

ISLAMIC VIEW
ON
IMPOSED PEACE

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Islamic Propagation Organization

227

2001/72

رأي الاسلام في السلام المفروض
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1 st Edition-1986-1406

Published by:

Islamic Propagation Organization

P.O.Box 14155/1313

Tehran-Islamic Republic of Iran

Printed by:

Sepehr, Tehran-Iran



PUBLISHER'S NOTE

On the occasion of the sixth anniversary of the unjust war waged by the heathen Ba'ath regime of Iraq against the Islamic Republic, we present this booklet to all those who inquire about the reality of this proxy regime, the fate of the defense against its aggression and the opinion of the Quran about it.

We hope that this booklet will reveal a lot of facts for the readers.

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PREFACE

WHY THE REVOLUTION?

It is true that the Moslem masses in Iran burst forth in a great revolution against the regime of the Shah, which had burdened the people with brutality and injustice for some two thousands and five hundred years. The Iranian people aimed to wipe out injustice, establish justice, and return to the great Islam and practise it in all the life's affairs.

Though the masses did not possess weapons, but their faith in God and their sacrifice for His glorious religion, and in the slogan "How many a little company hath overcome a mighty host by Allah's leave", made them victorious over a brutal force backed by the Eastern and Western powers. They destroyed all fortresses and castles and established the Islamic regime which brought back Iran with all its might to the Islamic line, reviving hopes for the return of Islamic glory and Quranic domination over the life of the nation. Thus it created the greatest Islamic renaissance, which extended all over the Islamic world and in many parts of the Earth.

This Divine gift would not have been achieved without the gathering of the Muslim masses around its leader and guider of its renaissance, Imam Khomeini, the pious and brave leader, who sacrificed everything he had for this noble Islamic goal.

THE GLOBAL ARROGANCE STANCE AFTER THE VICTORY

When the global arrogance found itself defeated before the movement of the Iranian Muslim masses after their blessed revolution became victorious and overran all obstacles and declared the establishment of the Islamic Regime, banishing all phases of tyranny, the global arrogance lived thru a period of horrible astonishment because of this severe blow. But when it woke up it began to think and to plan to obliterate this victory first and to destroy its achievements in the second stage.

What terrified the arrogants is that the Islamic Revolution declared that it is established not only for welfare of the Iranian nation and the people, but in fact to guide the great Islamic renaissance, which acts to banish all tyrants and proxies from the Islamic land, and restore Islamic precepts, life and guidance. This means spreading the Islamic thought and the Islamic revolutionary spirit to all the Islamic lands and all over the Earth in the end.

This terrified the global imperialistic powers who were forced to gather and mobilize their forces and unite their lines of defense in order to face this unprecedented attack on their rotting and collapsing fortresses of evil and of vital interests to them.

THE SERIES OF INTRIGUES AGAINST THE ISLAMIC REVOLUTION

The imperialist plan was based on two basic factors:

A-Defaming the Revolution before the Muslims, to cut their relations with it and with its great leader.

B-Infiltrating inside and busying the leadership with problems.

As for the first aim, all the arrogants and proxies in and outside the Islamic world mobilized all their means and began forging news, drawing ugly pictures, concocting false news, creating unreal happenings to achieve their desired aim. Furthermore, persistent work to arouse old differences between Sunnis and Shias and frighten them against each other, and to give the Islamic Revolution a special sectarian shape, was continued.

As for the deviation of the Revolution, the means varied. They included:

- * * Vicious infiltration by agents to powerful posts.
- * * Moving the minorities here and there, arming and coercing them to face and oppose the Revolution.
- * * Planning for a military coup d'état.
- * * Economic, military, information and political siege.
- * * Military interference, like the Tabas¹ debacle.

In spite of all this imperialism found itself crippled and useless while the Islamic Revolution was going on step by step and day after day stabilizing its regime, educating its masses, deepening their Islamic enthusiasm, strengthening their hopes to establish the perfect Islamic society and spreading renaissance and enthusiasm all over the Islamic world. This horrified the blasphemous, who saw the light of the Revolution spreading and creating the aspects of a great Islamic renaissance all over the Islamic world which would ultimately destroy them and all their immorality.

This situation compelled the global arrogance to play its last hidden cards. It pushed its proxy in Iraq (the governing Ba'ath regime)-- which was claiming for a long time its enmity to imperialism and its backing of the revolutionary forces-- to mobilize twelve regiments equipped with sophisticated weapons and fed with all the plans and

intelligence collected by all anti-revolutionary elements, thus exploiting what the revolution was going through, i.e. purging of military and civil services, the military, economic and information siege, and interior clashes aroused by the global arrogance. The Ba'ath regime was thinking that in such conditions it can destroy the entire Islamic Revolution or at least usurp a big part of the Iranian land to blackmail the revolution and drive it to bargaining and humiliation and finally make it abandon the great Islamic aims.

Thus the vicious aggression started when the head of the Ba'ath regime tore up the Algerian Treaty which indicated clearly that differences between the two countries should be solved through negotiations and peaceful means. This vicious aggression was carried out by the encouragement of imperialism. It caused vast destruction of many cities and tens of villages. It caused the destruction of factories and vital facilities and thousands of innocent citizens were killed, and thousands of others among them many women who were raped, were captured. The law of the jungle was imposed on occupied territories in a way the world had not witnessed since the time of Hulaku Khan, Genghis Khan and Hitler. Some of the towns were wiped out from the map or nearly wiped out as a result of the tyranny and hatred of the vicious Iraqi Ba'ath regime.

All this was done while the arrogant world, the United Nations, and the reactionary countries in the region, were cheering and backing it strongly with arms, propaganda and financing. No one stood by the Islamic Revolution except for a few governments and all the Islamic masses and all the oppressed and deprived peoples of the world.²

Saddam thought in moments of vanity that he was victorious. He began to impose terms and spoke about privileges for his being on Iranian land and began to threaten further advancement.

But he did not imagine the sort of resistance which faith creates, and the depth which the blessed Islamic Revolution obtains. Therefore when he found himself at the beginning of the blight, he began to call for peace and ceasefire, which our wise leadership and our struggling masses rightly refused. This refusal got stronger whenever the attacks were more vicious. And then he could not but ask the international, Islamic and Arab organizations to help him. These parties who had been silent and encouraged him for his crime began to send delegations to Tehran hoping to save the Iraqi regime. They thought we could be cheated by the devilish and deceitful means which was used by imperialism in the Palestinian case where the vicious enemy used to attack first, but if it saw the masses resisting, it retreated and sent delegations to cool things down and fix the situation to prepare for the second and third attack. We see these days some Palestinian leaders begging the United States, which is Israel's guardian, to negotiate with them, but the U.S. refuses and places terms for merely meeting them.

