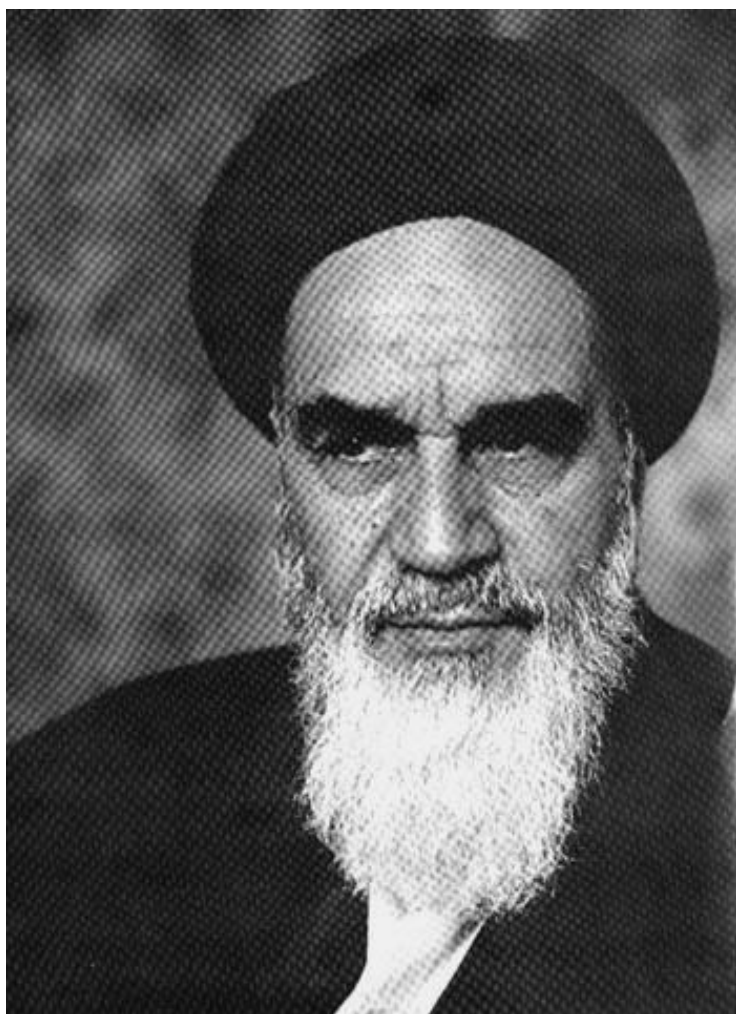




*In the Name of Allah,
the Compassionate, the Merciful*



**Imam Khomeini (*s.a.*) on
Exportation of Revolution**

**International Affairs Department
The Institute for Compilation and Publication of Imam Khomeini's
Works**



Imam Khomeini (s. a.) on Exportation of Revolution

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کتاب صدور انقلاب از دیدگاه امام خمینی به زبان انگلیسی

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Introduction

O

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

It is usually said that revolutions occur at a time when the ideology of the people is threatened and the ruling regime is not willing or able to understand the demands of the people. The revolution triumphs, having fought against the status quo created by the ruling regime, a status quo which is inextricably connected with the world existing order. Then there emerges the issue of the exportation of the experience of the revolution to the countries in the region and to the world community at large. The Islamic Revolution of Iran follows the same general rule. After ousting the regime of Muhammad Rida Pahlavi, the issue of the exportation of the Islamic Revolution, because of its deeply

ideological nature, was seriously discussed in Iran. In such a situation, there existed different interpretations emanating from prevalent modes of thinking that were either closely or remotely connected with ideology of revolution. These ways of thinking could be divided into three different categories. The first group included the nationalists. Nationalism in Iran dated back to old times but after the Constitutional Revolution¹ a group of nationalists emerged whose rise could be explained in terms of the presence of Western culture in Iran. These nationalists, who

¹ What has become known as the Constitutional Revolution was caused due to the chaotic situation in Iran at the end of the nineteenth century and the beginning of the twentieth century, the popular protest over the tyranny of the governors and agents of the dictatorial regime and the unruly officials of the government, the weakness and ineptitude of the then king Mozaffar ad-Din Shah, and finally the rising awareness among the people and revolt by the clergies and *Ulama*. Years of struggle by the people culminated in the victory of the Constitutional Revolution in 1906.

Although the Constitutional Movement was derailed from its proper path, it was able to transform the social organization in Iran, to destroy class privileges, to obliterate the power of the courtiers, and great landowners, and to establish justice and the rule of law. However, with the influence of the Westernized elements, and eliminating the clergies from the political scene and governance, the Constitutional Movement did not achieve its desired objectives and finally with the coup staged by Rida Khan, the father of Iran's ex-Shah, a monarchical rule once again emerged in Iran.

were often at the service of Rida Khan's government,¹ emerged after August 24, 1941 as a political current opposing the interference of foreigners. Gradually during Musaddiq's rule²,

¹ Rida Khan, the founder of the Pahlavi dynasty in Iran, staged a coup in Iran in 1920 based on a plan devised by the British. In the year 1925, he was coronated. Before staging a coup, he was the commander of a unit of "Cossacks" in the city of Qazvin. In 1941, when Iran was occupied by the Allied forces, Rida Shah abdicated, as was ordered by the Allied leaders, in favor of his son, Muhammad Rida Pahlavi whom the allied leaders deemed an appropriate person to rule over Iran. The political atmosphere, resulting from these changes, paved the way for a five-year-long liberalization. These charades were being organized based on the plans by the British government and executed by their agents. The British also ordered Rida Shah into exile on Morris island south of the Madagascar island in the Indian Ocean. Rida Shah finally died in 1944 in Johannesburg in South Africa.

² Dr. Muhammad Musaddiq (1882-1967) was the son of Mirza Hedayat, who was among Iran's politicians. Musaddiq graduated from the School for Political Studies in Paris, France, and finished his doctorate in law at Neuchatel University in Switzerland. In 1920, he was appointed governor of Fars Province and in 1922 (during the rule of Rida Khan), he was appointed the governor of Azarbaijan Province. He was a member of the National Consultative Assembly (Iranian Parliament) during the fifth, sixth, fourteenth and sixteenth periods. During the sixteenth period of the Consultative Assembly, Dr. Musaddiq formed the National Front, which included a number of parties. After the Oil Nationalization Law was passed, the Shah had no choice but to appoint him as Iran's Premier. Dr. Musaddiq had come to power

these nationalists reached the height of their power. In a passive manner, they adopted a position that meant, without taking into account the international factors, they had to ameliorate the condition of the nation and improve the quality of science and technology, while taking care not to create sensitivity at the world level. This type of thinking was clearly present in the early sixties, simultaneous with the growth of the Islamic movement under the leadership of Imam Khomeini (*r*). While pretending to subscribe to Islamic ideology, the nationalists were actually following their own agenda. Because there was no political party or organization instrumental in bringing about the victory of the

through the backing of religious leaders, especially the all-out support of the late Ayatullah Kashani, and the people, too, were backing him one hundred percent. The policies that Musaddiq adapted to a large extent took away the authorities that the Shah possessed. At an appropriate moment in 1951, the Shah removed him from his post, which caused widespread public protest. Finally, the Shah was forced to appoint Musaddiq to form a new government. The conflict between Musaddiq, who believed that religion should be separate from politics, and Ayatullah Kashani, who viewed it necessary to observe religious principles in the administration of the country, gradually escalated. Finally, Musaddiq's government was overthrown with the American-engineered coup in 1953. Musaddiq was arrested, and imprisoned for three years. He was finally sent to exile to the village of Ahmad Abad between Tehran and Qazvin, where he remained till the end of his life.

Islamic Revolution, the nationalists got a chance to implement their policies. The old and middle-aged technocrats who criticized the Pahlavi regime based on its violations of the Constitution dating back to the Constitutional Revolution found an opportunity to put their thoughts into action. The motto of national reconstruction within a framework observing international norms, which ignored the revolutionary situation, was the first component of this perspective. As soon as the issue of exportation of revolution was given serious consideration, they expressed their implicit opposition by announcing that domestic development had high priority. The nationalists claimed that one must feel responsible only towards the Iranian nation. Only the interest of the Iranian nation had to be the focal point of the development. For them, Iranian identity was considered a good foundation for development. The nationalist approach towards developments in the world community was reactive and passive. Based on this approach, the nationalists showed their reactions only to that aspect of world developments which was related to the systematized international relations of Iran. Value judgment regarding the international system, the nationalists maintained, was inappropriate and had to be rejected. The import of these mottoes was that we must create a prosperous, free and independent Iran, and that we must build

regular, mutual ties with all countries, and join the existing order in the world. They believed that the revolution's values would be acceptable only within Iran's borders and that Islamic Iran must not adopt a dynamic position regarding the region. Hence they were totally against the exportation of the revolution and viewed it as an act against international norms.

The Second Approach: The other group was composed of elements that seemed to be revolutionaries who viewed all national boundaries as created during the colonial domination. They believed that Islamic world was at some point one homogeneous entity which became dissected as a result of the invasion of the two poles of the Western culture, i.e. nationalism and colonialism. These national boundaries and flags emerged based on the interests of the powerful governments. The strengthening of racial and national pride overshadowed the cultural values of Islam. The supporters of this perspective believed in the "conspiracy theory", and attributed to a planned conspiracy by the colonial governments the disorder, underdevelopment, cultural backwardness and formation of national boundaries. The seemingly convincing argument that "Islam does not recognize any boundaries" was a suitable weapon in their hand, which had won them a considerable degree of legitimacy. They viewed remaining within the national

boundaries and movement for the domestic development as a conspiracy and based on a moderate approach. They maintained that revolutionary values would be destroyed in the face of an international onslaught and the realized model of revolution would be destroyed. They maintained that an incessant war should be waged against the existing values and that efforts must be spent in order to destroy the neighboring regimes. They believed in utilizing military and intelligence capabilities as well as guerrilla warfare, and supplying the liberation movements with necessary arms and destabilizing the autocratic regimes. For them, national development was acceptable only within the creation of a revolutionary network among the Muslim nations and endangering the colonial interests at an international level. Therefore, this perspective immediately emerged to confront the first perspective. In this perspective, the national interests were considered identical with ideological interests. The priority in foreign policy was given to ideological interest, while adopting a violent and repressive position. They rejected any acceptance of international rules; the international organizations, institutes and regulations were altogether rejected. They maintained that there had to be a ceaseless struggle until this oppressive system was destroyed and revolutionary values would be realized through force and power.

Third Perspective: The supporters of this perspective believed that we must try to build a model society inside Iran. They contended that all revolutionary, legal or even violent, military methods had to be utilized in order to realize this aim. As for the world community, the proponents of this perspective pursued a policy of peaceful coexistence concomitant with opportunism. They believed that wherever our national expedience and interest dictated, and the conditions were ripe, we could deal heavy blows to the dependent and autocratic regimes; if the conditions were not there, they would continue their policy of peaceful coexistence. This viewpoint was a sort of amalgam of the first and second viewpoints. The proponents of this viewpoint believed that as long as we have not been able to stabilize the domestic situation, we must not pursue aggressive policies towards the world community. Rather, they contended, after we have been able to improve the situation inside Iran and achieved our aims, then gradually we can enter a confrontation with the world community and the region. They also believed that if our interests were endangered anywhere in the world, and we were not able to solve the problem through violent confrontation, we must resort to resolve the problem and come to terms with powerful countries. This viewpoint defended the revolutionary path at the domestic level and at international level

supported understanding with powerful countries. In this perspective, it was legitimate and acceptable to utilize all methods in order to attain revolutionary aims.

The late Imam Khomeini (*r*), who championed the cause of Islamic Revolution and was himself the personification of the values of this revolution, proposes a “precise position” in this connection. His position relatively negates all the three viewpoints mentioned above. The nationalist viewpoint, because it would introduce non-religious values into the value system of the Revolution, was rejected by the late Imam (*r*) in a somewhat open manner, because “Irano-centrism” was not necessarily “Islamocentrism”. The former was by far much smaller in its scope than the latter. On the other hand, the nationalist viewpoints were completely passive and did not have any relevance to the revolutionary situation. Those who wanted to limit any transformation and change, and any movement for its realization elsewhere, within the national boundaries, were indeed oblivious of the situation of the world community. Imam Khomeini’s assertion that the Revolution must be exported served as an unequivocal and explicit rejection of the national viewpoint. The late Imam (*r*) also rejected the second group because they saw it fit to use any method to reject the world community. This viewpoint was no different from the prevalent

methods during the colonial era. The military aggression against neighboring countries and resorting to force to overthrow the regimes in Islamic and Third World countries reminds one of the exploitative, colonial methods. The late Imam (*r*) rejected as impossible and inappropriate the belief in a chain of revolutions through equipping and reinforcing guerrilla and underground groups, and through exhortation to setting bombs, staging assassinations and completely rejecting the existing regimes, which are unaware of the growth of popular movements. The elimination of national boundaries, which have been accepted as an established reality in the world community, and have been approved by the nations, would be a dangerous and destructive move. The late Imam (*r*) rejected the implications of this type of thinking by declaring that Islamic Iran did not intend to take over other countries. The late Imam (*r*) also rejected the third perspective because such a perspective would approve of the exportation of the revolution only within its sort of opportunist approach and uses both legal and illegal means in order to achieve its aims. Furthermore, this perspective implied a passive approach because, while it mainly focuses on national reconstruction, it would allow only a limited conflict with the world community.

