Causes of Sectarian Wars and the Solution to Combat Them

Musa Rezaei

Ph.D., Contemporary Jurisprudence, Afghanistan

Abstract

Colonial countries are the main cause of sectarian wars in Islamic countries because, in the shadow of these wars, these countries can plunder the capitals of Muslims, destroy their facilities and infrastructure, weaken their forces, and heat up their military arms market, while keeping themselves on the safe side and becoming a regional power. But Islamic scholars and preachers, by explaining religious, political, and social truths, can raise the awareness of the Islamic nation and neutralize the colonialists' conspiracy. Therefore, preaching the truth and informing the people is a type of jihad, and the prophets themselves are the fighters in this field. The Quran is also very clear about it: "This is a clear statement for the people" Al-Imran / 138; "This is a message for the people" Ibrahim / 52. In the history of Islam all climaxes are the result of the preaching of religious values and truths. In Karbala, the Yazidis came to the field with all they could to eradicate Islam and religious values. They introduced the son of the Prophet as a foreigner and martyred him in the most horrific way, and captivated prophet's family. Their goal was to change the place of truth and falsehood, the oppressor and the oppressed. Imam Sajjad and Zainab al-Kubra, peace be upon them, were able to prevent the enemy from achieving their goals by exposing the conspiracy of the Umayyads and informing the people. Today, Islamic scholars, by raising awareness of the conspiracies of the colonialists, especially the usurping Zionist regime, can remove these sectarian conflicts from Islamic countries and eliminate extremist groups such as ISIS, which are the illegitimate children of the colonialists; and restore sovereignty and authority to the Islamic world.

Keywords: *Sectarian Wars; Islamic Ummah; Unity; Global Arrogance*

Introduction

Today, in the Islamic world, we are witnessing bloody sectarian wars, so that we can hardly find a place in Islamic countries where there is no war and bloodshed. Unfortunately, every day, a large number of Muslim mothers are grieving, children become orphans and uncared, and the Muslim women are being raped. The origin of all these wars is the conspiracies of colonialist countries. They have been using the policy of "divide and rule" for years and have severely affected Islamic countries with religious and sectarian wars in order to achieve their sinister goals. In such circumstances, it is up to the elites of the Islamic nation to explain the fact that the Quran calls Muslims brothers: "Innama al-Mu'minun akhwah" (10 / Hujurat) and division is a factor in their weakness: "And do not fight, you will be defeated" (46 / Anfal). Put them all in a single line and inform them of the conspiracies of the colonialists. In fact, raising

awareness among people and spreading religious teachings is a form of jihad, and anything done in confrontation with the enemy, in any field, is jihad.

Our successes in the religious and social fields are due to the efforts of the Mujahideen who spared no effort in propagating and explaining religious teachings and informing the people. After the death of the Prophet (PBUH), with the rise of the Umayyads, their goal was to remove the name of the Prophet from the name of God in the minarets of the mosque (Ibn Masoud, Vol. 2, p. 54). The peak of their efforts to achieve this goal occurred on Ashura, in order to completely eliminate the name and memory of the Ahl al-Bayt. However, Hazrat Zaynab and Imam Sajjad (PBUH) stepped into the field of propagating and expressing the goals of Imam Hussain (PBUH) and thwarted their plot and did not allow the Umayyads to change the place of the oppressor and the oppressed, the right and the wrong; in a short time, they were able to disgrace the Umayyads and make the blood of Imam Hussain (PBUH) bear fruit; and the blessed name of the Prophet became immortal in the minarets. Today, these sectarian wars that have been created in Islamic countries are the result of the efforts of these colonialist countries to turn Muslims against each other and to achieve their sinister goals by placing themselves on the safe side. In such circumstances, explaining religious truths and making the Islamic nation aware of the enemy's tricks is the best way to neutralize the colonialist conspiracy, so that sovereignty can return to the Islamic world.

Definition of Concepts

A) Colonialism

Colonialism comes from the root word "colony" meaning "establishment and development"; Moeen dictionary states: "Colonialism" literally means "development and building" (Moeen, article "colonialism").

However, in today's political terminology and literature, colonialism is used in the sense of "dominance over a country and plundering its natural resources, under the guise of helping to develop that country." (Dehkhoda, the word "colonialism"). The word "colonizer" refers to a country that leads other countries to colonization. Countries under colonization are called colonies.

