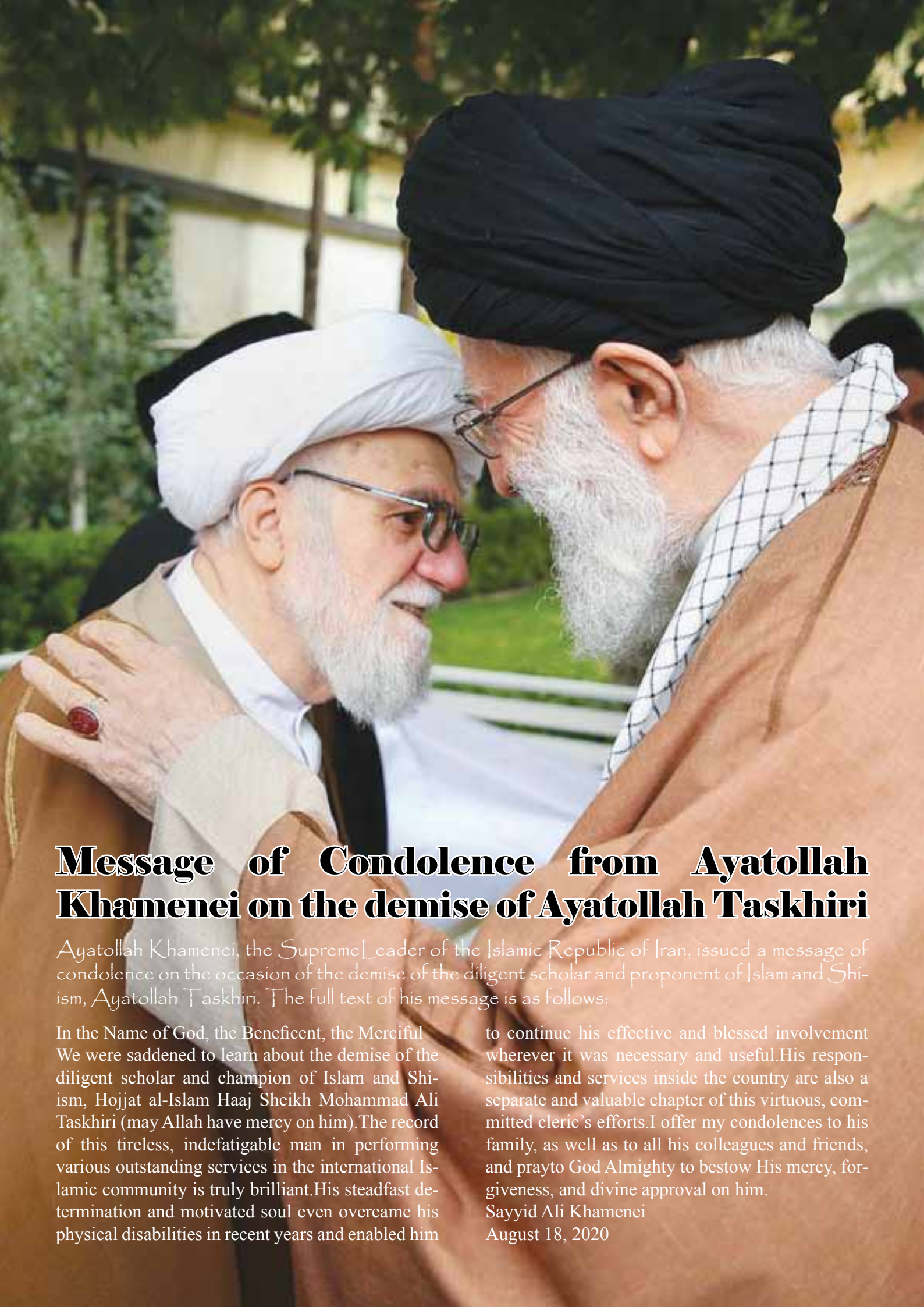


ECHO *of Islam*



ISSN : 1019 - 0775

No. 269 . September 2020
www.itfjournals.com



Message of Condolence from Ayatollah Khamenei on the demise of Ayatollah Taskhiri

Ayatollah Khamenei, the Supreme Leader of the Islamic Republic of Iran, issued a message of condolence on the occasion of the demise of the diligent scholar and proponent of Islam and Shi-ism, Ayatollah Taskhiri. The full text of his message is as follows:

In the Name of God, the Beneficent, the Merciful
We were saddened to learn about the demise of the diligent scholar and champion of Islam and Shi-ism, Hojjat al-Islam Haaj Sheikh Mohammad Ali Taskhiri (may Allah have mercy on him). The record of this tireless, indefatigable man in performing various outstanding services in the international Islamic community is truly brilliant. His steadfast determination and motivated soul even overcame his physical disabilities in recent years and enabled him

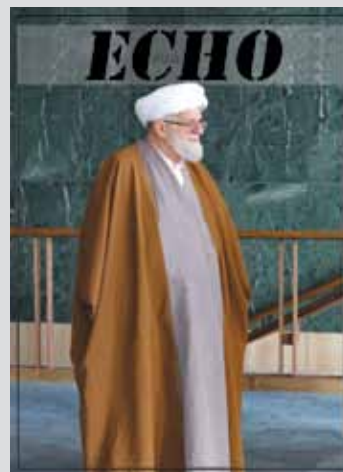
to continue his effective and blessed involvement wherever it was necessary and useful. His responsibilities and services inside the country are also a separate and valuable chapter of this virtuous, committed cleric's efforts. I offer my condolences to his family, as well as to all his colleagues and friends, and pray to God Almighty to bestow His mercy, forgiveness, and divine approval on him.

Sayyid Ali Khamenei

August 18, 2020



No. 269 . September 2020



Managing Director: Mohammad Assadi
Movahed
Assadi101@yahoo.com

Editor: Dr . Mohsen Shojakhani

Public Relations Manager: Maryam
Hamzelou

Designer: Zahra Salari

**Magazine of ITF , Tehran,
Islamic Republic of Iran,**

Tel: +9821-88934302 , +9821-88934303
Fax: +9821-88902725

Website: <http://alhoda.ir>
<http://www.itfjournals.com>
<http://echoofislam.itfjournals.com>

Email: Info@alhoda.ir

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إذا مات العالم ثلم في الإسلام ثلماً لا يسدها شيء إلى يوم القيامة
The death of a (Muslim) scholar is a loss to Islam for which there is no compensation until the Day of Judgement.

Ayatollah Haaj Sheikh Moham- mad Ali Taskhiri, a Scholar of Profound Knowledge and Virtues

”وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا
وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ
قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا...”

“Hold fast, all together, to Allah’s cord, and do not be divided (into sects). And remember Allah’s blessing upon you when you were enemies, then He brought your hearts together, so you became brothers with His blessing.” (Holy Quran, 3: 103)

The term “one Ummah” (nation/community) has been used in the Holy Quran in order to encourage Muslims to have unity. The most sensitive issue that the Ahl al-Bayt (as) have emphasized, on the basis of the Quranic teachings and Prophetic tradition, is the unity and integrity of the Islamic Ummah within the general framework of the Islamic world. This continues to be one of the most important issues in today’s Islamic world. It was also one of the concerns of the late Ayatollah Taskhiri (1944-2020). He was a true follower of the Holy Quran and the school of the Ahl al-Bayt (as), had a global and international perspective, and had respect for the views and opinions of others. Inspired by the Quranic teachings, he dedicated his life to inviting humanity to peace and friendship. Therefore, when he spoke of proximity, it did not mean denying other beliefs and rejecting or accepting them. He emphasized the commonalities among Islamic denominations and believed that all human beings have a common innate-nature

and, as a result, share certain common points that allow them to co-exist peacefully rather than be at war with each other.

Being bestowed with a prominent personality, which had made him well-known among the Sunni and Shiite communities, Sheikh Mohammad Ali Taskhiri came to be a unique role model in the international arena to the extent that the great Sunni scholars had come to consider the views and opinions of Shiite jurisprudence comparable with the jurisprudence of other Islamic schools of thought. The Supreme Leader of the Islamic Revolution has beautifully stated that: “This mujahid scholar was the voice of Islam and Shiism” and certainly with his demise, the Muslim community has lost a great personality who stood for unity and peace and was a pioneer in the field of proximity among different Islamic schools of thought.

The Noble Prophet of Islam (pbuh) has said:

”مَوْتُ الْعَالَمِ مُصِيبَةٌ لَا تُجْبَرُ وَثُلْمَةٌ لَا تُسَدُّ، وَهُوَ
نَجْمٌ طَمِسَ، وَمَوْتُ قَبِيلَةٍ أَيْسَرُ مِنْ مَوْتِ عَالَمٍ”

The death of a scholar is an irreparable calamity and an irrevocable loss and the end of a star that sets forever. He then added: It is easier to bear the death of a tribe than the death of a scholar.” (Kanz al-Ummal, Hadith No. 28858).

By the same token, Imam Ja’far Sadiq has said:

”إِذَا مَاتَ الْمُؤْمِنُ الْفَقِيهُ ثُلِمَ فِي الْإِسْلَامِ ثُلْمَةٌ لَا
يَسُدُّهَا شَيْءٌ”

“When a true believer who is a faqih (jurist), dies, it causes irreparable damage in the Islamic system.” (Usul al-Kafi, 1/38/2; also Concise Mizan al-Hikmah, 454).

The efforts of this mujahid and tireless genius, who has left behind valuable and precious works in Quranic, cultural, social, political, and economic fields as well as on the life of the Prophet and infallible Imams (as), etc., are undoubtedly, a clear testimony of the above-mentioned narration. The love for the infallible household of the Prophet (pbuh) was noticeably manifested in the depths of the blessed being of this learned scholar and that had made him extensively active towards the promotion of proximity among the followers of Islamic denominations. By attending and participating in scholarly conferences and seminars abroad, he was able to convey the message of Islam, the Revolution, and the Islamic system with great humbleness and adhering to special moral values. Certainly, his migration (from this world) has caused a big lacuna in the Islamic Ummah, which will not be compensated for very soon.

It is hoped that by following the unifying ideas of this late scholar, we will witness growing compassion, solidarity, and brotherhood in the world. As Mohammad Asadi

Movahhed
Managing Director



Hojjat al-Islam va Al-Moslemin Dr. Mohsen Ghomi, Deputy for International Affairs, Office of the Supreme Leader of the Islamic Revolution, spoke of Allameh Ayatollah Taskhiri's personality and his efforts

In the Name of God, the Beneficent, the Merciful
Ayatollah Mohammad Ali Taskhiri was a man of commitment, sincerity, authenticity, and humility; a scholar of eminence who was the author of about forty books, had translated more a dozen books into the Arabic language, and had presented over 500 scholarly papers at different international conferences and seminars and summits. He was a man of determination and indefatigable efforts and in

spite of the physical weakness that had befallen him after certain age continued to remain active and work hard till the end. Owing to the depth of his knowledge and his contributions to fostering and promoting proximity among the various Islamic schools of thought, Ayatollah Taskhiri had come to be known as the personality of the Islamic world in a number of international summits.

The senior advisor to the Supreme Leader of the Islamic Revolution

had a fundamental role in the establishment of the Ahl al-Bayt World Assembly and was appointed as its first Secretary-General. He was also instrumental in the establishment of the Islamic Culture and Relations Organization and served as its President for seven years, during which period he did a lot of service to the world of Islamic culture.

May his soul rest in eternal peace and be showered with God Almighty's divine blessings.



»» Dr. Abouzar Ebrahimi Torkaman, the President of the Islamic Culture and Relations Organization Speaks on Allameh Ayatollah Taskhiri, his personality, and his efforts in introducing the Islamic Revolution of Iran and in promoting unity and proximity among Muslims of the world

On Ayatollah Taskhiri's Characteristics

The late Ayatollah Taskhiri was a scholar, a jurist, and a thinker. He had a great passion for Arabic poetry and literature, right from the beginning of his youth, such that some of his poems have been published in the form of a book called *Divan-e She'r*. His mastery of the Arabic language and literature had strengthened his understanding of the Holy Quran. On the other hand, living among the Arabs had made him well acquainted with their culture, customs, and

body language and as a result, he spoke in a way that was pleasant to his audience.

