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Imam Khomeini (R.A): Reformer of the Century



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Imam Khomeini (r.a)

Profile

The Cultural Council of the Embassy of the Islamic Republic of Iran, Nairobi promotes mutual understanding and cultural co-operation among people of Kenya and Iran in line with the principles of the cultural agreement between Iran and Kenya.

The Cultural Council aims to create enduring partnership between our two friendly states' cultures by creating opportunities to connect with the latest skills, ideas and experience from Iran.

Activities

Library:

The Cultural Council has a very rich library consisting of myriad of books in the field of Persian language and literature. Besides, books on human sciences, history of Iran, Islamic studies, world history, religion, Islamic philosophy, a large number of books on social sciences, political science, culture and art are also available for readers and scholars.

Film and Art Division:

The film and art division consists of video and audio tapes of classical Persian music, art books, calligraphy models, attractive sceneries, handicrafts and various prominent Iranian films. In addition, film festivals and cultural exhibitions in various parts of Kenya are also organised by this Office.

Public Relations Department:

The department arranges meetings with prominent personalities from the domain of Kenya art and culture. Organises seminars, round table discussions and cultural programmes.

Information Centre:

The centre provides necessary information about Iranian art, culture and all other facets of the Islamic Republic of Iran.

Distribution Unit:

This unit is responsible for providing Persian books, periodicals, magazines to the Persian loving people.

Persian Language Teaching Centre:

This unit is responsible for organising Beginners, Intermediate and advance level Persian courses for interested students. Besides, the unit has introduced Persian language teaching programme in Kenyan Universities.

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We offer scholarships to study in the Islamic Republic of Iran to pursue either Bachelors, Masters or PhD. Please visit www.irankenya.org for more information.

Translation Unit:

The Cultural Council also does translation of books from Persian to English.



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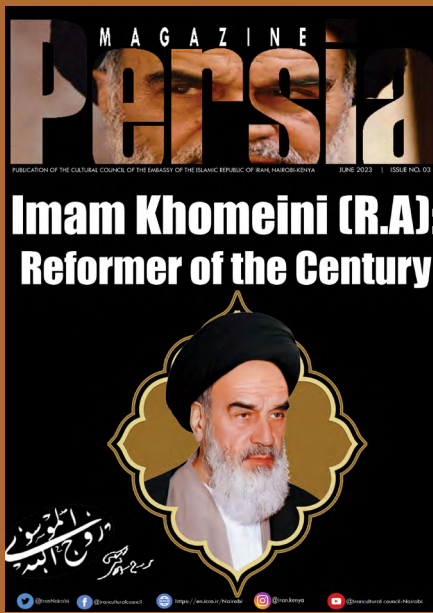
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Editorial

June 3rd marks the 34th anniversary of the sad demise of Imam Khomeini (r.a). The Cultural Council of the Embassy of the Islamic Republic of Iran, Nairobi, honors Imam Khomeini's enduring legacy with a special edition of the Persia Magazine.

This special edition seeks to pay tribute to the life and contributions of the great leader, highlighting his role as a revolutionary leader, theologian, and advocate for social justice and his impact which extends far beyond the borders of Iran, shaping global discourse on various fronts.

His homecoming from exile in 1979, and his funeral in Tehran a decade later, inspired two of the largest gatherings of people that modern history has ever seen.

Imam was fearless, as a Muslim leader should be, and yet so humble and filled with compassion and piety.

He reinvigorated the Muslim ummah, instilled

confidence in believing Muslims and all those campaigning for truth and justice. He taught them to rely only on God, and God alone, not lesser mortals.

Thirty-four years down the line, the illustrious life and legacy of Imam Khomeini continue to be a beacon of inspiration for the campaigners of truth, justice, and freedom across the world.

Today, 34 years since the passing of this pure soul, we can see that the Islamic revolution has transcended boundaries and daily we can see the results of the victory of the revolution that the Imam laid the foundation of.

Imam Khomeini was indeed in a different league.

Enjoy your read.

MohammedReza Khatibi Vala



Leader: Muslim Nations, World Changed by Imam Khomeini



Supreme Leader, Ayatullah Khamenei delivering a speech during the “Teacher’s Day”

TEHHRAN (FNA)- Supreme Leader of the Islamic Revolution Ayatollah Seyyed Ali Khamenei described the founder of the Islamic Republic, late Imam Khomeini, as an undeniable honor and personality of the Muslim world, and said that he was someone who not only brought changes to Iran, but also to the region and the entire world.

Ayatollah Khamenei made the remarks during his speech at a ceremony held to commemorate the 34th demise anniversary of late Imam Khomeini at his Mausoleum in Southern Tehran on Sunday, where tens of thousands were taking part.

At the start of his speech, the Supreme Leader described the founder of the Islamic Republic Imam Khomeini as a role model in rising up for justice and initiating a revolution.

Ayatollah Khamenei then referred to the noble characteristic of Imam Khomeini, and said he brought changes to Iran, Islam, and to the world.

Ayatollah Khamenei clarified that in Iran, the late Imam broke the imperial political structure and replaced it with a democracy; in Islam, the issue of Palestine became the first issue of the Islamic world; and at the world level, Imam revived the conditions for paying attention to spirituality even in non-Muslim countries.



Stressing the need for preserving the three developments founded by Imam Khomeini, Ayatollah Khamenei emphasized that those changes have still stubborn enemies that try to stop them.

Referring to the animosity of Global Arrogance (Major Western powers) towards the Iranian nation, the Supreme Leader stressed that the enemies want to pull Iran back to the pre-revolution era, when the Pahlavi regime was dependent on them.

Ayatollah Khamenei also urged the nation for keeping faith and hope in order to preserve national independence and national interests.

Referring to last year's West-provoked riots in Iran, Ayatollah Khamenei noted that the planning of last fall's riots was done in the think tanks at the Western countries.

He added that the riots were instigated and sponsored by the Western security agencies.

The Supreme Leader went on to say that the enemies planned last year's riots with the wishful thinking that the Islamic Republic of Iran would be defeated but they again failed to know the reality about Iranian nation.

Ayatollah Khamenei added that the enemies are seeking to disappoint the Iranian youths with the government by highlighting the country's problems and instead by underestimating the achievements in the country.

He pointed to the great achievements in the field of technology in Iran, as an instance and stressed that there

are various and promising developments in the country that signal a bright future.

Ayatollah Khamenei also urged the officials and organizations to strengthen the faith and hope among the Iranian nation.

At the end of his speech, the Leader of the Islamic Revolution urged for a massive turnout to the polling stations at parliamentary elections slated to be held at the end of this year of 1402 in the Iranian calendar to disappoint the enemies once again.

Iranians and Muslims around the world are commemorating the 34th anniversary of the demise of the late founder of the Islamic Revolution, Imam Khomeini (RA).

The Demise of Imam Khomeini is a national holiday in Iran which falls on June 4th each year.

After eleven days in a hospital for an operation to stop internal bleeding, Imam Khomeini died of cancer on Saturday, June 3, 1989, at the age of 89. Many Iranians mourned Imam Khomeini's death and poured out into the cities and streets after his passing was announced 34 years ago. More than 10 million people from across the country attended Imam Khomeini's funeral to form one of the largest-ever funerals in the world.

Following Imam Khomeini's demise, Ayatollah Seyyed Ali Khamenei came to be selected on June 4, 1989, by the Assembly of Experts to be his successor, in accordance with the Constitution.

Leader: A lesson in piety, politics & history

Addressing the multitude of people at the impressive ceremony to mark the 34th anniversary of the passing of Imam Khomeini, the architect of the Islamic Revolution, Leader of the Islamic Revolution Ayatollah Seyyed Ali Khamenei touched on many significant and pressing issues.

From the inspiring leadership demonstrated by the late Imam during his life in confronting the local dictatorship and foreign imperialism, to the evil role many Western countries and their media empires played during recent riots, to the importance of staying strong and vigilant against diabolic plots by Iran's enemies, Ayatollah Khamenei's speech on Sunday was one for the ages.

Stressing that the only "hardware" Imam Khomeini possessed while leading the widely popular movement aimed at Islamic revival was "paper and cassette tapes" -- used to raise public awareness -- the Leader of the Islamic

Revolution said the key to Imam's successful movement was the "software" of pure conviction to and trust in God and the divine pledges.