The political use of the term "colonization" specifically refers to the methods of exercising power by powerful countries over weaker lands in terms of politics, society, and economy. (Baqir Barham et al., p. 57) According to Dariush Ashouri, in the book "Political Encyclopedia", colonialism is more for countries whose maritime empire and the discontinuity of their territory prevent the formation of a unified political unit (such as land empires) (Ashouri, p. 12). The concept of colonialism today is completely intertwined with the concept of imperialism. The left wing in particular uses this term. Colonialism is basically known as the action of imperialist powers, that is, a power that wants to exceed its national and ethnic borders and subjugate other lands, nations and ethnic groups. (Ashouri, p. 12)

Ista'mar: It is an Arabic word and in its root means wanting to establish (site - www.vajehyab.com) But in reality, colonialism means the influence and interference of powerful countries in weak countries under the pretext of establishing and building; but in reality, colonialism is aimed at plundering the assets of other countries.

B) Propagation

Linguistic Definition

Different languages and cultures use different terms to express the meaning of propaganda. In Islamic language and culture, the three words "Tabligh", "balagh" and "iblagh" come from the root "balagh" and "bulugh" which literally means "to convey" (Raghib Isfahani, p. 70)

B. Terminological Definition

Propagation in terminology means conveying a complete message, news, speech, thought and idea to another and calling him to a religion, idea, belief, practice and method. A religious propagandist is someone who tries with all he owns to convey the content of the religious message to the minds and hearts of his audience. Propagation in religious terminology is the same as preaching the Quran; That is, bringing the truth to the minds of people and bringing them out of ignorance... (And who is more unjust than he who conceals the testimony that is with him from Allah?) (Al-Baqarah: 140)

The Greed of the Colonialists Is the Main Cause of Sectarian Wars among Muslims

In order to secure their interests, the colonialist countries have always involved the Islamic countries in wars in order to achieve their interests because Islam is a strong barrier against their sinister goals. The British Member of the House of Commons takes up the Quran and says: [Europe should know that as long as this is the guiding book and the practice of Muslims, it will never be possible for the foundations of colonial policy to be established in Islamic lands] (Qasimi, Pakdaman, Mohammad Reza, 1402, quoted from Simay-e-Islam 295).

Types of Colonial Wars

A) Direct War

In some of these wars, the arrogant powers and colonialists themselves were directly involved in the war, such as the wars between France and Algeria, the wars between Italy and Libya, the wars between the Netherlands and Indonesia, the wars between the United States and Iraq, the wars between the United States and Afghanistan, the wars between England and India, and now the wars between Israel and Palestine and Lebanon, etc. These types of wars are very dangerous and costly for the colonialists. The casualties that the United States suffered in Afghanistan and Iraq, as well as the enormous costs it incurred, were very staggering for them. Although they plundered a lot of capital from these two countries in return, this type of war is not profitable for them.

B) Proxy War

In some wars, the colonialists did not directly enter the war, but the war was fought among the Muslims themselves, and the Islamic sects and factions were involved in the conflict. However, in these conflicts, the traces of the colonialists are visible behind the scenes of these wars, and it is they who fan the flames of war. For example, in the imposed war between Iran and Iraq, we see that Iran is taking prisoners from thirty-five countries, and the formation of the terrorist groups ISIS, Boko Haram, etc. was carried out by these same countries, and the invasion of Saudi Arabia and Yemen, etc. are wars in which the traces of these countries are clearly visible. This type of war is much more fruitful for the colonialists than direct wars, because in a direct war, they had to stand against the Muslims themselves, so they had to suffer both human and economic losses, etc., but in proxy wars, there is neither human nor economic loss for them. In addition, the infrastructure of the Islamic countries is destroyed by the war, and their defenses are weakened, and they also sell their weapons to the parties to the conflict. In addition, by introducing a violent face of Islam in the image of Islam, ISIS, Boko Haram, etc. also prevent the growth of Islamists in the West. This is where the serious responsibility of the scholars and elites of the Islamic community becomes clear. They must save the Islamic community from division by propagating and explaining religious teachings and not let blind prejudices ignite the fire of war. If the elites of the Islamic community do not explain the teachings of Islam and do not introduce the true and compassionate face of Islam, the colonialists will introduce Islam according to their taste in the form of ISIS, Boko Haram, etc., in order to introduce Islam as violent and frightening to Westerners, and thereby make people hate Islam and prevent Islamists in the West.

