

**المؤيدات الشرعية للعلاقات التاريخية
بين العراق وإيران وسبل تطويرها**

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المقدمة

الروابط المشتركة بين الشعبين الصديقين العراقي والإيراني

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المبحث الأول

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Conclusions and suggestions

The most important results and suggestions are:

1 Sharia generally includes all systems and divine and positive laws which organizes relations among various classes of the human community including regulating the relation between human beings with each other and between human beings and god. Thus, teaching Sharia by some experts in private law branch instead of public law is wrong because Islamic jurisprudence contains special rules as well as general rules with their details. Sharia also covers an additional aspect which is regulating the spiritual relation between a man and his God in the fields of faith and worship. The positive laws lack this spiritual aspect. Thus, we ask interested people and people in charge to teach Sharia as part of public law.

2 The most important common grounds for understanding, conversation and opinion exchange between the two friendly peoples is by teaching the official languages in both countries so as to be a bridge for convergence, dialogue and joint consultation. Without better communication proper acquaintance and mutual understanding are not possible.

3 Issuing a circulating unified currency in both countries like the Euro, which is circulated in Europe, with keeping the national local currency.

4 Solving racial and ethnic problems in both countries according to the generous Islamic Sharia and by recourse to the experiments of countries with different ethnicities like India, Canada and others, so as to eradicate separation and fragmentation attempts of the world colonialists.

5 Canceling passports between both countries and satisfying with the personal identification card for the citizen to move freely inside the lands of both neighbor countries in the same manner as most developed countries do.

6 Solving sectarian problems, promoting what the two parties agree on of Islamic law texts, spreading the culture of leniency, love, and intimacy among Muslims, and rejecting the culture of violence and whatever leads to dissension like cursing, insulting and vilification of religious symbols.

7 Revising religious thoughts and beliefs of everything that expands the disparity among Muslims, especially the non

circulation of some old resources that are full of hatreds and spread dissension's seeds.

8 Establishing a common parliament with its first task to be the purification of the atmosphere from flaws and dirt, the approximation of viewpoints, and trying to end sectarianism and to melt all in the pot of religious and national brotherhood.

9 Controlling the spiritual guidance into being a central guidance harmonizing among different spectrums through unifying the religious speech and the names of religious institutions.

10 Trying to unify the ranks and classes of spiritual men of all sects through graduating from similar universities where the study is unified, students wear uniform and bear unified badges, have ranks and grades according to their scientific qualifications and they are characterized with devotion and love of unifying the speech of Muslims.

11 Trying to promote the practical fiqh (jurisprudence) that gathers the Muslims and to depart from what expands the separation among them. This goal can be achieved by jurisprudent congregations, citation and reasoning accepted by all reliable mazhabs of both parties. The total consultation with the jurisprudence of moderate mazhabs that does not hurt the feeling of both parties like al Zaidiya and al Shafi'ya is helpful.

12 Constructive Educational scholarships are considered as an effective mission among all people, so we recommend increasing them and choosing the samples and examples that fit to be a mediator between both countries.

13 The convergence of mazhab scholars and high religious references and visiting each other and non retirement or the haughtiness of some of them over the others. Further, the practice of the Republic of Iraq is preferred, where no scholar of any mazhab is ignored, opposite to Iran where the scholars of one mazhab are ignored completely.