of the propositions forwarded to PM Mr. Nuri Al-Maliki do you support, and which do you object to?

Sheikh Al-Yaqubi: Dr. Al-Maliki's government was born after much time and effort. This made it weak and divided. This is what we predicted provided with the frame of mind with which the political entities directed the negotiations for forming the government. They did not act like brothers and fellow citizens of the same country aiming at the building of the new Iraq. They acted like rival factions trying to increase their share at the expense of others. For this reason I ordered Al-Fadillah block to withdraw from

the government as taking part in it with this mentality does nobody any honor. Nevertheless, I still called on the MPs of the block to give their vote of confidence to the government to give it a chance to work and perhaps succeed. Our position continued to support Dr. Al-Maliki, and that was a noble stance which had little like it in the world Al-Maliki. When we found out that Dr. Al-Maliki wishes to make some changes in his cabinet I asked Al-Fadillah MPs to meet him and announce to him our position: If the change was genuine and for the best interest of the country and its people, then the party will participate in it the new cabinet. But if it will only take place to gaslight the situation then the party would maintain its dignity and distance itself from this process.

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The Formation of a Religious Government

Newsweek: Do you support the formation of a religious government which rules according to Shari'ah law in Iraq?

Sheikh Al-Yaqubi: I base my stance on the saying of Imam Ar-Rida (Peace upon him), our eighth infallible Imam: “What people need from their princes is their justice”. We do not care for naming and slogans which caused us much harm throughout history. What we need is a government system built on the foundations we mentioned earlier in response to the previous question. The details of this system were laid out by the Prince of the Faithful (Peace upon him) in his immortal commission to his sincere companion Malek Al-Ashtar when he gave him rule over Egypt. Terms such as “religious government” and the like are invented and have no basis. We believe in this religion and follow him in this life because we have seen that it liberates humanity from servitude to other humans, from obeying his lusts and whims which bring him destruction, and because it fully organizes our lives in the way which brings us happiness, peace, security, tranquility, fulfillment in life through all things which are useful. We are with

any system which would achieve these purposes for us regardless of the names.

Factors Leading to the Success of the Leadership

Newsweek: If you were the one leading Iraq, would the government be religious?

Sheikh Al-Yaqubi: Leadership is nothing to be claimed. It is not gained through force, it is something which is determined by two factors: the need of others for the person, and his own goodness to others. The Prince of the Faithful (Peace upon him) said: “Be good to those whom you wish to lead. Be needless of the ones of those whom you wish to be their equal.

200 And need whom you need and you will be their captive”. One of the scholars was asked about the proof of the Imamate of the Prince of the Faithful (Peace upon him), he replied: “The fact that people

needed him and he was needless of them”⁽¹⁾. The more giving and beneficent the people us in all ways the more the people would need him and choose him for their leadership. Yet we have learnt from our infallible Imams (Peace upon them) to be needless of worldly positions which are attained through injustice and aggression and cunning and trickery. We only see positions as means for beneficence to the people and removing injustice from them and making them happy. There are many noble words of the Prince of the Faithful (Peace upon him) in this respect in Nahj Al-Balaghah which no one must be heedless of.

Great Reproach by the people of the world for the American People:

Newsweek: Are there things which you admire about America? Are there political leaders who have attracted you attention in America or elsewhere?

(1) See: Sunan Al-Imam Ali (Peace upon him): Committee of the Traditions in Baqir Al-Ulum Institute, p. 178.

Sheikh Al-Yaqubi: I must differentiate in my evaluation between the American administration and the American people. The American people have contributed greatly to the advancement of humanity. Ordinary Americans have many good qualities such as respect for the human individual and considering him the greatest asset there is, and this drives them to interact with the issues of different peoples on the planet. I admire how they forget their particularities and original belonging, and how they uphold their love of their homeland and the interest of their people. I have also heard much about the credibility and accountability in the dealings of the western people. All of this and more is part of what we have learnt from our great Prophet Muhammad (Prayers of Allah and His Peace upon him and the members of his household). The difference between us is that westerners do so for the near and immediate objectives. We do the same but add to it a number of sublime goals such as Allah's pleasure and gaining

Paradise. Also, western civilization is materialistic in nature, it only sows the elements of annihilation and destruction as a I pointed in more than one speech (Such as “Aids: the harbinger of the downfall of western civilization” and my letter to the French President Jacques Chirac when he took the advice of his consultants to prevent the Islamic veil in public schools and others speeches).

I still remember my reading of the book “How to Win Friends and Influence People” by “Dale Carnegie” which I greatly admire. I remember how well what is mentioned in this book meshes with the teachings of the People of the Prophetic Household (Peace upon them. I personally do not believe that he reached his conclusions through mere accumulated human experience, but directly or indirectly from Divine teachings delivered by the Messengers, Prophets, and Imams (Prayers and Peace upon all of them). Humanity on its own cannot reach the simplest of daily life dealings such as burying the dead (until,

as it is narrated in the Holy Quran, when one of the sons of Allah's Prophet Adam killed the other, Allah sent a crow seeking in the earth to teach him how to bury his brother. He learnt how to bury his dead brother).

