



# **Dear Loved Ones...**

**By Sayyed Muhammad Hussein Fadlullah**

**Translated by:**

**Manal Samhat**

**First Edition**

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**In the name of Allah, the Most Merciful, the Most  
Compassionate**

## Introduction

The following pages contain a dialogue; an extraordinary dialogue touching on events and incidents that took place in the life of the person whom this dialogue is conducted with, and in which he answers questions the way he does when he comments on any general issue...

This dialogue was not only based on the assumption that the one with whom this dialogue was conducted will soon bid this world farewell; thus, sticking to questions on how he expects life to be after his departure; but rather, it was also a dialogue that dived deep into the Hereafter and opened up to the emotions and feelings it creates.

This dialogue is characterized by its unique subject and the answers of the man who embodies the title of dynamic Islam; a man whose thoughts and actions preoccupied Muslims and non-Muslims alike, the godfather of the Jihadi and activist Islamic generations, the pioneer in Islamic unity and the target of several physical and moral assassination attempts who suffered from a great deal of affliction and injustice in his life to the extent that the only point in common that made several parties group against him was putting an end to him.

His answers reflect a near miraculous personality of moral sublimity crowned with the utmost level of altruism and spiritual ascension that reaches the level of total devotion to Allah and human modesty to the extent that he does not dare to expect what he would say or do before Allah. His personality is also characterized with a missionary role that enables him to be fully dedicated, in all his singularities, for the sake of the message. It is also characterized with a realistic trait that enables him to contain all the reactions expressed against his missionary role, no matter how harsh and cruel they were, calling on them to benefit from the experience after the others feel "safe from the complications of his existence on them."

This dialogue was not conducted with "the Sayyed" in the last moments of his life, and perhaps this is where its significance lies, for the moral and spiritual ascension reflected in the answers of His Eminence constitute an integral part of what was exerting pressure on all his emotions and feelings; the struggle that drove the entire Islamic reality, worldwide, into a form of sedition that calls for all expressions of misguidance, disbelief, and apostasy with all the means of accusation, lying and distortion of the real content of speeches... etc. Yet, he held no

grudge whatsoever against those who drove the Islamic reality into a state of sedition; but rather, he always referred their matter to Allah, the Most High, the Most Exalted, for he believed that the ultimate right lies in the Hands of Allah, and only Allah.

However, had this dialogue been conducted in the last moments of his noble life, perhaps this state of spiritual ascension would have been but normal for an ordinary person approaching death whilst trying to purify his desecrated heart from all the negative emotions he would hold for wrongdoers and ignorant people. Thus, this state of ascension, sublimity and clemency would only be something imposed by the nature of the circumstances that the ascending, sublime and clement person is experiencing, and not an inherent innermost feeling that the personality of “the Sayyed” is characterized with, making it seem as if we are getting in touch with him for the first time.

In this dialogue, there is consistency and harmony among the elements of faith, spirituality and intellect, let alone the harmony of the vivid emotional state with them; a state that might justify for man the negative expression of the triumph of one’s self over the strikes of the opponents, or the consecration of its elements of strength before the denial of the deniers... We touch on the depth of this harmony in his answer on the question of how he would use the right of intercession had it been granted to him, in reference to the Holy Ayah: "**And they do not intercede except for him whom He approves...**" (21:28), where he said: "I will consider first the extent and the size of this approval." Thus, the Sayyed restricted his worldly expectations to Allah’s grant in the Hereafter, which symbolizes the utmost level of the devoted human modesty before Divinity and Godliness.

Today, we publish only part of the dialogue that the dear brothers, Sheikh Youssif Abbass and Sheikh Muhammad 'Umair conducted with the Sayyed in the summer of the year 2000. We publish it for the seekers of truth and humanity. Moreover, we thought of the reader and omitted a few questions, kept the titles of the topics, and gathered what the “Sayyed” mentioned in the beginning of the interview with what he said on the same subject at the end, in a way that allows the constituents of the idea to integrate. The result was this booklet; which is comprised of recommendations, final words and other subjects related to the nature of death and openness to the Hereafter. It must be noted that the dialogue, as a whole, will be published in audio and video form in the future, Allah willing.

Divine providence chose not to have this dialogue published except after the demise of His Eminence, the Sayyed (ra)... and we assure the readers that this dialogue will unravel a horizon they would not normally encounter in other dialogues, and Allah is our ultimate destination.

**Ja'afar Muhammad Hussein Fadlullah**

**Beirut, Ramadan 29, 1431 H.**

**September 08, 2010 A.D.**

## **The Self and the Message**

**Q: You once said: “Muhammad Hussein Fadlullah, the person, has long gone.” What do you mean by turning away from the self to embody the message? What do you mean by not living your subjectivity as an individual?**

A: Normally, it is extremely difficult for a person to liberate himself from his own self, for his “self” represents his existence, the features of his character and the element that drives him to surpass his reality, crossing to another...

There is quite a difference between considering your "self" to be the goal, and working for the sake of establishing that "self", and considering it to be the means by which you achieve your goal.

I once said I have never felt that I have to establish my "self" so as to prevent it from becoming arrogant and conceited... Indeed, it is natural that I love myself, but as I recall things, I feel that Islam was preoccupying me from me, and it is most likely that I have realized myself through Islam. Islam is my thought and my religion. It is my world and my Hereafter. It is most probable that one's self moves to establish itself in the general spiritual horizon and the general cultural horizon, for one cannot move his "self" away from his movement, but he can move his "self" away from his goal.

I do not seek to impose my “self” on my course; had I wanted to do so, I would not have had to face all these struggles and battles...

**Q: "Resting is forbidden", on what jurisprudential active basis did you establish this Fatwa? And did you manage not to take any rest?**

A: The jurisprudential basis is founded on the principle of assuming responsibilities. When I feel that I can serve Islam more and that Islam is in need of my potentials and that people need me to further share my experience with them in their lives, I feel that the responsibility I shoulder prevents me from going through any state of doing nothing or experiencing a state of distracting frivolous rest.

Although I am a person who is flourished with feelings and loves beauty and adores nature... never in my life have I experienced a state of relaxation in the arms of nature or ever indulged in atmospheres of leisure

and recreation. Actually, this could be related to my mood, and it surely represents my lifestyle, as I do not find any leisure time to spend with myself or my family, even now as I approach my seventies.