In any case, all the deceitful means did not help Saddam and his masters to cheat us, and our masses went on inflicting their blows, especially after purging the country from all wrong principled and corrupted personalities. The collaboration between the revolutionary sectors increased and the whole people joined the battle and achieved great victories. The heroic city of Khorramshahr was liberated from the hands of the Ba'athists. The number of the Iraqi PoWs reached 50,000 and the losses of the criminal regime increased and it began to collapse. At this time, the Iraqi regime began to adopt the guise of Islam thinking that this will deceive the naive; but the truth was well known to all, even to the naive. The regime was able to gather around it some agents and mercenaries who claimed to be intellectual and religious to inaugurate two so-called Islamic conferences

in Baghdad, to back his cause and to force the Islamic Revolution to stop its strong blows and leave the Iraqi regime like a cancerous circle in the region. Both conferences were total failures, although great amounts of money were spent for the last one.

Pressure was increased on thinkers and intellectuals by reactionary and proxy governments. Reports revealed the strength of the pressure applied on them, which made some of them threaten to resign or flee their countries during the conference.

The 2nd. conference was held on 25 April, 1983 attended by those who were members of the first conference and those who yielded to pressure. If we look into who came to this conference, we will note:

1- Persons who were linked with the Church, the global Freemasonry and pseudo- Islamic associations and the Western associations such Al-Dawaleebi and Inamullah Khan.

2- Ba'athist agents such as Ali Kashifulghata, Musa Al-Mosawi and Adnan Al-Bakkae (the renegade from the Islamic march).

3- Elements of the Egyptian Parliament who though calling themselves Islamic joined the regime in imposing the Camp David accords on their peoples.

4- People well-known for their enmity to Islamic unity and for their writings which accuse the Shias of being blasphemers, such as Ehsan Elahi Dhaheer.

5- Money seeking persons.

6- Iraqis afraid of execution in case of not attending.³

7- Official Trust elements who belonged to the reactionary and puppet regimes which are not able to take any decision by themselves.

All these elements sat to hear the (Muslim) President! Saddam El-Tikreeti deliver a speech which was full of lies and

sick ideas, such as:

* * * Iraq desires to live in freedom on its soil within the internationally-recognized borders.

*** No Iraqi official had said a word from which it could be concluded that they were covetous of Iranian territory or desired to interfere in the internal affairs of Iran.

* * * There was no evidence that Imam Khomeini had a tangible stance in the holy fight for the cause of Palestine.

And other statements like these, which carried on them the stamp of forgery. Does Iraq really want to live peacefully within its borders without extending its scope? If so, then why did Iraq wage the war and occupy tens of cities? And what is her explanation for the maps which were printed in millions in which parts of the Iranian lands were effaced?

Has anyone else except Imam Khomeini made more brilliant efforts, especially for the Islamic cause of Palestine? And what did Saddam do for the cause of Palestine except fraudulence, differentiation and backing the surrenderist regimes?

After the funny session and formation of committees, they issued a resolution which was filled with hatred and concoction. As if anyone who reads this resolution will not understand that it is written with a hateful Ba'athist mentality which knows nothing about Islam, though it quoted some verses of the Holy Quran.

The stress in this conference was on some verses of the Holy Quran from the Chapter "Al-Hujarrat":

"And if two parties of believers fall to fighting, then make peace between them. And if one party of them doeth wrong to the other, fight ye that which doeth wrong till it return unto the ordinance of Allah..."

Among themselves they formed a reconciliation committee to declare to the two governments that the one who is against reconciliation will be the aggressor.

When this mockery proved to be fruitless, the committee declared that the Islamic Republic is considered as an aggressor because it did not respond to this open intrigue against the Quran, and therefore it began to issue hateful resolutions describing the Revolution as unjust, corrupt, aggressor, etc. These descriptions in fact firmly fit the enemies of the Islamic Revolution.

At the end of this preface, we ask the gracious readers to read the following lines to discover the falsehood and weakness of this resolution:

THE VERSE OF RECONCILIATION AMONG THE MUSLIMS:

The 9th and 10th verses in the Chapter of Al-Hujjarat read:

“And if two parties of believers fall to fighting, then make peace between them. And if one party of them doeth wrong to the other, fight ye that which doeth wrong till it return unto the ordinance of Allah; then, if it return, make peace between them justly, and act equitably. Lo Allah loveth the equitable.

“The believers are naught else but brothers. Therefore make peace between your brethren and observe your duty to Allah that haply ye may obtain mercy.”

Before analyzing these two verses, it is befitting to know first in what circumstances these verses descended and then to look at the ideas of some religious scholars on them.

THE CAUSE OF DESCENDING

According to the author of “Al-Durr Al-Manthour” that Ahmad, Al-Bukhari, Muslim, Ibn Jareer, Ibn Al-Mundhir, Ibn Mardawaih, and Al-Beihaqi have commented and the source is Anas:

Reported to the Prophet (S): Abdullah Bin Obay was riding a donkey and some Muslims too were walking. The ground was salty, and when he neared them, he was told: "Be away. By God, the smell of your donkey plagues me." One of the Ansaars said: "By God, the smell of the donkey of the Prophet of Allah is better than yours." So, Abdullah's men got angry and soon both groups broke into a fight with footwears, sticks and hands. It was because of this incident that these two verses descended.

Some have narrated— as it is in Majma'ul Beyan and 'The Explanation of the Quran'— that the man who made the remark to Abdullah Bin Obay was Abdullah Bin Rawaha and the quarrel occurred between the folk of Al-Aws and folk of Abdullah Bin Obay of Al-Khazraj. In any case these two verses descended because of a quarrel between two groups of believers in a Muslim society.

OPINIONS OF SOME RELIGIOUS SCHOLARS AND COMMENTATORS

The scholar (Allama) Tabatabai, author of Al-Mizan Commentary, says: "If one of the two groups transgressed on the other without any reason, then fight the transgressor till it returns unto the ordinance of Allah. Then, if it returned, make peace between them with equity. Making peace must not mean putting the weapons aside and giving up the fight only, but it must mean equity in carrying out Allah's codes congruous with the nature of the transgression; if it is blood or honour or money or any other lost right. In other words: it is justice."⁴

Al-Fakhr Al-Razi says: "If it happened and things entailed by a fight between two groups of believers, then obliterate what the corrupted have established by force; and make peace between them. If one of the two parties

transgresses the other, then fight the transgressor. In other words: It is a duty to fight the corrupted and the transgressor.”⁵

Sayyid Qutb says (in explaining this verse): “The principle that governs the Muslim nation is that there should be one leadership for the Muslims all over the Earth. And when a leader (Imam) is unanimously accepted, it is a duty on the believers to stand by their leader and kill anyone who stands adversary and those with him considering them transgressors. It was on this principle that Imam Ali fought the transgressors in the battles of Al-Jamal and Siffeen. The gracious and well-known companions stood by him in these battles. This principle stands as a paragon for practise in all situations that the Quran has proclaimed: “As for the exceptional cases such as the existence of two Imams or more in various distant regions of the Muslim world, this is a necessary and an exceptional case from the law.” But, the task binds the Muslims to stand by one Imam and fight the transgressors who grouped themselves under one or more than one Imam in multiple and exceptional cases till they return unto the ordinance of Allah.”⁶

THE MEANINGS OF THE TWO HOLY VERSES

If we ponder over these two holy verses, and take into consideration their general theme, the occasion of their descent and what the commentators have mentioned about them, we will realize some graceful meanings in them. These are:

The two verses speak of a quarrel between two faithful groups living in an Islamic regime framed by piety and Islamic brotherhood. Then, Muslims should work to make peace between them equitably. If one of them violates the peace, then the whole Muslim society should fight it as

transgressor and force it to return unto the ordinance of Allah and then the society punishes the transgressor, and everything should be justly and equitably compensated for.