Secondly, the way he interacted with others in the course of conferences would make the other party realize that he disagreed with his views and not that person. Many a time when we disagree with someone, we speak in a way that the person thinks we have a problem with his personality and not with his words and speech. Allameh Taskhiri paid a lot of attention to this point, which is why he was very popular among the Sunnis.

He respected the character of the other party in dialogue and listened to them with full attention. There is a big difference between listening and hearing. Ayatollah Taskhiri paid full attention to this important issue and listened to the words of different people and responded to them in a soft tone. It is for this very reason that in his message of condolence on the demise of Ayatollah Taskhiri the Supreme Leader, Ayatollah Khamenei, has referred to him, as the eloquent voice of Islam and Shiism.

Owing to his moral character and

ethics, Ayatollah Taskhiri never used harsh, annoying, or provocative words in his speeches and/or interactions and always tried to target the heart of his audience before their intellect. Interestingly, the people who read his books and/or papers would ask about him in the programs he did not attend. I remember I was the host of foreign guests at the Sheikh Mofid Congress in 1992 and was surprised that, right at the airport, all foreign guests would express their eagerness to meet Ayatollah Taskhiri.

Based on a hadith from the Holy Prophet (pbuh) which says “religion is nothing but love and affections for others if there is no love for others, Ayatollah Taskhiri engaged in discussions and dialogues from a human point of view, and love was institutionalized in his very being.

In spite of his adherence to the Ahl al-Bayt (as) and the Shiite school of thought, he believed in proximity among the various Islamic denominations. Ayatollah Taskhiri defended Islam and Shiism with his eloquent, articulate, and persuasive way of talking.

On Allameh Taskhiri's Activities on Proximity of Islamic Schools of Thought in the International Arena

From among his effective activities mention may be made of his tireless efforts during his tenure as the Secretary-General of the World Forum for Proximity of Islamic Schools of Thought; attend-



ing the various related conference, and writing several books and papers on this subject.

He considered intellectual rigidity as a key factor in preventing Islamic unity and believed that some people in the Islamic world have a poor understanding of the text. Understanding of ISIS is sacred ignorance. ISIS is a clear example of sacred ignorance. He wanted to fight against this holy ignorance, which is not in line with the teachings of Islam.

This is because when ignorance is garbed in holiness and sacredness, it is very difficult to criticize and/or correct it. Allameh Taskhiri had put in a lot of effort - either in his writings or in his speeches and interactions with other scholars - to make the Muslim world realize

that this type of mental rigidity, which brands others as disbelievers and atheists is in no way service to the religion of Islam.

On the Rights and Status of Women from the Viewpoint of Ayatollah Taskhiri

Allameh Taskhiri did not believe in gender superiority and rather paid attention to the merits of the people and that is the reason he appointed the late Dr. Ms. Touba Kermani as Iran's cultural counsellor to Greece. She was a learned and scholarly woman with a doctorate in philosophy. In fact, the late Ayatollah had a meritocratic view of women, and from his point of view, there was no difference between men and women when it came to work and social issues.

On the Ethical Virtues of Allameh Taskhiri

There is a verse in the Holy Quran which says: “Give glad tidings to those who, when an affliction visits them, say: Indeed, we belong to Allah, and to Him do we indeed return.” (Surah Al-Baqarah, Verse 156)

Ayatollah Taskhiri's non-attachment to worldly affairs was his praiseworthy feature. A sense of ownership creates many problems for human beings. But Ayatollah Taskhiri was both just and balanced. His other moral virtues included being committed to his promises, fairness, and encouragement of others.

Hojjat al-Islam Mahdi Imani- pour, Deputy President of Sci- entific and Cul- tural Cooperation, Islamic Culture and Relations Organization

Ayatollah Taskhiri was an innovative and mujahid jurist at the forefront of the Islamic Revolution. He was a source of honor and reputation for Shiism in the world.

I believe commemorating the personality of Ayatollah Taskhiri is a move in the direction of the "Second Phase of the Revolution" Statement with regard to the fulfillment of Islamic unity and the formation of a new Islamic nation and civilization. Therefore, commemorating this personality is not simply to glorify him but to keep alive the memory, views and thoughts of a learned scholar.

Good-naturedness, sincerity, humility, mastery of scholarly topics and, more importantly, mastery of the Arabic language and literature, making presentations eloquently and making direct contacts with Muslim scholars were some of the characteristics that had made Ayatollah Taskhiri a popular figure. Of course, the sincerity of words, being open to criticism, and mas-



tery of Quranic subjects also added to his popularity, and as a result, many Sunni scholars recognized him as a popular Islamic personality.

The Supreme Leader referred to him as the eloquent voice of Islam and Shiism; a title that he truly deserved. This is because he was a good representative of Islam and Shiism in various forums, both within and outside the Islamic world, and defended Islam and Shiism in all its aspects with his eloquent and articulate way of speaking.

Ayatollah Taskhiri was overwhelmed with determination in carrying out his responsibilities and tirelessly traveled around the world in order to promote and foster the proximity of Islamic de-

nominations through face-to-face contact with Muslim scholars.

His effective activity as the founder and the first president of the Islamic Culture and Relations Organization, the Secretary-General of the World Forum for Proximity of Islamic Schools of Thought as well as his scholarly activities in international forums, especially the International Fiqh Academy of Jeddah, as the representative of Shiite jurists, and dozens of other activities in various fields require long discussions on which books should be written.

Ayatollah Taskhiri's responsibility in the World Forum for Proximity of Islamic Schools of Thought was a shining chapter in the activities of this pious scholar. The same person who was a staunch defender of the Ahl al-Bayt (as) was also a herald and a flagbearer of Islamic unity in the world, and this had thwarted the efforts of the enemies toward creating division in the Islamic world and causing a rift among Islamic organizations. I remember a meeting had been organized by the leader of the Russian Muftis in Moscow, which was sponsored by the Qataris, and Ayatollah Taskhiri had been invited from Iran. When the Qatari scholar was called to the podium for the inaugural speech, he said: "I do not allow myself to give the opening speech where Ayatollah Taskhiri, a great personality of the Islamic world, is present" and he requested Ayatollah Taskhiri to give the inaugural speech.

Who Was Allameh Ayatollah Mohammad Ali Taskhiri

Ayatollah Haaj Sheikh Mohammad Ali Taskhiri was borne in Najaf Ashraf on 9 October 1944. He was the first son of Hojjat al-Islam wa Al-Muslemin Haaj Sheikh Ali Akbar Taskhiri Tonekaboni - a committed and hard-working young man from a farming family of the Javaherdeh rural area of the Ramsar city of Iran - who had migrated to the city of Najaf in pursuit of knowledge and Islamic sciences and lived within the vicinity of the Shrine of the first Shiite Imam Ali bin Abi Talib (as).

Allameh Mohammad Ali Taskhiri's mother was the learned daughter of the late Seyyed Mahdi Emami, a scholar of the Najaf Seminary and one of Sheikh Ali Akbar Taskhiri's teachers who on seeing the young Sheikh Ali Akbar's qualities, efforts and sincerity accepted him as his son-in-law and married his daughter to him. Being the granddaughter of Aqazia Iraqi, the great *usuli* scholar, and thinker, she played a great role in the spiritual and religious growth of her children,

Early Life and Education

The young Mohammad Ali spent most of his childhood years doing his primary education under his mother and another pious lady of



Ayatollah Taskhiri was one of the well-known scientific and cultural figures of the Islamic world who always tried to introduce Shiism correctly and create understanding and empathy among Muslims.

Having a revolutionary spirit, Ayatollah Taskhiri joined the struggle of the people of Qom against the dependent and authoritarian monarchial regime of Iran, which quickly spread to other parts of the country.

the neighborhood. After undergoing the early years of his education in this manner he was placed under the custody of a teacher by the name of Mr. Alayi who taught him the Holy Quran as well as what was being taught at primary and secondary schools. Since formal education was not coherent and there were no unified textbooks available for teaching primary students or were not, at least, commonly available, many religious families were reluctant to send their children to public schools. Therefore, Sheikh Ali Akbar Tonekaboni did not enroll his son in public schools and preferred that the young Mohammad Ali should do his primary and secondary education and learn the Quran in Mr. Alayi's home-school.

Owing to hard living conditions, the young Mohammad Ali also worked in a cloth shop to help support the family's livelihood, and at the same time, put in great efforts and determination to continue with his secondary education at an evening high school, and after a few years, he officially enrolled in "Al-Muntadi Al-Nashr", which was a cultural and educational institution founded by a number of learned and knowledgeable



scholars of the time, such as Allameh Mozaffar, the late Seyyed Mohammad Taghi Hakim, the late Sheikh Mohammad Kazemi Shamshad of India, Ayatollah Sheikh Mohammad Taghi Iravani, Seyyed Hadi Fayyaz and several other Arab, Iranian, and Indian personalities and was at par with government high schools.

Higher and Seminary Education

The success of some religious schools in competing with government schools prompted some religious people of Najaf to establish a college enabling the Muslim youth to pursue their higher education. This college, which later became known as “The Najaf Fac-

ulty of Jurisprudence”, and where the university courses were taught in accordance with the seminary syllabi, was the place where Sheikh Mohammad Ali pursued his higher education. This was in spite of the fact that he had simultaneously started his seminary lessons under some prominent scholars of Najaf. Sheikh Mohammad Ali was

so persevering that he simultaneously attended the lectures of the seminary scholars, actively participated in college to undergo the various stages of formal jurisprudential education, and at the same time worked in the marketplace to support the family. With a little reflection, one can perceive the will and perseverance of a man who had become so strong and powerful that could work, write, travel, participate in various meetings and conferences and engage in scholarly discussions of religions and denominations tirelessly in his old age.

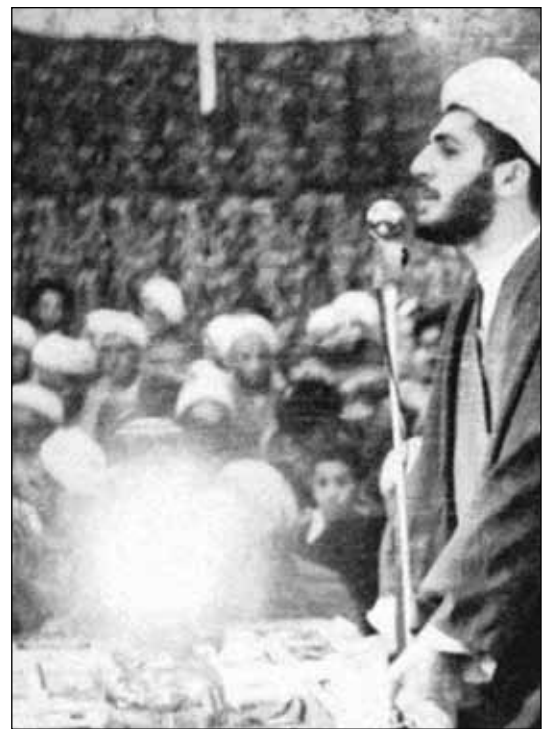
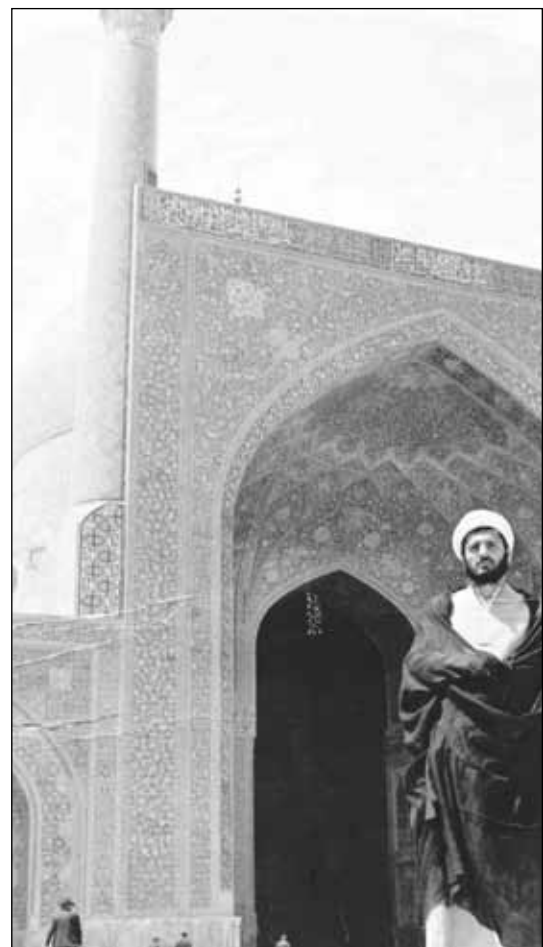
Over the years he studied logic, theology, and principles of jurisprudence in the Najaf Faculty of Jurisprudence under the college professors who were mostly from among the famous Islamic scholars of their time. He also studied such seminary subjects as Lum'ah, Makasib, Kefayah, Rasa'il and the principles of jurisprudence under such prominent scholars as Seyyed Mohammad Taghi Hakim, the late Khatam Yazdi, Ayatollah Seyyed Mohammad Raja'i, the late Sheikh Kazem Tabrizi, Sheikh Mojtaba Lankarani and many other great scholars of those days.