Tens of thousands had gathered in the majestic mausoleum of the late founder of the Islamic Republic to pay tribute to him and to reaffirm their pledge to the revolution and principles he held dear.

Ayatollah Khamenei underlined that such unflinching faith and trust in God must remain "alive" in the nation, insisting that the preservation and protection of Iran's independence depends on it.

He called on Iranian officials and people to reinforce their faith and trust in God, noting that such values must be complemented with action and hard work, rather than passivism.

The Leader also urged people to display a "can do" attitude and self-confidence in all fields of work in line with

IMAM KHOMEINI (R.A)

the teachings of the late Imam, who believed in action and positivity.

Ayatollah Khamenei further pointed to what he described as three most significant and unique things made possible by Imam Khomeini – toppling a US-installed brutal dictatorship and replacing it with an independent, people-centered system of governance in Iran, bringing an end to a period of passivism across the Muslim world and fostering Islamic awakening and lastly, reviving the sense of spiritualism.

Ayatollah Khamenei was referring to the wave of Islamic resurgence in many Muslim countries, as well as the emergence of resistance groups that challenged the occupation of Palestine by Zionist forces.

In Latin America, the rise of the so-called “liberation theology” as a faith-based movement to combat massive suppression of freedoms by US-backed dictators in the region also owes to Imam Khomeini and the revolutionary movement he spearheaded, according to experts.

“Imam Khomeini is alive,” the Leader of the Islamic Revolution said in his address, prompting vociferous ‘Long Live Revolution’ chants from the crowd. “He has a word with us. He is speaking to us.”

Ayatollah Khamenei emphasized that “there’s a long road ahead of us and improving the state of affairs of the Iranian nation will depend on following up” on the prescription proposed by the visionary Imam.

He noted, however, that such endeavors have opponents and enemies across the globe who are bent on carrying out all sorts of activities to block further changes to the existing world order.

The Leader stressed that among the strategies employed by the enemy is to spread pessimism and hopelessness among the Iranian youth by highlighting problems and undermining the nation’s progress.

He then reiterated the need to rely on faith and trust in God to overcome existing hardships that commonly arise everywhere and can be dealt with and eventually

overcome.

Pointing to the recent foreign-backed plots to stoke civil war in Iran, Ayatollah Khamenei said many Western think tanks, spy agencies and media outlets contributed to the hysteria, adding that these plots included transporting illegal weapons inside Iran, giving training on making hand-made bombs and calling for partitioning the country.

He went on to slam some Western leaders who gleefully posed for photos with foreign-based Iranian rabble-rousers and riots masterminds, believing that the Islamic Republic “is finished.”

“These fools made blunders once again. They again failed to recognize the Iranian nation,” the Leader of the Islamic Revolution said, in a veiled attack on senior American and European officials.

Ayatollah Khamenei urged the Iranian nation to remain vigilant against potential future plots against the country by enemies and specifically pointed to the next parliamentary election in Iran.

Although the election is still nine months away, the enemy has already started “bombarding” the democratic process, he asserted, urging people to be alert and foil such plots.

He also hailed Iranian youth for their active participation in voluntary work and other forms of scientific, educational, agricultural, and military tasks through mobilization (Basi) cells across the country to help in resolving the economic problems and advancing scientific, manufacturing and managerial endeavors.

The speech has been widely described as a motivational lesson in history and politics that again brought to the fore high standards and determination of the Leader of the Islamic Revolution in standing tall against global hegemonic powers and firmly upholding the sacrosanct Islamic principles of justice and freedom.

Mohsen Badakhsh: is an educator and freelance journalist.





Ambassador's message

On the 4th of June 1989 corresponding with 14th Khordad 1368 on the Iranian calendar, reminds the bitter memory of the demise of the great leader of the Islamic revolution, Imam Khomeini (RA), and the eternal saga of the zealous Islamic nation of Iran out of the love for this wise leader.

This special day has been tied to his fate as the incident corresponds with the beginning of the uprising and his demise as termed as the “red day” of the calendar. Only God knows the secret between the Imam and the month of Khordad, the bloody uprising of 15th Khordad, 1342 (5th June, 1963) provided the basis for the victory of the Islamic Revolution in the month of Bahman 1357 (1979).

On that day, the clamor of the people to fight against the oppression of the ruler was reduced to dust and blood, and the seedlings of the revolution were watered with the blood of young men and women at the beginning of its blooming days.

A fire burns in Khordad's chest and we miss someone whose presence brought the revolution of sweet events with him, who nurtured the great revolution of the century in his arms and planted its seeds in hearts, and as a caring gardener, he waited and did his best and achieved great results.

The eve of Sunday (4th June, 1989) at 22:20HRS was the moment of connection. A heart that had revived millions of hearts with God's light and spirituality stopped working.

Imam Khomeini had stated the goals, ideals and all the necessary occurrences and practiced in realizing the same goals in his existence. In the middle of Khordad 1368, he was preparing himself to meet the almighty God, whom he had spent his whole life trying to please, whose stature had never bowed down to any power except in front of him and whose eyes had never cried except for him.

In the middle of Khordad today, we are witnessing that the glorious reputation of the Islamic revolution has resonated more and more in the world and the lofty ideals of Imam Khomeini (RA) have penetrated hearts and souls of other freedom seekers in the world by going beyond the geographical boundaries.

On the anniversary of the passing away of Imam Khomeini (RA) and this fateful uprising, while offering our sincere condolences to all the lovers of Imam Khomeini, we honor the memory of the martyrs of the Islamic Revolution and the beloved Imam, and we pray to God to have mercy on the souls of all these personalities. We send greetings to the pure soul of all the martyrs of the freedom path. May their souls be happy and may their path be full of blessings.

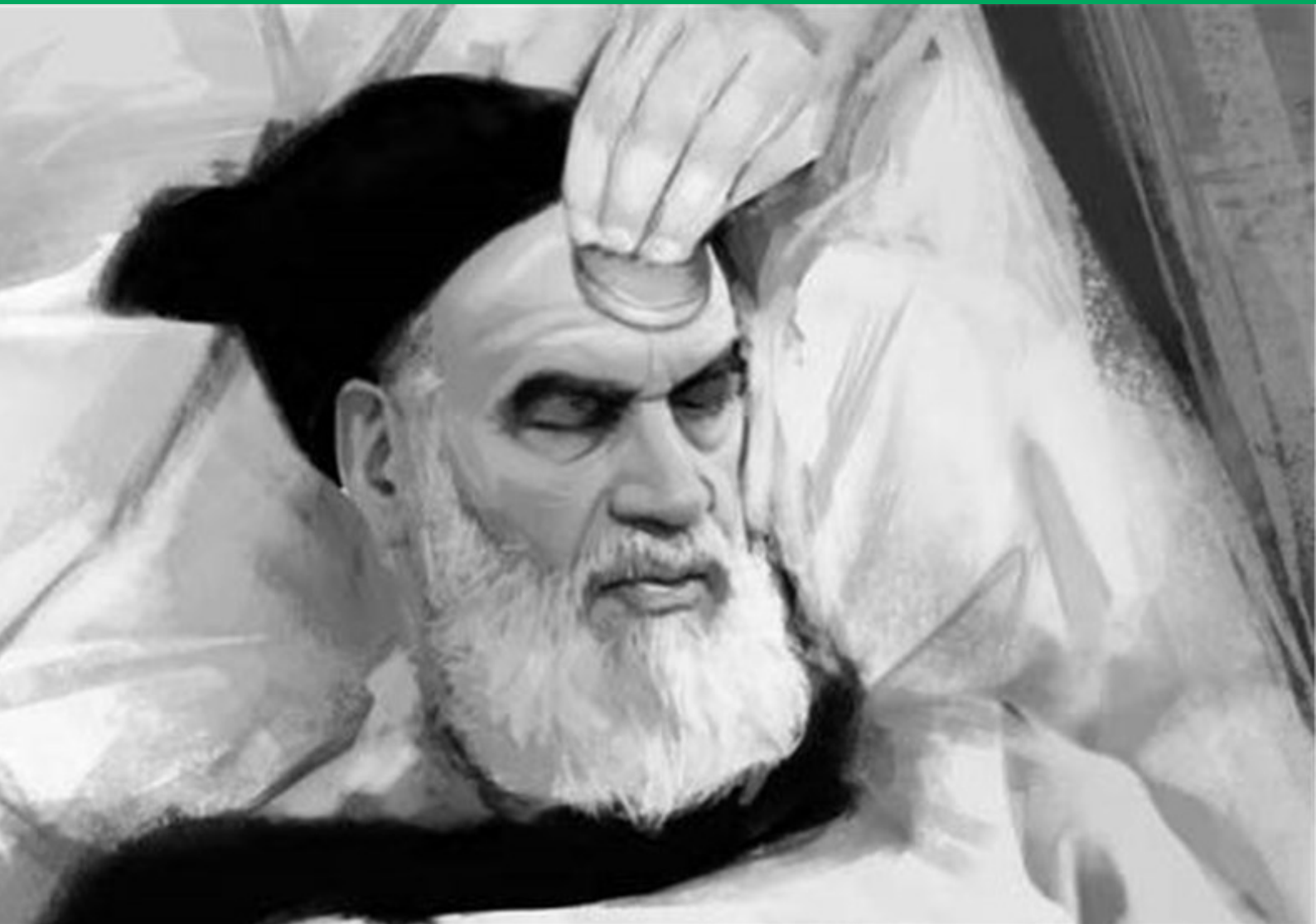
H.E. Dr. Jafar Barmaki
Ambassador
Embassy IR of Iran
Nairobi-Kenya