**Q: "I do not hold any grudge in my heart against anyone" is an expression of yours that reflects such a sublime level of humanity; could you tell us how you were able to be so despite the spiteful atmosphere directed against you?**

A: Since the day I set out on life, I have learned love from Allah, the Messenger of Allah (p.) and the Imams (a.s.). I have seen that Allah, the Most High, the Most Exalted, has bestowed His mercy upon all people, and mercy represents a state of love. In this sense, I love the human being, wholly, yet I detest any act of deviation, crime, unbelief and oppression he might commit, as it is narrated: *"Allah may love a man but hate his action, and may love the action but hate the man."*<sup>1</sup>

Actually, I have learned that from the Messenger of Allah (p.), having read his biography and realized that his heart was always open to all people, as he used to say: *"O Lord guide my people, they do not know (the true path)."*<sup>2</sup> I also acquired that from Imam Ali (a.s.) who used to say: *"Rip evil away from the heart of others by uprooting it from your own heart (first)."*<sup>3</sup>

At a time I feel hurt for the path those people have followed, knowing that I do not claim to be deprived of feelings and emotions, for just as Allah has mentioned, even the Messenger of Allah (p.) used to feel sad and distressed from what others used to plot against him, so He told him (p.): **"And grieve not for them and be not distressed because of what they plan,"** (27:70)... despite that, I always try to study the points of weakness that drove them to do so... I used to examine thoroughly the state of backwardness, ignorance and egocentrism they revolved around and were afflicted with; thus, I used to feel sorry for them from themselves more than I felt sorry for myself from them.

My slogan in life is to love even those who are at odds with me so as to guide them and to love those who are in agreement with me so as to found a state of cooperation with them. Actually, I love those whom I am in agreement with to cooperate with them on the basis of righteousness and piety, and I love those whom I am in disagreement with in order to

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<sup>1</sup> Nahjul Balaghah, section 2, p: 44, from his sermon on Ahl El-Beit and their opponents.

<sup>2</sup> Bihar Al-Anwar, Al-Majlisi, section 20, p:21

<sup>3</sup> Nahjul Balaghah, section 4, p: 43.

cooperate and engage in a dialogue with them for the sake of setting them straight.

Life cannot bear any form of grudge... grudge embodies death; whereas love embodies life, and I want to live and not die.

**Q: Did you really manage to love those who held grudges against you?**

A: I can honestly say I do not hold any grudge against them, and perhaps this state of no grudge might eventually turn into a state of love at the level of the mind, only if they forsake the wrong path they have taken or free themselves from the backwardness they are inflicted with.

**Q: How do you understand (man; the human being) through the Islamic methodology?**

A: Man is defined in the following Ayah: **"I am about to create man from clay. When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."** (38:71-72). Man is a handful of clay that connects him to the ground, and a breath of Allah's spirit that makes him roam in the Divine wide horizons. I believe that this mating between clay and the spirit, which made both the spirit and the body integrate together, is what made man a human being entrusted with succeeding Allah on earth, on the basis of his relation, awareness and understanding of the earth, for Allah says: **"And He taught Adam the names of all things."** (02:31). Thus, he would represent Allah on earth and produce its culture, dynamism, reality, fertility and prosperity, and outburst its springs and so on, so as to elevate the status of earth up to the level of the sky, placing it (earth) between the Hands of Allah and eventually turning it into a sky in the spiritual sense. As such, I only comprehend man when he he experiences his humanity by opening up to Allah, shouldering all his responsibilities, and adopting the trait of giving in all his actions and potentials, for Allah says: **"We only feed you for Allah's sake; we desire from you neither reward nor thanks."** (76:09).

**Q: Did this understanding have any effect on the level of your openness on reality?**

A: I believe I have lived this state and I am still living it, as I enjoy a spirit that is delicate when it comes to feeling another human being and

delicate in its devotedness to Allah. Actually, I have put that down in a poem that I wrote back in the fifties or sixties:

"I was born delicate, as if God  
created me from a gentle breeze."

**Q: "I am humanistic in my thinking and I converge with all human beings everywhere;" this rule seems to be the basis of all your relations with the others, why was that? And how was it?**

A: I am humanistic, for the human being encompasses a mind, heart, spirit, willpower and movement. The mind brings the thought into being, the heart brings emotions into being, the spirit brings belief into being and willpower and movement brings life into being.

Thus, I believe that this humanity, in which all these connotations are embodied, is what the term "innate nature" actually means and what makes man open up to Allah and open up to life through Allah... In this sense, I believe that if man resorted to thinking through his humanity or innate nature, then he would reach the truth and converge with the other human being, engage in a dialogue with him and eventually cooperate.

Unfortunately, the main problem lies in the fact that many people are living on the rubble piling up on top of humanity, as a result of man's greed and grudges, as well as the state of narrowmindedness in which he lives.

Our problem lies in this backward rubble that closes in on the innate nature, preventing it from opening up to Allah and grasping the truth...

Therefore, I have always called man to live his humanity and shake the rubble off of him, for it is closing in on his mind, rendering it narrow and backward, on his heart, rendering it spiteful, on his spirit driving it away from the realm of heavens, on his will, rendering it weak, and on his movement, restricting it to a frame that does not fit the human being and life.

## **The Tranquility of Life**

**Q: Life is a period of time that the human being starts knowing that one day it will come to an end; thus, he would live affected by it and, in return, he would have his own impact on it. How does Your Eminence perceive life?**

A: I never perceived time as a series of moments that simply pass by; but rather, I have always tried to fill time with all the connotations of humanism...

Man might restrict life to that physical body that coordinates his systems, but I believe that these systems only represent the mechanism of life and not life itself. Man's humanism is not restricted to that physical body; but rather, it is to feel every internal element moving within the framework of that body.

I conceive life as that dynamic, spiritual and mental vivacity which symbolizes the human existence that, in its turn, looks for a thought to be embedded in it, a future that makes it and a spirit that ascends and roams with it.

**Q: After such an active and vigorous life you have lived, do you consider that you have come to understand life fully?**

A: No human being can ever claim that he has come to understand life fully, for life is not merely a picture of complete, defined features and frames. Every day, life gives man a new thought, feeling, emotions and expectations.

In this sense, no one could claim that he has come to understand life fully. I can say: I was enriched by life and I got to know and experience many of its pillars, features, dynamism, struggles and occurrences; but the things that life actually entails surpass any limited age and extend to new ages and new generations.

**Q: Who is the most important character that had such an impact on you at the level of the change you have gone through throughout your life?**

A: I do not believe that any contemporary person has had such an impact on the process of change I have gone through, but I can confirm that the Messenger of Allah (p.) has had the most influential impact throughout my life. Imam Ali (a.s.) comes in next; that person who makes me reach a state of asceticism every time I recall him. Whenever I speak about him, I feel like I lose myself in him and develop a feeling of utmost love, admiration and praise to him. Ali (a.s.), who is the student of the Messenger of Allah (p.) and the student of the Quran, experienced the total openness of life and the complete openness of the truth in all its connotations. And it goes without saying that one cannot but be influenced by Imam Al-Hussein (a.s.) as well...

As for how I led my life away from the prevalent narrow environment back then, I cannot but say that my father have had a great impact in this regard...