The young Sheikh Taskhiri had a powerful command over the Arabic language and literature. It has been narrated that he once approached a representative of Grand Ayatollah Khoei in order to register for benefiting from the monthly financial support, which was about two Iraqi dinars, and

he was told that his eligibility was conditional to passing the examination in different subjects. The mastery of the young Iranian - who at first was thought to be Lebanese or Iraqi - over the Arabic language and literature thrilled the examiner so much that he immediately presented him with a cloak as a prize. In the last years of his studies at the Najaf Faculty of Jurisprudence, Sheikh Mohammad Ali joined the classes of prominent Islamic scholars such as Ayatollah Khoei and Ayatollah Mohammad Baqir Sadrand underwent the highest levels of jurisprudential studies. It was during this period that his revolutionary spirit flourished in the course of attending the teachings of Ayatollah Sadr.

The Beginning of Political Struggles

The last years of Mr. Taskhiri's education at the Najaf Faculty of Jurisprudence and his attendance in the lectures of grand ayatollahs on the principles of jurisprudence coincided with important political developments in Iraq. A group led by Hassan al-Bakr and Saddam Hussein staged a coup d'état against the government of the Arif brothers, who had come to power against Abd al-Karim Qasim (the person who had overthrown the monarchy in Iraq) and took control of the power in the country. The Ba'ath party was ideologically influenced by a Christian and ostensibly leftist individual by the name of Mi-





chel Aflaq, who laid the foundation stone for political thoughts in fighting religion, especially Shiism, the seminaries, and believing men and women.

Following the formation of the Dawa Party, which was founded with the consent of Ayatollah Sadr, with the idea of involving the participation of believers in the political destiny of their country and the search for ideas of a religious government, zealous Muslim youth - including the young Mr. Taskhiri, who in those days was a student of Ayatollah Sadr - came to be involved in political activities, especially in such cities as Karbala and Najaf. With the coming to power of the Ba'ath Party and the reinforcement of political and social suffocation in Iraq, the activities of the Dawa Party and its very existence were endangered and its activities took the form of a camouflaged movement. During the month of Muharram in the early years of the Ba'ath party's rule, Mr. Taskhiri composed an epic poem, which - in spite of its simple and popular format of poetry - included anti-oppression themes and reflected upon the love of the followers of the Ahl al-Bayt (as) for Imam Husain ibn Ali (as) and quickly spread among the groups mourning the martyrdom of Imam Husain (as). The repressive Ba'athist regime reacted violently to this popular uprising, and in the days that followed, it arrested the leaders of the Dawa Party, the mourners,

and Mr. Taskhiri, and detained them in the worst of prisons in which the most horrific tortures in the history of mankind were carried out. Mr. Taskhiri spent a long time in prison.

He was eventually transferred to a prison called 'Qasr al-Nahayah' to be handed over to the execution squad. Those who know the Taskhiri family have narrated that on hearing this news his mother went on the roof of their house in the middle of the night and prayed to God Almighty and also cried out to Hazrat Fatima (the daughter of the Prophet of Islam) and pleaded to her to save his (Sheikh Mohammad Ali's) life. Following the long cries and moaning of this stressed mother, which had made the whole neighborhood sad, and after a few days, the news of the miraculous freedom of the young Sheikh Mohammad Ali from the 'Qasr al-Nahayah' prison and his return home spread throughout the area.

Expulsion from Iraq

In 1972, and at the time when the existing tension between the Iraqi and Iranian regimes was escalating, the Ba'athist government of Iraq decided to expel a large number of Iranians and Iraqis of Iranian origin who had been living in Iraq for decades. Upon making this decision, about one hundred thousand people, including women and children, were left near the Iranian borders, in order to put





pressure on the government of Iran and the religious seminaries of Iraq. This inhuman move, which was carried out abruptly and by subjecting the expatriates to pressure, threats, and beatings, was also forced on many families of respectful scholars of the Najaf Seminary who were left at the Karan border area without any food and water and in the month of February, which was in the middle of the cold winter. The Iranian regime of the time, which was neither prepared nor interested in accepting some 100,000 people at that time, prevented them from entering the country for many days, and this imposed difficult conditions on the people who had been displaced from their homes and had to bear the cold weather in the absence of any shelter as well as a shortage of water and food. Finally, after the end of the celebrations of the Shah's regime on the occasion of the anniversary of the so-called White Revolution, the displaced were allowed to enter the country and were scattered in different cities of Kurdistan, Khuzestan, Kermanshah, and Qom. During the course of this forced transfer, the Taskhiri family faced another problem. Sheikh Mohammad Ali had been, once again, sentenced to death by the Ba'athist regime of Iraq and was being looked for by its security agents. Thus, in order to save him from the clutches of the Ba'athists, the Sheikh's family had to hide him in between

their luggage in the course covering the arduous route from Najaf to the Iranian border. It is to be mentioned that the Ba'ath party had, in an inhumane act, passed a law according to which all members of the Dawa party were to be arrested, tortured, and executed.

Sheikh Taskhiri in Qom

In spite of being socially welcomed and received by the people of Iran with love and affection, especially the learned scholars who had been expelled from Karbala and Najaf cities of Iraq, the existing political and economic conditions were not favorable enough to enable them to easily and quickly manage their lives and education. Therefore, during the first year of their stay in Qom, the Taskhiri family had to change their place of stay eleven times, and this reflected upon the difficulties and hardships that could be serious obstacles for a young scholar to pursue his education, research, and religious activities.

One of the activities of Sheikh Mohammad Ali at that time was teaching at the educational institute of "Dar Rah-e Hagh" (lit. In the Path of Truth), which had been established by a group of scholars in Qom many years earlier with the aim of disseminating religious teachings among the masses, especially the youth and published (in small pamphlets) articles on religious laws, Islamic ethics, history and current issues from the viewpoint of Is-

lam in simple language. Sheikh Taskhiri began his activities in this institute as a teacher of the Arabic language and taught Arabic in a modern way and in accordance with the needs of the time so that students could quickly achieve the necessary ability in such areas as conversation, translation, and reading scientific texts. This was a very valuable service that later on and after the victory of the Islamic Revolution came to be of significant effect in facilitating communication between the revolutionary seminarians and the Muslim people of the world, especially the Arabic speaking ones. At the same time, together with a number of Ayatollah Sadr's students in Qom, Sheikh Mohammad Ali formed a circle to discuss the texts on different religious sciences they could get their hands on. Ayatollah Seyyed Kazem Haeri, who was one of the students of Martyr Sadr and struggled against the Ba'athist regime of Iraq, would give a lecture and express his views, and then discussions would begin.

The influence of Martyr Ayatollah Sadr's personality and thoughts on Ayatollah Taskhiri was such that whenever his name was mentioned, the effects of ecstasy would appear on his face. He himself said:

"I am inspired by Mr. Sadr's views with regard to every line that I write and every discussion that I get into. I have writ-

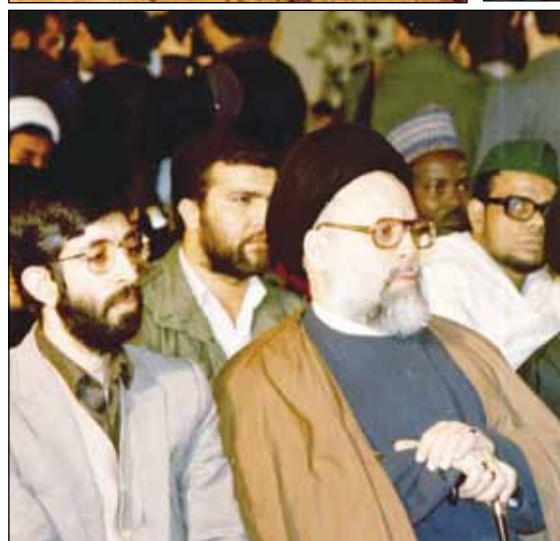
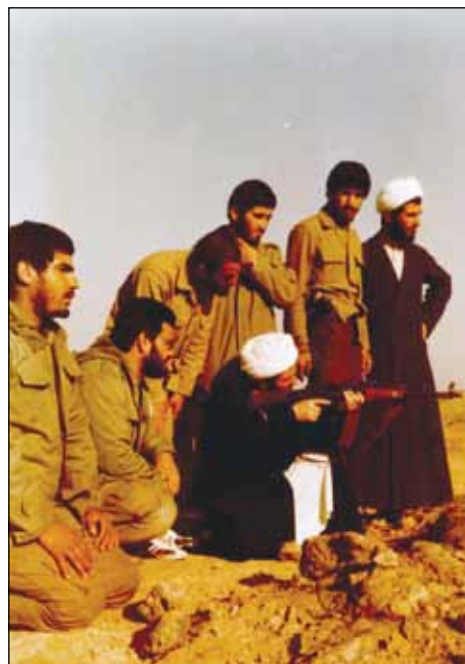
ten about forty books and more than five hundred papers and I feel that all this is by the grace of God Almighty, which was achieved through the late Mr. Sadr."

In the course of his scientific endeavor and his search for more knowledge and wisdom, Allameh Taskhiri also joined lessons of Martyr Motahhari, and since he found a great closeness between the thoughts and ideas of Martyr Motahhari and Martyr Sadr, he spent a lot of time on his lessons. In his own words:

"There was a lot of similarity between the teachings of Martyr Motahhari and Martyr Sadr. Although they had not perhaps seen each other, these two great thinkers had such close views in matters of sociology, modernity, belief issues as well as the general conception of society that one would think they must have debated each other on these issues."

Recalling his memories of those days, Mr. Taskhiri says:

"One of my good memories was studying under the late Martyr Motahhari. I studied philosophy and we had interesting meetings. Mr. Mohaghegh, the late Seyyed Ahmad (Khomeini), Mr. Shar'i, Mr. Taheri Khorramabadi, and Mr. Khaleghi also participated in those special meetings. Later on, he (Martyr Motahhari) started a series of classes, including the philosophy of history,





which I attended enthusiastically.”

Having command on the Arabic language, Mr. Taskhiri also held classes for foreign students of the Qom Seminary during these years. These foreign students included several Thai seminarians who are now engaged in Islamic activities in their own country and who re-established their contact with him after the Islamic Revolution. He also taught foreign students at a school affiliated to the house of Ayatollah Golpayegani and also taught the philosophy of worship at the institute of “Dar Rah-e Hagh”. Having a revolutionary spirit, Ayatollah Taskhiri joined the struggle of the people of Qom against the dependent and authoritarian monarchial regime of Iran, which quickly spread to other parts of the country. Being experienced with such activities, he did not rest until the victory of the Islamic Revolution following which a new chapter began in his life and activities, giving him the opportunity to apply his scientific and managerial capabilities, experience, Islamic knowledge, and qualities acquired in the adventurous times of childhood and adolescence.

Ayatollah Mohammad Ali Taskhiri, Chairman of the Supreme Council of the World Forum for Proximity of Islamic Schools of Thought and Senior Advisor to the Supreme Leader

on Cultural Affairs of the Islamic World, Passed away on August 19, at the age of 76 due to a heart attack.

Ayatollah Taskhiri was one of the well-known scientific and cultural figures of the Islamic world who always tried to introduce Shiism correctly and create understanding and empathy among Muslims.

He also played a worthy role in the Islamic Jurisprudence Assembly in Jeddah (affiliated to the Organization of the Islamic Conference) since 1983 as the only official representative of Imami Shiism in establishing and promoting the jurisprudential principles of Shiism.