As for the American administration, hatred for it increases between all the world populations. This is due to the many unfair policies it used, and the crimes it committed against other populations. Those populations have a great reproach for the American people for not actively influencing the policies of the administration which the American people is supposed to have elected freely, and which is supposed to represent the American people.

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In the end, I hope you would read my answers deeply and with much thought as they have much goodness for all, and if you would deliver them successfully then this would be a source of pride and loftiness on your side. And Allah's Peace and His Mercy and Blessings upon you.

The Diabolical Projects Prepared for the Arab and Islamic Region⁽¹⁾

Ways of Going Around the Gains of the Nation

Day after day, the diabolical plant intended for the Arab and Islamic region within the project of the “Greater Middle East”. The plan aims at tearing apart the unity of those lands and its social fabric, breaking down its states into smaller ones, and weakling regions so that only the Zionist entity⁽²⁾ would remain as the prevalent power in the region. Then this entity would continue to dominate after the failure of the previous policies of bringing the peoples of the region

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(1) Statement made by Marja Al-Yaqubi (May his shadow be preserved) on 12 Jumada Thaniya 1434 (May 4th, 2013) through a great number of cable channels after meeting a number of religious leaders in several countries.

(2) The military aircrafts of the Zionist entity raided in the same evening of this statement a number of military camps and warehouses near Damascus using vacuum bombs which shook the earth in the Syrian capital.

to their knees and controlling their revolutions through tyrannical regimes which use policies of brutality, ruthlessness, iron, and blood.

To execute this plan they have used several means, the main ones were military force, the petro-dollar money, finding their way around the uprisings of the peoples, confiscating their revolutions which were called: the Arab Spring. This occurred until they subjected them to their will and began controlling them through the regimes working with them in the region.

Sectarian War:

206 One of the dirtiest and most dangerous of means employed by those people is igniting a sectarian war and feeding the fire of sedition between Muslims through nourishing the feelings of bigotry and provoking religious feelings through base acts which no one –even the wildest of beasts- would perform. The last of those was defiling the grave of the

honorable Companion Hijr Ibn Uday in the Rif of Damascus region on Thursday May 2nd, 2013 and attempting to move his remains to an unknown location had it not been for the alertness of the supporters who caught up with them and stopped them.

The Role of Religious and Political Authorities:

The weak and defeatist positions of the religious and political leaderships have no value. They, on their own, cannot build goodness nor defeat evil. The higher religious and political authorities have to take a stand which would influence the Organization of Islamic Cooperation, the UN, and the EU to exercise pressure on the states which support and sponsor those misguided and corrupting groups and which control their movement so that they would force them to follow a more human and noble attitude. Even if those groups want to do nothing but fight, let them do so with honor and chivalry at least!

Exposition of the Western Roles in Nourishing the Issues of the Middle East:

We must expose those crimes and identify the western states which nourish them politically, financially, and through their media. They must know, now that they intend to arm them, that they deal with people who do not even respect the dead and their graves, so how can they honor the living and respect their diversity? How can they feel safe to the future of the relationships with those gangs? Who controls the movement of those human time bombs who have neither control nor regulation nor even a proper compass? If the western states believe that supporting those grouped would be in their best interest, then they must know that this is merely a short term illusion before it turns on them, and then they would not even know how to rid themselves of all of this. Let these states revise their policies before they get even more involved with those factions.

Package of Strategic Project for the Region:

These painful and worrying events must not be dealt with as singular and disconnected, we must place each one of them in its proper place within the system of strategic projects and tactical plans. This is what the populations of the region should be aware of, and especially the afflicted Iraqi people, which this diabolical plan placed as the fuel for this diabolical plan ever since the unjust occupation took over in 2003 and ending with blowing up the tomb of Imam Al-Askari in 2006 and the bitterly fierce sectarian war which followed it. This was also followed by political struggles for power and gains by people dressed in the clothing of both sect all the way until the events witnessed by our loved provinces over the last few months.

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The Duties of the Muslim Populations

Our populations should:

- 1- Be aware and patient and disciplined. They

should avoid emotional reactions and responding to provocations.

2- They have to refer in all of their actions to wise leaderships which are aware of the circumstances of our time.

3- They have to uphold their patriotic spirit which keep the children of the one nation together, and avoids bigotry in all of its directions, refusing all projects of division and weak mini-states fighting each other.

4- To rely on dialogue to receive their rights. Governments must respect their populations and deal with honesty and sincerity to make them happy, treating them all on the basis of the same principle:

210 Citizenship. They must listen with honesty and transparency for the legitimate demands of their people.

5- In the meantime, people must be prepared for all possibilities. Most of the players on this arena are not heedful and all sorts of evil are to be expected from

them.

May Allah protect us all from all evils and seditions, and from the evil of human and non-human demons, and turn their cunning against them.



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