



المرجعيات الناطقية

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التوفيق

**THE SPEAKING MARJI'YA (RELIGIOUS
REFERENCE
THE HAPPY MARTYR AL-SAYYID
MOHAMMED AL-SADR
IS EXAMPLE**

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The happy martyr Al-Sayyid Mohammed Al-
Sadr
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In the name of Allah the Merciful the Compassionate

If we study biography of the leaders in any time and place but even the prophets and the infallibles and the guardians in each age and conditions, we will see that there are lovers , followers and haters , enemies for them with different degrees of love and hatred and following and enmity , according to their degrees.

And it is known that there are persons who don't have portion from love and loyalty nor hatred and enmity, and maybe the word which describes them as modern term is (the neutral) , who don't have any attitude of supporting and following by any degree of their degrees, nor any attitude of enmity and hatred by any degrees of their degrees too.



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And there is no difference in that between the worldly leaders or other worldly leaders –so to speak- or those who have worldly legitimate and supporting as the tyrants who control by the force and violence , or the worldly leaders who impose their force and authority by the modern worldly bases as the democracy or the coup and so.

And this includes even the heavenly and the Divine leaders as we said such as the prophets, the infallibles and the guardians equally , whereas there are followers for them who support and obey them , and apply their decisions and orders, but they sacrifice by each valuable, and in the same time there are many enemies who disobey their orders, and accuse them with pleas or without pleas , but they may try to kill them by any way without any deterrent .

Hence there are three parts:-

The first: The supporters, those who follow that leader with charity.

The second: The opposed, they don't convince by his leadership in any case, and they don't follow him with all cases.

The third: The neutral, those who follow way of neutrality, neither the supporting nor the enmity.

And our saying in the first part (follow that leader with charity) I mean by (charity) that those who follow that leader with trust and tranquility, and they are as the dead between the hands of washer – as they express- and apply all has attitudes and advices besides his decisions and orders, and be good not bad for him whoever the leader was, worldly or otherworldly as we said. In addition to that there are some persons from those who are considered as supporters but they don't follow their leader with charity , and they don't have the trueness in their following, and they don't follow him with trust and tranquility, but they are unsteady , or they ignore that they are from those

who don't follow him with charity, therefore we mentioned that there are many degrees in the first and second parts especially , and in the three parts generally so it should not ignore that however.

And it can say that (love) and (enmity) toward that leader (whoever he was or the prophet or the messenger or imam or scholar or president or manager equally) may base on logical bases, and legitimate, mental and customary pleas, or they may not base on anyone of them absolutely whereas the person or the group may follow a leader for mental reasons such as:

First: He is infallible and high example in the ethics and the humbleness.

Second: He is intelligent and experienced leader from the military side or managerial side for example.

Third: He has successful, good social attitudes which make the nations like him.

Fourth: That leader has high science therefore the others love him

And others from the logical reasons and accepted legitimately and customary.

But in the same time there are persons or groups or nations follow that leader blindly – so to speak- or due to his large tyranny or due to their ignorance and retardation whereas Allah said ((So when he had brainwashed his people, they followed him; indeed they were a disobedient nation)



But there are many reasons other than the force and ignorance which may lead to follow that leader without legitimate or social or mental reason as the fame , authority, moneyetc. from matters which may seduce the person or the societies whereas they are accepted modes at them, and the one who disagrees with them he will be strange but outcast a little.

Hence we shouldn't follow any leader without having proof nor a clear text, or say, without clear evidence or by another expression, without right perusal toward that leader or clear sight which makes our following for him accepted and right following from all sides, especially at the beginning of our choice.

Whereas condition of choice may differ from the continuity with him and steadiness on obedience and love him however these conditions may differ between thought and another, and between leader and another, and between place and another, and between time and another, and between condition and another, and between religion and another, and between doctrine and another and so from the bases of choice and the continuity with him too.

Whereas the bases of choice at Muslims may differ at the bases of other religions, but bases of Muslims may differ among them with difference of time and place relatively with the same origin and same bases as it is clear.

Some societies prefer to choose of brave military leader and other may choose the one who has the higher science than other, as example, and others may choose the moderate and so from choices which suit with their condition, place and needs.

Generally it shouldn't make these bases according to the appetites, and to group and personal inclination nor according to trite bases whether in love that leader or antagonize to him or even taking the way of neutrality toward that leader and his decisions and orders , all these matters should be according to

customary , social and mental conditions or legal which are acceptable without caprice or personal reasons which harm the general interests as they express.