Solution to Neutralize the Conspiracy of Global Arrogance

A) Raising the Religious Awareness of the People

It was said earlier that the Islamic nation has suffered greatly from disarray. Today, there is hardly a place in the geography of the Islamic world that is not affected by religious conflicts and split. One of the factors behind these conflicts is the ignorance of the masses of the Islamic nation regarding the limits of the Sharia, meaning that the masses of the Islamic nation are religiously oriented but not religiously knowledgeable. This lack of religious knowledge is very dangerous. For this reason, in our religious texts, the teaching of religion is highly recommended. There is a narration from the Holy Prophet (peace and blessings of Allah be upon him) that says: "Is there any Muslim who does not set aside one day in every week for religious education, in which he discusses the matter of his religion and asks about his religion." (Namazi, Bi Ta: 1/151) That is, I, the Prophet, am disgusted with a Muslim who does not set aside one day in a week for religious learning. Another narration is from Imam Sadiq (peace be upon him) that says: "A saying about lawful and unlawful that is conveyed by a truthful person is better than the world which is full of gold or silver. "(Atardi, Bi Ta: 1/497) That is, a hadith about halal and haram that you hear from an honest and trustworthy person is better for you than the whole world and all that is in it, even if it is all gold and silver. In the lives of religious leaders, it is also clear that Abdul Azim al-Hasani, whose pilgrimage has been counted equal to pilgrimage of Imam Hussain (a.s.); although he is a jurist, he is always went to Imam al-Hadi (a.s.) and presented his beliefs so that the Imam could confirm or correct them, meaning that the limits of the Sharia have been well explained to Abdul Azim al-Hasani, but he wants to make sure about his explanation and that the infallible Imam should confirm or correct this explanation. (Atardi, Bi Ta: 1/218) If the mass of the Islamic community, as they were religiously oriented, were also religiously knowledgeable, we would not be so caught up in religious conflicts and hostility today; This is a wise saying of the late Imam (may Allah be pleased with him) that if all the divine prophets had come at the same time, they would not have had differences; and this is because of their religious knowledge. Today, if the elites of the Islamic society raise people's religious awareness by preaching and explaining the teachings of religion and the masses become religiously knowledgeable, intra-religious conflicts will decrease and brotherhood will prevail among Muslims.

B) True Detection of Enemy

Another factor in religious conflicts is the lack of knowledge about the enemies and their tricks. Many individuals and groups who follow other religions are hostile to Islam, especially the Jews, who have a special enmity towards Islam. This verse of the Quran is a proof to this claim: "You will find the most intense hostility among people towards those who believe, the Jews and those who associate others with Allah." 82/ Ma'idah. You will definitely find the Jews to be the most intense people in terms of hostility towards believers. Today, Israel, the usurper, who also controls the industry and economy, has used all of its facilities to oppose Islam, and Western countries, including America, which claims to be the God of the world, are like wax in Israel's hand and are following the usurper Zionist regime. In such sensitive circumstances, if the elites of the Islamic society ignore the tricks and schemes of the enemy, the enemies will do its best and try to change the place of truth and falsehood, the oppressor and the oppressed, and change the thinking of the masses of the Islamic nation regarding their religious and national values, as stated by the Imam Ali peace be upon him, peace be upon him: "Anyone who is asleep should know that their enemy is not asleep. (Nahj al-Balagha, 62) or Whoever goes to sleep, (should know that) his enemy has not slept. What has happened to the Islamic Ummah today is due to the negligence of the elites of the Islamic Ummah to the deceit and cunning of the enemies of Islam. Unfortunately, today, different Islamic sects, all of whom say La ilaha illallah, are fighting each other in religious conflict, and Israel and America are entering the war with all of their facilities to destroy the oppressed people of Palestine and Lebanon, and every day innocent women and children are massacred, but groups such as ISIS and Boko Haram and... kill Muslims with the slogan of La ilaha illallah, but they do not spare a single bullet to fire at Israel, and the Westerners, who are the instigators of these seditions,