In the past 20 years, Ayatollah Taskhiri has served as the president of the Islamic Culture and Relations Organization, the Deputy for International Affairs of the Office of the Supreme Leader, the Secretary-General of the World Forum for Proximity of Islamic Schools of Thought, and the Chairman of the Board of Trustees of the Center for Religious Studies.

This Muslim thinker has dozens of books and hundreds of articles, written and/or translated, to his credit.

Excerpts from the Three-Volume Book “Salagar-e Vahdat-va Bidari-e Eslami” (The Messenger of Unity and Islamic Awakening)



Condolence Messages by Personalities

Upon the sudden demise of Ayatollah Taskhiri a number of Muslim and Christian personalities of the world sent in condolences messages a few of which are quoted below.

Abdullah bin Muhammad bin Abdullah Al-Salemi, Minister of Endowments and Religious Affairs, Sultanate of Oman

I felt extremely sad to learn about the demise of His Eminence Sheikh Ayatollah Mohammad Ali Taskhiri, who has accepted the invitation of God Almighty. This news is a cause of great sorrow and grief that cannot be relieved in any way except by being content with divine judgment and trusting in the universal grace and mercy of God Almighty.

We sympathize and share this great sorrow, and we ask God Almighty for patience and contentment. May God Almighty shower Ayatollah Taskhiri's soul with His blessings and grant peace, patience, and endurance to his survivors. Indeed, God is an excellent guardian and an excellent helper.

Archbishop Sebouh Sarkissian, Diocese of the Armenian Prelacy of Tehran



Ayatollah Mohammad Ali Taskhiri, the advisor of the Supreme Leader of the Islamic Revolution of Iran on Cultural Affairs of the Islamic World and the President of the Supreme Council of the World Forum for Proximity of the Islamic Schools of Thought, who passed away on 18 August 2020 at the age of 76, had played a pivotal role in the interreligious dialogue between Islam and Christianity at national, regional and international levels in the past 35 years.

He was considered one of the renowned personalities of the Islamic Revolution of Iran who believed in the ideals of the Islamic Revolution and as a committed believer had begun his activities in this area without any negative approach toward other monotheistic religions.

The positions and responsibilities of Ayatollah Taskhiri had made him a respectable personality whose absence will be felt for a long time.

I mourn his untimely demise and offer my sincere and heartfelt condolences to Ayatollah Khamenei, the Supreme Leader of the Islamic Revolution, as well as his honorable family, brothers, and colleagues. May his soul rest in peace.

The Management of Sabar Islamic Da'wa Group-Uganda

We have learned with utmost grief the extremely sad news of the passing away of the diligent

divine scholar, the great preacher of the unity of Islamic Ummah, the educated thinker, a friend to Ayatollah Khamenei, Ayatollah Mohammad Ali Taskhiri.

"انا لله وانا اليه راجعون" "We belong to Allah and to Him we shall return".

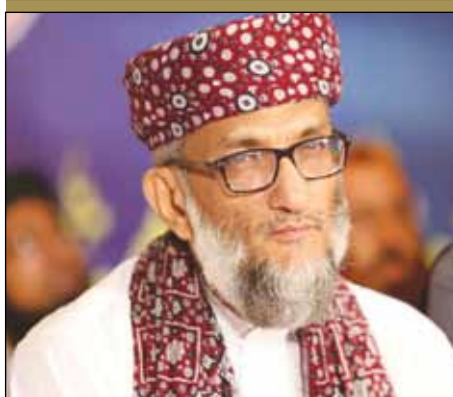
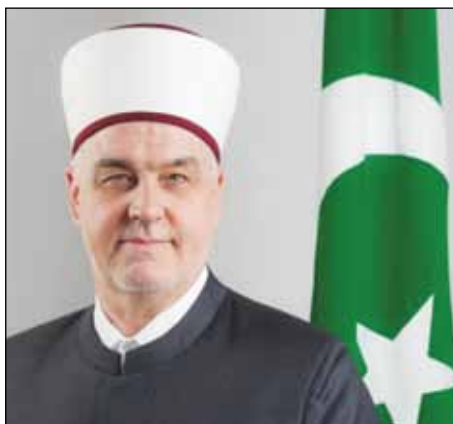
We offer our profound, humble, and heartfelt condolence to His Eminence the Supreme Leader Ayatollah Sayyid Ali Khamenei, to the honorable family of the Late Ayatollah Muhammad Ali Taskhiri, to his students and to the entire followers of Ahl al-Bayt (as) around the globe on this tragic loss.

May Allah the Almighty bless Ayatollah Muhammad Ali Taskhiri and grant forbearance to the bereaved family.

We shall continue to pray to Allah to bestow mercy, forgiveness, and divine approval for him.

Mufti Dr. Aziz ef. Hasanovic, President of Meshihat of Islam Community in Croatia

"I testify that the late Ayatollah Taskhiri struggled for peace and respect for people's beliefs. He spent many years sincerely propagating global human values, which are part of everyone's beliefs. I had met the late Ayatollah many times and testify in this world and in the hereafter that he worked hard for spreading peace, stability, and respect for diversity of beliefs among human beings." May God Almighty bless his soul.



Abdul-Amir Qabalan, President of the Supreme Islamic Shia Council of Lebanon

Ayatollah Taskhiri, this late scholar, Senior Advisor to the Supreme Leader on the Cultural Affairs of the Islamic world, and the former Secretary-General of the World Forum for Proximity of Islamic Schools of Thoughts spent most of his life serving the religion of Islam and supporting the rights of the oppressed nations and played a significantly outstanding role in promoting proximity among Islamic denominations. We have lost a dear brother with whom we shared thoughts and views. We witnessed how hard he worked in serving Islam and spreading its teachings as well as supporting the oppressed people, particularly the Palestinians. This great scholar had also researched and wrote extensively on various Islamic sciences and his demise has been a great loss to Islamic and religious centers.

The European Union of Ahl al-Bayt Scholars

The demise of the hardworking divine scholar, Ayatollah Sheikh Mohammad Ali Taskhiri, was very saddening. He was an active and famous personality at the international level and a flagbearer of unity among the Muslims of the world. This Union expresses its heartfelt condolences to the Supreme Leader of the Islamic Revolution, religious authorities, and Islamic scholars, especially his family members, for

the demise of Ayatollah Taskhiri who was a learned scholar and a popular personality of the world of Islam.

The Ehli Beyt Scholars Association of Turkey

We express our heartfelt condolences on the occasion of the sad demise of the learned scholar, Senior Advisor to the Supreme Leader, a sincere follower of the Ahl al-Bayt School of Thought and a favorite personality among the followers of this school, Ayatollah Taskhiri (May Allah Be Pleased with Him) and pray to God Almighty for the long life of our dear learned Leader.

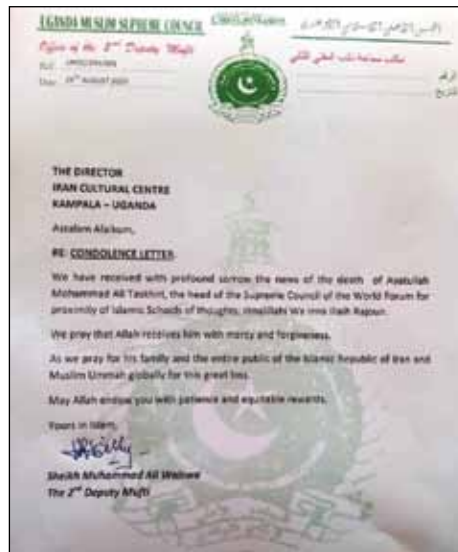
May Allah's mercy and blessings be showered upon him and he is resurrected with divine prophets and friends of Allah.

Global Association of Muslim Women

A man of faith, honor, morality, sincerity, decency, courage, struggle, jurisprudence, guardian of Sharia, and supporter of the wilayah became celestial.

He wanted the Islamic Revolution and invested his life for it. He recognized Velayat-e Faqih and stood up for it. He was the voice of Islam and the Islamic Revolution. He was a scholar and his knowledge was never a barrier to his humbleness. He was a man sound soul and struggle. He was not a drop but a sea. He was not a star but a sky, and yet very unassuming.

He left us and everybody misses



him. But the memory of all his goodness and virtues will remain in the hearts of believing people. He prostrated before his God a lifetime so that his heavenly spirit may fly higher and become an angel of the angels of heaven and meet the prophets and saints.

We express our condolences to the Supreme Leader, Imam Khamenei, his esteemed family, his friends and colleagues as well as all the Muslims and free people of the world.

His Holiness Illia II, Catholicos-Patriarch of All Georgia

We hereby express our deepest condolences over the demise of Ayatollah Taskhiri, the Senior Advisor to the Supreme Leader of the Islamic Republic of Iran on the Cultural Affairs of the Islamic World, the member of the Assembly of Experts, and the former Secretary-General of the World Forum for Proximity of Islamic Schools of Thought. We got to know this great personality in the course of the journey of the delegation of the Georgian Orthodox Church to Iran, where he was our host and surprised us with his special knowledge, love, and hospitality.

He took charge of holding a banquet hosted in honor of the visiting Georgian delegation and demanded, in the presence of hundreds of Muslim religious leaders, that the meal prayer should be said by the visiting patriarch; a landmark not only in Iran-Georgia history but in the

history of Islam-Christianity relations.

Indeed, such personalities can transform the world and eradicate the wall of enmity between countries and nations. We are deeply saddened by his demise and offer our condolences to the people and government of the Islamic Republic of Iran and the family and friends of Ayatollah Taskhiri.

Grand Mufti Abu Bakr Sabanovic, Muslim Religious Community of the Republic Belarus

In the Name of Allah, the All-beneficent, the All-merciful

Those who, when an affliction visits them, say, "Indeed we belong to Allah, and to Him do we indeed return."

The Muslim Religious Community of the Republic of Belarus expresses its condolences on the demise and enthronement of the wise and thoughtful scholar of Islam, Ayatollah Mohammad Ali Taskhiri. I have had the good fortune of meeting with this great man and hear his wise words on solving many issues, including the proximity of the Islamic denominations in various conferences. Undoubtedly, his efforts in the field of religious thought will last for centuries. His name and the smile he always had on his face as well as his cherished memory in the hearts of Muslims will surely bring Ayatollah Mohammad Ali Taskhiri divine mercy.

The Muslim Religious Community of the Republic Belarus prays to God Almighty to bestow His

mercy and blessings on him and that the good intangible heritage that he left behind would increase day by day and heaven would become his eternal abode.

Husein Kavazović the Grand Mufti (Reis ul-Ulema) of Bosnia and Herzegovina

Ayatollah Taskhiri was a personality who worked tirelessly on bringing Islamic Ummah and denominations closer to each other and to foster unity in the Muslims Ummah. He will always be remembered for these efforts of his. I ask God Almighty that the efforts and services of Ayatollah Taskhiri would bring him divine mercy and forgiveness and a commitment for the next generation of Muslims. On behalf of the Islamic community of Bosnia and Herzegovina, I extend our condolences and sympathies to Your Eminence (the Supreme Leader of the Islamic Revolution), the people of the Islamic Republic of Iran, and the honorable family of Ayatollah Taskhiri.

Mufti Rawil Gaynutdin, the Grand Mufti of Russia

We are deeply saddened to learn of the demise of Ayatollah Mohammad Ali Taskhiri, our dear brother and the close friend of the Russian Muslims.

As a religious personality with undeniable authority, Ayatollah Taskhiri was one of the first people to extend his fraternal helping hand to us and to support, in words and deeds, the development of the



Muslim nation of Russia.

Ayatollah Taskhiri was a prominent religious scholar whose depth of knowledge and understanding, made him take many measures to strengthen the principles of peaceful coexistence, peace, and mutual respect within the Ummah of the Islamic world and to deepen and expand interreligious and inter-civilizational dialogues. He was a spiritual leader who made a lot of efforts towards fostering proximity among Islamic schools of thought.

We greatly appreciate and value the efforts of Ayatollah Sheikh Mohammad Ali Taskhiri in establishing and developing religious, cultural, and educational relations between the Muslims of Russia and Iran.

While expressing our grief, we ask God Almighty to grant patience to his family, relatives, and friends. We share certainly share the grief of losing Ayatollah Taskhiri with the Islamic Ummah.