THE STAGES THAT THESE TWO VERSES MENTION ARE AS FOLLOWS:

- a quarrel between two faithful groups.
- then making peace between them.
- a transgression by one on the other.
- then Muslims fighting the transgressing party.
- the return of the transgressing party unto the ordinance of Allah.
- finally the stage of settling matters and enforcing the Divine codes accordingly.

With regards to (the ordinances of Allah) which the transgressing party returns to, some probabilities are calculated by Al-Fakhr Al-Razi:

* * It is the return to the obedience of a guardian in response to God's order, "O ye who believe, obey Allah, and obey the Messenger and those of you who are in authority;"

* * It is a commitment to peace and piety.

But what is hinted at by the verse is the return to the commitment to the Islamic Regime and yielding to all that the Almighty Allah decides as solutions. "*And now have We set thee on a clear road of (Our) commandment; so follow it,*"

Then, the transgressor group is fought till it returns, submits and yields to Islam and the Islamic codes, leaving its tyranny and stubbornness.

Then it is perfectly clear that the verse does not pertain to any fight between a faithful party and a party against Islam. Therefore, the decision in such a case is the continuation of fighting till the eradication of evil itself. "And fight them until persecution is no more," What is going on in Iraq— if we

observe justly — is the very evil being practised by the regime which is keeping the people away from Islam by every possible means.

* The verse does not include the transgressor party inside the Muslim society, which works by the peregrine direction aiming to destroy the Islamic regime and return things back to the heathen order.

* And, the verse does not include the transgressor group which encroaches upon the country and causes the destruction of cities, roads and the rape of innocent peoples. Such a group is specified by code as “corruption doers on the Earth” and for this group the only penalty is execution, crucifixion, cutting of their hands and purification of the Earth from their corruption.

“The only reward for those who make war upon Allah and His messenger and strive after corruption in the land is that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom;”

THE LANDMARKS OF THE BA'ATHIST ATHEISM

It is so obvious as to overrule the need for a detailed study to discover the reality of the atheism of the Al-Ba'ath which is today dominating the Muslim people of Iraq. We are unable to go into details in this brief booklet. Anyway a succinct survey would satisfy the reader that every mark of the Ba'ath regime is a mark of its atheism. A compendium of these three lines will cater for the purpose:

First, the characteristics and history of leadership of this party.

Second, the ideas and the governing ideology.

Third, the practical behaviour of the party.

Now let us go quickly through these lines to reveal the obvious error for those who plain-heartedly imagine the possibility of considering the Ba'athists as Muslims and faithful, and eligible to be included by the Islamic brotherhood verses in the Holy Quran.

THE FIRST LINE: THE CHARACTERISTICS OF THE ESTABLISHED LEADERSHIP

The leadership takes its root from Meishail Aflaq and terminates, while passing through Shiblee Al-Aisami, at Saddam Al-Tikreeti. We see that none of them believes in Islam either because of its religious principles (Meshail Aflaq who is a Syrian Orthodox against Islam and Shiblee Shumail Al-Aisami is a bigoted Christian, like Tariq Michael Uhanna Aziz and Ilyas Farah) or due to their separation from Islam such as Saddam Al-Tikreeti (though in nationality he is considered a Muslim).

The leadership had an astonishing past because of its connections with the Church and devotion and loyalty to the West or because of joining the Communist movements. For instance, Aflaq was one of the advocates of Marxism but later was trained by imperialism for new roles. We can reveal these points in the character, behaviour and ideas of each one of them and we challenge anyone who comes forward to give us the name of at least one of the Ba'ath leaders purged of perversity.

THE SECOND LINE: THE GOVERNING IDEOLOGY OF THE BA'ATHIST ORGANIZATION

This ideology appeared in lots of phases. We can mention some of them:

1- DOUBTING THE DIVINE ORIGIN OF ISLAM:

Perhaps this point is the most important one, which the Ba'ath mentality concentrates on:

Aflaq says: The Prophet has achieved by his unique belief a great advancement in Divine imagination and gave a universal understanding of the Creator.

He further says: "The movement of Islam is a true picture of the Arabic nature."

Therefore, in Aflaq's opinion, Islam is the outcome of the Arabic nature and is not a Divine message for the whole mankind inspired by Allah away from being affected by the characteristics of different peoples.

Aflaq says in another place: "Islam expresses an awakening movement among the Arabs. The Arab individual became another Muhammed."

Thus, Islam to him is nothing but the outcome of an Arab movement.

Aflaq criticizes Europe for accepting a religion which came from outside and not from its own heritage. He asks Europe to come to senses and banish this foreign religion which did not come from its heritage. Thus, accordingly the true religion is the one that is the outcome of the people's spirit not Divine Source!

The Ba'athists in their different issues lay stress on the following sentence:

"Muhammad is the Arabs' messenger, and Islam is the heritage of the Arab culture."

Saddam El-Tikreeti says: "Our outlook in life and action is irrigated by the spirit of Islam which is a message expressing the Arab spirit. Thus the message of Islam is nothing but an expression of the Arab spirit."

The Ba'athists insist that Islam is just a cultural heritage for the Arab nation or something that stands besides heritage or tradition.

Saddam says in his so-called lecture (A View of Religion and Tradition) "One of the most important elements in our society which influences our social conduct, tradition and customs, is the past with all that it carries of elements of life, its customs and laws and so also is Religion." He further adds: "When our belief came into existence, it was moulded in a way to promote our nation's entity and to be more progressive at the same time."

"Thus religion stands just as a part of the Arab nation's personality and nothing more... It stands by the sides of heritage but when it comes to the Ba'athist belief, it does this belief a service. But this belief is more progressive than religion and than the other side of the nation."

Saddam said in the interview published in Al-Mustaqbal magazine on 13-10-1979, "We do not hide from you that there is no intention in our mind to adopt and practise the policies that inspire the spirit of Islam from outside the Arab world. Islam is nothing more than the plain and pure spirit of the Arabs". The Ba'athist arrogance increases when Saddam says in his booklet:

"By thought, practise and a living example, faith can be made real."

Since that date Islam appeared as a heavenly message which the Arabs carried to the whole humanity. And Quran which was sent by the Almighty Allah, was the container of their belief."

We do not know how to solve this contradiction. Quran is sent down by the Almighty Allah, but Quran does not contain anything except the beliefs of the Arabs and the output of their minds. This is probable if the Arab mentality should have become God Himself!!

2- FRAUDULENCE WITH THE QURANIC TEXT

It is the usual practise of hypocrites and perverted persons to embrace Quran with reverential care when it is in their benefit and interest to do so in order to justify their stands. And if a verse contradicts them, they announce that it cannot be applied and this is exactly the meaning of dragging the right towards the opinion instead of driving the opinion towards the right.