While rejecting and negating these perspectives and pointing

out their weaknesses, the late Imam (*r*), wherever appropriate and within his addresses as well as writings, starts the construction of the edifice of a comprehensive strategy in this connection which is unique in the history of twentieth-century revolutions. Each one of the revolutions in the twentieth century has adopted one of the three perspectives mentioned above. But the Islamic Revolution differs from other revolutions in this regard, because the late Imam (*r*), through negating the above perspectives, establishes a new method and ideal which is by far superior to all three perspectives. As the late Imam (*r*) viewed it, the loyalty to, and acting based on, Islam's noble values had the highest priority. Islam was the religion of all of mankind. Hence, believing in Islamic values would indicate a sort of responsibility to the world community. Rejection of materialist cultures and values, which provide models of governance in the East and West, and the struggle against deviations, conspiracies, and creating an awareness among the nations about the dangers of such cultures would be a sort of permanent responsibility before the world community. Hence, in this perspective, the commitment to such necessary constraints as national growth and development without due attention to the fates of other nations would be rejected. Any growth at the domestic level would be dependent on efforts spent for the growth of other

nations. This method of thinking is based on the rejection of tyranny, subservience to tyrannical powers, and on the negation of domination and domineering and on the refusal to remain silent and to stay passive. As the late Imam (*r*) viewed it, a country can only be an appropriate model for others when other nations feel that a revolutionary commitment exists to resolve the problems and dilemmas of the people. Hence, as has been noted, the message of the Islamic Revolution is meant for all nations. The aim is to bring about awareness among them. In this context lies the concept of the exportation of the revolution by adopting an enlightening method, which can persuade nations to take measures in order to change their own fates. In such a framework, the militaristic moves, which would require making decisions for, and acting on behalf of, nations would be totally rejected. In this framework, diplomatic ties with governments are maintained because they can also be invited to the revolutionary culture.

In this perspective, the exportation of revolution is considered an inevitable revolutionary duty. But the process of exportation would be successful only when we can create a model society at the domestic level, a society which would be considered a proof and an exemplar. Therefore, in recapitulation, the exportation of the revolution as viewed by the late Imam (*r*)

means stressing the realization of values at the domestic level and seriously working towards presenting and promoting the values and aspirations of revolution abroad.

Perhaps, rather than thinking abstractly about this issue, it would be better to refer to the statements made by the late Imam (*r*) to find out the meaning of the message of the late Imam through his own words and sentences. What have been compiled in this collection are statements and utterances that His Eminence made at different intervals and on different occasions regarding the issue of the exportation of the revolution. Since, on many occasions, the main topic has been something other than the exportation of the revolution, and the late Imam has tangentially touched on the issue of the exportation of revolution, all of the statements do not have the same clarity. However, the statements show that the late Imam, from the years before the Islamic Revolution of 1979 and up to the last years of his life, was especially interested in the issue of the exportation of the Islamic Revolution.

A review of the chapters of this book would show that the late Imam (*r*) has introduced the issue of exportation of the revolution as an intrinsic or inevitable aspect of the Islamic Revolution. The promotion of the message of freedom and dignity of the Islamic Revolution would not necessarily need

gaining the permission of the callers to, or the license from those who are against, the Islamic Revolution, because due to the Islamic nature of the revolution, there are millions of Muslims in the remote corners of the world who are eagerly seeking to regain Islam's lost, and yet much cherished, dignity and majesty. Moreover, the human and social affairs are so connected that an event of the magnitude of the Islamic Revolution would of necessity influence other human beings and other societies. For we are living in an era in which communication media has reached such sophistication that the news about such events is immediately and speedily dispatched throughout the world. Since the Revolution has addressed the common suffering of all humanity, the revolution's influence has been inevitable.

But the late Imam did not limit himself to the exportation of revolution at this level. For him, the exportation of revolution is a duty no different from the duty that he felt for establishing Islam's rule and implementing Islam's transcendental decrees within Iran. The late Imam considered it his duty and the duty of other followers of unadulterated Islam to work towards the establishment of Islam's rule in other Islamic lands and to respond to the lonely voice of other Muslims and the Deprived of the world. He also viewed the exportation of revolution as an aggressive strategy to confront the threats posed by the

revolution's enemies and for safeguarding the revolution. The late Imam would candidly express his unflinching support and that of other officials of the Islamic system for the exportation of the revolution. In the next chapter, there are statements that show that the late Imam would consider the Islamic Revolution as the model of values cherished by the oppressed people. He was of the opinion that the Islamic Revolution is embraced by the Deprived and the oppressed Muslims because it represents their aspirations.

In the fourth chapter, the exportation of the revolution is defined and the insinuation and rumors that are discussed by the enemies are refuted. The chapter asserts that the exportation of revolution is never meant to include military invasion of, and expedition to, other Muslim countries.

The fifth chapter points to the conditions and methods of the exportation of the revolution. This chapter also includes hints on the meaning of the exportation of the revolution. The sixth and seventh chapters introduce friends and foes of the idea of the exportation of the revolution. Finally, in the eighth chapter it is asserted that the ideal of exportation of the revolution was not inaccessible. Rather, it is a practical and doable task. Despite the extensive efforts by the World Arrogance and its lackeys, there is an abundance of emerging evidence, to which these chapters

refer, that point to the exportation of Islamic Revolution and acceptance of its path and message by the oppressed Muslims.

Since the compilers of this book were the ones who decided on organizing the topics of this book, and the late Imam did not have such classifications in mind when he was discussing these issues, some of the statements and phrases do not exactly fit in these categories. In each chapter, the selected quotes appear in chronological order either written or uttered by the late Imam. The titles of each of the quotations are not chosen by the late Imam either. Taking into account the message of the quotations, and at times using the words used in the text, the compilers decided what the titles would be.

We hope that this book can serve as a torch blazing the path before those who are seeking the truth of unalloyed Islam, and are interested in receiving the message of the Islamic Revolution from the tongue of its great Founder and Leader, a message which will be free from the distortion by the enemy's media and propaganda apparatus and free from the expedient interpretation of those who have been intimidated.

**The Institute for Compilation and Publication
of Imam Khomeini's Works (r)**

Translator's Note:

The following translation into English is done from the Persian book *Sudur-e Inqilab az Didgah-e Imam Khomeini*. The reader is hereby advised that many of the statements quoted here were *spoken* by the late Imam Khomeini (*r*).¹ In such cases, the translator has translated everything that has appeared in the original in order to reflect the conversational nature of the late Imam's discourse. The parenthetical statements embedded within each statement are kept in translation, so are the statements that were paraphrased by the late Imam Khomeini (*r*) himself. Words within brackets are not in the original and are added by the translator to facilitate reading of the text.

¹ (*r*) stands for *Rahmatullah Alayh* (May God's Peace Be on Him).

Chapter One:

The Exportation of Revolution, an Integral Part of the Islamic Revolution

All Muslims Will Come under the Influence of Sacred Movement of Iran

Q: Do you think that the reverberations of events in Iran will reach Turkey as well?

A: The sacred movement of Iran is an Islamic movement. It is obvious that all Muslims around the world will come under its influence.

Sahife-ye Imam, Volume 5, p. 298, December 31, 1978¹

¹ It should be noted that here by *Sahife-ye Imam* we mean its English version (not the Persian one)

The Islamic Movement Is Not Limited to One Country

“We, who started the movement, did so for the sake of Islam. The republic is an Islamic Republic. A movement, which is for the sake of Islam, cannot be limited to one country. It cannot even be limited to Islamic countries. The movement for Islam is the same as the movement of the prophets. The movement of the prophets was not just for one place. The Exalted Prophet [Muhammad, (s)] was from Arabia¹ but his mission was not [just] for Arabia. It was not limited to Arabia. His mission was for the whole world.”

Sahife-ye Imam, Volume 10, p. 311, November 2, 1979

We Will Spread Our Ideology

“We were a nation who was under the pressure of the superpowers. Now we have been relieved from their pressure. We are advancing now, which is a source of dignity for the nation. Dignity does not mean that our stomachs have to be filled. Dignity means that we make progress in our religion and ideology. Thank God, we are making progress for our ideology and will expand our ideology [so it would reach] all of the

¹ The birthplace of the prophet of Islam was the city of Mecca, and the place where he passed away was the city of Medina. Both cities are among important cities of today’s Saudi Arabia, to which millions of Muslims flock each year.

Islamic countries. Moreover, we want to reach the Deprived wherever they are. We are making progress and we want human beings to make progress.”

Sahife-ye Imam, Volume 11, p. 104, November 26, 1979

A Huge Eruption among Oppressed Masses

“The Iranian nation, the dear brothers and sisters know that the great revolution of Iran, which is either without any peers or peerless, has very important values, one of which is its ideological or Islamic aspect, which was the value that inspired the movement of the distinguished prophets. We hope that this revolution will be a divine spark, a divine flash, which would start a huge explosion among the masses under oppression and that it [the revolution] would finally end in the blessed revolution of His Eminence Baqiyyat Allah¹, may our souls be sacrificed at His Feet.”

Sahife-ye Imam, Volume 15, July 53, 1981

¹ A title of the Twelfth Imam from the Prophet’s Progeny, Imam Mahdi (May God Expedite His Return). This belief among the Shiahs is rooted in God’s promises in the Holy Quran. After his return, with his divine revolution, Imam Mahdi (r) will save the humanity from oppression and tyranny.

Iran Turning into a Model Causes Opposition by Enemies

“They are opposing Iran because they do not want Islam, and they see that Iran wants to introduce Islam to the world—and if it is introduced to the world it will be accepted and will ruin their [enemy’s] interests. [They are not opposed to Iran] because there is a group of people or certain individuals in Iran.”

Sahife-ye Imam, Volume 18, p. 307, March 3, 1984

The Rays of Independence and Freedom Will Engulf the Whole World

The nation of Iran, thank God Almighty and due to the grace of the saints of the Blessed and Exalted Lord who gave it [the nation] its faith, and who empowered it, this nation rejected all. It took a firm stand, saying ‘We want independence. We want freedom’. If the situation continues in this manner, you can be sure that its rays will engulf the whole world.”

Sahife-ye Imam, Volume 20, p. 447, February 9, 1988

For further information on the above-mentioned positions in this chapter, you may refer to:

Chapter Three:

Islamic Revolution: A Model of Values Desired by the Oppressed People

Iran's Revolution Inspires Nations to Break Away from East and West

Chapter Two:

Determined Will to Export the Revolution

The Iranian Nation Will Hoist the Flag of Islam All Over the World

With its blood, the dear nation and the true followers of Imam (r)¹ will bury the satanic dynasty of Pahlavi in the cemetery of history and will hoist the flag of Islam not only in the country but in all [other] countries.”

Sahife-ye Imam, Volume 5, p. 144, December 1, 1978

The Aim Is to Revive the Universal Laws of Islam

“Our aim is that Islam, the laws of Islam, the universal laws of Islam would be revived and implemented and that everyone

¹ A reference to Imam Hussein (r), the Third Imam from the Prophet’s Infallible Household.

would live a comfortable and free life. We want everyone to be independent.”

Sahife-ye Imam, Volume 7, p. 20, April 15, 1979

Islam Is the Right of Everyone

“I am hoping that we can hoist the flag of Islam, the flag of the Republic of Islam all over the world and that Islam, which is the right of everyone, would be followed.”

Sahife-ye Imam, Volume 7, p. 373, May 22, 1979

We Hope That the Flag of Islam Will Be Hoisted All Over the World

“What we want is that Islam, with its principles that resemble sweet fruits which whosoever eats shall reach eternal bliss, to be practiced by all the strata and in all the Islamic countries. We even hope that this truth, this light, this dear Islam with its cherished teachings would be implemented not just within the borders of the Islamic countries, but also in other places. We hope that the proud flag of Islam will be hoisted all over the world.”

Sahife-ye Imam, Volume 7, p. 413, May 24, 1979

We Hope to Establish Justice

“We hope that an Islamic power would emerge, a just power, a power which would depend on justice, and not the bayonets, and not even, say, cannons and tanks, [leading to] harmony among all men. We have been given the promise that when Imam of the Time (*r*) reappears, these conflicts would disappear. Everyone would coexist like brothers. I want to tell you that there will be no more bullies and bullying. We hope that we can implement some of this to the best of our ability. We hope that [now that] the nations are with us, the governments, too, would be with us. It would be in their interest to be with us. God willing, we hope that this would happen.”

Sahife-ye Imam, Volume 11, p. 225, December 17, 1979

Brotherhood and Love, Foundations of Islamic Government

“I hope that this turning point in Iran would be replicated in all the Muslim countries and among all the deprived people in the world. You, our dear youth, see that our Islamic government is based on brotherhood and love. It is not based on the domination of one individual over another, or a class over another, nor is it based on the [domination of] the ruler over the ruled.”

Sahife-ye Imam, Volume 11, p. 264, December 20, 1979

The Flag of Islam among All the Strata of the World

“Today Islam and the Quran are in your hands. Preach the Quran and raise the flag of Islam among all the strata of the world.”

Sahife-ye Imam, Volume 11, p. 270, December 20, 1979

Let Us Raise the Flag of *Tawhid* in Other Countries

“God willing, we hope that you would establish the Islamic Republic with the identity of a republic, based on the rules of Islam, in Iran and other places and raise the flag of *Tawhid* [the unity of God] in your country and other countries.”

Sahife-ye Imam, Volume 12, p. 64, January 8, 1980.

We Will Export Our Revolution to the Whole World

“We will export our revolution to the whole world because our revolution is Islamic. As long as *La-ilaha-illal-lah* [There is no God but Allah] and *Muhammad-un-Rasul-ul-Lah* [Muhammad Is Allah’s Messenger] has not echoed throughout the world, the struggle will continue. We, too, will remain [supporters of the struggle] for as long as the struggle against the Arrogant continues anywhere in the world.”

Sahife-ye Imam, Volume 12, p. 124, February 11, 1980

We Must Settle Accounts with World Powers Once and For All

“We must strive to export our revolution to the world and should give up the idea that we are not going to export our revolution, because Islam does not make any distinction among the Muslim country and supports all the Deprived people of the world. On the other hand, all the powers and superpowers are bent on destroying us and if we remain enclosed and contained, we will definitely be defeated. We must settle our accounts with the powers and superpowers in a straightforward manner. We must show them that, despite all our difficulties and hardships, we have the ability to approach the world ideologically.