### **Death and the Hereafter in the eyes of believers**

**Q: Upon death, man's life is terminated and he is transferred from the phase of work and giving into a phase where he would no longer be active, yet that phase would be the active elements that determines his destiny, what is your conception of death?**

A: I understand that the feelings of the human being concerning death tend to be negative, picturing how blood freezes in one's veins and how life comes to an end; however, from an intellectual perspective, I look at death as the bridge that brings both lives together, just as our creed and religion stipulate. Meanwhile, I feel that we do not have clear details from faith on how it is going to be in the Hereafter, considering that life and the laws in the Afterworld differ from those in this World; thus, it would be a tiring and difficult mission for man to picture the Hereafter in the same way he pictures this World.

This image is manifested in the following Quranic Ayah about the People of Heaven: **"Now no person knows what delights of the eye are kept hidden (in reserve) for them - as a reward for their (good) deeds,"** (32:17), and in the tradition: *"Heaven includes what no eye has ever seen, what no ear has ever heard, and what no mind has ever imagined."*<sup>1</sup>

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<sup>1</sup> Wasa'il Ash-Shia, section 15, p 223, tradition №1, narrated from Imam Ja'afar As-Sadiq (a.s.) from his fathers (a.s.) from the Prophet (p.).

Therefore, the conception of this phase could not be a detailed clear conception, yet it grants man the concepts without the ability of actually feeling them, just as the experiences he goes through in life.

**Q: The last moment in life represents that period of time which is always the most afflicted with the hardships that man experiences according to his deeds that determine how Allah will see him as he stands before Him. Your Eminence, how do you regard this moment in man's life?**

A: It is obvious that he who believes in the Hereafter, as he approaches it or views its first sights, should reflect upon what he is about to step into, by going through his past deeds. In the Hereafter, verities are disclosed; the verities of the doctrines he believed in, the concepts or lines he adopted, the relations he made and interacted with, which he considered rightful, just and honest. Thus, it would be natural that he will experience, in accordance with his perceptions of the Hereafter, some sort of anxiety concerning what he is drawing near to; the decisive moment that shall determine his destiny and outline his fate.

Moreover, the last moment in man's life represents that moment in which he forgets all about the concerns, griefs, and problems of this world that he was once concerned and preoccupied with and that might have placed him in a state of disagreement and conflict with others, for, in that new world, he will be preoccupied with different standards, rules and concerns.

Thus, I imagine that in that moment I will experience new concerns, expectations and hopes, since I will be facing a future that seems vague to me, considering that man cannot undoubtedly guarantee all his deeds, for he might be mistaken about what he thinks he has done right. However, when the believer draws near to the last moment to stand before Allah [for accountability], he will continue to be under the wings of Allah's mercy from which his very being came to existence and which embraced his movement in life. Thus, I believe deep down that the mercy of Allah which we beseeched in this World is the mercy of Allah that shall embrace us as we reach the Hereafter.

**Q: That moment; does it constitute an element that will endow your personality with strength, or will it be the opposite; thus, constituting one of the most terrifying moments from what is coming?**

A: It is natural for the person whose future is vague to experience a state of anxiety about it, but it must be noted that this form of anxiety is not negative in a way that it would end any chance of reassurance and annul the humanistic aspect of faith. The reason is that the man who experiences fear and hope would sense that hope is equal to fear deep within. In this sense, as I fear the outcomes of my deeds, I am actually seeking the mercy of my Lord upon those deeds. Thus, when the matter has to do with Allah, the two factors would reach a state of balance in the conscience of the believer, for just as Allah made us aware of His mightiness, dominance, ascendancy and strength, He made us aware of His mercy, kindness, love, clemency, and generosity as well.

I imagine that if I managed to maintain this faith until the last moment, then I will not fall prey to fear, although it is a natural feeling, for the fear that I experience before Allah in this World concerning what is awaiting me is not a confined feeling; but rather, it will be open to hope.

### **Near-death experiences**

**Q: You must have undergone near-death experiences in your life... How many experiences were they? What did you feel and think at that moment?**

A: Indeed, I have experienced such moments as I was the target of several assassination attempts, and during my last sickness<sup>1</sup>, as well as during the crazy bombardment that rocked my neighborhood and was approaching the house I was living in... at those moments, I was in full submission to my predestined fate; a state which I lived throughout my life<sup>2</sup>.

Actually, I believe that when man is in a state of danger, he is not more vulnerable than when he is in a state of relaxation, for death comes to the human being whether in safety or in danger. Thus, it goes without saying that naturally, he will experience an actual fear for his life, and perhaps even suffer from the bitterness of losing his life during those last moments; yet, the role of faith stands out here, for one would actually be opening up to a wide and vast world between the arms of Allah.

### **With loved ones and relatives**

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<sup>1</sup> A year before this interview, His Eminence had a heart attack.

<sup>2</sup> During the fiercest Zionist attacks in July 2006, His Eminence remained steadfast in his house in Haret Hreik in the southern suburb of Beirut (Ad-Dahieh), inspiring people to be patient and maintain steadfastness in the face of the Zionist killing machine.

**Q: In the last moments, man would like to see certain people to tell them secrets and pass down his will, who are they in your case? What would you tell them?**

A: It is natural for a person during such moments to choose to be with the people who are the closest to him; i.e. with his family, children and siblings... etc. to live his last moment with them before bidding them farewell and to entrust them with the values he had believed in and the path he had followed.

Moreover, a natural feeling of cordiality overwhelms the person as he knows that he will take leave of his loved ones; a feeling described in a narration reported on the authority of Imam Al-Hassan (a.s.) when he was about to die and talked about the heartfelt state that the believer feels when faced with one of the following two factors: fright resulting from the idea of transferring from this World to the Hereafter and losing the loved ones.

It is likely that the human being would feel, in those moments, that he shall leave his loved ones behind without actually having any choice about it; however, he who bethinks himself of his faith might during that very moment shall anticipate a new intimate ambience with other loved ones who passed away before him and whom he would meet in the Hereafter. Actually, this perception is consecrated by the conviction that death does not constitute an eternal farewell. Moreover, it was narrated that, once, Imam Ali (a.s.) was offering his condolences to certain people who had just lost one of their sons, and he (a.s.) said: *"You are not the first ones to face death, nor will you be the last ones. This man used to travel, so consider him to be in one of his travels; and if he cannot come to you, then one day, you will go to him."*<sup>1</sup>

Thus, being away from the loved ones will not be eternal, for they shall meet in the Hereafter, if they were good, as Allah says: **"The gardens of perpetual abode which they will enter along with those who do good from among their parents and their spouses and their offspring; and the angels will enter in upon them from every gate. Peace be on you because you were constant, how excellent, is then, the final abode."** (13:23-24).

### **The state of the heart in the face of the solitude of death**

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<sup>1</sup> Nahjul Balaghah, vol. 4, p. 83

**Q: In the moment of farewell that is filled with anxiety and open to the solitude of the Hereafter, how do you imagine your feeling will be?**

A: Obviously, a Muslim experiences all his values before Allah Who enjoys total absoluteness, and such harmonious experience represents the extension that is signified by infinity; thus, the human being would live the childhood with all the love and kindness it entails as he stands before Allah.