And I can mention some conditions which are accepted generally which don't relate to specific doctrine, or specific religion or specific thought but they are general bases that the all get benefit from them in choosing the supporting for any leader or antagonizing him or taking the way of neutrality.

From those conditions:

First: He shouldn't be selfish in his leadership and responsibility but he should give preference to the general interests not to the personal interests.

Second: He should give all his life in service of oppressed people and poor as much as possible.

Third: He should devote himself and his time for serving the general interest and making every effort in doing his duties.

Fourth: He should have determination for achieving his aim and case however it was.

Fifth: He should have high science and transcendental wisdom which he can by them understands the things precisely and clearly.

Sixth: He should have ethics and moral matters which qualify him to understand the matter with their hidden and apparent facts.



Seventh: He should say the right even it is against himself and against his followers and lovers.

Eighth: He should deal fatherly with the all and by leading way whence he doesn't differentiate between a person on another, which it may called principle of general (justice) whether the social or the managerial or other.

Ninth: He should deal with his enemies with justice and wisdom without exceeding the customary, and he shouldn't deal with them with severity and low ethics.

Tenth: He should have high ethics whether with himself or with the others, neither severe anger nor large negligence.

And others from matters which may be accepted at the all even if they differ by forming them, and with other minor conditions which there is no need to mention them because they may not be accepted from a side and different according to the conditions which it can't count them in short time, but if we neglect and don't care with these conditions then we maybe confirmation to the holy verse which says ((And similarly, whenever We sent a Herald of warning before you into any town, its wealthy people said, "We found our forefathers upon a religion, and we are following their footsteps"))

And this verse and other verses like it were sent down to condemn the one who follows leader without logical or legitimate reason, it is bad and it shouldn't follow it.

Therefore we weren't from those who follow the messenger and his family blindly or imitation or appetite or caprice, but we followed them by charity , and if I speak in special then I say we and you O (Sadrion) didn't follow our guide (scholar) blindly but with right way whereas he is the leader who has the conditions which were mentioned above and we examined closely and we saw that he applied them completely but he added to them and fulfilled with best way, and this increases our honor and

dignity in the present life and after life equally... whereas following of Al-Sadr without evidence is not right matter, even if I was following him when I was child but I have evidences and personal proofs which are hidden and apparent to follow him, not due to the emotion or fatherhood and I discussed many of jurisprudents and students at that time then it is proved for me that he has science more than others and following him is right undoubtedly , praise be to Allah.

He had the general conditions that the person or the society can (by them) support , love and follow him in the following, orders and decisions whatever they were with trust as it proved to me and to you with sufficient evidences which give the certainty beside the other evidences which are less than them.

And he was the leader who made many people love and follow him inside Iraq especially and some people out of Iraq in spite of existence the opposed to him from one side and the neutral from another side as the situation with each leader or guardian besides the prophets, messenger and infallibles .

There are many people in the society decided to opposite the marji'ya of Al-Sayyid the father, especially that his marji'ya was in the age of (Al-Haddam) may Allah curse and torture him in a condition that no one feels it just those who lived with it from the honor Iraqis who suffered so much from injustice of Saddam and his tyranny.

Hence we can apply the three parts mentioned above on marji'ya of Al-Sayyid the father whereas there were who supported him, and there were who opposite him and there



were who were neutral that who neither supported him nor opposite him in spite of what was mentioned about the neutral: the neutral, if he didn't support the null but he abandoned the right ... therefore we can say that the society divided into two parts according to marji'ya of Al-Sayyid the father: supporter and opposite, and I address my speech to the opposite firstly, I can divide them into several parts:

The first part:

First: Who opposite due to ignorance

Second: Who opposite due to spite

The second part:

First: The opposite to him inside Iraq

Second: The opposite to him outside Iraq

The third part:

First: The opposite to him during his life and in age of Al-Haddam.

Second: The opposite to him after his martyrdom and in age of Al-Haddam

Third: The opposite to him after his martyrdom and after fall of Al-Haddam

Whereas those who stood against the marji'ya of Al-Sayyid the father weren't secular or atheist or secessionist from Islam whereas the moral and national attitudes of Al-Sayyid the father don't make them antagonize and opposite him but maybe more of them sympathized with his marji'ya due to the positive attitudes of Al-Sayyid the father with classes of society at that time and with the minorities and so.

But he discussed some of non- Islamic thoughts with logical and scientific ways which didn't make them hate that and some

Christians embraced Islam because of him and many atheists reacted with his discussion whom he discussed in some of his books as Al-Yawm Al-Mawoud (the Promised Day) and other besides the Islamic sects that he reacted with them and they reacted with him and he ordered us to pray with them and they prayed and communicated with us , praise be to Allah.

