



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

SAHIFEH-YE IMAM

**An Anthology of Imam
Khomeini's
Speeches, Messages,
Interviews, Decrees,
Religious Permissions, and
Letters**

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Transliteration Symbols

<i>mbol</i>	<i>Transliteration</i>
ا, آ, ؤ	a, a, ()
ب	b
ت	t
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	s
ض	d
ط	t
ظ	z
ع	
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
و	w
ه	h
ي	y
ة	ah

Persian Letters

<i>Symbol</i>	<i>Transliteration</i>
پ	p
چ	ch
ژ	zh
گ	g

Long Vowels

<i>Symbol</i>	<i>Transliteration</i>
آ, ا	a, A
ای	i, I
او	u, U

Short Vowels

<i>Symbol</i>	<i>Transliteration</i>
ا	a
اِ	i
اُ	u

Note:

For easy access to particular topics, please refer to *Sahifeh-ye Imam*, volume 22, which includes:

Indexes to subjects, persons, places, historical events, Quranic verses and Prophetic narrations, poems, and detailed subjects of the first 21 volumes.

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Message

Date: February 25, 1986 [Esfand 6, 1364 AHS / Jumadi ath-Thani 15, 1406 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the 8th anniversary of the victory of the Islamic Revolution

Addressee: Erich Honcker (President of East Germany)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Erich Honcker, Secretary General of the Central Committee of the German United Socialist Party and President of the Democratic Republic of Germany,

The receipt of your congratulatory message on the occasion of the 8th victory anniversary of the Islamic Revolution of Iran is hereby acknowledged with gratitude. It is hoped that by taking inspiration from the method of struggle of the Muslim and heroic nation of Iran, the other deprived and downtrodden nations of the world could also deliver themselves soon from the domination of the imperialists and the tyrants of the time.

Ruhullah al-Musawi al-Khomeini
Esfand 6, 1364 AHS

Message

Date: March 1, 1986 [Esfand 10, 1364 AHS / Jumadi ath-Thani 19, 1406 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the 8th anniversary of the victory of the Islamic Revolution

Addressee: Daniel Ortega Saavedra (President of Nicaragua)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Daniel Ortega Saavedra, President of the Republic of Nicaragua,

The receipt of your congratulatory message on the occasion of the 8th victory anniversary of the Islamic Revolution is hereby acknowledged with gratitude. It is hoped that this purely Islamic and popular revolution and the resistance of the heroic people of Iran against the various conspiracies of the enemies could serve as a model and guide for other oppressed and enslaved nations of the world so that they can deliver themselves soon from the domination of imperialists, especially the world-devouring America.

Ruhullah al-Musawi al-Khomeini
Esfand 10, 1364 AHS

Message

Date: March 1, 1986 [Esfand 10, 1364 AHS / Jumadi ath-Thani 19, 1406 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the 8th anniversary of the victory of the Islamic Revolution

Addressee: Julio María Sanguinetti (President of Uruguay)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Julio María Sanguinetti, President of Uruguay,

The receipt of your congratulatory message on the occasion of the 8th victory anniversary of the Islamic Revolution of Iran is acknowledged with gratitude. It is hoped that the other oppressed and tyrannized nations of the world could also take inspiration from this purely Islamic and popular revolution and deliver themselves soon.

Ruhullah al-Musawi al-Khomeini
Esfand 10, 1364 AHS

Speech

Date: March 2, 1986 [Esfand 11, 1364 AHS / Jumadi ath-Thani 20, 1406 AH]

Place: Jamaran, Tehran

Subject: Nobility and virtue of Hadrat Zahra (a)

Occasion: Birthday anniversary of Hadrat Fatimah Zahra (a) and Woman's Day

Audience: Women of Jamaah az-Zahra, Az-Zahra University, Basij, IRGC, and Maktab-e Banavan-e Gorgan; women of the radio program, "Family and the News" of the IRIB; women from various strata of people

In the Name of God, the Compassionate, the Merciful

Nobility and virtue of Hadrat Zahra (a)

I congratulate all you ladies and the women in all Islamic countries on this joyous feast marking the auspicious birth anniversary of Hadrat Fatimah az-Zahra (a). I implore the Almighty God to guide all the respected women along the path that He has laid down, so that they can achieve lofty Islamic goals. It is a source of great pride for the women to designate Hadrat Fatimah's birthday as anniversary Woman's Day. It is a source of pride and responsibility.

I do not consider myself adequate for the task of speaking about Hadrat Fatimah (a), so I will content myself with reciting a sound narration, which can be found in the noble *al-Kafi*. This narration quotes Hadrat Sadiq (a) as saying: "After the death of her father, Fatimah, upon whom be peace, lived for seventy-five days. She was in this world, but grief overtook her. Gabriel, the Trusted Spirit, came to her regularly to console her and tell her of future events."¹ So, according to this, in these seventy five days she had contact with Gabriel on many occasions. I do not think that such a thing has happened for anyone else other than the great prophets of the highest rank that in seventy five days Gabriel, the Trusted Spirit, would come and spoke about the events that were to happen to her offspring in the future. Imam Ali wrote down what Gabriel said. He was the scribe of these revelations just as he had been the scribe of the revelations the Noble Messenger had received. With the death of the Holy Messenger, those revelations which brought divine laws, ended. He was the scribe of the revelations to Hadrat Fatimah during these seventy five days. Gabriel's appearing to someone should not be taken as a trivial affair. One should not imagine that Gabriel would appear to

¹ *Usul al-Kafi*, vol. 1, p. 457, *hadith* 1.

just anyone. The necessary relationship has to exist between the spirit of that person to whom Gabriel would appear and Gabriel's station as the paramount spirit. Whether we believe that it is the greatness of the spirit of the saint or prophet that brings Gabriel down to this lower station, or that it is God who sends him to make such revelations, whether we side with the experts in their views or those who interpret the literal meaning in theirs, it still remains that unless the necessary relationship exists between the spirit of that person to whom Gabriel would appear and Gabriel, the paramount spirit, then it would be impossible for such a thing to happen. The relationship existed between Gabriel, the paramount spirit, and the prophets of the highest rank such as the prophet Muhammad (s), Moses, Jesus and Abraham. It did not exist with just anyone, and after these prophets it did not exist with anyone else. Indeed, I have not heard of Gabriel descending to even the Imams as he did to the prophets. As far as I know, it was only to Hadrat Fatimah Zahra, upon whom be peace, that Gabriel appeared repeatedly during the period of these seventy five days, revealing future events which would happen to her offspring and which Hadrat Amir Imam of the Time (a), in which case he may have mentioned events in Iran too. We do not know. It might have been so. Of all the virtues attributed to Hadrat Zahra (a)—she had very great virtues—I consider this to be the greatest, as no one, except the prophet—not all of them, but those of the highest rank—and some of the saints who were at their level, had such a virtue. The fact that she had communications with Gabriel in those seventy five days and that he has appeared to no one since then, demonstrates an excellence, which is, but one of the characteristics of Hadrat Siddiqah (a).

Need for the women to emulate Hadrat Zahra (a)

You and we should be proud for designation of this day as Woman's Day. You should accept the responsibility the day entails. If you accept Jumadi ath-Thani which is the birthday of Hadrat Zahra, as Woman's Day, you will have to shoulder many responsibilities. If a nation accepts that a certain day is the day of struggle, it should be busy in struggle on that day. If one is not preoccupied with struggle, it means that he has not accepted that day as the day of struggle. If at a certain time a nation agrees on a day as the day of war, but does the contrary, it has actually acted against his human responsibility. Likewise, if you women here and indeed all our women across the country, have accepted today as Woman's Day, falling on the birthday anniversary of Hadrat Fatimah Zahra, with all the perfection it represents and the position it enjoys, then you have a great task to perform. The task

includes struggle, just as she struggled, to the best of her ability, during the short span of her life. She addressed the governments of the time and passed judgment on them. To accept her birthday anniversary as Woman's Day, you should emulate her. To accept it, you should follow her example in her renunciation of the things of this world, in her devotion and piety and in all the virtues she possessed. If you do not do this, then you have not entered the true spirit of Women's Day. Whoever does not accept these things has not entered the true spirit of Women's Day and has not recognized its true nature.

Struggle of women in education and defense of Islam

I hope you will accept and perform those duties you are obliged to carry out. You should strive both in education, which is an important matter, and in defense of Islam. These are among the important tasks, the performance of which is incumbent on every man and woman and young and old. Concerning the defense of Islam and the defense of the Islamic country, none of the *ulama* of Islam and none of those who have lived in Islam and are Muslim has a dissenting opinion. All consider it obligatory. That which is controversial and disputable is the case of the primary *Jihad* (holy war). It is not obligatory on women. But it is incumbent upon everybody to defend one's sanctity, country, life, property and Islam. If defense were incumbent upon all, the preliminaries of defense should also be done, among which are the military training and learning kinds of military weapons for those able to do so. It can not be incumbent upon us to defend when we do not know how to do so; we have to know how to defend. Of course, the environment in which you will receive military training should be a sound environment; it must be an Islamic environment. All aspects of decorum should be observed; all Islamic aspects should be observed.

Women at the forefront of public issues

Thanks God, in all public issues in the Islamic Republic, women have been at the forefront, they were at the forefront of Tobacco Boycott; they were at the forefront in the Constitutional Movement; and they enthusiastically address the issues befalling our country and I should say that doubly do so. If a number of women go to a certain place, for instance, a battle arena, apart from the fact that they themselves are engaging in battle, they multiply the strength of men who have feelings towards them. It is not that if, for example, they engage in defense, it is only they who have engaged in defense. They have engaged in defense and encouraged others to engage in

defense, as well. Men are sensitive with respect to woman. If a man sees hundreds of men get killed, perhaps he would not be so touched, but if he would see a woman being disrespected, he would be touched even if that woman is alien to him; he will not do anything bad either against her. This is a sensitivity that men have. Thus, being at the forefront in all issues including defense, *jihad*, helping in the warfronts and participating in any activity would encourage men to join more enthusiastically and vigorously.

Although we are now facing a massive wave of hostile propaganda and experiencing such an imposed war, we are victorious on both fronts. May God approve our youth who are currently sacrificing their lives there. I would like to thank those who are together; those who are united. Now, there is no distinction between the army, the revolutionary guard, the mobilized forces (*Basij*) and the city police. Nothing of this sort exists. Now, they are all busy driving back this corrupt force. Thanks God, all of those who are in the warfronts are—as you have heard—victorious. On the other hand, the defeat of Saddam is obvious from the bravery medals he is now giving to his commander. In Khorramshahr, if you remember, although they were driven back, Saddam gave medals to them. Now, as has been said, in the case of Faw, all of them acknowledged that Faw has become so, through they may distort the facts in their propaganda, yet in this case, I also heard that they gave signs of valor. Therefore, during these days he has to give so many signs of valor to them! Since they are defeated every day, he has to give signs of valor!

You ladies should bear in mind that just as it is necessary for men at the fronts to push forward and spearhead the battle, it is also necessary for you to help on the home front and be prepared. If, God forbid, the general defense would become obligatory for all, without any exception anyone having strength was obliged to defend. You must be prepared for defense. Of course, the educational front is also a defensive front; it is the defense for the entire culture of Islam. You know that the culture of Islam during this period was suppressed. During the past hundreds of years, and even since the death of the Prophet (s) till now, the culture of Islam has been suppressed; the laws of Islam have been suppressed. This culture must be revived. And you ladies, just as the gentlemen are busy, just as the men are busy in the educational and cultural fronts, must be busy as well. I hope that God grants you all success and that you would make advancement in this stronghold. You should pray for the victory of those who are in the warfronts defending their country and Islam, God willing. May you all be successful, triumphant, healthy by the will of God.

May God's peace and mercy be upon you.

Message

Date: March 6, 1986 [Esfand 15, 1364 AHS / Jumadi ath-Thani 24, 1406 AH]

Place: Jamaran, Tehran

Subject: Demise of Mr. Murtada Hairi Yazdi

Addressee: The Iranian nation

In the Name of God, the Compassionate, the Merciful
“Verily, to Allah we belong and to Him we shall return.”

The sad demise of Hadrat Ayatullah Haj Murtada Hairi (may Allah have mercy on him) is a cause of utmost sorrow and grief.

In knowledge and action he was indeed the successor son of the late eminent Ayatullah, distinguished professor, Hadrat Haj Shaykh Abdul-Karim (may Allah, the Exalted, be pleased with him). “Nobility and bliss is enough for him.”

I know him as of the very establishment of the holy theological seminary in Qum through the blessed hand of his eminent father. After sometime we became bosom friends and companions. During the long period of companionship I have witnessed nothing in him except goodness and endeavor to perform the seminary and religious obligations.

Apart from occupying a station in jurisprudence and being, he also enjoyed inner purity par excellence. From the initial stages of the Islamic Revolution of Iran, he had been among the pioneers of this sacred revolution.

I extend my condolences to the respected nation of Iran, especially to the faithful residents of Qum, the distinguished *ulama* and the honorable teachers of the seminary in Qum. I pray to God, the Exalted, to grant good fortitude and ample recompense to his eminent family and respectable relatives, especially Hadrat Hujjat al-Islam Haj Mahdi Hairi, may God exalt him.

It is hoped that the favors of the promised savior (may my souls and that of the entire world be ransomed for his footsteps) encompass all of them and the entire Muslim nation. May peace be upon the righteous servants of God.

Ruhullah al-Musawi al-Khomeini
Esfand 15, 1364 AHS
Jumadi ath-Thani 24, 1406 AH

Message

Date: Circa March 1986 [Esfand 1364 AHS / Jumadi ath-Thani 1406 AH]

Place: Jamaran, Tehran

Subject: Holding mourning ceremony for Mr. Murtada Hairi Yazdi

Addressee: Muhammad-Ali Ansari Kermani

The written report of Mr. Muhammad-Ali Ansari¹ which was given to Imam Khomeini to know about his opinion:

Mr. Haj Ahmad² has sent a message saying that Mr. Pasandideh³ wants to hold a mourning ceremony for Aqa Hairi⁴ tomorrow. After the ceremony held by Your Highness, it is perhaps not advisable.]

Imam Khomeini's reply:

We are not supposed to interfere in every issue. There is no problem with holding a mourning ceremony.

¹ Muhammad Ali Ansari Kermani: one of the employees in Imam Khomeini's Office.

² It refers to Sayyid Ahmad Khomeini.

³ It refers to Sayyid Murtada Pasandideh, the elder brother of Imam Khomeini.

⁴ Murtada Ha'iri Yazdi: son of the Founder of Qum Theological Seminary and among the distinguished seminary teachers.

Permission

Date: March 10, 1986 [Esfand 19, 1364 AHS / Jumadi ath-Thani 28, 1406 AH]

Place: Jamaran, Tehran

Subject: Permission in the financial and religious law affairs

Addressee: Ali Kurani

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that his Excellency Hujjat al-Islam wal-Muslimin Haj Shaykh Ali Kurani—may his graces last—has been authorized on my behalf to take charge of the financial affairs, to collect the religious funds, and to spend the *zakat* and the expiation and injustices alms of the servants of God on the religiously prescribed cases. Regarding the blessed share of the Imam (*a*), he is also permitted to collect and spend it sparingly for his own sustenance. In relation to the surplus from the expenditure, he is also permitted to spend one-third of the surplus of the blessed share of the Imam (*a*) and to spend one half of the share of the *Sadat* on the prescribed cases and respectable *Sadat* and to remit the remaining shares to this humble servant to be spent for promotion of the pure word of Islam.

“And I advise him, may God Almighty assist him, as we have been advised by our predecessors to keep company of piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace be upon him and upon those who follow the guidance.

Ruhullah al-Musawi al-Khomeini
Jumadi ath-Thani 28, 1406 AH

Permission

Date: March 17, 1986 [Esfand 26, 1364 AHS / Rajab 6, 1406 AH]

Place: Jamaran, Tehran

Subject: Permission in the financial and religious law affairs

Addressee: Ali Ramadani

[To His Eminence Grand Ayatullah Imam Khomeini—may his sublime presence endure,

After greetings, Your Highness is kindly notified that in taking charge of some religious affairs that require the permission of a duly competent jurist and religious reference authority, such as the appropriation of religious funds, orphans' affairs, properties with unknown owners, expiation of injustices, postponement of payment, and donation—which must be performed with the permission of the competent jurist—I have been granted permission by the distinguished and eminent scholars Ayatullah Mishkini and Ayatullah Malakuti, your Eminence's honorable representative in East Azerbaijan, in order to remove religious obstacles and to act accordingly as I am still doing. That is to say, the funds received from the faithful are all remitted to your Eminence's office. Nevertheless, with utmost respect, your Eminence is hereby requested to issue permission to this humble servant in affairs involvement therein requires the approval of the jurist and competent *mujtahid* so as to prevent overall obstacles and to dispel skepticism from the religious perspective. The photocopy of permission issued by the abovementioned distinguished scholars is hereby attached with this letter. Wishing for the victory of the army of Islam over the global blasphemy.

Most humble student,
Ali Ramadani

In His Most Exalted Name

Just as you have authorization from the honorable gentlemen, you are also authorized on my behalf. May you be successful, God willing.

Permission

Date: March 18, 1986 [Esfand 27, 1364 AHS / Rajab 7, 1406 AH]

Place: Jamaran, Tehran

Subject: Permission in the financial and religious law affairs

Addressee: Salman Ghaffari

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that his Excellency Thiqat al-Islam wal-Muslimin Haj Shaykh Salman Ghaffari—may he always succeed—has been authorized on my behalf to take charge of the financial affairs, to collect the religious funds and spend the *zakat* and the expiation and injustices alms of the servants of God on the religiously prescribed cases. Regarding the blessed share of the Imam (*a*), he is also permitted to collect and spend it sparingly for his own sustenance. In relation to the surplus from the expenditure, he is also permitted to spend half of it on the religiously prescribed cases and to remit the other half to this humble servant to be spent for the exaltation of the pure word of Islam. He can also give half of the share of the *Sadat* to the respectable *Sadat* and remit the other half.

“And I advise him, may God Almighty assist him, as we have been advised by our predecessors to keep company to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace and mercy be upon him and upon our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Rajab al-Khayr 7, 1406 AH

Radio-Television Message

Date: March 21, 1986 [Farvardin 1, 1365 AHS / Rajab 10, 1406 AH]

Place: Jamaran, Tehran

Subject: Objective of the prophets: return people to the knowledge of God

Occasion: Beginning of new Iranian year [*Nuruz*]

Addressee: The Iranian nation

In the Name of God, the Compassionate, the Merciful

Knowledge of Allah as the lofty objective of the prophets

“O the Transformer of the hearts and insights! O the Interchanger of the nights and days! O the Changer of the states and conditions! Change our condition to a better one.”

O God! In this new year change us from the state wherein we are. We are fettered by our carnal desires; only You can save us.

O God! Let not these remarkable victories that have been secured for us, our nation and for Islam negatively affect our hearts, make us proud and deviate us from the path of the prophets (a). I hope that this new year will be auspicious for all Muslim nations, particularly the oppressed nation of Iran that has been suffering for many years. Just as You changed the spirit of our beloved combatants who are present in the warfronts and will have a stronger presence in the future, change also our spirit in such a way that it earns Your pleasure.

All the objectives of prophets are summed up in a single term and that is “knowledge of Allah”. All other steps are preliminary. If there were invitation to righteous deeds, if there were invitation to self-purification, if there were invitation to gnosis, all of these were meant for the removal of the veil from the natural disposition of all human beings so that man could attain the knowledge of God. This is the lofty objective. The prophets did not want to have wars; they did not want to have other than this invitation. Invitation to occupy a country and invitation to these things have never been in their mind. If in these victories that, thank God, have been astoundingly achieved, we do not deviate from the way of the prophets, this New Year is auspicious for us and we are victorious. But if, God forbid, these things make us arrogant, make us attached to the world, make us think of developing the country and ruling over people, then we have no difference with the superpowers. In fact, we will be lagging behind them. They clearly say that: “We want to take control of the world.” They say, “All our interests must be

preserved even to the extent of trampling upon countries.” We do not say so; we consider ourselves followers of Islam. If, God forbid, we cherish in our hearts to gain more power, to gain more prestige for ourselves, to rule over people, and to accumulate more wealth, we will be even worse than them, because in our case hypocrisy has also crept in.

Appreciation and commending the combatant youth

I should appreciate the youth and the different classes of people joining the warfronts from across the country for long time. They were transformed. Their prayer, which we recite in New Year, has been heard to some extent. Their state of morale is something else; something different from what we have. They go to the battlefield; they go to killing theater; they rush to the verge of death with such smiling face and strong heart. If one sees any of them, one will realize that they are different from us. We implore God to transform us like them. We should thank them. We should pray for them; I do pray for them. It is our obligation to pray for these youth of ours, these travelers to Karbala, these guards, the Army, all the armed forces, the *Basij*, and all. They are protecting Islam and in this New Year I hope astounding victory will be theirs; Islam will be strengthened. God willing, in this year the enemy’s ruse will return to them, just as God Almighty has so far done it. We should extend all thanks to His Sacred Presence.

Paying respect to the noble families of martyrs, disabled of the war and prisoners of war

I thank all the families of martyrs, the disabled of the war those missing in action, the captives, and those who suffered for this country and in this war. Thank God, they suffered for God who will reward them. Yet, we have also the duty to pray for them and to congratulate them for having such youth, such purified youth whom they have raised. They have such strong hearts to send their youth to the warfronts. Instead of the possibility that once, God forbid, the youth became martyrs, we thank them, we pray for them and we beseech God to grant them fortitude and recompense, to make this year and this New Year auspicious for them. We implore God to change our hearts. We should understand for what purpose we came to the world, what we are supposed to do and how we should depart from this world. It should not be an animal death. It should not be in such a way that we amass sins and be disgraced there.

May God approve us and everybody and make us all true humans. Islam has come to mold humans. All the prophets came for this mission, i.e. to let

man understand that which is in his inner essence and that is the divine natural disposition, which is attention to God and everything that is related to Him. May He grant us a bit of gnosis so as to understand this. We have to understand who we are, what the world is and what status it has in relation to God, the Exalted. It is easy to say what everything is but to understand it is problematic. We have to understand which point prophets wanted from us and who the prophets themselves were. In spite of the station that they had, they used to express inability. That is also the truth of the matter. For, magnificence of God is beyond these issues. I hope that these combatants of ours and all these armed forces would be united. They should have one direction as they do; they should fortify the warfronts. They should annihilate this evil that happened for the Muslims, for the nation of Iraq, and for our nation. As what they themselves want, our combatants want to perform the job without any delay. God willing, they will achieve victory. O God! Make them victorious. Make us triumphant in our *jihad* against the self. Make everybody triumphant in the *jihad* against the self. Familiarize us with our duties. Familiarize us with our obligations to this nation. Accept our service to the nation, which is actually service to Thee. Protect our religion and our world. Make this year auspicious to all strata of our nation. O God! Turn the hearts of those who are opposing this republic; Thou art the Transformer of the hearts. Transform them to become true humans. Enlighten those who are sitting idly while the youth are multiplying in the warfronts. Transform the hearts of those who are either merrymaking or indifferent into wholesome hearts. Remove these veils from our eyes. Make us succeed in not being sluggish in pursuing divine issues. May our hearts be enlightened to the light of Your knowledge. May the heart of the entire nation of ours be enlightened to the light of Your knowledge. O God! Show the things as they are.

May God's peace, mercy and blessings be upon you.

Speech

Date/Time: Morning, March 24, 1986 [Farvardin 4, 1365 AHS / Rajab 13, 1406 AH]

Place: Jamaran, Tehran

Subject: Glorifying and honoring the personality of Hadrat Ali (a)

Occasion: Auspicious birth anniversary of Hadrat Ali (a)

Audience: Mir Husayn Musawi (Prime Minister), Akbar Hashimi Rafsanjani (Speaker of the Islamic Consultative Assembly), Sayyid Abdul-Karim Musawi Ardebili (Chief Justice), ambassadors and charge d'affaires in Iran, top military and civil officials, and religious personalities

In the Name of God, the Compassionate, the Merciful

Inability of Shiites to understand Imam Ali's (a) dimensions

God willing, may this day, the greatest in the Shiite school, be auspicious for all Muslims and for all the Shiites in the world, particularly for our honorable nation.

Sometimes, I think on what basis we can claim to be followers of His Holiness. If thinkers, writers and those who have a lot of information would observe and study the dimensions of His Holiness from his early age till his martyrdom and examine how we could claim to be his followers, all of us and all those who claim to be Shiites would express inability to be his followers as we are indeed unable to do so. A very few in the early period of Islam such as the Imams of Guidance are exceptions. In this assembly, I cannot mention even a single dimension of his character. But in order to open a way for those whose information is plenty, whose knowledge is abundant and whose spiritualities are high I would like to make a few points so that they can think and study his and our state.

Regarding his gnosis, whoever has examined His Holiness' supplications and studied the *Nahj al-Balaghah* knows on what basis it stands. That is, one who has understood the knowledge of the Quran is His Holiness and those whom he was able to teach such as the Imams of Guidance. To claim erudition is very easy; for man to claim erudition in poetry and writing and to claim having certain knowledge is easy. Many have also done so. But what is the truth of the matter? The truth of the matter and that which we want to understand seriously is that once we properly scrutinize ourselves, we cannot find even a single semblance between him and us. The love that the Imam had for God, the Blessed and Exalted, is wonderful. He expresses in the *Dua*

Kumayl, “O God! Assuming I can endure the heat of the hellfire, how could I endure separation from you?” This can be composed as a poem by someone, written by someone else, delivered by another and said by yet another. However, is it the whole truth? Are you really like that? Are we like those among whom separation from God the Exalted has been reckoned with? That separation is like the hellfire. The fire of hell is not like these fires. The fire of hell burns also the heart. That is, it burns the spiritual heart. Apart from the body it also burns the heart of man. It enters the heart of man and burns it. Yet he says: “O God! Assuming I can endure the heat of the hellfire, how could I endure separation from You?” Everyone has to assess it by his conscience as to whether or not he has so far been touched for a moment of being separated from God, the Exalted. “Am I separated from God, the Exalted?” These are very easy to claim. So many dervishes have such claims; so many of the people of gnosis have such claims. Yet, once man examines the reality, the issue is not so.

One of their common things is in the *Nahj al-Balaghah* and can be found narrations from other Imams as well. This is a common station, not a high station that Imam Ali (a) says. The others are the same with the three types of worship. One is the worship of the ones who are afraid and worship like slaves. The other one is the worship of those who expect paradise and the like. One of these two kinds of worship is that of the trader while the other is that of the slave. There is the third one, however, is the one which is conducted for the love of God.¹ Consider if you are given the promise that you are not of the people of hellfire, that you and all others are people of heaven, that all will reside in paradise forever and the doors of hell will be closed would people still worship God? If people ordered to worship for the love of Him, was this love, not fear, nor hope, nor carnal consideration, so strong to urge them to worship God.

These claims can be made; I can say that I have also love for God, but there is no substance to our claims. Whatever is there is love of the self; whatever is there is our properties. So far we have not taken even a single step away from the self and our carnal stages. That is, we have not even taken the first step, which the spiritual wayfarers called, “*yaqzah*”; we have not wakened up yet. The veil of nature is still with us and perhaps would always be with us unless God grant us a favor.

¹ *Nahj al-Balaghah*, Maxim 229; *Usul al-Kafi*, vol. 2, p. 84, *hadith* 5.

Multi-dimensionality of Imam Ali's (a) personality

We can not dwell on all his devotional aspects and gnosis. In terms of asceticism he was so that he did not eat anything except bread, salt and meager food despite treasuring all facilities. In the case of Public Treasury, he acted the way we saw. When he was talking about other matters not related to the administrative affairs, he would put out the candle. These are stories that we hear. It is a fact, but for us it is just a story; we are not so. On the issue of war we should say—if we would say so, they did not say anything strange—that his sword, from the time he had to go to war till the end of his life, had not been sheathed. In all but very few of battles during the time of Prophet he was in the forefront. After the Prophet he had been a war advisor except the long period when Islam was deprived of him. After the people paid allegiance to him, again he spent his life in internal wars. He did not argue that as he was a mystic and had to sit in a corner, that he was an ascetic person and would not get involved in the affairs of the Muslims, that he had to go and sit in a corner. He did not say he was a knowledgeable jurist and should not be concerned with state of affairs of Muslims and that he had to go and sit in a corner. All these things characterized him—monotheism in its highest degree, gnosis in its highest degree, jurisprudence in its highest degree, and every knowledge in its highest degree—in *jihad* he has also been in its highest degree. Different dimensions mean that one dimension does not urge him not to pursue another dimension; he was a truly multi-dimensionality person.

All the Islamic schools are exposed to threat

We who say that we are followers of Imam Ali (a), now the Shiite country is in danger. Islam is in danger. At this time we should not sit aside and say that these things are not our concern, that we can do nothing, and that we are moved by things happening to our youth. Everyone is moved by such incidents. Hadrat Amir was also moved by things happening to the youth, but would he stay at home and say he was sorry, or would he go the battlefield, fight the enemy and at the same time feel sorry for those who were martyred. We should not sit aside and just say that we want to do this and that and talk about the interests of Islam and the country and the issues befalling the country at present.

The issue is not that of Shiism; it is the issue of Islam; the issue is not the school of thought. Now, all the Islamic schools are at stake. Now, as the big powers have understood that Islam has such a power that can urge a population of about forty million to confront all, stand firm and say no to this

and that, now, as they have understood that this power is the power of Islam and not the power of the nation; that it is Islam, which is threatening the world as they imagine, they are currently plotting against the foundation of Islam. Now, should we just sit and say we are the followers of *wilayah*. If you are followers of *wilayah*, why the country of *wilayah* is now in danger and yet you keep on sitting idle? Of course, they constitute a limited number; they are inconsiderable. Why are we negligent of these facts? We are expressing that we are followers of the Commander of the Faithful. We have to go and know what the Commander of the Faithful did for the welfare of Islam; what he did for the interests of Islam. At the time of the Messenger of God, there were those who did not want to go to war and if they had ever gone they would have stayed away from battle. It was he who was at the forefront. After the Messenger of Allah when for a long period the nations were deprived of his leadership, he again did not retire. He was always there for the sake of Muslims. He used to persevere but at the time he never expressed opposition. When they shouldered the affairs, he used to advise them; he used to guide them. He would dispatch his sons to the warfronts. Now, you insist that you are the followers of *wilayah*. You are not even religious people. Then, how can be followers of *wilayah*?! At the time when they paid allegiance to him he asked them to go to someone else—though he was the only rightful person—because he knew they were not serious enough. Yet, they forced him and he had to accept their allegiance.

At the time, there were also three wars;¹ three wars against those who feigned Islam; those who would say and shout that they are Muslims. These were wars against “Muslims”. Now, you are saying: “Why war of Muslims against Muslims?” Thus, you have also complaint against Hadrat Amir for the reason that his wars—three wars—were waged against “Muslims”.

The Muslims who want to annihilate Islam are worse than the infidels. A Muslim who, under the name of Islam, wants to besmirch the prestige of Islam—it is more exigent to confront him than those who are not Muslims. You are sitting aside and saying, “We are Muslims fighting Muslims!” Firstly, the essence of ideology of this Baath Party is that the case of Islam should not be brought forth. Most of those adhering to it are like that. There are some, for instance, who have come to annihilate the Islamic country and strike a blow to Islam. Today, it is incumbent upon all of us to engage in defense. Whoever could go to war should go; whoever could not go should assist on the home front. Those who just sit by and call o others to do this

¹ It refers to the Battle of Jamal, the Battle of Siffin and the Battle of Nahrawan.

and that are unaware of Islam, they do not know what the state of Islam is now.

The defensive nature of attacking the aggressor

Study the condition of the Imams of the Muslims; the condition of the Prophet himself. The Prophet had also devoted his whole life to nothing other than struggle. At the time he was in Mecca he was engaging in a kind of struggle and was undergoing such sufferings. When he arrived in Medina, there were wars. All those wars were defensive wars. Although some were not so, all were defensive in nature. Now, as we are also in defense, we are not at all engaged in war. With whom we are at war? We are currently in defense. Faw¹ was the center wherein they would gather and from there they would strike a blow to Islam. Thank God the Iranian combatants went and took over Faw; they engaged in defense. Apart from defending the Iraqi nation, it is defending Islam; it is defending the Muslims. The Iraqi nation does not approve of this wicked man and his coterie that have assumed power. Yet, there are some deviants abroad who make such claims. There are also some well-intentioned religious people inside the country who are not aware of the developments. Today, we are all duty-bound. Our youth have to fill the warfronts with strong people, as these are now filled, thanks to God. Yet, it needs more. Well, the case is that of the annihilation of Islam, both Sunni and Shiism; the issue is the annihilation of all. The issue is for us to rise up and not allow it. Thank God, so far our youth have taken steps; they rose up and do not want it to transpire. But this does not render the others excused from the obligation; it is not that there is no more need for us to do something. The one who criticizes the war, it is incumbent upon him to go to war. There are some who criticize but neither them nor any of their sons has ever gone to war; not one of their youth has ever gone to the warfronts. The others are currently defending their lives and properties; it is these youth of ours who are currently defending the life and property of the entire nation; they are currently defending the lives and properties of a group that does not engage in defense; they are currently defending the whole prestige of this nation; they are doing so for the reputation of all. If, God forbid, this Baath Party comes and takes control of this country—which it could not—to whom will it show mercy? To you who were sitting then and saying, “Come, and let us end the war, war is not good; the people oppose the war”? From where did these people come if they really oppose the war? Are they not other than

¹ Faw: a place near the Shatt al-Arab and Basrah that was occupied by the Iranian forces during the Iran-Iraq War.

these youth of ours? Our nation is these same people. It is these caravans of Karbala, those revolutionary guards, *Basijis*, and the other strata, which are the deprived strata, who are currently defending you while you are sitting here, weakening their morale—"perhaps, their act of defense is not in consonance with the pleasure of God". The pleasure of God is discordant with defense?! Today, the main issue is defense. The issue is not going to and engaging in war. Nobody wants war. In the beginning there was no war. That which was said in the first day of the Islamic Republic regarding war has not changed to this day; not a single word of it has changed. And that is, so long as there is this Aflaqi Party we will engage in war. In order to safeguard Islam, we have to remove this nasty entity and get rid of this cancerous tumor; otherwise, it will be impossible for our country, Iraq and the states on the Persian Gulf to have peace. These Gulf states do not pay attention as to what Saddam shall do to them in case he prevails. He browbeats them even at a time when he is looking for a hideout like a mouse.

Thank God, our country, our youth, our aged ones, the women, the adult ones and small ones—all are ready to continue the war till victory and they will continue. And those who oppose these issues, well, have to sit inside their homes and say whatever they want to say, but they have to know that what they are saying is against the pleasure of God. If their words could weaken the morale of ten among our youth, its consequence will not be good; they have to be careful of their words.

By His will, may God make this feast auspicious for all of us, for all of you, for all the nations, for all the Muslims, and include us among the followers of this Imam. May God help us succeed in becoming similar to this Imam in one of his various aspects, however, imperfect this similarity might be. May God sanction all of you, strengthen Islam and make the Muslims achieve their Islamic objectives.

May God's peace and mercy be upon you.