As I seek the mercy, kindness and benevolence of Allah, I feel that Allah is embracing me just as my mother and father used to be embraced me, yet of course not in the materialistic physical sense; but rather spiritually.

Therefore, I cannot but thank Allah for letting me live this tender moment as I stand between His Hands; a situation that brings tears to my eyes in a mixed feeling of sadness and joy, fear and hope.

I live the sweetest moments of happiness when I experience that moment; the moment of revelation and imploration as I stand before Allah, and this is one of the most beautiful moments in my entire life. Actually, in certain situations, I feel that I love Allah away from anything else; a feeling that I translated into a whispered prayer back in the fifties:

"O Lord, what is that in me that is driving me to cry and chant  
and why is my life preventing me from whispering [in prayer] to You

I love You, not in pursuit of a grace that seduces me  
or in quest of the garden of Eden that lures me

I love You solely for You and for Your love,  
before which my soul trembles and my melody quivers

[I love You] for the blue sky [You have created]  
from which the flare of Your light flows in lordliness and artistry

[I love Thee You for the longing that awakens passion from deep within  
and the love that lives joyfully in the heart

I love You, and verily, my evil sins  
will be dissipated owing to the ray of faith bestowed upon me

I do realize that behind the evil shadows

lies my prison, once I unleash my instincts

And that if I relinquish my pleasures  
and overwhelm myself with seductions,

I shall fall in Hellfire,  
but I seek my safety in You pardon

O Lord, I offer You my deeds that include nothing  
that might bring me closer to You except my hope in You"<sup>1</sup>

Moreover, I expressed these moments that I lived in a poem that  
embraces confession and imploration at the end of which I say:

"If You wish to torment my body with seductive temptations,  
all I can do is raise my hands in supplication

O Lord, do whatever You want to do with me  
but let me invoke You, as invocation brings about relief"<sup>2</sup>

I used to experience these moments and I do still experience some of  
them. They are what used to and still heal my wounds, fill the gaps in my  
soul and provide me with strength in the face of shocks, calamities and  
defamation attempts... etc.

Living "with" Allah is a privilege that *"no eye has ever seen, no ear has  
ever heard and no mind has ever imagined."*<sup>3</sup>

**Q: What is the most important thing that you enjoy and wish to place  
before the Merciful Compassionate Lord when you meet Him? What  
is the most important deed that you wish you could finish before  
standing between His Hands for judgment and you have not done  
yet?**

A: I do not believe that any of my deeds is hundred percent done, so fear  
and hope always govern my yearning to that day.

As for what I would love to endow, or what I would love to go forth with,  
if Allah wills that I live long, it is the Message.

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<sup>1</sup> Poems to Islam and Life, p.43, 2<sup>nd</sup> edition, Dar Al-Malak, Beirut, Lebanon

<sup>2</sup> Poems to Islam and Life, p. 20

<sup>3</sup> Wasa'il Ash-Shia, vol. 15, p. 223, tradition №1

When I contemplate death, in many moments, anguish takes me by storm as I recall that I have not yet finished the missionary projects I have started. My main concern, nowadays, is how to finish my work on the additions to the interpretation of the Quran,<sup>1</sup> in a way that renders it integral and cohesive to present to the people a manifest image about the Quran.

Moreover, I feel bitter for having to forsake my responsibilities before people, as I love to address people all the time and preach and lecture them in the course of Islam and the call to Allah. I would also like to go on with offering my services to people via the projects that Allah has charged me with.

I have never felt, not even for a single moment, that I am scared of death out of fear for my personal life. I have reached an age and a situation in which I hold nothing for personal desires and ambitions, except for what drives me to go forth with my message in life, not claiming that there is no one else other than me who would continue the march, but the truth is that this is how I feel.

I would love to be, if Allah wills to grant me success, the one who seeks Allah's satisfaction at all times and who is worthy of His provisions by fulfilling the message.

### **The anthem of death**

**Q: As we go back to the days of your youth, we find that at a time you were living the vibrancy of the youth, you addressed the phase [that is marked by the approach of death] and put it down in a poem "The Anthem of Death." We would like to hear it from you.**

A:

I shall die,

while the radiance of a world of unlimited horizons that burlesque restraints overwhelms my soul yearning for the inspiration of immortality;

a world of not any form of oppression or grudges,

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<sup>1</sup> By the praise of Allah, His Eminence managed to complete the additions to his book "Min Wahi Al-Quran" ([Interpretations] Inspired by the Quran) years following this dialogue, and he finished editing it a short while before his demise. It is going to be published in its new edition soon, Allah willing.

in which souls cuddle like flowers and roses.

I shall die,

with an uneasiness in my heart that erupted from the disturbed volcano of my love,  
and a conflict of wishes that were lost and broken on my thorny path.  
O, how I sought at their doorstep the secrets and emotions of my heart,  
through which I feel the quenching sense of life overwhelming my soul  
and heart!

I shall die,

with shivering lips and a weird feeling,  
and dimness that embodies my dark desperation and strange world;  
with enflaming breaths from my kindled chest,  
in which bloody pains aggravate with the horrible silence.

I shall die,

and the radiance of life will fade in my eyes,  
and the shadows of beauty will grow dull in my drowsy looks.  
Confused tears will dry up before calamities,  
in the eternal sleep, over there in the world of death.

I shall die,

and the darkness of the deep grave will embrace my body,  
in which I shall sleep without sleeplessness and disturbance.  
My dreams will cease to exist, the glitter of my eyes will vanish,  
the radiance of my eyes will fade out, and the nectar of my lips will dry  
out.

I shall die,

And the thoughts of my soul will go with the wind,  
love and secrets will melt in aromatic cups,  
misery reflected on my lips will bring about bitter pain,  
and dreadful nothingness will enwrap them so that this destiny will come  
to light.

**Q: Having heard this anthem, I cannot but insistently ask you the following: What were you feeling when you wrote such expressions that describe instants of death whilst living the vibrancy of the youth?**

A: The day I came to this world, I was overlooking the oasis of death in Wadi As-Salam (the Valley of Peace); which constitutes the wide historic cemetery that goes back to the early ages of Islam, and that Imam Ali (a.s.) used to visit, every now and then, to address the deceased in their spiritual horizons. This cemetery embraces new bodies daily, as funerals from all over Iraq and other places are held in this valley. Thus, we used to see these funerals daily, as people sought burying the body of the deceased alongside the shrine of Imam Ali (a.s.) in the holy nave. In the light of this, we used to encounter [these occasions of] death in the morning and the evening, which leaves man open to the horizons of death... All the more so, in spare times<sup>1</sup>, we used to watch the celebrations held for the commemoration of the memory of dignitaries, and we used to listen to the poems recited to eulogize a religious authority, or an educated or notable person. This is how we were open to the realm of death.

Since we always came across death in our lives, we lived fears and conceptions of such a gloomy atmosphere that embraces no joy other than the joy of the extending desert upon which the sun bestows its rays of light.