Sahife-ye Imam, Volume 12, p. 176, March 21, 1980

We Must Implement Islam in the World

“We are not afraid of the economic blockade, arms embargo and the military intervention of the superpowers. Even if they intervene here, we will put up a fierce resistance against them. Other Muslim nations, too, will confront them. We must take solid steps forward in order to implement the Islamic rules, not only in the country but also in the region and even in the world.

Sahife-ye Imam, Volume 12, p. 262, May 17, 1980

We Must Make the Superpowers Understand the Power of Islam

“We must advance the cause of Islam. God willing, we must export Islam and make the superpowers understand the power of Islam.”

Sahife-ye Imam, Volume 12, p. 274, May 19, 1980

We Must Implement Islam Everywhere

“Follow the path of Islam. Serve the cause of Islam so that, God forbid; if we are defeated and we become martyrs, it would be for the sake of Islam... If, God willing, we become victorious, we will have made Islam victorious. We must be proud and we must implement Islam all over the world, in all countries and raise the flag of Islam.”

Sahife-ye Imam, Volume 12, p. 276, May 19, 1980

We Must Raise the Flag of Islam in All Corners of the World

“We are in the middle of a path. We have got a long path to take. The long path consists of raising the banner of Islam in all the corners of the world. I hope that we will succeed and that with determination as well as trust in God Almighty we will be able to finish this long path.”

Sahife-ye Imam, Volume 12, p. 274, May 19, 1980

We Hope to Establish Justice in the World

“After 2,500¹ years of oppression and tyrannical regimes and after 50 years of treachery, injustice, tyranny and plundering, we hope that we can establish this justice, which emerged in the human community thank to Islam and its saints, first in Iran and later in other parts of the world.”

Sahife-ye Imam, Volume 12, p. 316, May 28, 1980

Exportation of the Movement to Other Lands

“We hope that this movement would be exported to other Islamic lands. This school belongs to all Muslims, moreover to the Deprived.”

Sahife-ye Imam, Volume 12, p. 321, June 4, 1980

¹ A reference to 2,500 years of monarchical rule over Iran, which ended with the 50-year rule of the Pahlavi regime.



American Armored Personnel Carriers on Saudi Arabia's Soil

The Deprived of the World Must Know That Rights Should Be Obtained

“We want all the Islamic countries to have this special features. [We want] this atmosphere which has become a reality in Iran would be in all Islamic countries. [We want] this revolution to be exported to all the Islamic countries. [We want] the Deprived to confront the Arrogant and secure their interests and obtain their rights, and they must know that rights are obtained, otherwise they [the Arrogant]] would never accord rights [to the Deprived].”

Sahife-ye Imam, Volume 12, p. 353, June 11, 1980

Islam Will Expand

“God willing, with the powerful hands of the nation and by the grace of God Almighty, these sources of corruption will be eliminated and Islam will expand everywhere and we are relying on God.”

Sahife-ye Imam, Volume 15, p. 278, October 22, 1981

We Will Export Islam to Other Places

“We altogether rose up in order to revive Islam here. God willing, we will export it to other places.”

Sahife-ye Imam, Volume 13, p. 270, November 5, 1980

We [Must] Make All the Peoples of the World Independent

“We want our country to be independent in every respect. Hence, for the satisfaction of God, we must pursue this matter so that not only our country, but all of the peoples of the world will be independent.”

Sahife-ye Imam, Volume 16, p. 102, March 14, 1982

The Goal of the Islamic Revolution

“We hope that this revolution would become an international revolution, a preamble for the appearance of His Eminence Baqiyyat-Allah (May Our Souls Be Sacrificed for Him).

Sahife-ye Imam, Volume 16, p. 126, March 21, 1982

Islam’s Rays All Over the World

“We beseech God to help us, to make our army and our nation victorious, to make everyone succeed in spreading the rays of Islam all over the world.”

Sahife-ye Imam, Volume 16, p. 217, May 16, 1982

Let Us Export Islam

“I hope... that you, our youth, our nation, our dear nation, will remain brothers in the same manner that you are brothers, in the same manner that they are united. The task at hand [should

be accomplished] without concern for individual [preferences]. You should remain so, so that the country, God willing, would be safeguarded and no one will be able to harm you. May God protect you all, make you succeed, bless you [with His support]. Continue your work and take firm steps forward so that, God willing, you will export Islam to other places.”

Sahife-ye Imam, Volume 17, p. 372, April 10, 1983

We Hope to Fill the World with All Manifestations of Islam

“They created the imposed war¹, so that the plan that the

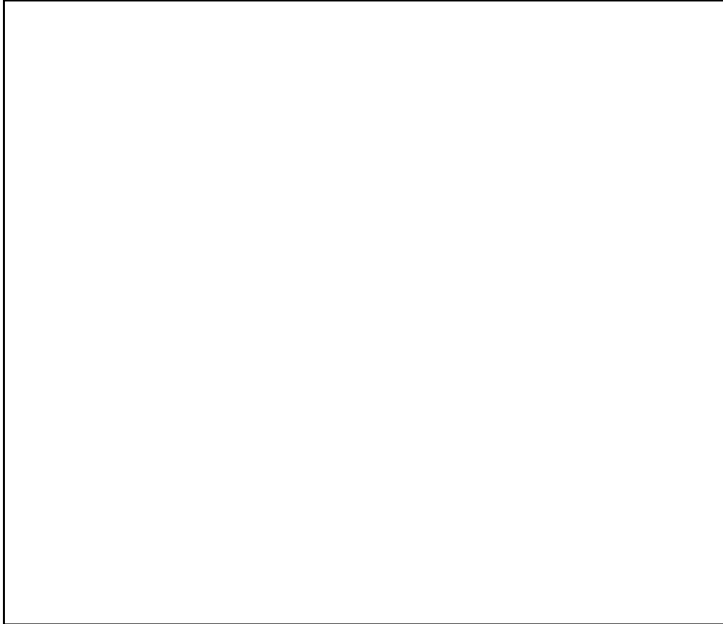
¹ With the victory of the Islamic Revolution in Iran, the U.S. lost its influence over one of the most important strategic regions of the world, and could no longer have access to Iran’s great natural resources. Hence, it tried through different plans to regain control over Iran. It was based on this policy that the U.S. started providing assistance to internal rebel forces, staged a military invasion of Iran (known as Tabas Invasion), and tried to stage coups in Iran through their agents.

Hence since U.S. was not able to achieve its aims through these machinations, Washington made Iraqi regime, which already possessed adventurist traits to impose a war on the Islamic Revolution in order to prevent the realization of Islam in Iran and the exportation of revolution to other Islamic countries. The superpowers and their obedient lackey Saddam Hussein did not achieve any of their aims in this war in which hundreds of thousands of people lost their lives, hundreds of thousands of people were disabled, wounded, taken captives, and made refugees, and damages to the tens of billions of dollars were inflicted on

Zionists have would be implemented. On the one hand, they would not allow Islam to be realized here—if Islam is realized in Iran, it will inevitably spill over to other countries, and mind you it has done so—then, their influence, the influence of the Zionists will cease to exist, the U.S. and the Soviet Union will no longer exercise control over the Islamic countries. They do not want Islam to spill over to other countries from Iran. If they could, they would try to influence the minds in Iran, and they are doing so right now. The intention of these people is that first and foremost they want Iran be destroyed. They want an American [form of] the Islamic government to emerge. Of course, it will not be monarchical. They will even call it an Islamic Republic, but an American kind of Islamic Republic, that which is desired by some. This, God willing, they will not achieve. All Iranians, men and women, old and young, children and adults, are determined to keep the U.S. and the Soviet Union out of Iran. But their second intention is to confine Islam to Iran proper. Extensive propaganda [is orchestrated] about what has happened in Iran, what we are doing to little children [alleging that] by force we are sending children under 15 and 14 to the war front. The defenders of human rights have objected. They are sitting

both sides.

Results of the Iraqi Attacks on Civilian Areas



there, tuning in to the Voice of America to see what it says, to BBC to see what it says, to such and such radio to see what it says. They are aware of the issues. It is not that they are unaware of the aggressions of Iraq against Iran and that they do not know the extent of the injustice it has done to the countries of Iran and Iraq. They know these. But they do not care about human beings. They want to achieve their own aims. Their intention is to give Islam a bad rap in Iran. They want to give the Islamic Republic and the people of Iran a bad rap so that others would not think about preaching the same ideas in other places, and I hope that they would not succeed in this area.

And it is our responsibility to introduce Islam all over the world. Islam is being suppressed now in the world. Islam is lonely in the world. We are a small group. Our publicity is deficient. We have meager resources while they are controlling all the media. They have a lot of money to spend on whatever they want [achieved]. We, however, should not become disappointed. Although we were not many, we were able to destroy the important satanic power of Muhammad Rida [the ex-Shah of Iran], which was supported, by all other powers. [We destroyed his power] with the determination of these young people of Iran. We pushed that power aside. God willing, we will implement Islam here in a manner that God wants, and we are

progressing in this area. We are not allowing anyone to come here again. I hope that, as these events have taken place, with the noble determination of the university and Faydiyyah [a seminary school in Qom] extensive publicity would emerge. I hope that in a short while the propaganda would reach a point when we would fill the whole world with Islamic manifestation.”

Sahife-ye Imam, Volume 17, pp. 394, May 5, 1983

The Exportation of Revolution Paves the Way for the Uprising of the World Savior

“My last word here with you is: Till the last drop of your blood remain loyal to this Islamic Republic which is the result of [the sacrifice] of your forefathers’ blood. Prepare the conditions for the uprising of the savior of the world, the Final Divine Executor and the Glory of the Saints, His Eminence Baqiyyat-Allah (May my soul be sacrificed for Him)”

Sahife-ye Imam, Volume 20, p. 32, April 28, 1986

The Superpowers Should Know That We Will Resist Till the Last Breath

“All the powers and superpowers should know that we will resist till the last person, till the last trench and till the last drop of our blood in order to elevate the word of God. Against their wishes we will establish “Neither-East-Nor-West” governments in most countries of the world. How quickly has the world arrogance forgotten the great historic scene of the people’s presence in the Quds Day!¹ If such events are repeated even tens of times, with God’s help, our people will remain the same and the scene will remain the same.”

Sahife-ye Imam, Volume 20, p. 186, February 6, 1987

Promoting Islamic Justice Everywhere

“We hope that our youth in these times would joyfully go to the war front, to make Islam victorious, to save Islam from the evil of the foreign superpowers and the internal deviations which exists in Muslim countries. We hope that our youth will be victorious in fighting these evils. We hope that they would be able to help the development of the Islamic government and

¹ Imam Khomeini (*r*) decreed that the last Friday of the holy month of Ramadan should be called Quds Day. On such a day, Muslims throughout the world stage massive demonstrations in solidarity with the Palestinian people.

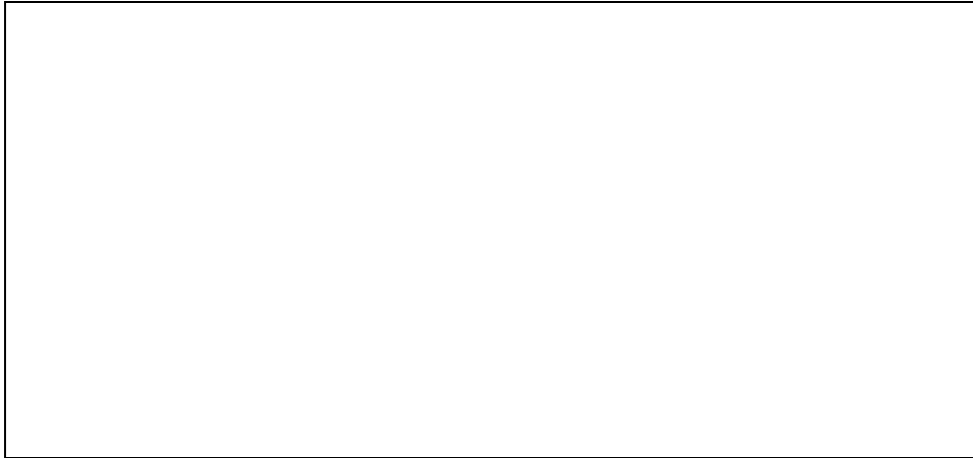
promote Islamic justice everywhere.”

Sahife-ye Imam, Volume 20, p. 191, February 10, 1987

We Will Disrupt the Sweet Dreams of Superpowers

“Never will Khomeini sit still and be silent in the face of the violation of the sanctities of the Holy Quran, the Prophet’s Blessed Household and the *Umma* of the Prophet Muhammad (s) and the followers of the Upright Ibrahim by the evil-natured people, the polytheists and the unbelievers, nor will Khomeini bear to witness the scenes of humiliation and misery of the Muslims. I am prepared to sacrifice my unworthy life for fulfilling the necessary duty as well as the right and the obligation to defend the Muslims, and await the great triumph of martyrdom. The powers and superpowers as well as their lackeys must be rest assured that even if Khomeini remains lonely and by himself, he will continue his path, which is fighting disbelief, oppression, and idolatry and polytheism. Along with the Basijis [members of grassroots mobilization forces] of the world of Islam who are the poor and the object of wrath of dictators, he will, by the help of God, disrupt the dreams of World-Devourers and [their] servants who insist on their oppression and tyranny.”

Sahife-ye Imam, Volume 20, p. 294, July 28, 1987



People in Pakistan Demonstrate on International Quds Day

Islamic Revolution, Preamble to the Collapse of Palaces of Tyranny

“O God bless us and make our Islamic Revolution the preamble to the collapse of the palaces of the tyrants and the end of the lives of the aggressors throughout the world, and let all nations enjoy the fruits and blessings of the leadership and the inheritance of the Deprived and the dispossessed.”