Decree

Date: March 26, 1986 [Farvardin 6, 1365 AHS / Rajab 15, 1406 AH]

Place: Jamaran, Tehran

Subject: Mission to attend to the cultural and educational problems of the children of the martyrs, prisoners of war and those missing in action

Addressee: Mahdi Karrubi (Imam Khomeini's representative and Head of the Martyrs Foundation)

In the Name of God, the Compassionate, the Merciful

His Excellency Hujjat al-Islam Haj Shaykh Mahdi Karrubi—may his graces last,

While thanking you for your efforts in shouldering the valuable responsibility of supervising the noble families of the martyrs, those missing in action the prisoners of war, and the disabled of the war I deem it necessary for you to be careful in cultural affairs of my dear children, the offspring of the martyrs, the disabled of the war those missing in action and the prisoners of war. Administer them from the kindergarten to the university in the best possible manner. Since our Islamic society owes its independence, freedom and Islamic Republic to the indescribable sacrifices of these dear ones, as soon as possible you have to make a proposal with the Education minister and the Culture and Higher Education minister, and submit it to the Supreme Council of the Cultural Revolution. The honorable members of this council are aware that the greatest value honored by God is rendering service to the children of these dear ones. The *Mustadafin* Foundation is obliged to shoulder the entire budget of this great work; in case of deficiency, the government, the Martyrs' Foundation and the Khordad 15 Foundation have to take action.

In case they want to enter seminaries, I request theological seminaries to assist them and to train them. The Islamic Republic of Iran Broadcasting (IRIB) has to make programs for the growth of talent and creativity of these noble children. God willing, our martyr-nurturing people will help in this divine task as far as they can.

The apples of my eyes will be aware that as they are shouldering the great mission of their honorable fathers, they have to exert utmost efforts in their moral purification and education by taking inspiration from the blessed souls of the soldiers of the Imam of the Time (may our souls be sacrificed for him) so that by acquiring Islamic knowledge and learning, they can take in

their hands the affairs of their society. May God's peace, mercy and blessings be upon you.

Ruhullah al-Musawi al-Khomeini
Farvardin 6, 1367 AHS
Rajab 15, 1406 AH

Letter

Date: April 2, 1986 [Farvardin 13, 1365 AHS / Rajab 22, 1406 AH]

Place: Jamaran, Tehran

Subject: Recommendation to follow the doctor's advice

Addressee: Sayyid Murtada Pasandideh

In His Most Exalted Name

My honorable brother—may I be your ransom,¹

For the sake of God, the Exalted, please pay attention to the advice of the doctor. Why do you let everybody worry about you? God has obliged man to avoid anything that possibly causes harm, even though it entails non-performance of *Hajj*, fasting and prayer. You want to act in accordance with the law of God; do not do anything that will displease God, may He forbid. These precautions of yours are against the religious law, and it is necessary for you to stop them. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Farvardin 13, 1367 AHS

¹ Imam Khomeini held his elder brother, Mr. Pasandideh, in high esteem, paying peculiar attention to his health. In the affairs related to ritual purification, Mr. Pasandideh was suffering from extreme precaution and naturally, in view of his old age and constant bathing in hot or cold water and the like, the possibility of being afflicted with disease increased. Imam Khomeini's emphasis is related to this.

Message

Date: April 4, 1986 [Farvardin 15, 1365 AHS / Rajab 24, 1406 AH]

Place: Jamaran, Tehran

Subject: Crimes of Saddam and the Baath Party; necessity of active presence in the warfronts

Occasion: On the threshold of the anniversary of the Prophethood of Muhammad (s) and holding of “*Labayk ya Imam*” seminar.

Addressees: Members of “*Labbayk ya Imam*” Seminar

In the Name of God, the Compassionate, the Merciful

To the honorable members of the logistics seminar—may God, the Exalted, assist them,

Your message regarding the unique reception of the valiant people in joining the ranks of the combatants of Islam and your decision in maximizing the use of these magnificent facilities is hereby received. We thank God, the Exalted, for on the threshold of the commencement anniversary of the Prophethood of the Seal of the Prophets (s) the gallant nation of Iran shows again the ever heroic scene of their presence in the defense of the dear Islam and the Islamic country of Iran. By their unprecedented participation in the caravan of the travelers to Karbala, they have astonished the world and are bent on uprooting the remaining roots of the Aflaqi Party of Iraq and delivering the oppressed people of Iraq, Iran and the region from the clutches of these slaves of Satan. I thank the honorable members of this seminar who, God willing, through their spiritual and apparent unity will design a plan for the divine forces for the sacred defense.

The dear nation of Iran, the combatants and the honorable officials of the Islamic Republic know that the global imperialism and most of the regional countries have understood well that today the deliverance of Saddam from this impasse and quagmire they have created for him is an impossible venture. In spite of all the modern armaments and the military, economic and propaganda supports, the instability of this wicked entity becomes ever more apparent. Perhaps, they have understood more or less that greater resistance against the pure emotions and feelings of the people of Iran and the support for Saddam will not bring them any benefit, and can even pave the grounds for their instability among their own nations. Also, during these years of the imposed war, for them and even the organizations supporting Saddam till yesterday it has become clear that the only person who is responsible for all

these aggressions, acts of wickedness, mass murders, destabilizing the seas, assault on civilian airplanes, use of chemical weapons and violation of international laws and rights is the person of Saddam and the Baath Party of Iraq. All of them know that if Israel is pursuing the plan of occupying the lands from the Nile to the Euphrates, in his aggression against this Islamic country, Saddam is also pursuing the plan of supremacy over the Arabs and the region. He is dreaming of becoming the gendarme of the Persian Gulf. Many do not have the courage to express this reality explicitly. We consider all these successes in the political and military arenas to be indebted to the efforts of the people and the resistance of the combatants. We do again announce to the regional countries that the Islamic Republic, notwithstanding its ever-increasing power in the political and military scenes and despite the support of millions of people, of whom we see everyday parade of tense of divisions of trained troops, has never had the intension of expansionism . We always intend to have friendly relationships with the Muslim countries and live with them in peace and tranquility. The Arab and Muslim countries, especially the countries around the Persian Gulf, should know that with the presence of corrupt regime and belligerent ones such as Saddam the region will never be in peace. As long as this filthy tumor remains in the body of the Islamic country of Iraq, the region will continue to burn in the flame of insecurity and mishaps.

The other point I have to mention to the beloved nation, the esteemed officials and our valiant combatants is that although victory in all the warfronts is yours and restful sleep has been taken away from the eyes of the Aflaqites' (Baathists), this is not the end of the sacred defense of the Islamic country and repelling the aggressor. By utilizing their material and non-material facilities and with the profound and serious shakiness prevailing over the rotten body of Iraq, the officials and the Army, IRGC and *Basij* commanders should continue their decisive battle and resistance in the warfronts, especially in the heroic battle of Faw till the fall of the Saddamites. Through unity and close-knitted ranks, they should deprive the Baathists of security. God forbid that feeling of arrogance on account of the victories can lead to sluggishness in the performance of duty and carelessness in the programs. With all humility, I ask these victorious defenders not to be negligent of the help of and trust in God Almighty—“*Victory cometh only from Allah, the Mighty, the Wise.*”¹ The beloved nation of Iran in all scenes regards itself bound to perform the divine duty and defend its achievements. It should be aware that today filling the warfronts with the trained forces

¹ Surah Al-e Imran 3:126.

ready to defend Islam and Iran is among the important divine obligations for all strata. No other issue should overshadow this duty. Thank God, the people have performed this religious and sacred duty efficiently. The world is witness to the roaring waves of these committed and cognizant people consisting of the clerics, university and high school students, workers, farmers, traders and employees.

I thank the concerned authorities, particularly the honorable members of this seminar, who through perfect planning, have been assigned to utilize these magnificent human resources. I ask the beloved nation to keep the warfronts as well as the home fronts warm so that by the grace of the Almighty God and the benevolent prayers of Imam Mahdi (may our souls be sacrificed for him) we could witness more success in carrying out the divine duty of defense.

O God! Grant our beloved nation the nobility of resistance as well as outward and inward victory, render assistance and success to the Army, IRGC, *Basij* forces, travelers to Karbala, strugglers and reinforcement forces and bestow them with firm determination and stature. Endow the beloved families of the martyrs, disabled of the war, prisoners of war and those missing in action with fortitude and reward. Let the prisoners of war and those missing in action return to their country and give recovery to the disabled of the revolution. With Thy ample reward, let our esteemed martyrs join the company of the martyrs at the advent of Islam; shower Thy peace and benediction upon the Inheritor of the Earth, Hadrat Mahdi (may my soul be sacrificed for him). May peace be upon the righteous servants of God.

Ruhullah al-Musawi al-Khomeini

Decree

Date: April 20, 1986 [Farvardin 31, 1365 AHS / Shaban 10, 1406 AH]

Place: Jamaran, Tehran

Subject: Encouraging the personnel of air defense units

Addressee: Hasan Ruhani (Head of the National Air Defense Central Headquarters)

In His Most Exalted Name

From: National Air Defense Central Headquarters

To: Commander in Chief of the Armed Forces of the Islamic Republic of Iran

1. As Your Highness know, following the implemented plans and the round-the-clock efforts and sacrifices, the air defense units efficiently participated in the moral-boosting Wal-Fajr-8 Operation with their maximum military capability. Despite the operational and maintenance limitations and constraints and the extensive air operation of the Baathist enemy and enduring the massive bombardments of anti-radiation bombs and different types of electronic parasites, they have succeeded in achieving noticeable and unprecedented victories whose results were presented in the course of operation.

2. By displaying valor, devotion and self-sacrifice in the Wal-Fajr-8 Operation, the personnel listed in the attached sheets succeeded in achieving glorious victories and drowning many enemy warplanes. The Headquarters recommends for their acknowledgment and encouragement in gratitude for their noteworthy efforts and self-sacrifices as per written in the said sheets. The command is yours.

Dr. Hasan Ruhani
Head of National Air
Defense Central Headquarters

In His Most Exalted Name

With gratitude for the self-sacrifices and devotion of these brave dear ones and the confirmation and approval of His Excellency Mr. President,¹ it is agreed.

Ruhullah al-Musawi al-Khomeini
Farvardin 31, 1367 AHS

¹ It refers to Sayyid Ali Khamene'i, the then President and Chairman of the Supreme Defense Council.

Letter

Date: Circa 1986 [1365 AHS / 1406 AH]

Place: Jamaran, Tehran

Subject: Appreciating the martyrs and their families

Addressee: The family of a martyr

In His Most Exalted Name

To the Supreme Leader of the Islamic Revolution, Imam Khomeini—may God, the Exalted, protect him,

While extending my greetings, I would like to convey the greetings of a bereaved family, who has offered dear martyr, to your pure heart. O, beloved one of the hearts of the martyrs' families and one whose name induces tranquility to the grieved hearts of the mothers and fathers who are sitting in sorrow! Be it known that we are not hurt. In fact, the sweetest moment in our life was the moment when we heard of the news of the martyrdom of our sons and we were included in the ranks of the martyrs' families. Now, we kindly request you to send us your blessed writing and signature as a token of remembrance and felicitations to this family.

We are waiting for your letter below this letter.

O he who first receives this letter, if you do not give this letter to the Imam, we will not forgive you on the Day of Resurrection.

In His Most Exalted Name

I am proud of the likes of you brave committed martyr-nurturers. May God grant mercy to your beloved martyr and patience and reward to you and other members of the bereaved family.

Ruhullah al-Musawi al-Khomeini

Message

Date: April 28, 1986 [Ordibehesht 8, 1365 AHS / Shaban 18, 1406 AH]

Place: Jamaran, Tehran

Subject: Praising the self-sacrifices of the martyrs and the noble families of the martyrs and disabled of the war

Addressees: Families of the martyrs and disabled of the war

In the Name of God, the Compassionate, the Merciful

The dear apples of my eyes, honorable children of the martyrs, disabled of the war, prisoners of war and those missing in action—may God, the Exalted, always assist them,

I heard your message. I convey my greetings and salutations to you. You are my pride and joy. And what honor is greater than the fact that in furthering our revolution we have great reserves such as you dear ones whose presence in the society in all the Islamic, revolutionary and popular scenes reminds one of the valor, self-sacrifices and sincerity of the liberal men through the blessings of their pure bloods the Islamic Revolution and Republic came to fruition. Through their martyrdom, self-sacrifices, acts of devotion and captivity, from the 15th of Khordad until now, the emblem of glory, freedom and nobility has remained with our movement. You are the truthful witnesses and the mementos of firm and strong wills and resolutions of the most exemplary sincere servants of God, whose levels of submission and devotion they proved in the Sacred Presence of God, the Exalted, through the offering of blood and life. In the arena of greater *jihad* against the self and the lesser *jihad* against the enemy, they epitomized the reality of victory of blood over the sword and the predominance of the human will over Satan. They did not sell the asset of their lives for a miserable price; they did not become playthings of the transient allurements of the world. With high aspiration, they entered a deal and transaction in which God was the buyer of their lives and granted them certain reward and recompense¹ and made their lives eternal. This is the highest wish of the lovers and the ultimate act and hope of the mystics: “If only we were with Him.” Blessed are these martyrs as their joy of fellowship and neighborhood are with the eminent prophets, honorable saints and the martyrs at the advent of Islam! More blessed are they for being the recipients of the divine pleasure—“*And greater (far)*

¹ It refers to *Surah at-Tawbah* 9: 111.

acceptance from Allah!"¹—while you and we, who are inheritors of that mission and products of that trust, have lagged behind.

My dear ones! I love you and treat you like my own children; I always pray for you. I kindly and fatherly advise you, my good and faithful children, to properly shoulder the burden of trust of your fathers, the legacy of their honor, way and mode of life; to observe piety, purity and chastity; to maintain discipline in life and all its stages; to seriously engage in your search for knowledge and learning and in utilizing your divinely endowed talents; not to lay down the arms of resistance against injustice, arrogance and oppression; to make friendship with the friends of God and enmity against the enemies of God as your motto; and not to keep aloof from the barefooted, downtrodden and helpless people to whose favor and service we own all our honor. The martyrs, disabled of the war, prisoners of war and those missing in action are from these same strata. I emphatically ask you, children of the martyrs, to behave with your bereaved mothers kindly and compassionately as "Paradise lies under the steps of mothers".²

My last word to you at this point is to maintain loyalty to the Islamic Republic, which is the fruit of the blood of your fathers. By preparing yourselves, exporting the revolution and conveying the message of blood of the martyrs, you should pave the ground for revolution of the world Reformer and the last inheritor and saint, the Promised savior (may my soul be sacrificed for him).

Time and again, I advise the honorable officials of the Islamic Republic of Iran to appreciate the value of these great divine favors; to give priority to these dear ones and those who have offered blood and struggled for the sake of Islam in the present conditions and the distant future and strongly shun seeking excuses, creating obstacles, putting barrier, and red tape that hinder their progress and that of the valiant nation of Iran.

May God grant us all the sincerity and opportunity to render service, and protect these precious gems from the temptations and insinuations of Satan. "Lo, my Lord is Nigh, Responsive."³ May God's peace and mercy be upon you.

Ruhullah al-Musawi al-Khomeini
Ordibehesht 8, 1365 AHS
Shaban 18, 1408 AH

¹ *Surah at-Tawbah* 9:72.

² *Kanz al-Ammal*, vol. 16, p. 461.

³ *Surah Hud* 11:61.

Permission

Date: May 4, 1986 [Ordibehesht 14, 1365 AHS / Shaban 24, 1406 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Muhsin Araki

In the Name of God, the Compassionate, the Merciful

“Praise be to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Hujjat al-Islam Haj Shaykh Muhsin Araki—may his graces last—has been authorized on my behalf to take charge of the financial affairs, to collect the religious funds and spend the likes of *zakat*, and the expiation and injustices alms of the servants of God on the religiously prescribed cases. In case of the two blessed shares, he is also permitted to collect and spend half of them for his expenditures, and to remit the other half for spending in exalting the pure word of Islam.

“And I advise him—may God the Exalted assist him—as we have been advised by our predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace, mercy and blessings be upon him and upon our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Shaban al-Muazzam 24, 1406 AH

Letter

Date: May 6, 1986 [Ordibehesht 16, 1365 AHS / Shaban 26, 1406 AH]

Place: Jamaran, Tehran

Subject: Allocating budget to attract quality workforce for the judiciary

Addressee: Sayyid Abdul-Karim Musawi Ardebili (Chief Justice)

In His Most Exalted Name

His Highness Imam Khomeini, the Great Leader of the Revolution and Founder of the Islamic Republic of Iran,

With the aim of attracting and encouraging virtuous and pious individuals for the judicial organ and training individuals for their professors, some useful, positive steps, can be undertaken by the theological seminaries with good effect, but this task and that of satisfying their material needs require budget. If Your Highness deem it appropriate, kindly issue an order for the procurement of budget for this job from the assets at the disposal of the courts, revolutionary courts, and the *Mustadafan* Foundation while keeping in view the religious considerations. May God prolong your life.

Abdul-Karim Musawi Ardebili
Ordibehesht 9, 1365 AHS]

In His Most Exalted Name

By taking into account the religious considerations, you are hereby authorized. May you be successful and triumphant by the will of God.

Ruhullah al-Musawi al-Khomeini
Ordibehesht 16, 1365 AHS

Permission

Date: May 11, 1986 [Ordibehesht 21, 1365 AHS / Ramadan 1, 1406 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Sayyid Qasim Musawi Quchani

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Thiqat al-Islam Haj Sayyid Qasim Musawi Quchani—may he always succeed—has been authorized on my behalf to take charge of the financial affairs, to collect the religious funds and spend the likes of *zakat* and the expiation and injustices alms of the servants of God on the religiously prescribed cases. Regarding the two blessed shares, he is authorized to collect and spend half of them on due cases and remit the other half to me to be spent on promotion of Islam.

“And I advise him—may God the Exalted assist him—as we have been advised by our predecessors to adhere to piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs.” May God’s peace, mercy and blessings be upon him and upon our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Ramadan al-Mubarak 1, 1406 AH

Letter

Date: May 13, 1986 [Ordibehesht 23, 1365 AHS / Ramadan 3, 1406 AH]

Place: Jamaran, Tehran

Subject: Expressing opinion on unclaimed properties

Addressees: Muhammad Yazdi and Muhammad Muhammadi Gilani

Mr. Mir Husayn Musawi, the honorable Prime Minister of the Islamic Republic of Iran,

Pursuant to the proposal on the manner of implementing note 11 of the national budget, just as you can notice in the minutes of today's meeting, the two following cases dealing with unclaimed properties, have been dependent upon the direct view of the eminent Imam—may his sublime existence endure.

1. Laws on *khums* (including the *khums*, the two shares or two-fifth of the properties of the convict),

2. Laws on exemption from the obligation to the Islamic government (in view of the fact that the owners have been the persons in question and in terms of not seeking refuge and paying the due to the Islamic government these properties will be put at the disposal of the Imam). Kindly take step as you deem advisable as a gesture of posing religious question to the Imam, on ascertaining the ruling for these two cases, and determine what should be done to them: (1) to be turned over to the Relief Committee, (2) to remain at the disposal of the government or (3) to be spent elsewhere as determined by the Eminent Imam.

Tahmasb Mazahiri
Head of Executive Office for
Implementation of Note 72
Ordibehesht 15, 1367 AHS]

In His Most Exalted Name

Your Excellency Hujjat al-Islams Yazdi and Muhammadi Gilani,

Kindly take the trouble and examine the religious considerations of what has been written. In case of concordance with religious standards, they should be turned over to the Relief Committee for the poor.

Ruhullah al-Musawi al-Khomeini
Ordibehesht 23, 1367 AHS

Message

Date: May 19, 1986 [Ordibehesht 29, 1365 AHS / Ramadan 9, 1406 AH]

Place: Jamaran, Tehran

Subject: Reply to a telegram of congratulations on the eve of the holy month of Ramadan

Addressee: Shaykh Zaid Bin Sultan Al-e Nahyan (Head of State of the United Arab Emirates)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Shaykh Zaid Bin Sultan Al-e Nahyan, Head of State of the United Arab Emirates,

The receipt of your congratulatory telegram on the eve of the holy month of Ramadan is acknowledged with gratitude. Reciprocally, I extended my congratulations to Your Excellency and to the Muslim nation of your country for the arrival of this holy month. It is hoped that by taking inspiration from the commandments of the Holy Quran, which was revealed in this month, the Muslims could regain their lost glory and overpower the conspirators and enemies of Islam. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Ramadan 9, 1406 AH

Message

Date: May 19, 1986 [Ordibehesht 29, 1365 AHS / Ramadan 9, 1406 AH]

Place: Jamaran, Tehran

Subject: Reply to a telegram of congratulations on the eve of the holy month of Ramadan

Addressee: Rashid Bin Said Al-e Maktum (Deputy Head of State and Prime Minister of the United Arab Emirates)

In the Name of God, the Compassionate, the Merciful

Honorable Mr. Rashid Bin Said Al-e Maktum, Deputy Head of State and Prime Minister of the United Arab Emirates;

The receipt of your congratulatory telegram on the eve of the holy month of Ramadan is acknowledged with gratitude. Reciprocally, I extended my congratulations to Your Excellency and to the Muslim nation of your country for the arrival of this holy month. I beseech God, the Exalted, to grant success to all in emerging victorious over the enemies of Islam and the conspirators. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Ramadan 9, 1406 AH

Message

Date: May 22, 1986 [Khordad 1, 1365 AHS / Ramadan 12, 1406 AH]

Place: Jamaran, Tehran

Subject: Reply to a telegram of congratulations on the eve of the holy month of Ramadan

Addressee: Mamun Abdul-Qayyum (President of the Maldives)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Mamun Abdul-Qayyum, President of Maldives,

The receipt of your congratulatory telegram on the eve of the holy month of Ramadan is acknowledged with gratitude. Reciprocally, I extended my congratulations to Your Excellency and to the Muslim nation of your country for the arrival of this holy month. It is hoped that by availing of the blessings of this month, the deprived and downtrodden Muslims of the world could deliver themselves from the dominance of the world-devourers and their mercenaries. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Ramadan 12, 1406 AH

Letter

Date: May 29, 1986 [Khordad 8, 1365 AHS / Ramadan 19, 1406 AH]

Place: Jamaran, Tehran

Subject: Formation of headquarters to administer the three forces in IRGC

Addressee: Muhsin Ridai (IRGC Commander)

In the Name of God, the Compassionate, the Merciful

To the eminent Commander in Chief of the Armed Forces, Imam Khomeini—may my soul be sacrificed for him,

While extending my greetings and salutations, I beg to inform Your Highness that most of the IRGC brigades and divisions were formed at the same time or after the articles of association of the IRGC were drawn up. Now, with the issuance of Your Highness's historic order on the formation of the three forces, we are in need of headquarters for administering the three forces. Should we want, we could use the old IRGC central headquarters for this purpose. Since the organization and structure of the old IRGC was formed on the basis of the articles of association for the performance of anti-revolutionary missions and people's mobilization through dispatch in the cities and towns, we have to make changes in the said headquarters both in terms of structure and form, which require the approval of the Islamic Consultative Assembly or the confirmation of your Eminence. We can also form a distinct headquarters for administering the three forces, in which case your Eminence's approval will solve our present organizational problem. Based on talks with honorable Mr. Hashimi Rafsanjani, we arrived at the following arrangements:

1. The administration of the old IRGC, as in the past, shall be based on the articles of association;
2. Formation of a headquarters to administer the three forces.

God willing, with the approval of Your Eminence, we could achieve more than ever success and merit in serving the Islamic Revolution.

In need of your prayer,

Muhsin Ridai
Khordad 4, 1365 AHS]

In His Most Exalted Name

I agree with this. I hope you will be successful, by the will of God Almighty.

Ruhullah al-Musawi al-Khomeini
Ordibehesht 8, 1365 AHS

Decree

Date: June 1, 1986 [Khordad 11, 1365 AHS / Ramadan 22, 1406 AH]

Place: Jamaran, Tehran

Subject: Amnesty for prisoners

Addressee: Sayyid Abdul-Karim Musawi Ardebili (Chief Justice)

[In His Most Exalted Name

To Imam Khomeini—may his benign existence endure—the Great Leader of the Islamic Revolution and Founder of the Islamic Republic of Iran,

Respectfully, pleased find enclosed the list of 38 people convicted by the courts of revolution on anti-revolution crimes in the cities of Qazvin and Gorgan who based on circular 62/3/29-1/15595 of the Supreme Judicial Council were found to deserve amnesty and mitigation of penalty. It is to be noted that the amnesty and mitigation of penalty of the mentioned persons have been made through the collective recommendation of the concerned religious judge, prosecutor, assistant prosecutor, prisoners' superintendent and inspector and the local office of the Ministry of Information. The photocopy of the list and the relevant comments are attached herewith.

Sayyid Abdul-Karim Musawi
Ardebili
Chief Justice

In His Most Exalted Name

I agree with this.¹

Ruhullah al-Musawi al-Khomeini

¹ It is based on the duties and authorities of the Leader as stipulated in Article 110 of the Constitution of the Islamic Republic of Iran.

Message

Date: June 2, 1986 [Khordad 12, 1365 AHS / Ramadan 23, 1406 AH]

Place: Jamaran, Tehran

Subject: Reply to a telegram of congratulations for the auspicious feast of *Fitr*

Addressee: Shaykh Zaid Bin Sultan Al-e Nahyan (Head of State of the United Arab Emirates)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Shaykh Zaid Bin Sultan Al-e Nahyan, Head of State of the United Arab Emirates,

The receipt of your congratulatory telegram on the arrival of the auspicious feast of *Fitr*¹ is acknowledged with gratitude. Reciprocally, I extended my congratulations to Your Excellency and to the Muslim nation of your country for arrival of this great Islamic feast. It is hoped that through the victory of the Muslims in all fronts against the arrogant powers and the enemies of Islam, especially the world-devouring America and the usurper Israel, we could hold the real celebration in the holy city of Quds. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Ramadan 23, 1408 AH

¹ Feast of *Fitr* marks the end of the fasting month of Ramadan.

Message

Date: June 2, 1986 [Khordad 12, 1365 AHS / Ramadan 23, 1406 AH]

Place: Jamaran, Tehran

Subject: Reply to a telegram of congratulations on the auspicious feast of *Fitr*

Addressee: Rashid Bin Said Al-e Maktum (Deputy Head of State and Prime Minister of the United Arab Emirates)

In the Name of God, the Compassionate, the Merciful

Honorable Mr. Rashid Bin Said Al-e Maktum, Deputy Head of State and Prime Minister of the United Arab Emirates,

The receipt of your congratulatory telegram on the coming of the auspicious feast of *Fitr* is acknowledged with gratitude. Reciprocally, I extended my congratulations to you and to the Muslim nation of your country on the arrival of this great Islamic feast. We hope that at the threshold of the International Quds Day, Muslims would announce to the world their aversion and disgust of the crimes and acts of oppression of the world-devouring America and the usurper Israel. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Ramadan 23, 1406 AH

Message

Date: June 9, 1986 [Khordad 19, 1365 AHS / Shawwal 1, 1406 AH]

Place: Jamaran, Tehran

Subject: Reply to a telegram of congratulations on the auspicious feast of *Fitr*

Addressee: Lansana Conté (President of Guinea)

In the Name of God, the Compassionate, the Merciful

His Excellency General Lansana Conté, President of Guinea,

The receipt of your congratulatory telegram on the arrival of the auspicious feast of *Fitr* is hereby acknowledged with gratitude. Reciprocally, I extended my congratulations to you and to the Muslim nation of your country on arrival of this great Islamic feast. It is hoped that this great feast will awaken the Muslim nation so that they can deliver themselves as soon as possible from the dominance of imperialists and the enemies of Islam. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Shawwal 1, 1406 AH

Message

Date: June 9, 1986 [Khordad 19, 1365 AHS / Shawwal 1, 1406 AH]

Place: Jamaran, Tehran

Subject: Reply to a telegram of congratulations on the auspicious feast of *Fitr*

Addressee: Mamun Abdul-Qayyum (President of the Maldives)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Mamun Abdul-Qayyum, President of the Maldives),

The receipt of your congratulatory telegram on the arrival of the auspicious feast of *Fitr* is acknowledged with gratitude. Reciprocally, I extended my congratulations to you and to the Muslim nation of your country on the arrival of this great Islamic feast. I beseech God, the Exalted, to grant felicity and glory to all Muslim nations. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Shawwal 1, 1406 AH

Speech

Date/Time: Morning, June 9, 1986 [Khordad 19, 1365 AHS / Shawwal 1, 1406 AH]

Place: Jamaran, Tehran

Subject: Manifestations and stages of thanksgiving

Occasion: Auspicious feast of *Fitr*

Audience: Sayyid Ali Khamenei (President), Mir Husayn Musawi (Prime Minister), Akbar Hashimi (Speaker of the Islamic Consultative Assembly), Sayyid Abdul-Karim Musawi Ardebili (Chief Justice), ambassadors and charge d'affaires of Islamic countries in Iran, various strata of people

In the Name of God, the Compassionate, the Merciful

Struggle for inner reform

I hope that this auspicious feast would be a feast in its true sense for all Muslims. May God Almighty shower the blessing of this feast on the Iranian nation. The real feast is when man earns the pleasure of God and reforms his inner self. The affairs related to this world are transient and short-lived. The victories, defeats, joys and sorrows of this world do not last more than a few days. What will remain for you and me is the thing that we might have acquired in our inner self. We should believe that God Almighty is omnipresent. We should believe that everything is in His hand and that we are nothing. We should believe that we fall short of offering thanks to the favors of God.

In the holy month of Ramadan, with all the blessings it has, we cannot duly extend gratitude for a single one of these blessings. However, in the holy month of Ramadan if any spiritual stage is attained, one should strive to keep it till the next Ramadan. If that stage is not attained, we should feel regret and strive to attain it. All these tumults are temporary. What will remain is that which is in us. It shall stay and it is with us. We should endeavor to reform our inner self.

Thanksgiving for nation's self-sacrifices in understanding their station

Thank God, your country today can be presented as a model. What I would like to say is that this response of the people to spiritual and outward matters, especially the response given by our youth in the warfronts and the Quds Day is more magnificent than the previous year, as I see it. Man cannot duly appreciate the value of this development and express gratitude for it, which causes us to feel a sense of responsibility. It multiplies the duty of the

legislative, the executive and the judiciary. It magnifies the duty of the eminent clergy. We cannot fully extend gratitude for this favor, yet we should offer thanks as much as possible. Appreciation does not mean that we should simply say, "Praise is to Allah" that is one way of expressing thanks. Thanksgiving means understanding the status of this nation and paying attention to the warfront and home front. God knows that every time I see the youth dispatched to the warfronts, I feel ashamed of myself. Who are we? What are we? We have been in this world for 80 years and so—I am referring to myself—but we did not render service as much as they do in these few days that they are busy rendering service; we did not reform ourselves. My time is over, but you should make efforts to reform yourselves. Be careful not to take the world seriously. Bear in mind that all are transient and that we should be closer to the God Almighty so as to be shown the way. Examine closely the supplications of the immaculate Imams; the supplications are like whips striking our head. Those who are really free from any sin groan and wail in their supplications. This is a serious question. Whatever the station of man is; even the highest station which belongs to the Seal of the Prophets, he is still nothing compared with the Divine Station. What they perceived from Majesty of God impelled them to implore and confess their shortcomings in that manner. Consider the supplications of the Commander of the Faithful, the Messenger of God, Imam Sajjad (a) and the other Imams. How beautiful these invocations are and how far we are from these concepts! What gnosis is there in the supplications of which we are deprived of. What flame was in the hearts of these chosen ones of God that they sorely missed separation from God to the extent that they would say: "Assuming I can endure the heat of the hellfire, how could I endure separation from You?" These are like fiction for us, but they are realities. They have discerned them, but we have not. Now, we have many duties. We are facing a nation that has sincerely offered everything it had for Islam. The nation offers the youth who offer their lives; women offer their dear youth who join the theater with such ardor, while the people are presently rendering sacrifices fervently in the warfronts and behind the frontlines. What is our duty with regard to them? What answer do we have for all the things they are offering? What answer do we have to give them? Anyhow, we should do that which is possible. In order to appreciate people and be grateful to them we should treat the people as major partners in this government. It is not governance; all of us must be servants of this nation: the youth, the aged, women and men.

Letting people participate in all affairs

We should let the people participate in all affairs. The government alone cannot bear the heavy burden which is now on the shoulder of this nation. As you notice, if the ardor and zeal of the nation and the dear youth were not present, no government could confront these powers that garnered all their strengths and attacked us. Without the nation joining, we could not have done anything. Whatever we have is from the people and whatever is there belongs to them; the government is their agent; the judicial branch is their agent; the executive branch is their agent; the legislative branch is their agent. The officials should perform their duty. They should let the people participate in all affairs. Just as with the participation of the people in the war, in which you were, thank God, victorious, you can administer this country with the people's participation. You should let the people participate the trade, in culture and in all affairs. Do not pose obstacles for people who want to build schools. Of course, supervision is necessary, criticism is necessary, too, but do not be an obstacle in people's way.

Exigency of preserving the Islamic Republic through unity and brotherhood

Be brothers among yourselves and keep this brotherhood. Through the preservation of brotherhood you reached this point and through the preservation of brotherhood you should make advancement. If, God forbid, there were rupture in this brotherhood, be it in Tehran itself, outside of Tehran, in other places, among the clerics, the people or the parties you would suffer defeat. Bear in mind that you are the protectors of Islam, not protectors of yourselves. You should protect Islam not only during your time but also after your departure. Just as the noble prophets tried to be protectors after their demise, it is the duty of us all to preserve this republic, which has reached this point, till the end. To preserve it till the end means that everyday we should strengthen our brotherhood. We should not harm Islam; we should not, God forbid, harm the Islamic Republic just for trivial and fleeting things. If there were problems with me and others, they should be raised, but the government should not be undermined; the legislative branch, the judiciary, the clergy and the like should not be undermined as doing so is a crime. Doing such things are unforgivable sins. You should be aware; our nation should be aware that a united nation will not be overwhelmed by any power. No power can confront a united and integrated nation. Thus, the devils are trying through other means to sow discord among the parties. Do not pay

attention to these devils. In the cities, the gentlemen should not pay attention to the devils who want to sow discord.

Responsibility of the clergy in forging unity and presence in the scenes

Be strong and support one another; the government and the nation must be together; the nation must support the government; the government must serve the nation. They should let the people participate in all affairs. The people must get involved in the universities. The people must have university of their own but the government should supervise. The supervision of the government is indispensable but you should not imagine that the government can do all the jobs alone. You see it cannot. All admit this. The government admits; all admit that without the nation we cannot. Do not lose this nation. Keep the nation. The clerics are duty-bound to safeguard Islam which is accomplished through preserving units. They have to strive toward this end and this is incumbent upon all to safeguard unity and to keep the people. If a city happened to have misunderstanding with other cities, they should be aware that Satan has a hand in it. They should remove it; they should not allow, God forbid, to have misunderstanding even in a city or a village. The clerical brothers must be emphatically united and not withdraw. All should be in the scene. Be together. We want to safeguard Islam; by seclusion it cannot be safeguarded. Do not imagine that by seclusion we would be excused from performing the duty; the duty is multiplied. They are supposed to be in the scene. The clerics should tightly close their ranks. Seclusion is among the tricks of Satan that does not let all to have unity. Muster up your power; the Army, IRGC, *Basij* and the people must be together. If you are united, God Almighty will help you. The help of God is that you should be together to please God. You all should be in unison in strengthening Islam and extend Islam to other places. This is the help of God, God has promised, *"If ye help Allah, He will help you and will make your foothold firm."*¹ You can see that He is currently helping. You see that one day the overall conditions were topsy-turvy and everywhere was in ruin. Now, thank God, all things are in proper order and in good condition, the concerns are no more and our fronts are strong while the domestic and external conditions are in good shape. Yet, the people should bear in mind supporting the ruling body, which should in turn be at the service of the people.