It would be natural for a young man who experiences the feeling of death to feel shocked, for death kills his youthful ambitions and expectations. Thus, [writing] the "anthem of death" in my vibrant youth has different connotations from the anthem of death during one's middle or old age, considering that the youth might not experience such spiritual horizons that make the feeling of opening openness to death easier.

**Q: Death constitutes a tool to evaluate man. If his death represents a real loss in reality, then he actually entails a certain human value, but if his death was of no significance or no realistic impact, then he does not entail any humanistic value. What is your stand from this viewpoint?**

A: I believe this is true. Certain people are considered dead, even before they actually die, and others remain persistent in life, even after their

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<sup>1</sup> Time when he was not studying and acquiring knowledge from An-Najaf Al-Ashraf religious school

death. The life of the human being is directly related to how much he can influence people around him; thus, it would be natural that he stays alive in people's conscience as long as his [positive] influence continues to exist after his death. Actually, in one tradition on scholars, Imam Ali (a.s.) said: *"Those endowed with knowledge will remain as long as the world lives. Their bodies are not available but their figures exist in the hearts."*<sup>1</sup>

**Q: How much emptiness do you think your departure will leave, and do you believe that Sayyed Fadlullah will continue to exist as a human Islamic symbol?**

A: Any person who lives certain experiences in life and steps into the arena of struggle, as he grows older, would actually carry within himself a legacy that exceeds, by far, the thought and knowledge he possesses. As a matter of fact, his movement in history would immensely enrich him; that enrichment which is not of his own making; but rather, the result of the surrounding circumstances and the reality in which he moves.

As such, I imagine that the end of this life of mine, which has witnessed fifty years of struggle up until this moment, constitutes a loss to the rich experience that not many people can live. Actually, the nature of the circumstances I went through might have been different from those others have gone through, considering that they embody much dynamism, multi-horizons and loads of thoughts, feelings, emotions and events, which could be integrated deep within the human experience, just as the aroma is fused in roses.

When we lose a person who is effective and influential in life, we actually lose many elements of his character embodied in his experience, feelings and emotions, more than we lose his thought that could be embodied in a book, a work of art or literature or the like.

**Q: How do you picture reality after the demise of the Religious Authority, Sayyed Fadlullah?**

A: Logically, any reality that goes past a certain phase should make use of that phase to the fullest, for life is in a continuous state of progression, and not regression.

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<sup>1</sup> Nahjul Balaghah, section 2, p:36, from his words to Kumayl Bin Ziad on knowledge and scholars, as interpreted by Muhammad Abdo.

**Q: Yet, the main issue lies in the absence of big names from the arena at the present time.**

A: New names that were not clear in people's mind might become known.

## Returning to Allah

**Q: Perhaps, man longs for a lot of what he hears about in the world of immortality. What is the thing you yearn for the most in that world?**

A: It is quite difficult for man, whilst being in this current world, to contemplate the realm of the Afterlife, for this world, in which we currently exist, is a world of sensations that could get bewildered due to what it might sense, which attracts man's feelings, emotions and interests; whereas this could not be the case in the Hereafter.

What I can envisage for the time being is the act of sensing Allah in my conscience, as I have my own world in which I can live with Him, aspire for Him and speak to Him. In this world, despite our longing for Allah, we cannot picture anything about Him except through our innate feelings, with which we coexist vaguely, although we are certain and assured that He does exist and is looking after the entire universe.

Allah talks to us in the Holy Quran about a spiritual blessing that is the greatest of all pleasures in Heaven, for He says: **"But the greatest bliss is the good pleasure of Allah."** (09:72). Actually, I yearn for sensing what exceeds that by far, and getting to know Allah more.

As for the pleasures and inhabitants of heaven, I cannot but picture them as they are mentioned in the Quran, and this makes me long for having my abode in heaven, for Allah says: **"Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring: and angels shall enter unto them from every gate (with the salutation): 'Peace unto you for that ye persevered in patience! Now how excellent is the final home!'"** (13:23-24). Allah also says: **"And We shall remove from their hearts any lurking sense of injury: (they shall be) as brethren, on raised couches, face to face."** (15:47).

Naturally, man longs for his loved ones whom he had lost in this world, and he awaits dearly meeting them once again. He also misses the natural life he got used to, considering that solitude constitutes man's loneliness.

Forasmuch as I continue to exist in this world, I shall live the dynamism of life. I shall go in pursuit of a goal; I shall suffer and I shall take

actions... In the meantime, I cannot but wonder: will there be a possibility for work in the Hereafter? Or does life there always bring about happiness with no misery whatsoever? Is it as the Quran depicts: an oasis for rest without any chance for tiredness? Does man only experience vacuum and emptiness there, or is there anything that fills his mind, soul and feelings in a way that he would not think about anything else? In this sense, I cannot but recall what Allah says: "**Now no person knows what delights of the eye are kept hidden (in reserve) for them – as a reward for their (good) deeds.**" (32:17). Will we be amongst those mentioned in this Holy Ayah? I also recall the following well-known tradition: "*Heaven includes what no eye has ever seen, what no ear has ever heard, and what no mind has ever imagined.*"<sup>1</sup>

Perhaps, man's longing for what lies in the Hereafter is based on the connotations of this world, but the question is: are these connotations the same as the ones found in the Hereafter? Do the materialistic aspects that are said to exist in the Hereafter actually exist as a materialistic verity as explicitly expressed in the Quran? Or is it a way to make the image clearer and clarify and illustrate the overall picture, since the Afterworld is a whole new world, in terms of its image, expectations and pleasures? What lies there and beyond? We look forward to knowing what actually lies there.

**Q: When you meet – Allah willing – on the Judgment Day your great grandmother, Az-Zahraa (a.s.), what would you say to her?**

A: I think I would say to her: You accompanied me throughout my life with all the purity that you embodied, as an all-pure woman in every aspect of your life.

I followed you along the line of awareness embodied in you, being the first woman who lived the progressive awareness of Islam as a responsibility to shoulder and from the position of your infallibility.

I have experienced with you the oppression inflicted upon you, despite that you represented the right.

You have accompanied me as a role model, being the person who elevated the status of the woman, represented by you, to the level of infallibility, and elevated her to the level of high awareness and the status

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<sup>1</sup> Wasa'il Ash-Shia, section 15, p 223, tradition №1

of flawless purity and daring responsibility and unyielding courage, as well as to the level of knowledge that is open to all the realities of Islam.

You have always accompanied me and I have always talked about you in a way that no one else has ever done, whether those who talked about you in exaggeration, or those who drifted away from you.

I portrayed to the people, through you, the true image of the Lady of the Women of the Worlds that the entire humanity cannot but respect, in all places and times, and before whom this world cannot but bow, for her personality embodied greatness and majesty, and was open to every aspect of life.

