

Sayyid Ammar al-Hakim calls on the demonstrators not to let anyone steal their demonstrations and issue and steer it to serve his own issue and plan



Sayyid Ammar al-Hakim, head of the Islamic Supreme Council of Iraq (ISCI), has stressed that the patriotism criterion is represented in the political parties surrendering their strict stances for the sake of Iraq, stressing that patriotism is actions, not words. His Eminence addressed the demonstrators in the Anbar, Mosul and Salahuddin that they should not permit anyone to steal their demonstrations and issue and steer them to serve his own issue and plan. He explained that it is not right to hold the government responsible for all the consequences because it is a government comprised of everyone, and everyone bears a portion of the responsibility. He regarded standing neutrally in such a sensitive phase through which Iraq passes is a serious sin: There is no neutrality when Iraq is in a crisis. He stressed that the Movement of the Martyr of the Niche opted to be with the homeland and with the citizen, expressing his confidence in the theologians and tribal sheikhs throughout Iraq's governorates that they try to safeguard the national unity and the homeland's safety. This came up at the Baghdad office of His Eminence during the mourning ceremony for the 25th anniversary of the martyrdom of the Ambassador of the Marji'iyya (highest religious authority), Sayyid Muhammed-Mahdi al-Hakim (may his soul be sanctified).

The government is a father figure for everyone; containment is the basis of the political work

The head of the Islamic Supreme Council of Iraq called on the government to be a father figure for everyone, to deal with an open mind and a broad patience with everyone, stressing that everyone bears a portion of the responsibility, that the responsibility cannot be summed up in one party. He pointed out that the principle of containment is the basis of the successful political work for building the state, reminding everyone that exclusion is a whim which former political norms tried. The evidence for their whim is the result which they reached. He stressed that diversity is the destiny of Iraq and of its people, that anyone who rules must be open and absorbent of everyone.

The head of the Islamic Supreme Council of Iraq stressed that addressing the demonstrators' legitimate demands is a right and not a favor from anyone, explaining that this is what has been said by the religious Marji'iyya which stressed it, emphasizing the necessity for agreeing on the commonalities and on discussing the crisscrossing at the present sensitive stage through which Iraq is living. He drew attention to the National Alliance working on finding a solution for this tense situation, stressing the necessity of giving rights to their people, to let the citizen feel honored and dignified in his homeland and in his new political system, pointing out that there have been achievements, positivities and mistakes, regarding making a mistake as a matter which must not be reprehensible unless it is repeated and justified.

Personality of Martyr Sayyid Muhammed-Mahdi al-Hakim was characterized by broad-mindedness and strength of logic

In his speech about the subject of the occasion, namely the Ambassador of the Marji'iyya, Martyr `allama Sayyid Muhammed-Mahdi al-Hakim (may his soul be sanctified), His Eminence stressed that the martyr was a scholarly individual who combined movement, ideology and politics with a vision and a road map towards its pursuit. He was characterized by a broad scope and a strong logic. His Eminence stressed that Martyr Sayyid Muhammed-Mahdi al-Hakim set the foundations for a new understanding in the etiquettes of Islamic movement when he turned it into a programmed institutional movement, drawing attention to the personality of Martyr Sayyid Muhammed-Mahdi al-Hakim caused its enemies to fall into self-contradictions, its competitors into doubts and those lurking for it into whim, adopting a path that distinguished it from others. He was not stopped by intimidations till he fell a martyr to the bullets of treachery. His Eminence stressed that the steps of the Martyr (may his soul be sanctified) were big, that big steps characterize only big people. He explained that the martyr adopted communication as a basis for the success of his political work. Martyr Sayyid Muhammed-Mahdi al-Hakim gained the care of imam (Sayyid Muhsin) al-Hakim, leader of the sect (may his soul be sanctified). He was tutored by Sheikh Hussain al-Hilli (may his soul be sanctified) and by imam al-Khoei (may his soul be sanctified) up to imam Muhammed-Baqir al-Sadr (may his soul be sanctified).

Sayyid al-Hakim's mission in Baghdad succeeded due to his staying in contact with others

His Eminence pointed out to imam al-Hakim (may his soul be sanctified) sending Martyr Mahdi al-Hakim (may his soul be sanctified) to Baghdad is regarded as a quantum movement that firms the Marji'iyya communication in the capital of the political decision which did not see a role for the Marji'iyya beyond al-Najaf al-Ashraf. He explained that the martyr stayed in touch with various areas of Baghdad, founding many forums, building mosques, communicating with tribal sheikhs, the academics and the political class, bearing warning messages of the Marji'iyya to the politicians at the time that the Marji'iyya has a stance towards them if they did not go back to their senses. He stressed that the mission of Martyr Mahdi al-Hakim succeeded although it did not last for more than six years: He was targeted in 1969 when he was deceitfully charged with being an agent of foreigners after which he stealthily left Iraq for Pakistan then moved to Dubai where he founded many establishments.