Saddam says in the book "The Religion and the Heritage", Page 41.:

'When we go back to our deep- rooted brilliant Arabic-Islamic history, we find examples of not acting upon the text of the Quran in certain circumstances and particular conditions, in the era of Al-Rashideen Caliphs. Isn't this the human case as a just and a right situation is the basic matter in practising the codes of the heavens.'

This point is the secret behind the Ba'athist emphasis in what they write or view. They look into the essence of Islam and not into its appearances. This sentence is either in following what their intellectuals understand from the meaning of the essence (this is something too hard to understand on many occasions for we cannot apprehend the basic hidden meanings in Allah's words for He takes into consideration hundreds and thousands of things, and He is the well-informed and the Merciful) or it is in justifying their repugnance to the wise Quranic phenomenon under the pretext of saying what is important is the essence. This opens doors for limited human ideas to enter Islam. In this way they could create uniformity between Quran and atheism, and this is what the Ba'athists and followers of wrong ideologies are doing.

In any case, the repeating of the phrase "the essence of Islam" by the Ba'athists is a most dangerous thing they come up with in such deceitful ways. Let us view what Saddam has written about this matter:

"When man wishes implementation of justice on the Earth, more extensive than in the past, he should notice and respect the essence and the spirit of what heaven wants in relation of man towards man and his part in the life in general. The essence and spirit of heavenly codes in this matter is to establish justice and equality between the people and place human efforts in the service of the continuous progress in life, and this is exactly what our party advocates, believes in and endeavours for: to practise in revolutionary experience avoiding any involvement in expressing a reactionary look at religion and the utilization of its ways, which certainly lead to multiplicity of opinions and stands."

Thus, the spirit is taken according to the assiduity of the Ba'athists and practised according to their revolutionary experience. And so, there is no need for the doctrinal methods for understanding Quran and its phenomene. There is no need for adherence to the rules of Islam and its codes which were sent down by Allah. Inspite of the fact that the Almighty has said:

"Whosoever judges not by that which Allah hath revealed, such are the disbelievers."

So here the Ba'athists are shown to harmonize the ideologies of Marxism, Christianity and nationalism with the principles of gracious Islam trod under. The pretext is that they are same in essence though they differ in appearances.

One of their writers says (Al-Jumhurria newspaper of 6th Feb., 1980):

"The Ba'ath as a human Arab message and Islam have many points in common: Islam is a revolution against injustice and the Ba'ath also is a revolution against injustice.

Islam began as a religion for the Arabs and Ba'ath is a national Arab party..."

Saddam says: "The Ba'athist belief is not a religious duplication but is a belief of the Arabs, carries the spirit of the Arabs in Islam." He has stated this many times. On the other hand, he said on 11-8-1977: "Our Ba'athist belief does not correspond to any religious thinking or analysis."

But suddenly we find the complete uniformity between Islam and the Ba'ath. Saddam says in his booklet (By thought, practise and a living example, faith can be made real): "What is desired is to make the entire society a Muslim one and a Ba'athist one, and to guard one special leading organization, which is the organization of the Arab Socialist Ba'ath party."

This means exactly abolishment of all Islamic details, proprieties and phenomena and to emphasize the representation of the essence only. Thus the beliefs of the Socialist Ba'ath is the desired expression of Islam.

Saddam in a speech in Najaf said: "It is the task of the youths of the Arab nation to once more revive the heavenly values and to interpret them by the concept of desired justice on Earth through the principles of the Arab Socialist Ba'ath Party."

The situation develops a further progressive level, where the Ba'athist belief is called a developed condition of the previous messages. Here Aflaq says, "The new message must be deeper and more complicated and greater than the previous messages."

We cannot understand anything from this except atheism and the denial that Islam originates from a heavenly source.

3- SEPARATION OF RELIGION FROM WAY OF LIFE

This idea in origin is a Western and Christian one, transported to us by global arrogance in order to isolate Islam from the general life and confine it to mosques to deprive it of its generating spirit.

Islam is the religion of the entire way of life. A look at Islamic planning and regulations explains the necessity of this description, and anyone who denies it, is denying the essence of Islam. Therefore he is certainly an atheist. Can it be right to say that Islam is a religion which is separated from life, while in fact it plans for all the social, economic, cultural and penal aspects of life with such accuracy?

However, let us see how the atheist Ba'ath stresses on the need for separation of Islam from life after making it just a historical heritage, with nothing taken from it but its essence and that even according to the Ba'athist understanding.

Aflaq says: "Islam is general and eternal, but its generality does not mean that it portends at one time all the meaning and sides because it is relative to a particular time and place and has a generality in meaning and action in the limits of that time and place."⁷

"We are a nation and we do not want to let this nation appear as if it was born by Islam, which strengthens the logic of the religious reactionaries and which means that we are a religious party (which we are not); the new path for changing and building life is the path of the Arab Socialist Ba'ath Party, the new formula to express the spirit and the message of the nation.

"If some comrades consider the religious beliefs and practices as an alternative to the conduct or to the beliefs of the Arab Socialist Ba'ath Party and a way to solve the basic

problems in life, then why have they chosen the Arab Socialist Ba'ath Party? And why, after having dwelled for so long in the party, do they want to impose upon it and propagate it in the party while it has no base in the beliefs of the party and its traditions."

The ninth conference of the Ba'ath Party summarizes his stand from the matter of religion thus: "The right way in dealing with the religious matter and the political religious phenomena is the way comrade Saddam Hussain has outlined in his booklet "A look at Religion and Heritage", where he says: "Let us allow them to practise their religious rites as long as in doing so they do not contradict or collide with our policy of changing and building the society according to the choices of the Arabic Socialist Ba'ath Party, warning them not to use Religion as a cover for politics or as a cover to reach the contradiction and collision between the aims and course of the revolution and religious practises. We are called upon to oppose politicizing religion by the state in the society and to return to the origin of our belief and to honour religion without its gist."

This is what is wanted: A religion that doesn't interfere in life. Honoured by people but not allowed to organize their lives.

4- STRONG FAITH IN HUMAN LAWS

It is natural that when religion is separated from life, the door will be opened for human laws and the outcome of the human mind in all fields and there would be no difference between the created and his Creator.

Saddam says in his book (Religion and Heritage) page 63.: "The dispute within the nation about these matters (meaning the various opinions about jurisprudence) will spoil the correct way of practicing justice and equality on earth

without doing any service to the laws and codes of heavens because the nation supports the established laws that achieve justice and equality for man and use his energy for achieving progress”.

To open a gateway to this idea, Saddam forwards the idea that the Prophet himself was giving his own opinions in front of Quran. He says: “There is no stronger proof of the complication that appears in the assiduous opinions and in a religious way: knowing that the tradition of the Prophet didn’t appear anymore after the end of the last verse of Quran. This tradition appeared at the same time as the first verses of the Quran. Then why Muhmmad, son of Abdullah, act and guide while he was so near from inspiration? Isn’t this another proof of the importance of man on Earth to secure progress and to preserve the essence of the heavenly messages?”