**Q: Do you not have any complaint or grievance you would like to tell her (a.s.) about?**

A: I believe that if Allah bestows His mercy and kindness upon us in the Hereafter, we would never experience fears or complaints; for there shall be a new world that will make us forsake all what we lived and experienced in this world.

**Q: Throughout your life, you offered warm love to every person you approached with all your heart, soul and action, what will you offer those on the Day of Judgment?**

A: If I had anything to offer, I would give them all the love, once again; the love of brotherhood, the love of Allah to Whom we shall all return and the love of Islam that embraces us all.

Feeling love makes me feel my humanity; thus, it would be natural that I will not lose my humanity there.

**Q: If Allah, the Most High, allowed you to intercede for someone in the eternal abode, to whom would you intercede?**

A: Allah says: "**They do not intercede except for him whom He approves,**" (21:28); thus, I would consider the level and the scope of the allowance.

**Q: In that abode, according to the Holy Quran, the good servant would stand in the world of immortality and say: "I wish my people could know! Of how my Lord has forgiven me and placed me among the honored." (36:27), what would you say there?**

A: If I was destined to be privileged with such sublime rank, I would definitely say the same. I do not bear any grudges for anyone in my heart, even for those whom I disagree with in thought, as I always seek that they be guided to Allah, open up to Him, fear Him and abide by His teachings... Thus, if I was privileged with this rank, I would say: **"I wish my people could know! Of how my Lord has forgiven me and placed me among the honored."**

**Q: In the Afterlife, if you meet those who inflicted any form of injustice against you, would you pardon them, or would you avenge yourself against them?**

A: If kindness and compassion is all I experience during this life, how could I even dare consider taking revenge in the other life, in which I am in most need for Allah's forgiveness and for forgiving people as a means to be worthy of Allah's forgiveness?! In this regard, I cannot but follow the words mentioned in the supplication of Abu Hamza Ath-Thamali, which is attributed to Imam Zein Al-Abideen (a.s.): *"O my Lord! You have commanded us in Your Holy Book to forgive those who committed injustice against us, and we have committed injustice (by sinning) toward ourselves, so pardon our conduct, for You are more worthy of pardoning than we are."*<sup>1</sup>

So, from my personal part, I have already forgiven these people, yet, it is up to Allah to judge them, for He alone can forgive the general part, since their sayings and doings have actually offended the nation as a whole.

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<sup>1</sup> Bihar Al-Anwar, Al-Majlisi, section 95, p:93

## **A Legacy of Recommendations**

### **First: To the Islamic world:**

A: I advise – if I am entitled to give advice – the Islamic world to preserve the universality of Islam, so that it would be an Islamic world capable of conveying the Islamic thought to all people, flourishing life with Islamic love and shouldering the responsibility of all the issues related to life, aiming to "Islamize life" in accordance with the authentic Islamic line that underscores awareness and accentuates openness.

I advise the Islamic world to forsake any form of backwardness, cast off the heavy burdens of ignorance and reject any tendency for fragmentation.

I advise the Islamic world not to turn differences in doctrines into means to cause the downfall of Islamic brotherhood; but rather, it ought to deal with such difference as a cultural state in which ideas and viewpoints diversify and differ. In this sense, dialogue would be the best solution to these problems, by virtue of Allah's saying: "**Then if you quarrel about anything, refer it to Allah and the Messenger.**" (04:59). Thus, we ought to comply to the ordainments of Allah and the guidance of His Messenger (p.), by not taking a fanatic attitude towards the wrong if our stand was wrong. Rather, we ought to adhere to the line of Allah and the Messenger, with an open thought, an aware and wise understanding, conscientious stand and intellectual piety.

### **Second: To the Islamic movements and parties:**

A: The cultural and political developments in the world have necessitated new methods of action that aims at changing the human mindset in favor of a big political goal that might reach the level of shaping the state, as a whole, according to that goal or changing the society, in its entirety, according to that goal, in agreement with the nature of that goal and its extensions in reality. As such, the Muslim cannot but embark on this dynamic experience, in a way that if others are apt to establish parties in order to consecrate their goals within the society at the cultural, political and social levels, the Muslim, too, would follow the same path, in

accordance with the following rule: "There shall not be guidance except where there exists misguidance."<sup>1</sup>

I believe that we ought to give an opportunity to the political Islamic dynamism that embodies the cultural Islamic dynamism, for politics often paves the way for culture, knowing that the latter might pave the way for politics as well...

In the meantime, I do not see that it is necessary to adopt all the methods, means and titles others are committed to in the political dynamism, for Islam enjoys its own singularities that differ from those of secularism and semi-secularism...

Thus, the strivers for the sake of Islam ought to intercept that various means of struggle, which might impose [the need for] establishing a political party, yet this party should not necessarily be similar, in its form, to the other political parties. Rather, it ought to select from the Islamic methodology the means and methods that might form a kind of Islamic partisanship that is away from the circle of fanaticism and that acts as per the Islamic, cultural and political lines.

All Islamic movements ought to live the vibrancy of Islamic dynamism in all its positions, and they ought to avoid imprisoning themselves in their sectarian and regional affiliations. Actually, they ought to work hard and exert every effort for the sake of the consolidated Islamic movement and the unified Islamic issues.

### **Third: To the missionary generation:**

I am proud of this generation, knowing that I have taken part in shaping its thought, and I highly commend such a dynamic freedom-fighter generation, be it the generation that initiated the Islamic movement in Iraq and spread outwards, or the generation that rose from Lebanon and triumphed over the occupation forces and kicked them out of the country.

I feel that I exist in the sacrifices of the martyrs, the struggle of the freedom fighters and the openness of this generation that is open politically and culturally.

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<sup>1</sup> A saying by Sayyed Abdul-Hussein Sharafeddine

When I shall depart, I will feel that I still exist, up to a certain extent, in all these vanguards. I have never claimed that I am the reason behind their existence, but I feel that I am part of their Jihadi, political and cultural movement. I surely hope that I have not been mistaken in an idea I had planted in them or a feeling I was inclined to anywhere in this life.

This generation ought to set out with the aim of creating a future that conforms to the line of Islam. It should also be in continuous pursuit of the truth, taking actions and moving according to clear and defined outlines.

The feeling I am going through now, concerning my future expectations, is bitterness to the fullest, for the version of the line of Ahl El-Beit that some of those who claim to be responsible of adopt does not conform to the notion of moderation according to which the Imams wanted us to regard them. I imagine that any future built on the basis of the movement of such people would be dreadful and terrifying.

In the meantime, I have high hopes that some youthful vanguards that are open to awareness and intellect will engage in the struggle to continue what we started during the renaissance era represented by the Martyr, Sayyed Muhammad Baqir As-Sadr and the Martyr, Mutahhiri... The path we took was full of thorns and mines, yet I believe we succeeded in realizing much of what we aimed at, despite all the false accusations, arbitrariness, lies and distortion attempts. If we look at the bright side, I believe that all those who took a negative stand from us actually participated in circulating our words and making people notice them, even when these people were insulting and cursing us and throwing us with accusations. Thus, at a time I see that the zone of intellectual darkness might extend far and beyond my life, I glimpse some rays of light that might break through this darkness in the future.