May God protect us all from the wickedness of Satan. May God give us the power to struggle against our self, to combat with our inner self and to reform ourselves.

¹ *Surah Muhammad 47:7.*

May God's peace and mercy be upon you.

Decree

Date: June 12, 1986 [Khordad 22, 1365 AHS / Shawwal 4, 1406 AH]

Place: Jamaran, Tehran

Subject: New appointment of three jurist-members of the Guardian Council

Addressees: Lutfullah Safi, Ahmad Jannati and Abul-Qasim Khazali

[In the Name of God, the Compassionate, the Merciful

To the Great Leader of the Islamic Republic, Imam Khomeini—may his sublime existence endure,

While conveying our greetings and salutations, you are respectfully notified that the membership of three jurist-members of the Guardian Council, viz. Haj Shaykh Ahmad Jannati, Haj Shaykh Abul-Qasim Khazali and Lutfullah Safi will end on Tir 25, 1365 AHS. In order for the net term of the office to start without interruption, we hereby request Your Highness to make the appreciate decision in accordance with Article 91 of the Constitution in order to avoid interval.

Lutfullah Safi
Secretary, Guardian Council
Khordad 17, 1365 AHS]

In His Most Exalted Name

With many thanks for the valuable efforts of the esteemed jurists of the Guardian Council, may their blessings last. Since the continuation of the great service to Islam and the Islamic Republic is necessary, the merit and commitment of the mentioned esteemed jurists in the text are established and their familiarity with the current issues during the long period of service is proven, for the new term, I renew the membership in the honorable Guardian Council of the following eminent Hujjat al-Islams: Haj Shaykh Lutfullah Safi, Haj Shaykh Ahmad Jannati and Haj Shaykh Abul-Qasim Khazali (may God, the Exalted, always assist them). I beseech God, the Exalted, to grant them success in this service.

Ruhullah al-Musawi al-Khomeini

Khordad 22, 1365 AHS

Shawwal 4, 1406 AH

Reply to a Query

Date: June 16, 1986 [Khordad 26, 1365 AHS / Shawwal 8, 1406 AH]

Place: Jamaran, Tehran

Subject: Properties endowed to Imam Rida's Holy Shrine

Addressee: Abbas Waiz Tabasi (Custodian of Imam Rida's Holy Shrine)

In the Name of God, the Compassionate, the Merciful

The main and considerable part of the urban and agricultural land of Sarakhs belongs to Imam Rida's Holy Shrine. Part of the land is the properties purchased by Muhammad Rida Pahlavi and his father Rida Khan from the revenues of the Holy Shrine, and endowed to the Holy Shrine with the signature of Muhammad Rida Pahlavi, who has specified its cases of utilization. Another part consists of properties purchased from the revenues and incomes of the Holy Shrine, but there is no document substantiating its endowment nature. The third part has been public domains in lieu of payment of a sum from the incomes of the Holy Shrine and partly in exchange for the transfer of some properties endowed to Hadrat Rida (a) under the possession and expropriation of the Holy Shrine. In view of the described facts, you are kindly requested to express your blessed opinion on the mentioned properties and land and say whether the laws of endowment apply to them or not.

Abbas Waiz Tabasi
Shawwal 8, 1406 AH
Khordad 26, 1365 AHS]

In His Most Exalted Name

All the expropriations done during the Pahlavi regime in Imam Rida's Holy Shrine is nullified. If some cases have been endowed and their uses specified, in case the mentioned uses are not contrary to the interests of the Holy Shrine and the Islamic Republic, I permit their performance; if they are contrary, the custodian of the Holy Shrine is authorized to take whatever action he deems advisable about them.

Regarding the second case, it has the same status as the other properties of the Holy Shrine. Its ruling lies with the custodian of the Holy Shrine.

Regarding the third case, if the endowments were sold or changes have taken place in them, they must be returned to the original condition as much as possible. If it is not possible, they should be expropriated as endowments with due considerations. If it is not proved that they have been endowed, the ruling of the second case applies to them.

Ruhullah al-Musawi

Permission

Date: Circa June 1986 [Tir 1365 AHS / Shawwal 1406 AH]

Place: Jamaran, Tehran

Subject: Use of the share of the Imam (*a*) in the reparation and reconstruction of a theological seminary

Addressees: *Ulama* and clerics of Zanjan

[In His Most Exalted Name

... In the town of Zanjan there was a theological seminary which had remained destroyed and abandoned for years. On the other hand, expediency required this religious school to be destroyed or reconstructed in order to educate the students according to the systematic programs of the seminary in Qum. Therefore, the preliminary steps have been taken, but for its reconstruction we are short of funds.

As such, we respectfully request you to issue permission for the use of the share of the Imam (*a*) for the expenses of its reconstruction if you deem it appropriate. May God's peace and mercy be upon you.

A number of the *ulama* and clerics
of Zanjan
Shawwal al-Mukarram 18, 1406 AH
Tir 5, 1365 AHS]

In His Most Exalted Name

The honorable believers are hereby granted permission to use the share of the Imam (*a*) for reconstruction and completion of the school.

Ruhullah al-Musawi

Permission

Date: June 24, 1986 [Tir 3, 1365 AHS / Shawwal 16, 1406 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Ismail Salihi Mazandarani

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Hujjat al-Islam Haj Shaykh Ismail Salihi Mazandarani—may his graces last—has been authorized on my behalf to take charge of the financial affairs, to collect the religious funds and to sparingly use from the holy share of Imam (a) for his own sustenance. Regarding the surplus, he is allowed to spend a third of it on the religiously prescribed cases and remit the rest to me. Regarding the share of *Sadat*, may God multiply the likes of them, he is authorized to spend half of it for the needy *Sadat* and remit the other half to me. In case of surpluses in the expenditures, he is also permitted to spend one-third of it in propagating the sacred religion. He is also permitted to give half of the share of the *Sadat* to the deserving *Sadat*, and to remit the remainders of the two blessed shares to this humble servant.

“And I advise him—may God Almighty assist him—as we have been advised by our predecessors to adhere to piety and to evade carnal desires.” May God’s peace and mercy be upon him and upon our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Shawwal al-Mukarram 17, 1408 AH

Prmission

Date: June 25, 1986 [Tir 4, 1365 AHS / Shawwal 17, 1406 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Muhammad Nuruzi Hamedani

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Thiqat al-Islam wal-Muslimin Shaykh Muhammad Nuruzi Hamedani—may he always succeed—has been authorized on my behalf to take charge of the financial affairs, to collect the religious funds and to use the blessed share of the Imam (*a*) sparingly for his sustenance. Regarding the remainder of this share, he is authorized to spend a third on religiously prescribed cases and remit the rest to me. About the share of the *Sadat*, he is also permitted to collect and spend half of it for the noble *Sadat*—may Allah multiply their likes—and to remit the other half to me.

“And I advise him, may God Almighty assist him, as we have been advised by our predecessors to adhere to piety and evade carnal desires.” May God’s peace and mercy be upon him and upon our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Shawwal al-Mukarram 16, 1406 AH

Letter

Date: June 25, 1986 [Tir 4, 1365 AHS / Shawwal 17, 1406 AH]

Place: Jamaran, Tehran

Subject: Asking opinion about the reappointment of the Chief Justice

Addressee: Judges of the judiciary

In His Most Exalted Name

The honorable judges of the judiciary—may God Almighty assist them,

Since I intend to reinstate His Excellency Hujjat al-Islam Musawi Ardebili as the Chief Justice, I would like to ask the opinion of the gentlemen. May God' peace and mercy be upon you.

Ruhullah al-Musawi al-Khomeini

Tir 4, 1365 AHS

Letter

Date: June 25, 1986 [Tir 4, 1365 AHS / Shawwal 17, 1406 AH]

Place: Jamaran, Tehran

Subject: Use of the blessed share of the Imam (a) for Kahrizak nursing home

Addressee: Board of directors of Kahrizak nursing home

[In His Most Exalted Name

To the Great Leader of the Revolution and Founder of the Islamic Republic of Iran, His Highness Imam Khomeini—may his sublime existence endure,

You are respectfully notified that the nursing home for the sick and the aged in Kahrizak is a charity center established through the help and efforts of charitable individuals and philanthropists. By the grace and favor of the Almighty God, with the use of the new center, it presently accommodates 600 financially incapable sick and aged people. In this connection, there are individuals who want to extend financial assistance to this nursing home as the share of the Imam (a). As such, if Your Eminence see nothing wrong with it and the share of the Imam can be used for this center, kindly declare in writing so that those working here have no religious responsibility in this regard. In the end, we beseech the Almighty God to grant health and longevity to your Eminence and victory to the combatants in the warfronts of truth against falsehood. May peace be upon those who follow the guidance.

Chairman of the board of directors
of Kahrizak nursing home
Khordad 20, 1365 AHS]

In His Most Exalted Name

Those who have been given permission by this humble servant in spending a portion of the blessed share of the Imam (a) are authorized to spend the same in this nursing home, as I have given the same permission in case of schools, I have given. May they be successful by the will of Almighty God.

Ruhullah al-Musawi al-Khomeini

Decree

Date: June 28, 1986 [Tir 7, 1365 AHS / Shawwal 20, 1406 AH]

Place: Jamaran, Tehran

Subject: Appointment of the Chief Justice

Addressee: Sayyid Abdul-Karim Musawi Ardebili

In His Most Exalted Name

His Excellency Hujjat al-Islam Musawi Ardebili—may his graces last,

With thanks for your valuable efforts during your tenure of office as the Chief Justice, if after soliciting the opinion of the honorable judges¹ they confirmed you and your good performance in administering the concerned affairs, I will reinstate you in the honorable office of Chief Justice. I pray to God, the Exalted, for your success and that of the other incumbents in serving Islam and Muslims.

Ruhullah al-Musawi al-Khomeini
Saturday, Tir 7, 1365 AHS
Shawwal al-Mukarram 2, 1406 AH

¹ In a letter dated Tir 4, 1365 AHS (June 25, 1986) Imam Khomeini has asked the opinion of the justices about the proposed person to occupy the position of Chief Justice. This said letter is also included in this collection.

Message

Date: June 29, 1986 [Tir 8, 1365 AHS / Shawwal 21, 1406 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the auspicious feast of *Fitr*

Addressee: Muhammad Diya' al-Haqq (President of Pakistan)

In the Name of God, the Compassionate, the Merciful

His Excellency General Muhammad Diya' al-Haqq, President of the Islamic Republic of Pakistan;

The receipt of your congratulatory message on the auspicious feast of *Fitr*¹ is acknowledged with gratitude. Reciprocally, I extend my congratulations to Your Excellency and to the Muslim nation of your country on this great Islamic feast. I beseech God, the Exalted, to grant happiness and grandeur to Muslim nations. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Shawwal 21, 1406 AH

¹ Feast of *Fitr* is an Islamic feast marking the end of the fasting month of Ramadan.

Message

Date: June 29, 1986 [Tir 8, 1365 AHS / Shawwal 21, 1406 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the auspicious feast of *Fitr*

Addressee: Shazli Bin Jadid (President of Algeria)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Shazli Bin Jadid, the President of the People's Democratic Republic of Algeria,

The receipt of your congratulatory message on the auspicious feast of *Fitr* is acknowledged with gratitude. Reciprocally, I extend my congratulations to Your Excellency and to the revolutionary and Muslim nation of your country on this great Islamic feast. I beseech God, the Exalted, to grant happiness and grandeur to Muslim nations. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Shawwal 21, 1406 AH

Message

Date: June 30, 1986 [Tir 9, 1365 AHS / Shawwal 22, 1406 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the auspicious feast of *Fitr*

Addressee: Suharto (President of Indonesia)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Suharto, President of the Republic of Indonesia,

The receipt of your congratulatory message on the auspicious feast of *Fitr* is acknowledged with gratitude. Reciprocally, I extend my congratulations to Your Excellency and to the revolutionary and Muslim nation of your country on this great Islamic feast. I beseech God, the Exalted, to grant ever-increasing happiness and grandeur to Muslim nations. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Shawwal 22, 1406 AH

Decree

Date: July 2, 1986 [Tir 11, 1365 AHS / Shawwal 24, 1406 AH]

Place: Jamaran, Tehran

Subject: Appointment of the Commander of the Islamic Revolution Committee

Addressee: Sayyid Ali-Akbar Muhtashami (minister of the interior)

In His Most Exalted Name

To Imam Khomeini, the Commander in Chief of the Armed Forces—may my soul be sacrificed for him,

With greetings to Imam and prayer for the health of the dear leader, You are notified that in view of the articles of association of the Islamic Revolution Committee approved by the Islamic Consultative Assembly on Khordad 4, 1365 AHS and confirmed by the honorable Guardian Council on Khordad 14, 1365 AHS and reference to Article 3 of the abovementioned articles of association that stipulates: “The Commander in Chief of the Islamic Revolution Committee will be designated after the confirmation of the Supreme Leader through the minister of the interior,” His Excellency Hujjat al-Islam Sayyid Sirajuddin Musawi is proposed for the post of Commander of the Islamic Revolution Committee should Your Eminence confirm. May God grant longevity to the dear and great leader for the Islamic *ummah*.

Sayyid Ali-Akbar Muhtashami
Minister of the Interior

In His Most Exalted Name

It is confirmed. I implore God Almighty to grant him success in serving Islam and the country.

Ruhullah al-Musawi al-Khomeini
Tir 11, 1365 AHS

Letter

Date: July 6, 1986 [Tir 15, 1365 AHS / Shawwal 28, 1406 AH]

Place: Jamaran, Tehran

Subject: A message of condolence

Addressee: Sayyid Ali Khamene'i (President)

In His Most Exalted Name

His Excellency President Ali Khamene'i—may his graces last,

The demise of your father who devoted his life to knowledge, and piety caused great sorrow. I hereby extend my condolence to you, your brothers and your good family for this sorrowful event. I beseech God, the Exalted, to grant health and success to you. May God's peace and mercy be upon you.

Ruhullah al-Musawi al-Khomeini
Shawwal al-Mukarram 28, 1406 AH

Permission

Date: July 13, 1986 [Tir 22, 1365 AHS / Dhu'l-Qadah 5, 1406 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Asadullah Imani

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Hujjat al-Islam Haj Shaykh Asadullah Imani—may his graces last—has been authorized on my behalf to take charge of the financial affairs, to collect the religious funds, spend *zakat*, the expiation and injustices alms in their religiously prescribed cases and to sparingly use from the blessed share of the Imam (*a*) for his own sustenance. If it is surplus to his needs, he is permitted to spend a third of it in his locality on prescribed cases. He is further permitted to pay one-half of the share of the *Sadat* to the local *Sadat* and to remit what remains from the two shares to me to be spend on promotion of Islam.

“And I advise him, may God Almighty assist him, as we have been advised by our predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace and mercy be upon him.

Ruhullah al-Musawi al-Khomeini
Dhu'l-Qadah al-Haram 5, 1406 AH

Decree

Date: July 14, 1986 [Tir 23, 1365 AHS / Dhu'l-Qadah 6, 1406 AH]

Place: Jamaran, Tehran

Subject: Appointment of two members of the Supreme Defense Council

Addressees: Ali Sayyad Shirazi and Muhsin Rafiq-Dust

In the Name of God, the Compassionate, the Merciful

In order to create the armed forces of the country qualitatively and quantitatively, there is a need to make as much benefit as possible from the experience of individuals who have been involved with the war issues. On this account, I appoint Colonel Sayyad Shirazi and the IRGC Commander as members of the Supreme Defense Council up to the end of the war. I beseech God, the Exalted, to grant success to all in serving Islam and the country.

Ruhullah al-Musawi al-Khomeini
Tir 23, 1365 AHS

Letter

Date: July 17, 1986 [Tir 26, 1365 AHS / Dhu'l-Qadah 9, 1406 AH]

Place: Jamaran, Tehran

Subject: Legitimate use of religious funds by Education Ministry

Addressee: Sayyid Kazim Akrami (Education Minister)

[In His Most Exalted Name

... As Your Highness may well remember, sometime ago a religious question regarding those who want to spend one-third of the blessed share of the Imam (*a*) on constructing schools was posed, to which your Eminence provided the following answer:

“In His Most Exalted Name

The esteemed believers are hereby granted permission to spend one-third of the share of the Imam (*a*) on constructing schools.”

As I understand it, anyone can spend this one-third of the share for this purpose. Now, kindly clarify the following questions:

1. Can all esteemed believers render assistance to training and education through this?

2. Is this permission specifically given to those whom your Eminence have authorized to spend one-third of the blessed share of the Imam (*a*)?

Meanwhile, by this permission relatively handsome assistances have been rendered to constructing schools. Requests have also come from people in different provinces seeking permission to spend one-third of the blessed share of the Imam (*a*) on construction of schools in their area. If possible the surplus will be sent to the deprived regions, pending your Eminence's order.

In need of your prayer,
Sayyid Kazim Akrami
Training and Education Minister
Tir 2, 1365 AH]

In His Most Exalted Name

As I have stated earlier, those who are personally permitted to spend a portion of the share of the Imam (a) on religiously prescribed cases can extend assistance out of its surplus to the Education Ministry to provide better training and educational materials for their children. It is hoped that the honorable Education Minister and other officials succeed in this valuable service.

Ruhullah al-Musawi al-Khomeini
Tir 26, 1365 AHS

Speech

Date/Time: Morning, July 19, 1986 [Tir 28, 1365 AHS / Dhu'l-Qadah 11, 1406 AH]

Place: Jamaran, Tehran

Subject: Sincerity in works and trust in God

Occasion: Birthday anniversary of Hadrat Ali Bin Musa ar-Rida (a)

Audience: Akbar Hashimi Rafsanjani (Speaker of the Islamic Consultative Assembly and Imam Khomeini's representative in the Supreme Defense Council), Army and IRGC commanders

In the Name of God, the Compassionate, the Merciful

Struggle of the Prophet and the Imams (a) in consolidating foundation of Islam

God willing, may this auspicious feast be blessed for all nations, especially the Iranian nation and our combatants, in particular.

May God protect you, followers of Islam, so that you could struggle in the path of Islam and the path of your nation.

What I would like to say is that you and we are followers of a school that was initiated by the Imams of guidance (a) after the Messenger of God. And Imam ar-Rida (a), who is the guest of Iranians and our source of pride and honor, was among those furthering this school.

We are their followers so we should at least try to acquire a ray of the things they had, be meticulous in acquiring their traits. They had devoted their entire lives to Islam.

As history relates, the Prophet of Islam and the Imams of guidance were always engaged in struggle. Apart from the spiritual struggles, which were beyond our capability, they were busy in struggle for consolidation of the foundation of Islam and severing the hand of those who oppressed the nations. Each of them struggled depending on the power they had at the time. Unfortunately, they were not allowed to acquire the authority they were entitled so that we could taste its savor and follow it.

Sincerity, source of certainty of heart, faith and victory

Yet, today, we are in a country that is Islamic and strives to serve Islam. This entails responsibilities for which we should make efforts. One responsibility, which is loftier than anything else, is that we should be sincere in all our endeavors.

Do not imagine that reliance on other than God could be of help for us. Rely on God. If once we stop relying on God, and instead rely on oil or armaments, that day is the time when we will be defeated. Today, thank God, you have become the source of honor of the Iranian nation which in turn has become the source of honor of Islam. Have sincerity in your works; strengthen your reliance on God, the Almighty, as help and victory cannot be attained without reliance on God.

Now, look at the big powers that rely on their own amazing weapons but still live in anxiety. Do not imagine that the White House or Kremlin dwellers are now sitting comfortably and living peacefully. They are living in anxiety; the reason for this anxiety is that they are following Satan that does not allow man to have tranquility in one's heart.

You should have no anxiety; you should strengthen your faith. Bear in mind that victory will then ensue. First, you should enhance your sincerity and strengthen your faith and then go and pursue the work as it has been ordained by the Almighty God. This sincerity and faith will strengthen you and uplift your morale power can confront you. Today, you can also witness the same situation nowadays. Today, big powers cannot confront you. That is, they are preoccupied with anxieties that do not allow them to engage in other works.

Preserving the Islamic Republic through unity of forces

Next to sincerity, I enjoin you to unity. If the devils could disrupt your unity, rest assured that you would fall prey to their satanic trick that would bring about your defeat.

Try to avoid discord. Disunity comes when one says, "I am from the army and the other I am a revolutionary guard and I am a *Basiji*." Everybody's feeling must be: "I am serving Islam." When all are determined to serve Islam, no difference would arise. If all the prophets had gathered at one time, there would have been no difference among them. Difference arises when everyone wants to work for himself; every difference arises out of carnal desire. When man wants to create a problem for himself, he will see that his friend might outpace him. One advances a bit and his friend a bit more and once they see difference has erupted.

Now, at this juncture we are in, you see that all the powers excluding a few are acting against us. If discord or difference starts to appear among you—God forbid this will not happen—and if, God forbid, Stan or domestic and foreign devils and the mass media want to trigger differences, you should bear in mind that apart from being defeated here, you are responsible before

God in the other world. Preserving the Islamic Republic is incumbent upon us all. If we would like to fulfill this obligation, then we should join together. That is, when you, the IRGC, the army, other armed forces, all the Iranians from the clergy to the businessmen, the members of parliament and all others are united, a power is formed which can witness all forces.

Know that today the enemy is frustrated because in the warfronts they have to make an advancement; they have to recapture Faw or do something in Mehran.¹ However, they were frustrated. But they still have not lost hope of sowing discord among you. This discord encouraged by any means is from Satan no matter whether voiced by a cleric, a “holy” person, a prayer-performer or others. Bear in mind that the tongue encouraging discord is the tongue of Satan. Sometimes one may not be aware that one is under the sway of Satan.

Therefore, among the important affairs for us all is to defend Islam and the Islamic Republic. This depends on unity. Anyone in whatever garment and from anywhere using one’s tongue to create disunity among you, this is part of the legions of Satan. Such a person is condemned and responsible before God, even though he might not abandon one’s midnight prayer.

Safeguarding the foundation of Islam, the foremost obligation

The issue of unity among you and all the different strata of Iranians is an important matter for preservation of the Islamic country. Preservation of unity is incumbent upon us all just as it is obligatory for us all to defend Islam as far as we can. Today, our obligation is to engage in defense against powers that want to attack and to let you and us return to the earlier state of captivity. Should they find the power—God forbid—they will not act like the past. This time they will target the foundations of Islam, because they have seen that it is Islam that can do something and confront them. This is an obligation for all of us. Among the important obligations is the preservation of Islam. Preservation of Islam is more important than the preservation of the laws of Islam. The foundation of Islam comes first followed by the laws of Islam. It is incumbent upon us and you all to be serious in duly undertaking our sacred defense commensurate with our capability and power.

In theater, you should not allow the enemies to have comfort. If you allow them to have comfort, they will go and make more preparation and create trouble to you. You must not allow them to rid of anxiety even for a single night as they are now in anxious state. Do not allow them to be delivered from this anxiety.

¹ Mehran: a town in the province of Ilam.

Secondly, the entire nation of Iran should participate in this affair. The issue is not the issue of the government alone; the issue is not one-dimensional; the issue is the issue of Islam. The issue of Islam means that it is incumbent upon the women and men of this country to defend; everyone depending on his capability should engage in defense. They should pursue the defense till they attain the victories desired by God.

I hope that God would grant success to all of you, protect you all, safeguard your unity, and multiply your seriousness.

Make certain that you are victorious; for, whoever is working for God is victorious. This victory is for you. God has promised that if you help God, the Almighty, He will help you. And you have seen the helps of God and at all times you witnessed what helps have been extended and will be extended.

Be certain; your hearts must be strong; do not be afraid of any affair; do not be afraid of any power. These powers are not powers that can confront Islam. I hope you would succeed and I am also praying for you. Indeed, I feel honored for us to be in such a time that we have such a nation, corps, army and officials that are all, God willing, working for Him.

May God's peace, mercy and blessings be upon you.

Letter

Date: July 27, 1986 [Mordad 5, 1365 AHS / Dhu'l-Qadah 19, 1406 AH]

Place: Jamaran, Tehran

Subject: Agreeing with the method proposed by the Prime Minister for the economic activities and services of the *Mustadafan* Foundation

Addressee: Mir Husayn Musawi (Prime Minister)

[In His Most Exalted Name

To the Great Leader and Founder of the Islamic Republic of Iran, Imam Khomeini—may his sublime existence endure,

With greetings and salutations: You are respectfully notified that based on your guidelines and directives at the time of establishing the *Mustadafan* Foundation and recently in providing the budget and physical and service facilities necessary for training and administering the affairs of the children of the martyrs, prisoners of war, those missing in action, and disabled of the war, and in view of section 3, article 2 of the foundation's articles of association, which has stipulated the spending of all incomes of the foundation for improving the living condition of the downtrodden, the following has been taken:

As Your Eminence's representative in the *Mustadafan* Foundation, in the course of Circular No. 22626 dated Ordibehesht 9, 1365 AHS whose photocopy is attached herewith, I obliged the foundation and the companies and units affiliated to it, to provide service costs or grant other gratis helps based on their capital share or percentage of ownership to improve the living condition of downtrodden and deprived people, which is in line with the responsibilities of foundation, with the approval of *wali-ye faqih* representative or superintendent of the foundation. All those expenses are to be treated as acceptable expenses of the respective company or share.

In the end, while praying to God, the Blessed and Exalted, for long life of the Imam of the *ummah*, if the Supreme Leader deems it fitting kindly grant further favors to the *Mustadafan* Foundation by stating your Eminence's approval and confirmation of the implementation of this method, and thus, God willing, along with the other committed brothers and sisters working in this revolutionary foundation and the affiliated companies and units, we could, more than ever, succeed and strive harder in serving Islam, the Muslims, and especially the downtrodden.

Mir Husayn Musawi
Prime Minister
Mordad 3, 1365 AHS]

In His Most Exalted Name

You are permitted to do, while observing religious considerations, whatever is in the interests of the deprived, the downtrodden and the families of the martyrs, the missing in action, the disabled of the war and prisoners of war.

Ruhullah al-Musawi al-Khomeini
Mordad 5, 1365 AHS

Permission

Date: July 28, 1986 [Mordad 6, 1365 AHS / Dhu'l-Qadah 20, 1406 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Hasan-Ali Ibrahimi

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Hujjat al-Islam Haj Shaykh Hasan-Ali Ibrahimi—may his graces last—has been authorized on my behalf to collect the religious funds and spend *zakat* and the expiation and injustices alms of the servants of God of the religiously prescribed cases. He is also permitted to collect the two blessed shares and spend sparingly the blessed share of the Imam (*a*) for his sustenance. Regarding the reminders of the former and the share of the *Sadat*, he is also permitted to spend on the prescribed cases one-third of the blessed share of the Imam (*a*) and to use half of the share of the *Sadat* for prescribed expenditures and the noble *Sadat*. He has to remit the remainder to this humble servant to be spent on promotion of Islam.

“And I advise him, may God Almighty assist him, as we have been advised by our predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace, mercy and blessings be upon him and upon our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Dhu'l-Qadah al-Haram 20, 1406 AH
Mordad 6, 1365 AHS

Decree

Date: August 2, 1986 [Mordad 11, 1365 AHS / Dhu'l-Qadah 25, 1406 AH]

Place: Jamaran, Tehran

Subject: Appointment of the army commander

Addressee: Husayn Husayni Sadi

In the Name of God, the Compassionate, the Merciful

While appreciating the untiring efforts of Colonel Sayyad Shirazi who, through total commitment to Islam and the Islamic Republic, has not refrained from rendering any kind of service to the Islamic country throughout the sacred defense, and, hopefully, will continue with his valuable services in the future in every capacity, I agree with that proposal and appoint Colonel Husayn Husayni Sadi as the commander of army I hope that God Almighty will grant him success in serving Islam, Iran and the Islamic Republic.

Ruhullah al-Musawi al-Khomeini
Mordad 11, 1365 AHS

Message

Date: August 7, 1986 [Mordad 16, 1365 AHS / Dhu'l-Hijjah 1, 1406 AH]

Place: Jamaran, Tehran

Subject: Antiquity of the Abrahamic *Hajj*; disavowal of the polytheists in the grandiose congress of *Hajj*

Addressees: Muslim nation of Iran and the world and the pilgrims to the Sacred House of God

In the Name of God, the Compassionate, the Merciful

“And a proclamation from Allah and His messenger to all men on the day of the Greater Pilgrimage that Allah is free from obligation to the idolaters, and (so is) His messenger.”¹

All praise is due to the Sacred Essence Who through His special favors and sending of revelations to eminent prophets, from Adam, the chosen one of God, to Muhammad, the beloved one of God, may peace and salutation be upon them, has taught to the human society the path and method of living, why we were created and what is the objective of creation. Perpetual benediction to the noblest prophets such as Abraham the idol-breaker, Moses the *taghut*-annihilator, Jesus who would be also like them had he the opportunity and Muhammad the breaker of all idols and the disavower of all polytheists and tyrants! Eternal peace to the Imams of the Muslims, the leaders of the campaigns against pseudo-Muslim tyrants and despots usurping the rights of Allah and the rights of men, and the crooked-minded black-forehead ones! Peace be upon Ibrahim, the friend of God, who rose up against the idols and idol-worshippers and who was not afraid of being alone and of the fire! Peace and benedictions be upon Muhammad, the beloved one of God who rose up singly and waged war till the last hour of his life against the oppressive infidels and who did not complain about the deficiency in number! Peace be upon the Muslims at the advent of Islam, Muslim who defeated the tyrant Byzantium and Iranian kings with poor war equipments, and who did not entertain fear due to their small number! eternal salutations to Ali ibn Abi Talib who was not afraid of any power and fought against the sanctimonious and pseudo-Muslim headmen that were worse than the infidels. Peace be upon Husayn ibn Ali who, along with his small number of

¹ *Surah at-Tawbah* 9:3.

followers, who rose up to uproot the source of oppression of the usurers of caliphate, who did not entertain in himself the idea of compromising with the oppressor due to lack of troops, who fixed Karbala' as the slaughterhouse for himself, children and few followers and who conveyed to the truth-seeker his cry of "Never will we submit to abjectness and humiliation." In the view of materialists and nationalists anything that comes from these noble divine saints is contrary to reason and law! They cannot understand uprising without enough equipments while their law does not permit the same. In their opinion, transferring from one country having government and organization to another country is against reason, nationality and religious and divine standards. In the same manner, peace with the Nimrods, Pharaohs, infidels, and tyrants, and compromise with the pseudo-Muslim oppressors and pseudo-ascetics with black-foreheads have been and are the way of reward, reason and law. With this motive in mind, compromise and submission to the world-devouring America and its surrogates is according to the dictates of reason and law and acting to the contrary is in dire contrast to reason and law. And defending the oppressed Iraqi nation, which has been suffering from the rule of despots and whose multitude of distinguished *ulama'* and helpless innocents are getting martyred and whose women and children are burned and killed under the pan of tyrants while crying, "We are Muslims", is against the dictate of reason and law! It is this nationalist motive and ever false idea on earth that has forgotten the interests of Muslims, confined the interests of Muslims within a particular nation, and rejected throughout history the Holy Quran, the traditions of the Messenger of Allah (s) and the immaculate Imams (a) and the uninterrupted path of the noble prophets and saints (a).

During those hard and tragic days when the criminal enemy surprisingly launched air, land and sea attacks against our country and occupied a part of it while the internal criminals, foreign powers and their agents in the country engaged in sabotage, killing and plunder, the valiant and committed nation of Iran, with a dispersed army, untrained armed forces and only trust in God, the Exalted, and the power of faith, drove out from its beloved country the enemy in defeat and wretchedness; never entertained in itself weakness, sluggishness and abjectness; embraced martyrdom; and did not give way to compromise and peace with the wounded viper. There are only a few weak-hearted or criminals, materialists and comfort-mongers who had and have no concern with the welfare of Muslims, who due to weakness and apprehension, used to talk and are talking about peace, acted intentionally or did not know that peace with these criminals at any time brings about the

annihilation of the honor of Islam and the Islamic country and causes the permanent sufferings of our dear country under the clutches of the superpowers.

Now, by the blessings of God, the Exalted, and attention of the Savior (may my soul be sacrificed for him), our Islamic Republic is in the position of strength in every aspect; it has a powerful army, valiant committed IRGC, powerful armed forces and ever-ready nation; it has defeated the enemy in different dimensions. What is the meaning for us of imposed compromised and a peace which is worse than war? Who does not know that the peace offers of the enemy to let it prepare and launch another attack to avert which the Islamic Republic has to be fully prepared along one thousand kilometers of its borderlines? Who does not know that peace with this party means official and religious recognition of the Baath regime that rules over a Muslim country through murder and crime? Who does not know that this affair is among the cardinal sins and the most explicit treasons against the Muslims? With the commitment it has to Islam, our beloved nation will continue the war to the extent of martyrdom and meeting Allah, which is among the greatest aspirations of the saints of God and doors of gnosis, although the ignoramuses regard it as extinction while the materialists term "meeting Allah" as annihilation.

Now, the pilgrims to the Sacred House of God are migrating from the abode of the body and the world to Allah and His Prophet who are the abode of the heart. And everything except the Real Beloved is behind them and in fact nothing except Him should have interior and exterior. They should know that the Abrahamic-Muhammadian *Hajj* (may God's peace be upon both of them and their progenies) has been alien and unknown for years, both spiritually and mystically and politically and socially. The dear pilgrims from all the Muslim countries have to take the House of God in all its aspects out of this alienation and its mystical and spiritual secrets from the shoulder of the mystics of other than the Beloved. Now, we are concerned with its socio-political dimension, from which, it must be said, we are still too far. We are responsible for compensating the deficiencies. This basically political congress which is convened at the invitation of Ibrahim and Muhammad (may God's peace be upon both of them and their progenies) and in which the people gather from every nook and corner of the world, is in the interests of mankind and the establishment of justice.¹ It is in continuation of the idol-

¹ *Surah al-Hadid 57:25: "We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and He revealed iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helpeth Him and His messengers, though unseen. Lo! Allah is Strong, Almighty."*

breakings of Ibrahim and Muhammad and the *taghut*-breakings and Pharaoh-dethronements of Musa (Moses). Which idol could surpass the Great Satan and the world-devouring idols and *taghuts* that call on all the downtrodden of the world to glorify and submit to them and regard all the liberal servants of God as their own slaves?

In the obligatory *Hajj* which is response to God and migration toward God, the Exalted, by the blessings of Ibrahim and Muhammad, it is the station of “no” to all idols, *taghuts* and devils—big and small. Which idol is bigger than the Great Satan, the world-devouring America and the aggressor atheist Soviet Union, and which *taghut*, big or small, is greater than the *taghuts* of our time?

In the utterance of “Here I am”, say “no” to all idols and cry “no” to *taghuts*, big and small. In the circumambulation of the House of God, which is a sign of love to God, empty the hearts of other things and purify the soul of fear of other than God. Along with love of God, disavow the big and small idols, the *taghuts* and their associates as God, the Exalted. His friends are disavowing them while all the liberal of the world are inimical to them.

In touching the Black Stone, pay allegiance to God to be inimical to His enemies, His prophets, the righteous and liberal people; to refuse obeying and serving them anywhere and anyhow, to remove from your hearts fear from and abjectness to the enemies of God, as the enemies of God and at the top of them, the Great Satan are abject themselves, though they may have the upper hand in their instruments of killing, repressing and crimes.