But most of those who stood against Al-Sayyid the father inside Iraq are followers of authority and the tyrant (Saddam) and those who were beneficiaries from that unjust authority, and they saw that the marji'ya of Al-Sayyid the father is a reason to collapse the Saddamian government at that time.

I didn't mean the employees and Ba'this especially, whereas many classes of society were beneficiaries from Saddam's policies which were spreading in Iraqi society (as the fire in the dry stalks). But many of those who showed the opposition against system of Saddam at that time who were out of country or who escaped from Al-Haddam due to the fear, they addressed many accusations against Al-Sayyid the father but some of them claimed that they studied at the first martyr but beside their accusation that his marji'ya was within the Saddamis plan, they added another accusation such as he is (naïve) and so, from what we mentioned if Allah will.

Their enmity (those who showed the enmity to him whether from those who showed the supporting to Al-Haddam or from those who showed the opposition to him) certainly isn't due ignorance but from knowledge and intention and lurking for what they feared of decreasing their rank and authority at the



Iraqi nation who was suffering from Saddami's injustice at that time and they were living in grace of safety and money in the out whether those who dwelled in Iran or other such as London or other states of Arabic and Western states.

And what makes our certainty increases that their opposition to the marji'ya of Al-Sayyid the father wasn't due to the ignorance but due to the spite because they are from their colleagues and from the students of Al-Sayyid the first martyr and they knew him with nearness and they didn't see from him just the ethics. The good and truth and the courage to protect the religion and the doctrine and they were certain about his knowledge from his publications, books, researches and lessons and praise of the first martyr to him.

And the employees and Ba'this who didn't belong to this school publicly –as to speak- we mentioned reasons of their oppositions which didn't due to ignorance and those who opposed his marji'ya, they were some of common people who don't understand just seeking of livelihood and don't care of religion and Hawza.

Hence we see that those who opposed his marji'ya inside Iraq divided into two kinds: those who opposed due to ignorance because he was from common people and those who opposed due to spite because he was beneficiary from the hateful Saddami system as to those who opposed to him from Iraqis who were out of Iraq in place of exile , I think that they oppose him due to spite and lurking, as to those who were out and followed them from Iraqis and other who accepted the speech of spiteful as true maybe their opposition to his marji'ya due to ignorance even if they were neglectful in seeking the matter especially after his martyrdom or after fall of Saddam may Allah curse and torture him , therefore I divide the opponents into those who were opposed during his life and after his martyrdom or after the (fall) , the second part has no excuse apparently whereas his martyrdom and killing by Saddami's

group is large evidence on false of their allegation that his marji'ya was subordinated to Saddami's system and if they said that killing him or his martyrdom wasn't by Saddam's system and the big evidence on that is what the Iraqi T.V. broadcasted at that time from confessions of some Sheikhs which mentioned that they killed the two Sheikhs and Al-Sayyid the father without any order from the authority, we say there are several answers about that :

The first answer: Allah said: (O people who believe! If any miscreant brings you some tidings, verify it, lest you unknowingly cause suffering to some people, and then remain repenting for what you did) so if conditions of verse achieved then you shouldn't believe in what channel of the dissolute (Saddam) broadcast whatever it was . it broadcasted many (lying) news but we didn't believe.

I meant (conditions of verse achieved) the following:

First: The opponent to the marji'ya of Al-Sayyid the father due to spite is believer whereas the verse addresses the believers by its saying (O people who believe!).

Second: You should confess that Saddam is (miscreant) and anything issued from him and about him and in his channels are dissoluteness and lying and if they don't confess by that then you are supporters and believing for him but deniers for the believers for student of Al-Sayyid the first martyr and for lovers of Al-Sadr's progeny .

Third: The regret should issue from you but I don't think that, because the one who opposes without evidence but just due to spite then it isn't possible to regret even later.



The second answer: Those confessions which were broadcasted by people who were arrested by the Saddami group and you know that those prisons and those confessions are due to the torture otherwise why did you escape from Saddam's system if there were not torture and injustice in his prisons.

However the common fatwa says that there isn't importance and credibility for anything issues due to the torture .

The third answer: There are confessions among those confessions that the one who confessed took his orders from out of boundaries, especially from the Eastern boundaries of Iraq! Do we believe that?

Do you believe that! We try not to believe that, so do you also try not to believe all the confessions and news.