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**“Only God, the Exalted, is the light; everything else is darkness.”
Ruhollah Khomeini**





The timeless legacy of Imam



Muhammad Mehdi Imanipour, Head of Islamic Culture Relations Organisation (ICRO)

Stressing the need for preserving the three developments founded by Imam Khomeini, Ayatollah Khamenei emphasized that those changes have still stubborn enemies that try to stop them.

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IMAM KHOMEINI (R.A)



Imam Ruhullah Mousavi Khomeini (r.a)
(1900-1989)



Biography of Imam Ruhollah Mousavi Khomeini (r.a)

Introduction

Imam Ayatollah Seyyed Ruhollah Musavi Khomeini (May 17, 1900 – June 3, 1989) was a Muslim cleric and Marja, and the political leader of the 1979 Islamic Revolution of Iran which overthrew Mohammad Reza Pahlavi, the last Shah of Iran. Following the Revolution, Imam Khomeini became Grand Leader of Iran — the paramount figure in the political system of the new Islamic Republic — until his demise.

Imam Khomeini was considered a Marja-e taqlid to many Muslims, and in Iran was officially addressed as Imam rather than Grand Ayatollah; his supporters adhere to this convention. Imam Khomeini was also a highly-influential and innovative Islamic political theorist, most noted for his development of the theory of velayat-e faqih, the “guardianship of the jurisconsult.”

Family and early years

Ruhollah Mousavi was born to Ayatollah Seyyed Mostafa Musavi and Hajieh Agha Khanum, also called Hajar, in the town of Khomein, about 300 kilometers south of the capital Tehran, Iran, possibly on May 17, 1900 or September 24, 1902. He was a Seyyed from a religious family that are descendants of Prophet Mohammad, through the seventh Imam, (Imam Mousa Kazem). His paternal grandfather

was Seyyed Ahmad Musavi, whose third wife, Sakineh, gave birth to Mostafa in 1856. Imam Khomeini’s maternal grandfather was Mirza Ahmad Mojtahed-e Khonsari, a high-ranking cleric in central Iran whose Fatwa for banning usage of Tobacco in opposition to a monopoly granted by Shah to a British company, led to cancellation of the concession.

Imam Khomeini’s father was murdered when he was five months old, and he was raised by his mother and one of his aunts. Later, when he was 15, his mother and aunt died in the same year. At the age of six he began to study the Quran, Islam’s holy book. He received his early education at home and at the local school, under the supervision of Mullah Abdul-Qassem and Sheikh Jaffar, and was under the guardianship of his elder brother, Ayatollah Pasandideh, until he was 18 years old. Arrangements were made for him to study at the Islamic seminary in Esfahan, but he was attracted, instead, to the seminary in Arak, which was renowned for its scholastic brilliance under the leadership of Ayatollah Sheikh Abdol-Karim Haeri-Yazdi (himself a pupil of some of the greatest scholars of Najaf and Karbala in Iraq).

In 1921, Imam Khomeini commenced his studies in Arak. The following year, Ayatollah Haeri-Yazdi transferred the



Islamic seminary to the holy city of Qom, and invited his students to follow. Imam Khomeini accepted the invitation, moved, and took up residence at the Dar al-Shafa school in Qom before being exiled to the holy city of Najaf in Iraq. After graduation, he taught Islamic jurisprudence (Sharia), Islamic philosophy and mysticism (Irfan) for many years and wrote numerous books on these subjects.

Although during this scholarly phase of his life Imam Khomeini was not politically active, the nature of his studies, teachings, and writings revealed that he firmly believed from the beginning in political activism by clerics. Three factors support this suggestion. First, his interest in Islamic studies surpassed the bounds of traditional subjects of Islamic law (Sharia), jurisprudence (Fiqh), and principles (Usul) and the like. He was keenly interested in philosophy and ethics. Second, his teaching focused often on the overriding relevance of religion to practical social and political issues of the day. Third, he was the first Iranian cleric to try to refute the outspoken advocacy of secularism in the 1940s. His now well-known book, *Kashf-e Asrar* (Discovery of Secrets) was a point by point refutation of *Asrar-e Hezar Saleh* (Secrets of a Thousand Years), a tract written by a disciple of Iran's leading anti-clerical historian, Ahmad Kasravi. Also he went from Qom to Tehran to listen to Ayatollah Hassan Modarres —the leader of

the opposition majority in Iran's parliament during 1920s.

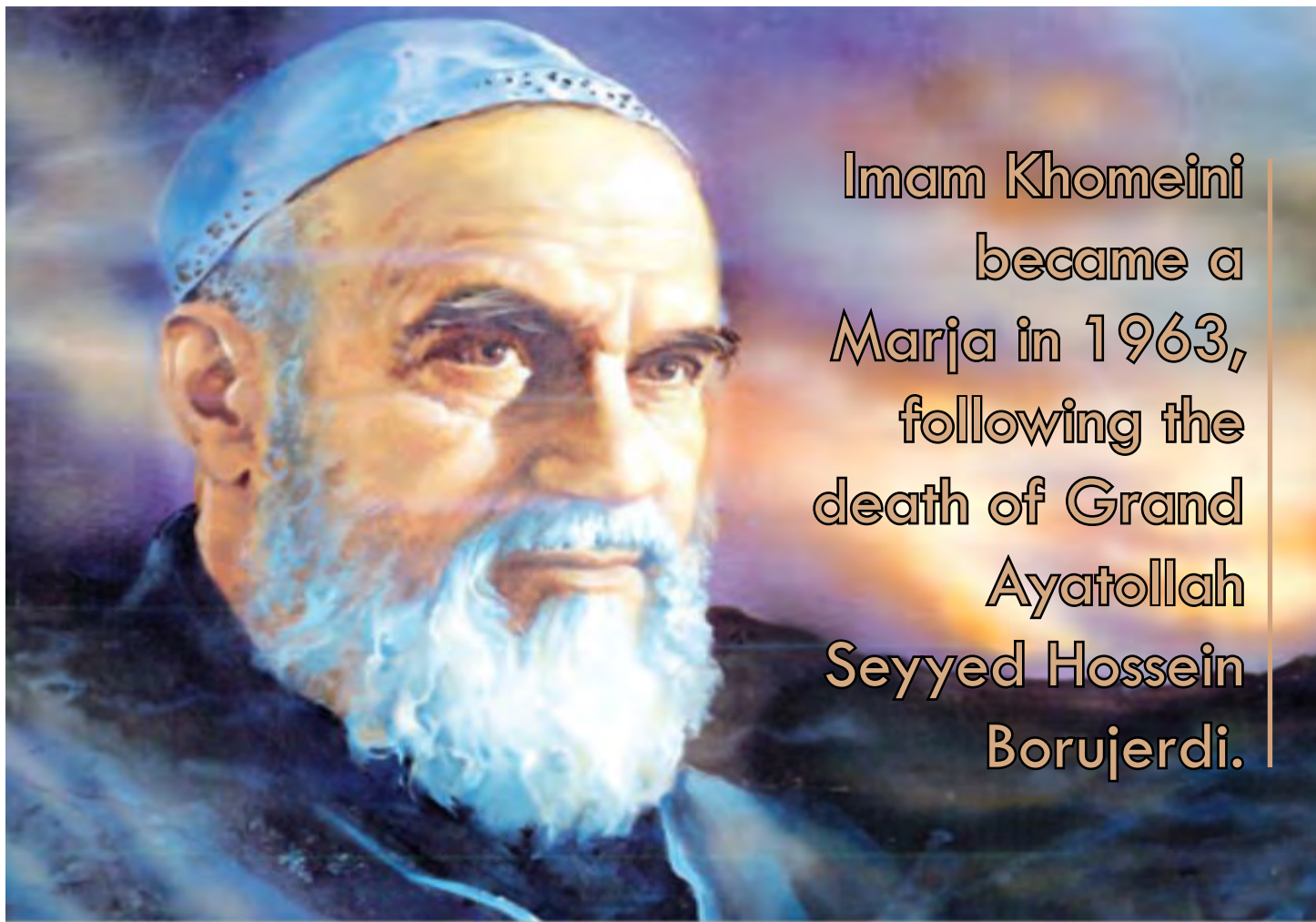
Imam Khomeini became a Marja in 1963, following the death of Grand Ayatollah Seyyed Hossein Borujerdi.