sell their weapons to the conflicting and hostile parties with complete security, and sometimes, under the pretext of supporting one of the conflicting parties, they plunder the mines and underground capitals of a country, which is what America did in Afghanistan and Iraq. The Islamic Ummah has fallen into a sleep of negligence, while they have a common book named Quran, they share a common religion, a common prophet, a common Qibla, and many of the principles of religion; but the differences in the branches have distanced them so much that every day a large number of Muslim mothers are bereaved, every day hundreds of Muslim women are raped, and every day Muslim children become orphans. And what is most painful of all is that all of this is done by Muslims themselves, to gain the pleasure of God and go to heaven.

This is where the great responsibility of the elites in propagating and explaining the tricks and schemes of the enemy becomes clear. If the Islamic Ummah had known the tricks and schemes of the enemies well, the situation of Muslims would not be like this today. If the elites of society had explained to the masses of the Islamic Ummah well that the policy of (divide and rule) is one of the tricks of the enemy, they do not want the Islamic Ummah to be a single, coherent and powerful Ummah. This is why it creates differences and conflicts among Muslims because conflict weakens the Islamic Ummah. If the teachings of religion and the tricks and schemes of the enemy were explained properly, there would be no reason for Muslims to kill each other to get closer to Allah and to go to Paradise. An Afghan comedian was praying to his God in a meeting with humorous language and was actually describing the miserable situation of the Islamic countries. He said: O Allah, what would have happened if You had not had Paradise? Would You have left the servants to themselves? After all, so called muslims are doing all wrong doings to go to this paradise. This is the reality of the Islamic world today, meaning that Takfiri groups are killing Muslims like a piece of a cake. Why? They want to go to heaven. With a little thought, we understand very well that the elites of society have failed in explaining the teachings of religion and introducing Islam correctly on the one hand, and on the other hand, introducing the enemy's tricks to the masses of the people. If they had not failed, we would not have witnessed all these killings of Muslims today. Where the elites of society do little, the enemy explains the truths of our religion to the masses of the Islamic community according to their own taste, and they tear the Islamic community apart and equip the hard-liners to achieve their desired results. The result of the enemy's explanation of the teachings of religion will be the same mutual takfir that has now gripped all Islamic communities. Now, if we want to compensate for this deficiency, we must try to create this capacity in the Islamic community so that the followers of each Islamic sect can recognize the limits of Sharia without prejudice through the elders of those sects, at least in the framework of their own religion, not through Wahhabism and the enemy's mercenaries. The elders and leaders of Islamic sects should interact and have scientific discussions with each other, just as Ayatollah Borujerdi, the head of the Qom Seminary, and Sheikh Shaltout, the head of Al-Azhar in Egypt, had good relations with each other. Therefore, if we want the lost authority of the Islamic nation to return, and the verses of the Quran that call for unity to be realized objectively, and the verse that negates the path, "And Allah will not make for the disbelievers a way against the believers" (An-Nisaa' 141), which says: "The disbelievers will not have power over the believers," to be put into practice, two important things must be done: First, the scholars and leaders of Islamic sects should have good relations with each other and refrain from preaching against each other, meaning that a tangible manifestation of unity should be formed between the scholars and elites of Islamic sects. And the meaning of unity does not mean giving up their beliefs, no; Unity means living together peacefully with all the commonalities we have and defending each other against our common enemy, as was the practice of the Imams of Islamic schools.

Second: Informing the masses of the enemy's tricks and conspiracies, that is, propaganda and explanation should be carried out well in both the religious and the animosity dimension among the masses of the Islamic Ummah so that the masses of the Islamic Ummah reach the awareness that they both know the limits of the Sharia well and no longer declare those who say La ilaha illallah to be takfir, and also recognize the tricks of the enemy and know that creating division among Muslims is a conspiracy of the enemies and they are trying to ignite the fire of war among them by creating enmity

between Islamic sects. In such a situation, the redoubled efforts of religious missionaries to inform the people are necessary; the people must reach the awareness that Muslims are brothers and not enemies of each other, the followers of the Hanafi school of thought should know that the Shiites are not their enemies and the Shiites should know that the Sunnis are not their enemies, but America and the Zionist regime are the enemies of all Muslims and the old British colonialism is their enemy; if the awareness of the Islamic Ummah reaches this level that it considers each other as brothers and recognizes their enemies and tricks well; Brotherhood and unity will replace division and excommunication, and the Islamic Ummah will regain its lost authority. Ayatollah Mohseni (may Allah have mercy on him), who was truly a pioneer in the field of propaganda, always tried in Afghanistan to ensure that instead of division and excommunication among Islamic sects, brotherhood and unity prevail. In one of the annual Islamic Unity meetings, he proposed the following solutions to strengthen Islamic unity and brotherhood:

1. Establishing joint religious schools for followers of Islamic sects in cities where different sects are present.

2. Providing a joint religious publication

3. Printing and publishing joint hadiths of the Prophet (peace be upon him)

4. Organizing joint propaganda meetings on topics accepted by Islamic sects.

5. Sharing in each other's sorrows and joys.

6. Granting equal rights and reducing political pressures on religious minorities in all Islamic countries.

7. Continuing and strengthening close conferences.

8. Declaring the Shia's innocence from the evils and the Sunnis' innocence from the enemies of the Prophet's household (PBUH)

9. Establishing the Islamic Brotherhood Council.

10. Accurately identifying issues of agreement and disagreement among Islamic sects. (Tabra'ian, 2005: Approaching Strategies).

Conclusion

The colonialist countries aim to dominate Islamic countries in order to plunder the mines and capitals of Islamic countries. To achieve this goal, at some point in time and in some countries, they directly entered into war with Muslims, but these wars cost them a lot of lives and money. Therefore, they came from another way and engaged Muslims in conflict with each other. By being on the safe side, they both sold their weapons and became closer to their interests. However, Muslims have no other way to escape this deplorable situation than unity and brotherhood, which is only possible by explaining religious teachings and being aware of the tricks and plans of the enemy. The elites of the Islamic society should work in two areas: first, in the field of propagating the teachings of religion and theology of the people, and second, in the field of recognizing the enemy and recognizing their tricks, so that by this means they can inform the people and brotherhood will replace takfir, hoping for that day.

References

1- The Holy Quran.

2- Nahjul-Balagha.

3- Majlisi, Muhammad Baqir, Bihar al-Anwar, Al-Wafa'a Foundation, Beirut, Lebanon, b.a.

4- Ibn Jumhur al-Ahsa'i, Muhammad ibn Ali, Awali al-Layali, Dar Ihya'a Turath al-Arabi, 1430 AH.

5- Abu al-Qasim, Payanda, Nahjul al-Fasaha, Donyayyah Danesh Publishing, b.a. and b.a.

6- Meshkini, Sheikh Ali, Tahrir al-Mu'aw'iz al-A'diya, Nahdi Publishing, Qom, 1424 AH.

7- Druze, Muhammad Izzat, Tafsir al-Hadith, Dar Ihya'a al-Kutb al-Arabiyyah, Cairo, 1383 AH.

8- Ibn Arabi, Muhammad ibn Ali, (Muhiy al-Din,) Fatuhat al-Makkiyyah, Al-Bayt Foundation for the Revival of Heritage, b.a.; b.a.

9- Ibn Manzur, Abul Fadl, Lisan al-Arab, Dar al-Fikr for Printing, Publishing and Distribution, 1414 Beirut

10- Shairi, Muhammad, Jame' al-Akhbar, Haydariah Press, Najaf, bi-monthly.

11- Ibn Kathir, Ismail ibn Ali, Tafsir al-Quran al-Azeem, Dar al-Kutb al-Ilmiyah, Beirut, 1419 AH-QH.

12- Qasimi, Pakdaman, Collection of Articles of the Thirty-Seventh Islamic Unity Conference, Vol. 1, Article explaining the role of colonialism and global i in contemporary wars and strategies to counter it.

13- Masoudi, Muruj al-Dhahab,

14- Ray Shahri, Muhammad Muhammadi, Mizan al-Hikmah, Dar al-Hadith, Qom, bi-monthly.

15- Bukhari, Muhammad ibn Ismail Sahih al-Bukhari, Arab History Institute, bi-monthly, bi-monthly.

16- Muslim ibn Hajjaj, Sahih Muslim, Maktaba al-Asriya, 1428 AH.