If it has said" we didn't base in our confessions – killer of Al-Sayyid Al-Sadr was not the system (of Saddam) – to what was broadcasted in Saddami's channels , so what you said that what they broadcast are just lies but we based on accurate intelligence information "

We say that there are several answers about that too.

The first: Bring your proof if you are truthful otherwise stop speaking and writing on us.

The second: The one whom you sent is mistaken and unable to seek the truth prove it, whereas I saw from your discussions that your sight is one, either sight of hatred then you antagonize the person or the subject whatever it was, or sight of satisfaction then you support the person or the subject whatever it was and you never change that in spite of the irrefutable proofs against whom you hated or loved.

So whom you send to spy will follow the same way of yours, and he can't say other than you said whereas you will not believe him, and if you believe him you will silence him certainly.

And if they said "Yes" the killer is Saddami system but this doesn't prove that his marji'ya didn't cooperate with them , but when the system felt danger from that he hurried to kill him" we said that there are several answers on that such as:

First: There should be evidence on this allegation , but there isn't.

Second: We and you agree that the marji'ya of Al-Sadr in its last period of his life and after his martyrdom – as to speak- was not subordinated to Saddami system when you said" felt danger from that" so if he was working according to Saddami agendas , how does he feel danger?

Hence we can say that this proves that the previous state of his marji'ya was not subordinate to Saddami system whereas if it was not (subordinate) in 1999 , also in the previous years was not (subordinate according to (base of) previous state (in origin of jurisprudence)

Third: Your allegation requires that Al-Imam Al-Ridha is (Abbasi Ma'mouni) and if you said that this doesn't apply on Al-Imam Al-Ridha because he is imam, we say, we are followers to him and he (I mean Al-Sayyid the father) is his deputy , so he should take him as example and licit of Mohammed is licit till Doomsday.



And by another meaning ; either the ambiguity which you mention against Al-Sayyid the father applies on Al-Imam Al-Ridha (he is far from that) or what Al-Imam Al-Ridha did is licit it then it is licit to Al-Sayyid the father too. and if it was said Al-Imam Al-Ridha knew the benefits and the evil more than other therefore he has the right to deal with Al-Abbasi caliphate and use it to spread Islam and right doctrine and Mohammed Al-Sadr has no right as Al-imam Al-Ridha we say:

First: He considers himself a legitimate ruler and deputy for the infallible and the deputy has the right to do what the infallible does except the exclusions, and there is no exclusion in this state.

Second: who determines the benefits and evils is the one who is inside Iraq and know most matters and needs of society, and the one who is out of country has no right to determine the benefit and the evil , and Al-Sayyid the father devoted himself to serve the society and he was from them and knows the benefit and the evil but you are far (place and time) and didn't know about that so you should not hurry to determine the benefits and the evil unless you live inside the society please.

And there are clear evidences that his marji'ya was too far from Saddam's system:

The first evidence: Arrest of many of his agents, followers and lovers, and they didn't release them whether after his martyrdom or during his life.

And it was said arrest such people is as covering from the system on the coordination between them and the marji'ya of Al-Sayyid Mohammed Al-Sadr

We say,

First: What is the benefit that the system wants to get from the secret coordination with the marji'ya of Al-Sayyid Al-Sadr?

That's either it is apparent to get benefit (the system) from it or there isn't any coordination.

Second: I emphasized on the continuity of arrest them even after his martyrdom and it is clear evidence of nullity of covering of system and hiding the coordination, whereas if it was just for the hiding then arrest them will be for short time and they will hasten in releasing them.

Third: Some of them were executed so is the execution covering and hiding the coordination?!

If you say "Yes" even the execution is covering. Then we say maybe arrest and execution some of your members are coordination between you and the hateful Saddam system if say that then we say that also.

The second evidence: Arrest of some his close followers such as Al-Sayyid Riyadh Al-Noori and Al-Sheikh As'ad Al-Nasirly and others.

The third evidence: The government hurried to close (the judiciary centers) or what is called the legitimate courts which were established by Al-Sayyid the father in age of Al-Haddam, if there was coordination between the marji'ya of Al-Sayyid the father and Saddam system, so Al-Sayyid the father will not establish those courts but he depends on the Saddam government courts as legitimate courts and the government doesn't close and prevent them and arrest their members.



The fourth evidence: Preventing some of Friday prayers in some provinces and close the mosques before them.

If they said that it is from the coordination and covering which we claimed previously and the more evidence on that is never prevent the Friday prayer in Al-Kufa mosque.