He further says: “As long as man’s role on Earth achieves happiness for him he responds to the laws of heaven plus his response to the right laws and principles of life.”

He goes on to say: “That is because the essence of the heavenly laws is based on two main principles, it demands man’s relations with heavens and establishing justice on earth in man’s relations with man.”

There is another idea Saddam puts forth to emphasize the previous idea when he asks an important question which is: “Some might ask as to why we do not adopt gracious Quran and the Prophet’s Tradition and practise their laws with all the details, as much as our concern in them has gone so far? The answer is clear. In our imagination which is derived from history, God did not send down only one religion. It is a question whether the Divine wisdom progressed in succeeding one religion after another? Whether a religion gave birth to a better one? Or is the matter deeper and wider than this? Therefore man’s role is important and

his assiduity in life's affairs and progress was not nullified by the heavenly religions."

Thus Saddam opens a gateway for a new religion announced by him as follows: "So, the Arab Socialist Ba'ath Party declared: 'We are inspired by heavenly values, their cardinal lessons and the basic essence, and we leave to the people the complete freedom to practise religious rites.'"

Yes, except for the religious rites that organize the relation of man with God— this is what he calls the Unity of God— he gives the Arab Socialist Ba'ath Party a free hand to prescribe the laws at its own leisure that he thinks will achieve justice and equality.

Saddam further says: "When we reject atheism, we must not turn to the clergy for the handling of this matter, thereby transferring the state and its machinery to the practice of religious rites and tasks in detail." (Religion and Heritage, Page 17).

He further says: "Should we avoid using religion as a tool, like the reactionaries and enemies of our party by calling on members to practise the religious rites according to what is known and in a way that makes us shift to the positions of the religious reactionary and its sectarian division. Or should we adopt a central policy giving a clear stand for the religious case with all its sides, both practical and theoretical ones? And should we leave the people, party members and non-members to practise the 'correct religious rites according to their choices? Why cannot we refer our problems to religious solutions?" Saddam answers: "It is not possible to solve our worldly affairs through religious codes because the problems of the present society we live in are to be dealt with in quite a different way as these problems differ from the problems faced in the earlier ages of Islam."

He further adds: "We do not want to gather our belief and analysis of our thoughts and politics in a religious way,

depending on the latter's thoughts, politics and analysis. We referred to it in order to emphasize the importance of considering the development of life and its conditions on that basis. But our Ba'athist belief is not a copy of any religious analysis or logic. It is the belief of the life of the Arabs and it carries the spirit of their call for good, justice, generosity, sacrifice, and progress and the spirit of Islamic invitation but with a new tint and with new forwardness."

Thus the understandings and principles that open a gateway for establishing a prescribed complete order give no place to religion except the practice of its rites while pushing away party members from them as much as possible.

5- PRAISING IGNORANCE AND RELATING IT TO THE NATION

The Ba'athists have a diabolical policy of connecting the Iraqi people with the legends and superstitions of pre-Islamic days, in accordance with a worldwide Zionist plan that was practised all over the Islamic world to connect the nation with pre-Islamic civilizations and to achieve their evil aims. For instance:

1- To tear the nation apart historically because the united Islamic history is one of the elements of Islamic unity.

2- To obliterate the sentimental barriers between Islamic thought and spirit, and succumb to the thinking of pre-Islamic ignorance in order to bring about uniformity between the two contradictions: Islam and ignorance.

3- To revert the belief and religious loyalty to local, historic and childish loyalties and to tie the nation to the ancestors in the polytheist pre-Islamic era.

This explains to us the praise of Sassanids in Iran, Pharaohs in Egypt, Phoenicians and Babylonian and Assyrians in Iraq and so on.

In any case, the Ba'athist plan is a complete one. We mention some of it:

A- Praising pre-Islamic ignorance. Saddam says: "It is a mistake to look at our history prior to Islam as an empty and a shameful one." Saddam forgets all the deviations that existed in the ignorant pre-Islamic society and which the gracious Quran recalls such as the burying of infant girls, heresy, killings etc.

B- Connecting the history of Iraq and the Arabs to the events of two thousand and five hundred years ago. This is what the Shah did, relating the history of the Iranian nation to Koroush two thousand and five hundred years ago.

"The Arabs today do not want their nation to be a religious one because religion has a different field and does not unify the nation, on the contrary it might divide the nation and might leave unrealistic and fanatic views - (even if there are no basic differences between the religions). The Arab nation today has a rich and an extensive cultural heritage, that is of Egyptians, Assyrians, Babylonians and Phoenicians. There is also no meaning in denying the heritage of the Pharaohs." Extracted from the book (Arabic Nationality and the National Theory — Central Cultural Programme. P. 22)

Saddam says in The Heritage, Page 28, "We are a nation and for not letting this nation appear as if it was born by Islam, which strengthens the logic of the religious reactionaries and which means that we are a religious party (which we are not), we must back our theory in old history emphasizing that the history of the Arab nation extends into very ancient ages and that all the basic civilizations in the Arab homeland are expressing the personalities of the members of the nation who are from one source."

Saddam says in a speech before young students on 3-7-1979:

“Thus, once more, history returns to the nation’s presence and once more, the spirit which legislated the greatest human laws in that time of your grandfather Hamourabi returns to Iraq. Today the spirit of Nabuchednezzar returns to us. It returns in our struggle and action.”

I wish that those who gathered in Baghdad in the name of Islam, admiring these words to discover the faith of their leader who believes in the Arabic spirit which legislated the greatest human laws, know what crimes they have committed against the Islamic nation and to realize the truth of what we have said before: that what is going on in Iraq is chicanery and is an attempt to drive the Muslim people away from the true and correct Islamic thinking.

The Ba’athists work to revert the struggle to the contradiction between the Iranian nation and the Iraqi. Hani Wohayyib in his book (The Qadissiyah of Saddam and the Spirit of Victory) says: “The Arab-Persian struggle is an old one. We can point out its start from which we could know its history. It starts from the Sumerian age in Iraq. The Persian tried to oppose and overrun the united Iraqi state that was established by Surgon Al-Akadi.”⁸

C- Changing the name of the Iraqi cities according to this policy therefore Hilla was changed to Babil, Musil to Nineva, and Nassiriyah to Thi-Qar.

D- Following a general cultural and informational policy in the press or in textbooks to concentrate on the pre-Islamic ignorance and other steps such as holding parties under the name of Babylon and Sumer.

One of the newspapers in Baghdad says: “Queens of Ashoor and Babil held the first fashion show for the year 1980 in the friendly state of Kuwait. The show which was marvelous was held in the Hilton Hotel where the fashion girls presented three shows that pleased the Kuwaiti brothers

who were dumbfounded at the Babylonian beauty. They demanded the extension of the shows." Also, reviving and rebuilding ancient places such as rebuilding old Babylon. Al-Jumhurriya newspaper spreads a report under the title "Hamurabi returns victorious to the town of the great towers."

6- PROPAGATION OF ANTI-ISLAMIC THOUGHTS

We need no explanation for the Iraqi Ba'athist regime's stand in this respect. Its adoption of Marxist and nationalist ideas is in itself a sufficient explanation.