Sahife-ye Imam, Volume 20, p. 294, July 28, 1987

We Will Share Our Experience with Other Nations

“We will share our experience with the world. We will transfer the lessons of fighting the oppressors, without any expectation whatsoever, to those who are fighting for the sake of truth. Certainly, this exportation of our experience will only lead to victory, independence and implementation of the principles of Islam for the nations that are in shackles. Muslim intellectuals should tread upon the difficult road to the transformation of capitalism and communism. All freedom-loving people in the world, through clear insight and consciousness-raising, should show to the oppressed and downtrodden people in Muslim countries and the Third World the manner in which the powers and superpowers, especially the U.S., can be dealt a blow. I say with certainty that Islam will pull the superpowers down to face

their misery. Islam will remove the big obstacles within and without, one by one, and will conquer the key positions in the world.”

Sahife-ye Imam, Volume 20, p. 294, July 28, 1987

Determination to Promulgate Islam in the Islamic International

“With God’s Grace, in the government of our Islamic Republic, there is no difference of opinion on fundamental, political and ideological principles. All are determined to implement pure *Tawhid* [monotheism] in the Islamic International and to deal a heavy blow to the enemy, so that in the near future they will bring about the victory of Islam in the world.

Sahife-ye Imam, Volume 20, p. 298, July 28, 1987

We Will Break the Hands of Aggressors

“God-willing, we will break the tyrannical hands of all the oppressors in Muslim countries. By exporting our revolution, which is the exportation of a true revolution and explanation of the decrees of Prophet Muhammad (s), we will end the rule and the oppressive domination of the World-Devourers. With God’s help, we will pave the way for the appearance of the Savior, the

Grand Reformer, the Right and Absolute Imam, the Imam of Time—May our souls be sacrificed for Him.”

Sahife-ye Imam, Volume 20, p. 300, July 28, 1987

We Are Determined to Destroy the Rotten Roots of Zionism, Capitalism, and Communism

“We have declared this fact in our foreign and international policies that we are intending to increase the influence of Islam in the world and that we have been after weakening the rule of World-Devourers. Now, if the lackeys of the U.S. want to call this policy ‘expansionism and the desire to form an empire’, so be it. We shall not be hindered. We intend to dry out the rotten roots of Zionism, capitalism and communism in the world. We are determined to destroy the systems that are established based on these three principles, with God’s grace and help. We are going to promote the system of Islam of Prophet Muhammad (s) in the world of arrogance. The nations in chain will soon witness that. We will stop, even if it has to be by force, the expansion of extortion by, and impunity of, the American officials. God-willing, we will not allow that the invitation to compromise with the U.S. and the Soviet Union, with disbelief and polytheism, would extend from Kabah and Hajj which should serve as a pulpit for humanity, the source from which the voice of the

oppressed echoes throughout the world and the source for the reverberation of the call of *Tawhid* [monotheism]. We beseech God that He would give us the power so that we could shout ‘Death to America and Soviet Union’ not only from Muslims’ Kabah, but also from the world’s churches.”

Sahife-ye Imam, Volume 21, p. 71, July 20, 1988

Our Main Duty Is to Promote Islam in the World

“Our officials must know that the Revolution is not limited to Iran. The revolution of the Iranian people is the beginning of the great revolution of the world of Islam under the leadership of Hadrat Hujjat¹, may our souls be sacrificed for him, and may Allah bless all Muslims and all people in the world and make his reappearance possible in our era. The economic and financial issues will be a great threat and grand [source of] treason if they prevent the officials even for a moment from fulfilling the task they are supposed to accomplish. The government of the Islamic Republic of Iran must spend all of its efforts in better serving the people, but this would not mean that they should be prevented from achieving the grand aims of the Revolution, which include

¹ Reference to the Twelfth Imam from the Prophet’s Infallible Household, Hadrat Mahdi (May Allah Expedite His Return).

the formation of a worldwide Islamic government.

The beloved people of Iran, who in the present era are truly the effulgent faces of Islam's history, should try to accept the difficulties and hardships for the sake of God so that the high-ranking officials of the country would be able to accomplish their main task which is the promotion of Islam in the world.”

Sahife-ye Imam, Volume 21, p. 326, March 22, 1989

For further information on the above-mentioned positions in this chapter, you may refer to:

Chapter Five: Factors, Conditions and Methods of
Exportation of Revolution

Nations Are Interested in Iran

The Exportation of Human Values

Implementing the Goals of Islam in the World

Chapter Three:

Islamic Revolution: A Model of Values Desired by the Oppressed People

Iran's Revolution Inspires Nations to Break Away from East and West

Q: "Do you think that the struggle and the movement that you have started will lead to *Jihad* in Iran and in other countries such as Turkey?"

A: "This does not concern us. Our nation influences all Islamic countries and inspires nations to throw away Eastern and Western shackles."

Sahife-ye Imam, Volume 5, p. 405, January 10, 1979

Our Movement Is Expanding

"Our movement is expanding, finding its way into the nations, the very nations that see that the Iranian nation is

standing before a great power and is going ahead, the satanic power that was followed by all other powers; they see that a nation is taking a stand, is resisting and advancing. Other nations are also facing the same problems; they have the same problems that we have. Egypt is ruled by Sadat¹ and other nations by others. All nations are persecuted by their governments. They, too, want to stop this ordeal. When they see that Iran is rising up and is progressing—even though people are killed, but it is going forward—then others start entertaining the same idea. Other nations want the same thing. They will do the same thing.”

Sahife-ye Imam, Volume 12, p. 101, January 18, 1980

I Hope in All Islamic Countries Officials Would Be from the People

“We hope that in all Islamic nations, in all the Islamic countries, all the Deprived countries in the world, that they would be a people among whom the premier, the president, the parliament and other people who are in governmental

¹ With the signing of the shameful Camp David Accord in 1978, former Egyptian President Anwar Sadat paved the way for other dependent Arab regimes to compromise with Israel. In 1981, as he was sitting in the VIP stand, watching a military parade, Sadat was killed by a young Muslim officer named Lt. Khalid Islamboli.

institutions, would be selected so they would be immune to any harm.”

Sahife-ye Imam, Volume 13, p. 286, August 11, 1980

We Hope that the Veil over Islam Is Lifted

“Throughout many centuries, Islam was not given a fair shake, because what Islam wanted was [kept] under a veil. What was Islam’s program was never implemented. It was never revealed. The nations were left ignorant about Islam. The criminals in history tried to keep Islam concealed under a veil and to prevent this freedom-giving ideology, this independence-giving ideology, this ideology which is a foe to the oppressors and friend of the needy, to be known. I hope at this juncture we, along with our dear brothers and all Muslim preachers, would succeed in introducing Islam, [despite] the veil with which the powerful covered Islam to keep its truths hidden. We hope that this is done by Islamic scholars, the preachers of Islam and all the young people who are busy serving. The powers and the governments were denying the power of Islam. The governments, for or against Islam, were established. Either deliberately or because of their ignorance, these governments kept Islam under a veil. The power of Islam was not known to the world or to different nations. An example, although a small

one, and a model of that [Islam] emerged in our time in our country, Iran. This example proved that our youth are prepared to sacrifice their lives for Islam. As Islam wanted them to stand against disbelief, irreligion, oppression and oppressors, they stood valiantly and selflessly. They sacrificed their lives and proved this point.”

Sahife-ye Imam, Volume 16, p. 65, February 28, 1982

Governments Are Afraid of People

“Our nation has so far persevered in the revolution that they made, and thank God, so far they have been victorious. You are victorious in the world. Now you are known in the world. In all the four corners of the world, the governments are afraid of you. They fear that their nation would one day become like you. You have been victorious so far. Keep on resisting until you achieve the final victory.

Sahife-ye Imam, Volume 17, pp. 424-5, September 19, 1982

We Hope That the Ever-Brilliant Light of Islam Would Be Shed Upon East and West

“O Allah... Empower the nation of Iran which became the cause of pride of Islam in the world, creating a model country that we hope its ever-effervescent light would reach the East and

West, bringing about the victory of the Deprived over the Arrogant.”

Sahife-ye Imam, Volume 17, p. 293, February 11, 1983

Iranian Nation A Model Nation for the World

“I must thank all you gentlemen who are present as well as those who are not present. I must thank people from all walks of life who are an exemplar nation. We hope that this exemplary nation would become the source of revolutions in Iran, in the world, more than what is there now.”

Sahife-ye Imam, Volume 20, p. 223, March 28, 1987

Chapter Four:

What Do We Mean by Exportation of Revolution?

We Want to Export This Spirituality

“When we say that ‘we want to export the revolution’, we want that this thing which has appeared, this spirituality which has emerged in Iran, to be exported. We do not use swords, guns, or attack anyone. It has been a long time that Iraq is fighting against us and we are not attacking them. They attack and we defend ourselves. Defense is a necessity. We want to export our revolution, our cultural revolution, our Islamic Revolution, to Muslim countries. If this revolution is exported, no matter where, the problems are solved.

You should try [and see] how the Iranian nation staged a revolution, and as it is in Iran even now, people are ready for everything, you [too] must awaken your own nation. Those who

care for Islam, those whose hearts beat for their country, they should awaken their own nation so that this divine transformation that appeared in Iran, would also appear in other places. Wherever this emerges, a solution is reached. Then you should not be afraid that a bunch of corrupt people would take Masjid al-Aqsa away from you. Then you should not be afraid, because a solution has been reached. But when a nation is divided into two, ten or hundred groups, each group opposed to all others, and the governments are along the same lines, then you should not expect that, with this mentality and this method of government, you would be able to succeed.”

Sahife-ye Imam, Volume 13, p. 283, August 9, 1980

We Want to Mediate Between Nations and Governments

“Where in the world have you ever seen a people who would be so much at the service of Islam, so much at the service of Islamic governments, that whenever there is a problem, the people would be the first ones to come forward and give their support? When we say that we want to export our revolution to Islamic countries, and moreover to all countries in which the Deprived are against the Arrogant, we want to create such a situation in which the government would not be a murderous, tyrannical bully and the like, and the people would not be an

enemy of the government. We want to make peace between people and government. If the governments pay attention, if they study the situation and if they see what relations exist between the people and government of Iran, I am sure that they would be impressed.”

Sahife-ye Imam, Volume 13, p. 285, August 11, 1980

Our Dream Is That the Superpowers Would No Longer Control Muslims’ Natural Resources

“When we say that our revolution must be exported everywhere, they should not misinterpret it to mean that we would want to take over other countries. We consider all Muslim countries as brothers. [The borders of] all countries should stay as they are. We want that the same thing that happened in Iran—the awakening that occurred in Iran, causing them to distance themselves from the superpowers [by] ending their control over the [natural] resources—would happen in all the nations and all the governments. This is our dream. The meaning of exportation of revolution is that all nations would wake up, all governments would wake up, and would save themselves from this predicament that they face: They are being dominated; they are living in poverty while their resources are being plundered.”

Sahife-ye Imam, Volume 13, p. 231, October 17, 1980

The Persian Gulf Governments Want to Block Exportation of Revolution

“We who want to see Islam everywhere, and want Islam exported, we are not saying that we want it exported by bayonets. We want to invite. We want to invite everyone to Islam. We want to provide a model, even an incomplete model, of Islam in the world so that all the thinkers of the world, except for those who are by nature criminal, as well as all the oppressed nations would understand what Islam has brought, what Islam wants to do in the world, what Islam wants to do in order to save these Deprived, oppressed and afflicted people. And you, the governments in the [Persian] Gulf or outside of the [Persian] Gulf, try to keep this Islam contained within Iran, even though despite your desire, Islam has moved on, and will move on, to outside of Iran.”

Sahife-ye Imam, Volume 18, p. 128, September 26, 1983



A Glimpse of the War That Iraqi Regime Imposed on Iran

Proper Promotion: the Main Factor of Exportation of Revolution

“We who say that we want to export our revolution, we do not want it by sword; rather we want it done by promotion. We want to neutralize the propaganda campaigns that the communists and others are waging against us, with proper promotion, and say that Islam has everything. Islam is not like today’s Christianity.”

Sahife-ye Imam, Volume 18, p. 61, August 24, 1983

We Must Introduce Islam As It Is

“We, who say, that we want to export Islam, it does not mean that we board the planes and invade other countries. We did not say that, nor are we able to do so. But what we can do is that, by utilizing the equipment that we have, through the radio and television, the press, through people who go abroad, we introduce Islam the way it should be. If Islam were to be introduced the way it is, it would be accepted by all. The innate nature of man is pure. Man accepts things that are said, based on his pure innate nature, and this is what frightens the powerful. Hence we have a very important duty. Not only us, but also all of Muslims, and not only you, but also all the strata committed to Islam and living in Iran and abroad. We have a monumental

duty, and that is to introduce Islam to the people and the world, as it is, as God Almighty has said, as it appears in our Hadiths and the Quran. This in itself can be more effective than thousands of cannons and tanks. What is gained by guidance, changes people's hearts, and this is an art that Islam has. Far from wanting to use cannons and tanks to achieve this, the rules of Islam [gravitate toward] this art.”

Sahife-ye Imam, Volume 18, p. 299, February 28, 1984

We Want the World to Hear Our Message

“We said, from the beginning, that we want to export our revolution. Exportation of revolution does not mean a military campaign. Actually, we want the world to hear our message. One such center [for dissemination of this message] is [Iran's] Foreign Ministry, which tells the world about the problems of Iran and Islam and the difficulties that have been created for Iran by the East and the West. It should tell the world that we want to act in this manner.”