We say,

First: They tried to prevent it repeatedly but you ignore that one of (unjust) officer threatened to cut neck of Al-Sayyid the father face to face but he never submitted

Second: They tried to force him to mention (Saddam Hussein) in his Friday prayer and in other Fridays but he prevented any prays that Al-Haddam is mentioned in it and he never mention him just once when he prevented the walking to Karbala' may he learns from it but he never learn.

Third: They spread persons (of security) and annoyed the prayers, and I faced them and prevented the annoyances in several Fridays and they run over Al-Sayyid Hussein Kelanter by their cars in a Friday).

Fourth: They couldn't prevent it due to the fear of popular and spontaneity reaction, they were fear of that therefore they didn't try to prevent it.

Fifth: They really prevented it by killing him.

The fifth evidence: They tried to prevent the prayer in

Al-Haidary nave and they hurried in one day (with existence of manager of Al-Najaf Al-Ashraf security) to close door of room where we put the carpets in it , but the prayers broke it, and manager of security cried, tell them that I'm manager of security...he thought that they will be afraid of him and don't break the door when they know that he is manager of security ... they certainly know him may Allah reward them the best reward.

The sixth evidence: He forbade putting the money in the shrines, so if he wants to coordinate or support the system then he will not prevent the more financial resources in Iraq on them at that time and now. The government resent from that very much.

The seventh evidence: His calling for the employees to repent, so if the system was just by his thinking and it is permitted to coordinate and keep up with them, then which repentance is for the employees and what is their crime? But we and each rational understood from this calling that it is their repentance from supporting of Al-Haddam the curse and torture be upon him.

The eighth evidence: His fatwa which forbids shaving the beard and the one who shaves his bears is dissolute; this means that all employees of government and Al-Ba'th are dissolute because they shave their beards.

The ninth evidence: Many of Ba'thi officers were trying to enter into the religious schools of Al-Hawaza and to register names of students who dwell in them but he prevented them to do that and he expelled them from (Al-Barrani) many times, so which coordination was between him and the system??

The tenth evidence: the attempt to close (the honor head mosque) which is subordinate to the honor Alawy nave which was place of lesson of Al-Sayyid the father and annoying some attendants.

The eleventh evidence: His saying and calling at that time, "No, No Null " after his calling " No, No America- No, No Israel " and all of us understood from that (No, No Saddam).



The twelfth evidence: Hearing some news that the government wants to put bomb in Al-Kufa mosque; Al-Sayyid the father hurried to reveal the plan in a sermon of Friday in Al-Kufa mosque by himself and no one from prayers got out from the mosque due to fear or any other matter. So if there was coordination between him and the system so why do the system put bomb? And why do Al-Sayyid the father hurry to reveal the plan???

The thirteenth evidence: Al-Sayyid the father held fair which contains drawings and statue that immortalize the Friday prayer, and the (unjust) officers hurried to annoy and prevent it to be spread in other provinces.

The fourteenth evidence: They hurried to prevent the bookshops to sell books of Al-Sayyid the father and punish any one sells and spreads them, then they are sold secretly.

The fifteenth evidence: His calling for repentance of the custodians those who work in the holy shrine who are appointed by Saddami government itself.

The sixteenth evidence: I end them by this point in spite of there are others... killing him, it is clear evidence about non-coordination between him and the system therefore many Iraqis regretted and hurried to follow him after killing him because it was irrefutable evidence on his uprightness and right. And I'm certain that if each spiteful opponent read these evidence will say, all that are after his marji'ya but we mean that he was afraid of the system and makes peace with them before that and when he was in the prison and especially between (1970-1980)

There are several answers on that:

First: Why is the fear permitted for you and not permitted for him? And you hurried to escape but he didn't success to leave Iraq, but he said, Allah want me to stay therefore government

of Saddam hurried to take him away out of Iraq after 1980 but it changed its opinion besides that there were who try to take him out of Iraq after Sha'baniya revolution but this never achieved by grace of Allah.

If you were afraid of the system so why do you forbid the fear for him especially he tried to get out but he can't do that or Allah willed to make him stay to support Iraq and its nation but to support the right absolutely.

Second: He answered that "I used the caution to keep myself and prepare it for a day that Allah prescribed it upon me and he said" I stand up to be guide by Divine decision not by personal decision"

Third: Besides the way of silence or caution, there is future benefit for the way of silence or caution, there is another matter that's he was not guide and serve the people publicly.