THE THIRD LINE:

THE PRACTICAL STANDS AGAINST EVERYTHING THAT IS RELIGIOUS

Here we can enumerate the criminal steps practised by this regime to suffocate the voice of religion in Iraq. The repression has caused the elimination of every voice or religious movement that does not execute what the Ba'ath wants and also to affiliate a small minority to the rule in the name of religion. They became a tool for the regime and we notice the results in that shameful conference of Baghdad. Absence from that conference meant death as was the case in the previous one where six teachers, and religious clergies of Al-Hakim family were executed first and ten more of them executed later without any pity or mercy.

Anyhow, the Ba'athist plan to eliminate religion included many aspects. We mention some of them here:

A- Elimination of thinkers, religious scholars *Ulama* and preachers of Islam who worked to spread Islam. Hundreds of them were executed just like the martyr and thinker of the Islamic nation Ayatollah Sayyid Muhammad Bakir Al-Sadr.

Many hundreds of them were expelled and many of them escaped abroad while many were arrested and thrown into jails and many others forced to disown their dresses of religion so as to estrange them from their religious tasks towards the society.

B- Formation of a group and a network of spies in the shape of religious clergies. By doing so, the Ba'athist regime aims to weaken the faith of the people in Islam and its religious leaders, and on the other hand to control and watch all the religious movements and to provide the necessary religious covering to keep up its pretense in Islam.

C- Eliminating the religious circles and institutes from which thousands of religious leaders graduated, such as the ancient one at Najaf, and the one at Holy Karbala and several others in other towns.

D- Eliminating the masses' religious activities such as the big parades on religious occasions or depriving them from their active religious meaning.

E- Filling the textbooks with atheist, nationalist and Aflaqian ideas and raising a generation away from the principles of religion.

Saddam says in his book (Democracy is the source of power for society and the individual):

“For the sake of not letting the parents control the house, we must make the child more important in the house, because some parents have escaped from us for many reasons, but the small son is still in our hands. Therefore surround the elders by means of their sons and other ways and means. Teach the pupil to oppose and object to his parents.”

F- Launching a big cultural and atheistic campaign through all the propaganda means. Anyone who reads the Iraqi newspapers realizes the nastiness of this anti-Islamic campaign. Also, giving way to Marxism, and nationalist

writings and books to destroy the people's beliefs. And suppressing any printed matter which leads to Islamic awakening.

G- Working to spread corruption, vice and moral depravity by all means possible such as official dancing groups, pornographic films and sexual excitation through cinemas and visual methods and exciting sexual songs which are spread extensively and which compare only with the worship of Saddam.

Also, there are efforts against the veil for women (Hijab). These efforts are carried out by all means and ways.

Saddam says in his booklet (The Democracy, ... Page 22): "The first Iraqi woman who refused the veil was the first sacrifice for the sake of womankind."

The Ba'athists go deep in their enmity towards morals by creating the idea of "relative morality", which means that there is no absolute value for morality. This idea means in fact the total elimination of morality and paves the way for any criminal to justify his crime.

Saddam says in the book (The Heritage...) "Thus the values of honour and courage and the rest of traditional and social values are only subjectively progressive estimations. Though these values seem absolute within progress made in a certain stage or the consequent stages, they seem relative in the complete view of life in its general movement."

H- The vicious aggression against the land of the Islamic Republic and the plan to eradicate the blessed revolution in its infancy is a practical proof of the atheism of the Ba'athist group and its being an agent of global arrogance. In fact, the Ba'athist plans in this regard are too many to be enumerated and all of them are clear proof of Ba'athists having excluded themselves from the Quranic milieu which calls for peace between the faithful believers. Anyone with a little understanding or knowledge of religion will never err about

this fact.

Let us not forget at the end of the chapter the decrees that were issued by the religious leaders announcing the atheism of Saddam, among them Martyr Abdul-Aziz Al-Badri (leader of Sunni sect in Baghdad), Late Imam Ali-Hakim, Martyr Imam Al-Sadr and finally the decree of the Imam of the nation, the great Khomeini.

Before we enumerate Saddam's crimes, we wish to ask the readers whom we believe to be persons with a sense of justice to read the following lines extracted from the report of the Ninth Regional Conference of the Arab Socialist Ba'ath party (June 1982) to realize exactly their responsibilities towards their religion, their message and know what a vicious face the Ba'athists hide behind their open faces. Let us read this text carefully:

"Some party members started to practise the religious rites in a showy way, but gradually the religious understanding overtake the party's understanding in treating the basic matters of thought and practice which the party faces during the revolutionary changing process. This show of religion has gradually spread among some party circles on motive of imitating the higher ranking members of the party. It was supposed that this thing was wanted by the leadership and in going along with the phenomena which used to appear with same rate among some circles. This show has gone still further and some comrades began to put forth the practice of religious rites as principles for the party's revolution. This conduct has created harmful conditions which affect indirectly the politico-religious phenomena in the state. The spread of such practices has created chaos in the party ranks and a dispute between the members. Some of them began to wonder about this matter. Is it binding on party members to practice religious rites with fervour so as to be a good Ba'athist? Or is that not a criteria for being a good Ba'athist?

And other similar questions. Also this conduct has created a kind of opportunism among those who seek high positions in the party and in the state by pleasing their superior comrades. This situation has put the party in a position that makes it unable to discriminate at what distance the enemy stands. When the party members are in such a chaotic situation of thought and conduct towards the religious matter and towards the practices of religious rites, their awakening would be weak towards the attempts of using religious practices — either ordinary ones or perverted ones — in a political direction adversary to the party and the revolution. This gave way to the growth of the politico - religious phenomena while the party is not at its full guard.

“The practise of religious rites by some party members and the spread of this phenomena among supporters has created a relative mixing situation between the basis of the party and the basis of other religious - political parties. This member and the other members practise their religious rites in one time and sometimes in the same place and thus their understandings towards some intellectual, social and psychological matters get near, and this phenomena has weakened the awakening of the party towards the growth of the religious - political phenomena which is an enemy in the country, because the basis of the party is an eye for the party by which the anti - revolutionary movements are observed.

The religious practices must take a certain sect shape through the different means of practicing of the different religious quarters. And these practices will take a sectarian shape when they are showy and are not a normal situation in man's connection with his Creator.

This conduct gradually leads to division among party members on a sectarian basis while the party proclaims unity and equality among all its members inspite of their religious beliefs - and this is a dangerous element threatening the

essence of the party and causing divisions and differences in it.

The masses observation of the party members' conduct in this direction will revive the sentiments, beliefs and religious divisions which the party and the revolution try to suppress within the unified national frame of the people.

Before the Iranian Revolution and before the emergence of the political- religious phenomena as a political threat, comrade Saddam Hussain pointed out the mistakes made by party members towards the religious matter and the political - religious phenomena. He also warned that the continuation of these mistakes will feed this phenomena and encourage the sectarian division among people and weakens the party and the revolution.