Dr. Sa'ad Nasofovich, the Grand Mufti (Reis ul-Ulema) of Serbia

With great sadness, we received the news of the demise of Ayatollah Mohammad Ali Taskhiri, the member of the Assembly of Experts and Senior Advisor to the Supreme Leader of the Islamic Revolution of Iran, Ayatollah Sayyid Ali Khamenei, on Tuesday, August 18, 2020.

There is an old saying that when a person is born, he cries and everyone around him is happy. And



when a believer passes away, he is happy and everyone around him cries.

We believe that God Almighty, by His grace and mercy, will compensate for this sorrow and grief of the Islamic Republic of Iran, as well as the nation of the Messenger of God (pbuh) just as we are confident that every night is followed by a day.

We share this grief with you so that we may reduce the grief in your chest to some extent. Therefore, in these days of Muharram and Ashura, we pray to God to grant you patience and ask him: O God, have mercy on Your servant and our brother, Ayatollah Mohammad Ali Taskhiri! Make his grave as bright as the sun and expand it like the heavens! Place him among your chosen ones! And place us under the banner of the Holy Prophet (pbuh) on the Day of Judgment!

Damir Mukhetdinov, Executive Secretary of the Muslim International Forum, Russia

The Muslim world has suffered a great loss - the earthly life of our elder and wise brother Ayatollah Mohammad Ali Taskhiri has ended. He devoted many years of his life to the activities of the World Forum for Proximity of Islamic Schools of Thought and was the Senior Advisor to the Supreme Leader of Iran on issues of the Islamic world. Ayatollah Taskhiri was loved and respected in the Islamic world as a theologian who made an enormous contribution

to the intra-Islamic dialogue, by encouraging the representatives of various Islamic sects and madhabs towards working on proximity.

Mohammad Ali Taskhiri was well known among Russian Muslims and our brothers in the Commonwealth of Independent States. I can confidently say that he loved the Russian Ummah because he invariably responded to the invitation of Russian Muslims to take part in one or another significant scientific or theological event. His last visit to our country took place due to the invitation of Mufti Gainutdin to the VI International Scientific and Practical Conference "Fakhretdinov Readings" on the topic "Islam in the Global World: Muslim Heritage and Intercultural Dialogue" in September 2019. He invariably delivered a message about peace, dialogue, mutual love, and harmony. The authority of Ayatollah Taskhiri in the dialogue between madhabs and Islamic movements will certainly be missed.

On behalf of the Secretariat of the International Muslim Forum, the Moscow Islamic Institute, and myself, I express sincere condolences on this great loss to the authorities of the Islamic Republic of Iran, to the entire Iranian nation, and the family and friends of this great scholar.

I pray to Allah to accept the soul of the deceased and honor it with His mercy in Eternity.

The Hezbollah of Lebanon

Ayatollah Taskhiri joined the eternal position while holding a book full of knowledge, action, jihad, morality, loyalty, sacrifice, and constant migration in the way of God. He was one of the great axes of the resistance intellectually and culturally and had a strong position in this regard.

Ayatollah Taskhiri was an example of a hardworking scholar who worked day and night and illness and fatigue could not stop him from working until the last minute.

The Hezbollah of Lebanon, hereby, expresses its condolences on the demise of Ayatollah Taskhiri to the Supreme Leader of the Islamic Revolution, religious seminaries, and his family.

H.E. Adil Abdul-Mahdi al-Muntafiki, the Ex-Prime Minister of Iraq

After spending a life of jihad and long scientific and intellectual endeavors, the great scholar, Ayatollah Mohammad Ali Taskhiri, answered the call of his Lord, and departed from this mortal world to his lasting heavenly abode, by the grace of God Almighty. Before being forced to leave Iraq, he was at the forefront of fighting for people's grievances against the Saddam regime and undertook great scientific and intellectual responsibilities. He even assumed greater responsibilities through organizing international conferences and attending international forums, supporting and publish-

ing thousands of Islamic works in various languages to defend the pure teachings of Islam and to spread Islamic beliefs by providing answers to the existing questions and doubts. He was a loud voice for bridging the gaps among different Islamic denominations for the cause of unity in the world of Islam. May God Almighty shower his pure soul with His vast mercy and blessings.

Sahibzada Abul Khair Muhammad Zubair of the National Solidarity Council of Pakistan

The late Ayatollah Taskhiri was a leader of the entire Muslim Ummah. He was calling him the flag bearer of Islamic unity and we offer our deep condolences to the Supreme Leader of the Islamic Revolution, Ayatollah Seyyed Ali Khamenei, the government and the people of Iran, and his esteemed family over his demise. Ayatollah Taskhiri was a close associate of Imam Khomeini in the Islamic Revolution, a preacher of the unity of Ummah, and a sympathetic figure of the entire Islamic Ummah. He played the role of reformer in many conflicts in the Islamic world.

Ayatollah Mohammad Ali Taskhiri also visited Pakistan many times. He had close ties with the leaders of the National Solidarity Council, scholars, and other personalities. He was also a close friend of the late President of the Council, Qazi Hussain Ahmed. Ayatollah Taskhiri's services will always be remembered.



Activities and positions

Following the victory of the Islamic Revolution of Iran, Ayatollah Taskhiri, who had been actively involved in doing research and teaching Islamic sciences, held several important positions in the area of cultural and Islamic activities. What follows is a brief introduction to his services in a few of the positions he held during the post-Islamic Revolution era.

1- Deputy of the Islamic Propagation Organization for International Affairs (1981 to 1991)

Being well acquainted with religious circles abroad, Mr. Taskhiri joined the Islamic Propagation Organization in 1981 and served as its deputy for inter-

national affairs for nearly ten years. He engaged in spreading the Islamic religious teachings and thoughts among the Muslims of other countries. During these years, he had - with the help of his friends and colleagues - many religious works of seminary thinkers translated into different languages and sent them to religious centers around the world. He contacted the religious groups of a number of countries and connected his organization with different religious institutions, mosques, and influential personalities of those countries. He sent many scholars and seminarians to Islamic countries and invited many young and interested people to

Tehran from those countries and in this way made a valuable contribution to the dissemination of Islamic thoughts. Having written a book on the ability of the Islamic teachings in adapting to the modern conditions of societies in the years preceding the Islamic Revolution, in Qom, and hoping to spread and disseminate these teachings in today's world, Ayatollah Taskhiri was passionate about meeting and interacting with religious enthusiasts and seekers of religious knowledge of the world from different cultures. This spirit enabled him to fruitfully communicate and interact with them in accordance with the needs of different communities. During these years he also served as the advisor to the Ministers of Culture and Islamic Guidance of the time, providing him with his views and opinions on international cultural issues.

2- Deputy for International Affairs, Office of the Supreme Leader (1991 to 1994)

Ayatollah Taskhiri was appointed as Deputy for International Affairs of the Office of the Supreme Leader in 1990 and tried to organize the international relations of this office; the office that was the point of hope and reference for all those who aspired to disseminate and strengthen religious ideas in the Islamic world. Sensitivity and delicateness of the issue, the need to provide scientific and scholarly capabilities - by giving importance of the position of wilayah - both inside and outside

the country, and the various aspects of the office's international activities called for organizing the personnel and setting up a regular and active system. While attending to these requirements and responsibilities and performing the duties required of his position, Mr. Taskhiri, also served as an advisor to the Supreme Leader on the cultural affairs of the Islamic world. The issue of cultural interaction of the newly established Islamic Republic with other countries was the focus of the interest of many religious, social, and administrative organizations, and officials right from the very first days of the victory of the Islamic Revolution. Many governmental and non-governmental organizations entered this field and began activities on the basis of their perceptions, facilities, etc. These governmental and non-governmental organizations included the Ministry of Culture and Islamic Guidance, Ministry of Foreign Affairs, Islamic Propagation Organization, Ministry of Education, Ministry of Higher Education, Iranian Radio and Television Organization, World Assembly of Ahl al-Bayt, World Forum for Proximity of Islamic Schools of Thoughts, offices of grand ayatollahs, and publishing and propagation institutions; all of which had organized activities in the area of international affairs that did not follow a single policy and, more often than not, their activities were overlapping.

3- President of the Islamic Culture and Relations Organization

since its establishment (1995 to 2002)

Having a sense of responsibility in this regard and being of the view that cultural activities abroad needed to be integrated in order to avoid overlapping of activities, Mr. Taskhiri came up with the suggestion of integrating these activities under one organization and stood firmly by this suggestion until, eventually, and by a decree from the Supreme Leader, the Islamic Culture and Relations Organization was established in 1995 by amalgamating the above-mentioned government agencies and organizations.

Owing to several unavoidable issues including the affiliation of certain activities to the top management of different organizations in the country, different sources of budget, different sources of manpower, and different areas of responsibilities, especially in terms of attracting and using the financial resources of those organizations, the task seemed rather unlikely. In addition, there was no coherent organization with defined tasks for it. Many days and weeks were spent by Mr. Taskhiri and his colleagues and like-minded people on creating the required structure as well as formulating the objectives and strategies of the new organization and the duties of its personnel, without allowing any disturbance in its daily affairs and activities. As a result of these efforts the Islamic Culture and Relations Organization entered the international arena as one of

the most important cultural and propagational institutions of the Islamic world. During the seven years of Ayatollah Taskhiri's service as the president of this organization, extraordinary progress was achieved in the fields of professional work, formulation of the cultural strategy of the country abroad, the establishment of the required structure, and opening new cultural offices abroad as well as planning and organizing the activities of these offices.

During this period, he published hundreds of books in foreign languages, held effective and successful seminars and meetings, brought order to relationship and interaction with cultural personalities of different countries, and directed the official cultural relations between the Islamic Republic of Iran and the outside world in a way that would be in alignment with other policies of the Islamic Republic of Iran. What was done in the early years of the Islamic Culture and Relations Organization could not, perhaps, be achievable by other personalities. On the one hand, he had to convince everyone to be cooperative and, on the other hand, this compassionate, thoughtful, and foresighted man had to make sure that activities were carried out in a way that would be satisfying for most of the influential personalities of the Islamic Revolution.

4- Secretary-General of the World Forum for Proximity of Islamic Schools of Thoughts

Perhaps no other responsibility except the management of the World Forum for Proximity of Islamic Schools of Thoughts would be commensurate with the capabilities and views of a man who had attended the lectures of Allameh Mozaffar on contemporary jurisprudence, Martyr Sadr on the principles jurisprudence, and Martyr Motahhari on philosophy and had an open mind towards the sons of the Islamic Ummah and considered the followers of different Islamic denominations as brothers and capable of accepting the strong logic of the jurisprudence of Ahl al-Bayt, the dynamism of Shiite ijtiḥād, and the strategic path of unity among the Muslims of the world. In the year 2000 C.E. and at the discretion and the decree of the Supreme Leader of the Revolution, Ayatollah Taskhiri was appointed as the Secretary-General of the above organization and took on a responsibility that reflected upon some parts of his personality and qualities.