Early Political Activity

In this time he could represent his religious-political ideas openly. Because the deaths of the leading, although quiescent, Shia religious leader, Ayatollah Seyyed Mohammad Borujerdi (1961), and of the activist cleric Ayatollah Abol-Ghasem Kashani (1962) left the arena of leadership open to Imam Khomeini, who had attained a prominent religious standing by the age of 60. In addition, although ever since the rise of Reza Shah Pahlavi to power in the 1920s the clerical class had been on the defensive because of his secular and anticlerical policies and those of his son, Mohammad Reza Shah, these policies reached their peak in the early 1960s with "White Revolution."

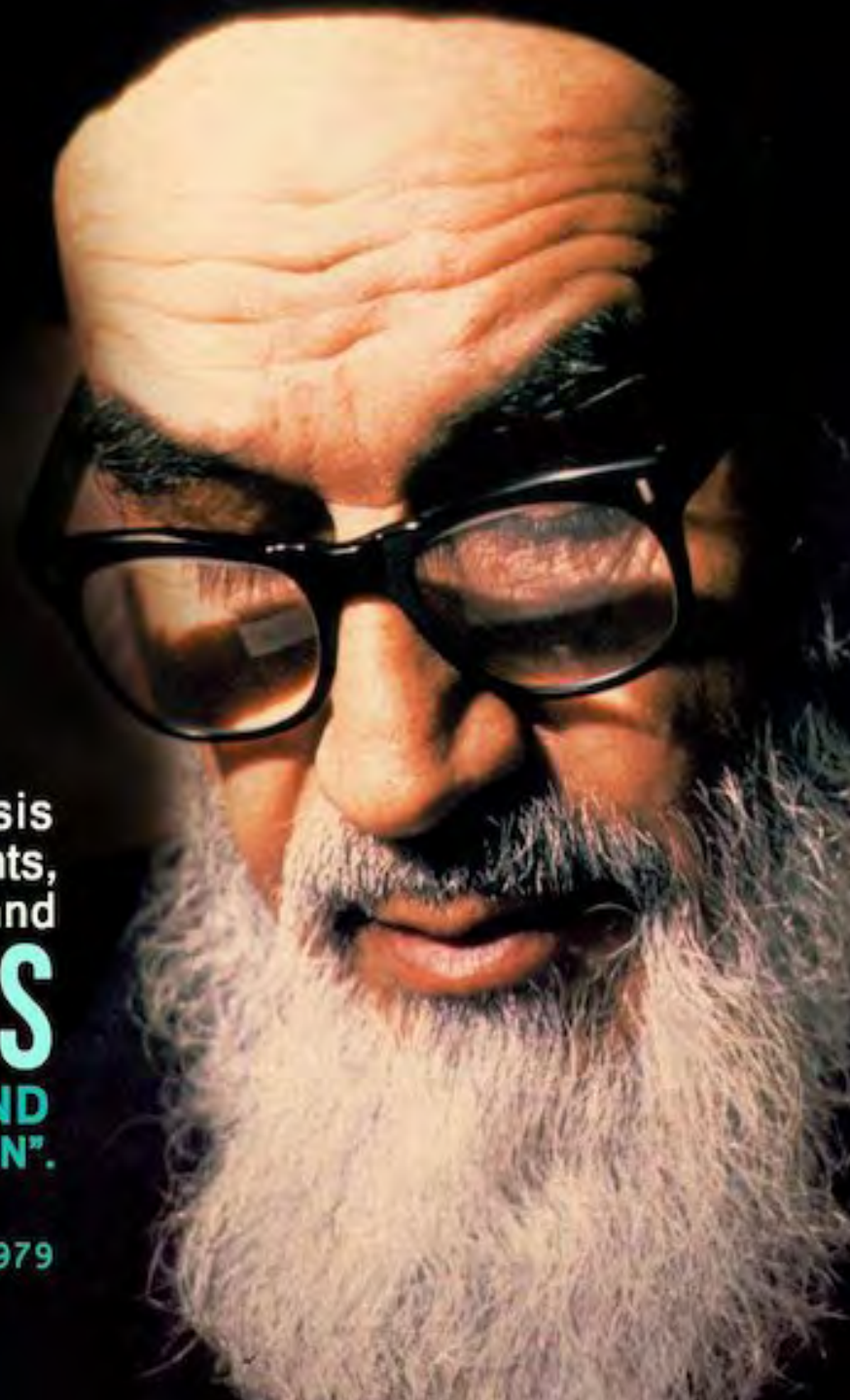
Opposition to White Revolution

Imam Khomeini first became politically active in 1962. When the White Revolution proclaimed by the Shah's government in Iran called for land reform, nationalization of the forests, the sale of state-owned enterprises to private interests, electoral changes to enfranchise women, profit sharing in industry, and an anti-illiteracy campaign in the



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IMAM KHOMEINI (R.A)



While Islam puts an emphasis on the resistance against tyrants, it is also equitable and just; and **JUSTICE MEANS** "DON'T BE OPPRESSIVE AND DON'T GIVE WAY TO OPPRESSION".

~Imam Khomeini, January 26, 1979

We seek to apply in this country the Islam which under the patronage of Islamic government **does not allow offense to even a Jewish woman.**

A kind of Islam that Imam Ali (pbuh) says: "If a Muslim dies of sadness by hearing a news about a Jewish woman being bothered under the patronage of Islam, then that person has died for the right cause."

~Imam Khomeini, 9/5/1979



IMAM KHOMEINI (R.A)

as dangerous, Westernizing trends by traditionalists, especially the powerful and privileged religious scholars (Ulama) who felt keenly threatened. The Ulama instigated anti-government riots throughout the country. They found the White Revolution a sustainable ideological framework to support a particular relation of domination, in this case the monarchy of Mohammad Reza Shah Pahlavi. This was above all a hegemonic project intended to portray the Shah as a revolutionary leader through the utilization of social and historical myths reinterpreted through the prism of contemporary, often conflicting ideological constructs, such as nationalism and modernism.

In January 1963, the Shah announced a six-point program of reform called the White Revolution, an American-inspired package of measures designed to give his regime a liberal and progressive facade. Imam Khomeini summoned a meeting of his colleagues (other Ayatollahs) in Qom to press upon them the necessity of opposing the Shah's plans. Imam Khomeini persuaded the other senior Marjas of Qom to decree a boycott of the referendum that the Shah had planned to obtain the appearance of popular approval for his White Revolution. Imam Khomeini issued on January 22, 1963 a strongly worded declaration denouncing the Shah and his plans. Two days later Shah took armored column to Qom, and he delivered a speech harshly attacking the "ulama" as a class. Imam Khomeini continued his denunciation of the Shah's programs, issuing a manifesto that also bore the

signatures of eight other senior scholars. In it, he listed the various ways in which the Shah allegedly had violated the Constitution, condemned the spread of moral corruption in the country, and accused the Shah of comprehensive submission to America and Israel. He also decreed that the Nowruz celebrations for the Iranian year 1342 (March 21, 1963) be cancelled as a sign of protest against government policies. In the afternoon of Ashura (June 3, 1963), Imam Khomeini delivered a speech at the Feiziyyeh Madreseh seminary in which he drew parallels between Yazid and the Shah and warned the Shah that if he did not change his ways, the day would come when the people would offer up thanks for his departure from the country.