In the *sai* between Safa and Marwa, try sincerely and ardently to discern your Beloved for, by means of discerning Him, all worldly findings will shatter, all doubts and skepticisms will be removed, all bestial fears and hopes will vanish, all materialist attachments will be torn apart, all freedoms will blossom, and all fetters and chains of Satan and *taghut* that have enchained the servants of God will be broken.

In an instinctive and gnostic state, rush to the Mashar al-Haram and Arafat; in every station, enhance the certainty of the heart in the promises of God and the rule of the downtrodden; silently and solemnly reflect on the signs of God; think for the deliverance of the downtrodden and the deprived from the clutches of the global imperialism, and in those holy stations, ask for the ways of deliverance from God.

Then, proceed to Mina and comprehend the true aspirations there, that is, the act of sacrificing your dearest thing for the sake of the Beloved. Bear in

mind that so long as these beloved ones, on top of which is the love of the self that gives rise to the love of the world, exist you will not be allowed to reach the Absolute Beloved and it is in this state that you have to pelt stone at Satan, who would flee from you. By the divine commandments, repeatedly pelt stones¹ in many cases so that all the devils, big and small, would flee away. The prerequisite to all the rituals and stations to attain the instinctive aspirations and human hopes is the gathering of all Muslims in these stages and stations, the unity of expression of all Muslim sects regardless of color, language, tribe, sect, border, and prejudices of the pre-Islamic era, and coordinated cry against the common enemy, which is the enemy of the dear Islam, which have received a blow from Islam and considers Islam as obstructing its acts of plunder and thus attempts to to remove this overt obstacle along its way through sowing discord and sedition-mongering. And their mercenary agents, on top of whom are the covetous materialist court clerics, are the elements implementing these nefarious objectives everywhere and every moment especially in the season of *Hajj* and divine rituals. In the stations and rituals of this act of devotion whose great objective, among others, is the gathering of Muslims from all parts of the world for the interests of the downtrodden of the world—and which interest is loftier than curtailing the grip of the world-devourers from the Islamic lands—there is a need for the Muslims to be consciously wary of the anti-Quranic and anti-Islamic acts of these filthy agents and dissension-mongering mullahs and to drive those who do not heed the admonition of Islam and the interests of Muslims away as they are more wicked and mean than the *taghutis*.

Now, as usual I will mention some points that I deemed necessary and implore God to grant success to all in serving Islam:

1. I would like to tell the pilgrims to the Sacred House of God (may God, Exalted, assist them) to learn the acts and rituals from the esteemed clerics in the caravans carefully and never perform any act without seeking their guidance. As, God forbid, through carelessness their acts may become null and void and they may not be able redress them till the end, or they may remain in the state of *ihram* and in returning home you can cause trouble for themselves and their companions. This is a religious duty of which one must not be neglectful. I would like to tell the esteemed clerics that apart from clearly teaching all the *Hajj*-related issues in such a way that everyone can understand in the various meetings of their respective group during the time of their performance they should carefully monitor and guide them.

¹ *Rajam*: pelting stones to three posts as one of the *Hajj* rituals done in Mina.

2. I would like to remind the honorable pilgrims that in these holy stations and throughout the journey to Mecca and Medina they should not be lax in familiarizing with the Holy Quran—this divine scripture and Book of guidance. It is because whatever the Muslims have had so far and will have in the future comes from the blessings of this sacred scripture. By the same token, I request all the distinguished *ulama*, the children of the Quran and the eminent scholars not to be negligent of this sacred Book, which is “*the exposition of all things*”¹ and which shines forth from the station of divine union to the heart of the first light and the manifestation of the perfect union. This is a heavenly book—which is the apparent and written form of the aggregate of names, attributes, signs, and expressions, and whose unseen stations our hand falls short of reaching. Except the sacred being embodying “one who is being addressed,”² none knows its secrets. Through the blessings of the sacred essence and by his teachings the pure noble saints have comprehended it. By the blessings of struggles and contentment of the heart, the pure people of gnosis have achieved some talents and stages in wayfaring. Now that its written form has been handed to us without any defect and omission or addition in its revealed form after descending from various stages and phases, it should not be neglected. Although its different dimensions stages and phases are inaccessible to the common people, they should benefit from it to the extent of their knowledge, and through research and use of proper expressions and simple language they can make use of this inexhaustible treasure of divine mysticism and this great revelation of Muhammad (s), and share it with others. The people of philosophy and reason should study the inherent secrets of this book, and through reference to the profound issues, they should reveal the divine philosophy and put it at the disposal of the right people. And the upright people should give as a gift to those who are thirsty for this pond a sip and drink from what the heart of the holy Prophet received from God. The pious ones thirsty of guidance presented as a gift to the lovers burnt with the guidance of Allah a spark of guidance they have acquired from the light of piety of this gushing spring of “*guidance for the pious*.”³ Finally, every group of the distinguished *ulama* should willingly observe every dimension of the divine dimensions of this holy book, fulfill the wish of the lovers of the Quran, spend time on the political, social, economic, military, cultural, and war and peace dimensions of the Quran so as to make clear that this Book is the fountainhead of

¹ It alludes to *Surah an-Nahl* 16:89.

² It alludes to the noble *hadith*: “He who knows the Quran is the one who is being addressed.”

³ *Surah al-Baqarah* 2:2.

everything including mysticism and philosophy as well as literature and politics. In doing so, the ignoramuses could not claim that mysticism and philosophy are nothing but figments of imaginations and that contentment and spiritual wayfaring are works of the wandering dervishes or that Islam has nothing to do with politics, governance and administering the country as these are the functions of rulers, presidents and secular figures or that Islam is a religion of peace and conciliation, prohibiting war and confrontation with oppressors. They want to attribute to the Quran things that the ignorant church and cunning politicians attributed to the religion of the revered Christ (a).

Behold O theological seminaries and universities of the men of research! Stand up and save the Holy Quran from the mischief of the pseudo-ascetic ignoramuses and impious scholars who have consciously and deliberately attacked and are attacking the Quran and Islam. I am saying seriously, not out of usual compliments, that I feel sorry for my time spent in the path of error and ignorance. O you brave sons of Islam! Let the seminaries and universities pay attention to the stations of the Quran and its diverse dimensions. Consider teaching the Quran in any of its fields and make it your lofty aim. Because during the autumn of your life when the weakness of old age burdens you, you may regret and feel sorry for what you did during your youthful days, just as this writer does.

3. We should be aware that the reason why this eternal and timeless book was revealed for the guidance of human beings irregardless of their color, nationality and locality for all eternity is the preservation of vital and important issues both in spiritualities and administrative system and the conveyance of point that the subjects of this book are not confined to a particular time and place. It should not be assumed that the objective of Abraham, Moses and Muhammad (may peace be upon them and their progeny) is confined to a specific time. The cry of disavowal against polytheists is not restricted to a particular period. This is a permanent order that will last till the polytheists of Hijaz are overthrown. And the "uprising of mankind"¹ is not time-specific; it is an order for every time and place. Every year in this public assembly of men, it is among the important forms of worship till eternity. It is the very point why the Imams of Muslims emphatically enjoined the observance of mourning ceremony for the Chief of the Oppressed till eternity. The cry of oppression experienced by the Household of the Messenger of Allah (s) and the oppressive nature of the

¹ It alludes to *Surah al-Maidah* 5:97: "Allah has made the Kabah, the Sacred House, a means of uprising for mankind."

Umayyads (may the curse of Allah be upon them) though they had already been overthrown is the cry of the oppressed against the oppressor. This cry and protest must be kept alive. Today, its blessings are latent and obvious in Iran in the war with the Yazidis. In this public assembly and roaring human torrent, it is necessary for the pilgrims to the Sacred House of God to voice out louder the cry of *baraah* against the tyrants. Extend the hand of brotherhood and do not sacrifice the lofty interests of Islam and the oppressed Muslims before the altar of sectarianism and nationalism. Further the unity of expression with your Muslim brothers and shun the bigotry of the age of ignorance which ends up in nothing but benefit of the world-devourers and their affiliates. This is itself the help of God, the Exalted, and the promise of God, the Exalted, which will certainly apply to them. If, God forbid, they follow the agents of the world-devourers, foremost of whom are the dissension-mongering mercenary clerics, they will commit a major sin and incur the wrath of the Almighty God and remain under the yoke of the superpowers. One must seek refuge in God from such state of affairs.

4. I request the honorable pilgrims of Iran to bear in mind from which country they come and to which one they are entering. They come from the country that rose up for the sake of the dear Islam and the implementation of its luminous laws in place of the laws of *taghut*. Its men and women and young and old sacrificed whatever they had. The dear devoted youth characterize divine values beyond our discernment. They have now been martyred, disabled or taken captive. They constitute the nation that has earnestly offered its life, youth, wealth and property in the way of God and empathized with its beloved ones in their bereavement. They are heading toward the country where in lies the House of God, the Exalted, and the *Kabah* of aspirations of noble prophets and honorable saints, the site where revelation was sent down and Gabriel and other angels of Allah frequented. They are heading toward God so that every movement and repose they have would be divine. They are going to the slaughterhouse of the beloved Ishmael as He ordered us to offer everything in His way. They are heading toward Medina of Muhammad (s) to become Muhammad-like, to learn how to live, and to struggle in the cause of the Beloved. They are going toward the tomb of the Great Prophet (s) and the holy saints who had not paid attention for a moment to the world and its allurements. They thought of nothing except God and His commands and took no step except for His pleasure. So, be aware from where to where you are going. As such, your responsibility is so much, and your movements and gestures, in addition to being in the presence of God, the Exalted, and His Presence [*hudur*] and

being watched by the saints and angels of Allah, are under the scrutiny of thousands of pilgrims coming from the Muslim countries and around the world and in most cases they are under the influence of the extensive mass media propaganda of the enemies of Islam and Iran who every morning till evening spend most of their time in spreading lies about Islam, Iran and the serving officials of this oppressed country, presenting the uprising people of this land contrary to the reality. Perhaps, through this propaganda many Muslim people of the world are either convinced of it or are skeptical.

The disabled war veterans, these living martyrs, and families of martyrs in the caravans should be careful of their acts. Now, it is and this heavy burden of the divine trust, Islamic duty, and your conscience and disposition will either, God willing, for the sake of the blood of the martyrs and the honor of Islam and our dear oppressed nation, make you the accomplished harbingers of truth and the practical and verbal propagators of Islam and the Islamic Republic, and in addition to the enormous rewards for visiting the House of God and the tombs of holy saints, the Noble Prophet (s) in particular, you will earn the favor of Almighty God and prayer of Imam of the Time (may our souls be sacrificed for him) and be loaded with the mercy of God, the Exalted, and rewards in this world and in the hereafter, or God forbid, they will make you the mouthpiece of Satan and disseminators of propaganda of the enemies of Islam, and thus, defaming Islam, the Islamic Republic, the watchful martyrs, and the suffering ones of your *ummah*, and you shall be deprived of the divine favor.

Now, you are at the juncture of eternal bliss and earning the divine pleasure and favor, on one hand, and perpetual wretchedness and deprivation, on the other. I hope that by the blessing of the *miqats*¹ and *wuqufs*² and the prayer of the deprived nation, which is accompanying you, you should be at the forefront and exalt Islam, the martyrs, disabled veterans, and your nation and country, reject the enemies of Islam and the Muslims, frustrate and humiliate them, and make the friends happy. Although you know what to do and to avoid, for the performance of duty and exhausting every proof, I shall point to the most important among them:

a. You should carefully observe excellent Islamic-human manners in dealing with all the pilgrims of every class, sect, color, language or country. You should be patient and tolerant in social intercourse and dealings at all

¹ *Miqat*: One of the five appointed places en route to Mecca where the *Hajj* pilgrims are permitted to wear *iHram*, the special two-piece seamless attire worn by them, and make the intention of performing *Hajj*.

² *Wuquf*: devotional stay at Arafat, Mashar, Muzdalifah, and Minah, as part of *Hajj* rituals.

times, conditions and circumstances. You are supposed to behave with everybody generously, and to be lenient and gentle against maltreatment of others. We should also express goodwill and love in facing bad treatment. For the sake of God, you should endure every unfavorable circumstance from everyone and deal, with him with liberality and a smiling face as those holy stations and noble shrines are not the venue for altercation and dispute. Behave in such a way that it would be made clear that you have come from the country of Imam as-Sadiq (a) and this is by itself a meritorious service to Islam and the Islamic Republic as well as the beloved country. Be aware that upon returning from the travel, you will duly feel the delight of this affair, in addition to earning the pleasure of God, the Revered Prophet (s) and Imam of the Time (may my soul be sacrificed for him) who is watching and present.

b. During the rallies, it is necessary both in terms of time and quality to follow the slogan and similar things of the concerned persons and to observe appropriately the Islamic decorum and disciplines. Never allow anybody to chant slogan by himself without any order to do so, for it is possible for the agents of the enemies of Islam and the Islamic Republic to penetrate your ranks with the aim of creating dissension and besmirching your name. They could render a blow to your dignity, nation, Islam and the school of thought. Through wrong gestures and slogans diametrically in opposition to Islamic morality. In any case, it is necessary to pay close attention to order and slogans of my representative, His Excellency Hujjat al-Islam Karrubi and other concerned authorities; you should keep aloof from others.

c. Concerning the products presented to the honorable pilgrims in Hijaz, buying those related to America as opponent of Islamic ideals and Islam is tantamount to helping the enemies of Islam, something that is a wrong propagation. They must be rejected. It is unjust that our dear youth would give their lives in the warfronts and offer sacrifices while you are helping the war criminals by buying these products, and misrepresenting Islam, the Islamic Republic and your oppressed nation through these acts. You can procure appropriate items for yourselves and your friends in Iran so that no assistance is ever rendered to the enemies of Iran and Islam. I have done my duty of conveying these points and during the visitation to God and the Messenger, it is upon you not to assist their enemies and not to be the source of humiliation of your nation and country. These are reminders which were expressed in the previous years on account of their importance and repeating the same is part of my duty.

5. It is good for the heads of Muslim countries to think about the current issues of the Muslim countries under oppression and the oppressed nations trampled upon by the foreigners and plunderers of the arch satans and other devils who are plundering the nations' enormous resources while the nations themselves are experiencing the hell of poverty and indigence; it is good for them to come to their senses and properly assess the dread and fear imposed upon them by the superpowers through their propaganda so as for the heads of Muslim countries to overlook the interests of their respective countries and other Muslims and oppressed people and to submit to the deadly humiliation. They have to conscientiously ponder and not to bring further abjectness to themselves and their respective countries. They have to study the nation and government of Iran that have already delivered themselves from the bullying acts of the two poles, and the radiance of its victory and that of the dear Islam throughout the world is diffusing light. They have risen up for the sake of the dignity of Islam and the honor of their Islamic country, and along this path, which is the same path of the noble prophets (may peace be upon them and their progeny), they have given up every material thing they had and relayed to the people of the world the cry, "Alas! We never submit to oppression". And if only the regional states had cooperated with the nation of Iran instead of helping the Aflaqite (Baathist) Party of Iraq whose object is nothing but de-Islamization, it (Baathist Party) would have been crushed during those very first few months, the dear Islamic nation of Iraq would have been relieved from its evil, and Iran, Iraq and other countries in the region would have lived in brotherhood. Even now, professional players who through various tricks, want to preserve the long years of plundering and hope to prevent unity among Muslims since they have received a slap from Islam, are in serious trouble and are trying through their faithful events to prevent Islam from gaining victory. For example, after meeting and shaking friendship hands with Peres,¹ Hasan the Moroccan² made an unforgivable blatant treachery to Islam and the Muslim nations, especially the Arab and Palestinian nation as well as to the Muslim and Arab nation and states. Through a decisive move, they should cut off the hand of this traitor; the like of Husayn the Jordanian³—this treacherous peddling broker—who will not relent unless he put all the regional states under the trap of the Great Satan. The like of Husni Mubarak,⁴ the second personification of Anwar Sadat and

¹ It refers to Shimon Peres, the then Zionist Prime Minister.

² It refers to King Hasan, the then King of Morocco.

³ It refers to King Husayn, the then King of Jordan.

⁴ It refers to the Egyptian President.

other traitors to Islam must be removed from among themselves. For, it is these few people who have made them as playthings in their hands to become intentionally or unintentionally the hindrance along the path of nobility and honor of Islam.

We ask the regional states to stop protecting the enemies of Islam and humanity and not to oppose anymore the interests of Islam, which are their own interests and that of their counties and the oppressed people of the world. By cooperating and sympathizing with the Islamic Republic, they should discard the sedition-mongers and world-devourers; they should be aware that this dead party¹ will never be revived—“And the end belongs to the pious ones.”

As my duty, I have pointed out that which is for the welfare of the Muslims and the governments of countries, I pray to God, the Exalted, to guide them to the straight path and keep them from deviations. May peace be upon the righteous servants of God.

Ruhullah al-Musawi al-Khomeini
Dhul-Hijjah al-Haram 1, 1406 AH

¹ It refers to the Baathist Party of Iraq.

Letter

Date: August 7, 1986 [Mordad 16, 1365 AHS / Dhul-Hijjah 1, 1406 AH]

Place: Jamaran, Tehran

Subject: Permission to use donations for victims of Golbaf earthquake to reconstruct the town of Shahdad

Addressee: Hamid Ansari (Acting Executive Director and Superintendent of the Office of the Prime Minister)

[In His Most Exalted Name

Office of Imam Khomeini, the Great Leader of the Islamic Revolution of Iran,

As Your Eminence know, an earthquake occurred in Golbaf, Kerman on Khordad 24, 1360 AHS immediately after which a bank account for helping the Golbaf victims was opened by Martyr Rajai. Subsequently, one and a half month after the first earthquake in the mentioned region, the neighboring regions such as the town of Shahdad were seriously damaged as a result of a new earthquake. Since the assistances given by the people have been from the beginning deposited in the account for helping the Golbaf victims though assistances have continued sometime after the second earthquake your Eminence is respectfully requested to clarify the following point: Is it permissible to spend the funds given by the people in the said bank account amounting to 35 million tumans for reconstruction of the town of Shahdad?

Hamid Ansari
Acting Executive Director and
Superintendent of the Office of the
Prime Minister
Mordad 13, 1365 AHS]

In His Most Exalted Name

In case the Golbaf earthquake victims are no longer in need and those who deposited the fund cannot be identified and obtain their permission, you are permitted to spend the money for the written and other related cases.

Ruhullah al-Musawi al-Khomeini
Mordad 16, 1365 AHS

Message

Date: August 11, 1986 [Mordad 20, 1365 AHS / Dhul-Hijjah 5, 1406 AH]

Place: Jamaran, Tehran

Subject: Appreciating and honoring the martyrs, disabled of war, prisoners of war and those missing in action

Addressee: The Iranian nation

In the Name of God, the Compassionate, the Merciful

“Think not of those who are slain in the way of Allah as dead. Nay, they are living. With their Lord they have provision.”¹

If there were none but this holy verse on the nobility and grandeur of the eminent martyrs in the way of Allah, written by the pen of the unseen power on the blessed radiant heart of the Master of Prophets (s) reaching us, the earthlings, in a written form after passing through different stages of revelation, it was enough for the celestial and heavenly pens to be broken and for the transcendental hearts of God's chosen ones to cease showing off their luster. What do we, veiled earthlings, or the celestial beings, know about this “*With their Lord they have provision*”? So many stations are reserved for the nearest ones to Him, the Honorable and Glorious, and those who are detached from themselves and the worldly dominion. So, what should the like of me, who is fettered in attachments and who lags behind in the truths, say and write when silence is better and breaking the pen is preferable?

O God! You are cognizant of the secrets, who else is knowledgeable and powerful other than You, and who could duly express his gratitude to You for the blessings You have bestowed to our dear nation? We cannot also duly thank the honorable martyrs, beloved living martyrs (disabled veteran), distinguished prisoners of war and those missing in action, their bereaved families and relatives, and in short, the great nation. Hence, O You who are the Most Grateful and the Oft-forgiving! Grant all of them Your hidden graces and open a door of the divine gnosis for all; give the honorable martyrs with the highest of stations, the living martyrs, with the reward of martyrdom as well as wellbeing and health, the prisoners of war and those missing in action with fortitude and summon of their homeland, the bereaved families and relatives of the martyrs with patience and reward. Expedite the

¹ Surah Al-e Imran 3:169.

advent of the Savior (may our souls be sacrificed for him). “You are the Master of Grace and forgiveness.”

Ruhullah al-Musawi al-Khomeini
Mordad 20, 1365 AHS
Dhul-Hijjah 5, 1406 AH

Message

Date: August 12, 1986 [Mordad 21, 1365 AHS / Dhul-Hijjah 6, 1406 AH]

Place: Jamaran, Tehran

Subject: Reply to a telegram of congratulations on the auspicious feast of Sacrifice

Addressee: Shaykh Zaid Bin Sultan Al-e Nahyan (Head of State of the United Arab Emirates)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Shaykh Zaid Bin Sultan Al-e Nahyan, Head of State of the United Arab Emirates,

The receipt of your congratulatory telegram on the coming of the auspicious feast of Sacrifice is acknowledged with gratitude. Reciprocally, I extend my congratulations to Your Excellency and to the Muslim nation of your country for arrival of this great Islamic feast. I beseech God, the Exalted, to grant happiness and grandeur to Muslim nations and victory over the enemies of Islam on all fronts. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Dhul-Hijjah al-Haram 6, 1406 AH

Letter

Date: August 14, 1986 [Mordad 23, 1365 AHS / Dhul-Hijjah 8, 1406 AH]

Place: Jamaran, Tehran

Subject: Procuring the needed products of the Ministry of Oil

Addressee: Ghulam-Rida Aqazadeh (minister of oil)

In His Most Exalted Name

To Imam Khomeini, the Great Leader of the Islamic Revolution,

You are respectfully notified that in procuring the products needed by the country and in view of the limited capacity of the oil refineries in the country, the Ministry of Oil has to refine the same amount of crude oil needed to meet the local needs in foreign refineries and import the refined products into the country.

In view of the attacks made by the Zionist Baath enemy of Iraq on the refineries and the destruction brought therein, the production of needed products inside the country can possibly decrease, which will have undesirable effects on provision of fuels in the country...

...in view of the above mentioned circumstances, you are requested to permit the Oil Ministry to directory purchase part of oil products from abroad, in addition to concluding contracts for refining oil in other countries, in the framework of the same amount of oil the ministry is authorized to export to be refined abroad, which totally about 10 to 11 percent more economical. I pray for longevity of the eminent Imam. And success is with Allah.

Ghulam-Rida Aqazadeh
Minister of Oil

In His Most Exalted Name

You are permitted if need arises and with the collaboration of the honorable heads of the three branches of the government.

Ruhullah al-Musawi al-Khomeini
Mordad 23, 1365 AHS

Message

Date: August 18, 1986 [Mordad 27, 1365 AHS / Dhul-Hijjah 12, 1406 AH]

Place: Jamaran, Tehran

Subject: Reply to a telegram of congratulations on the auspicious feast of Sacrifice

Addressee: Lansana Conté (President of Guinea)

In the Name of God, the Compassionate, the Merciful

His Excellency General Lansana Conté, President of Guinea,

The receipt of your congratulatory telegram on the arrival of the auspicious feast of Sacrifice is acknowledged with gratitude. Reciprocally, I extend my congratulations to Your Excellency and to the Muslim nation of your country on arrival of this great Islamic feast. It is hoped that from this feast of sacrifice and devotion, the Muslims of the world and their rulers would learn the lesson of sacrifice and selflessness for the sovereignty of the sacred doctrine of monotheism and the authentic Islam and that they could regain their lost glory. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Dhul-Hijjah al-Haram 12, 1406 AH

Message

Date: August 18, 1986 [Mordad 27, 1365 AHS / Dhul-Hijjah 12, 1406 AH]

Place: Jamaran, Tehran

Subject: Reply to a telegram of congratulations on the auspicious feast of Sacrifice

Addressee: Mamun Abdul-Qayyum (President of the Maldives)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Mamun Abdul-Qayyum, President of the Maldives,

The receipt of your congratulatory telegram on the coming of the auspicious feast of Sacrifice is hereby acknowledged with gratitude. Reciprocally, I extend my congratulations to Your Excellency and to the Muslim nation of your country on arrival of this great Islamic feast. I beseech God, the Exalted, to grant the success to all in serving Islam and Muslims. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Dhul-Hijjah al-Haram 12, 1406 AH

Letter

Date: Circa August-September 1986 [Shahrivar 1365 AHS / Dhul-Hijjah 1406 AH]

Place: Jamaran, Tehran

Subject: Reply to a letter of an Iranian POW in prisons of Iraq

Addressee: Muhammad Ranjbar

In the Name of God, the Compassionate, the Merciful

“I trust in Allah.”

“They are saying that death is difficult.

By Allah! Separation from friends is far more difficult.”

Hello, my dear father,

I hope you are fine. I am not pleased to disturb you, but I can no longer endure separation and miss you so much. So, I decided to write a letter. Have you heard so far a son separated from his father for four years and during which he has not written a letter to him and the father has not written a reply to his son? My father, believe me that it is easy to endure the suffering, but separation from friends is difficult. My father, I am writing in an alien land in the corner of a prison sunk in grief of separation from the beloved while anxiously waiting for the letter. My father, give reply to my letter. By your reply, remove the dusts and particles of grief from our pale eyes such that by seeing your writing our eyes would become bright. My father, may our lives be sacrificed for you! Through your Christ-like writing your dispirited sons will acquire renewed spirit and the hearts of the downhearted will gain new luster. It is hoped that this letter could reach you soon and that you write the reply as soon as possible. My father, I am eagerly waiting, for your reply. Goodbye. May God's peace, mercy and blessings be upon you.

Your humble son,
Muhammad Ranjbar
Shahrivar 12, 1365 AHS]

In His Most Exalted Name

My dearest son,

I am so much touched by your sympathetic letter. I feel the discomfort of you, the dear ones in chains. You have to understand also the trouble experienced by your father on account of his sons being far away. My dears, and the chiefs and masters of all of us! Imam Musa ibn Jafar (a) experienced more suffering in the corner of prisons compared to you and us. Be patient for the sake of your beloved Islam. May God, the Exalted, hasten the advent of Imam al-Mahdi and make happy your old father by seeing you. Convey my greetings to all the dear ones in chains. I will never forget you in my prayers. May God be your protector.

Your father (K)

Letter

Date: August 23, 1986 [Shahrivar 1, 1365 AHS / Dhul-Hijjah 17, 1406 AH]

Place: Jamaran, Tehran

Subject: The limits on passing penal laws

Addressee: Akbar Hashimi Rafsanjani (Speaker of the Islamic Consultative Assembly)

In His Most Exalted Name

To Imam Khomeini, may the blessings of his noble existence last,

Usually, the parliamentary bills in the world including the Islamic Consultative Assembly foresee the penalties for criminals and law-breakers, without which there is no guarantee for implementation of the law.

Sometime ago, the honorable Guardian Council expressed an opinion that such penalties are punishments below the full amount prescribed by law (*tazirat*), which shall be determined by the judge in court and cannot assume the form of law.

Since the transference of the penalties to the judges causes flagrant and repulsive differences in the penalties and will lead to the loss of credibility of the judiciary and the Islamic penal system, the Supreme Judicial Council opposed the transference of the penalties to the discretion of the judges.

As the time went by, it is acknowledged that the scope and the maximum-minimum range of penalty for the criminals shall be determined and we should set the discretions of the judges in determining the limit within the maximum-minimum range.

This method guaranteed neither the view of the Guardian Council nor that of the Supreme Judicial Council. Finally, in order to solve this problem your Eminence set up a committee composed of two members of the Guardian Council, one member of the Judicial Commission of the Majlis and the Chairman of the Supreme Judicial Council,¹ which could not resolve the question.

The letter tells the reasons of failure of the council and proposes the following:

¹ The members of this committee were appointed after Mr. Muhammad Yazdi (Chairman of the Judicial and Legal Commission of the Islamic Consultative Assembly) send this letter to Imam Khomeini. The members consists of Mr. Musawi Ardebili (Chairman of the Supreme Judicial Council); Mr. Yazdi (Chairman of the Judicial and Legal Commission of the Majlis) and two jurist-members of the Guardian Council chosen by the council.

The Majlis provides all means for investigation into the case. Commissions of the Majlis discuss the bills and the executive power, the judiciary and the experts furnish expert opinion. Usually, a bill is discussed in many commissions and treated twice in the open sessions of the Majlis. Usually, the interested authorities extend their opinion to the Majlis. For its approval, a bill requires the vote of at least 91 Majlis representative. Among them there are usually many devoted individuals and *mujtahids*. If there are error in it, the same will be returned to the Majlis with the opinion of the Guardian Council. If, after all these processes, there are still drawbacks, it is just a common law after all, which is amendable.

Kindly resolve the question as you deem it appropriate. Meanwhile, please find attached the proposal to intensify the penalties for hoarders and extortionists and see to our problem.

Akbar Hashimi Rafsanjani
Speaker of the Islamic Consultative
Assembly

In His Most Exalted Name

His Excellency Hujjat al-Islam Hashimi Rafsanjani, the honorable Speaker of the Islamic Consultative Assembly,

Concerning this matter, kindly refer to his Eminence Hujjat al-Islam wal-Muslimin Muntaziri (may his blessings last), whose opinion would hopefully resolve the question.

Ruhullah al-Musawi al-Khomeini
Shahrivar 1, 1365 AHS

Speech

Date/Time: Morning, August 24, 1986 [Shahrivar 2, 1365 AHS / Dhul-Hijjah 18, 1406 AH]

Place: Jamaran, Tehran

Subject: *Wilayah* and government, message of Ghadir

Occasion: The auspicious feast of *Ghadir Khumm*

Audience: Sayyid Ali Khamenei (Presiden), Mir Husayn Musawi (Prime Minister), Akbar Hashimi Rafsanjani (Speaker of the Islamic Consultative Assembly), government and military officials, clerics and officials of the national defense headquarters

In the Name of God, the Compassionate, the Merciful

Wilayah (guardianship) and government, message of Ghadir

I hope that this blessed feast would be auspicious for all oppressed nations especially for our noble nation. May God give His special favor to this great nation which can be said to be the flag-bearer of Islam at this time. It is also hoped that the nation will be deserving to receive this great assistance and favor.

What can I say about the personality of Imam Ali? Who can do justice to do so? The multifarious dimensions of this great personage are beyond human assessment. Just like the names of God, the Exalted, the dimensions of a perfect man who is the manifestation of all divine names and attributes are beyond calculation. We cannot manage to do justice to even a single attribute. This personage exhibits different attributes. No one can adequately talk about his station. Therefore, I deem it advisable to keep silent on his qualities. Yet, it will not be out of place to touch on the deviations creeping into Muslim community, especially into his Shiites throughout history. I will also deal with the hands that brought about these deviations for the first time and shed light on the conspiracies hatched throughout past centuries and in recent years and decades.

The issue of Ghadir is not an event befallen the Imam. In fact, Ghadir is something the Imam created. This noble personality and fountainhead of sound human qualities prompted the Ghadir to take place. Ghadir has no value for the Imam. That which is valuable is the Imam himself. It has been known to Almighty God that after the Messenger of Allah there is no one among men who could implement justice in a pleasing and efficient manner. He commissioned the Messenger of Allah to appoint this person who had the

power to implement justice in its true sense in the society and have a divine government. The appointment of Imam Ali to the caliphate was not merely due to his spiritual stations. His spiritual stations and his total positions mean that Ghadir has to take place. In our narrations and from that time till now they have honored this Ghadi, not because government is an issue. Government is as what Imam Ali explains to Abbas: "For me it is not even as valuable as this worthless shoe."¹ That which is worthy is the implementation of justice. What could be done by Imam Ali (a) and his progeny is the implementation of justice to please the Almighty God if he had been given the chance. They sought this goal, but they were not given the chance. To keep alive such a feast is not feasible by decoration, reciting elegies and singing praises; these are good but not the crux of the matter. The matter is that these should teach us how to follow; these should remind us that Ghadir is not limited to that time. Ghadir must be there at all times while the method adopted by Imam Ali in the government must also be the method of nations and authorities. The event of Ghadir is the story of how some usurped the Islamic rule. Spiritual stations cannot be installed. It is not something that by its installation, a station can be acquired. But it has been the spiritual stations and universality for that great personage that has made him worthy to be appointed for the government. Thus, we see that they are mentioned along with fasting and prayers as guardians are responsible to carry them out. In the event of *Ghadir*, guardianship definitely meant ruling and governance, not a spiritual station. And just as I have said about the Quran, as it is stated in the traditions, it has been revealed in different stages, seven all in all and seven more and even more, till it has now reached us in the form of a book, Imam Ali is like that; the same is true about the Messenger of God; he has undergone different stages; he has emerged from the Absolute Being; he has emerged from the Total Being; he has come down to this world of nature; this sacred being, that sacred being and the great saints of God have come in this world of nature. That we have to consider the *hadith* of Ghadir aimed at setting forth spirituality for Imam Ali or a station for him is not correct. It is Imam Ali who has brought into being the Ghadir; it is his lofty station that has made the Almighty God appoint him as a ruler.

Government of justice guarantees implementation of Islamic laws

The issue is the issue of government and politics. Government means politics, politics in its totality. God, the Almighty, commanded the Prophet to hand over this government and this politics to Imam Ali just as the

¹ *Nahj al-Balaghah*, Sermon 33.

Messenger of God himself had politics. Government without politics is impossible. This politics and this government blended with politics were established on the day of *Id al-Ghadir* for Imam Ali. Narrations stating that "Islam is founded on five things" do not mean the general guardianship of leadership (*imamah*). That leadership in which no action is acceptable and admissible except belief in *imamah* is not referring to the government. Well, most of our Imams had no government. Though we believe Imam Ali ruled for a certain period; His Holiness Imam Hasan also ruled for a very short period; the rest of the Imams did not rule. That which God, the Almighty, ordained and thereafter ordained for the Imams of guidance is government, although they did not allow this government to bear fruit. Therefore, God has ordained government for Imam Ali (*a*); this government means politics; that is, blended with politics. Among the crookedness that has unfortunately appeared, that is, so many crookedness have appeared but the most severe of which is that there appeared agents in the past, from the time of the Umayyad and Abbasid caliphs (may Allah's curse be upon them) who would say that religion is confined to religious questions while politics is confined to government. Every party has come out and taken this power until such time that the global players realized that religion must be turned into a mere form of worship. These players came and did so while we also believed that religion had nothing to do with politics, that politics is the business of the emperors. It implies that we denigrate God, His Messenger and the Commander of the Faithful because government was politics; government is not reciting supplication; government is not praying; government is not fasting. The government, the government of justice, leads to their observances though the government itself is only a political instrument. One who says that religion is separated from politics has denied God, denied the Messenger of God, and denied the Imams of guidance.

That the voice of Ghadir has been raised so high and that Ghadir has been held in high esteem, as it is, is due to the fact that with the implementation of guardianship, i.e. with the turning over of government to the hands of its rightful owner, all these problems will be solved; all deviations will be removed. If the government of justice were established, had they allowed Hadrat Amir (*a*) to establish the government he wanted, all the deviations would have been removed and the environment would have become a proper and wholesome environment, which would be an opportunity for all individuals who had thoughts, mystics who had thoughts, philosophers who had thoughts, jurists who had thoughts, and all others. In view of this, "Islam has been founded on five things" does not mean that

guardianship (*wilayah*) pertains to this; the essence of guardianship is the issue of government; the government is such; the government is not even from the branches of religion.