Sahife-ye Imam, Volume 19, p. 421, January 31, 1986

For further information on the above-mentioned positions adopted by the Late Imam in this chapter, you may refer to:

Chapter Eight: Exportation of Revolution: An Idea That Has Been Realized:

Islam Has Been Exported to All Over the World

Our Revolution Has Been Exported

Chapter Five: Factors, Conditions and Methods for Exportation of Revolution

Acting in Accordance with Islam Brings About the Exportation of the Revolution

You Must Export Revolution by Deeds and Moral Conduct

We Must Do Something So That Other Nations Would Be Inspired

Chapter Seven: Enemies Fear Exportation of Islamic Revolution

If Islam Grows It Will Stop Traitors in Their Tracks

Chapter Five:

**Factors, Conditions and Methods of the Exportation
of Revolution**

Nations Are Interested in Iran

“If Islam, in its true sense, is realized in Iran, you can be sure that other countries will follow the same path. There are examples of this. Now in other countries they are committing the same types of wrong actions, which used to be committed in Iran. They are preoccupied with the fear that what has happened in Iran will brim over to their country. But they are wasting their time; it will brim over. In other words, every group that comes here, when they mention what is happening to their nation, they say that they are interested in Iran, and that they want to realize the same goals in Iraq, Kuwait, Egypt and other places. If we fulfill our role properly, and implement Islam as it is in Iran,

other nations too [will follow suit], in addition to the fact that we ourselves, if God wills, will be successful and will be victorious, if it be the will of Allah. We want all the countries to be Islamic. We want Islamic governments to be established and a government [embodying] Islamic justice to be established everywhere.”

Sahife-ye Imam, Volume 10, pp. 127-128, September 30, 1979

Unity the Key to Islam’s Expansion

“I hope that, if it be the Will of Allah, we will complete this [act of] service which we have started and, by relying on the God Almighty, would be able to raise the flag of Islam everywhere.

Sahife-ye Imam, Volume 12, p. 229, April 29, 1980

Acting in Accordance with Islam Brings About Exportation of Revolution

“You gentlemen who are at the embassies, you are duty-bound by reason and religion, that you would live as simply as possible. Your embassies should be simpler. Your association with the clerks, those you call subordinates, should be more brotherly. While they must listen to what you say, [your conduct] must be brotherly. The same goes for your receptions, the way you live, the way those who work there live. The situation there

must be transformed to an Islamic situation so that whoever comes there can see Islam in practice. We can make a hue and cry that we are Islamic and that [our country] is an Islamic Republic, but when they see that in practice we are something other [than what was claimed], they would no longer believe in us. They can only believe in us, when our actions are the same [Islamic]. [Supposedly] we are the ones who say that we have an Islamic Republic. Our deeds should not be tyrannical. Our words should be Islamic; our conduct should be Islamic. Our speech should be Islamic so that this [idea of the] Islamic Republic would be exported to other countries. Exportation is not done through bayonets. Exportation is not done by force. Exportation is done when Islamic truths, Islamic morality, humane ethics would grow here. You should be committed to this idea. You must try to do this both in practice and in the writings that you publish there [which] you must do. There must be a magazine, and that should be a magazine in which there should be photographs and issues, which will support the Islamic Republic, so that Islam would be promoted there. You must know this, if you do your promotions, if our dear university students spend their efforts there, by discussing the issues of Iran, the Islamic issues of Iran with any group that they meet, if they analyze the issues one by one, the issues written in foreign magazines, in

foreign newspapers wherever it is written, [then] the falsity of these things can be proven.

The major thing here is that we should have felt it in our hearts that we want our Republic to be Islamic. Our hearts must have felt this, in the same manner that we proclaim it by our tongues that we want Islam *to be*. '*We want Islam to be*'. One must fight against all the deviations. One must start from oneself to see what deviations one sees [in oneself]. Each person inevitably sees deficiencies in himself. There are few people who would not see any flaws in themselves. If a person does not see any deficiencies in himself, this in itself is a flaw. Man must be trained. He must be trained with purification. Man must begin with himself. He must begin with his own family. You must begin from yourself, your families. You must begin from yourself until you reach those outside [family circle]. Our university students must first pay attention themselves that their conduct, their actions, their speech would all be in line with Islamic and moral principles, so that if you invite the people to Islam—and invite you must—your words would not contradict your actions. You must not be such that when you talk, they would ridicule you and say that he is inviting us to something while he is not [committed] to it.

At any rate, I pray to God Almighty for your health and

happiness. All of our people are duty-bound that their conduct would be such that they would demonstrate Islam to the outside world. Even in places where some have infiltrated there, the conduct is such that it is against the principles of Islam, this would serve as a pretext for our enemies to attack us and our Republic with all their might. Both our youth in foreign lands, and you the ambassadors and the clerks in the embassies, all of you, all of the Islamic Associations that are abroad, this is more of a responsibility for them than for us who are in the country. We all have the duty, but your duty is heavier; it is much more. If it be the Will of Allah, you must succeed in introducing Islam everywhere. After the introduction, the healthy souls who constitute the majority of the people would convert [to Islam]. After they convert, they gradually begin to practice. Little by little, this revolution would be exported to the outside world. If it be the Will of Allah, may God protect you all, and make you and us all succeed in strengthening Islam all over, serve as promoters of Islam, and be among the soldiers of the God Almighty, so that we would [reach] happiness and security [among] our country, other Islamic countries, as well as the Deprived of the world. May you all succeed, if it be the Will of Allah.”

Sahife-ye Imam, Volume 13, pp. 263-64, January 6, 1981

You Must Export Revolution by Deeds and Moral Conduct

“Among the important issues that you¹ are, like we are, responsible for is that you must act in such a way that gradually your revolution would be exported through your very deeds there, through your conduct towards the clerk, through your treatment of the those at the embassy, and through your handling of the situation at the embassy. The moral issues are such issues that when someone is committed to them and follows them, this would becomes contagious [among] the people based on their nature, their innate nature. The innate nature is healthy but the upbringing ruins the innate nature.

You must imagine that you have entered a country and you want to teach this country like your own country, and you also want to export Islam there. The exportation of Islam would depend [to what extent] your Islamic ethical conduct, Islamic manners, and Islamic deeds, appeals to people. Having a periodical, a periodical unlike the periodicals of the Shah’s time, in each embassy are among the important things. A periodical, an ethical-Islamic periodical in which the events that have happened in Iran would be published. You see that now in the world, almost everywhere, a propaganda is waged against the

¹ I.e., the officials and staff of the Iranian embassies abroad.

Islamic Republic. There is an all-out propaganda [campaign] of the West's propaganda apparatus, or their satellites, or the propaganda [machine] of the East with all of its satellites, because they have been frightened by the Islamic Republic. In addition to the fact that their interests in Iran have been hurt—and if it be the Will of Allah, they will permanently remain damaged—they are also afraid that this would spill over, this movement and revolution would spill over to outside, and would be exported to other countries. Having understood how Islam would be, should it emerge there, they fear that that place would become like Iran, and their tyrannical system would gradually fade, and fade it will, if it be the Will of Allah.”

Sahife-ye Imam, Vol. 13, pp. 375-6, January 6, 1981

Nations Agree With Us

“You must take note of the fact that wherever the powerful and the governments are against us, their nations are with us. The basis should be the people and the public opinion. One must only care about the people, and not the governments, because the people and the masses agree with truth, because they have been under oppression and do not want to be under the domination of the U.S. and the Soviet Union. We have done almost nothing in the field of promotion. In addition to the official visits, we must

also make unofficial visits so that we awaken the world. If we want to export the revolution, we must do something so that the people themselves would form the government, so that the underclass would come to power. It is only in the unofficial visit that you can get in touch with, and awaken, the average man on the street. Your presence does not require pomp and circumstance; it is also more interesting to be among the people, and you can preach better.

Sahife-ye Imam, Volume 15, p. 267, October 14, 1981

You Must Export [the Idea of] Islamic Republic with Your Pleasant Conduct

“These faces, this happiness that is seen in your faces, this in itself is a victory. I hope that in practice you will export the Iran’s Revolution when you go to other countries. I hope that you will be victorious in the world. What is important is that in addition to these victories, as you have noted, you will also be victorious over your own selves. The champions of the past, who would practice in *Zurkhaneh*¹, would pay special attention to

¹ A place in which traditional sports are practiced. It is also called a gym where ancient sports are practiced. Based on the long-standing tradition, the athletic activities at such gyms are undertaken with due observance of Islamic values and homage to the infallible descendants of Prophet Muhammad (s).

Islam. Especially in their speech, in all of their actions they would mention the names of God and chant the name of Amir al-Muminin¹ and this influenced their morale. This chanting affects the morale. With your pleasant conduct, with your action and deeds, you can export this aspect of the Islamic Republic to the outside, if it be the Will of Allah. When you dear champions go abroad and gain impressive victories, and the people see that your spiritual state is of a special type, and it differs from that of others, and your actions too differ from those of others, this would lead to neutralization of all the propaganda against Islam, the Muslims and our nation.”

Sahife-ye Imam, Volume 15, p. 361, December 12, 1981

Inform the People of the World

“When you go abroad, there are these [types of] talks. Defend Islam. At any rate, we must protect ourselves. We must know that no one will come to protect us. The Ministry of Guidance² must become active. You gentlemen must take

¹ I.e. the First Imam from the Prophet’s Blessed Household, Imam Ali ibn Abi Talib (r).

² The Ministry of Culture and Islamic Guidance is responsible for executing the policies of the system of the Islamic Republic of Iran in the area of culture. The ministry has been formed to realize the following objectives and is continuing

advantage of the opportunity and inform the people in the world. People are unaware about a lot of things. Give interviews. Go among the people. Deliver lectures. It must be noted that one should not limit oneself to annual trips; one must take such trips whenever the opportunity arises. I hope that, having succeeded, you will return home.”

Sahife-ye Imam, Volume 16, p. 3, January 30, 1982

We Must Introduce Our Revolution to the World

“We must start to introduce our revolution to the world. Now is a good time. I hope that, God willing, you will succeed. You must know that the people are with us. In the same manner that we rose, and did not sit [waiting] for some power to come our help, we must not expect others to do publicity in our favor.”

Sahife-ye Imam, Volume 16, pp. 3-4, January 30, 1982

its activities to this date: a) to help promote moral virtues based on faith and piety, b) to bring about cultural independence and help immunize the society to resist the influence of foreign cultures, c) to increase public awareness in different fields, and to help the development of the talents, and promote the spirit of research, investigation and innovation of the society, d) to promote Islamic culture and art, e) to bring about international awareness of the principles, aspects and aims of the Islamic Revolution, f) to increase cultural ties with different nations and ethnic groups, especially the Muslims and the Deprived throughout the world. g) to pave the way for the unity of all Muslims.

Work Hard to Relay Message of the Oppressed to the World

“Strengthening and expanding of propagation especially abroad is among the most important tasks, which has been lacking in our country in the past years. In the face of all the propaganda devices of the World-Devourers abroad, who have been frightened by Islam, we do not have proper propagation. Our embassies have not done anything positive and the Guidance Ministry, aside from its recent efforts, so far has not been able to expand this important and vital area. Our Islamic country has become the target of the oppressive invasion of the media and lie-fabricating apparatus. It is essential that the government, within its means, would try to resolve this weakness. In order to transmit the message of the oppressed to the world, the government should try to expand the radio networks so that other nations, even in brief, would find out what has happened, and is happening, to us. On appropriate occasions, certain groups should be dispatched in order to enlighten [the people] and propagate there. These groups must relay the message of the oppressed nation and the crimes of the tyrannical men of power to the world’s oppressed and to other nations. They must make them understand that the opposition to the Islamic Republic, as their deeds and words indicate, essentially aim to oppose Islam, and wherever Islam goes, these people would oppose it.”

Sahife-ye Imam, Volume 16, p. 37, February 11, 1982

Introduce the True Causes of the Islamic Revolution

“Considering all the poisonous propaganda against Islam, the propagation abroad has a special importance, and taking into account that their being coordinated would further increase its effects, I hereby appoint you¹ as the coordinator of propagation abroad, so that with the grace of God Almighty and the cooperation of all the individuals, institutions and organizations that are active in this field, you would continue this vital task, seriously preventing disorganization and blocking actions of those who do not have a teamwork spirit, so that, within your means, you can thwart the deceitful and poisonous propaganda machinery that fabricate rumors and lies, thereby introducing the Islamic Republic and the causes of the Iranian revolution as they are.”

Sahife-ye Imam, Volume 16, p. 58, February 17, 1982

Nations Agree With Human Values

“We are isolated among the reactionary governments and governments who want to plunder the people. We are isolated

¹ i.e., the then Minister of Culture and Islamic Guidance.

among the governments because they are all against us. But that rule does not apply to nations. The nations support the truth. The nations support such things as values that are human values. It is the governments who, in the main, are unaware of these human values. When you¹ go there, you have contact with the people there. The people there come to see you. As you present your athletic talents, your physical strength, you bring about appreciation of Iran by presenting the values of Iran to them. The ethical values, practical values and ideological values should be, if it be the Will of Allah, promoted there by you yourselves.”

Sahife-ye Imam, Volume 16, p. 75, March 7, 1982

Invite the Multitudes to Islam

“You who are from the Islamic Republic must act as [true] representatives in other countries. Today we need to strengthen Islam all over the world, and implement it everywhere. We must export Islam, in the sense that it has been realized in the country now, to other countries. One of the ways to export Islam would be through you the young people who are going to other countries, and multitudes come to see you, to see your power. You must act in such a way that you would invite these large

¹ I.e. Iranian athletes.

crowds to Islam. In your actions, in your conduct, in your deeds, you must be true representatives for the Islamic Republic, so that the Islamic Republic would go with you to other places, if it be the Will of Allah.”

Sahife-ye Imam, Volume 16, p. 76, March 7, 1982

Our Propagation Must Be Abundant

“Our propagation must be a lot. Our radio and television coverage must be extensive so that we can make the world hear our message. Now, they do not allow us at all to transmit all of our messages, all the things that we have to say...”

Sahife-ye Imam, Volume 16, p. 76, March 7, 1982

Propagation Abroad Has Special Importance

“It is obvious that propagation abroad is especially important. Since the Guidance Ministry is charged with this, it is necessary that the Supreme Council on Propagation¹ would help

¹ After the victory of the Islamic Revolution, the Supreme Council on Propagation, with a number of distinguished clergymen as its members, was formed in order to coordinate and bring about uniformity in the propagation and holding ceremonies related to the revolution. Later, with the formation of the Islamic Propagation Organization and Council on Coordination of Islamic Propagation, the coordination and organizing of the special ceremonies related

the Guidance Ministry in order to hire and train good, qualified individuals who would be sent abroad in order to propagate the Islamic culture, and to accomplish this divine task with perfect coordination.”