Following Imam Khomeini's public denunciation of Shah Mohammad Reza Pahlavi as a "wretched miserable man" and his arrest, on June 5, 1963 (Khordad 15, on the Iranian calendar), three days of major riots erupted throughout Iran with nearly 400 killed. Imam Khomeini was kept under house arrest for 8 months and was released in 1964.

Also this was a turning point in political viewpoint of Islam. The clergies had supported Shia monarchy since establishment of Safavids and this was the main source of legitimacy of monarchs. Shia clergies had advised them to be just and obey Ja'fari jurisprudence. Also monarchs didn't enforce religious rules which restricted or threatened religious life and institutions and defended the Shia territory of Iran. But Reza Shah transformed the Iranian



Imam Khomeini persuaded the other senior Marjas of Qom to decree a boycott of the referendum that the Shah had planned to obtain the appearance of popular approval for his White Revolution.





IMAM KHOMEINI (R.A)

Imam Khomeini (r.a) arrives in Iran from France with his entourage for the first time after 15 years in exile on 1 Feb 1979

monarchy into a modern dictatorship. The modernizing programs of Pahlavi dynasty restricted and threatened religious life and made clergies be against monarchy and finally Imam Khomeini decide to fight with them and build another state comparable to religious rules.

Opposition to capitulation

During November of 1964, Imam Khomeini made a denunciation of both the Shah and the United States, this time in response to the “capitulations” or diplomatic immunity granted to American military personnel in Iran by the Shah. In Nov. 1964 Imam Khomeini was re-arrested and sent into exile.

Life in exile

Imam Khomeini spent over 14 years in exile, mostly in the holy city of Najaf in Iraq. Initially, he was sent to Turkey on 4 November 1964, where he stayed in the city of Bursa for less than a year. He was hosted by a Turkish Colonel named Ali Cetiner in his own residence, who couldn't find another accommodation alternative for his stay at the time. Later in October 1965 he was allowed to move to Najaf, Iraq, where he stayed until being forced to leave in 1978, after then-Vice President Saddam Hossein forced him out (the two countries would fight a bitter eight year war 1980-1988 only a year after the beginning of Imam Khomeini's leadership in Iran and the start of Saddam

Hussein's term in Iraq) after which he went to Neauphle le Château in France.

Logically, in the 1970s, as contrasted with the 1940s, he no longer accepted the idea of a limited monarchy under the Iranian Constitution of 1906-1907, an idea that was clearly evidenced by his book *Kashf-e Asrar*. In his *Islamic Government (Hokumat-e Islami)* — which is a collection of his lectures in Najaf published in 1970 — he rejected both the Iranian Constitution as an alien import from Belgium and monarchy in general. He believed that the government was an un-Islamic and illegitimate institution usurping the legitimate authority of the supreme religious leader (Faqih), who should rule as both the spiritual and temporal guardian of the Muslim community (Umma).

In early 1970 Imam Khomeini gave a lecture series in Najaf on Islamic Government which later was published as a book titled variously *Islamic Government* or *Guardianship of the Islamic Jurists (velayat-e faqih)*. This was his most famous and influential work and laid out his ideas on governance (at that time):

- That the laws of society should be made up only of the laws of God (Sharia), which cover “all human affairs” and “provide instruction and establish norms” for every “topic” in “human life.”
- Since Sharia, or Islamic law, is the proper law, those holding government posts should have knowledge

IMAM KHOMEINI (R.A)



the country's ruler should be a faqih who "surpasses all others in knowledge" of Islamic law and justice, as well as having intelligence and administrative ability. Rule by monarchs and/or assemblies of "those claiming to be representatives of the majority of the people" (i.e. elected parliaments and legislatures) have been proclaimed "wrong" by Islam unless approved by the faqih.

- This system of clerical rule is necessary to prevent injustice: corruption, oppression by the powerful over the poor and weak, innovation and deviation of Islam and Sharia law; and also to destroy anti-Islamic influence and conspiracies by non-Muslim foreign powers.

A modified form of this Velayat-e Faqih system was adopted after Imam Khomeini and his followers took power, and he became the Islamic Republic's first "Guardian" or Grand Leader.

In the meantime, however, Imam Khomeini was careful not to publicize his ideas for clerical rule outside of his Islamic network of opposition to the Shah which he worked to build and strengthen over the next decade. Cassette copies of his lectures fiercely denouncing the Shah as, for example, "the Jewish agent, the American snake whose head must be smashed with a stone," became common items on the markets of Iran, helped to demythologize the power and dignity of the Shah and his reign.

As protest grew, so did Imam Khomeini's profile and

importance. During the last few months of his exile, Imam Khomeini received a constant stream of reports from supporters, and notables, eager to hear the spiritual leader of the revolution.

Grand Leader of Islamic Republic of Iran Return to Iran

Only two weeks after the Shah fled Iran on January 16, 1979, Imam Khomeini returned to Iran triumphantly, on Thursday, February 1, 1979, invited by the anti-Shah revolution which was already in progress.

Conservative estimates put the welcoming crowd of Iranians at least three million. When Imam Khomeini was on plane on his way to Iran after many years in exile, a reporter, Peter Jennings asked him: "What do you feel?" and surprisingly Imam Khomeini answered "Nothing!"

In a speech given to a huge crowd on the first day of returning to Iran, Imam Khomeini attacked the government of Shapoor Bakhtiar promising "I shall punch their teeth in." He also made a variety of promises to Iranians for his coming Islamic regime: A popularly elected government that would represent the people of Iran.

Establishment of new government

On February 11, Imam Khomeini declared a provisional government. On March 30, 1979, and March 31, 1979, the provisional government asked all Iranians sixteen years of age and older, male and female, to vote in a

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referendum on the question of accepting an Islamic Republic as the new form of government and constitution. Through the ballot box, over 98% voted in favor of replacing the monarchy with an Islamic Republic. Subsequent elections were held to approve of the newly-drafted Constitution.

Along with the position of the Grand Leader, the constitution also requires that a president be elected every four years, but only those candidates approved indirectly by the Council of Guardians may run for the office. Imam Khomeini himself became instituted as the Grand Leader for life, and officially decreed as the "Leader of the Revolution." After assuming power, Islam was made the basis of Iran's new constitution and obedience to Islamic laws made compulsory.

Relationship with other Islamic nations

Imam Khomeini intended to reconstruct Muslim unity and solidarity, so he declared the birth week of Prophet of Islam (the week between 12th to 17th of Rabi'al-Awwal in Islamic Hegira calendar) as the Unity Week. Then he declared the last Friday of the fasting month of Ramadan as the International Day of Quds in 1979.

But because of Islamic ideology of Islamic Republic of Iran, most rulers of other Muslim nations turned against him and supported Iraq in the imposed war against Iran, even though most of Islamic parties and organizations supported his idea.

Iran-Iraq War

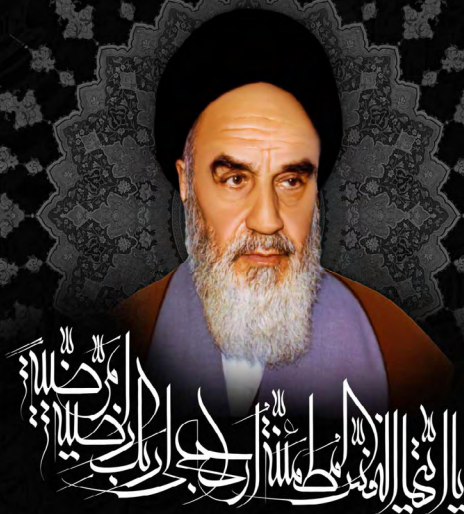
Saddam Hussein, Iraq's secular Arab nationalist Ba'athist leader, was eager to take advantage of Iran's weakened military and (what he assumed was) revolutionary chaos, and in particular to occupy Iran's adjacent oil-rich province of Khuzestan and undermine attempts by Iranian Islamic revolutionaries to incite the Shia majority of his country.