What has been there for our Imams before Ghadir and before anything else is a station which is the station of general guardianship, and that is the Imamate; it is narrated in the tradition that “Hasan and Husayn are Imams whether they are sitting or standing.”¹ “Imam” does not mean government; that is another “Imam”; that is another issue. That issue is the issue that if someone does not accept him, if he does not accept the general guardianship, even if he performed the prayers according to the Shiite jurisprudence, they are invalid. These do not pertain to the government; these do not relate to it; these are among the roots of religion; belief in them is obligatory and they belong to the roots of religion. And the deviation that has taken place—apart from the other deviations—is that we have come to believe that politics is none of our business. Ghadir has come to let everybody understand that politics is related to all; in every period there must be a government; there must be politics but just politics so that through it prayers could be performed; fasting could be performed; *Hajj* could be performed; all the precepts could be performed; the way could be opened so that the thinkers could comfortably and confidently present their ideas. Therefore, it is not what we imagine that the guardianship they are referring to here is Imamate and that Imamate is in the realm of the branches of religion; it is not so. This guardianship means government; the government is the implementer of these things; it is the implementer of other affairs. These deviations are so many; one cannot rectify all of them.

Deviation from the conduct of the Prophet and the Imams (a) in the spiritual wayfaring

A large group imagines that mysticism means that man should go to a certain place, recite invocation, perform a series of acts, dance, and the like; is this mysticism?! Imam Ali (a) has had the high level of mysticism, but those things were not done. They were imagining that one who is a mystic should withdraw totally from everything and seclude himself, recite some invocations, sing some songs, do something, and do shop-keeping. Although the Commander of the Faithful is the most learned of the servants of Allah after the Messenger of Allah in this *ummah* and the most learned servant of Allah with respect to God, the Exalted, he refused to stand by and not to get involved in the social affairs; he had no circle of dervishes either; he was

¹ *Ilal ash-Sharayi*, vol. 1, section 159, *hadith* 2, p. 211.

busy with his works. It is also imagined that the one engaged in spiritual wayfaring is supposed to be unmindful of the people; to disregard things that may happen in the city. He cannot say, "I am a spiritual wayfarer so I have to sit in a corner and recite and incantation" and wayfaring accordingly will be done. The spiritual wayfaring of the prophets was greater than that of the others; the spiritual wayfaring of the saints was greater than that of the others. Yet, they did not confine themselves inside their homes and say: "We are spiritual wayfarers; it is not our concern what would happen to the nation; everybody can do whatever he likes." If the spiritual wayfarers were supposed to go in seclusion, then the prophets were also supposed to do the same but they did not. Moses was a spiritual wayfarer but in spite of that he went to Pharaoh and did those things; Abraham was also like that; and so was the Messenger of God as we all know. When the Messenger of God, who had been engrossed in spiritual wayfaring for many years, saw an opportunity he established a political government to implement justice. Following the establishment of justice there would be an opportunity to bring forth whatever he has. Once there is chaos, the mystics cannot properly observe their mysticism and neither can the philosophers and jurists with respect to their fields. But if the government became the government of divine justice, implemented justice and did not allow the opportunists to achieve their objectives, there would be a peaceful environment in which everything could be found. Therefore, "No thing is ever promoted like the promotion of *wilayah* (guardianship)" is meant for the government. No thing has ever been promoted like this political affair and this political affair has been there at the time of the Prophet and the time of the Commander of the Faithful, and others after them would have been the same had they been given the opportunity. There have been many deviations. Some of our learned men also hold this view: "...military fatigue is unlawful; celebrity dress is harmful to justice." Was Imam Ali unjust?! Was the Doyen of the Martyrs also unjust?! Was His Holiness Imam Hasan unjust, too?! Was the Noble Prophet also not just?! They were such for having ...military fatigue! They inculcated these ideas in us; the conspiracy agents inculcated such in us and we also believed them. "What is your business with what is happening?! Mind your own studies! Mind your own jurisprudence! Mind your own philosophy! Mind your own mysticism! What is your business with what is happening?!" During the initial period when these issues surfaced, when I mentioned a case to one of our comrades, who was so good, righteous and responsible, saying to him that we have to investigate it, he said to us, "What does a result of political affair have to do with us?!" It had been so inculcated

such that a knowledgeable and enlightened man well aware of the issues would say to us: “What relation does it have with us?!” Did the Prophet also say, “What business do we have with politics”? Did the Commander of the Faithful who also ruled established the government for reciting invocation, for reading the Quran, for praying, and the like?! There was government; there was guardianship; there was military preparation—and I should say—there was government for the implementation of these; all of them are politics.

Those who say that the clerics have nothing to do with politics, those who are not on good terms with the cleric are inimical to Islam. They want to marginalize the clerics—who can do something with the people—so that they can do whatever they want, and they actually did so. Of course, throughout history our *ulama* were not like that, and they did not dissociate themselves from politics. The issue of Constitutionalism was a political issue and our great *ulama* got involved in it and established it. The issue of Tobacco Boycott was a political issue and Mirza (may Allah have mercy on him) did so. During the recent time Mudarris and Kashani were also politicians and were holding offices, but they had only some power. This conspiring power would not allow the idea of even an honorable learned man to be voiced out. The issue was not like that; there was the issue of government and politics during the time of the Prophet; there was the issue of government and politics during the time of the Commander of the Faithful. And that they have narrated everything and have so much celebrated the Ghadir was aimed at letting us understand and teach us that it should be like that.

Trouble-making of some sanctimonious individuals on the issue of war

Now, we are engaged in war. On this issue there is also a group that makes trouble. They are not those who are influential, but they exist. There are those who say, “Let us make peace; let us make conciliation.” We have to learn a lesson from history. Those sanctimonious individuals imposed it on Imam Ali those whose front was “hot” and most harmful for the people imposed arbitration on Imam Ali and imposed that there had to be an arbiter. Then, when Imam decided to resist against their pressure, they wanted to kill him had he refused; for, they had suggested what was supposed to be done; “Set the Quran as the arbiter; it is this Quran.” Hadrat Amir had this affliction. Now, like him, we have also that. That they say here and there, “Let there be arbitration; let the arbiters come; let there be an arbiter to do the job; he has to identify who is who; the world does not know who is the

aggressor!?” We have to learn a lesson from the event and we should not submit to arbitration. During these eight years we knew who these arbiters are and who those who want to establish peace are. The account of Imam Hasan and the issue of peace, an imposed peace as it was, was due to the fact that his friends, viz. those traitors around him did something to him such that he could not resist against them and make peace; it was an imposed peace. It is exactly the same peace that they want to make us accept. According to the narrations and traditions, after they concluded the peace treaty Muawiyah mounted the pulpit and said: “I put under my feet all the things that I have said, like the tearing of the treaties. That imposed peace happened at the time of Imam al-Hasan and that imposed arbitration that happened during the time of the Commander of the Faithful—both of which were accomplished at the hands of frauds—guide us not to submit to the imposed peace and the imposed arbitration. Based on our own view and the view of our nation, just as the entire nation now says, we have to continue the war until such time that by the will of God victory is attained, and it is near, God willing. But if our nation wanted this victory to be nearer, to be very near—which is good for our nation, good for the Iraqi nation and good for the region—it should be prepared; during this period of time it should be prepared in all aspects for the warfronts.

The gentlemen said that in many places in the country there are many things surplus to needs which can be used by the Constitution *Jihad* in the warfronts. I would like to say that if there are additional things in a certain place, and the governors, governors-general and Friday prayer leaders realize that they are surplus to the needs and are no longer needed, it is necessary for these to be sent to the warfronts. If you want your country to flourish, your country to become Islamic, to become Islamic soon and not be delayed, then you must be prepared and you must be equipped with all powers so as to get rid of this man. Before it was said that Saddam would receive a blow, and Saddam has received a blow and now he is confused; he does not know what to do. Indeed, he does not know what to do; on one hand, he is making violence; on the other hand, he is requesting and begging. He is now in a state of confusion. And I fear that if he becomes more mad than what he is now, if due to defeat he becomes mad, he would inflict a certain damage to the country of Iraq saying, “Now that he is drowning, let everybody drown also.” He is such a creature. I fear that he would also attack the holy sites, and by His will, God would not give him that opportunity. Something must be done so that he would receive another blow and mind his own business, commit suicide or escape from here to another place and do other things.

Creation of deviations and negligence after the Ghadir Khumm

Well, after *Ghadir Khumm* many deviations took place while we were not mindful—actually most of us were neglectful—and so were sidelined. They got involved in the affairs of Muslims. This has caused the afflictions of all the Muslim countries that we can presently witness; these problems are present everywhere. The Sunni *ulama* believed that one had to submit to any hooligan and at the hand of hooligans these things have been brought about. Is it possible for the Prophet of Islam to issue such laws and say that we have to obey Ataturk who abolishes our laws?! Which reasoning would accept this? The Prophet of Islam would ordain laws; God, the Blessed and Exalted, would ordain laws and say that we have to pray, and then, He would also say that we have to obey Ataturk who says that we should not pray! Whom we should obey, God or Ataturk? Which mind will believe it? The “holder of authority” which has been mentioned in the Quran is clear to be a person who follows God and His Messenger; the holder of authority is supposed to have such attributes. It is absurd for God, the Blessed and Exalted, to urge the people to obey Rida Khan who set aside all religious and Islamic considerations; He would ordain a religion and then say that you have to obey an irreligious person; that is, you have to be irreligious, too; is this possible?! These deviations have taken place and unfortunately, powerful hands have created them while we and others are neglectful. Among many deviations that the powerful hands of the enemies of Islam are utilizing are these differences among the various sects; the Sunni-Shiite discord; of course, in many of their beliefs the Sunnis and Shiites must be so; I do not say that it should be so but it is good for others to be free. However, this should not prompt Muslims to create trouble for a country that wants to get rid of the U.S. They should not try to prevent us from eliminating a person who is currently inflicting a blow on Islam and annihilating a country. Some court clerics recently wrote a book—in fact a book of dissension—and published it in Mecca. I do not know what they are thinking except that they are servants of America or other countries that urge them to discuss such issues and sow discord. Well, there are many differences among us; this is Shaykhi while that is Sufi and this is traditions while that is those versed in Usul or principles of jurisprudence. And why should the different beliefs cause external differences? Why should we not be united on this affair that we have in common? The Muslims have been made to believe from an early age by the conspirators that they are really different from each other and that there is not a common thing among them. The conspirators reap the benefits

of sowing discord. Is not it the time we came to our senses? They will benefit from this discord; what the intellect demands!

I humbly beseech God Almighty to grant power to this Islamic Republic, to fortify Islam everywhere, to enhance Islamic issues everywhere, and to transform the various thoughts involved in these affairs into correct thoughts, Islamic thoughts and thoughts that are supposed to administer an Islamic country.

May God's peace and mercy be upon you.

Message

Date: August 29, 1986 [Shahrivar 7, 1365 AHS / Dhul-Hijjah 23, 1406 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulation on the occasion of New Lunar Year (*hijri*)

Addressee: Rashid Bin Said Al-e Maktum (Deputy Head of State and Prime Minister of the United Arab Emirates)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Rashid Bin Said Al-e Maktum, Deputy Head of State and Prime Minister of the United Arab Emirates,

The receipt of your congratulatory message on the occasion of the New Lunar Year (*hijri*) is acknowledged with gratitude. In this New Year, I beseech the Almighty God to grant world Muslims success to perform their great Islamic duties and to curtail evil influence of enemies of Islam from the Islamic countries. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Dhul-Hijjah 23, 1406 AH

Message

Date: August 30, 1986 [Shahrivar 8, 1365 AHS / Dhul-Hijjah 24, 1406 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulation on the occasion of New Lunar Year (*hijri*)

Addressee: Shaykh Zaid Bin Sultan Al-e Nahyan (Head of State of the United Arab Emirates)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Shaykh Zaid Bin Sultan Al-e Nahyan, Head of State of the United Arab Emirates,

The receipt of your congratulatory message on the occasion of the New Lunar Year (*hijri*) is hereby acknowledged with gratitude. It is hoped that in this new year, the Muslims of the world can put an end to the domination of the enemies of Islam, especially the world-devouring America, in the Muslim countries and regain their true independence and dignity by taking inspiration from sacred precepts of the Quran and Islam, and under the auspices of unity and solidarity. May peace be upon you.

Ruhullah al-Musawi al-Khomeini

Message

Date/Time: Morning, August 30, 1986 [Shahrivar 8, 1365 AHS / Dhul-Hijjah 24, 1406 AH]

Place: Jamaran, Tehran

Subject: Influencing and being influenced in the socio-political responsibility

Occasion: Anniversary of martyrdom of Messrs. Rajai (President) and Bahonar (Prime Minister)—Government Week

Audience: Sayyid Ali Khamenei (President), Mir Husayn Musawi (Prime Minister), members of the cabinet, and presidential advisers and deputies of the Prime Minister

In the Name of God, the Compassionate, the Merciful

Individuals' act of influencing and being influenced in the responsibilities

On this day when the tragedy at the Prime Minister's Office occurred, it is necessary to say a few words in memory of these two great martyrs as well as Mr. Iraqi¹ with whom I had long companionship. Among the peculiar features of these gentlemen, Mr. Rajai, Mr. Bahonar and Mr. Iraqi, which in my opinion is very great, is that Mr. Rajai was a person who used to peddle in the market as they were saying. In the studies that I had about him, it seemed to me that from his state of being a peddle to his state of being a president, his morale was not affected. Some people will be easily influenced by their position, even if they become the chief of a village. This is because of the weakness in their "self"; they will be affected by the position they will acquire; they are people who will be affected by position on account of their inner weakness. Mr. Rajai and Mr. Bahonar were president and prime minister respectively. It was not that the position could affect them; they had affected the position; they had brought the position under their clutches; position had not brought them under its whims. And it is a lesson that one must learn from them, and thank God, in this republic there are so many individuals in whose condition position has made no change. From the time they were either in the seminary or the market until know that they have acquired positions, they have not changed. One must see that ... this issue is

¹ It refers to Mahdi Iraqi who, along with his son Hisam Iraqi, was martyred at the hand of the Furqan terrorist group.

important. One who is affected by position is not because of having position. It is on account of being a very weak person. The position overwhelms him and then he follows its dictates, and this aspiration for position is so destructive for himself, for those who are working and for their country. On the other hand, if it were the opposite, it has wholesome effect for himself as well as for the country. And thus, though *"I do not exculpate myself. Lo! the (human) soul enjoineth unto evil,"*¹ I ask the gentlemen to pay attention to the fact that these positions will end after a few days. Those who were at the helm of power passed away after a few days. Likewise, those who lived in austerity and asceticism passed away. These affairs will end. What matters is that we are in the presence of God Almighty and that all the palpitations of the soul are recorded in our book of deeds and we should think about it. Talking about these gentlemen, it is indeed regrettable that the corrupt individuals killed such personalities. Nevertheless, thank God, in their death they also strengthened the Islamic Republic. I have been familiar also with Mr. Iraqi for many years. At the beginning when these issues surfaced, he was involved in the affair and he was a friend of mine. He was also a very righteous and noble man. May God have mercy on them all.

Unjustly judging the government as unsuccessful

Meanwhile, since it is the Government Week, I would like to say something about it to the gentlemen. We should be aware that evaluating the government from only a single aspect may give a false picture of the reality and mislead us. We should assess the performance of the government and see whether in this time that we are at war, under economic sanctions and at loggerheads with all big powers the government has been successful or not. It is unfair if we say that it is unsuccessful and that the government has done nothing. Well, it has done great jobs that had not been done for the past forty to fifty years. These have been done by officials in every echelon everywhere. The government has been successful. I advise you, gentlemen, to try to be more successful, though you have been. Do not be content with what has been done. No matter how we would render service to this nation, it is still not enough because it was thank to this nation that all those afflictions came to an end. The monarchial government fell through its hand and we owe it whatever we have. We should render service; verily, we have to render service and no matter hard we try to render service it is still not enough. We cannot adequately appreciate God because we are too weak to thank God adequately. For sure, thanking this heroic and oppressed nation is

¹ Surah al-Yusuf 12: 53.

the same as thanking God. One who does not sufficiently thank the people has not sufficiently thanked God because people are servants of God; they are those who are currently rendering service to this country for the sake of God. Thanks-giving means that we serve them; everybody in whatever position must render service.

Consideration for the prestige of Islamic system in criticisms

I should say that although sometimes certain persons may be good, there might be flaws in one's soul of which one may be negligent. For example, parents love their children very much; they only see the good side in their children; they might be unaware of bad traits in them; "Love of something makes one blind."¹ Thus, it is also like that. When a person has enmity or opposes another person or a group, whatever good you could see is something bad. I advise writers and speakers to be aware of the fact that their pen and tongue are in the presence of God. Tomorrow, they will be called to account. The point is not about the government, the president and the like. The issue is about the system, the Islamic establishment. Whether Mr. Khamenei (may Allah keep him safe) or someone else is the president, whether Mr. Musawi or someone else is the prime minister is not the issue. The issue is the Islamic Republic. We are duty-bound to preserve it; all the writers are obliged to preserve the system. When a person, for example, has grievances against another person or observes shortcoming, he should advise him, but the language of advice is not that of mudslinging and undermining others. Regarding the individuals I believe—this is what the Shariah which we follow said—if one besmirches a person's reputation for his own carnal desires, he will receive the harshest punishments in the next world and will not succeed in this world. Our language must be the language of advice. One can sometimes observe that the languages are not those of admonition and the pens are not those of admonition. The issue is not the government; the issue is the Islamic Republic. Sometimes prices can go up and down in the market because of a topic written by someone. In such cases, the writer should be aware of the fact that the issue is not the individual but Islam and the Islamic Republic, which we are obliged to preserve. One should not write anything as soon as he finds the opportunity, for example, if one is not on good terms with the prime minister or Mr. Khamenei, he should not write wherever he wishes. We are in the presence of God and the angels of Allah. All our deeds are recorded. Certain persons might be good, but things in man's soul cannot easily allow man to prevail over the tricks of Satan and the

¹ *Bihar al-Anwar*, vol. 74, p. 165.

guiles of the carnal self. The prophets were also looking for the way not to be afflicted by such problems.

Warning those weakening the Islamic Republic

The gentlemen should be vigilant lest one day their pen may undermine the Islamic Republic. I see that some intended to do so through their pious. They should be vigilant. I always want to deal with the gentlemen through advice and leniency. It should be always such that there should not be any harsh talk. But, if the interests of Islam demand, or one notices that there are some who want to weaken Islam wittingly or unwittingly—of course, those who wittingly want to weaken Islam are few in number and may have been identified so far—then the way we deal with them will be quite different. It is not that everything is the case of advice and leniency; a different treatment would be meted. We are in the process of revolution. Take notice of what has been done in places where revolution has taken place. The Russian Revolution occurred over half a century ago. Yet, newspapers are still under state control and cannot write with freedom. Based on what has been reported to me, in Iraq newspapers cannot publish a subject without the consent of the Ministry of Intelligence about their economy, values and I should say, military. The ministry should give consent as to what is to be published. Some were written; the gentlemen have certainly seen that after two years. They have the right to utter a word about it. Well, what about us? We said whatever we knew. Our economy is such and such; we are bankrupt! Well, we are bankrupt Sir, you say that we are bankrupt. Is it harmful to Islam or to the government? It is harmful to the Islamic Republic. Once the other party understood, we are not bankrupt as the people know. But it is you who write that we are bankrupt, that we have no other things and similar words. This is harmful to Islam and not to the government. If there were something pertaining to the government, well, it was an issue which would have been opened. But you should be aware of the thing that is harmful for the system. Watch over your pens a bit. Be aware of the fact that not everything is supposed to be written or published. I am telling you that if, God forbid, the gentlemen continue doing so, I will assume a different stance.

I pray to the Almighty God, for all of you to be successful and render service. All of you are presently living in the same country. Take note how weak man is. If I got hold of a pen and want to write something about a person whom I love so much, a single offense cannot possibly be found; though he may have thousands of defects, I would not point out even one of

them; there is no way at all. It is because friendship does not permit so. If, on the other hand, I have enmity toward a person and I want to get a pen and write about him, it is impossible for me to write even a single word about his goodness. This case is the pen of Satan. One whose pen is human-oriented is one who writes and talks fairly about something. Such a person would be wary that at the time when we have such afflictions, there are things that should not be said though doing so is fair, just as what others are not doing. Well, in those revolutions all newspapers were closed, only one newspaper was open and that under government supervision. All parties but one were banned. Other revolutions are like that. They do not give way to chaos, for anyone to do whatever he wants to do and to say whatever he wants to say. Now, whether it is detrimental to the system or not, let us eliminate our rivals even at the expense of Islam! Some persons hold such view and they have to reconsider it in their works; they should bear in mind that one day, God forbid, there would be no more page (i.e., they would die). When a person understood the obligation, we would no more say, "This is my friend, this is my comrade, this is my brother, this is my son."

I beseech the Almighty God not to bring forth such issues. I ask the gentlemen, all the writers and speakers, to be moderate in their works. Do not be under the influence of the carnal self. The government has been successful amid all the afflictions. Now, we are in a state of war; we are under siege; the hands and pens of the entire world are against us. Now, should we tell everything we wish about our own problems? I hope that gentlemen, like Mr. Khamenei and Mr. Rafsanjani, would also advise them to reconsider their decision concerning the affairs. One is not supposed to state only the defects. Why things that have been done are not mentioned? In some writings, not a single word has ever been uttered regarding things done. From the very beginning, only defects have been mentioned. Some of these are harmful to the prestige of Islam; some are harmful to the system; some are harmful to, and are even affecting, the armed forces. I hope that these will not be repeated any longer. May God save you, our entire nation and us from these mistakes and not humiliate us in His Presence.

May God's peace and mercy be upon you.

Permission

Date: September 1, 1986 [Shahrivar 10, 1365 AHS / Dhul-Hijjah 26, 1406 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Husayn Imamiya

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is confirmed that His Excellency Thiqat al-Islam Haj Shaykh Husayn Imamiya—may his graces last—has been authorized on my behalf to take charge of the financial affairs and to collect and spend the religious funds on the prescribed cases. In case of the two blessed shares, he is also permitted to collect and spend the blessed share of the Imam (*a*) sparingly for his sustenance. In case of surplus, he is also permitted to spend one-third of it on the religiously prescribed cases. He is similarly permitted to give half of the share of the *Sadat* to the deserving *Sadat* and to remit the remainders of the two shares to me to be spent on promotion of Islam.

“And I advise him, may God Almighty assist him, as we have been advised by our predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace and mercy be upon him.

Ruhullah al-Musawi al-Khomeini
Dhul-Hijjah al-Ḥaram 26, 1406 AH

Decree

Date: September 2, 1986 [Shahrivar 11, 1365 AHS / Dhul-Hijjah 27, 1406 AH]

Place: Jamaran, Tehran

Subject: Report of the IRGC Commander on the need to increase the number of helicopters

Addressee: Sayyid Ali Khamenei (President and Chairman of the Supreme Defense Council)

In a letter dated Shahrivar 6, 1365 AHS, the Commander of the Islamic Revolution Guard Corps (IRGC) demanded that a percentage of the facilities at the disposal of the Army be turned over to IRGC. Part of the letter reads:

“We are badly in need of helicopters for transferring the wounded of the war and transporting the officials and commanders. Usually, during operations, we are provided with helicopters, but not in sufficient number, and often with delay. We also encounter problems in terms of management.

In reply to the mentioned report, Imam Khomeini has wrote:

In His Most Exalted Name

It is approved. His Excellency Hujjat al-Islam Khamenei will take the necessary action.

Ruhullah al-Musawi al-Khomeini
Shahrivar 11, 1365 AHS

Message

Date: September 7, 1986 [Shahrivar 16, 1365 AHS / Muharram 2, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply to a telegram of congratulations on the occasion of the New Lunar (*hijri*) Year

Addressee: Mamun Abdul-Qayyum (President of the Maldives)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Mamun Abdul-Qayyum, President of the Maldives,

The receipt of your congratulatory telegram on the New Lunar Year (*hijri*) is acknowledged with gratitude. It is hoped that in this New Year, the world Muslims could put an end to the domination of the enemies of Islam, particularly the world-devouring America, over their countries and regain their lost glory by seeking the help of God, the Exalted, and under the auspices of unity and solidarity. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Muharram 2, 1407 AH

Note

Date: September 17, 1986 [Shahrivar 26, 1365 AHS / Muharram 12, 1407 AH]

Place: Jamaran, Tehran

In His Most Exalted Name

I beseech God, the Exalted, to grant wellbeing and victory to Islamic forces.¹

Ruhullah al-Musawi al-Khomeini
Shahrivar 26, 1365 AHS

¹ This statement has been written below the IRGC logo.

Permission

Date: September 18, 1986 [Shahrivar 27, 1365 AHS / Muharram 13, 1407 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Ali Dargahi

In the Name of God, the Compassionate, the Merciful

Muharram al-Haram 13, 1407 AH

“Praise be to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Thiqat al-Islam Haj Shaykh Ali Dargahi—may he always succeed—has been authorized on my behalf to take charge of the financial affairs and to collect and spend religious funds on the prescribed cases. Regarding the two blessed shares, he is also permitted to collect and spend the blessed share of the Imam (a) sparingly for his sustenance. In case it exceeds his expenditures, he is also permitted to spend one-third of it on the religiously prescribed cases and to remit the remainders of it to me to spend on promotion of Islam. He is similarly permitted to give half of the share of the *Sadat* to the deserving *Sadat* and to remit the other half.

“And I advise him, may God Almighty assist him, as we have been advised by our predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace, mercy and blessings be upon him and our faithful brothers.

Ruhullah al-Musawi al-Khomeini

Letter

Date: October 4, 1985 [Mehr 12, 1365 AHS / Muharram 29, 1407 AH]

Place: Jamaran, Tehran

Subject: Expression of affection and emphasis on not supporting Sayyid Mahdi Hashimi and warning against the plots of the hypocrites (MKO)

Addressee: Husayn-Ali Muntaziri

In the Name of God, the Compassionate, the Merciful

His Excellency Hujjat al-Islam wal-Muslimin, Eminent Jurist Muntaziri—may his blessed days last,

After extending greetings and salutations, you are more aware of my affection for you than others know. I have affection for you because of your sincerity, your knowledge, your struggle against the tyrants and oppressors, your unforgettable sufferings for many years for Islamic objectives, your exceptional truthfulness and uprightness and, above all, the high position presently given to you by God, the Exalted, as well as the need that the Islamic Republic and Islam has for guides like you. This sacred prestige should be preserved. Preserving this prestige from various aspects is incumbent upon you and us. There is possibility of suffering damage on account of its importance.

With these preliminary remarks, I would like to state that this prestige, which is most certainly, obligatory to maintain, is now at stake. This is especially true at a time when there are influential opponents in Qum Theological Seminary who are possibly looking for a pretext. This very serious threat is owing to Mr. Sayyid Mahdi Hashimi's¹ relation with you. I

¹ Prior to the victory of the Islamic Revolution, in collaboration with his supporters in Qahdarijan, Isfahan, Sayyid Mahdi Hashimi, who was accused of killing Mr. Shamsabadi, the congregational prayer leader of Sayyid Mosque of Isfahan, and others, was arrested and convicted at the Criminal Court of Isfahan (in Esfand 1355 AHS). After the victory of the Revolution, he was released and he held many position in assisting liberation movements. Then, for being accused of committing murders, crimes and other offences, he was under pursuit and after his arrest and confession of the horrendous murders—covered by the IRIB—he was convicted and sentenced to death, and the issue verdict was executed. It is to be noted that the support given by Mr. Muntaziri to him—notwithstanding the repeated reminders of Imam Khomeini and other sympathizers of the Revolution—which due to the penetration of his comrades in the family of Mr. Muntaziri, particularly the efforts of Sayyid Hadi Hashimi, Mr. Muntaziri's son-in-law and brother of Mahdi Hashimi, was one of the various reasons that finally led to his removal from the office of the Deputy Supreme Leader.

do not want to say that he really committed those things; instead, I want to say that he is accused of many crimes such as murder, collaborative in murder and the like. And relationship with such a person, even if he is acquitted, undermines the nobility of your position, protection of which is emphatically incumbent upon all.

What is certain and on which I insist is investigation into the accusations of him, and his storing weapons in the name of supporting the liberation movements. In essence, without the involvement of the government such acts are crime. He, who has no authority to do so, even if it were really for those movements, and is circumventing the government, should be called to account. This is a definite case. What I ask you in the first place is your direct request for the involvement of the Ministry of Information and investigation into these cases. If it is hard for you in a way that religious obligation is removed from you, it is then silence. Even in private circles, defending such an individual is detrimental to your prestige and probably leads to corruption and spilling the blood of the innocents, which is a deadly poison. All the activities under the name of assistance to the so-called liberation movements must be stopped, and all those who are involved in these affairs must be put to trial.

What is certain to me and a cause of regret is your good opinion about deeds, words, actions and writings which you instantly approve of, talk about in public and recommend to the judiciary and others. I request you as my former and present sincere friend and for whom I have deep affection, to consult the righteous individuals who are familiar with the affairs of the country. Then, taken action afterwards so as not to damage your own prestige as any harm to your prestige is harm to the prestige of the republic. The unlawful release of hundreds of hypocrites (MKO) at the order of a council whose "tenderheartedness" and "good opinion" were made manifest has increased the figure of explosions, assassinations and stealing. "Kindness toward the sharp-toothed leopard was oppression toward the sheep."

I emphasize that you purge your family of the relationship with Sayyid Mahdi, which is the better way. Or, do not show any reaction to the investigation into his case because investigating the case of alleged crimes is definite. I pray for your wellbeing and success.

Ruhullah al-Musawi al-Khomeini
Mehr 12, 1365 AHS

Letter

Date: October 4, 1985 [Mehr 12, 1365 AHS / Muharram 29, 1407 AH]

Place: Jamaran, Tehran

Subject: Resignation of Imam Khomeini's representative in *Mujahidin* of the Islamic Revolution Organization

Addressee: Husayn Rasti-Kashani

In His Most Exalted Name

To the Supreme Leader of the Revolution and Great Authority of Islam, His Eminence Grand Ayatullah Imam Khomeini—may God prolong his sublime existence for the Muslims,

You are respectfully notified that I have always obeyed your Eminence's order to represent the *Mujahidin* of the Islamic Revolution Organization, but now as I should teach in the theological seminaries and obey your Eminence's other commands, there is no opportunity for me to represent you in that organization. Furthermore, thanks to your advice, the deviants can no longer weaken this organization. Therefore, I beg to submit my resignation. Meanwhile, since in obeying your Eminence's commands, a number of the esteemed employees of the organization have joined the warfronts while another number are dispatched, they are requesting the dissolution of the organization. I pray to God, the Beneficent, for the health and longevity of the Eminent Imam.

Husayn Rasti-Kashani
Muharram al-Haram 24, 1407 AH

In His Most Exalted Name

Given the good intellectual, practical and moral qualities in you, it is hoped that as in the past you would keep on training righteous individuals for the sake of Islam and the Islamic Republic. I pray to God, the Exalted, for the success of all in serving Islam and Muslims. May God's peace and mercy be upon you.

Ruhullah al-Musawi al-Khomeini
Muharram al-Haram 29, 1407 AH

Decree

Date: October 8, 1985 [Mehr 16, 1365 AHS / Safar 3, 1407 AH]

Place: Jamaran, Tehran

Subject: Need for participation of government and other organs in constructing Khordad 15 Dam of Qum

Addressee: Hasan Sanii (Superintendent of Khordad 15 Foundation)

In the Name of God, the Compassionate, the Merciful

To the Great Leader of the Islamic Revolution and Founder of the Islamic Republic of Iran, Imam Khomeini—may his benign existence endure,

With the conveyance of greetings and salutations as you know Khordad 15 Foundation was founded by order of Your Eminence. It has assumed the responsibility of meeting the urgent needs of the noble families of martyrs, disabled of the war, those missing in action, prisoners of war and the downtrodden. Now, to the extent of its capability, it has been able to perform this important task efficiently by opening offices in different parts of the country, and provides for the various needs of this noble stratum. Now, thank God, it enjoys a better financial condition and is capable of doing more important tasks. In view of the urgent needs of Qum and its suburbs for agricultural and potable water, the foundation seeks permission to construct a big dam to provide the needed water for this region. I request you to order the government to carry out and finance part of the project and ask different organs of the country to help the foundation with this task. May Allah prolong your benign existence for the Muslims.

Hasan Sanii
Superintendent of Khordad
15 Foundation

In His Most Exalted Name

His Eminence Hujjat al-Islam Haj Shaykh Hasan Sanii, the Superintendent of Khordad 15 Foundation—may his graces last,

With gratitude for your efforts and that of all officials of Khordad 15 Foundation, your suggestion is approved. In this vital affair, it is necessary for the government, the prime minister, the Minister of Energy, and the

minister of Construction *Jihad* to exert considerable efforts and actively participate in the project by extending financial assistance and removing the hurdles. As I have said earlier, helping the deprived, the disabled of the war, families of martyrs, prisoners of war and those missing in action is one of the highest acts of worship. The government and the judicial officials should bear in mind that assisting the mentioned foundation in meeting the needs of the deprived is one of the noblest revolutionary acts.

I hope you can partly make up for the valuable services of the people of Qum, the city of blood and uprising, martyrdom and sacrifice, and help this holy city through constructing a big dam, and inform me of the progress of the dam.

Ruhullah al-Musawi al-Khomeini
Mehr 16, 1365 AHS

Letter

Date: October 9, 1985 [Mehr 17, 1365 AHS / Safar 4, 1407 AH]

Place: Jamaran, Tehran

Subject: Subjects stated in the resignation letter of Imam Khomeini's representative in the Mujahidin of the Islamic Revolution Organization

Addressee: Behzad Nabawi

[In the Name of God, the Compassionate, the Merciful

To His Eminence Imam Khomeini—may his sublime existence endure,

With the conveyance of greetings and praying for the longevity and wellbeing of that great Leader, referring to the recent resignation letter of his Eminence Hujjat al-Islam wal-Muslimin Rasti Kashani, your Eminence's representative in the *Mujahidin* of the Islamic Revolution Organization, and following your reply published in the newspapers, the text of the resignation letter along with your reply accepting the resignation, have been published. The aforesaid in his letter of resignation had also dealt with other issues, which spiteful persons interpret in a way that you agree with all the issues mentioned in the letter. To avoid any form of skepticism and misuse, You are kindly requested to express your view as you deem proper even at the bottom of this letter. I am hopeful of your prayer.

Behzad Nabawi¹
Mehr 16, 1365 AHS]

In His Most Exalted Name

His Eminence Mr. Behzad Nabawi,

I only agreed with the resignation of Mr. Rasti and the dissolution of the said organization. I did not agree whatsoever with the other subjects stated in the resignation letter.

Ruhullah al-Musawi al-Khomeini
Mehr 17, 1365 AHS

¹ Mr. Bahzad Nabawi was deputy prime minister in executive affairs and minister of heavy industries in the cabinets of Martyr Rajai and Mir Husayn Musawi.