Sahife-ye Imam, Volume 16, p. 316, July 3, 1982

Islamic Ethics and Conduct, the Best Promotion for Revolution

“It is necessary that the respected pilgrims of Iran would heed the fact that they are going to Hajj from a revolutionary, Islamic country committed to the principles of Islam, and that both friends and foes are watching them closely. The friends want to see that:

- The respected pilgrims are fulfilling their Islamic commitments and, in talking and dealing with other Muslims—would be a source of pride for their glorious Islamic Revolution;
- They would be patient and stoical in facing the difficulties, hardships and scarcities which is a necessary part of such a divine journey;
- They would see God Almighty as a present witness

to the revolution have been entrusted to these two newly formed bodies.

to everything;

- They would proudly return to their country, having been a source of pride for their country and revolution and having exported the Islamic Revolution of their beloved country to the world Muslims and Islamic countries.

Or, God forbid, some of them might commit an act or speak a word in contravention to the Islamic conduct and morality before their Muslim brethren, which, even in its slightest form, would be a disgrace to Islam and the Islamic Republic, and this is among the unforgivable sins.

And the enemies want to call your speech, conduct and morality into question, and God forbid, if anyone of you commits an act, however negligible, then they will find an excuse. With their propaganda apparatus, they would blow things out of proportion and would further introduce Islam and the revolution in their twisted way to the outsiders and the world, and would make it seem that Iranian Muslims are considered by other Muslims in the world as unprincipled, and to the world they would depict Islam as an ideology which has no connection whatsoever with noble human values and the noble nation of Iran as a backward nation and divorced from civilization and

advancement...”

Sahife-ye Imam, Volume 16, p. 436, September 20, 1982

The Embassies Must Promulgate Islam

“The university must have permanent contact with Fayziyeh¹. The promotion of Islam and the Islamic Republic must be extensive. Wherever the embassies are, they must promulgate Islam and promote the Islamic Republic.”

Sahife-ye Imam, Volume 17, p. 221, January 16, 1983

Maintaining Unity: Precondition for Exportation of Revolution

“Today in order to preserve Islam we must give up whatever that is in our heart and mind and resolve the conflicts that we might have. We must stand together for the sake of God. If this happens, you will be protected and Islam would be exported to the world. I must tell you that if, God forbid, Islam has received a blow in Iran, it will receive blows everywhere else in the world, and you must know that it will not be able to recover from these blows soon. Now this, protecting Islam in Iran, is an important duty, which is more important than all other duties.

¹ Faydiyyah is the name of one of the oldest and most prestigious Islamic seminary schools located in the holy city of Qom.

Protecting Islam in Iran would depend on your unity.”

Sahife-ye Imam, Volume 17, p. 345, March 21, 1983

We Must Choose Human Values

“We hope that a situation arises from this Islamic center in Iran that would bury all the decadent values, promote the beloved Islam, and make the light of the Holy Quran shine all over the world, so that Islamic values that have been rejected, and the human values that have been discarded would be revived and would become alive. But first of all we must observe ourselves. We must pay attention to the fact that between the human-divine and tyrannical values we would choose the human [divine] values. If we have to choose between serving our country and being committed to Islam, and serving the countries of the East or West, we must choose that which serves our interest.

Sahife-ye Imam, Volume 17, p. 381, April 24, 1983

The Exportation of Human Values

“If you want to overcome all of the obstacles, you must all stand firm against all the powers. You must be prepared to face all the difficulties. You must export all the human values from here. You must closely guard your independence, cultural

independence, economic independence and social independence. This can be done through attention to Islam as a school of thought, reliance on God Almighty, building [nationwide] covenant and considering all as brothers.”

Sahife-ye Imam, Volume 17, p. 380, April 24, 1983

As Long As the Intention Is Pure, Revolution’s Waves Will Reach Everywhere

“As long as the intention is pure, and one is pure and aware of God, as long as it is so, this country will be victorious without any problem. From here, too, its waves will reach everywhere. In fact, these waves have reached other countries, thanks to the Almighty. It is not true that it has yet to be exported. It is already exported and will be strengthened outside of Iran.

Sahife-ye Imam, Volume 18, p. 185, November 20, 1983

We Are Determined to Reform the World

“You must not quit. Actually, they create unpleasant conditions so that they can force a group of committed people out of the scene. You must firmly stay in the scene. No one has ever faced the difficulties that the Honorable Prophet [Muhammad (s)] faced. But he resisted till the end and fulfilled his duty. The same problems were there for the Imams (r), but

they resisted. That's why they used to be thrown in prison. They would be imprisoned because they used to stand against those who had risen against Islam. We who are, God willing, committed to Islam and want the growth of Islam, we hope to change the course of the world and we hope that the nations would do so.”

Sahife-ye Imam, Volume 18, p. 187, January 4, 1984

We Must Do Something So That Other Nations Would Be Inspired

“When you are abroad, you might be in the Islamic lands, which are all right, [but in non-Islamic lands] the situation is not all that acceptable to us. I hope that there, too, the situation would be improved. There you must live in such a way that you would not be influenced by them. Whoever comes into contact with you should be inspired by you. You should not be influenced by them. If it became so, then, God willing, you would influence them and your revolution would be exported as well. This is what we mean by exportation. We want our ambassadors there to act in such a way that the ambassadors there, the government there would come under the influence. We want our government to act in such a way that other governments would come under its influence. We want our

nation to act in such a way that other nations would be inspired.”

Sahife-ye Imam, Volume 19, p. 18, January 19, 1984

Introduce the Just Islamic Government to the World's Deprived

“You are embarking on a journey to Hajj from a victorious nation who has been suffering immensely under the monarchical oppression for years and, with God Almighty’s grace as well as the petitionary prayers of Baqi-yat-Allah [the Twelfth Imam from the Prophet’s Blessed Household, Imam Mahdi (*r*)], has been liberated after suffering excruciating pains and giving thousands of martyrs, and still thousands others who have been disabled, for the cause of Islam. You are carrying the message of a nation who made a revolution to save a country [Iran] which, given to the Eastern ways and more so to Western ways, was set on its course toward atheism, corruption, immorality and indecency and has replaced the tyrannical government with the Islamic government. You are representatives of the very people who are determined to dispatch the message of their Islamic Revolution so that not only the Muslim countries but also the world’s Deprived would become familiar with the cherished [ideas of] Islam and the just Islamic government. You are the representatives of a people whose nascent Islamic Revolution

has been able to inspire, and call to Islam, Islamic countries in the East and West as well as the Deprived all over the world despite the tormenting problems resulting from the confrontations with two superpowers and the oppositions waged by the Eastern and Western blocs and the subversion of the terrorists belonging to the two oppressive blocs. It is only thanks to Islam, its illuminations and the resistance of the people, that this revolution has been able to propagate the message of Islam to the whole world and win their attentions. You respected pilgrims to Kabah are carrying the message of this nation and are representatives of this nation, which makes your status very sensitive and your duty very hard. God willing, you will impress others with your proper conduct, and revolutionary Islamic morality. As is expected of you, you will demonstrate the image of the Islamic Revolution as it is to the other nations in the world and will attract them to the great revolution of Iran with brotherly and compassionate approaches. In practice, you will be able to neutralize the biased and poisonous presentation of the propaganda machinery, in which case [God] will accept your Hajj and will double your rewards.”

Sahife-ye Imam, Volume 19, p. 22 August 29, 1984

Take Islam to Other Lands As Well

“You popular forces must be united. If you are united, God Almighty will help you. The victory from God is that you will all be [working] for the contentment of God. You will all be [working] together so that Islam is strengthened and is taken to other lands as well. This is God’s help. God has promised that ‘if you help, I, too, shall help.’”

Sahife-ye Imam, Volume 20, p. 49, June 9, 1986

Implementing the Goals of Islam in the World

“It is incumbent upon *Ulama* [the traditional Muslim scholars] and Islamic researchers and experts to propose constructive and universal plans which safeguard the interests of the Deprived and the dispossessed in order to replace the incorrect system of economy prevalent in the world of Islam, thereby liberating the Deprived and the Muslims from the straitjackets of poverty. Of course, it is not possible to implement the goals of Islam in the world and especially its economic programs and to confront the ailing economies of Western capitalism and Eastern socialism without the universal rule of Islam.”

Sahife-ye Imam, Volume 20, p. 273, June 28, 1987

For further information on the above-mentioned positions in this chapter, you may refer to:

Chapter One: The Exportation of Revolution, an Integral Part of the Islamic Revolution

The Rays of Independence and Freedom Will Engulf the Whole World

Chapter Two: Determined Will to Export the Revolution

We Will Export Islam to Other Places

Let Us Export Islam

We Hope to Fill the World with All Manifestations of Islam

We Will Disrupt the Sweet Dreams of Superpowers

We Will Share Our Experience with Other Nations

Our Main Duty Is to Promote Islam in the World

Chapter Five: What Do We Mean by Exportation of Revolution?

We Want to Export This Spirituality

Proper Promotion the Main Factor of Exportation of Revolution

The Persian Gulf Governments Want to Block Exportation of Revolution

We Must Introduce Islam As It Is

We Want the World to Hear Our Message

Chapter Six: Friends and Audience of the Islamic Revolution

Unity: Guarantor of the Victory of the Muslim Movements

The Expansion of the Rule of Islam to Other Nations

Your Victory Will Be Replicated in Islamic Countries

Chapter Eight: Exportation of Revolution: An Idea That Has Been Realized

Our Revolution Has Been Exported

Islam Has Manifested Everywhere

Chapter Six:

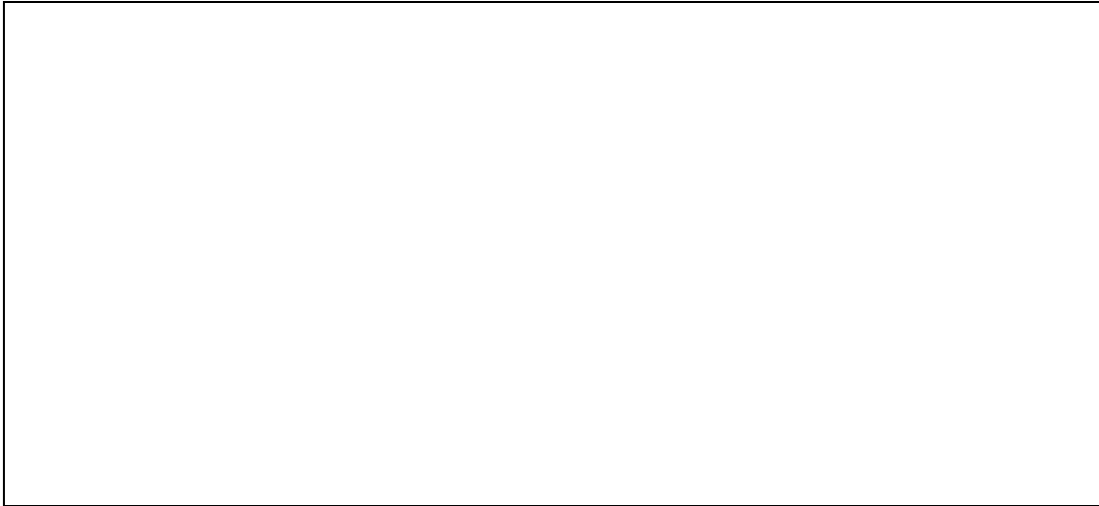
Friends and Audience of the Islamic Revolution

Unity: Guarantor of the Victory of Muslim Movements

“We are not disappointed. Muslims should go ahead with firm steps. Today the superpowers are on their course of defeat. One must not imagine that [situation today] is like what it was ten years ago... Today the U.S. is facing these black Muslims in such a way that it has been forced to declare curfew in eight cities. Man has been inspired not to buckle [under tyranny]. This is something that has emerged everywhere. Today in Iraq, this movement has emerged. I would say that in other places—Pakistan, India—this movement has emerged. The Muslims should reach out to one another; they must find one another. They should not think that the superpowers are invincible. No, that is not right. The Muslims should both find each other and

get together and be united so that they would be victorious, if it be the Will of Allah. And victorious they will be, if it be the Will of Allah. We hope that this revolution and movements that have emerged among the Muslims would expand to all other places, if it be the Will of Allah. We hope that Muslims everywhere would be united. We hope that through unity and relying on God Almighty, Who is the source of all victories, we would advance, and that all the Muslim countries would live a prosperous, dignified life under the banner of Islam, if it be the Will of Allah. May God Almighty keep the Beloved Lebanon and the Lebanese Muslims safe. May God Almighty make Muslims who are at war for the cause of Islam victorious, if it be the Will of Allah.”

Sahife-ye Imam, Volume 7, p. 362, May 21, 1979



Muslim People of Lebanon Demonstrate Against U.S. Interventionist Policies

The Expansion of the Rule of Islam to Other Nations

“We hope that this movement would bear results, if it be the Will of Allah. The Islamic government, as has been said by Islam and not as the egotistical demands would require, would be realized. If this is realized as Islam has said, the happiness of this nation would emerge in other nations, if it be the Will of Allah.”

Sahife-ye Imam, Volume 7, p. 323, July 3, 1979

Your Victory Will Be Replicated in Islamic Countries

“With this face, this revolution, and this revolutionary spirit of yours, you will be victorious, if it be the Will of Allah. You will complete your victory. Your victory in your country will be replicated in other countries, [including] Muslim countries.”