I appeal to my sons, daughters and loved ones of this youthful generation that was meant to step into the arena of struggle armed with strength and awareness to pursue the line of awareness and to stand firm and be steadfast, so as not to fall under the influence of the attacks of backwardness, since the battle is the battle of backwardness vs. awareness. I believe that the movement of awareness is the one that will eventually reap victory.

**Fourth: To the leadership of the Islamic Republic of Iran:**

I advise them – if I am entitled to give them advice – to open up to the Islamic reality in its entirety, considering that they regard themselves as the leaders of Muslims. Thus, they are aware, just as we are, that the leaders of Muslims ought to regard all Muslims with open eyes, without any discrimination in the way they regard each one of them.

The Islamic leadership ought to be aware of the prophetic secret and the line of the Imamate.

### **Fifth: To the institution of the Shiite religious authority (Marja'iyya):**

The Shiite Marja'iyya constitutes the fundament on the basis of which the competent, aware and open-minded religious authority moves and takes action; that religious authority who seeks to introduce Shiism into the contemporary world with all its intellectual authenticity. This should take place away from any additions and any exaggeration or deviation, so as to present to the world that Islam which conforms to the line of Ahl El-Beit (a.s.), in a way that makes this world feel that it is capable of solving people's problems in life.

The Shiite Marja'iyya is the institution that seeks bringing the Shiites together and gathering them around the Islamic line of awareness, as well as casting off any form of backwardness and ignorance. It seeks to be the leader of the public, and not to be led by the public, as a result of certain sensitivities and greedy demands... etc.

The religious authority should feel that he assumes the position of the Imam, which stands for the position of the Prophet.

He ought to feel that he represents the Prophet (p.) in his personality and the Imam in his position.

He ought to assume the role Allah has charged him with, for He says: **"Certainly a Messenger has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate."** (09:128).

### **Sixth: To the generation of Hawzas:**

I believe that there exist many aware people in the Hawzas that if they joined their potentials together, they would form an unbreakable chain of

power. Thus, I recommend integrating these potentials; i.e. the potentials of an advanced generation that enjoys awareness with the potentials of a motivated generation that seeks attaining such awareness. Therefore, we ought to keep our points of strength alert, be patient, pursue the course of actions and look for points of weakness everywhere, for inertness constitutes death while vivacity constitutes life. We ought to be in a continuous movement, so that if we reached a dead end on a certain path, on one side, we ought to strive and work hard to open several doors of opportunity somewhere else, and if we could not enter through the door, we ought to find a window of opportunity to make a breakthrough.

What actually matters is shouldering the responsibility of Islam for the sake of the future and the human being in the present time and the future... and bearing any negative outcomes resulting from that. I believe that it is extremely difficult to achieve the aspired big goals, unless we bear much wounds, pains, shocks and projections. Actually, we ought to model after the prophets and Imams, especially Prophet Muhammad (p.), who had to bear a lot more than the stones once thrown at him; he had to put up with insults and accusations that do not conform to the prophecy he was privileged with. He was even accused of insanity, but Allah revealed to him: "**Now then, for that (reason), call (them to the Faith), and stand steadfast as thou art commanded.**" (42:15). Indeed, he did stand firm as commanded, and he managed to introduce Islam to the entire world. Thus, we, too, ought to stand firm and call on the world to open up to Islam, even if all the backward, misguided, infidel and arrogant people stood against us, for Allah says: "**And surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty.**" (22:40).

### **Seventh: To the friends of yesterday:**

We have worked together in the course of finding awareness in the nation through Islam. We strove hard to make the nation aware of Islam as per the true Islamic line, which is the line of Ahl El-Beit (a.s.). Our aim was to authenticate the line of Islam and the line of Ahl El-Beit through the cultural capabilities we possess, pave the way for all those who will choose to take that road, and eventually turn Islam into the foundation of thought and the basis of life.

Indeed, I headed in that direction, and I did not divert from it, not even an inch, and I had to tolerate many sufferings inflicted by the arrogant, the Zionist and the backward people on me. But what hurt me the most is that you took sides with the backward people; those who did not undertake

Islam as a thought and a movement; but rather, they treated it as an inert package depriving it of its intellectual and spiritual vibrancy, and those who did not study Islam conceptually. As a matter of fact, I can almost say that many of them, who occupy high positions in the Hawzas (religious schools), have not studied the Islamic doctrine and the Shiite doctrine in a systematic manner, the way they have studied "Al-Ma'na Al-Harfi" and "At-Tarattub"<sup>1</sup>... etc. Thus, when they take a certain stand, they do not take it based on knowledge; but rather, they comply with the people and what stirs their emotions.

What actually disturbs me is the fact that you are in the same position as they are and that you have entered into an indirect and profane alliance with them against me. In the meantime, I strive hard for the sake of introducing Islam and the doctrine of Ahl El-Beit (a.s.) to the contemporary generation in the east and the west, by presenting that bright image which addresses and solves their problems through Islam and the legacy of Ahl El-Beit (a.s.). As for those who question my competence that qualifies me to be a Mujtahid; something which you vehemently expressed in several occasions to many people, I have no problem whatsoever in that, but why do you stress the matter in this aspect and try to push the people who actually believe in my competence away from me, at a time you do not say a single word about the others, whom you previously believed and still do, that they are not entitled to such a position?!

I could not interpret that except as being a manifestation of certain complexes they suffer from.

To all those who waged a war against me using many ludicrous irresponsible words and expressions, I say: **"O Allah, guide my people as they do not know,"**<sup>2</sup> and: **"O Allah, forgive my people for they do not know."**<sup>3</sup>

My problem with you is not related to what you said or expressed; but rather, it lies in the fact that you are not aware of the repercussions you inflicted on the Islamic reality that conforms to the line of Ahl El-Beit (a.s.). You ignited a strife that stands on no basis whatsoever, yet you did so only for certain personal concerns that have nothing to do with religion and piety.

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<sup>1</sup> Two branches of fundamental jurisprudence that involve much abstraction, which might sometimes have no relation whatsoever to the actual reality.

<sup>2</sup> Bihar Al-Anwar, Al-Majlisi, section 20, p: 21.

<sup>3</sup> Majma' Al-Zawa'ed, Al-Haythami, section 6, p:117.

I can only say to you: May Allah guide you to the right path, which leads you to being pious and enables you to apply the principles of jurisprudence – which you had studied and are teaching – to many aspects of this unjust campaign.

**Q: In the meantime, you raised a group of people and they were more like your own sons, at certain times, yet after declaring your Marja'iyya and amidst atmospheres of tension, they went with the flow and stood against you...!**

A: Those can be divided into several categories:

The first category includes the majority who followed their greedy ambitions and personal interests that they found on the other side, whether in terms of money or a certain high position; thus, they rode the wave for they were meant to drift away or make attacks or accusations.