Letter

Date: October 11, 1985 [Mehr 20, 1365 AHS / Safar 7, 1407 AH]

Place: Jamaran, Tehran

Subject: Financing the development works in the villages of Qazvin

Addressees: Hadi Barikbin and Qudratullah Alikhani

[Mr. Qudratullah Alikhani, one of the active clerics of the region, in a request regarding the execution of development works in the villages of Qazvin and elimination of deprivation, asked the Drug Campaign Prosecutor's Office to shoulder part of the expenses. The request of Mr. Alikhani was approved by Mr. Hadi Barikbin, the Friday and congregational prayer leader of Qazvin, and Mr. Sayyid Jafar Musawi, the governor general of Zanzan province. In reply, Imam Khomeini wrote:

In His Most Exalted Name

With the observance of the religion considerations and supervision of Mr. Barikbin, the said request is approved.

Ruhullah al-Musawi al-Khomeini
Mehr 20, 1365 AHS

Permission

Date: October 20, 1985 [Mehr 29, 1365 AHS / Safar 16, 1407 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Abbas-Ali Akhtari

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Hujjat al-Islam Haj Shaykh Abbas-Ali Akhtari—may his graces last—has been authorized on my behalf to take charge of the financial affairs, to collect the religious funds such as *zakat* and the expiation and injustices alms of the servants of God and to spend them on the religiously prescribed cases. Regarding the two blessed shares, he is also permitted to collect and spend sparingly the blessed share of the Imam (*a*) for his sustenance and in case of surplus, he is also permitted to spend one-third of it on the prescribed cases. Regarding the share of the *Sadat*, he is also permitted to give half of it to the local respectable *Sadat* and to remit the remainders of the two shares to me to spend on promotion of the pure word of Islam.

“And I advise him, may God Almighty assist him, as we have been advised by our pious predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace, mercy and blessings be upon him and upon our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Safar al-Khayr 16, 1407 AH

Letter

Date: October 27, 1985 [Aban 5, 1365 AHS / Safar 22, 1407 AH]

Place: Jamaran, Tehran

Subject: Need for decisively dealing with anti-revolutionary and deviant elements affiliated to Mahdi Hashimi

Addressee: Muhammad Reyshahri (minister of information)

In the Name of God, the Compassionate, the Merciful

His Excellency Hujjat al-Islam Reyshahri, the Minister of Information,

In view of the issues that have so far been discovered or suspected and due to the political atmosphere created and the statements released by the anti-revolutionary and deviant elements affiliated to Mahdi Hashimi under different names, which not only fuel the suspicion but also indicate deviation from Islam and the Revolution, you are obliged to investigate all the dimensions of this affair meticulously and fairly. All accused individuals leading this group and others who have complicity in disseminating the lies and other cases shall be prosecuted. Obviously, since the event deals with Islam, the revolution and the security of the country, the Ministry of Information is solely responsible for investigation.

I have to emphasize that before the judgment of Islam, all are equal, and just as connivance with the criminals is a cardinal sin, offense against the innocent is among the unpardonable sins. You should take into account that God, the Exalted, is omnipresent, as this affair is an act of worship which can acquit some great people and foil¹ and the conspiracy of the deviants. Peace be with you.

Ruhullah al-Musawi al-Khomeini

¹ It refers to Mr. Muntaziri.

Decree

Date: October 27, 1985 [Aban 5, 1365 AHS / Safar 22, 1407 AH]

Place: Jamaran, Tehran

Subject: Delegation authority

Addressee: Sayyid Muhammad Musawi Khoeyniha (Public Prosecutor)

In His Most Exalted Name

His Excellency Hujjat al-Islam Musawi Khoeyniha—may Allah assist him,

You are authorized as was Mr. Sanii. May you be successful, God willing.¹

Ruhullah al-Musawi al-Khomeini

¹ After the resignation of Mr. Sanii as Public Prosecutor, Mr. Musawi Khoeyniha was appointed to this position and the authorities vested in Mr. Sanii by Imam Khomeini was delegated to Khoeyniha.

Decree

Date: November 6, 1985 [Aban 15, 1365 AHS / Rabi al-Awwal 3, 1407 AH]

Place: Jamaran, Tehran

Subject: Opening a bank account for Article 49 of the Constitution

Addressee: Sayyid Muhammad Musawi Khoeyniha (Public Prosecutor)

In the Name of God, the Compassionate, the Merciful

To His Eminence Imam Khomeini—may his blessings last,

You are respectfully notified that, in view of clause 8 of Article 49 of the Constitution stipulating that “the acquired funds shall be at the discretion of the *Wali al-Amr*,” the Islamic Revolutionary Courts and the Public Prosecutor’s Office demand that a bank account be opened so that these funds can be deposited in it. You are therefore requested to determine the account. It is to be added that the cases in the prosecutor’s offices and courts are discussed for investigation; the honorable judges know that the accused have not paid their *khumses* for the usuries on earnings or the two *khums* on the mixture of lawful and unlawful earnings. Will Your Eminence authorize the honorable judges in such cases to take one *khums* or two *khumses* from them and to deposit the same in the bank account you declared in relation to the implementation of Article 49, or the same shall be deposited in a different account? It is clear that the deposited funds will be spent in religious matters as you would determine.

Sayyid Muhammad Khoeyniha]

In His Most Exalted Name

His Eminence Hujjat al-Islam Mr. Khoeyniha, the Public Prosecutor,

A bank account in the name of the Public Prosecutor described as pertaining to Article 49 of the Constitution shall be opened so that anything that is related to the said article shall be deposited therein.

Another account in the same name described as two shares (of *khums*) shall be opened so that the *khums* and two *khums* of individuals who have not paid the religious funds shall be deposited therein. Yet, such cases shall be

investigated more meticulously so that no one's right is God forbid, ever trampled. May you be successful by the will of God, the Exalted.

Ruhullah al-Musawi al-Khomeini
Aban 15, 1365 AHS

Speech

Date/Time: Morning, November 9, 1985 [Aban 18, 1365 AHS / Rabi al-Awwal 6, 1407 AH]

Place: Jamaran, Tehran

Subject: Stability of the Islamic Republic and non-reliance on individuals

Addressees: Sayyid Sirajuddin Musawi (Commander of the Islamic Revolutionary Committees), members of the Islamic Revolutionary Committees, IRGC and Army personnel

In the Name of God, the Compassionate, the Merciful

Stability of the Islamic Republic and its non-reliance on individuals

I should thank all the armed forces whether gendarmerie, the military, IRGC, Committees, the volunteer mobilized forces and others because they stabilized the Islamic Republic with all their power. Our foreign and domestic enemies should know that the Islamic Republic has been stabilized in spite of the wish of the superpowers, the likes of hypocrites and the opponents of the Islamic Republic. God willing, it will never suffer any harm.

What I would like to say to you gentlemen is, as I have repeatedly pointed out, that you are victorious. What you are doing is a divine job, something that is for the sake of God. You should strive hard to purify your intention for the sake of God whether you slay or are slain. You are the people of salvation, yet you should strive hard purify your intention which is, thank God, already pure.

Every time I look at the eyes of those going to the warfronts, I really feel ashamed of myself. What station have they reached! What a station in mysticism, what a station in Gnosticism they have attained? With such eagerness for the sake of God, they swarm the warfronts.

Our enemies should know that the Islamic Republic, as presented to the world, has been so stable from the beginning that it is not dependent on anyone except the nation and the armed forces. It does not rely on any certain individuals. Those who spread rumors and say that a certain person has had a heart attack, another official is in his deathbed, and other such stuff should know that these things are facts of life. Everyone will die and so will we. But they should not feel happy about this. This is an affair that will happen, and you will see, God willing, that the Islamic Republic will remain whether we are around or not. They were the same persons who were glad of planting

bomb in that center and killing 70, 80 of our friends and leading persons. They were happy as they thought the Islamic Republic was over and done with. They saw that it was not destroyed and that people took to the streets in greater numbers than before doing those things.

Duty of all in the war

The situation is the same at present; they should not put themselves in trouble and similarly those who are around the Persian Gulf should not bother themselves in vain and sacrifice themselves for the sake of Saddam. Saddam is about to go. God willing, he would go soon. In any case, whether he would go or not, we have a duty to perform. Our nation, our Army, our IRGC and all our armed forces are fulfilling their duty. It is as if it is said that if a certain person is gone, people will not say their prayers. It is the duty. With the death of a person, people will not abandon their prayer and *Hajj*.

Today the issue of war is more important for us than the branches of religion. The war is not like the war others wage. It is a war that Islam is waging against disbelief; Islam is presently waging it against hypocrisy. This war is a religious obligation that people are performing. Whether I am around or not, they will perform it.

I hope that God will grant success to all of you and grant blessing to all those who returned to the mercy of the Lord and were martyred in this way for the sake of God. May God shower His mercy upon them and admit them to His banquet. May He also grant patience and health to the disabled of the war, those missing in action and all those who have suffered as the result of this war.

May God' peace and mercy be upon you.

Permission

Date: November 9, 1986 [Aban 18, 1365 AHS / Rabi al-Awwal 6, 1407 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Abbas-Ali Ruhani

In the Name of God, the Compassionate, the Merciful

Rabi al-Awwal 6, 1407 AH

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Hujjat al-Islam Haj Shaykh Abbas-Ali Ruhani—may his graces last—has been authorized on my behalf to take charge of financial affairs, to collect religious funds such as *zakat* and the expiation and injustices alms of the servants of God and to spend them on the religiously prescribed cases. Regarding the blessed share of the Imam (*a*), he is authorized to sparingly use from it for his own sustenance, spend a third of the surplus on the prescribed cases and to remit the remainder to me to spend on the promotion of the pure word of Islam. In case of the share of the *Sadat*, he is also permitted to give half of it to the deserving local *Sadat* and to remit the other half.

“And I advise him—may God Almighty assist him—as we have been advised by our pious predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace and mercy be upon him and upon our faithful brothers.

Ruhullah al-Musawi al-Khomeini

Letter

Date: November 10, 1986 [Aban 19, 1365 AHS / Rabi al-Awwal 7, 1407 AH]

Place: Jamaran, Tehran

Subject: Need for expediting the appointment of the Central Bank governor

Addressee: Mir Husayn Musawi (Prime Minister)

In His Most Exalted Name

To the great Leader of the Islamic Revolution and Founder of the Islamic Republic of Iran, Imam Khomeini—may his sublime existence endure,

After greetings, the official tenure of the Central Bank governor has long been over, but the honorable officials have not yet decided on appointing the new governor of the bank. It is because the appointment of the governor depends on the recommendation of the minister of economy and financial affairs, approval of the General Assembly of banks, and then approval of the cabinet. Although I have tried my best to solve the question, the vote necessary to make a decision has not been obtained. I have no authority to get involved more than what I have done. In view of the role of the Central Bank, especially in the new economic condition of the country and the importance of determining the duty as soon as possible, kindly give us guidelines as your Eminence deem appropriate.

Mir Husayn Musawi
Prime Minister
Aban 8, 1365 AHS

In His Most Exalted Name

Dear Mr. Prime Minister,

Since laxity in this issue is damaging for the country, you should invite the parties involved to a meeting with the heads of the three branches of government so that they could express their points. Then, the heads of the three branches should do whatever they agree on. You have also the right to vote in this regard. Peace be upon you.

Ruhullah al-Musawi al-Khomeini

Letter

Date/Time: Night, November 18, 1985 [Aban 27, 1365 AHS / Rabi al-Awwal 15, 1407 AH]

Place: Jamaran, Tehran

Subject: Moral-mystical advice and the importance of prayer in promotion of the soul

Addressee: Sayyid Ahmad Khomeini

In the Name of Allah, the Beneficent, the Merciful

Praise is to God and greetings to the Messenger of God, may God's blessings be upon him and his progeny.

This is the testament of an old father who has spent his life idly in ignorance and is now proceeding to the eternal abode with nothing good to his credit except a black list of wrongdoings who is still hopeful of pardon by Allah, to a son who is young, involved in issues of the world and free to choose the divine straight path, may God guide him through His infinite mercy.

My son! The book I am offering to you is a bit of the prayers of the gnostics and the moral conduct of the wayfarers, although my pen is unable to define this journey. I confess that all I have written amounts to a few mere words and phrases, and yet I have not been able to catch a spark of this short account myself.

My son! All that lies in this spiritual ascension is the utmost ideal of the gnostics; it is beyond our grasp—"Phoenix is prey to none, pick up the trap."¹ But we should not be despair of God's mercy for He is the helper of the weak and support of the indigent.

My dear, in the peripatetic journey the word is from creature to Creator, from plurality to unity, and from the earth to beyond the celestial kingdom to the point of absolute annihilation that comes about in the first prostration and annihilation which occurs after alertness, in the second prostration. All this is the Arch of Existence from God and unto God. In this state, there is no prostrator and no worshipped one—"He is the First and the Last, the Visible and the Unseen."²

¹ A half verse of a poem by Hafiz.

² *Surah al-Hadid* 57:3.

My son! All that I recommend to you in the first degree is not to deny the stations attained by the gnostics for such is the way of the ignorant. Avoid association with those who deny the stations of the pious, for they are robbers in the path of God. Leave selfishness and egotism for these are heritage of Satan whose conceit caused him to decline God's command to bow to God's Caliph and chosen one. Know that all of man's miseries emanate from this satanic heritage that is the essential cause of sedition. Perhaps the verse, "Fight them on until there is no more tumult or mischief and Allah's religion reigns supreme,"¹ refers in some stages greater *jihad* against evils, i.e. Satan and its hordes roaming in men's hearts. Everyone should fight for eradication of evil. If man triumphs in this fight, people will be set right and corrected.

My son! Try to attain this victory or some of its degrees. Try hard and reduce the endless carnal passions. Ask Almighty God, for help for without His aid none can get anywhere.

Prayer, this spiritual ascension of the gnostics and journey of the lovers, is the way to reach this destination. If you and I succeed to realize one unit of prayer and see its hidden lights and mysterious secrets, we shall have scented some aspect of the destiny and purpose of God's pious servants and have witnessed a vista of the prayers of the ascension of the master of prophets and saints (a). May God grant us this great favor and oblige us by His blessing. The road is long and winding, and requires much provision. My provisions are scarce or nil unless the mercy of the Friend, the Glorified One, comes to our aid.

My dear! Make good use of the youthful time available to you for all will be lost at old age, even attention to Resurrection and God. One of the tricks of Satan is that he promises the opportunity for self-reform and purge at old age so that youthful years may be wasted by negligence. Satan promises the aged to have long life so that by his false promises men may ignore God until death. At this point he takes away men's faith, if he has not already done so.

Therefore, endeavor while you are young. Enjoy your strength and run away from other than God. Strengthen your link with Him if you already have one. If, God forbid, you have no link with Him, acquire one and strengthen it because no being except Him, the Glorified, is worth having a link with. The links with His saints, if not meant for Him, are satanic ties and tricks blocking the path of Truth from every angle. Do not ever view your conduct with satisfaction. This is how His pure devotees were. They regarded themselves as nothing and sometimes counted their good points as bad. My

¹ Surah al-Baqarah 2:193.

son! The higher the gnostic station, the higher the feeling of nothingness of things other than Him.

During prayer this ladder linking the man to God, after each praise is followed by the phrase "God is the greatest." As just before entry into the prayer there is praise in glorification of God. Praise also comes again upon exit from prayers, denoting that God is above and beyond any appreciation of attributes and deeds. Truly, who is there to praise the Lord, and what expression is there to praise and who is it to be glorified and by what tongue? For all the heavens from the highest stations in the firmament to the lowest ebb in hell and all in between are nil. Whatever is, is Him, nothing but Him has being and what can a non-existent say about the Absolute Being? None of the saints would probably mention His name if it were not for His command and none can disobey Him. For every remembrance is His remembrance and as we read, "Your Lord has enjoined you to worship none but Him,"¹ and "You alone we worship and to You alone we look for help," which is perhaps from God's tongue addressed to all beings and "There is nothing but it praises Him with an eulogy of Him, but you cannot understand their praises."² This, too, is in the language of plurality; otherwise, He is the Praise, the Praised and the Praiser. "Indeed, your Lord is performing the prayer"³ and "God is the light of the heavens and the earth."

My son! Why do we, who are incapable of thanking Him and His blessings, neglect serving His servants? Service to them is service to God. All are from Him. In serving the people never consider yourself a creditor, for we are indebted to them as they are means by which we serve God. Do not seek name or fame in serving them, for these are Satan's tricks to drown us. In serving God's creatures choose what is most beneficial to them, not that which best suits your or your friends as that is an indication of truthfulness to God.

My dear son! God is omnipresent and the entire universe is His domain. The slate of our ego marks our sullied or clean state record card. Try to choose an occupation that brings you most closely to Him as this brings His pleasure. Do not say to me in your heart, "If this is true, why are you not like that yourself?" I know I am not endowed with any quality of those of pure hearts. I fear lest holder of this broken pen should be servicing the Satan and the polluted ego and that tomorrow I will be accountable for it. However, the points raised are factual even by the pen of one like me who am not away

¹ *Surah al-Isra* 17:23.

² *Ibid.*, 17:44.

³ See *Usul al-Kafi*, vol. 2, *Kitab al-Hujjah*, chap. *Mawlid an-Nabi*, hadith 13, p. 319.

from devilish qualities. I take refuge in Almighty God at these last breaths and hope to receive the intercession of His pious saints.

O God! Protect this frail old man and the young Ahmad, end our life well and admit us to Your lofty domain by Your limitless mercy.

And peace be upon those who follow the guidance.

Ruhullah al-Musawi al-Khomeini
Night, Rabi al-Mawlad 15, 1407 AH
Aban 27, 1365 AHS

Speech

Date/Time: Morning, November 20, 1985 [Aban 29, 1365 AHS / Rabi al-Awwal 17, 1407 AHS]

Place: Jamaran, Tehran

Subject: Impact of the nation's awakening upon extensive propaganda of the enemies

Occasion: Birthday anniversary of the Noble Prophet (s) and Imam Jafar as-Sadiq (a); Islamic Unity Week

Audience: Mahdi Karrubi (Imam Khomeini's representative and supervisor of the Martyrs' Foundation); families of the martyrs, those missing in action and prisoners of war of the Sunnis and Shiah of the provinces of Kurdistan, Bakhtaran, West Azerbaijan, districts of Gonbad, Bandar Turkeman and Tehran; Muhammad-Ali Rahmani (Superintendent of the *Basij-e Mustadafan*); judicial officials of the military; top officials of the Sepah-e Muhammad (s)

In the Name of God, the Compassionate, the Merciful

Infamy of America in establishing relationship with Iran

I extend my greetings and felicitations to all deprived Muslim nations, all the downtrodden of the world and our honorable nation on today's occasion which is one of the greatest feasts of Islam.

This great feast is the fountainhead of all the blessings in the world and the axis of unity of the world Muslims. Today, with such a short time, I cannot talk about the blessings of this feast. It is hoped that the speakers and writers would strive along this line and point out the blessings of the birth of these two great personages. What I would like to say is that this feast coincides with a day the Iranian nation should celebrate for many reasons. One is the victory of the Iranian nation in the world, in the warfronts as well as on the home front and in all the Muslim countries as well as non-Muslim countries. One important thing for which I should congratulate you today is this strong explosion that happened in the Black House of Washington. This is an extremely serious infamy for the American top officials. You see that their press and their media could not hide this disgrace with the American President has fallen into. Due to this disgrace the American President should mourn and the White House should turn into Black House—though it has always been so. This diversion and agitation in the White House and among the supporters of America bespeaks the importance of the issue. A top American official—according to them—illegally enters Iran with a false

passport. He comes alone. After investigation, it became clear that he was among the American officials. Iran imprisoned him and put him under surveillance in a certain place, monitoring all his movements. He was not allowed to meet anyone during this time.

He, who claims that "If I had gone to the Soviet Union, the Soviet leader would have come to meet me." imagines that here is like the Soviet Union! This is an Islamic country. Here neither the Kremlin nor the Black House can be mentioned. Here is the country of the Messenger of God and Imam Sadiq. Here our guards are nobler than the palace-dwellers and our *Basijis* and our *ummah* are nobler than all the palace-dwellers of the world. All those who make empty claims and imagining that the world should humbly submit to them.

Those who were saying, "We will do this and that, and we will sever relationship," and other similar things, have meekly and humbly come to this nation and want to forge relationship; they want to ask apology, and our nation does not accept. This is an issue, which is higher than all your victories. The American President with all the grandeur and magnificence has sent a delegate to meet our officials, and they refused to meet him. This is a big issue that has exploded the world as it ought to be; it has prompted the White House to mourn as it ought to do so; this is an important issue.

Vigilance, wakefulness and authority of the Iranian nation

Now, all the big countries are racing to forge relationship with Iran. What is this? Is it because of the people of Iran? Is it because of the large population of Iran? Iran's population is nothing compared to that of the world. It is the faith of our youth; it is the blessings of the Noble Prophet; it is the blessings of Imam Sadiq. It is the blessings that have stunned the world and upset many. They imagined that by mere browbeating they could do anything to Iran, that today conditions are like those in the Qajar period and that today is like the time of the Pahlavi when the people were not wakeful. Today, is the time of the awakening of our people; it is the time of vigilance and blossoming of faith in this country. Now when one tunes in any radio from any corner of the world, they are talking about American abjectness vis-à-vis Iran. There is so much agitation in the statements of Reagan himself, contradictions and agitations that one can hardly believe. The president of such a country with such claims is afflicted with such contradictions, agitations and fear. Today, it is an important thing. Not only America but also the Kremlin is in a hurry to forge relationship with Iran.

What is the matter? What has happened to Iran? What is the event that has occurred in Iran? At the time of the monarchies in the past, during the Qajar period, during the Pahlavi period, if foreign powers would issue a statement, these monarchs would withdraw. If they delivered an arrogant speech, the monarchs would disarm themselves. What has happened that now even our guards do not obey them? It is due to the fact that at that time they had put people to sleep. The massive propaganda of the enemies of Islam had put people to sleep. They divided the people and the cities; the different parties were at loggerheads with one another; all the governments were mere protégés. Today, this is not the issue. Today, Iran has awakened; today, Islam has prevailed in Iran. Today, the truth of faith has flourished in Iran. These are the blessings of faith. Do not be negligent of these blessings of your unity in all affairs. Do not be negligent of this unity. Do not be negligent of this divine path. Now, one can see that Kremlin has crumbled and the white House has been blackened; they want to justify their statements released here and there; they want to cover up their own mistakes. The one whom they sent here and was ignominiously expelled wanted to justify these issues. Regrettably, some of those who are also in Iran are either not paying attention to the issue or are intentionally making propaganda while having the same tone and following foreigners' propaganda.

Reproaching those who follow the propaganda of the enemy

On this blessed day, I do not want to disappoint anybody. I would like to ask: Why are we so much backward? Why should we denigrate ourselves because of this carnal self? Why should we justify their problems when the world has been shaken up due to this heedlessness of Iran to the White and Black Houses? Why should we be so much under the influence of West and Satan? I never expected otherwise from some of them; in fact, some of them, in my opinion, are frivolous; I did not expect from some of these people who are loyal to the establishment to shout at our officials while at this time they should shout at America. What has happened? What is the matter with you? What did you do? Why should you be under the sway of foreign propaganda or your carnal desires? At this important juncture, you should be hand in hand and prove to the world that you have unity, that your unity has been strong and you are united in the Unity Week, why should you sow discord? Why do you want to sow discord among the heads of countries? Why do you want to create dissension? What has happened to you? Where are you heading for? I cannot talk to you the way I like. I do not want to annoy you on this feast day, but you must be fair enough; on this day is it the time for

such affairs?! Is it the time to approve of the White House? Is it the time to approve of Reagan? Your tone in what you said to the Majlis is harsher than that of Israel; it is harsher than the tone of the palace-dwellers over there. What has happened to you that you are behaving this way? Some of you were not so. I know some of you; you were not like that before.

I hope that you would pay attention again to the issues, to the world, to yourselves and to your power. Do not break this power, though you cannot do so. Such a thing should not happen in Iran. I do not want to hurt you, but you should not hurt our nation. Do not hurt our officials. Do not foment radicalism. Do not create dissension. This is against Islam, the religion and justice. Do not do so.

I hope that the Almighty God, will grant prosperity and wellbeing to our entire nation and draw our friends toward Him. May God guide those who want to sow discord. May God remove the mischief of the mischief-makers from this country. May He make this blessed feast auspicious for all. May He boost the morale of our combatants wherever they are. The combatants should know that they are victorious; they should know that the victories recently attained is greater than all victories in the eyes of the world. They should bear in mind that with the help of God they can advance and strike the last blow.

May God's peace and mercy be upon you.

Letter

Date: Circa November-December 1986 [Azar 1365 AHS / Rabi al-Awwal 1407 AH]

Place: Jamaran, Tehran

Subject: Need to pay attention to the truths and avoid being engrossed in terminologies

Addressee: Fatimah Tabatabai

In the Name of Allah, the Compassionate, the Merciful

My Dear Fati,

Finally, you imposed on me to write a few lines, not accepting my excuses of old age and preoccupations. Now I will begin with the plagues of old age and of youth both of which I have experienced or, to be exact, completed. Now, I am in the intermediate stage of purgatory or grappling with the minions of the angel of death in hell. Tomorrow, the black letter of my deeds shall be handed to me, and I shall be asked for an account of my misspent life. I have no answer, except my hope in the mercy of "He Whose mercy embraces all things"¹ and who revealed "do not despair of the mercy of Allah; surely Allah forgives sins."² To the Prophet of Islam³.

Suppose I am included among those to whom these verses apply, what will happen to the ascension to the sacred premises of His Majesty, mounting to the neighborhood of the Friend and joining in the banquet of Allah, to which one must arrive by one's steps? In my youth, when I had vigor and ability, I was preoccupied with temptations of Satan and his minion, the carnal self and waste my time with bandy notions and expressions by which I acquired neither concentration nor spiritual stations. I never took in the spirit of these things nor did I go from the exoteric to the esoteric and from the earthly domain to the angelic domain. "I gained nothing from clamors of school but some heart-rendering words after all those cries."

I was sunk so deeply in expressions that instead of seeking to lift the veils, I collected books as if nothing else mattered in the entire world but a handful of papers. In the name of the humanities, divine goals and

¹ *Bihar al-Anwar*, 396:91.

² Chapter *Zumar* of Quran, 39:53.

³ *Sureh Anbia*, 21: 107.

philosophical truth, the seeker, who has been endowed with a divine nature, is diverted and sunk beneath a great veil.

*The Four Journeys*¹ diverted me from my journey to the Friend; I acquired no opening from *The Openings*,² nor any wisdom from *The Bezels of Wisdom*,³ let alone from other books, for each of which is another sad story.

When I reached old age I was gradually drawn away⁴ from that misfortune until I reached senility and what is beyond senility, with which I am now grappling. "And among you are some who are brought back to a most decrepit life, so that they do not know anything after they had known.⁵ You, my daughter, are miles away from this stage. You have not tasted its savor. May God extend your life to such an age, but without its ill effects. You expect writings and discourses from me, and that in the form of a mixture of poetry and prose! You do not seem to realize that I am neither a writer nor a poet nor an orator.

You, my dear daughter, without having reached the stage of unripe grapes, wish to attain the stage of confection made from boiled ripe grapes! Know that a day shall come when, God forbid, you will bear the heavy burden of regret upon your shoulders for having misspent your youth with such infatuation while you let the higher things escape you, just as I have, I who have fallen behind in the caravan of lovers. So, listen to this wretched one who bears such a burden on his shoulders, and who is bent beneath it. Do not be satisfied with expressions such as these, which are a trap of the big Satan. Seek the Great and Glorious One! Youthful days with its delights and gratifications pass by soon. I have been through it all; now I am wrestling with all its hellish chastisement. The inner Satan does not let up on me so that, God forbid, he should strike the last blow. However, being despaired of the embracing mercy of the Divine is itself a cardinal sin.⁶ May God protect the sinner from such an affliction.

Hajjaj ibn Yusuf, the ruthless murderer in history, has been reported as saying in his last days: "Oh God! Forgive me, even though every one says

¹ The *Asfar al-Arba* is the magnum opus of Sadr ad-Din Shirazi (979-1050 AH / 1571-1640), the most important Muslim philosopher since the thirteenth century.

² The *Futuh al-Makkiyyah* of the great *sufi* theoretician, Ibn al-Arabi (560-638 AH / 1165-1240).

³ The *Fusus al-Hikam* of Ibn al-Arabi, cf. fn. 1 of the introduction.

⁴ This is an allusion to an expression in the Quran: "We will draw them on gradually whence they know not." (17:182; 68:44).

⁵ From the Quran: 16:70 and 22:5.

⁶ *Usul al-Kafi*, 278:2 and 4: 280 and 10.

You will not forgive me!” Upon hearing this, Shafii¹ said, “If he has said this, he might be forgiven. But I doubt whether this wicked man can make such request.”² I know that despair is worse than anything. Oh my daughter, do not be so overconfident of mercy that you neglect the Friend. Do not also be despaired and thus become one of those who have lost both this world and the hereafter.

Oh God! By the five companions of the cloak protect Ahmad, Fati, Hasan, Rida [Yasir] and Ali, who belong to the household of your dear Prophet and his appointed one, Ali (a) against Satan and passions of the soul. Here ends my speech, and God’s sentence upon me is complete. Peace!

Since you have demanded me to quote you some of my poems with that insistence, which is so characteristic of you, I should confess that throughout my lifetime I have never had talent for poetry. There is a narration reading, “My power in old age has not differed from what it was in my young days, for I have not been to lift this stone then and now.” Now, I can say the same thing about my poetry and literature, for I have lacked the talent both in my youth and old age. Thus I declare:

*If poet’ be the word for Sadi of Shiraz,
What you and I may weave is but a play of dross.*

Now, since I’m incapable of poetry, I’ll play a trick with doggerel, and so concede to your demands.

*Ahmad is from Muhammad the chosen one
Whom the Praised One shall watch from above.
Fati is from the throne of the womb of Fatimah
Whom the Creator of the heavens shall love.
Hasan, a fruit of this tree of beauty,
The Benefactor shall be his sure companion boon.
Yasir, of the pure house of the two offspring,
The secrets of sanctity about him shall be strewn.
Ali who is from the garden of Ali,
His slogan shall be Ali is great.
Five persons from the loins of Ahmad
Shall find intercession from the four plus eight.
My daughter asks me for fresh poetry,*

¹ Muhammad ibn Idris Shafii, one of the Imams of four Sunni schools.

² *Ehya al-Ulama al-Din*, 697: 4

Doggerel, I say, as mementoes of late.

Again you ask for poetry, and yet again, so here is some more babble:

*I am a lover, a lover!
 Except for union with You
 there is no cure for this,
Who is there
 whose soul has not been kindled
 by this fire?
Except for you,
 in the assembly of those burnt of heart,
 nothing is remembered.
This is a story
 with neither a beginning
 nor an end.
The mystery of the heart
 cannot be exposed
 to anyone
Except to the Friend
 for whom there is neither presence
 nor absence.
With whom may I confide,
 that one can never
 see the Friend,
Unless neither thought
 nor vision
 is under his control?
Open a corner of your eye
 to look
 at this poor man;
Engage him with the play of love,
 for this is a disorderly wilderness.
Open the cask
 and fill the goblet to the brim.
Except for You,
 None gives the true measure
 nor keeps its promise.
The tongue cannot be stilled*

*From the distracted talk
Of one in whose breast is only
a distracted heart.
Tear up the tablet,
break the pen,
and breath nothing more,
For there is no one
who is not baffled and bewildered
by Him.*

Azar 1365 AHS
Rabi ath-Thani 1407 AH

Message

Date: November 23, 1986 [Azar 2, 1365 AHS / Rabi al-Awwal 20, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply to a telegram of congratulations on the birthday of the Noble Prophet (s) the Unity Week

Addressee: Mamun Abdul-Qayyum (President of the Maldives)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Mamun Abdul-Qayyum, President of the Maldives,

The receipt of your congratulatory telegram on the auspicious and blessed birthday anniversary of the Holy Prophet of Islam, the Seal of Prophets Muhammad ibn Abdullah (may Allah's peace and salutations be upon him and his progeny) is hereby acknowledged with gratitude. Reciprocally, I extend my congratulations to Your Excellency and to the Muslim nation of your country on the occasion of this auspicious feast. It is hoped that taking benefit from the lofty and constructive teachings of His Holiness, all the Muslims could regain their independence and glory, and deliver their countries from the domination of the enemies of Islam. May peace be upon you.

Ruhullah al-Musawi al-Khomeini

Rabi al-Mawlud 20, 1407 AH

Permission

Date: December 14, 1986 [Azar 23, 1365 AHS / Rabi ath-Thani 11, 1407 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Ghulam-Ali Naimabadi

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that his Eminence Hujjat al-Islam Haj Shaykh Ghulam-Ali Naimabadi—may his graces last—has been authorized on my behalf to take charge of the financial affairs, to collect the religious funds and to spend the *zakat* and the expiation and injustices alms of the servants of God on the religiously prescribed cases. Regarding the two blessed shares, he is also permitted to collect and spend the blessed share of the Imam (*a*) sparingly for his own sustenance. In case of surplus, he is also permitted to spend one-third of it on the prescribed cases in the locality and to give one half of the share of the *Sadat* to the deserving *Sadat* in the locality, and to remit the remaining shares to me to spend for promotion of Islam.

“And I advise him—may God Almighty assist him—as we have been advised by our predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace, mercy and blessings be upon him and our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Rabi ath-Thani 11, 1407 AH

Letter

Date: December 17, 1986 [Azar 26, 1365 AHS / Rabi ath-Thani 14, 1407 AH]

Place: Jamaran, Tehran

Subject: Expression of gratitude for the assistance given by the people of Yazd to the flood victims¹

Addressee: Muhammad-Ali Saduqi (Imam Khomeini's representative and Friday prayer leader of Yazd)

In His Most Exalted Name

To Imam Khomeini, the Great Leader of the Islamic Revolution and Founder of the Islamic Republic of Iran—may his sublime presence endure,

With greetings, you are respectfully notified that, as is well known to Your Highness, the heavy downpour has destroyed some region of the Islamic country such as the province of Yazd. Some 350 houses have been totally destroyed and many have been partially destroyed which need to be reconstructed or repaired. Now, a group of believers want to reconstruct an extensive part of the flood-affected region of this province in memory of the honorable martyr of the Islamic Revolution, the late Ayatullah Saduqi (may Allah be pleased with him) under the auspices of the Saduq Foundation from some other than the religious funds which I have made conditional on your Eminence's view. Thus, I humbly ask Your Highness to express your blessed opinion and enlighten me on my religious and moral duties. I beseech God, the Exalted, to grant longevity to you.

May God's peace, mercy and blessings be upon you.

Muhammad-Ali Saduqi

¹ During the first ten days of Azar 1365 AHS, owing to the heavy downpour in the southern provinces of Iran, especially in Khuzestan, Shiraz and Bushehr, there was flood that destroyed considerable number of residential units and agricultural plantations. Due poor construction of the houses in the villages, the continuous and unprecedented rain caused the damages.

In His Most Exalted Name

His Excellency Hujjat al-Islam Haj Shaykh Muhammad-Ali Saduqi—may his graces last;

With gratitude and appreciation of the religious people of Yazd, may Allah always assist them, for undertaking such a very important and God-pleasing act and by seeking mercy for the honorable martyr, the late Saduqi, may Allah have mercy on him, and by acknowledgment of your valuable efforts in this significant matter, it is hoped that the honorable residents of other regions will take more action in saving the lives of the flood victims and in repairing the destroyed houses and thus win the pleasure of God and the Savior—may our souls be sacrificed for him. God willing, the clerics throughout the country would encourage and mobilize the people in this vital affair. May peace be upon the righteous servants of God.