Method of the Ambassador of the Marji'iyya and others' traditional methodology agree in objectives, differ in tools

His Eminence stressed that Martyr Mahdi al-Hakim set out from Britain to Europe and communicated with the Iraqi community, realizing that the struggle against dictatorship must take into consideration Iraq's sensitive position, the nature of the dictatorial regime, the points of its strength and of its weakness and the nature of the Iraqi people. Thus, its foresight will be deep, relying on a precise understanding of the reality. He pointed out to the methodology of Martyr Mahdi al-Hakim versus the conventional methodology of others, that they both agree when it comes to objectives but differ when it comes to the tools. This

subjected him to wrong understandings and accusations of his movement, rendering him unfairly treated in both his life and in his death. He stressed that the events of the past and of the present have all proven that the martyr's vision and open methodology represent the realistic, mature and inclusive vision, drawing attention to the ethical dimension in the martyr's movement and stressing that the martyr used to employ the ethical dimension in his movement because the ethical dimension is the one that fortifies the political calculations against being drowned into opportunism: Islamic work tries to earn the pleasure of Allah. One of the principles of ethics is for one to be ready to sacrifice himself for the sake of the plan. His loss is one of an experiment and a plan. Even before we lost him, Martyr Mahdi al-Hakim was a man of distinction.

Sayyid Ammar al-Hakim brought back to memory the year 1988 and the expression of "Martyr of the Niche", that it was a year in which he lost two brothers: Martyr Mahdi al-Hakim and Abu-Tharr al-Hassan, a leader in the Supreme Council, an individual who was greatly pious, ready to sacrifice and bear responsibility.

`Allama Sayyid Muhammed Bahrul-Uloom: "Ambassador of the Marji'iyah is a good term for describing the personality of Sayyid Mahdi al-Hakim"

On his part, `allama Sayyid Muhammed Bahrul-Uloom stressed that the "Marji'iyah's Ambassador" is a good term describing the personality of Sayyid Mahdi al-Hakim, stressing that the committee for propagation and guidance became, a decade later, the seed for forming the Islamic Call Party where Sayyid Mahdi al-Hakim was its prominent label despite the unfair and interest-seeking allegations stirred around him by peers who did not really fare well themselves, explaining that he and Sayyid Mahdi al-Hakim and companions spread in the Arab, Islamic and global countries looking for a place that brings them together and an affectionate protector. After a period of estrangement, they found the "land of the fog" to be more accommodating of them, pointing out to his seeing in Sayyid Mahdi al-Hakim the enthusiasm, the readiness and the interest in planting an olive tree in our good land, stressing that Sayyid Mahdi al-Hakim was exposed to many accusations, but he remained steadfast, stood up and was one of the heroes of this endeavor and one of the leaders who were not forced to flee by hearsay, nor did the incoming movements stand in their face. He pointed out that the current situation in Iraq is tough; so, there is no return to Square One, calling on Sayyid Ammar al-Hakim, in his capacity as bearer of the flag of the Hakim family, to get the political blocs together to hold a dialogue at an expanded meeting provided such a meeting is not attended by those whose hands were stained by the blood of the innocent.

Sayyid Mahdi al-Hakim's was a patriotic plan; he did not advocate a sectarian plan, and he was very much attached to his Iraqi Arabism

As for Sheikh Sami Izarah Al Ma'joun, he emphasized that the martyr, Sayyid Mahdi al-Hakim, maintained strong ties with many Arab and international personalities and was the object of

respect and regards of anyone who met him and talked with him, especially personalities in the Gulf, Saudi Arabia, Kuwait, the United Arab Emirates and Iran, and he had an experience in the particularity of the Iraqi parties and personalities. He was open on all Iraqi components and sects. He pointed out that 'allama Sayyid Mahdi al-Hakim's was a patriotic plan; he did not undertake his movement from the sectarian angle, nor did he advocate any sectarian plan. He was very much attached to his Iraqi Arabism. He drew attention to his daring, courage and experience in reading the reality of the political and social life in Iraq through his deep contacts with the segments of the Iraqi society and due to being one of the founders of the respected Islamic Call Party, explaining that he aspired to establish a civilian state that is open to all segments of the Iraqi society, one in which equality, justice and freedom prevail. He was keen about setting up strategic relations with the Arab, Islamic and international environment. He told the tribal sheikhs in the Anbar, Salahuddin and Mosul that history has proven that brotherhood and the unity among the Shi'ites, Sunnis, Kurds, Arabs, Turkmen and all minorities and groups in the grand stations of struggle defended Iraq in 1914 and 1920 when Iraq was built on the basis of this cohesion which must be sustained, stressing the necessity of dealing with the present crisis in the spirit of this same brotherhood and cohesion, and that we all are together facing a common destiny.