With what many believe was the encouragement of the United States, Saudi Arabia and other countries, Iraq soon launched a full scale invasion of Iran, starting what would become the eight-year-long Iran-Iraq War (September 1980 - August 1988). A combination of fierce patriot resistance by Iranians and military incompetence by Iraqi forces soon stalled the Iraqi advance and by early 1982 Iran regained almost all the territory lost to the invasion. The invasion rallied Iranians behind the new regime, enhancing Imam Khomeini's stature and allowed him to consolidate and stabilize his leadership.

Although outside powers supplied arms to both sides during the war, the West (America in particular) became alarmed by the possibility of the Islamic Revolution spreading throughout the oil-exporting Persian Gulf oil and began to supply Iraq with whatever help it needed. The war continued for another six years, with 450,000 to 950,000 casualties on the Iranian side and the use of chemical weaponry by the Iraqi military.

As the costs of the eight-year war mounted, Imam Khomeini, in his words, "drank the cup of poison" and accepted a truce mediated by the United Nations. As the war ended, the struggles among the clergy resumed and Imam Khomeini's health began to decline.

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A y a t o l l a h
I m a m K h o m e i n i
(r.a) sent a
letter to USSR
President Mikhail
G o r b a c h e v
predicting the fall
of Communism
and inviting him
to study and
research Islam.



Rushdie Fatwa

In early 1989, Imam Khomeini issued a fatwa calling for the killing of Salman Rushdie, an Indian-born British author. Imam Khomeini claimed that Rushdie's murder was a religious duty for Muslims because of his alleged blasphemy against Prophet Mohammad in his novel, *The Satanic Verses*. Rushdie's book contains passages that some Muslims — including Ayatollah Imam Khomeini — considered offensive to Islam and the Prophet. Though Rushdie publicly apologized, the fatwa was not revoked, Imam Khomeini explaining that “even if Salman Rushdie repents and becomes the most pious man of all time, it is incumbent on every Muslim to employ everything he has got, his life and wealth, to send him to Hell.”

Letter to Mikhail S. Gorbachev

In December 1988 (before the fall of the Berlin Wall), Ayatollah Imam Khomeini sent a letter to USSR President Mikhail Gorbachev predicting the fall of Communism and inviting him to study and research Islam. In his historical letter he wrote: “It is clear to everyone that Communism should henceforth be sought in world museums of political history.”

Life under Imam Khomeini

Under Imam Khomeini's rule, Sharia (Islamic law) was introduced, with the Islamic dress code enforced for both men and women. Women had to cover their hair, and men were not allowed to wear shorts.

Life for religious minorities has been mixed under Imam

Khomeini and his successors. Shortly after his return from exile in 1979, Imam Khomeini issued a fatwa ordering that Jews and other minorities (except Bahai) be treated well. By law, several seats in the Parliament are reserved for minority religions. Imam Khomeini also called for unity between Sunni and Shia Muslims (Sunni Muslims are the largest religious minority in Iran).

Death and funeral

After eleven days in a hospital for an operation to stop internal bleeding, Imam Khomeini died of cancer on Saturday, June 3, 1989, at the age of 89. Many Iranians mourned Imam Khomeini's death and poured out into the cities and streets. More than 10 million people from across the country attended Imam Khomeini's funeral to form one of the largest ever funerals in the world.

Following Imam Khomeini's demise, Ayatollah Seyyed Ali Khamenei came to be selected on June 4, 1989 by the Assembly of Experts to be his successor, in accordance with the Constitution.

Political thought and legacy

Imam Khomeini adamantly opposed monarchy, arguing that only rule by a leading Islamic jurist would insure Sharia was properly followed (*Velayat-e Faqih*).

Imam Khomeini believed that Iran should strive towards self-reliance. He viewed certain elements of Western



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nations to converge together into a single unified power, in order to avoid alignment with either side (the West or the East), and he believed that this would happen at some point in the near future.

Imam Khomeini expressed support for the Universal Declaration of Human Rights; in *Sahifeh Nour* (Vol. 2, page 242), he states: "We would like to act according to the Universal Declaration of Human Rights. We would like to be free. We would like independence."

Imam Khomeini led an ascetic lifestyle, being deeply interested in mysticism, and was against the accumulation of land and wealth by the clergy.

Many of Imam Khomeini's political and religious ideas were considered to be progressive and reformist by leftist intellectuals and activists prior to the Revolution.

Imam Khomeini's definition of democracy existed within an Islamic framework. His last will and testament largely focuses on this line of thought, encouraging both the general Iranian populace, the lower economic classes in particular, and the clergy to maintain their commitment to fulfilling Islamic revolutionary ideals.

In 1929, Imam Khomeini married Batol Saqafi Khomeini, the daughter of a cleric in Tehran. They had seven children, though only five survived infancy, 3 daughters and 2 sons. His sons entered into religious life. The elder son, Mostafa, was murdered in 1977 while in exile with his father in Najaf, Iraq and SAVAK (the Imperial-era secret police) was accused of his death by Imam Khomeini. Ahmad Khomeini, the younger son, died in 1995.

Imam Khomeini's grandson Seyyed Hassan Khomeini, son of the late Seyyed Ahmad Khomeini, is also a cleric and the trustee of Imam Khomeini's shrine.

Some of his Works:

- Velayat-e Faqih
- Forty Hadiths (Forty Traditions)
- Adab-e Salat (The Disciplines of Prayers)
- Jihad-e Akbar (The Greater Struggle)
- Tahrir al-Wasilah
- Interpretation of Surah Fatihah
- Serr al-Salat (Secrets of Prayers)
- Interpretation of Dawn Pray
- Interpretation of Forces of Reason and Negligence Tradition
- Hajj