Ruhullah al-Musawi al-Khomeini
Azar 26, 1365 AHS
Rabi ath-Thani 14, 1407 AH]

Decree

Date: December 20, 1986 [Azar 29, 1365 AHS / Rabi ath-Thani 17, 1407 AH]

Place: Jamaran, Tehran

Subject: Appointing the supervisor for endowed properties of Marvi theological seminary in Tehran

Addressee: Muhammad-Rida Mahdawi-Kani

In the Name of God, the Compassionate, the Merciful

To the Great Leader of the Islamic Revolution, Imam Khomeini—may his blessings last,

With greetings and salutations, as you know in the deed of endowment of Fakhriyyah Theological Seminary, known as the Marvi Madrasah, apart from the guardian, a just Muslim who is supposed to be designated as supervisor by the duly competent jurist of Tehran has been set as a condition. In this regard, His Excellency Haj Muhsin Labbani whom Your Eminence know was recommended and Your Eminence orally approved his supervision. Now, after a lapse of more than two years of my incumbency and the supervision of Mr. Labbani, you are kindly requested to confirm in writing the issue of supervision so in cases of necessity, it can be used as a document.

With a renewed expression of devotion, I implore God to grant wellbeing and honor to Your Eminence and glory to Islam and Muslims.

Muhammad-Rida Mahdawi-Kani
Azar 29, 1365 AHS]

In His Most Exalted Name

His supervision is acceptable. May he be successful, God willing.

Ruhullah al-Musawi al-Khomeini

Letter

Date: December 20, 1986 [Azar 29, 1365 AHS / Rabi ath-Thani 17, 1407 AH]

Place: Jamaran, Tehran

Subject: Appointing a superintendent for one of the endowments to Marwi Madrasah

Addressee: Muhammad-Rida Mahdawi-Kani

In the Name of God, the Compassionate, the Merciful

To the Great Leader of the Islamic Revolution, Imam Khomeini—may his blessings last,

With greetings, one of the endowed properties affiliated to Marwi Madrasah¹ is an endowment of Qamar as-Saltanah² in terms of incumbency and supervision. In this endowed property the guardianship is with the superintendent of Marwi Madrasah, and its supervision has been entrusted to the endower's nephews and nieces for generations. Now, after a lapse of more than one hundred years, there is no trace of his nephews and nieces and during the time of the late Ayatullah Haj Mirza Muhammad Baqir Ashtiyani there were no trace of them also. He had also designated somebody as the superintendent according to the country's then prevailing regulations. Now, in view of the fact that the deed for endowment is silent about the state of lack of the said superintendent, is it necessary for the jurist to determine the superintendent or not? In case your noble opinion is positive, as I personally mentioned before, I do nominate the esteemed brother, His Excellency Hujjat al-Islam Haj Shaykh Mahdi Baqiri-Kani as the superintendent. It will be highly appreciated if Your Excellency would put into writing your blessed opinion and decree.

Muhammad-Rida Mahdawi-Kani
Azar 29, 1365 AHS

¹ Marwi Madrasah: a theological seminary located in the alley with the same name along the Nasir Khusru Street, Tehran.

² Qamar as-Saltanah: one of the rich Qajar princes one of whose valuable works is the Marwi Madrasah building.

In His Most Exalted Name

I will approve of whoever you designate as superintendent. May you succeed by the will of God.

Ruhullah al-Musawi al-Khomeini

Letter

Date: December 23, 1986 [Dey 2, 1365 AHS / Rabi ath-Thani 20, 1407 AH]

Place: Jamaran, Tehran

Subject: Denying rumors about the dissolution of the Prisoners' Amnesty Council

Addressees: Members of the Amnesty Council

In the Name of God, the Compassionate, the Merciful

Eminent Hujjat al-Islams, members of the honorable Amnesty Council¹—may their graces last,

Based on incoming report, some officials have written about the alleged dissolution of the Amnesty Council, which I trust and honor. It is not true; such dissolution has not taken place. The dignitaries should bear in mind that such issues, which annoy all of us, should not cause sluggishness in works. It is because you are working for the sake of God, Who is pleased and satisfied with you.

I admonish the judiciary to extend assistance to you with an open arms, while you should continue your works with caution and precision as in the past. You have to know that I approve of you. May God grant us all the opportunity to serve Islam and Muslims as best as possible. May God's peace and mercy be upon him.

Ruhullah al-Musawi al-Khomeini
Dey 2, 1365 AHS

¹ Messrs. Sayyid Jafar Karimi, Sayyid Muhammad Abtahi, Muhammad Muhammadi Gilani, and Mahdi Qadi.

Message

Date: December 28, 1986 [Dey 7, 1365 AHS / Rabi ath-Thani 25, 1407 AH]

Place: Jamaran, Tehran

Subject: Extending assistance to the flood victims¹

Addressees: The Iranian nation, the clerics and the government officials

In the Name of God, the Compassionate, the Merciful

To the noble combatant nation of Iran, the eminent Hujjat al-Islams, the honorable Friday and congregational prayer leaders and the esteemed officials of the Islamic Republic of Iran;

While extending gratitude for the unsparing help and the pure sacrifices of the brothers and sisters in faith, the distinguished clerics, the service-rendering government and the committed officials in extending assistances to our flood victims of the country, and appreciating the readiness of honorable people, I should remind that since the main concern and principal problem of the dear ones at present is the reconstruction of the destroyed houses and repair of the residents, it is necessary to undertake this important task as soon as possible.

Since some of the honorable clerics and noble people have already taken steps in this regard and with a view to the fact that I approve of the Housing Foundation of Islamic Revolution, which has experience and expertise in such cases and has also expressed its total readiness to perform this task, I hope that through the complete coordination of those who have dedicated themselves to undertaken this important task, wasting of resources will be avoided so that with the help of God, the Exalted, this gargantuan Islamic and humanitarian responsibility can be performed soon.

And I ask my honorable representative in the Housing Foundation, His Excellency Hujjat al-Islam Rasuli² to give report of the works. I beseech God, the Exalted, to grant success to all.

Ruhullah al-Musawi al-Khomeini

¹ During the first ten days of Azar 1365 AHS, owing to the heavy rains in the southern provinces of Iran especially in Khuzestan, Shiraz and Bushehr, overflow of flood destroyed a considerable number of residential units, particularly in villages, cut connecting roads and ruined agricultural lands.

² It refers to Sayyid Hashim Rasuli Mahallati, a member of Imam Khomeini's Office and Imam Khomeini's representative in the Housing Foundation.

Decree

Date: December 29, 1986 [Dey 8, 1365 AHS / Rabi ath-Thani 26, 1407 AH]

Place: Jamaran, Tehran

Subject: Determining the guardianship of the holy shrines and sites

Addressee: Sayyid Mahdi Imam Jamarani

To the Great Leader of the Revolution and Founder of the Islamic Republic of Iran, His Highness Grand Ayatullah Imam Khomeini—may his sublime existence endure,

With the conveyance of greetings and salutations, you are kindly notified that during the initial period of the victory of the Islamic Revolution you, directly or through your esteemed office, authorized some of the gentlemen to shoulder the responsibility of administering the mentioned sites and their pertinent endowments in a bid to avoid wasting endowments and funds of the holy shrines and sites. Now, thank God, the relevant laws and rules have been approved by the Islamic Consultative Assembly and endorsed by the honorable Guardian Council, and their regulations have been drawn up and approved. In the text of the law, Imam Rida's (a) holy shrine, Hadrat Masumah (a) holy shrine, Hadrat Abdul-Azim al-Hasani (a) holy shrine, and Hadrat Ahmad ibn Musa Shahcheragh (a) holy shrine in Shiraz whose custodians have been directly designated by Your Eminence, have been exempted. If you allow, as in the past, the other holy sites would be administered under the guardianship of the outstanding chiefs. Of course, based on the rules they can also serve as the trustees through this organization. In any case, we seek Your Eminence's blessed opinion. Whatever order you have will be implemented.

Sayyid Mahdi Imam Jamarani
Imam Khomeini's representative
and Supervisor of Hajj,
Endowments and Charity Affairs
Dey 4, 1365 AHS]

In His Most Exalted Name

With the preservation of religious considerations and honor of individuals, act according to the rules and laws.

Ruhullah al-Musawi al-Khomeini
Rabi ath-Thani 26 (1407 AH)
Dey 8, 1365 AHS

Letter

Date: December 30, 1986 [Dey 9, 1365 AHS / Rabi ath-Thani 27, 1407 AH]

Place: Jamaran, Tehran

Subject: Gratitude for the assistance in the water project of Qum

Addressee: Ahmad Mawlai (Custodian of Hadrat Masumah (a) holy shrine)

In a letter dated Dey 6, 1365 AHS to Imam Khomeini, Mr. Ahmad Mawlai, the Custodian of Hadrat Masumah (a) holy shrine in the city of Qum, has submitted a report on the scale of assistances of that holy shrine to the construction of Khordad 15 Dam which as per order of Imam Khomeini has been turned over to the superintendent of Khordad 15 Foundation. Below the said report, Imam Khomeini wrote:

In His Most Exalted Name

The assistance you rendered for this vital affair from Hadrat Masumah (a) holy shrine is acknowledged and you are appreciated. May you be successful by the will of God.

Ruhullah al-Musawi al-Khomeini
Dey 9, 1365 AHS

Message

Date: January 5, 1987 [Dey 15, 1365 AHS / Jumadi al-Awwal 4, 1407 AH]

Place: Jamaran, Tehran

Subject: Emphasis on the continuous presence of the combatants in the warfronts

Addressee: War Propaganda Headquarters

To the Commander in Chief of the Armed Forces, Imam Khomeini,

In some circumstances to make preparations and continue with the operations, the esteemed commanders of divisions and brigades of the troops of Islam stand in dire need of continued presence and increased activities of the *Basiji* forces. The several-month-long mission of some of these forces has ended and they insist on returning home. If the officials agree to their request, it will be impossible to quickly replace them, and their absence will deal an irreparable blow to our defensive balance and undermine the morale of our combatants. Your Eminence is begged to give your thought on this issue so that the combatants of Islam would heartily listen to you and act accordingly. We implore Almighty God to grant health, wellbeing and longevity to Your Eminence.

War Propaganda Headquarters
Dey 27, 1407 AHS

In His Most Exalted Name

In such a situation, they should be in the warfronts and under no excuse they should leave the warfronts. May they be successful, God willing.

Ruhullah al-Musawi al-Khomeini
Dey 15, 1365 AHS

Decree

Date: January 8, 1987 [Dey 18, 1365 AHS / Jumadi al-Awwal 7, 1407 AH]

Place: Jamaran, Tehran

Subject: Seeking permission to spend unclaimed properties to meet the need of indigent individuals

Addressee: Sayyid Muhammad Khoeyniha (Public Prosecutor)

In the Name of God, the Compassionate, the Merciful

To His Eminence Imam Khomeini, the Great Leader of the Islamic Revolution—may his sublime existence endure,

You are respectfully notified that from the very establishment of the Public Prosecutor's Office of the Revolution properties have been accumulated during the past few years whose owners are not known and are valued at 15 million tomans. Should you permit, these funds shall be spent in helping indigent individuals whose daily income or monthly salary is not sufficient. It is hoped that it would be pleasing for God, the Exalted. It is to be added hereunder that some of these properties can also be spent in the warfronts. In any case, whatever you order will be implemented. The command is yours. I pray for Your Eminence's longevity and wellbeing.

Sayyid Muhammad Khoeyniha

In His Most Exalted Name

In case you fail to find their owners, there is no problem to spend them for the poor and indigent families.

Ruhullah al-Musawi al-Khomeini
Dey 18, 1365 AHS

Message

Date: Circa January 1987 [Dey 1365 AHS / Jumadi al-Awwal 1407 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the occasion of the New Year

Addressee: Theodor Zhivkov (President of Bulgaria)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Theodor Zhivkov, President of the Socialist Republic of Bulgaria,

The receipt of your congratulatory message on the occasion of the New Christian Year is acknowledged with gratitude. I beseech God, the Exalted, to grant victory to the downtrodden of the world over the arrogant powers.

Ruhullah al-Musawi al-Khomeini

Decree

Date: January 13, 1987 [Dey 23, 1365 AHS / Jumadi al-Awwal 12, 1407 AH]

Place: Jamaran, Tehran

Subject: Selling and the manner of spending the properties with unknown owners

Addressee: Sayyid Abdul-Karim Musawi Ardebili (Chief Justice)

In His Most Exalted Name

To the Great Leader of the Islamic Revolution and Founder of the Islamic Republic, Imam Khomeini—may Allah favor the Muslims with his existence;

After greetings, there are numerous unclaimed properties at the Revolutionary and Public Prosecutor's Offices and some branches of the Mustadafan Foundation. There are properties of those who escaped the country and after a lapse of time and despite many notices have not returned to such an extent that there has been no hope of identifying or finding them. properties are on the verge of destruction.

It appears that in this sensitive condition when there is great need for these properties in areas affected by flood, disasters and war, they are advised to be collected, sold and spent for fulfillment of the needs of these deserving ones. Trustworthy and reliable persons should be appointed to handle the case.

If Your Eminence deem it appropriate, kindly give permission for action to be taken in this regard. I pray to Allah for your longevity.

Abdul-Karim Musawi
Dey 22, 1365 AHS]

In His Most Exalted Name

His Excellency Hujjat al-Islam Musawi Ardebili, the honorable Chief Justice,

All the written unclaimed properties what you have become disappointed of finding whose owners should be sold under the supervision of a council

comprising your representative, and the representatives of the President¹ and the honorable Prime Minister² and spent religiously for the poor.

Of course, the families of the victims of the bombardments and the flood-affected people should be given priority. Those properties which are in bad condition but you are not disappointed about finding whose owners, shall be sold and kept for their owners with the supervision of the mentioned council. May God's peace and mercy be upon you.

Ruhullah al-Musawi al-Khomeini
Dey 23, 1365 AHS

¹ It refers to Sayyid Ali Khamene'i, the then President.

² It refers to Mir Husayn Musawi, the then Prime Minister.

Permission

Date: January 13, 1987 [Dey 23, 1365 AHS / Jumadi al-Awwal 12, 1407 AH]

Place: Jamaran, Tehran

Subject: Permission in the financial and religious law affairs

Addressee: Sayyid Muhammad Ali Hashimi

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Sayyid al-Alam wa Thiqat al-Islam Haj Sayyid Muhammad Ali Hashimi—may he always succeed—has been authorized on my behalf to take charge of the financial affairs, to collect the religious funds and spend the likes of *zakat*, and the expiation and injustices alms of the servants of God on the religiously prescribed cases. Regarding the two blessed shares, he is also permitted to collect and sparingly use from them for his expenditures. In case of surplus, he is equally permitted to we one-third of the blessed share of the Imam (*a*) and half of the share of the *Sadat* in his locality and for the noble *Sadat* respectively, and to remit the remainders to me to spend on promotion of Islam.

“And I advise him—may God Almighty assist him—as we have been advised by our predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace, mercy and blessings be upon him and upon our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Jumadi al-Ula 12, 1407 AH

Letter

Date: January 14, 1987 [Dey 24, 1365 AHS / Jumadi al-Awwal 13, 1407 AH]

Place: Jamaran, Tehran

Subject: Manner of dealing with Sayyid Mahdi Hashimi

Addressees: Heads of the three branches of government

In His Most Exalted Name

The Leader of the Islamic Revolution and Founder of the Islamic Republic of Iran, Imam Khomeini,

Based on the studies conducted on the accusations against Sayyid Mahdi Hashimi, the Ministry of Information has arrived at the conclusion that it is necessary for the said person to be banished to one of the regions in the country under the supervision of this ministry. Your Eminence's authorization and approval are necessary to implement the decision.

Muhammad Reyshahri
Dey 23, 1365 AHS]

In His Most Exalted Name

The heads of the three branches of government have to investigate into the matter and you are authorized to implement whatever they decide.

Ruhullah al-Musawi al-Khomeini
Dey 24, 1365 AHS

Letter

Date: January 18, 1987 [Dey 28, 1365 AHS / Jumadi al-Awwal 17, 1407 AH]

Place: Jamaran, Tehran

Subject: Agreeing with the suggestion of banishing Sayyid Hadi Hashimi

Addressee: Muhammad Muhammadi Reyshahri (minister of information)

[In His Most Exalted Name

The Leader of the Islamic Revolution and Founder of the Islamic Republic of Iran, Imam Khomeini,

Based on the studies conducted on the accusations against Mr. Sayyid Mahdi Hashimi, the Ministry of Information has arrived at the conclusion that it is necessary for the said person to be banished to one of the regions in the country under the supervision of this ministry. Your Eminence's authorization and approval are necessary to implement the decision.

Muhammad Reyshahri
Dey 23, 1365 AHS]

In His Most Exalted Name

With due consideration to justice and fairness, it is hereby approved. May you be successful by the will of God.

Ruhullah al-Musawi al-Khomeini
Dey 28, 1365 AHS

Permission

Date: January 20, 1987 [Dey 30, 1365 AHS / Jumadi al-Awwal 19, 1407 AH]

Place: Jamaran, Tehran

Subject: Providing the budget of the Islamic Propaganda Office of Qum Theological Seminary

Addressee: Muhammad Abai Khorasani (Head of the Islamic Propagation Office of the Islamic Seminary in Qum)

In a letter dated Dey 22, 1365 AHS to Imam Khomeini, Mr. Muhammad Abai Khorasani, Head of the Islamic Propagation Office of Qum Theological Seminary wrote,

“In view of the very heavy expenses that the Islamic Propaganda Office of Qum has to shoulder in dispatching preachers to the warfronts of truth against falsehood, to barracks and headquarters of the *Basij*, IRGC, the Islamic Republic of Iran Army, factories and other places as well as its other responsibilities such as research in the Islamic sciences, teaching, publication and cultural artistic and other activities all of which have been incurring heavy expenses on this office...” we request Your Highness to grant us permission to use the facilities at the disposal of the Mustadafan Foundation, of course, with the supervision of the prime minister, to meet some of the needs of this office. In reply, Imam Khomeini wrote:

In His Most Exalted Name

I agree with this. May you be successful by the will of God.

Ruhullah al-Musawi al-Khomeini
Dey 30, 1365 AHS

Statements

Date: January 20, 1987 [Dey 30, 1365 AHS / Jumadi al-Awwal 19, 1407 AH]

Place: Jamaran, Tehran

Subject: Invitation to unity, solidarity and cohesion

Addressees: Members of the General Secretariat Council of the Friday and congregational prayer leaders

...They have to face the problems with fortitude and endurance and invite the people to unity, solidarity and cohesion.

...The Friday prayer is a great act of worship, but a greater act of worship which accompanies it is the preservation of unity of the society.

Speech

Date/Time: Morning, January 25, 1987 [Bahman 5, 1365 AHS / Jumadi al-Awwal 24, 1407 AH]

Place: Jamaran, Tehran

Subject: Need to pay attention to the theological seminaries

Addressees: Members of the Administrative Council of the Qum Theological Seminary

In the Name of God, the Compassionate, the Merciful

Efforts to preserve traditional jurisprudence in theological seminary

As I have already said about theological seminaries, I am of the opinion that they must be given more attention compared to anything else. It is because if the seminaries are rectified, the whole country will be set right. If, God forbid, a corruption emerges in the theological seminaries, though in the long run, corruption will spread throughout Iran. It is on this account that they have been thinking to infiltrate the seminaries. Their infiltration is not an obvious infiltration so that they can be easily identified. In many instances, they seem to be more religious than you, but at any opportune time they would pursue their agenda. These are among the problems of the seminaries. And the academic matter should be such that the traditional jurisprudence is not forgotten. That which has preserved Islam up to now has been the same traditional jurisprudence. All efforts must be exerted to preserve jurisprudence as it is. It is possible for some individuals to say that a new jurisprudence should be conceived, and that is the beginning of destruction of the theological seminaries. One must be vigilant about it.

Of course, I know all of you gentlemen, and I am grateful to you for your efforts in this affair. But you must be very vigilant. In any case, what poses a threat to the seminaries is that we may not deliver to the future generation this jurisprudence in the manner that it has been handed down to us. We should deliver the Islamic and juristic foundations to the future generations in the same manner that our predecessors have handed them to us; if these individuals in the future fail to do their task, it will not be our fault.

Attention to lessons on morality in seminaries

The other thing is that morality in all places and in all the lessons should be given attention. I am of the opinion that anyone who has large and small class in the seminary should talk about morality for a minute or two at the

beginning or end of the session for the students to imbibe Islamic morality. I am certain about all of you that you are doing well and you have proper supervision, but in every activity mistakes are also committed. Different groups have plans for the future of the seminaries because in the long run they can disrupt these things that we are doing. It is a good job that you are conducting investigation into the record of individuals. It is because if someone has been in aberration before or after the revolution and now says, "I have repented," it can be possible that this "repentance" is for convenience. One must be watchful not to allow this person to corrupt the seminary. You should always consult the eminent religious authorities and other great personalities. I will also pray for you.

May God' peace and mercy be upon you.

Permission

Date: January 27, 1987 [Bahman 7, 1365 AHS / Jumadi al-Awwal 26, 1407 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Sayyid Muhammad Rida Jazairi Al-e Tayyib Shushtari

In the Name of God, the Compassionate, the Merciful

And to Him is praise. "Praise is to Allah, the Lord of the worlds; may peace and salutations be upon our Prophet Muhammad and his pure progeny, and may God's curse be upon all their enemies from now until the Day of Judgment."

Considering that His Excellency Fadail Maab Qudwat ul-Anam Murawwij al-Ahkam Sayyid Muhammad-Rida Jazairi Al-e Tayyib Shushtari—may his success last—is among the *Sadat* and the virtuous, he is authorized to take charge of financial affairs the reference in whose case should be necessarily or by way of precaution a competent jurist, such as the affairs of the weak, custodianship of endowments without particular custodians, receiving religious dues and spending them on prescribed cases, collecting the blessed share of the Imam, may the best of peace and salutations be upon him and his pure forefathers, for his sustenance and other cases with exercising utmost caution. "And I ask him not to forget me in his prayers." May God's peace, mercy and blessings be upon him.

Muhammad Taqi Shaykh

In His Most Exalted Name

As in what has been written, he is also permitted on behalf of this humble servant. May God confirm him.

Muhammad Rida al-Musawi al-Golpaygani
Dhul-Hijjah al-Haram 21, 1406 AHS]

In His Most Exalted Name

As in what they have written, he is also permitted and authorized on my behalf. May he be successful, God willing.

Ruhullah al-Musawi al-Khomeini
Bahman 7, 1365 AHS

Decree

Date: January 30, 1987 [Bahman 10, 1365 AHS / Jumadi al-Awwal 29, 1407 AH]

Place: Jamaran, Tehran

Subject: Appointment of the Air Force Commander

Addressee: Sayyid Ali Khamenei (President and Chairman of the Supreme Defense Council)

In the Name of God, the Compassionate, the Merciful

The Supreme Leader of the Islamic Revolution and Commander in Chief of the Armed Forces, Imam Khomeini—may his sublime existence endure,

While appreciating the services rendered by Colonel Hushang Sadiq during his tenure of office as the Air Force Commander, based on the provision of Article 110 of the Constitution, the Supreme Defense Council hereby recommends to your Eminence the appointment of Colonel Mansur Setari as the Air Force Commander of the Islamic Republic of Iran.

Sayyid Ali Khamenei
President and Chairman of the
Supreme Defense Council
Bahman 10, 1365 AHS

In His Most Exalted Name

With acknowledgment and gratitude for the services rendered by Colonel Hushang Sadiq, the recommendation is approved.

Ruhullah al-Musawi al-Khomeini
Bahman 10, 1365 AHS

Decree

Date: January 31, 1987 [Bahman 11, 1365 AHS / Jumadi ath-Thani 1, 1407 AH]

Place: Jamaran, Tehran

Subject: Providing military equipments

Addressee: Sayyid Ali Khamenei (President and Chairman of the Supreme Defense Council) and Akbar Hashimi Rafsanjani (Speaker of the Islamic Consultative Assembly)

In an urgent request from Imam Khomeini, the Commander in Chief of the Armed Forces, the commanders of the Karbala 5 Operation expressed their urgent need for artilleries, armored personnel carriers, tanks, and anti-air missiles and while stating the detailed list of the required equipments, they called for fast provision and delivering of them. In reply to this request, Imam Khomeini wrote:

In His Most Exalted Name

His Excellency Hujjat al-Islams Khamenei and Hashimi—may God, the Exalted, honor both of them,

Given the very crucial situation we are in, it is religiously and rationally expedient to dispatch the equipments needed by the combatants of the Karbala 5 Operation immediately. Negligence in this affair can, God forbid, bring about a tragedy. May God's peace and mercy be upon both of you.

Ruhullah al-Musawi al-Khomeini

Bahman 11, 1365 AHS

Permission

Date: February 1, 1987 [Bahman 12, 1365 AHS / Jumadi ath-Thani 2, 1407 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Muhammad-Rida Sami

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Thiqat al-Islam wal-Muslimin Shaykh Muhammad-Rida Sami—may his graces last—has been authorized on my behalf to take charge of financial affairs, to collect religious funds and to spend the likes of *zakat*, and the expiation and injustices alms of the servants of God on the religiously prescribed cases. Regarding the two blessed shares, he is also permitted to collect and spend the blessed share of the Imam, may peace and salutations be upon him, sparingly for his sustenance. In case of surplus, he is permitted to spend one-third of it on prescribed cases. He is also permitted to give half of the share of the *Sadat* to the deserving *Sadat* and to remit the remainders of the two blessed shares to me to spend on promotion of Islam.

“And I advise him—may God Almighty assist him—as we have been advised by our predecessors to adhere to piety and to evade carnal desires.” May God’s peace, mercy and blessings be upon him and upon our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Jumadi ath-Thani 2, 1407 AH

Message

Date: February 5, 1987 [Bahman 16, 1365 AHS / Jumadi ath-Thani 6, 1407 AH]

Place: Jamaran, Tehran

Subject: Praising the martyrs and the combatants

Occasion: Victory anniversary of the Islamic Revolution (Ten-Day Dawn Celebrations)

Addressee: The Iranian nation

In the Name of God, the Compassionate, the Merciful

Congratulations to the great nation of Iran and the followers of the noble prophet Muhammad (s) and the brave men who chose the path of martyrdom and reached the safe valley and the celestial heavens in their migration from the mundane life. In search of life, they have found the fountainhead and imbibed and inebriated by the cup of "Return unto thy Lord"¹ they have attained the vision of God and His gratification. "For them such an honor is enough." How ignorant are the world-worshippers and the ignoramuses who search for the value of martyrdom in the natural phenomena who look for its explanation in the songs, epic deeds and poems, and seek the assistance of the art of fantasy and the book of intellect. Never will the solution to this enigma be possible except through love, which has become easy for our nation. And now, we see that the martyrdom-loving youths have attained dignity and honor through laying down their lives, and thus have attained proximity to God. They are glancing at the fruits of their valor and sacrifices on the vast expanse of the earth; through their sublime aspiration the Islamic Republic of Iran endures and our revolution at the pinnacle of dignity and glory is the torchbearer of guidance of the thirsty generations to come. The drops of their blood have constituted a formidable, horrible and tempestuous torrent, shaken the pillars of the palaces of tyranny and oppression of the East and the West, and made them wear black clothes as token of mourning and lamentation for the loss of their supporters and servants such as Muhammad Rida Khan, the Sadats,² and the Numeiris³ as well as for the shattering of their satanic powers and prides. It is still the beginning of the episode; they have other nightmares. They have to prepare themselves for

¹ Surah al-Fajr 89:28.

² Anwar Sadat: the murdered president of Egypt.

³ Jafar Numeiri: the president of Sudan.

eradication and death of the mercenaries such as Saddam and the puppets such as the usurper Israel. All of these things emanate from the blessings of the dawn of our martyrs. And we are waiting to see the sun. It must be said to the martyrs: “[Allah] gave you what none of the nations were given.”¹

Felicitations be upon the dear families of the martyrs, those missing in action, prisoners of war, disabled of the war, and the Iranian people who, through their fortitude, endurance and forbearance, have been turned into a “formidable foundation” and are neither frightened by the threat of the superpowers, nor submits to the sanctions and deficiencies, nor surrenders to the treachery and brutalities of the stupid Saddam and the disrupted officers determined to destroy the cities, and demolish the houses, mosques, hospitals, and schools—and as in the past, continue along their path, which is the path of the dear Islam, dignity, nobility, and humanity, and prefer honorable life in the camp of struggle and fortitude to presence in the palaces of abjectness and servitude to the superpowers, compromise and imposed peace. I am honored to be with you and share your agony and adversities which are the adversity of Islam and Muslims. It is surprising that the devilish Aflaqites that have endured all those defeats in the battlefronts and chicken-heartedly fled, refusing to confront the lion-hearted soldiers of Islam want to compensate for all this impotence and inability, by dastardly destroying the houses, schools, hospitals and mosques of defenseless people including sucking infants, schoolchildren, patients in the hospitals and old men and women. Yes, the Iranian nation, especially the people of cities subjected to the enemy’s air attacks, have sensed well that their enemies have chosen the path of their predecessors and forerunners, the wicked tree of the Umayyads and Abbasids (may Allah’s curse be upon them all) whose objective was nothing but to obliterate the traces of prophethood and prove and validate the rotten slogan, “Neither tradition, nor revelation have been sent down.”² Nothing can be expected from the Yazidis³ except that they attack the land of followers of the Imam of the Time, may God expedite his glorious return, and even bombard the abode of the progeny of Muhammad (s), i.e. Qum. Nothing can also be expected from the valiant Muslim nation of Iran except to continue treading the path of Husayn (a) and Zaynab (a) as they have chosen this path. The nation, which regards the Doyen of Martyrs as its leader, self-sacrifice and selflessness as its weapon and

¹ *Surah al-Ma'idah* 5:20.

² This blasphemous statement belongs to Yazid ibn Muawiyah.

³ It refers to those who are affiliated to Saddam Husayn and the Baathist Party of Iraq.

martyrdom as its means to eternity, is afraid of none and deals with none except God.

At this juncture, I would like to say to the dear ones who have lost their houses, properties and children in these events and in battlefields: Most certainly, you can feel the empathy of this old servant and father of yours as I regard the destruction of your houses as the destruction of my own house, and the martyrdom and injury of your beloved ones and children as the martyrdom and injury of my children. I am with you. I advise you to observe fortitude and endurance. I hope that in this great divine test the Iranian nation will rush to assist the victims with the same spirit of solidarity and fraternity that you regard one another as companions and sympathizers in all problems. With open arms and through love and brotherhood, strive to eliminate their problems. In coordination with the government, which takes constant effort to render ever more services, you should combat problems. My writings and speeches are incapable of describing the astounding and extensive resistance of the millions of Muslims fond of service, sacrifice and martyrdom in this country of the Imam of the Time (may our souls be sacrificed for him). Words are inadequate to talk about the epic deeds, bravery, goodness and blessings of the spiritual children of *Kawthar*, *Fatimah az-Zahra (a)*. All of them have emanated from Islam and the Household of the Prophet (*a*) and the blessings of following the Imam of Ashura. Our nation has fastened the seatbelts. With the exception of a handful mercenary spies and others affiliated to the global imperialism, men and women, young and old have all stood in the battlefield of truth against falsehood, overtaking one another. Which competition in the way of Allah is loftier than the one in which victims of flood render assistance to the battlefield, while the combatants in the battlefield offer their financial means to the flood victims? Which transformation is more profound than the one in which fathers, mothers and wives of our martyrs do not complain of separation from their beloved ones? Rather, they envy those who are in the caravan of martyrs. How fool are they, who have witnessed years of stiff resistance and struggle of this heroic nation, but who still deny the truths and refuse to accept the realities and continue arming the dying Saddam and the Aflaqite (Baathist) Party! In fact, they and Saddam are nearer to their graves. They make our nation more resilient and help them expedite the defeat of the aggressor. The superpowers including America, which is the cause of all corruptions in the entire world, and the Soviet Union and France, which regrettably have supplied Iraq with most of the ammunitions such as missiles, bombs and warplanes to attack our cities should know that by continuing these overt and covert supports for

Saddam they are just inciting the hatred of a revolutionary and formidable nation and an Islamic, popular and totally stabilized government, having innumerable sympathizers from the different ideologies, races and nations throughout the world. Our people and the nations of the world regard the superpowers as having a hand in these crimes and treasons. All the powers and superpowers should know that we have stood up to the last person, the last house and the last drop of our blood for the sake of God. Contrary to the will of the superpowers, we will establish "Neither the East, Nor the West" governments in most countries of the world. The global imperialism has so easily forgotten that the grandiose and historic scene created by our people's presence during the Quds Day. With the help of God, our people will create the same scenes for years to come.

I extend my thanks and appreciation to the popular forces, ever-ready-for-martyrdom *Basijis* and soldiers of Muhammad (s), the powerful combatant army, the heroic and gallant guards, the clerics, the strugglers, the aides, reporters, the disciplinary forces of the committee, police, gendarmerie and all those who have exerted efforts on the home front in encouraging and assisting the combatants. I would also like to convey my utmost gratitude and acknowledgment to the combatants in Karbala 4 and 6 Operations, and Karbala 5 Operation in particular. They indeed made history by an onslaught against the most formidable hurdles and barriers and the most modern weapons. They astounded the world by their gallant fight against the wretched enemy in the battlefield and taking as prisoners many chiefs, officers, non-commissioned officers and soldiers of the enemies. They still continue with their fight and have made prophets, the Prophet of Islam and their master, Imam of the Time (a) happy. I ask all the valiant and brave youth of the Islamic country to rush to the battlefield and join the soldiers of Imam Mahdi (may Allah, the Exalted, expedite his advent), and take away the remaining breaths of the Saddamis, as the help of God is with you. So far, God has endowed you with His hidden helps and special succor. After this, He will also continue to aid and assist you. He shall not leave you alone. I also pray for you in all conditions. I love you all. I wish I were beside you in the warfront.

O God! Give assistance, blessing, victory and dignity in this world and the hereafter to our nation, the combatants of the army of Islam to officials and commanders who are systematically and meticulously guiding and administering the war, to our. The combatants including the ground, sea and air forces, the IRGC and the *Basij* forces who have ensured Islam, the revolution and their Islamic homeland, virtually cutting the hands of the

aggressors, to the dear clerics who have transformed the religious seminary into school of love and shielded their chests to protect the army of Islam, to those defenseless people who provide shelters for the combatants and strengthen their positions in the toughest time, and those who through sacrifice and selflessness safeguard the lives of our dear ones in their bunkers and positions, to the relief workers and doctors who leave their safe homes to join the warfront to save the lives of the wounded and injured ones or transfer the pure bodies of the martyrs, to the university staff and students and experts of the different organs and ministries who are assisting and helping the army of Islam in the different fields, to the cameramen and reporters who are demonstrating unprecedented epic deeds “celestial visages” of the soldiers of God in the front line, acquainting the nation of Iran and the present and future people of the world with the culture of our sacred defense and the history of the revolution. Grant victory to all supporters and reinforcement forces in warfronts ranging from the farmers in remotest villages sparing the fruit of their labor to workers, people of cities and various sectors and strata of the bazaar, offices and others who are sympathizing with and supporting the combatants with their life and wealth in words and deeds.