Comrade Saddam Hussain's warnings were repeated on many occasions. He sounded these warnings during the meeting of the leadership and the meeting of the cadre. A special speech about this matter was published by him under the title "A View of Religion and Heritage". It is deplorable that these warnings did not meet the due attention of the comrades who were making these mistakes and went on carrying out in their practises for a long time which finally obliged the leadership to take severe steps against these practices. Consequently now they are diminished a little.

We, in this conference, demand adoption of a final, complete and basic stand on the matter so that the party can come up with one united stand in view and behaviour.

But before that we should ask certain comrades who considered the religious understanding and practices a moral substitute and a way of solving basic problems in life, why have they chosen the Arabic Socialist Ba'ath Party?

The religious direction and the political - religious direction were existing since long ago, and they are not a new discovery. Then why haven't these comrades chosen the

direction as a way for them to change and rebuild life?

Any why, after being so long in the party, do they want to impose it on the party, and spread it in the party, knowing that it has no basis in its faith and tradition, and is without the consent of a responsible leadership of the party or the consent of a responsible party conference?

We must not forget another essential point with regards to the party: no leniency should be allowed in future. That is no member in the leadership or at any level in the party, or any group in the party has the right to spread or impose any new values or interpretation, or any concept that is not approved by the party's conferences or by the High Command or by free debate. So the right way in dealing with the religious matter and with the political - religious phenomenon is the one that comrade Saddam Hussain has outlined in his booklet (A View of Religion and Heritage). He says, "When we talk about religion and heritage with admiration, we must understand that our philosophy is not the heritage or the religion. Our philosophy is what is expressed by our thought, aims and policy. One of the most important matters in our society and which affects our conduct, tradition and heritage is the party with all the elements of life which it carries. But our belief is not the outcome of what the past and religion carry, it is a complete, developed view of life and a universal solution to all its problems to push it forward by revolutionary progress."

A CONCISE LIST OF SADDAM AND THE IRAQI BA'ATH PARTY'S CRIMES AGAINST THE IRAQI MUSLIM PEOPLE

1- Thousands of citizens, Arabs and Kurds, have been expelled, depriving them of their nationality, and their properties confiscated by Iraq. Iraqis were even asked to

boycott conjugal relations with their families. All this happened because one of their ancestors was an Iranian.

Revolutionary Command Council of Iraq issued a decree under the Number 31/12/2469 on 22/4/1981, according to which four thousand Iraqi dinars should be paid to any Iraqi husband (if he was a military man) and two thousand and five hundred Iraqi dinars to any civilian if he divorced his wife of Iranian nationality and his wife be expelled.

2- Horrible crimes against the Iraqi individual and Iraqi society:

First: spreading the terrorist and police atmosphere which suffocates the voices, whereby people find no security and may be arrested if they say anything.

Second: using different kinds of torture and advanced tools in interrogation in order to obtain confessions. Anyone who might have been arrested or lived in Iraq knows this.

Third: ruining the reputation of individuals by cheap accusations.

Fourth: forbidding people from performing the usual mourning ceremonies for their beloved killed in the war.

Fifth: the starvation policy.

Sixth: the loyal and sincere to Islam are chased wherever they be. All these things are proven in undoubtable documents.

3- Fighting the religious leadership with all oppressive means and minimizing its activities. The list of those who were executed by the regime is a long one, and heading it is Martyr Ayatollah Sayyid Muhammad Baqir Al-Sadr. The number of Sunni and Shia religious leaders executed by the regime is in hundreds, and thousands were expelled or imprisoned.

4- Watching and destroying any organized Islamic movement with force. Thousands were executed just because they believed in Islam and practised it.

5- Information war against religion in schools and in the

press.

6- Spreading vice, and immorality among people.

7- Sectarian differences are aroused using an oppressive sectarian policy.

8- Bombarding the Kurdish refugee camps without mercy and killing hundreds of them.

A LIST OF SADDAM'S CRIMES AGAINST THE ISLAMIC STATE OF IRAN

1- The Ba'athist regime of Iraq has used all efforts to overthrow the Islamic regime.

2- The Iraqi regime tried to interfere in Khuzestan region and tried to cut it off from the Islamic mainland by financing anti-revolutionary movements within the province.

3- Fabricating lies about three islands in the Persian Gulf.

4- Algerian Treaty was cancelled. The treaty calls for peaceful methods for solving disputes.

5- Vicious war was waged against the Islamic Revolution, destroying towns and taking civilians prisoner.

6- Killing the Iranian PoWs of the Revolutionary Guards.

7- Attacking civilian areas with long-range missiles. The city of Derafsh Abad was hit with more than 200 missiles. Bombarding cities filled with citizens. Friday prayers too were attacked.

8- Using chemical weapons, which are internationally forbidden, in the battlefields. The international circles have confirmed this.

9- Threatening civil aviation regardless of the international conventions.

10- Terrorist elements were employed to blow up public and crowded places.

11- Hitting the nuclear reactor meant for peaceful purposes in Bushehr.

THE CRIMES OF THE BA'ATHIST REGIME LOCALLY AND INTERNATIONALLY

1- Concerning the case of Palestine, the Iraqi regime has not participated actively in any war against the Zionist enemy. It acted in favour of the Camp David agreement. It weakened the opposition front and collaborated with the Shah, King Hussain and Mubarak in favour of Israel. Finally, it recognized the existence of the Zionist state. It established diplomatic ties with U.S.A. Its greatest crime is the war which was waged on the Islamic state, which is the greatest force against Zionism.

2- Concerning the Islamic case: the proxy Ba'ath regime was given orders to hit the blessed Islamic Revolution whose light spreads all over the world and revives the awakening of the Muslim masses. This regime has committed other crimes against the nation when it strengthened the nationalistic and perverted ideas and reactionary movements. Hitting the emerging Islamic movement in Iraq. It drove the Palestinian problem away from its Islamic path.

3- Iraq has become a vicious blackmailing element in the region. It threatens and continuously frightens some weak countries so that they would seek refuge in the laps of the Superpowers.

WHY DO WE REFUSE THE CEASEFIRE

We emphasized before that the ceasefire should be evaluated concerning its negative effects on the higher Islamic interests. Any perversion to use the verses which call for peace means plain fraudulence and an open attempt to cover up the mentioned negative effects. These blessed verses

talk about a fight between believers while our struggle is against global atheism which includes the Ba'athist regime of Iraq.

We have learnt from the history of Palestine that whenever there is an armed struggle with the vicious enemy, there will be victory. And whenever the fighters submit to false calls for peace, they will be defeated and they will retreat while the enemy advances.

We understand that a ceasefire with the vicious Ba'athist enemy is a deadly action which means lots of negative effects will follow. This can be understood if we notice the following points.

1- A ceasefire gives the regime new chances to store up arms, organize its forces, and to draw new plans to attack the Islamic Revolution again with more planning. It is natural that the Eastern and Western arms suppliers are open to this proxy regime. They are ready to equip it with all the sophisticated and advanced tanks and warplanes and means of attack, because they consider it the protecting shield and the attacking point against the blessed revolution.