It is to be noted that the field of the proximity of Islamic schools of thought is one of the most delicate fields of activity and requires great efforts on the part of scholars of Islamic schools of thought. Those engaged in this field, on the one hand, face the doubts of the parties to the debates and negotiations, and on the other hand, face the ideological pressures of the followers of their own denominations. This has suppressed the

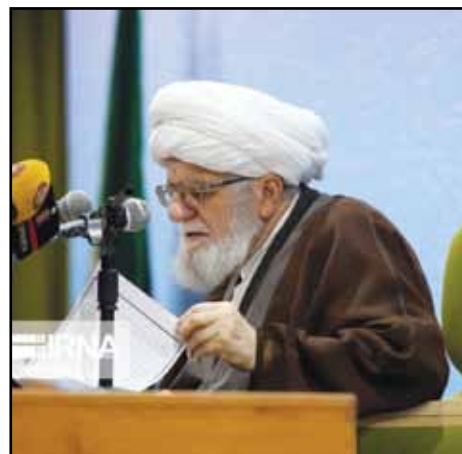


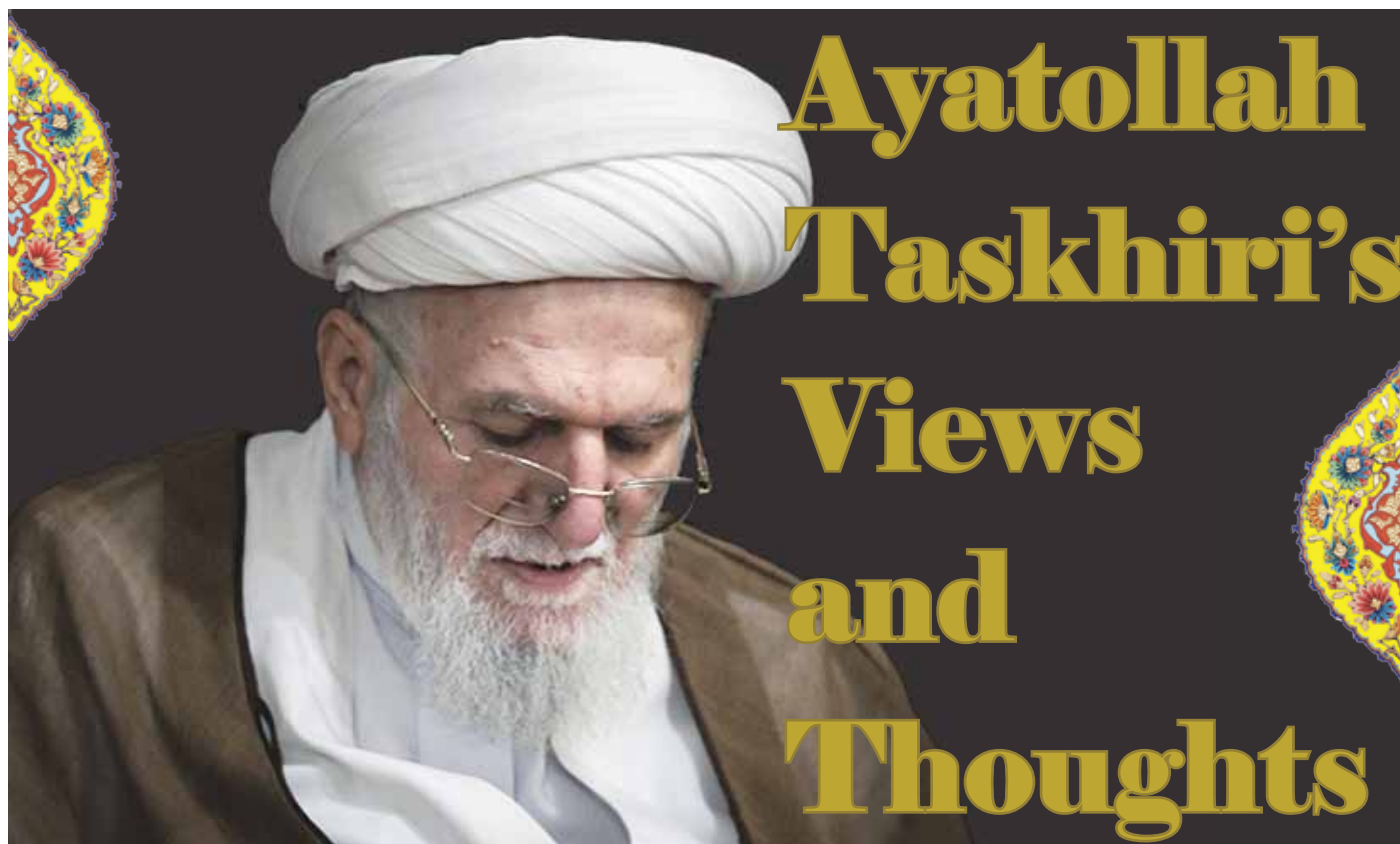


issue of proximity and resulted in greater suppression of the scholars of this field. However, the steadfastness of Ayatollah Taskhiri and his perseverance in this regard had a tremendous impact on the world of Islam, which in a way was the greatest reward for his great service in this area.

5- Senior Advisor to the Supreme Leader on Cultural Affairs of the Islamic World

In July 2012 Ayatollah Taskhiri retired from the responsibility of the Secretary-General of the World Forum for Proximity of Islamic Schools of Thoughts and having gathered ample experience in the field of culture during the course of his previous responsibilities, he was appointed as the Senior Advisor to the Supreme Leader on Cultural Affairs of the Islamic World and rendered his services in this responsibility until the time of his demise diligently; and this was one of the reasons that the Supreme Leader of the Islamic Revolution, Ayatollah Khamenei, referred to him as the eloquent voice of Islam and Shiism.





Ayatollah Allameh Taskhiri had written about forty books and hundreds of papers on different subjects and issues by taking into consideration the requirements of the time and the significant role that these issues play in modern man's life. We shall briefly discuss some of his views that are of international importance and effects.

On the Philosophy of Hajj

A Glance at the works and views of Ayatollah Taskhiri, who was a flagbearer of unity and proximity among the Islamic denominations and made a lot of efforts in interacting with the elite of the Islamic world, would make it possible to perceive his views on the personal and social effects of Hajj. Reflection upon the following three points would throw light on his views over the issue.

Ayatollah Taskhiri considered Hajj to be the realization and manifestation of the goals of the divine prophets and said: "With a little reflection on Islamic texts, it can be seen that throughout history, the concept of Hajj has been related to the trend of movement of prophets and their goals in various

dimensions." To throw light on this he gives some examples, which include the question someone asked Imam Reza (as) about the time of ten days in Hajj; the question on the performance of Hajj pilgrimage before Islam asked from Imam Ja'far Sadiq, some of the sayings of the Commanders of the Faithful (as) and many other hadiths.

After elaborating on his view on the alignment of Hajj and Kaaba with the mission of all the divine prophets (as), Ayatollah Taskhiri answers another question and that is, what were the goals of the prophets and how can Hajj help in fulfilling them?

In response to this question, he says: "more than anything else the Holy Quran establishes a connection between the goal of the prophets and the gen-

eral goal of human creation, which is to reach the highest degrees of perfection by passing through the different stages of worship and servitude to God Almighty. It then goes on to say: And I did not create the jinn and the humans except that they may worship Me (Adh-Dhaariyaat, 56). Thus, the deeper the concepts of servitude in a person, the higher the steps towards evolution and gets closer to absolute perfection. The invitation extended by the prophets is all summed up in calling on human beings to the service of God and emphasizing the need to reconcile human life with God's commands. All the prophets, with no exception, repeated this saying of God: Worship Allah! You have no other god besides Him (Al-Mu'minun: 32).

Thus, in the opinion of Ayatollah Taskhiri, the Hajj rituals and practices are closely related to objectives that were followed by the divine prophets (as) who were sent as guides to human beings. He further elaborates that if we were to take into consideration the main principles of these objectives we would find that they form the various dimensions of Islam.

On the Philosophy of Peaceful Coexistence among followers of different Religions and Proximity of Islamic Schools of Thought

Ayatollah Taskhiri was a religious and international figure who influenced many thinkers in the Islamic world. His most important intellectual and behavioral concern had been peaceful coexistence among

the religious people of the world, especially the Islamic world. To realize this concern, Allameh Taskhiri carried out extensive scientific, managerial, promotional, and research activities. After elaborating on the necessity of peaceful coexistence and proximity of Islamic denominations, he makes a reference to fixed and innate human values in order to prove the possibility of interreligious dialogue and proximity of denominations. Of course, he also believes in the universality of Islam. Ayatollah Taskhiri had also dealt with the principles and foundations of proximity and the obstacles in the way of achieving it.

After stating the necessity of peaceful coexistence and proximity among Islamic denominations, he refers to the expression of fixed and innate human values in order to prove the possibility of dialogue between religions and the proximity of Islamic denominations. Of course, he also believed in the universality of Islam. Allameh Taskhiri has also dealt with the principles of proximity and the obstacles to it.

Ayatollah Taskhiri believed that two general policies were being implemented in the contemporary world: a) pluralism in various fields and b) globalization. He was of the opinion that in its simplest form pluralism is nothing new and there have many examples of it in human history.

He has noted that even though nearly a thousand years have passed since the close contact be-

tween Christians and Muslims, they do not know much about one another's beliefs and even rituals. This form of pluralism is called negative pluralism, and if religious minorities enjoy their human and cultural rights and are highly acquainted with each other's culture, then this pluralism could be called positive pluralism.

Ayatollah Taskhiri emphasized that religious pluralism should not be confused with peaceful coexistence and cooperation among the followers of different religions, which is a correct, logical and moral statement.

On the Role of the Islamic Civilization in the World of the Future

The following works - books and articles published by Ayatollah Taskhiri - reflect upon his concern for and efforts towards promoting better understanding among divine religions as well as Islamic denominations.

- On Unity and Proximity of Islamic Schools of Thought.
- Our Mission is Creating Proximity in Thoughts and Cohesion in Action.
- Proximity of Denominations and Desirable Rationality.
- Obstacles to Proximity.
- The Need for Dialogue between the Followers of Abrahamic Religions.
- Notes on the Proximity of Denominations and Islamic Unity.
- Islamic Schools of Thought from Differences to Coalition.
- Methods and Language of Understanding and Proximity between Islamic Denominations.

- The Dialogue between Islam and the West, the Current Situation, and the Future Perspective.
- Relationship with Others within the Context of Peace is the Key Element of Development.
- The Relationship between Islam and the West and the Duty of Muslims.

On Minorities and their Rights

One of the important issues that Allameh Taskhiri paid much attention to was the issue of religious minorities in the international community and the need to care for, protect and strengthen the rights of Muslim minorities in non-Muslim countries as well as the religious minorities in Islamic countries. Many trips to different countries such as African, European, and Asian countries and observation and study on the living conditions and human and social rights of minorities (including racial and religious, etc.) had made this issue very important to him.

Therefore, at every opportunity, lectures, seminars, and presentations of articles in religious and scientific forums, he addressed this issue and always reminded the role and mission of thinkers and scholars in looking after the affairs of religious minorities around the world.

In his view, committed Islamic scholars and thinkers, according to their divine and human mission, should not remain silent in the face of the bitter and deplorable fate of Muslim minorities and immi-

grants, and should not leave them alone. In writing his articles and books, he has tried to take a brief and yet profound and futuristic allusions look at the lives of Muslim minorities and immigrants, and reveal some of the difficulties they face in their lives. He believed that if Islamic institutions take care of the lives of Muslim minorities and immigrants, this issue can become a global issue and be effective in solving the problems of Muslim minorities.

On Just Peace

Just peace, from the viewpoint of Allameh Taskhiri, is a discourse based on religious teachings and human logic and wisdom, which can be pursued by focusing on human dignity and the truth as well as justice in all aspects of social life. He considered peace to be meaningful within the context and framework of justice and that it is justice, which guarantees permanent and universal peace.

He believed that if we know the principles and the framework of a just peace, it can be easily achieved. Undoubtedly, justice is an absolute value and has a more comprehensive scope than peace, and peace is only one of the items that are accommodated by justice. He had summarized the framework and principles of a just peace in the following axes and points:

- * Looking for the truth and moving on the basis of truth. This is because the very foundation of this discourse is knowing the truth;
- * Maintaining the respect of oth-

ers and accepting the diversity of ideas in societies;

- * Treating others peacefully;
- * Provide a suitable tension-free atmosphere without creating pressure so that healthy dialogue can be arranged;
- * Dialogue should take place in the best possible method. In other words, a healthy, optimal, and tension and conflict-free method should be used without resorting to unnecessary arguments.

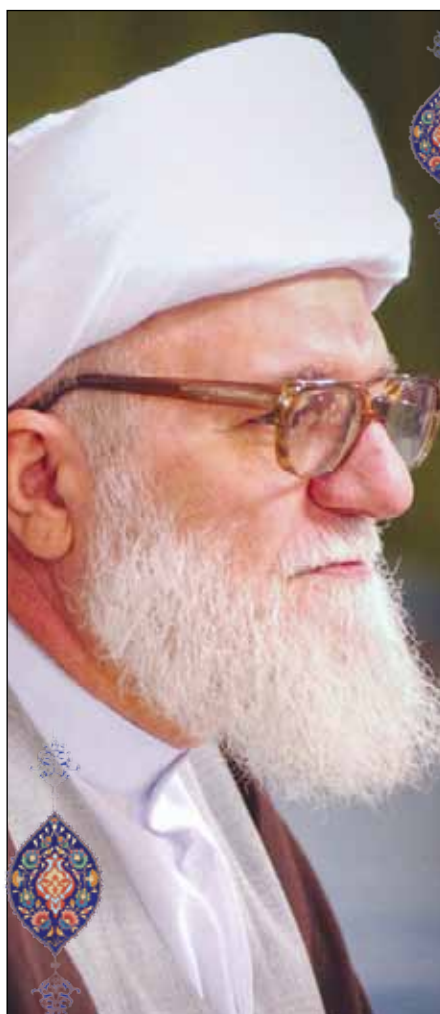
In short, Allameh Taskhiri believed that the establishment of just peace calls for purity in human spirit and character. He emphasized that it is following enlightenment and inner reform in man that good relations with other fellow human beings and justice-based social relations become possible at different levels.