Sahife-ye Imam, Volume 9, p. 131, July 19, 1979

I Hope That the Deprived Would Defeat the Arrogant

“All praises be to Allah, you succeeded. The Iranian nation succeeded in spreading the fame of this country all over the world. I hope that this movement and this revolution would end in the Appearance of the Imam of Time [referring to the Twelfth Imam from the Prophet’s Blessed Household, Imam Mahdi (*aj*)]. I hope that this revolution would be exported to all over the

world, for the Deprived. I hope that it would be exported to the whole world for the salvation of the Deprived. And all would [follow you in gaining] what you have and in your victory over the enemy of Islam and the enemy of the nation. I hope that the Deprived would defeat the Arrogant.”

Sahife-ye Imam, Volume 13, p. 20, July 12, 1980

Those Who Were Not Biased Embraced the Revolution

“We were not able, and I must say, that we did not have the competence to bring about extensive promotion even at a domestic level. As for abroad, we must admit that the revolution has advanced by itself. We did not advance it. It was the Islamic nations and peoples outside who got to know about the events here. It was not like we had any promotion and were able to make them so enamored with this revolution. It is as if this revolution has been replicated there. Those who were not biased, who were not prejudiced, have somewhat understood what you want.”

Sahife-ye Imam, Volume 14, p. 45, February 5, 1981

Islam’s Light Shining over the World of the Deprived

“It is Islam that has made our nation organized, and that is creating very similar events in other places. We hope that, if it be

the Will of Allah, this Islamic light would shine over not only all the Islamic countries but also all the deprived countries.”

Sahife-ye Imam, Volume 15, p. 413, January 13, 1982

Iran’s Revolution: The Source of Hope for the World’s Deprived

“The news reaching us from abroad, [through either] those who go abroad who inform us or sometimes some of the personalities [abroad] who send us messages, that even you do not understand the significance of what you have done. All of these evaluations are evaluations of the outward appearance and the apparent advancement of the Islamic forces. As it is said and as the messages indicate, the depth of these apparent advancements is not all that known to us. [We have yet to know] how the Islamic Republic and this movement which has emerged in Iran has created a transformation in values in its natural and material domain. You must know that the nations that are part of the world’s Deprived and have been under the domination of the Arrogant, even the nations that are not spiritual, have pinned their hope on a movement that has emerged in Iran.”

Sahife-ye Imam, Volume 16, p. 287, June 13, 1982

The Expectation of the Nations from the Clergies

“Wherever the clergies are, from a clergy who is a top clergy such as *Maraji*¹ to those clergies who are engaged in serving Islam in a village, today not only the nation [of Iran] but also the world’s Deprived and nations expect a lot from you respected clergymen, wherever you are.

Sahife-ye Imam, Volume 16, p. 435, September 20, 1982

The Panorama of the Exportation of the Revolution

“Today more than ever, we see the panorama of the exportation of the Islamic Revolution among the world’s Deprived and oppressed. We see the growing movement which has started among the Deprived and the oppressed against the world’s arrogant and the powerful, which is harbinger of a bright future and makes the realization of God Almighty’s promise look close at hand, as if the world is getting ready for the dawn of the Sun of *Wilayah*² on the horizon of the Holy Mecca and the

¹ Literally meaning “Sources of Imitation”. *Maraji* are the *Ulama* who have reached the position of *Marjaiyyat* because they have possessed such characteristics as justice, piety, superior knowledge, awareness and being oblivious to worldly possessions. The average people refer to them to find the answer to their religious problems, and to follow their religious decrees.

² I.e., the Re-appearance of Hadrat Mahdi (*r*), the Twelfth Imam from the

appearance of the Beloved of the Deprived, and the rise of the government of the Deprived.”

Sahife-ye Imam, Volume 18, p. 90, September 6, 1983

Islamic Nations Must Make Their Officials Humble for the Sake of Islam’s Honor

“Isn’t it about time that Islamic nations would rise and make their officials humble for the sake of Islam’s honor, or follow the model of Iran in their case? Are the so-called Islamic governments in their stupor? Can they not see that today the situation of the nations is different from what it was before? Do they not want to see that people have become conscious and that deceptions of the Eastern or Western forms no longer work? Do they not know or see that the Islamic Revolution has been exported, or is about to be exported and that, with God’s grace, the flag of Islam will, in a not so distant future, be raised all over the world not only by the Islamic nations but also by the oppressed yearning for Islamic justice?”

Sahife-ye Imam, Volume 18, p. 270, February 12, 1984

Prophet’s Blessed Household. There are *hadiths* that say that he will start his revolt against falsehood, tyranny and oppression from the holy Kabah in the holy city of Mecca.

The Interest of the Masses of People in the Islamic Revolution

“They say that Iran is isolated. They are saying it even now. Do they mean that Iran is isolated among the nations or do they mean that Iran is isolated among the governments? If they mean that Iran is isolated among the nations, well! they should come and do an experiment. They should bring some cars. In one of the cars they can seat the U.S. president. In another car also they can seat the head of Soviet Union. In another, they can seat the president of France. In another, they can seat the Queen of Britain, and in another, they can seat our president. They can go among the people. These cars can go among the different crowds in the world. We are not saying that these crowds should be in Iran. We can go to Latin America. We can go to Britain itself. We can go to other lands, even to the non-Muslim lands to see how... people would treat these leaders? Is the treatment the same as the [extremely warm] welcome that was accorded to [Iran’s] President in Pakistan? How would other leaders be treated? They welcome them by throwing eggs at them, with such hatred. If what they mean is that we are isolated among the people, well, they can come and see for themselves. If what they mean is that we are isolated among the governments, today there is no government which expects a soft approach from Iran, and

that includes the U.S., Soviet Union, France. They are [the ones who are] isolated. This propaganda is harped on a lot, and some start to believe it. Of course, they believed in this a lot. Now in Iran this belief is on the wane. Some pretend to believe this but the masses of people no longer give credence to such propagandistic statements.”

Sahife-ye Imam, Volume 19, p. 430, February 10, 1986

Muslims’ Hopes Rekindled

“All praises be to Allah, thanks to the Islamic Revolution of Iran, vistas of light and hope are opened before all the world’s Muslims. As a result of the ramifications of these events, death and destruction will be brought to the Arrogant.”

Sahife-ye Imam, Volume 20, p. 71, July 20, 1988



**Pakistani Masses Turn Out to Welcome Ayatullah Sayyid Ali Khamenei in 1986
(Then President of Iran)**

For further information on the above-mentioned positions in this chapter, you may refer to:

Chapter One: The Exportation of Revolution, an Integral Part of the Islamic Revolution

All Muslims Will Come under the Influence of Sacred Movement of Iran

Chapter Eight: Exportation of Revolution: An Idea That Has Been Realized

Nations Are Enamored with Iran

The Mecca Event: The Source of Great Developments in the World of Islam

Chapter Seven:

Enemies Fear Exportation of Islamic Revolution

Islamic Movement A Threat to Reactionary Regimes

Q: What is the position of the reactionary activities, led by Saudi Arabia, against the revolution?

A: It is obvious that the sacred Islamic movement threatens the reactionary regimes in other Islamic countries in the same manner that it has threatened, and will destroy, the Shah's regime in Iran. Therefore, it would be natural that they would support the Shah."

Sahife-ye Imam, Volume 5, p. 77, November 23, 1978

Islam's Enemies Are Attempting to Destroy This Movement

Q: Do you expect that, in the Arab world and the Islamic world, they would create problems for Iran's Islamic

Revolution?

A: Islam's enemies would spare no efforts in destroying this movement. But with the help from God Almighty, the sacred Islamic Revolution will quickly move ahead on its course and will advance."

Sahife-ye Imam, Volume 5, p. 81, November 23, 1978

Those Who Are Afraid of Islam Are Worried About Exportation of the Islamic Revolution

"Those who do not want Islam implemented those who do not want the establishments of the Islamic Republic in Iran, those countries that are afraid of Islam are afraid of the Islamic Republic. They are afraid of the exportation of the Islamic Revolution from this country [Iran] to other countries. They are planning to stop you in your course and not allow you to advance."

Sahife-ye Imam, Volume 12, p. 53, January 7, 1980

They Have Portrayed Our Revolution Negatively Abroad

"You know that the depiction of our revolution abroad has nothing to do with the revolution as it is. Gradually, we must export our revolution abroad as it is; the revolution must be shown as it is."

Sahife-ye Imam, Volume 13, p. 165, September 10, 1980

Enemies' Propaganda Machinery Has Started to Work Because of Fear of the Spread of Revolution

“Our nation is a committed, conscious Islamic nation. It is no longer possible to influence this nation with the anti-Islamic smear campaign that takes place in other countries. I hope that in other nations as well these smear campaigns would not have any effect and that [they would not be influenced by] the propaganda which has been started against our country and the Islamic Revolution, which has begun because they have panicked and are afraid that this revolution would spread to other places. I hope that the nations would be awakened and take note of the fact that all of this propaganda aims to suppress Islam right here and not allow Islam, in its true sense, in its Neither-Eastern-Nor-Western sense¹, to be implemented in other places.”

Sahife-ye Imam, Volume 15, p. 123, September 1, 1981

¹ A reference to a part of verse 35, Chapter Nur in the Holy Quran.

The Superpowers Want to Smash the Headquarters of This Revolution

“You are now targeted by those all across the globe. That is to say, this Islamic Revolution of Iran has achieved such a status that all the superpowers are afraid that this revolution, considering its true image, would attract everyone and that one day the superpowers would realize that they have lost the Islamic countries and other countries as well. Therefore, they try with all their might to destroy here [Iran] which is the headquarters of this Islamic revolution and movement.”

Sahife-ye Imam, Volume 15, p. 313, November 17, 1981

They Are Opposing the Revolution Because They Fear It Would Spread

“All of them are after defeating the Islamic movement so that it would not be realized in Iran to end their influence there. [They are afraid] that the Islamic movement would go from Iran to other places and regions, that it would be exported so that it would terminate the domination of the superpowers over the world. That is why they are opposed to you.”

Sahife-ye Imam, Volume 15, p. 423, January 20, 1982

The Awareness of Muslim Nations: A Threat to the U.S.

“They mostly spend their time in order to destroy this Islamic Republic. It was either said or written in these texts that the U.S. president¹ has said that ‘we have to do something so that the war² would end, because this war is no longer in the U.S. interest. You can see what kind of confession a man [such as] the president of a so-called superpower nation is making: That the war has so far been in the interest of the U.S., because the war was meant to create disruptions in this Islamic Republic. Now that they see this cannot be done and that it is possible that the Islamic Republic would develop very much, and that it is possible that other Muslim countries, too, would be awakened. Therefore, now this is a threat for the U.S.; it is no longer in the U.S. interest. Now it has asked all those who are involved to get together and find a way to somehow end this war in peace.”

Sahife-ye Imam, Volume 16, p. 145, April 3, 1982

If Islam Grows It Will Stop Traitors in Their Tracks

“Today the activities of Iran have attracted the attention of the world, news agencies, the press, radio stations and television

¹ I.e., the then U.S. president Ronald Reagan.

² I.e., the war that Iraq imposed on Iran.

networks. All of them are looking to find something so that along with their additions and fabrication they can hurt the Islamic Republic. With their mendacious interviews with biased individuals, or irrelevant statements about individuals, they want to cause deviation in public opinion. Issues of the revolution and Islam are among the things about which they do a lot of propaganda, because it is clear if Islam grows, it will stop the traitors in their tracks. When we say that the revolution must be exported, it means that Islam must grow everywhere. We do not intend to militarily intervene anywhere.”

Sahife-ye Imam, Volume 17, p. 4, September 26, 1982

Silence of Muslim Governments

“The mass media, as a whole, has attacked Iran. Of course, they know that they would have to close shop and their domination would end if Iran’s revolution gets there. But unfortunately, Islamic governments are either heedless or are aware but are silent and cooperate with them for [safeguarding] their transient rules. We must take a stand against them so that Islam and revolution would be exported everywhere.”

Sahife-ye Imam, Volume 18, p. 163, October 26, 1983

East and West Are Afraid That Their Interests Would Be Endangered

“They can say what they want about the East and the West. We are going on our own path and we hope to go all the way. Of course, they are unhappy that their interests in this country have ceased to exist. They are afraid that the same will happen to their interests in other countries. That is why they are hatching, and in the future will hatch, their own plots. If it be the will of Allah, He will foil these plots.”

Sahife-ye Imam, Volume 17, p. 345, March 20, 1983

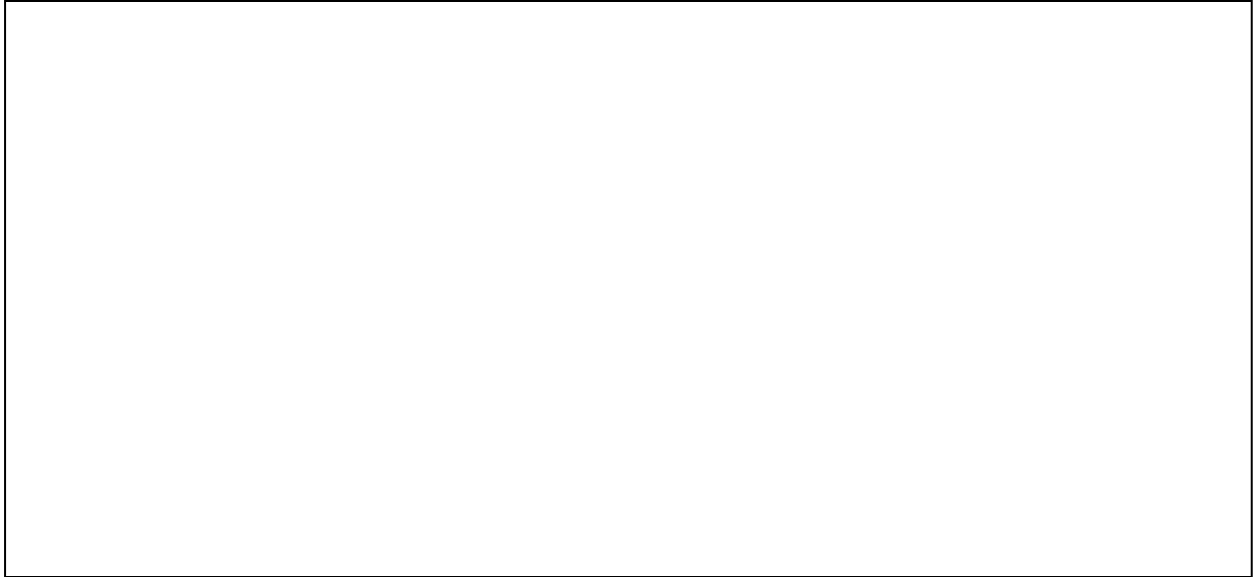
Disinformation Campaign of Islam’s Enemies Aimed At the Revolution

“Indeed, you¹ have a momentous task ahead. Your actions are done before God Almighty and in his presence, and are watched by the saints and the angels. Moreover, your actions are done before the eyes of thousands of pilgrims who have come from Islamic countries and from all over the world. It is quite possible that they have been influenced by the extensive propaganda of the mass media of the enemies of Islam and Iran who are working, and will work, day and night disseminating

¹ I.e. Hajj pilgrims.

lies about Islam, Iranian nation and officials serving this oppressed nation, and portray the revolutionary people of this land other than what they are. It is possible that because of this propaganda many of the Muslim people in the world either believe [such lies] or are uncertain [about the facts].”