2- A cold war will go on between the two countries and new efforts will be made for a new war. It is obvious that this cold war will turn into a hot one when one side feels itself stronger than the other and this will lead both sides to go to the arms market which consequently would bring them under the domination of the great powers in all fields and the tragedy of Palestine will be repeated.

3- The Ba'athist regime in Iraq has given clear proof of not being bound by any international convention and has no sense of value for laws and international morals. This regime tore up the Algerian Pact. It violated the international convention on not harming the environment when it attacked oil wells in the Persian Gulf. It used internationally forbidden chemical weapons in the war. It violated international laws

concerning civilian prisoners of war. It violated the conventions which forbid hitting crowded cities and it also violated the international conventions concerning PoWs. It violated the conventions which forbid attacking civil aviation. Also it attacked the peaceful nuclear project in Bushehr city. All these violations are proof which reveal the regime's nature, which is not restricted to any convention or morality, the thing which makes us have no faith in such a vicious regime.

4- The vicious aggression against the Islamic Revolution was one of the cards played by global arrogance through the proxy regime in Iraq, which proved to be a tool subject to the orders of its masters. Then how can we trust such an agent regime?

5- The global arrogance expects to extinguish this revolutionary flame of our Iranian Muslim people after submitting to a humiliating peace which has no sense. The aggressor has not yet been punished. The losses are not compensated for. On the other hand, how can we tolerate that these sacrifices made by our people should go in vain and without achieving the great aims which all these sacrifices were made for. If the Ba'ath regime is not punished then any arrogant regime or vicious force will act according to its pleasure anytime it wants.

6- Our leader, the Imam, who has the greatest Islamic authority has mentioned the oppression and injustice that our Muslim brothers in Iraq are subjected to. It is the responsibility of all Muslims, on top of them the Islamic Revolution in Iran, to help and aid these oppressed people who suffer from plain plots against their religion, beliefs and Islamic rites. Yes, how can we keep quiet hearing the cries of the oppressed, the thousands executed and hundreds of thousands of expelled believers!

A STRANGE ILLUSION

Some might say that there are international guarantees that forbid aggression and safeguard rights. But the weakness of this claim is quite clear.

Who can enforce such guarantees? The U.N.? It is too weak to execute anything.

Or the Superpowers? It is they who motivated this vicious aggression.

Or the governments of the Islamic countries? Many of them backed the criminal regime with money, arms and even men.

Or the Non-Aligned nations? The Movement is too weak and has no executive power. Then, who can give these guarantees? Were there any before this aggression began?

Do those who advise us want us to take a new chance which will cause the destruction of big cities and the killing and wounding of thousands once more?

Any consideration of the above points, and a little attention to the just terms put forward by the Islamic Revolution leads one to total acceptance of the rightness of its cause.

WHO IS THE AGGRESSOR?

In the light of above reasoning there remains no doubt that the verses of the Holy Quran concerning peace were misunderstood by those who gathered in Baghdad, and prove their vicious error in understanding these verses.

Even if we supposedly overlook what we have argued about here still the first thing that appears here is that we were living a peaceful period between two rulers of the same type

(the Shah and Saddam) who made an agreement in the Algeria Pact, which forbade use of arms in solving differences. Therefore it is appropriate to look through the sixth code of the mentioned pact to conclude the stage in which we lived before the war.

ALGERIA PACT AND ITS ARTICLES: Algeria
6/3/1975

Article Six:

“1- In case any difference arises with regards the application of this factor, the three protocols or its appendices, it should be solved in accordance with the Iraqi-Iranian border line mentioned in the first and the second articles and with preserving peace between the two borders corresponding to Article 3 above.

2- The difference should be solved by both sides through direct negotiations between the two within a period of two months since the date called for by either of them.

3- In case of disagreement, both sides should, within three months, ask for friendly endeavours of a third friendly government.

4- In case of refusal by any of the two to call in for friendly endeavours or in the case of the failure of friendly endeavours, then within a period of no more than a month since the date of the refusal or the failure the matter should be referred to arbitration.

5- In case of disagreement by any of the two about the arbitration procedures, one of them can refer within fifteen days after the disagreement to an arbitration court. Both of the contending parties have the right to appoint one of its subjects as an arbitrator and both arbitrators will chose one supreme arbitrator. In case of failure to appoint the arbitrator by either or both contending parties within a month or the failure of the arbitrators to chose a supreme one before the expiry of the prescribed period, then the party who

asked for arbitration has the right to ask the Chief Justice of the International Court of Justice to appoint the two arbitrators or the supreme one to execute the arbitration.
6- The decision of the arbitration court is compulsory and binding on both parties in its implications.
7- The cost of arbitration should be borne equally by both parties.”

The spirit of the pact seems to avoid any solving of difference through armed force.

AFTER ALL THIS:

We would like to ask all those who call for peace: When peace was achieved and existed, who breached it later?

Is there any doubt that Iraq waged its vicious aggression after tearing up the Algeria Pact by its president, relayed by Baghdad T.V., and after preparing twelve fully armed divisions, it initiated the aggression against our Islamic lands causing destruction and killing and committing the most horrible crimes? Who is the aggressor then? I want to ask those who attended the Baghdad Conference.

Who is to be fought by the Muslims in order to return to Allah's ordinance and practise Islam's laws?

Is it true what the mercenary Muslims said of the necessity to surround the Islamic Revolution because it is an aggressor?

We leave the answer to all those who have pure conscience and to all loyal and awakened persons who we are sure were not deceived from the beginning by these frauds.

APPENDIX

- 1- Where a well and specially trained American force tried to land in Tabas desert to attack the American spy nest, but Allah the Almighty destroyed it.
- 2- We didn't hear of any Islamic conference or official organization condemn the Iraqi criminal regime and urge it to follow the Command of Allah
- 3- Refugees from Iraqi mentioned that the families of some religious leaders were arrested as hostages for pressure. And at the same period ten members of the family of the late religious leader Al-Hakim were executed because of their refusal to support the regime.
- 4- (Al-Mizan) Vol. 18 P. 314.
- 5- (The Explanation of Al-Fakhr Al-Razi) Vol. 28, P. 126.
- 6- (In the Shadows of Quran) Vol. 7 P. 531.
- 7- From a speech of his in May 1943 (For the sake of Al-Ba'ath) P. 344.
- 8- (Saddam's Qaddisiyah and the Spirit of Victory) issued by the Ministry of Culture and Information of Iraq.

Ulama Fatwa for Jihad against Iraqi Baathists

In the Labaik Ya Imam seminar held in Sanandaj, western Iran, more than 700 Shiite and Sunni Ulama issued a resolution condemning the Iraqi regime and laying stress on the necessity of struggle against dependent groups in the country by the Iranian Moslems in the western parts of the country.

The following is a cliche of the signatures of the Ulama on the resolution.

The resolution states, "Since according to the holy verses of the Qoran, the Baathist regime in Iraq is an opponent of the Qoran and Islam and at war against God and His Prophet, and a mercenary of Zionist and international Kufr, therefore we the Sunni Ulama of Kurdistan, West Azarbaijan and Bakhtaran provinces consider Jihad and armed struggle against this regime a duty of all, particularly the Moslems of Iran and Iraq."