On Human Rights

Some of the various works written, presented and/or published by Ayatollah Taskhiri focus on human rights and include technical legal issues and have a jurisprudential approach. By the same token, he has also some works to his credit, which, although not entitled human rights, are very much concerned with this important issue. What is noteworthy is that his works are related to the human rights issue from the perspective of Islam. In the present study, we focus on their published works, which have been compiled under legal titles and specifically to promote human rights issues. Elsewhere, it is hoped

that his jurisprudential works will be considered and analyzed from the perspective of Islamic human rights. He emphasized that Islam is the religion of nature and the purpose of the prophets is to come and acquaint man with their inner treasures; I believe that the greatest goal of the prophets is to return man to his essence, and the greatest deviation of man is to become alienated from his essence. He believed that the Islamic Declaration of Human Rights raises the issue of nature and faith in its preamble, but the Universal Declaration does not address these important issues. Islam also considers the issue of dignity as the first human right, which is mentioned in the Universal Declaration of Human Rights and the Islamic Declaration of Human Rights, but there is a difference between the two types of dignity. In the Islamic Declaration, man has dignity, but he who has divine piety has special dignity. Ayatollah Taskhiri was of the opinion that there should be a full link between legal and philosophical issues in the Universal Declaration of Human Rights and went on to say:

“I believe that the Organization of the Islamic Conference has not paid the necessary and special attention to the issue of the Islamic Declaration of Human Rights. Islamic countries considered the implementation of the Charter of Islamic Human Rights, which was approved in Tehran, conditional on its compliance with the consti-



tution of their country, and it can be said that one of the challenges in implementing this issue is the lack of political will in Islamic countries. We hope to be able to implement Islamic human rights.”

On Women and their Rights

Ayatollah Taskhiri was one of the first Islamic thinkers in the Islamic Republic of Iran to ponder upon the Convention on the Elimination of All Forms of Discrimination against Women and some other international documents related to women's rights, such as the 1994 Cairo International Conference on

Population and Development or the World Conference on Women in Beijing and express his views on them either in the relevant summits or in writing. For example, in the case of the Convention on the Elimination of All Forms of Discrimination against Women, while proposing three points on the possibility of joining the convention—heraised objection on the articlesthat were contrary to the teachings of Islam and called for a change on these cases in accordance with Islamic views. He also specified the religious and legal reservations that should be taken into account. (Muslim Women and Global Challenges: with special reference to some International Covenants).

On Islamic Revolution and Imam Khomeini

Being one of the activists in the course of the Islamic Revolution, Ayatollah Taskhiri believed that the Islamic Revolution followed three major objectives that were in contradiction to the objectives of the arrogant powers. These three objectives included a) involvement of religion in politics, b) unity in the Islamic world, and c) the progress of the Islamic world. Therefore, in Ayatollah Taskhiri's opinion the greatest contribution of Imam Khomeini (ra) to the world of Islam was Islamic Awakening. In his words: “Beyond all doubts, Imam Khomeini's ideals resulted in the victory of the Islamic Revolution and the emergence of awakening among the Muslim Ummah.”

Views on Ayatollah Taskhiri



Prof. Akhtarul Wasey, President, Maulana Azad University, India

I came in to contact with Ayatollah Taskhiri in Amman, Jordan during a conference which was organized against Takfiriyyat and to create a better understanding among various sections of the Muslim sects and I, in the very first meeting, was very much impressed by his sincerity of purpose, his commitment for the unity of Ummah, for a better understanding among various sects of Muslims, and to shun hate and animosity among Muslims.

During the period he served as the Secretary-General of the World Forum for Proximity of Islamic Schools of Thought, he not only brought people but also the countries closer. And that did not merely mean Muslim countries but also the countries where they are having religious pluralism and have more non-Muslims than Muslims. For example, he tried to create an interest in Iranians to understand world religions, other philosophies, and other cultures. I must say that he did not do that only for Iran but also tried to make the intellectual world understand the world citizens. Even though he was physically challenged to some extent, he was very strong in his views, in his actions, and in his observa-



tions, and, therefore, in my humble opinion, he was a great warrior for peace and understanding among people. At the time when some people were talking about the Clash of Civilization, Ayatollah Taskhiri was the person who was basically talking about a cultural and civilizational understanding, proximity, and healthy dialogue. A reflection of which was witnessed in President Khatami's address to the United Nation. I have gone through Ayatollah Taskhiri's writings to some extent. But, he was more a man of action than mere observation.

I cannot forget his love, affection, and kindness toward me and my wife, which we experienced in Tehran while attending a conference at his own invitation. Another thing which I cannot forget but still cherish the memory of this great man that how humble and lovable he was to others. With his demise, we not merely lost an individual but a bridge among people of religious and cultural diversities.

Hojjat al-Islam Seyyed Ali Qazi Askar, the representative of the Supreme Leader of the Islamic Revolution in Hajj Affairs

In the Name of Allah, the Most Compassionate, the Most Merciful

The noble Prophet of Islam (pbuh) is quoted to have said:

The death of a scholar is an irreparable calamity and an irrevocable loss and the end of a star that sets forever. He then added: It is easier to bear the death of a tribe than the death of a scholar. (Kanz al-Ummal, Hadith No. 28858).

The demise of the learned (Islamic) scholar and jurist, the late Ayatollah Haaj Sheikh Mohammad Ali Taskhiri was an example of the above saying of the Prophet of Islam (pbuh). He was a unique personality, whose absence would be felt for a long time.

He was a mujtahid in Islamic jurisprudence, he was a thinker and at the same time an intellectual, he was an outstanding speaker, he was a brilliant writer, he was a poet and a literary man, he was a philosopher, he was a mujahid, he was a man of great benefits to others, he had a tough will and determination. He was very patient in the face of hardships and difficulties. He stood for the proximity among Islamic denominations and tried with all his might to bring their followers closer to each other. He was a man of sincerity and low expectations, he never after worldly materials. He was very kind and patient and one would enjoy being in his company during travels. He loved Islam and the Ahl al-Bayt of the Prophet (pbuh) so much that whenever the name of the dear daughter of the Prophet, Hazrat Fatemeh (sa) was mentioned, he burst into tears. He was well-versed with and respected the protocols of debate and dialogue and would never impose anything on others. He was very humble and polite and always tried to respect the other side in the course of debates and discussions. He stayed away from political games and he tried to fulfill the lofty goals of Islam, the Prophet (pbuh), and his Ahl al-Bayt (as) and, therefore, never entered any political group.

It is quite natural that very few people are in possession of all these qualities. And it is for this reason that the Supreme Leader of the Islamic Revolution, Ayatollah Khamenei, described him as the voice of Islam and Shiism. He believed in Imam Khomeini (as) and the Supreme Leader of the Revolution with



all sincerity and tried to ensure the fulfillment of their guidance everywhere.

He had studied under Martyr Ayatollah Seyyed Mohammad Baqir Sadr and had adopted the qualities of that great man. He had qualified in both modern and seminary sciences and, therefore, it can confidently be said that he was an exemplar of the hadith "The death of a (Muslim) scholar is a loss to Islam for which there is no compensation until the Day of Judgement." He was a self-made man (See Bihar al-Anwar, Vol. 2, P. 56).

I knew Ayatollah Taskhiri since before the victory of the Islamic Revolution and had met him in the school of the late Grand Ayatollah Behbahani in Ahvaz. During the forty years of my acquaintance with him, I never saw him speak against anyone or take become spiteful towards anyone and seek revenge.

Despite the physical problems he had in the last few years, he was very enthusiastic and active, and as soon as he realized that he had to travel to the farthest places for something important, he would immediately set off. I was with him on many trips and conferences witnessed how scholars and even international political figures respected him. His sayings and writings were very effective in the Jeddah jurisprudential assembly. May God have mercy on him and exalt his position. InshaAllah.

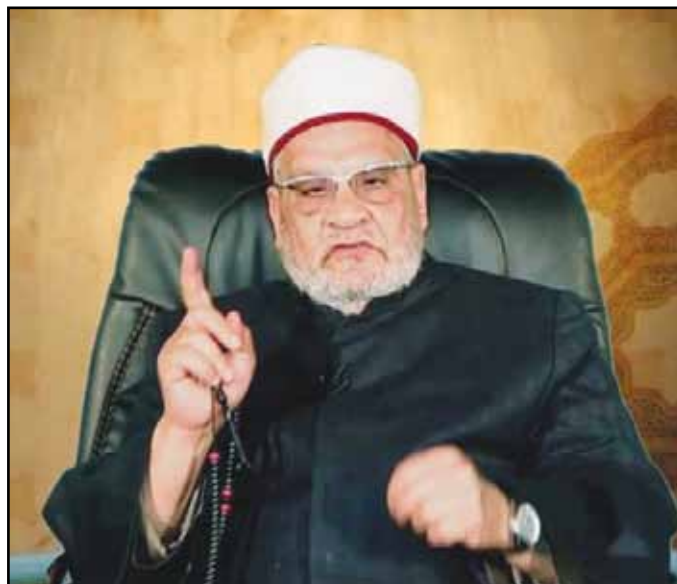


Archbishop Sebouh Sarkissian, Diocese of the Armenian Prelacy of Tehran

My friendship with the late Ayatollah Taskhiri dated back to some thirty years ago when I was accompanying Eminence Karekin II, the Catholicos of the Armenian Apostolic Church of Cilicia, in the course of his journey to Iran in January 1990. Thereafter, he invited me as one of the speakers of a dialogue program in Greece in 1992 under the title of “Islam and Orthodox Christianity”.

Patience in dialogue with the followers of other religions was one of the outstanding characteristics of Ayatollah Taskhiri. Those who knew him from close would testify that not only was Ayatollah Taskhiri a man of dialogue but was also considered a role model in the dialogue between Islam and Christianity as well as Islamic Schools of Thought. His positions and responsibilities including being the president of the Islamic Culture and Relations Organization followed by the Secretary-General of the World Assembly for Proximity of the Islamic Schools of Thought are the best proof of this reality.

He was a sincere and humble personality and his respectful interaction with others and his love for his fellow human beings had made him very popular. He represented the Islamic Republic of Iran in the world, and especially the Christian world, in the best



possible way through his open-mindedness and progressive views.

Ayatollah Taskhiri was one of the first people to congratulate my appointment as the Catholicos of the Armenian Diocese of Tehran in 1999 and our relationship, which was based on mutual respect, continued until the time of his sad demise.

Ayatollah Taskhiri also had a close relationship with Aram I, the current leader of the Catholicosate of the Great House of Cilicia of the Armenian Apostolic Church, who always talked about him with full respect and as one of the sincere friends of the Armenian Church.

Hojjat al-Islam Mohammad Hassan Zamani, Director of the Socio-Political Office of the Religious Seminaries

Outstanding Personal Characteristics of Ayatollah Taskhiri

- During the 30 years of close cooperation with him, I noticed certain outstanding characteristics in Ayatollah Mohammad Ali Taskhiri that may be enumerated as follows:
- A very attractive, friendly, sincere, and scholarly method of interaction with scholars and leaders of divine religions and Islamic denominations;
- Steadfastness with regards to Islamic beliefs and

non-deviation from original Islamic stances;

- Strong and profound belief in sincerity and the necessity of scholarly dialogue with all religions and denominations and tireless efforts to attend important scholarly and religious conferences of the world despite physical weakness;
- Success in gaining the affection and trust of the scholars of different religions and denominations including the Muftis of Al-Azhar and Saudi Arabia as well as the leaders of the Vatican;
- Gentleness of soul, strong emotions, patience, humility, and forgiveness in the face of adversities and hardship;
- A heart full of love for the Ahl al-Bayt of the Prophet (pbuh) and tearful eyes for the sufferings of the Infallible Imams (as);
- Profound belief in Velayat-e-Faqih and absolute obedience towards Imam Khomeini (ra) and the Supreme Leader;
- Magnificent command over Arabic language and literature and ability to compose beautiful poems and mastery of the delicate mystical points of Sahifa Sajjadiyah; and
- An expert in writing on various fields of Quranic exegesis, hadith, economics, sociology, political sciences, the life of the Infallible imams (as), and their presentation at international conferences.