Sahife-ye Imam, Volume 20, pp. 82, August 7, 1986



Muslim People in Lebanon Stage Rally against Western Support

Provided to Salman Rushdi, Author of *the Satanic Verses*

For further information on the above-mentioned positions in this chapter, you may refer to:

Chapter One: The Exportation of Revolution, an Integral Part of the Islamic Revolution

Iran Turning into a Model Causes Opposition by Enemies

Chapter Three: Islamic Revolution: A Model of Values Desired by the Oppressed People

Governments Are Afraid of People

Chapter Five: Factors, Conditions and Methods of the Exportation of Revolution

Nations Are Interested in Iran

Chapter Eight:

Exportation of Revolution: An Idea That Has Been Realized

Revolution's Message Echoes in Islamic Countries

“The message of Iran’s great revolution echoes, and is a cause for pride, in the Islamic countries and other countries. You the honorable nation [of Iran] have alerted the valiant youth of the Islamic nation. It is hoped that with your mighty hands the proud flag of the Islamic government would be raised in the four corners [of the world]. This is what I ask from God Almighty.”

Sahife-ye Imam, Volume 15, p. 325, November 22, 1981

Our Revolution Has Been Exported

“The other issue is the issue of exportation of the revolution. I have repeatedly said that we are not seeking war with anyone.

Today our revolution has been exported. Everywhere they are talking about Islam and the Deprived view Islam as [their] source of hope. You must introduce Islam as it is with proper propagation. When the nations learn about Islam, they inevitably become attracted to it. We do not want anything else except for implementation of Islam's decrees in the world."

Sahife-ye Imam, Volume 15, p. 273, October 18, 1981

I Hope That an Extensive Revolution Would Occur Against World-Devourers

"If there were another government against these mighty enemies, it would have crumbled and been destroyed. But the Islamic Revolution is continuing its path in a miraculous manner. It has awakened many of the Muslims and the Deprived and it is hoped that an extensive revolution all over the world would take place against the anti-human World-Devourers. The Islamic revolution is advancing with firm steps and its coherence and strength increases by the day, and its enemies are defeated by the day."

Sahife-ye Imam, Volume 16, p. 363, April 4, 1983

The Talk of Iran Is Everywhere

"All praises be to Allah, right now all over the world, if you

watch the media worldwide, [you will see that] Iran is talked about everywhere. Iran is being talked about all over the world and that all [in the World of Arrogance] are frightened by this Iranian and Islamic movement.”

Sahife-ye Imam, Volume 16, p. 249, June 3, 1982

Islam’s Influence Is No Longer Limited to the Region

“They have lost something¹ which will make them lose everything. This issue [of Islam’s influence] is no longer limited to the region. The influence is felt in their midst as well.”

Sahife-ye Imam, Volume 16, p. 295, June 18, 1982

Nations Are Enamored with Iran

“Everyone who has heard your message and who has understood what you are saying is supporting you. Those who heard your message and understood what you are saying, but saw your message opposed their monarchy, their presidents, their own interests, they are opposed to you. Among the weak nations, whoever has heard you, agrees with you. Those who go abroad, wherever they have go, they come back and say that other

¹ The late Imam here is referring to the fact that the superpowers could no longer exercise influence over the government in Iran.

nations are in love with Iran. They want Iran. They have pinned their hopes on Iran. Our nation must persevere. Our academic staff must persevere. Our traditional Muslim seminaries must persevere. Our army and all sectors of our society, our nation, must persevere. Perseverance would ensure that this movement would continue and the revolution would brim over to all other places.”

Sahife-ye Imam, Volume 17, p. 424, September 19, 1982

The Waves of This Movement Have Reached Everywhere

“Now the waves of your movement and revolution have reached everywhere in the world. Everywhere in the world the waves of your victory can be seen. Iranians were not considered important in international forums, except as members of [the group of] servants of the U.S. Those who are fair confirm this fact today that Islamic Republic is victorious and its victory will continue, if it be the Will of Allah.”

Sahife-ye Imam, Volume 17, p. 48, October 17, 1982

Islam Has Been Exported to All Over the World

“All praises be to Allah, today the power of Iranians and power of Islam in Iran is such that they have attracted all the weak nations to themselves, and have exported Islam to the

whole world. Islam's light has shone everywhere, among the beloved Black Americans, in Africa and Soviet Union. Peoples [of the world] are paying attention to Islam. This is what we meant by the exportation of the revolution, which has been realized. If it be the Will of Allah, Islam will overcome Disbelief everywhere.”

Sahife-ye Imam, Volume 17, p. 380, April 24, 1983

Islam Has Manifested Everywhere

“All praises be to Allah, Islam has made such a manifestation. It has manifested as such all over the world. The peoples of the world the Oppressed have become interested in this Islamic Republic.”

Sahife-ye Imam, Volume 18, pp. 140-41, October 5, 1983

Manifestation of Islam Has Reached Even the Kremlin Palace

“The manifestations of Islam have reached even the Kremlin Palace. They have reached the White House. They have gone as far as Latin America, as far as Africa and Egypt. It has forced them to say that they believe in Islam. We know that they do not believe in Islam. They are actually opposed [to Islam]. Islam's

manifestation has gone abroad from Iran. Even those who do not believe in Islam say that Islam should be present and Islamic punishments must be implemented. This blessing, this is a phenomenon which has its roots in Iran; this does not mean that they have become Muslims. Now ‘Cane Is Correcting Him’¹. Even Saddam is saying that he is praying. A false prayer he performs. All have become ascetic, devout Muslims. This is not an issue to be ignored. This issue serves as an omen that this divine light will be expanded, if it be the Will of Allah. God Almighty’s help will be there because you, the nation of Iran, want to help [the cause of] God and is seeking to help [the cause of] God. God has promised so [referring to a verse in the Holy Quran “O Ye who believe! If Ye will help (the cause of) Allah, He will help you, and plant your feet firmly.” Chapter Muhammad, verse 7]. We must be after helping [the cause of] Islam, helping [the cause of] God. We must think about doing work for God’s sake and for assisting [the cause of] His religion. If we do that, then God’s promise will undoubtedly materialize and His Assistance will ensue.”

Sahife-ye Imam, Volume 19, p. 6, August 9, 1984

¹ I.e. the conduct of some people such as Saddam Husayn is corrected through force.

Islam's Light Has Emanated from Iran to Shine Over the World

“You must know that, from the heart of Iran, Islam’s light has shone over the whole world and is [now] everywhere. I do not know whether you have heard this. Based on what I have heard, they want to establish an Islamic bank in the U.S. Of course, the Islam that they talk about is not the same as the Islam that we are talking about. But I have heard that they want to establish an Islamic bank. These governments, such as Egypt, Sudan¹ and the like, which are calling for [implementation of] Islamic decrees, do you think that this has been an issue which has happened for no reason at all? This is an issue in which Islam’s echo has reverberated all over and everywhere there is this echo. Right now in the U.S. similar issues exist. In other places, similar issues exist. They have been inexorably influenced by this movement. This Islamic movement has led to a situation in which all other countries, all the Muslims in other countries who are united, would be influenced by it. What do they mean when sometimes they say that ‘alas’ Iran has been isolated? If we make overtures towards the U.S., it would respond with one hundred times more enthusiasm. But we, and

¹ The reference is to Sudanese government under Jafar Numeiri.

other nations, ignore the U.S. If they mean that we are isolated among the nations, well, everyone knows all other nations take an interest. Today, wherever there is an Islamic community, wherever our Sunni brothers, our Shiah brothers are present, [they are discussing] Islam, and the fact that everything must become Islamic. All of these issues are there, and this is a [ray of] light that God Almighty has granted to, and has abundantly lit, everywhere.”

Sahife-ye Imam, Volume 19, p. 297, July 30, 1985

Islam’s Message Reverberates in Remote Lands of the World

“On the eve of the departure of the respected Iranian pilgrims for the temple of love, and tomb of the beloved, of the migration towards God Almighty and his Esteemed Messenger [Prophet Muhammad] (s), the message of Islam is echoing in the remote corners of the world and Islam’s spiritual flag is raised in the four corners of the world and the attention of the world people are turned towards the country of Great *Wali* of Allah—May our souls be sacrificed at His Feet.”

Sahife-ye Imam, Volume 20, p. 294, July 28, 1987

The Mecca Event: The Source of Great Developments in the World of Islam

“The beloved and courageous nation of Iran must be certain that the event in Mecca¹ will be the source of great developments in the Islamic world and serve as a good preamble to the uprooting of the corrupt systems in the Islamic countries and the rejection of pseudo-clergies. Despite the fact that only one year has passed since the Epic of the Disavowal of Disbelievers, the fragrance of the innocent blood of our dear martyrs has spread all over the world and we see its effects in remote corners of the world. The epic of the people of Palestine is not an accidental phenomenon. Does the world know who are singing this epic [song] and on what the people of Palestine are relying that fearlessly, and with empty hands, they resist against the savage attacks of the Zionists? Is it mere nationalism that has turned their being into a world of fortitude? Is it from the tree of the co-opted politicians that the Fruits of Resistance and the Olives of Light and Hope fall on the lap of the Palestinians? If that is so,

¹ In the sixth of Dhul-Hijjah of the year 1987, the Saudi security forces savagely attacked the Iranian and non-Iranian pilgrims who were holding the Disavowal from the Pagans ceremony in Mecca, which resulted in the martyrdom of hundreds of pilgrims who had merely chanted slogans to express their disavowal of the U.S. and Israel.

these are the same people who have served themselves next to the Palestinians and in the name of the People of Palestine! There is no doubt that it is the chant of *Allahu Akbar* [God Is the Greatest], the very cry of our nation, which disappointed the Shah in Iran and the Usurpers in Bayt al-Muqaddas. This is the realization of that motto of Disavowal, which the nation of Palestine chanted in the Hajj rally. Shoulder to shoulder with their Iranian brothers and sisters, they chanted for the liberation of Quds, and said ‘Death to the U.S., U.S.S.R. and Israel’. Having offered their blood on the very place where our beloved ones’ blood was shed, they were martyred. Yes, the Palestinian who had lost his path, found it again through our Disavowal. We saw how the iron walls started crumbling in this struggle and how the victory of blood over sword, faith over disbelief and shouts over bullets was achieved, how the Jews’ dream of occupying [lands] from the Nile to the Euphrates¹ became disrupted, and how the shining star of Palestine rose from our blessed Neither-Eastern-Nor-Western tree once again.

¹ “From the Nile to the Euphrates” is a motto that was proposed in Quds after the establishment of the Zionist Regime. The leaders of the Usurper Regime claimed that all the lands from the Nile river in Egypt to the Euphrates river in Iraq and Syria and even a section of Turkey are parts of the “Promised Land” which must be occupied by Israel.

Today as there are extensive activities all over the world to make us compromise with disbelief and polytheism, efforts are made to quell the flames of the wrath of the Muslim nation of Palestine, and this is only one example of the progress of the revolution. The believers in our Islamic Revolution have increased in the world and potential assets of our revolution we consider these, as well as others who sign, with their blood, a petition in our support, and respond to the call of revolution with all their being, and with God's help will control the whole world.

Today a war has begun between righteousness and falsehood, between poverty and wealth, between Deprivation and the Arrogance, and between the poor and the callous rich. I kiss the hands and arms of all those beloved ones who are carrying the burden of the struggle all over the world, and have decided to struggle in the path of God and for the sake of the dignity of the Muslims. I extend my sincere salutations to all of these blooming forces of freedom and perfection. I also would like to tell the courageous and beloved nation of Iran that God has exported the positive effects of your spirituality to the world, your hearts and your acute visions are turned into centers for the supporting of the Deprived, and the flames of your revolutionary vengeance have frightened the leftist and rightist World-

Devourers.”

Sahife-ye Imam, Volume 21, p. 69, July 10, 1988

For further information on the above-mentioned positions in this chapter, you may refer to:

Chapter Five: Factors, Conditions and Methods of the
Exportation of Revolution

As Long As the Intention Is Pure, Revolution's Waves Will
Reach Everywhere

Chapter Six: Friends and Audience of the Islamic Revolution

Those Who Were Not Biased Embraced the Revolution

The Panorama of the Exportation of the Revolution

Iran's Revolution: The Source of Hope for the World's Deprived

“We will share our experience with the world. We will transfer the lessons of fighting the oppressors, without any expectation whatsoever, to those who are fighting for the sake of truth. Certainly, this exportation of our experience will only lead to victory, independence and implementation of the principles of Islam for the nations that are in shackles.”

Imam Khomeini (r)