Fourth: The existence of spoken marji'ya which is admitted in it and in its right even after his existence and till his martyrdom and he was supporting to it, that made him take the way of caution and silence – as to speak-

Fifth: His taking the esoteric and gnosis way which Al-Sayyid the father considered it -that's the esoteric and gnosis – from bases of the guide so it is difficult on the one who wants to be a guide by moral or real meaning if he didn't take it as way, this matter made him to be retired with the one beloved Allah Glory to him.



Sixth: May it relates to the fourth point, the existence of the one who have more knowledge at that time, Al-Sayyid the first martyr prevented him to do and to speak by what he wants.

Seventh: It maybe refutation reply whence they never claimed just his silence before his marji'ya in the period (1970-1980) but there are more ambiguities which show their spite which was not in period of his marji'ya or during his life but even after his martyrdom and what issued from some of those who claim the belonging to this school now and previously are clear evidence on our allegation.

I mention to you speech in booklet which was issued by supervision on of opposition leader in 1998 under the title (Marji'ya of Al-Sayyid Mohammed Al-Sadr) and the first line in the book is: (the effective of marji'ya of Al-Sayyid Mohammed Al-Sadr began after clear sign from the system by the acceptance for this activity and to be at the head of the scientific Hawza officially and by semi-clear supporting for subjects which were showed by him such as holding the Friday prayer...)

Maybe the evidences which the author based on them that represented thoughts , which take roots at those like him and at his masters, and they are:

First: Staying of Al-Sayyid the father inside Iraq.

Second: His staying alive especially when he wrote the book mentioned above .

Third: And it is mentioned in his book (prayer of Friday).

Fourth: His marji'ya itself.

All these points are considered by the author (clear sign from the system on the acceptance) on activity of Al-Sayyid the father, if I want to interpret this low understanding then I say yes he has the right to say that whereas the coward doesn't

understand what the brave does, whereas a statement issued from one of scholars of Al-Najaf Al-Ashraf in age of Al-Sayyid the father " if I stand one minute on the platform of Al-Sayyid I will die at once" I say he meant " I will die due to the hard fear" therefore some of them escaped due to the hard fear in a night from Iraq contrary to way of their guide and teacher the first martyr especially those who were not scholars, as to the scholars I don't mean them absolutely whereas they have more knowledge about the benefits and the evils. Then the author says, there is agreement between government of tyrant and the guide on giving the religious freedoms for religion without policy, I say that the author imagined that the government gave the permission to Al-Sayyid the father to declare his marji'ya with condition that's non-intervention in the policy , I answer:

First: Didn't this condition impose on Al-Imam Al-Ridha and he accepted it? But he imposed it as condition on Al-Abbasia caliphate.

Second: There are many interventions in the policy in the evidences which we mentioned such as forbiddance putting the money in the shrines, repentance of the custodians and the employees, and the order of walking to holy Karbala' in more than one time.

Third: The marji'yat of Al-Najaf in general work to guide the people through religious and cultural education and they don't intervene in the political matters directly and this matter is



existent even in holy Qum , whereas they have the complete freedom for fatwa and lesson without intervention in affairs of the state and the guardian.

Fourth: His demand to release the arrested through Friday sermon and from Kufa mosque is public intervention in the policy at that time.

Fifth: The society needed to return to Allah and to the religion and Hawza more than his need to the policy therefore Al-Sayyid the father cried by his famous crying (this is, this is our Hawza, this is , this is our hope ...)

Sixth: The public intervention in the policy is declaring the facing with the system and this means happening great massacre that thousands but hundreds of thousands will be victims certainly...and this is what Al-Sayyid the father refuted by his saying" I don't want to go to my God and I'm caused to shed blood" .

Seventh: Facing of Saddam is Kifa'i duty and you claimed that you face him, so he was satisfied in your facing to him and you face him military, security and by the intelligence and he faces him with religious and dogmatic way?

Eighth: He faced him in Sha'baniya revolution and also by special orders to some of his close (who were trust) by giving them the permission to kill some of (unjust) officers and Ba'this.

Ninth: when someone from you went to (the white palace) he said" the more important thing which I did there: I said "O Allah bless on Mohammed and on his family"???!! If it is virtue so how about holding Friday prayers these million prayers in all provinces which were disturbing the system , so which is more connection with the people and nation more than this connection and continuity through the Friday prayer ?

Tenth: Who is from other maraji' in Al-Najaf Al-Ashraf intervened in the policy directly in age of Al-Haddam??... If you addressed this ambiguity to Al-Sayyid the father, so why didn't you address it to the others???... If the others were right by non-intervention in the political matters at that time so why do you put ambiguity on Al-Sayyid the father??!!...