Sheikh Ahmad Karimah, Senior Egyptian Professor of the Al-Azhar University

What I clearly remember from late Ayatollah Mohammad Ali Taskhiri is the particular method he founded for conferences, writings, and scientific products when he struggled to reveal the commonalities between different Islamic denominations. Ayatollah Taskhiri had a profound understanding of Islam and promoted Islamic teachings.

A strategy pursued by late Ayatollah Taskhiri was giving advice and avoiding conflicts in the same way that Imam Shafe'i did.

Ayatollah Taskhiri endeavored to boost proximity among Muslims and rejected any efforts over converting Muslims to other Islamic denominations.



Instead, he noted was in pursuit of settling the disagreements and bridging the gap which has led to ill feelings that have developed among the followers of different Islamic denominations.

Mohammad Reza Khoshkhoo, International Director of the Secretariat of the World Congress on Extremist and Takfiri Movements

Ayatollah Taskhiri was an Exemplar of Morality and Humility

The first time I saw Ayatollah Taskhiri was at a Conference on Imam Khomeini's Thoughts, held at the Esteghlal Hotel of Tehran almost 30 years ago. Humility, modesty in interacting with foreign and domestic guests, inquiring about their condition, sincere conversation with the guests, and making sure that their needs are well attended to were some of the characteristics of this noble personality. I accompanied him in his meetings with Allameh Fazlullah, Sayyid Muhammad Baqir Al-Hakim, and Abu Ali Al-Muhajir Al-Habashi, the leader of Indonesian Shiites, and some other guests and I learned many lessons from his humility and the way he interacted with the guests.

He was a member of the High Council of the Secretariat of the World Congress on Extremist and Takfiri Movements and also a member of the Secretariat of

the International Congress on the Shiite Role in the Emergence and Development of Islamic Sciences and had a say in the selection of the invitees. As per the recommendations of Ayatollah Makarem Shirazi, we were going to invite guests from 100 countries and Ayatollah Taskhiri was one of the tireless advisors and guides who knew all the people whose names were on the list and would give his views on them. At the Policy-making Council of the Shiite Congress, he emphasized the importance of collecting rare books from the libraries of the world and said: "We should pay attention to the great libraries of the world, whether Shiite, Islamic or even non-Islamic, and we can even send some groups for the purpose. He further emphasized that at times it would be possible to get valuable works that are worth spending on. He was the true flag-bearer of proximity between Islamic denominations in the present age and in its real sense and had great success in attracting the compassion of scholars of different Islamic schools of thought and even other Abrahamic religions. He believed that the only possible way for proximity was scholarly dialogue among religions and denominations.

Good morals, sincerity in words, indefatigability, and humility, as well as hundreds of other good qualities, which cannot be discussed in this short article, were his hallmarks. May his soul rest in eternal peace, his memory be cherished and his path be followed by others.

Mufti Ševko ef. Omerbašić, President of the Meshihat of Bosnia and Herzegovina

I have had the chance of meeting Ayatollah Mohammad Ali Taskhiri at least 20 times. Every time he impressed me with his rich knowledge of the Arabic language. During my entire working life, I have never met a person with such rich knowledge of the Arabic language. He is a true representative of the I.R. Iran. The high level of the relationship between Shiites and Sunnis is one of his great merits. I witnessed this at the meetings in Cairo, Oman, and Morocco. His presentations at conferences were listened

to with great care because they always exuded a desire to erase differences among Muslims. In 1994, at the Conference of Islamic Unity, I proposed the establishment of the Imam Khomeini Award to the individuals who, during the year, have contributed the most to the unity of the Muslims in the world and Ayatollah Taskhiri supported me, but unfortunately this idea has not yet been realized.

Ayatollah Taskhiri has been an extraordinary organizer of conferences for convergence among mad-habs (denominations) and Islamic unity.

Despite the illness Ayatollah Taskhiri hasn't given up on his personal and historical role in fostering proximity among Muslims notwithstanding national, cultural, geographic, and other differences. Thanks to Ayatollah Taskhiri, among the others, Imam Khomeini had the leading position in the Islamic world.

Ayatollah Taskhiri was a participant in a scientific symposium in the Islamic Center Zagreb (Zagreb mosque) in 1996 where the listeners could get a true picture of him. He was in Zagreb twice.

I was truly honored by the fact that I met him and learned a lot from him.

Prof. Zafar Bangash, Director, Institute of Contemporary Islamic Thought, Toronto, Canada

The name of Ayatollah Mohammad Ali Taskhiri is synonymous with Muslim unity. Perhaps more than any other Islamic scholar in the Muslim world, Ayatollah Taskhiri has worked tirelessly to reduce differences among the various Schools of Thought in Islam and promote understanding and unity among Muslims. This is not an easy task since most people hold deeply-entrenched views and are often unable to see the other's point of view.

As the Secretary-General of the World Forum for Proximity of Islamic Schools of Thought, Ayatollah Taskhiri holds an extremely important and sensitive position in the Muslim world. It is through his tireless efforts, despite his failing health, that this organization has become known as the best and most well-attended forum for scholars of all Schools of Thought in Islam. Through it, Islamic scholars are brought

together onto a single platform. Ayatollah Taskhiri played a leading role in containing the flames of sectarian hatred in the Ummah.

In 2006, he was among 38 Muslim intellectuals and scholars that signed an official letter to Pope Benedict XVI in response to his Islamophobic comments in a speech delivered on September 12, 2006.

The pope's speech caused great offense among Muslims worldwide. While ordinary Muslims expressed anger through demonstrations, the pope's attacks on Islam and the noble Messenger (saws) needed a more scholarly response. This is where Ayatollah Taskhiri's role was extremely important. With his wide contacts among Islamic scholars all over the world, an intellectual response to the pope's uncalled for attacks was delivered. It was signed by 38 leading scholars of the Muslim world, among them Ayatollah Taskhiri.

He is also a signatory to the Amman Message, a declaration signed by 200 leading Islamic scholars from more than 50 countries. The Amman Message addressed the following questions at a conference in Amman, Jordan in July 2005: Who is a Muslim? Who has the authority to speak for Islam? The Message affirmed the legitimacy of all major schools of thought and jurisprudence (madhahib), forbade declarations of apostasy (takfir) against other Muslims, and set forth the qualifications for the issuance of religious rulings (fatwas), particularly denouncing rulings encouraging violent extremism.

Ayatollah Taskhiri took an active part in these deliberations that resulted in a landmark declaration putting to rest the narrow-minded extremism that had engulfed some parts of the Ummah. While the Amman Message may not have eliminated sectarianism completely, it was an important step in the right direction to bring the Ummah back to its divinely prescribed path of Ummatan Wasata (Surah al-Baqarah, Verse 143).

He is a leading intellectual and a tireless ambassador for Muslim unity. The Muslim Ummah needs more scholars like Ayatollah Taskhiri. He meets everyone with a smile and listens to their concerns and ideas

with great patience. He is a true asset for the Ummah. May Allah reward him for all the good work he has done for the Ummah, Ameen.

Dr. Mahmoud Vaezi, Faculty Member of the University of Tehran and the Head of the Center of Higher Studies of the Islamic Revolution

The Role Model of Interreligious Dialogue

The world of religious and interreligious relations has lost a personality who was not stopped by anything for promoting the rationality and spirituality of the Ahl al-Bayt school of thought in the universe and spent his blessed life in creating awareness. A person who, with divine blessings and right from a young age, worked hard and put in a lot of efforts to disseminate and spread the teachings of the Ahl al-Bayt school, targeting international gatherings and world assemblies, and defended its true values against opponents and adversaries, and exemplified himself on the minds of international elites.

His personality was a harmonious combination of "thought" and "motivation". The personality and character of our late master, Ayatollah Taskhiri, comprised two dimensions: a) knowledge, understanding, ability to analyze ideas and thoughts, recognition of the foundations of contemporary views and theories and conscious and strategic theorizing; and b) practical adherence and true belief in divine values and beliefs and a strong will in defending them. However, what made this personality superior to his peers and made him unique in the area of contemporary communications was his ability and the art of knowing and understanding his audience and applying speaking and behavioral techniques and skills.

The moral, emotional, strong and rational image of that learned master will forever shine on the horizon of cultural and religious relations, and the name of the conquer (Taskhiri) of hearts of the just people and the lovers of the school of moderation will forever remain a role model for the preachers and followers of the Ahl al-Bayt school of thought. May his soul rest in eternal peace in the company of the Noble Prophet of Islam (pbuh) and his household (as).

Ayatollah Taskhiri's Works

As mentioned earlier Allameh Ayatollah Taskhiri had written about forty books and hundreds of papers on different subjects and issues by taking into consideration the requirements of the time and the significant role that these issues play in modern man's life. Below is the list of some of his books and papers. Most of which had been presented at different international seminars, conferences, and summits. It is to be noted that most Ayatollah Taskhiri's books have been written in the Arabic Language, some of which have been translated into Persian and other languages.

Books:

- Muslim Minorities; Challenges and Solutions
- Ideas on Dialogue with Others
- About Unity and Proximity of Islamic Schools of Thought
- Our Mission Is Proximity in Thoughts, Coherence in Action
- In the Light of the Constitution
- Shiite Religious Authority in the Past and at Present
- Concise Exegesis of the Holy Quran (in partnership with Sheikh Saeed Nomani)
- On Islamic Economics
- Wilayah in the Holy Quran
- Dialogue with Self and Others

- Common Hadiths (16 Volumes)
- The Islamic Awakening Movement
- The Pioneers of the School of Proximity in the Principles of Jurisprudence
- International Conference of Population and Development in Cairo
- On the Principles of Islam
- Muslim Minorities in Non-Islamic Countries
- Ahl al-Bayt's Program for Fostering Islamic Unity
- On Friday Prayers
- On Monotheism
- Muslim Women and Global Challenges: with Special Reference to Some International Covenants

Papers:

- The Need for Dialogue Among the Followers of the Abrahamic Religions
- Measures Needed to Achieve Social Security
- Remembering God Is the Way to Perfection (A Study of Hadiths Related to Remembering God)
- Identity and Dangers and Consequences of Extremism
- Equality with Regard to the Rights and Duties of Women in The Light of the Charter of Islamic Human Rights
- General Duties of the Government in the Field of Economics
- The Status of Muslim Women and Their Role in Society
- Conscience Opposes Insulting Religious Sanctities
- Manifestations of Balance in The Iranian Constitution
- A Glance at the Introduction of

- Allameh Ibn Maysam In His Commentary on Nahj Al-Balagha
- The Role of Civilization of the Islamic Ummah in Tomorrow's World
- A Review of the Constitution of the Islamic Republic of Iran
- Muslim Women and Global Challenges: A Review of Some International Treaties
- Relations of Religious Leaders in The Early Islamic Centuries
- Relationships of Religious Leaders and Scholars in the Past (With Special Emphasis on Shahid Awwal and Shahid Thani)
- Relationships with Others Within the Context of Peace; A Key Element for Development
- The Relationship between Islam and The West
- The Relationship between Islam and The West and The Duty of Muslims
- The Relationship between Islam and The West, A Reflection on a Western Perspective
- Islamic Uprising and The Media
- Islamic Uprising and Modernism
- Islamic Uprising: Causes, Manifestations and Continuity
- Memoirs of A Prisoner from Qasr al-Nahayah Prison of Baghdad
- The Future of the Relationship between Islam and The West with A Special Review Shirin Hunter's Book the Book "The Future of Islam and The West" as Well as Abul Kalam Azad's Views and His Share in Disseminating Islamic Teachings in India
- Terrorist Incidents, Issues Surrounding It, And Humane Treatment