Family and descendants

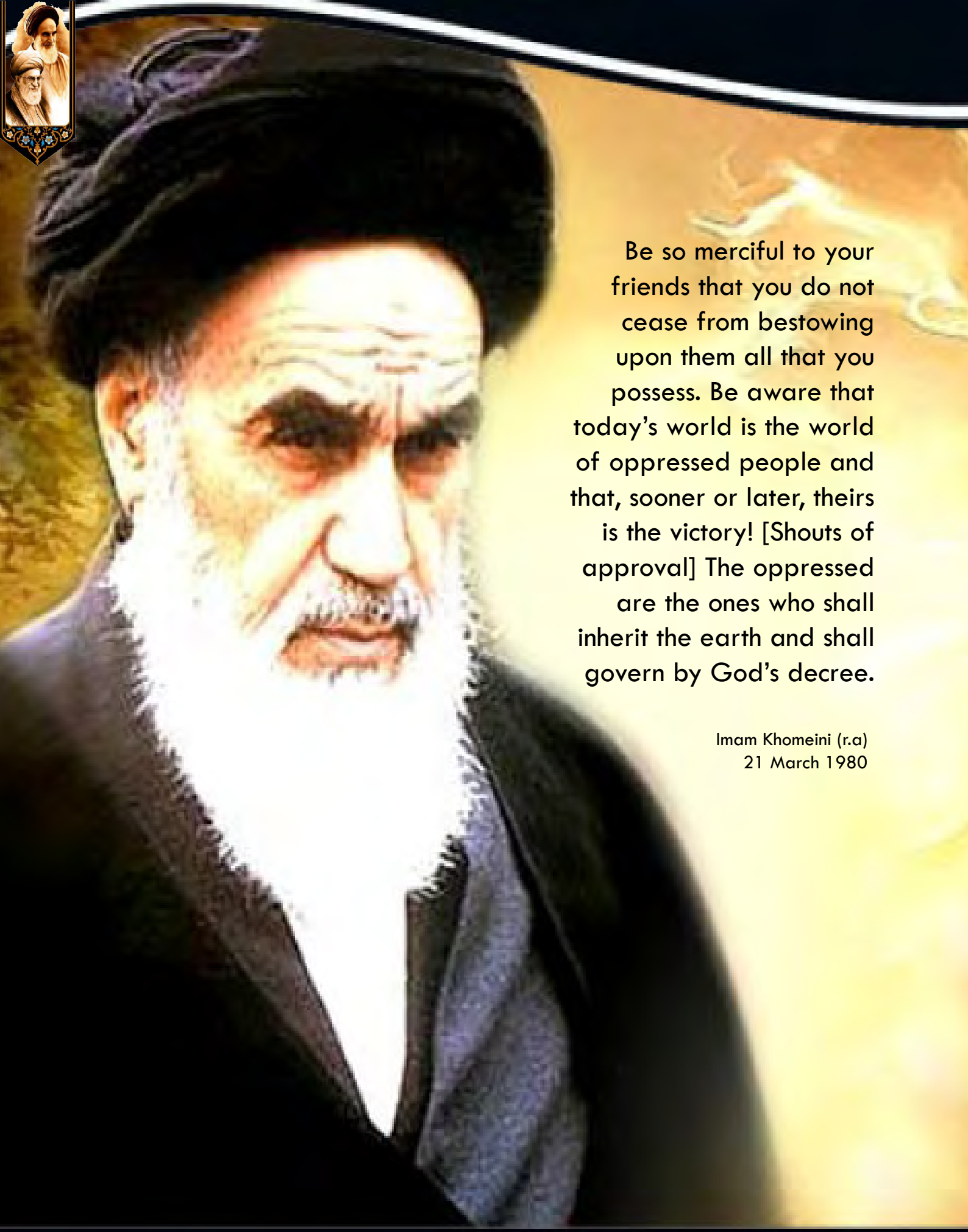


Supreme Leader, Ayatullah Ali Khamenei during the visit to Imam Khomeini musoleum, Tehran



We should try hard to export our revolution to the world, and should set aside the thought that we do not export our revolution, because Islam does not regard various Islamic countries differently and is the supporter of all the oppressed people of the world. On the other hand, all the superpowers and all the powers have risen to destroy us. If we remain in an enclosed environment we shall definitely face defeat. We should clearly settle our accounts with the powers and superpowers and should demonstrate to them that, despite all the grave difficulties that we have, we shall confront the world with our ideology.

Imam Khomeini (r.a)
21 March 1980



Be so merciful to your friends that you do not cease from bestowing upon them all that you possess. Be aware that today's world is the world of oppressed people and that, sooner or later, theirs is the victory! [Shouts of approval] The oppressed are the ones who shall inherit the earth and shall govern by God's decree.

Imam Khomeini (r.a)
21 March 1980



Imam Khomeini's Last Will and Testament

In the Name of God, the Most Beneficent, the Most Merciful

The Messenger of God has said: "Verily I am leaving with you the two most valuable and weighty objects: The Book of God and my household (the Thaqalain). Indeed, these two shall not part with each other until they join up with me by the pond (of Kowthar in Paradise on the Day of Judgment)." (The Prophetic Tradition of Thaqalain)

To Allah belongs all praise. Glorified is Thy Name, O God, bless Muhammed and his household who are manifestations of Your Beauty and Magnanimity and the secret treasures of Your Book, the Book that crystallizes Your Oneness in all Your Names and Divine Attributes, including the one that none but Yourself knows. And let there be curse on those who oppressed the Prophet (pbuh) and his household; those that belonged to the wretched pedigree.

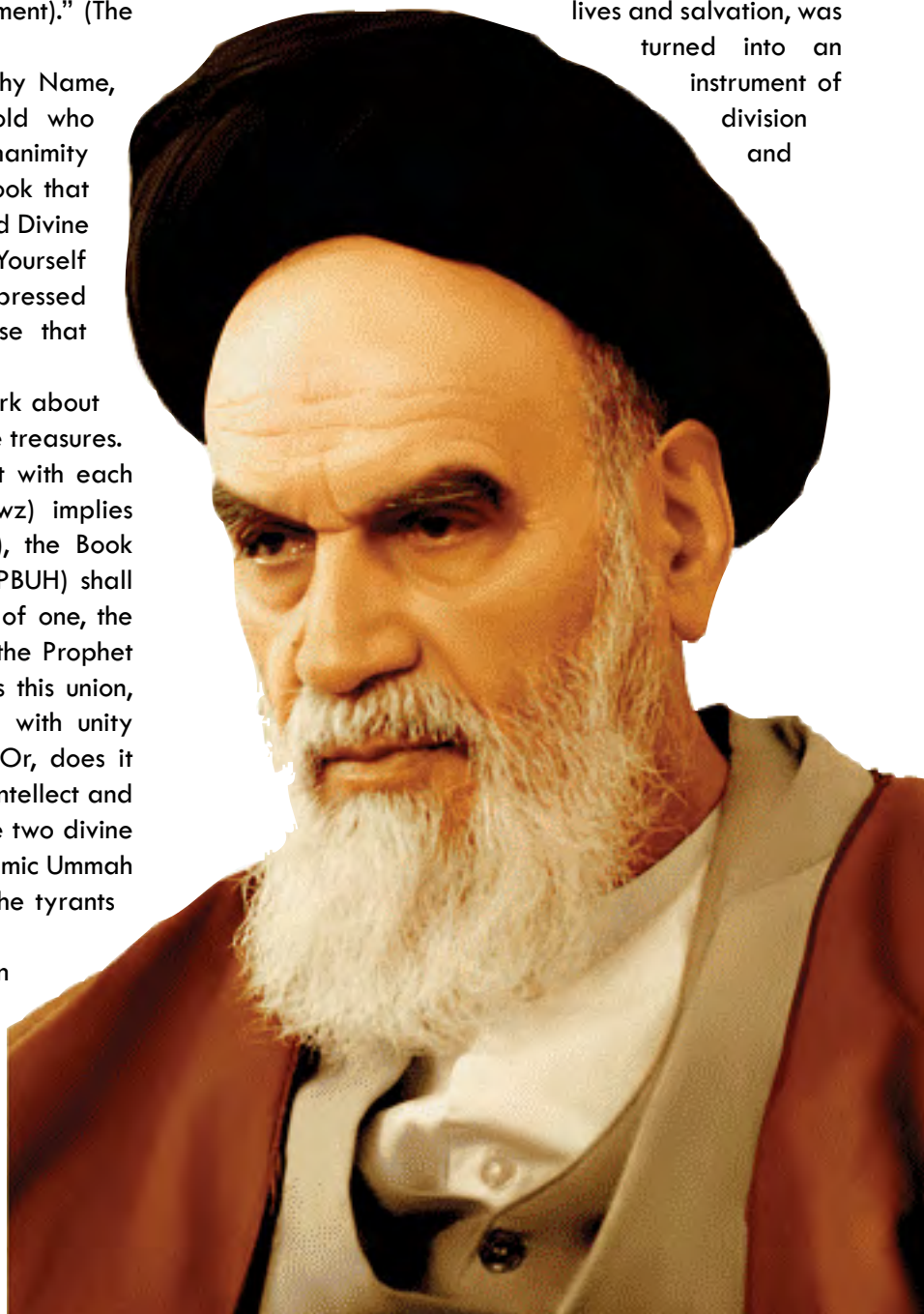
I thought that I might make a passing remark about what has happened to these two most valuable treasures. Perhaps the phrase, "... which will never part with each other until they join me by the pond (Howz) implies that after the death of the Prophet (PBUH), the Book of God and the household of the Prophet (PBUH) shall receive similar treatment. Whatever is made of one, the other suffers the same until both descend on the Prophet (PBUH) and unite with him by the Pond. Does this union, this pond, indicate the merging of plurality with unity as the disappearance of drops in the sea? Or, does it mean something beyond the gamut of human intellect and cognition? Moreover, the cruelty to which these two divine trusts, nay the entire humanity including the Islamic Ummah (nation), were subjected by the followers of the tyrants and their stooges defy description by pen.

It should be mentioned that the Thaqalain Hadith, which is a mutawatir (an unbroken chain of recorded traditions) Tradition has been quoted, cited and adduced successively by Muslim 'ulema (foqaha, learned religious authorities or jurists), in both Shia and Sunni denominations as proof positive for all mankind, especially for Muslims in all sects and branches. References to this Prophetic tradition are frequently made in such highly

reliable Sunni sources like the famous 'Six Authentic Texts' (The Sahah-e-Sitta) as well as in countless Shiite cogent texts.