If it was said the house arrest was imposed on the other Marji'at but the house arrest wasn't imposed on Al-Sayyid Mohammed Al-Sadr therefore they didn't intervene in the policy in contrary to Al-Sayyid Mohammed Al-Sadr whereas he should intervene in policy. We say,

First: The house arrest was imposed on him since execution of the first martyr till eight years or more.

Second: The reason behind imposing the house arrest on the the maraji' (may Allah keeps those who are alive and glorifies those who are dead) is to prevent them to intervene in the policy, isn't it so?

If you said, yes, we say: how do you think that Al-Sayyid the father can intervene in the policy publicly?.. If the one who is worthier to be marji' in your sight can't intervene in the policy and can't break the house arrest, so it is worthier for Al-Sayyid the father to avoid the intervention in the policy directly.

Third: Some of maraji' went out of Iraq for the cure so why did they come back?? If they were in the house arrest???

Fourth: Declaring of the intervention in the policy may need moral supporting from the out (of Iraq) and you were declaring the enmity to him by your publications and speeches, this weakened his attitude then you were direct reason for him in never intervene.

Fifth: He was preparing to that (I mean the intervention in the policy...whereas the condition is very hard therefore he should do that step by step to increase his popularity and authority not

he does that without preparing and wearing his shroud to declare the disobedience and there is no response, and if you supported him and didn't instigate against him then he could do that.

Sixth: Declaring of intervention in policy is declaring of the military resistance publicly and facing with the system, this matter needs financial supporting and weapon and both of them weren't available.

Seventh: If he intervened in the policy and declared the resistance against Al-Haddam, you will be the first one who put ambiguity and say he killed himself and killed the believers and the Shiites in Iraq and weakened them, and enable Al-Ba'th on them and if he kept them then it was worthier and better but if he did that then you said that it is illicit and supporting him is not licit maybe he agreed with the system on killing the nation and so.

Didn't he stand in Al-Haidary nave speaking in Sha'baniya revolution, but you never support him after his declaring of jihad and you promised the others to send tanks and weapons but you didn't keep the promise??!!

Eighth: If you were patient till he declares that and faces the system then it was better for them, but you wanted his vanishing and he vanished (from Iraq), but his lovers and followers still as stich hinders your progress... and this is what disturbs you.



After all that you claim that he hinders jihad against the unjust so where is your evidence O the author?? As to our evidence on nullity of your saying is by the following evidence:

First: He is student of the first martyr and follows his way and the raiser of his rank.

Second: He was arrested from Ba'thi system twice, the first one in 1974 and the second one in 1991 after Sha'baniya revolution and his declaring Al-Jihad publicly in the holy Haidari nave.

Third: He is the wearing of shroud and it is declaring of jihad and declaring the sacrifice by the soul as it is clear.

Fourth: He is the one who removed the fear from hearts of Iraqi nation and they became able to face the injustice and show the love and loyalty to the prophet family and their Hawza publicly after the prayer was not permitted.

Fifth: If Al-Jihad is possible in Iraq so why did you escape and not remain inside (Iraq)?!

Sixth: Ask some of leaders of (Badr) (May Allah has mercy upon the dead and keep those who are alive) who communicated with him and they will tell you about his jihad spirit.

Seventh: He is the saying "in the late centuries, there is what I call it the ominous Triple (the unjust and tyrant) that's the American, British and Israeli colonization the unjust and tyrant that extort the human rights and blood actually that's the reason behind such oppressions and other oppressions this matter should be clear whatever was the hand that caught the knife because it returns to it at the last" but they didn't satisfy in doubting in his Jihad spirit, but they hurried in doubting in his knowledge in having more knowledge than the others and they say " he was diligent in his study but he was weak in the learning relatively" and said "he is naïve"

As to the first ambiguity I mean " he was diligent in his study but he was weak in the learning relatively" this refers to their

disobedience for their guide Al-Sayyid the first martyr when he mentioned in the introduction of the encyclopedia (of Al-Mahdi) the following: " I will be limited on this brief from thoughts , leaving the addition and details which relate to it to the valuable book, whereas we see great encyclopedia of Al-Imam Al-Mahdi which was written by one of our sons and dear students who is the scientist the researcher Al-Sayyid Mohammed Al-Sadr may Allah keep him – it is encyclopedia which incomparable in the history of Shiite classification about Al-Mahdi in comprehensiveness for case of Al-Imam Al-Muntadher (the waited) from all its sides and the comprehensiveness and the knowledge and having many notices which express on the great efforts which the author did to complete this unique encyclopedia and I feel happy by what this encyclopedia fills the emptiness and what it expresses from favor acumen and intelligence , I ask the Lord Glory to Him to make me glad by him and to make me see eminent man from religious eminent men. Praise be to Allah the Lord of all world and blessing and peace be upon Mohammed and upon his pure family.