The second category includes those whom Allah addressed as follows: **"And of them there are those who blame you with respect to the alms; so if they are given from it they are pleased, and if they are not given from it, lo! They are full of rage."** (09:58).

As for the third category, it includes the simple kindhearted people who could not stand strong in the face of this campaign, either because they did not possess sufficient and profound knowledge and culture that enable them to face certain issues or they were subject to intellectual terrorism or received threats endangering their livelihood and positions...

Despite that, I still hold all the love for them and I invoke Allah to guide them to the right path, not for personal considerations, but because I can see that these people might occupy certain positions in the Islamic arena, just as some of them has done, and they might misguide people whether they are aware of that or not, and they might even engage in a war with the line of awareness for the sake of the line of backwardness. I feel that the arena is slipping into a state of exaggeration in the doctrine, deviation from the line and backwardness in comprehending the issues.

### **Eighth: To the People of the Book:**

We meet on the belief in the One God, although we might differ over who that god actually is... We also agree on the fact that the human being, in his humanity, cannot be a god, for you consider that the

godliness of Jesus is derived from the idea that his godliness was the result of personification, and it was not the result of his humanity.

Let us come together on common terms, for Allah says: **"Say: "O People of the Book! Come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's Will)," (03:64), and: "And do not dispute with the followers of the Book except by what is best, except those of them who act unjustly, and say: We believe in that which has been revealed to us and revealed to you, and our Allah and your Allah is One, and to Him do we submit," (29:46), and: "Certainly you will find the most violent of people in enmity for those who believe (to be) the Jews and those who are polytheists, and you will certainly find the nearest in friendship to those who believe (to be) those who say: We are Christians; this is because there are priests and monks among them and because they do not behave proudly." (05:82).**

The common terms on which we meet, as far as the spiritual and moral values in the general lines of the religious values are concerned, might reach 80%. There does not exist a Christian sincerity that differs from a Muslim sincerity, just as there is no Christian piety that differs from an Islamic piety... etc.

Let us meet on common terms, in the belief in the One God, and in standing against international arrogance, by which the arrogant seek to turn themselves into the lords of the people, through their intellectual, political and social lines and methods... etc.

Let us come together within the circle of knowledge, by looking into theology with wisdom and goodly exhortation and having disputes with each other in the best manner, on the issue of the character of Issa (a.s.), whom we regard as the servant of Allah and one of His Prophets, and whom you see as the personification of... etc.

We ought to engage in dialogue on the basis of knowledge and order, and not demagogy. Moreover, we ought to meet in life on what unites us and in the religious lines on the common terms.

As for dialogue between Muslims and Jews, our problem with the latter is "Israel", for the Jews all over the world, with very few exceptions, are

generally committed to "Israel" altogether. Allah says: "**And do not dispute with the followers of the Book except by what is best, except those of them who act unjustly.**" (29:46).

The problem of the Jews, who come together on the "Israeli" issue, is that they have always acted unjustly and exercised oppression, and it is quite difficult to engage in a dialogue with an oppressor, for the oppressor seeks to impose what he wants by resorting to any means of strength, and he would never engage in a real dialogue.

### **Ninth: The legacy of the project and the institutions:**

I believe we cannot talk here about a certain heir, in the form of an individual or a group, for when man lives an extraordinary or effective experience, the whole experience turns into a history to be projected on the experience of a generation, group or an individual.

One cannot bequeath his experience to a certain person or a certain group, for the experience might constitute a part of the singularities of his life; however, its outcomes, extensions, and taking on its path necessitate new circumstances and other people.

Thus, when we lose many efficient and influential individuals, we might wait for a long time before the results of their experience surface or their influence extends to the coming generation.

As for the institutions, my aim is to make sure that the projects are not turned into a personal heritage to be inherited by my children or grandchildren. On the contrary, I am trying to preserve the institutions as institutions, in a way that certain people would be entrusted with them on the basis of certain rules and regulations that safeguard them from personal monopoly or domination.

### **Tenth: The comprehensive will**

**Q: Many of those who accompanied you throughout your life are looking forward to a comprehensive will that attends to their expectations, pains and hopes... Are you working on such a project?**

**A:** There is no detailed project in this regard, but I entrust them to be the ones who shoulder the responsibilities in life.

Allah did not create you in vain, just as He did not make life an opportunity for distraction and futility or an occasion for fulfilling pleasures and following lusts. On the contrary, He rendered life a movement filled with responsibilities, so that man would deliver the message he is entrusted with in life, by nurturing his life on the right, directing it towards justice and linking the human existence to Allah.

To live your humanity is to shoulder the responsibilities you are charged with.

Act responsibly in all what you do and say, as well as in the relations you make, for one day, the day when you shall be held accountable for the results of your responsibility will come; the day one stands before Allah awaiting judgment, amidst the call: "**And stop them, for they shall be questioned,**" (37:24), and: "(It will be said to him:) "**Read thine (own) record: Sufficient is thy soul this day to make out an account against thee.**" (17:14).

## **Elegy**

**Q: If you were to say a word in your own funeral – may you live long – what would you say?**

A: I would say: This man has lived his entire life open to the Message since the day he was brought to life, and he has acted in accordance with its lines, even during his early childhood and youth. Down the path of the Message, he suffered a lot and endured much pain, yet he tried to be honest, sincere and loyal at all times. Despite his soul's attempt to force him to do evil, since the soul is naturally prone to evil, trying to restrain his momentum, he stayed on the course of the Message, according to his potentials, even though he faced much doggedness and maltreatment that the people with missions usually face.

Throughout his life, this man was open to Allah and always sought Allah's mercy.

I would say to the people that they ought to study his experience, as it was a vast and profound and encompassed the entire message. His experience was a history that could hold positive and negative aspects, yet all he did was for the sake of the Message and the Message only, and perhaps the people in any contemporary age would not meet a contemporary person with such richness and endurance of shocks at the same time.

That is why I would say to the missionaries: Try to understand me well, for the fact that some people did not understand me well during my life can be referred to the intimidations, irrational and emotional reactions, and complications that might have obscured the clarity of their view. However, when one leaves this world, and others feel safe from the impact of his existence on them, they would understand him better and benefit from his experience more.

## **Last Words**

**Q: What are the last words you would like to address to the entire world?**

**A: "O ye who believe! Fear Allah, and let every soul look to what (provision) He has sent forth for the morrow. Yea, fear Allah: for Allah is well-acquainted with (all) that ye do. And be ye not like those who forgot Allah; and He made them forget their own souls! Such are the rebellious transgressors! Not equal are the Companions of the Fire and the Companions of the Garden: it is the Companions of the Garden that will achieve Felicity." (59: 18-20). "And help one another in goodness and piety, and do not help one another in sin and aggression." (05:02).**

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