Unfortunately, the Holy Qur'an, this divine book that is empowered to decide man's destiny, has found no place anywhere except in graveyards and at the gatherings for the dead. The instrument, that was to unite Muslims and all mankind

and serve as scripture for their lives and salvation, was turned into an instrument of division and







dispute among men or left the arena entirely. We all witnessed that whoever spoke of Islamic rule or of politics, which is the major role of Islam and its Prophet (PBUH), or of the Quran and Islamic traditions, was regarded as one who had committed grave sins. The term *akhund-a-siasi*, which means a political clergyman, came to denote a profane canonist. These circumstances are still extant.

In recent years, major satanic powers have, through their puppet regimes that sham Islam, undertaken to reprint and publish the Holy Qur'an, distorting sacred verses to serve their devilish ends. Such Qur'ans are published with attractive calligraphy and binding and are distributed everywhere with the aim of eventually removing the Holy Book from all scenes. We all saw the Qur'an that Muhammad Reza Khan Pahlavi had printed. He succeeded in deceiving some people including a few Muslim *akhunds* or preachers who, unaware of the aims of Islam, praised him for it.

We are proud, and our dedicated nation is proud, that we adhere to a faith in which the Holy Qur'an speaks of the unity of all Muslims and the oneness of mankind. We are proud that our faith has retrieved the Qur'an from the cemeteries and has saved this Holy Book as man's prescription for freedom from all physical, mental and intellectual bonds that push him deeper into slavery and nothingness. We are proud to be followers of a religion whose founder has been designated by divine commandment and in which 'Ali ibn Abi Taleb (AS), this servant of God, free of all bonds and shackles of servitude and serfdom, has been appointed to deliver mankind from all the chains of slavery and thralldom. We are honored that the book *Nahj al-Balagha*, which is next to the Qur'an, is man's great manuscript for salvation, moral and material existence and the greatest instrument for just rule and

government, has our Infallible Imam, Ali (AS) as its author.

We are proud to have had as our leaders the Infallible Imams, from Ali (AS) down to Hazrat Mahdi (AS) who, by the grace of God, lives in occultation, and watches our doings.

We are honored to have our Infallible Imams as authors of such exalted, superb and life-giving prayers of supplication, referred to as the Ascending Quran (Quran-e Sa'ed), as the Shabaniyah prayer, the Arafat Prayer of Imam Hussein (AS), the *Sahifah Sajjadiyah*, these psalms of the Household of Muhammad (PBUH), and the *Sahifah Fatimiah* revealed by the Lord to Her Holiness Fatima Zahra (SA). We are honored to have had as our fifth Infallible Imam, Baqer al-Uloom (AS) (the title of the fifth Imam), this superlative world personality whose true station can be appreciated by none save Allah, His Prophet (PBUH) and the Infallible Imams (AS).

We are proud to be followers of the Ja'fari School of Thought whose *fiqh* (religious legislation and jurisprudence) is a boundless ocean. We are proud of all our Infallible Imams (AS) and we are committed to follow them. We are honored that our Infallible Imams (AS) suffered imprisonment, banishment and finally attained martyrdom in their efforts to advance Islam; to implement the teachings and commandments of the Holy Qur'an-of which the establishment of the sovereignty of justice is but one dimension - and; to overthrow the rule of the oppressors and of the arrogant. Today, we feel proud that we seek to re-institute the objectives of the Holy Qur'an and Tradition and that the various layers of our nation sacrifice their lives, properties and loved ones for this holy cause.

We are proud that our women, young and old, regardless of their status, are present and active, side by





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side with the men, often more active than men, in all scenes including cultural, economic and military areas. They strive, sometimes more effectively than the men, for the propagation of Islamic teachings. Women who are capable of fighting take military training, which is a major prerequisite for the defense of Islam and the Islamic state. Our women have extricated themselves from the deprivations imposed on them by the enemies of Islam and by the inadequate knowledge of friends of Islamic tenets. They have bravely discarded the superstitions created by enemies through some ignorant preachers. Those women who are unable to fight in the war fronts serve behind the front-lines with such ardor and courage that makes the hearts of their men tremble with delight and it throws fear in the heart of enemies and makes ignorant individuals who are worse than foes shake with anger and fear. Often we hear our women, in a manner like that of Hazrat Zainab (SA), cry out loud saying that they have given children in the path of God and Islam and are proud of it. They realize that what they get in return is far above the blessings of Heaven, let alone the material things of this world.

Our nation, indeed all Islamic nations as well as the meek and oppressed are pleased to see that their enemies, who are the enemies of Almighty God, of Islam and of the Holy Qur'an, are indeed savages who do not desist from committing any criminal acts to promote their mean purposes and who are unable to tell a friend from a foe in achieving treacherous goals. The USA is the foremost enemy of Islam. It is a terrorist state by nature that has set fire to everything everywhere and its ally, the international Zionism does not stop short of any crime to achieve its base and greedy desires, crimes that the tongue and pen are ashamed to utter or write. The stupid idea of a Greater Israel urges them to commit any shameful crime.

I now take this opportunity to advise the oppressed and noble nations, including our own, to stay firmly on this divine straight path that leads neither to the atheistic (Mulhid) East nor to the oppressive, pagan West, but to the path which the Almighty God has decreed for us. I further advise not to be negligent, even for a single moment, in being grateful for this blessing. Let no polluted hand of a superpower, or its agents, whether domestic or foreign, affect your determination and will. Know that the rowdier the Eastern or Western satanic power gets, the more proof it is for your divine support and God shall reward and punish the deserving ones in the best fashion in this and in the other worlds.

“Truly, He is the Lord of all blessing and in His hand lies the dominion over all things”. (The Quran, Sura 23, Al-Muminun, the Believers, verse 88).

I earnestly ask all Muslim nations to follow the practices and traditions of the Infallible Imams (AS) in respect of political, social, economic and military affairs and to sacrifice for their sake whatever may

be required. Also, I would like

to enjoin on all of you to safeguard and observe the Fiqh sunnati (Traditional fiqh) or religious canons for these set forth the schools of prophetic mission and Imamate and guarantee the growth and development of the nations through their primary and secondary decrees both of which are schools of Islamic jurisprudence. My advice is that you do not deviate an iota from the teachings of both schools of Islamic fiqh and not listen to the whisperings of the slinking (Satan) who are the enemies of religion and truth. Be sure that even a minor step toward deviation may be a prelude to the fall of the religion, of the tenets of

Islam and of the divine rule of justice. Do not ever miss the Friday mass prayers and the daily congregational prayers (Salaat-al-Jumah and Salaat-al-Jamaat.). The Friday Congregational Prayer is one of the greatest divine blessings for the Islamic Republic of Iran; it reflects the political dimension of prayers. Also, never neglect the mourning ceremonies commemorating the martyrdom of the Innocent Imams particularly that of the Master of All Martyrs, Imam Husain (AS); May God, His Angels and the prophets bless his great and valiant soul!

Let all know that the decrees of the Imams (AS) regarding the observance of this great epic event of Islam and all the curses levied against the enemies of Ahl al-Bayt (the Household of the Prophet) are, in fact, the heroic cries of nations against agents of tyranny throughout history. You should know that the damnation and curses against the then injustices of the Umayyad, who were annihilated and cast into the Hell, reflect the cries of protest by the people against the oppressors of the world and it is the perpetuation of such cries of protest that shatters oppression. It is necessary that the crimes of the tyrants in each age and era be regularly condemned in the cries of lamentation and in the recitals of elegies held for the Infallible Imams.

Let me say at this point that this politico-religious testament of mine is not made to the noble people of Iran only. Rather, it is recommended for all Islamic nations and the oppressed peoples of the world regardless of religion or nationality. I humbly pray that Almighty God does not leave us and our nations to us even for a moment. May He not withhold His blessings from the children of Islam and the cherished Muslim combatants.

We all know that the great revolution which severed the tentacles of the tyrannical world-mongers from Iran was made possible by divine grace only. Otherwise, it would have been impossible for the people of Iran to achieve this great feat.

We are proud, and our dedicated nation is proud, that we adhere to a faith in which the Holy Qur'an speaks of the unity of all Muslims and the oneness of mankind.

Ruhullah Al-Musawi Al-Khomeini (R.A)