And beginning of writing these leaflet on 13 Jumada 2 / 1397 A.H. and end of them was on 17 of the same month and Allah is Guardian of each success.

And we don't forget what is famous that he was hearing the lesson by Persian language and writes it by Arabic language directly ...so do the one who did that is weak in learning?

And his books as (meta jurisprudence) and making the book of jurisprudence consists of five parts after that all (religious) scientists make it two parts are evidence on his high learning and ability (for explaining and adding to it, and making it better) with fewness of references because most of them but all of them are forbidden and after taking his books after 1980 by the government, but the author and those who are like him are having more knowledge by him and his intelligence since the boyhood , whereas they have praised his intelligence and

ethics since from his earliest youth as they express ...and maybe he was one from those whom they praise and envy him for that, Allah is Most Knowing, and the answer on being naïve and unable to manage the situation and marji'iyah is as the following:

First: It isn't possible that one who made hundreds of thousands from Iraqis but maybe the millions love him is naïve.

Second: There is aggression in your saying upon the Iraq nation who loved and obeyed him, so how does a ware nation follow a (naïve)? If you said that the nation isn't aware then it is clear aggression.

Third: You and those like you consider the ethics and the humbleness are naivety as it is clear by your thinking and thought, and your saying if you said, the great evidence on his naivety is speaking about his marji'ah in age of Al-Haddam and didn't care for the difficulties and dangers.

We say, if speaking about his marji'iyah in age of Al-Haddamis (naivety) so how do you want from him to declare the armed jihad against Al-Haddam? Which one is more difficult and more naivety??!

Hence your naïve thinking led you to accuse him at random against Al-Sayyid the father and due to that you and those like you are too far from needs and conditions of the nation and ignore his benefits and evil, especially you are far and out of your Iraq that you want the others to be victims to you and to your authority ... the noblemen strive and the cowards rule!! Is this your theory?!

Yes, you expected that he declares Al-Jihad against Al-Haddam as the first martyr did in order to control on the (throne) after him... and don't call for him and for his great way, you forgot



that if the first martyr represented role of Al-Hussein, the second martyr represented the role of Al-Hasan and Al-Hussein together ... excuse me! It is the fact, he represented role of Al-Hasan by spreading the religion without shedding blood and represented role of Al-Hussein in Sha'baniya revolution when the nation wanted that and when he felt that the nation wanted revolution against the injustice and when he saw that the nation will be curbed and religion of Allah and doctrine are in danger , he could gather Al-Hawza and the believers for obeying Allah and keeping the religion and doctrine and he is the saying "and another main thing is to keep your religion and doctrine and don't let this plant that you harvested by grace of Allah to waste and dry. No, keep on it. Of course if Allah wills the courage and awareness are existent, the religion and doctrine are trust in your necks, it shouldn't neglect in it neither a little nor more. I'm not important by myself, but the important matter is religion of Allah and the doctrine of prince of believers".

And he is the saying "continue on the Friday prayer even if Al-Sayyid Mohammed Al-Sadr died" after he saw great attendance to the Friday and it benefitted the society and take them not from the going astray to the guidance.

All these ambiguities and accusations which addressed against Al-Sayyid the father blindly which are activated at the present and spread in the nets and by those whom we were trust them and there are who sympathize with it and defend on the harmful people, all that are to get their hidden spite out against him and against us and in order to give order of silence in order not to be riot, then the silence be way for the all and they trespass many times as what enemies of religion did by the aggression on messenger of Allah (blessing of Allah be upon him and upon his family)

And upon his good companions, and the replies were strong from Muslims but when they used to that then the replies were

ashamed(work) we belong to Allah and to Him only we return , but indeed nothing is used from them is hidden from the sight of Allah and also who trespass on the prophets, messengers, guardians , infallibles, righteous and great maraji' without right or evidence especially we know that if not the marji'ya of Al-Sayyid the father , the Iraqi people didn't return to obedience of Allah , and many of them will follow unsuitable people who don't want the good for Iraq. And our last word is all praise is to Allah the Lord of the Creation ...

Muqtada Mohammed Al-Sadr

Fi h of Jumada 1 / 1439 A.H