17- Tabraian, Mohammad Hassan, Strategy of the Proximity of Islamic Schools, (Collection of Articles of the Eighteenth Islamic Unity Conference), World Forum for the Proximity of Islamic Schools, Cultural Affairs Office, 1384.

18- Ibn Hanbal, Ahmad, Musnad, Al-Risala Institute, Cairo, 2005.

19- Khouli, Mohammad Abdul Aziz, Al-Adab Al-Nabawi, 2005.

20- Shahidi, Sayyid Jafar, Explanation of the Masnavi, Scientific and Cultural Publishing Company, Tehran, 1373 AH.

21- Zamakhshari, Mahmoud Ibn Omar, Rabi' al-Ibrar and the Texts of the News, A'lami Institute for Printing, 2005.

22- Zuhaili, Wahba, Tafsir Munir, Dar al-Fikr al-Maasr, Damascus, 1418 AH.

23- Dhahabi, Shams al-Din, Mu'jam al-Shaykh al-Kabir, Maktaba al-Sadiq, Taif, 1408 AH.

24- Suyuti, Abd al-Rahman, Jame' al-Saghir, Dar al-Fikr for Printing, Publishing and Distribution, Beirut, B.T.A.

25- Mohammadi Ray Shahri, Muhammad, Hakam al-Nabi, Dar al-Hadith Scientific and Cultural Institute, Qom, 1429 AH.

26- Montazeri, Hussein Ali, Studies in the Authority of the Faqih, Al-Marqeed al-Islamiyyah, Qom, 1409 AH.

27- Tha'labi, Tafsir al-Tha'labi, Dar Ihya' al-Turat al-Arabiyyah, Beirut, 1422 AH.

28- Kulayni, Muhammad, Usul al-Kafi, Dar al-Kutub al-Islamiyyah, Tehran, 1407 AH.

29- Al-Arousi al-Huwaizi, Abd al-Ali, Tafsir al-Nur al-Thaqlain, Isma'lian, Qom, 1415 AH.

30- Motahari, Morteza, Collection of Works, Sadra Publications, 1430.

31- Namazi, Ali, Mustadrak Safinat al-Bihar, Islamic Publishing Institute under the supervision of the Society of Teachers, Qom, no.

32- Atardi, Azizullah, Musnad of Imam Sadiq (peace be upon him), Atard Publications, no.

33- -----------, Musnad of Abdul Azim Hassani, Atard Publications, no.

34- Meshkini, Mirza Ali, Terms of Jurisprudence, no.

35- Saadi Abu Jib, Dictionary of Jurisprudence, Language and Terminology, Dar al-Fikr, Damascus - Syria, second, 1408 AH.

36- Saadi, Musleh Ibn Abdullah, Golestan, Islamia Press, Tehran, no.

37- Wasti, Zubaydi, Hanafi, Mohibeddin, Seyyed Muhammad Mortaza Hosseini, Taj al-Arus Man Javaher al-Qamoos, Dar al-Fakr Lalprinta va Nashar va al-Tawizi, Beirut-Lebanon, 1, 1414 AH.

38- Fayoumi, Ahmad bin Mohammad Moqri, al-Masbah al-Munir fi Gharib al-Sharh al-Kabeer for Rafa'i, Dar al-Radi's manuscripts, Qom - Iran, I, AH.

39- Sahib bin Abad, Kafi al-Kafat, Ismail bin Abad, Al-Massin fi al-Lagha, Alam al-Kitab, Beirut-Lebanon, 1st, 1414 AH.

40- Qurashi, Seyyed Ali Akbar, Qur'an Dictionary, Islamic Books, Tehran - Iran, 6th, 1412 AH.

41- Mahmoud Abd al-Rahman, Dictionary of Jurisprudential Terms and Expressions, AH.

42- Pressman Magazine, November 2006, No. 50.

43- Ali Akbar Dehkhoda, Dehkhoda Culture, Dictionary Institute, 1993.

44- Social Sciences Culture, Baqir Parham and colleagues, Maziar Publishing House.

45- Political Encyclopedia, Dariush Ashouri, Morvarid Publishing House, 16th edition, 1998.

46- www.vajehyab.com.

Copyrights