O God! Bless the beloved martyrs of this nation who offered their lives for Your sake and for the sake of exalting Your religion inspired by the infallible Imams. Grant reward and fortitude to their bereaved families, especially their fathers and mothers, children and wives who are enduring separation from them for the sake of pleasing You, hoisting their banner of resistance and moving forward. Make their children be more kind and compassionate to their bereaved mothers and give health to our dear, victorious and honorable disabled war veterans. Let those missing in action and prisoners of war these brave men under captivity return to their country safely and triumphantly. Make us servants of this nation and the nation appreciative of the efforts of our martyrs. Bestow upon us the sweetness and delight of Your love and pleasure. Include us in the benevolent prayer of Imam Mahdi (may our souls be sacrificed for him); and protect this revolution against the peril of blights, slips and the trick of the infidels, hypocrites and atheists. May God’s peace, mercy and blessings be upon you.¹

Ruhullah al-Musawi al-Khomeini
Bahman 16, 1365 AHS

¹ The text of Imam Khomeini’s message was read by Sayyid Ahmad Khomeini during an occasion in Behesht-e Zahra.

Speech

Date/Time: Morning, February 10, 1987 [Bahman 21, 1365 AHS / Jumadi ath-Thani 11, 1407 AH]

Place: Jamaran Husayniyyah, Tehran

Subject: Motive behind revolutions

Occasion: Victory anniversary of the Islamic Revolution

Audience: Sayyid Muhammad Khatami (minister of culture and Islamic guidance), foreign guests participating in the Ten-Day Dawn Celebrations, residents of Jamaran and members of the Islamic Revolutionary Guard Corps of Jamaran

In the Name of God, the Compassionate, the Merciful

Motive behind revolutions in the world

I congratulate the dear guests who have come here from various countries in this oppressed country. I beseech Almighty God to make them and all the downtrodden nations of the world victorious over the arrogant powers.

Our problems are enormous; I will mention some of them and hope that the gentlemen would pay attention and mention these problems to their respective nations and committed people. The forms of actions are always similar to one another. The outward form of action of a corrupt debauchee or an unbeliever is the same as that of a unitarian believer or a saint of God. The sword that Ibn Muljim draws and martyred one of the best servants of Allah is similar to the one that the best servant of Allah draws and with which executes the enemies of Allah. It is sword and the power of killing on this part and martyring on the other part. But what distinguishes these two actions and through which all actions of human beings can be differentiated are the goals or motives behind actions. For what has this sword been drawn and struck? For what has this voice was raised and silenced? If the sword were raised for the sake of God and made to rest for His sake, this motive then is a divine one; it is valuable. If it were for Satan, it is then satanic and it is not valuable. This is true for all actions of people, for all private actions of man as well as his social, political and revolutionary actions.

Many revolutions have occurred in the world; one government has gone and another come. One regime has come and another one come. However, the questions posed concerning revolutions happened is what motive has been behind the revolutions, what has caused them and what achievements they have had. The French, Russian and other revolutions are examples of

these revolutions. A set of regimes and governments were replaced by others. However, the motive has been a materialist one. When Russia rose up and put an end to the past regime, its motive was that this world should be at their disposal and not at disposal of others'. Now that all the regimes in the world are also in the helm of power, their actions are done by worldly desires. "They eat in the same manner that four-footed animals do." They are like the animals that fight and extinguish one another. The motive is nature-based; it is a worldly one. One wants to keep the world for oneself, while the other wants the same for himself. One wants power for himself; the other wants the same for himself. They tried to reform the world as an obligation, and their motive as divine. Prophets came for the sake of God, for divine gnosis and for implementation of divine justice in society. It is this motive that separates these revolutions from others.

Sovereignty of Islam as main motive behind the Iranian revolution

Based on the cry shouted by the Iranian nation from the beginning, this revolution was staged for Islam, not for the country, not for the nation and not for the sake of establishing a government. It is for the sake of delivering Islam from the mischief of the superpowers, foreign criminals and the whims of domestic crooked ones among Muslims. It is a motive that you could notice in our youth and in the nation in general. Of course, there are some exceptions; in every place there are exceptions. During the time of the Messenger of Allah there were also exceptions; this exception always exists, but one can notice the difference of this motive in the general countenance of people. These movements are done with zeal and ardor. They zealously and ardently rush to embrace death. If you would ask any of them, "Why they joined the warfront they would reply: For the sake of God and Islam." However, if, let us say, you would ask a Russian soldier, "Why do you want in going to the warfront?" He will say, "I want to regain this country and expand my power."

It is always like that in the world. We have to bear in mind that we had bitter and sweet experiences. The bitter ones come as the result of our defective knowledge. You would observe that one of the best servants of Allah during his time was the Doyen of Martyrs (*a*), the best of the youth of Bani Hashim. His followers were martyred and departed from this world. But when it is discussed in the corrupt assembly of Yazid, Hadrat Zaynab (*a*) was swearing thus: "We did not see anything but beauty." Departure and martyrdom of a perfect man in the sight of the saints of God is beautiful, not because he waged war and was slain, but due to the fact that he fought for the

sake of God. His uprising was for the sake of God. If our dear guests should inculcate this concept, in the countries where they go, and tell people that with such motive the Iranian youth go to the warfront and attain martyrdom, and they consider martyrdom as a great bliss. Considering martyrdom as the magnificent success is not on account of being slain. Well, our adversaries are also killed; it is on account of the fact that this motive is for the sake of Islam. When the motive is for the sake of Islam, there is pleasure and not sorrow. But since we are defective and have not reached the destination we are supposed to reach, we have bitterness. Of course, we had also points of bitterness because of this emotional state that we have. Great personalities among us have been martyred at the hands of filthy elements, and now their families and children are getting killed, and this is difficult for us; it is hard for us. However, if we observe the motive and the goals of the actions and if we realize what have been the objectives of the prophets, those works done by them and those works that had been done in the advent of Islam, it will become easy for us. Fear will dissipate, bitterness will turn into pleasure and the unpleasant will become pleasant. The more we advance toward this motive, the more we inculcate spiritual ideal into ourselves, and the more we advance through the struggle, the more we are remote from bitterness except that which is against Islam. That which is against Islam is bitter for us and that which is for Islam is sweet for us.

Endeavor to make motives divine

You can see that although almost every day Iran is being bombed and the houses of many children, old women, old men and common people are destroyed, they would cry war until victory. This is a motive that can be found among our youth. It is hoped that it could also be found among us. Indeed, every time I see some of the youth, every time I hear some of their statements, every time I see their cheerfulness in the warfront, and every time I see that they are advancing with such sense of honor, high spirit and cheerfulness in the raging fire of warfronts, I feel astonished. We begrudge them the station we have not been able to reach. Strive to make the motives divine. Strive to inculcate in your people and their motives to be divinely-oriented. Motives should not be for conquest; they should not be for domination; they should not be for the world. One should not imagine that the world is everlasting. It will remain for a few years and then will fade away. What will remain is that which is for the sake of Allah, the Exalted. *"That which ye have wasteth away, and that which Allah hath remaineth."*¹

¹ Surah an-Nahl 16:96.

Those which are with Allah are things that man does for the sake of God and they will remain. That which is with ourselves from the world and from the desires that we have will perish.

Therefore, study the state of this country and nation and speak out about them in your respective countries. God willing, perhaps such motives would also emerge and the foreign domination would be lessened. We hope that just as our youth go to the war cheerfully, draw Islam toward victory and deliver Islam from the mischief of the foreign superpowers agents inside the Muslim countries, they would be victorious in putting an end to their mischief and in uprooting them. After crossing this stage, they can expand the Islamic government in all places and expand the Islamic justice in all places. The Islamic justice means that all the governments in the world must govern based on the Islamic criteria. We hope that this affair will be gradually made possible and great Islamic justice will spread on earth and the governments will become governments of justice.

I implore God Almighty to grant victory to Islam and mercy and forgiveness to those who serve Islam and who follow the faith. I pray to God Almighty for wellbeing and deliverance from the domination of the powers for the martyrs, disabled of the war and prisoners of war in the path of Islam. I hope that all of you and all of them are fine, and that your world in here and the hereafter would be reformed, God willing.

May God's peace and mercy be upon you.

Message

Date: February 14, 1987 [Bahman 25, 1365 AHS / Jumadi ath-Thani 15, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the victory anniversary of the Islamic Revolution

Addressee: Paul Losoniz (President of Hungary)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Paul Losoniz, Chairman of the Presidium of the People's Republic of Hungary,

Your Excellency's congratulatory message on the occasion of the 9th anniversary of the Islamic Revolution of Iran is acknowledged with gratitude. It is hoped that by taking inspiration from the sacrifices and methods of struggle of the combatant and heroic nation of Iran against the imperialists, the deprived and downtrodden people of the world could deliver themselves from the despotic domination of the arrogant powers.

Ruhullah al-Musawi al-Khomeini
Bahman 25, 1365 AHS

Message

Date: February 17, 1987 [Bahman 28, 1365 AHS / Jumadi ath-Thani 18, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the victory anniversary of the Islamic Revolution

Addressee: Lansana Conté (President of Guinea)

In the Name of God, the Compassionate, the Merciful

His Excellency General Lansana Conté, President of Guinea,

Your Excellency's congratulatory message on the occasion of the 9th anniversary of the Islamic Revolution of Iran is acknowledged with gratitude. I pray to God Almighty to grant success to all the downtrodden and deprived peoples of the world to be able to deliver themselves from the domination of the arrogant powers by taking inspiration from the method of struggle of the great nation of Iran against arrogant powers.

Ruhullah al-Musawi al-Khomeini
Bahman 28, 1365 AHS

Letter

Date: February 18, 1987 [Bahman 29, 1365 AHS / Jumadi ath-Thani 18, 1407 AH]

Place: Jamaran, Tehran

Subject: Ensuring the financial resources of the families inflicted by the bombardments

Addressee: Mir Husayn Musawi (Prime Minister)

In a letter to Imam Khomeini, Mr. Mir Husayn Musawi, the Prime Minister, said:

“... With greetings and salutations. Your Eminence is notified that following the recent evil acts of the bloodthirsty Aflaqi regime of Iraq in and bombardment of cities and residential regions and the ensuing damages, inspired by the Prime Minister responsibility its shoulder toward this great nation and to support the families inflicted by the bombardments, formed the Supreme Protection council of the bombarded regions with the membership of some ministers, who meet once every week with my presence. Following that, the protection headquarters of the bombarded regions has been formed under the responsibility of the executive department of the Prime Minister’s Office and the active presence of fully authorized representatives of the ministries and the concerned organs and institutions. It has taken actions whose daily reports have been systematically submitted to Your Eminence...” In the letter, he also presents a report on the credit square of the government and the current problems and asks Imam to allow the government to—in cooperation with the heads of the three branches—use the banking facilities in order to meet its financial needs. In reply Imam Khomeini wrote:

In His Most Exalted Name

In case of necessity and with approval of the heads of the three branches of government, it is agreed upon. God willing you are successful.

Ruhullah al-Musawi al-Khomeini
Bahman 29, 1365 AHS

Message

Date: February 22, 1987 [Esfand 3, 1365 AHS / Jumadi ath-Thani 23, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the victory anniversary of the Islamic Revolution

Addressee: Rajiv Gandhi (Prime Minister of India)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Rajiv Gandhi, Prime Minister of India,

Your Excellency's congratulatory message on the occasion of the 9th anniversary of the Islamic Revolution of Iran is acknowledged with gratitude. It is hoped that this noble Islamic Revolution which triumphed by taking inspiration from the exhilarating teachings of Islam would be a model for all the deprived and downtrodden nations of the world and through such method of struggle against the arrogant powers of the world they can deliver themselves from the arrogant powers' domination.

Ruhullah al-Musawi al-Khomeini

Message

Date: February 26, 1987 [Esfand 7, 1365 AHS / Jumadi ath-Thani 27, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the victory anniversary of the Islamic Revolution

Addressee: Chadli Benjedid (President of Algeria)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Chadli Benjedid, President of the People's Democratic Republic of Algeria,

Your Excellency's congratulatory message on the occasion of the 9th anniversary of the Islamic Revolution of Iran is acknowledged with gratitude. It is hoped that the great nation of Iran, which by reliance on God Almighty succeeded in staging this glorious Islamic revolution, could thwart the conspiracies of the enemies of Islam particularly their chief, the world-devouring America in the future, and serve as a model for other deprived and downtrodden nations of the world. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Jumadi ath-Thani 27, 1407 AH

Message

Date: February 26, 1987 [Esfand 7, 1365 AHS / Jumadi ath-Thani 27, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the victory anniversary of the Islamic Revolution

Addressee: Li Chiang Nian (President of China)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Li Chiang Nian, President of the People's Republic of China,

Your Excellency's congratulatory message on the occasion of the 9th anniversary of the Islamic Revolution of Iran is acknowledged with gratitude. It is hoped that this pristine Islamic Revolution could be a model for the other movements of the deprived and downtrodden nations of the world, and by taking inspiration from the method of struggle of the great nation of Iran they could deliver themselves from the domination of the world-devourers.

Ruhullah al-Musawi al-Khomeini
Esfand 7, 1365 AHS

Permission

Date: February 26, 1987 [Esfand 7, 1365 AHS / Jumadi ath-Thani 27, 1407 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Sayyid Mahdi Pishnamazi

In the Name of God, the Compassionate, the Merciful

Jumadi ath-Thani 27, 1407 AH

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that his Eminence Hujjat al-Islam Haj Sayyid Mahdi Pishnamazi—may his graces last—has been authorized on my behalf to take charge of financial affairs, to collect religious funds and to spend them on their religiously prescribed cases. Regarding the blessed shares, he is permitted to collect and spend them sparingly for his sustenance. In case of surplus, he is also permitted to use one-third of the blessed share of the Imam (a) for religious expenditures and to pay one-half of the share of the *Sadat* to the deserving *Sadat* and to remit what remains from the two shares to me to spend for promotion of Islam.

“And I advise him—may God Almighty assist him—as we have been advised by our predecessors to adhere to piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs.” May God’s peace and mercy be upon him.

Ruhullah al-Musawi al-Khomeini

Message

Date: February 27, 1987 [Esfand 8, 1365 AHS / Jumadi ath-Thani 28, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the victory anniversary of the Islamic Revolution

Addressee: Theodor Zhivkov (President of Bulgaria)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Theodor Zhivkov, President of the Socialist Republic of Bulgaria,

Your Excellency's congratulatory message on the occasion of the 9th anniversary of the Islamic Revolution of Iran is acknowledged with gratitude. It is hoped that by taking inspiration from the method of struggle of the great nation of Iran against the domineering world-devourers, particularly the criminal America, the other deprived and downtrodden nations would rise up and deliver themselves.

Ruhullah al-Musawi al-Khomeini
Esfand 8, 1365 AHS

Message

Date: February 28, 1987 [Esfand 9, 1365 AHS / Jumadi ath-Thani 29, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the victory anniversary of the Islamic Revolution

Addressee: Erich Honecker (President of East Germany)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Erich Honecker, Secretary General of the Central Committee of the United Socialist Party of Germany and President of the Democratic Republic of Germany,

Your Excellency's congratulatory message on the occasion of the 9th anniversary of the Islamic Revolution of Iran is acknowledged with gratitude. This glorious revolution that had no support but the faith of the people in Islam can be the best model for other nations in captivity so that they will take inspiration from the method of struggle of the Iranian nation and deliver themselves from the domination of the world-devourers.

Ruhullah al-Musawi al-Khomeini
Esfand 9, 1365 AHS

Message

Date: February 28, 1987 [Esfand 9, 1365 AHS / Jumadi ath-Thani 29, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the victory anniversary of the Islamic Revolution

Addressee: Truong Chinh (President of Vietnam)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Truong Chinh, Chairman of the State Council of the Socialist Republic of Vietnam,

Your Excellency's congratulatory message on the occasion of the 9th anniversary of the Islamic Revolution of Iran is acknowledged with gratitude. It is hoped that this glorious Islamic Revolution would be a model for other deprived and subjugated nations of the world and they could free themselves from the clutches of the imperialists.

Ruhullah al-Musawi al-Khomeini
Esfand 9, 1365 AHS

Message

Date: February 28, 1987 [Esfand 9, 1365 AHS / Jumadi ath-Thani 29, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the victory anniversary of the Islamic Revolution

Addressee: Suharto (President of Indonesia)

In the Name of God, the Compassionate, the Merciful

His Excellency General Suharto, President of the Republic of Indonesia,

Your Excellency's congratulatory message on the occasion of the 9th anniversary of the Islamic Revolution of Iran is acknowledged with gratitude. It is hoped that the long struggle, sacrifices and resistance of the great nation of Iran during these eight years against the conspiracies of the enemies of Islam would be a model for other deprived and oppressed Muslims of the world, and by taking inspiration from the method of struggle of the noble nation of Iran against the enemies they can deliver and save themselves. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Esfand 9, 1365 AHS

Message

Date: February 28, 1987 [Esfand 9, 1365 AHS / Jumadi ath-Thani 29, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the victory anniversary of the Islamic Revolution

Addressee: Jayewardene (President of Sri Lanka)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Jayewardene, President of the Socialist Republic of Sri Lanka,

Your Excellency's congratulatory message on the occasion of the 9th anniversary of the Islamic Revolution of Iran is acknowledged with gratitude. This great Islamic revolution which has conducted for the defense of the sacred religion of Islam and emerged victorious thanks to reliance on God and sacrifices and devotion of the noble nation of Iran can be the best model for the movements of the deprived and oppressed nations of the world against the domineering powers of the East and the West. It is hoped that by taking inspiration from the method of struggle of the great nation of Iran deprived people could deliver themselves.

Ruhullah al-Musawi al-Khomeini
Esfand 9, 1365 AHS

Letter

Date: March 6, 1987 [Esfand 15, 1365 AHS / Rajab 5, 1407 AH]

Place: Jamaran, Tehran

Subject: Confirming activities of the president's cultural adviser

Addressee: Sayyid Ali Musawi Garmarudi

In the Name of God, the Compassionate, the Merciful

To the Great Leader of the Islamic Revolution and Founder of the Islamic Republic of Iran, Imam Khomeini—may his sublime presence endure and may my soul be sacrificed for him,

With respect and salutations, Your Eminence are kindly notified that I, Sayyid Ali Musawi Garmarudi, on the affair of Bani Sadr and after his offer for the office of cultural adviser, accepted it on the advice of martyr Ayatullah Saduqi, may God Almighty be pleased with him. After two or three months, however, and by observing his initial deviations, I asked your permission for resignation during a brief meeting with Your Eminence. You advised me to stay with him and try to inform him of the deviations I observed. Some months after and in the second brief meeting in which Hujjat al-Islam wal-Muslimin Rahmani, head of the *Basij*, was also present, I requested again for resignation, but you ordered me to stay there and inform the officials of his deviations." In the third meeting on Dey 29, 1359 AHS (January 19, 1981) when I was honored to have a private and longer meeting with Your Eminence and Hujjat al-Islam wal-Muslimin Tawassuli was also present, I insistently asked permission for my resignation. The gist what you told: "Prestige is not more important than blood. Our youth are offering blood for this divine revolution; you are also offering prestige." During the past few years, by taking into consideration your directive to me to offer prestige, I tried to remain steadfast and not narrate anywhere the Eminent Leader's statement, order and directive. Since a book has been recently published in which they have unfairly written alongside that of the devious staff of Bani Sadr's administration and this matter could possibly affect my however insignificant service to university and cultural circles, the Islamic guidance and to the Islamic Republic of Iran and our sacred revolution, so deemed it a religious duty to ask instruction from the Eminent Leader. All the affairs depend on you. May peace be upon you.

Sayyid Ali Musawi Garmarudi
Esfand 15, 1365 AHS

In His Most Exalted Name

His Excellency Mr. Musawi Garmarudi—may God Almighty assist him,

As you have written, after discovering the deviation of Bani Sadr, you came to me on a number of occasions and revealed your intention to relinquish your post with Bani Sadr, but I opposed the idea on account of the expediencies. As I then considered it advisable, I reluctantly dissuaded you from relinquishing your post. I never regard you as involved in Bani Sadr's deviant acts. May you be successful in serving the servants of God. Peace be upon you.

Ruhullah al-Musawi al-Khomeini

Permission

Date: March 8, 1987 [Esfand 17, 1365 AHS / Rajab 7, 1407 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Muhammad-Rida Ummani

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Hujjat al-Islam Shaykh Muhammad-Rida Ummani—may his graces last—has been authorized on my behalf to take charge of financial affairs, to collect religious funds and to spend the *zakat* and the expiation and injustices alms on religiously prescribed cases. Regarding the blessed share of the Imam (*a*), he is also permitted to collect and sparingly use from it for his own sustenance, and to spend one-third of the surplus on the religiously prescribed cases in his locality. He is equally permitted to collect the share of the noble *Sadat* and pay one-half of it to the *Sadat* and to remit what remains from the two shares to me to spend for promotion of Islam.

“And I advise him—may God Almighty assist him—as we have been advised by our predecessors to adhere to piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs.” May God’s peace, mercy and blessings be upon him.

Ruhullah al-Musawi al-Khomeini

Speech

Date/Time: Morning, March 14, 1987 [Esfand 23, 1365 AHS / Rajab 13, 1407 AH]

Place: Jamaran, Tehran

Subject: Dimensions and universality of Imam Ali (a) personality and the duty of the Islamic Republic vis-à-vis the enemies' oppositions

Occasion: Birthday of Hadrat Ali (a)

Audience: President, Speaker of the Majlis, Chief Justice, Friday prayer leader and provincial governor of Isfahan, a large group from different strata of people and government and military officials

In the Name of God, the Compassionate, the Merciful

Ali (a) as embodiment of all contradictory attributes

On this auspicious feast, I extend my felicitations to all Muslims of the world, our great nation and all oppressed peoples throughout history. I hope that under the graces of the Imam of the Time and his great grandfathers the Messenger and Imam Ali (may God's peace be upon both of them) God would free this country and the Muslim countries from the mischief of the mischief-makers.

So many things have been said and written about Imam Ali (a), and still he has not been done justice. Personality of that divine miracle has not yet been known. Various groups in Islam, particularly the Shiites, associate themselves with His Holiness. Mystics, jurists, philosophers, and the diverse strata including even the dervishes, Sufis and even those not believing in Islam borrow his words. When I was in Iraq, although the Aflaqite (Baathist) Party did not believe in Islam, and were even opposed to it, they still used to write quotations from him on walls and everyone used from his words in a different manner. Athletes, warriors, prominent jurists, and people from all strata regard him as belonging to them. Those, who do not at all believe in Islam are exception. Nevertheless, the fact is that this puzzle has not yet been resolved. This man is a miracle about whom one cannot talk. Every one talked about him according to his own understanding and view. And he is none of those things; that is, we cannot praise him as he ought to be. Those contradictory attributes that cannot be found in individuals are found in him. It is on account of these contradictory attributes that everybody talks about one dimension and assumes that Imam Ali (a) is only the embodiment of that attribute. He is a mystic whom mystics of the world revere as their master. He is also engaged in government while the known

mystics used to live in seclusion. The one who was so active in wars, was also a great man when it came to piety, asceticism and seclusion from people. Since he has had different dimensions, everybody has acquired one dimension from him and imagined that it is the only real one. So far his various dimensions especially his spiritual dimensions have remained uncovered except for those who are like him. As a result, talking about him will be inevitably like this, and no one can do him justice. So, we have to refrain from talking about him and ask him to guide us and help us have some of his enumerable attributes.

Our duty to prevent differences

Nevertheless, I will touch on the issues appropriate to treat today. Now, we have so many difficulties. You all know that the existing powers are opposing us; that is, the powers have joined hands to suppress, crush or deliberate Islam, a true manifestation of which has taken place here. What is our duty? While all are opposing us, all want to annihilate us, all want to let us return to that state when a person—let us assume—an ambassador or his subordinate could disrupt the entire condition of Iran, what is our duty at this time? Which way God has determined for us? Should we sit again and have disagreement with one another? Should we quarrel again? Now that I am saying “quarrel” it does not mean that there is quarrel going on, but we have to prevent. Now, today the mass media would say that so-and-so has said that there is a quarrel going on and now there is a war in Iran.

One of the affairs that they are always trying to exacerbate is “quarrel” to prevail inside Iran. Again, they did not recognize Islam; they did not recognize Iran; they did not recognize those who are administering the affairs in Iran. They imagine that one group is standing on this side while another one on that side; that all are at loggerheads with one another; this one wants to gain power for himself while the other one wants the same for himself. This is because their view is a materialistic one. When the view became materialist, it is like that. If, God forbid, materialistic view would sprout out from among us and our attention to the world and position would make us oblivious of God, the Blessed and Exalted, the difference will never be resolved.

Love of the world, the source of differences

It is impossible for those whose attention is to the world to have no disagreement. Everyone wants things for himself. Those who have no disagreement are the ones who pay no heed to the world; they are those who

pay attention to values; among them disagreement will not take place. If all the prophets were together; if all saints were together, they would have no disagreement; they would not disagree on a word. But if there were two headmen in a village, disagreement would arise. If there were two scholars—real clerics—or a hundred scholars, it would be impossible for them to have disagreement. But if there were two pseudo-scholars who wanted to show off, there is no doubt that they would find disagreement with other scholars who were similar to them. Similarly, if the officials of a country worked for God, they would not have any disagreement. They should not imagine that they are guaranteed not to treat the path of Iblis. No affair can be done outright. Gradually, one step to another would lead man to hell. At the beginning, the carnal soul of man would not say, “Come and go to hell,” or Iblis would not say, “Come and go to hell,” or the carnal soul would not say, “O Allah, allow me to foment discord.” No, it is not like that. Initially, it begins with a step forward. It will make man negligent of it and he will continue with it; he will make another step forward. One day they realize that they have ended up quarreling with each other.

Is our duty other than preventing these disagreements? Is our religious duty, our rational duty and our moral duty other than not allowing disagreement to emerge among the strata of people? This is meant to minimize the carnal desires; there is no way other than this. If carnal desires are at work, they will lead to discord though the person may be sanctimonious and pay too much attention to the appearance of things. When there is carnal desires in someone’s heart, it will inevitably follow them. This carnal desire is present in everybody; it cannot be denied; some harness it while some others do not. That I am saying it is present in “everybody,” that is, all the common people and not the saints of God.

We should be careful so that discord cannot creep up on us. We should support one another. Therefore, we should forebear and trample the carnal desires; we should be good to one another. If there is something in the heart that a person cannot control, but in action he has the power to control it, then he has to control it. Today, the confirmation of all of us by different strata of people is necessary. We should support the Majlis; the Majlis in turn should support the entire nation; we should be the supporters of the government; the government in turn should serve the nation. Now, we have to abide by all the present government branches of powers to the extent that we should do. We should support them to the extent that we should do. Likewise, they should support one another. It should not be like this that one group goes in a certain direction while another group goes in a quite different direction. Though we

do not have such a situation in the country, are saying so about us. If—God forbid—there is something trivial in the country, they will magnify it to the extent there is no rule in Iran.

Now you see that if the mass media want to talk about positive things in Iran, which are many, they will do so very briefly, but when it come to accusing us, they are very insist on it. When we achieve great victories in battlefields, they either keep silent about them or set them aside very soon. First of all, they do not report the main issue and later on say: “This side has said this and that side has said something else, we have not been able to confirm it yet.” Their news reporters come here; those who have motives gather something and send it there, and they also know that they gathered them and have sent. In spite of that, they are saying, “Iran becomes this and that. Our source is the one who opposes Iran; the one who opposes Iran has said so; it must be true.” They are trying to find something from us and magnify it so that they could strike us from within.

Our reasoning, our religion, Islam and everything demand that as all are inimical to us, we should be in good terms with one another and support one another. The Army should support the IRGC while the IRGC should do the same; all the organs should support one another. The other one would not wish to extinguish the Army; the other one would not wish to extinguish the IRGC; the other one would not wish to extinguish the government; the other one would not wish to extinguish the judicial power; all must join together.

This is a religious-divine duty incumbent upon us and upon the entire nation. Of course, if, God forbid, such a thing would happen, our religious duty is to prevent it in whatever possible manner, even to the extent of disclosing something or somebody; even to the extent of sacrificing someone for the sake of the nation; sacrificing a group for the sake of the nation.

I am now telling you, gentlemen that you should pay attention to this; do not engage in discord. Suppose there will be elections tomorrow. Well, during the time of elections different opinions will be raised; do not try to create problems for yourselves through following your carnal desires. If something is going to take place in Iran, do not only think of reaping for yourselves, as this can lead to discord. The prophets, the saints and those who are upright in the world do not have this thing. If you were also following the prophets and the Commander of the Faithful (*a*), then you should not have this thing. The Commander of the Faithful (*a*) had the entire world at his disposal but it was nothing for him.

It sometimes comes to my mind why the Commander of Faithful as well as some prophets and saints talked about themselves. I asked myself: “Why

did they do so mean?" The source of this is the same thing that God Almighty told Adam. God urged and commanded him to mention the names that He had taught him. If He had not commanded him so, he would have not mentioned the names. Since they have such a lofty station, they would introduce to the people this station for the people to follow them; it is not that they wanted it themselves. Many occasions, Imam Ali himself says, "I am not heedful of the world." He is duty-bound to say so; it is also hard for him. The prophets used to say also something about themselves as it has been the path of guidance and not for themselves; it has been the path of guidance to the unseen world. It is like a physician who has no carnal desire; if he sees that by not introducing himself, the people will succumb to the diseases, he will be forced to introduce himself as a physician or as an expert in a certain area, though he does not like to do so.

There are two types of introducing. One type is when a person introduces himself as he wants to show himself; this is *Iblis*. Another is when he introduces himself so as to guide others; this is the spirit of Merciful. Imam Ali says, "I swear that if the entire world and so is given to me, I will not commit the least injustice." He has been urged by God Almighty to say it so as to make know his station and for the people to follow him; it is like that physician. He does not want to show off like us; if, let us say, we know a poem we want to show off—"I recited that poem". If we read a lesson, we want to show off—"I read that lesson". Imam Ali wants to guide the people to a way, and this cannot be achieved except through this manner. Thus, though it is hard for him, he says so.

Though it was hard for the Messenger of God (s) to introduce Imam Ali and show the people the path of guidance as he would see that disagreement would possible emerge, God obliged him to say so; "If you would not say so as if you did nothing;" these are obligatory. That you can see that the Imams introduced themselves, sometimes it is an obligation from the Unseen for them to do so; to introduce to the people their physician. The people see the outward thing; that the outward thing is this and that one is also similar to it. They sometimes see that, well, this person also kills. This is duty-bound to make them understand that this is killing a person and the path of guidance is this; the same with the case of the physician.

If we find an iota of this idea that if we want to introduce ourselves—of course, we are supposed to do so; we have no such a mission, but if we wanted to do so in order to guide the people, if you saw that it is for the self, then you should be aware that the hand of Satan is at work. If one day you saw that when we oppose the president or you oppose him, know that it is not

for the sake of God, that the hand of Satan is at work. In the same way, if we want to deny the great services the government is rendering, we should know that it is not for the sake of God and that the hand of Satan is at work. If we want to vilify the Army or the IRGC, be aware that the hand of Satan is at work; it is not the hand of God.

Interests of Islam and Muslims

Mostly, man himself could understand the criterion in his inner self. If he wanted to understand, there is a criterion to do so. A person who is in charge of a certain place and might sometimes think that if someone else was in charge he would be much better, should see if he is really pleased to be actually replaced by that person. If you see that he is pleased with it, it must be known that there is something in him from the unseen world and if he is not pleased, then it must be known that there is something wrong in him; there is carnality in him. Of course, we cannot absolutely control our carnality; we do not have such a power, but we have the power to control expressing it. We do not have the power to control if we really oppose a certain person; the opposition could remain in our hearts but we have the power not to express it in the sphere of action. If we see that in our heart we do not like some people, it is us a divine and religious duty for us to oppose the "self" in attention, and in our propaganda. It is an affair over which man has power. If he has no power over it but in action and deed he has, then God will call man to account. He will not call him to account why it was not realized in his heart. Now, it is a defect in man but there is no chastisement for that. But while you do not like somebody, you can refrain from mentioning it; you have the power to do so; otherwise, you will be responsible.

Today, the issue is not personal like the one who commits a sin against God and held responsible for it personally. Today, if we disagree with one another, the issue involves a nation; the issue involves the Muslim nations; the issue involves Islam; the issue involves the divine values; this offense is different from the offense of someone who commits a sin at home; (of course,) that is also an offense. But the one who would oppose a person who is serving the people is different from the offense of opposing a person who is inside his house, let us say, with his family; that is also an offense. But that offense is much graver than this one, and this one is problem for which God Almighty would forgive man.

Our duty to preserve

Today, we are shouldering so many and heavy obligations. Today, all the countries, with a few exceptions, are opposed to us. Of course, among the nations many pay attention to you. But only a few states are not hostile to you; the rest are hostile to you. If we want to have discord among ourselves, this is an offense that will remain on our shoulder forever and it will remain an eternal offense for us. It will remain an everlasting disgrace for us in front of God Almighty.

In many affairs which were very difficult for him, Imam Ali (a) used to exercise forbearance and to agree for the sake of the general interests and the interests of Islam. If we follow him, we should be like that. If we really somehow follow him, then we should be somehow like that. In any case, in such a situation what we must closely take into account is the fact that now the ones surrounding us are looking for a way to extinguish us from within; to crush us from within. They failed to do so from outside. All the plots were foiled. Now, they have a big plot underway which they want to realize it within the country. They spread rumors such as "Some incident has occurred in certain place of Iran, it is now clear what happened, a certain person has disputed with another one" and other cases which can be of effect. If man does not pay attention to God Almighty and he does not want Him to save him from these evils, he will possibly fall in a trap.

Today, thank God, we are all on good terms with one another. We hope that God Almighty would confirm the entire nation, and you would confirm the government; the government would confirm the entire nation and it would in turn confirm the Majlis; all must be together so that God Almighty would grant power and succor to all and deliver this nation from the mischief of the mischief-makers.

May God's peace and mercy be upon you.

Radio-TV Message

Date: March 21, 1987 [Farvardin 1, 1366 AHS / Rajab 20, 1407 AH]

Place: Jamaran, Tehran

Subject: Unity and brotherhood—following the brotherhood of the Noble Messenger (*S*) and Hadrat Ali (*a*)

Occasion: Iranian New Year

Addressee: The Iranian nation

In the Name of God, the Compassionate, the Merciful

“O the Transformer of the hearts and insights! O the Interchanger of the nights and days! O the Changer of the states and conditions! Change our condition to a better one.”

This year’s New Year has certain peculiar features which are blessed for us. In view of these features I extend felicitations to all the Muslims of the globe, the oppressed of the world and our combatant and dear nation. Among these features is that, thank God, we enter a new year prior to which there were conspicuous victories which are known to everyone.

I hope that in this New Year God would grant us the victories that must be granted to us. Among the features that rarely happen is that this year, the New Year falls between two great feasts; between the 13th (of Rajab)¹ and the *Mabath*.² *Mabath* belongs to the Great Friend of Allah, the absolute Friend of Allah par excellent, while the birthday is again a feast of Friend of Allah (Imam Ali). These two great personages were together in the unseen worlds; they were united and in martyrdom in this world one is the manifestation of that Absolute Unseen in the *Mabath* while the other one is the manifestation of that Absolute Unseen in *Imamah*.

Imamah and *Mabath* are two concepts from which emanate this general great spirituality and *wilayah* guardianship. And on account of it, this national feast, this great day, being enveloped by these two great feasts, is also a blessed one. Along this line, I have to state that we are between these two feasts, one of which is the birthday of the Commander of the Faithful while the other one is the feast of *Mabath* which are among the great feasts of Islam.

¹ Rajab 13: Birthday of Imam Ali (*a*).

² *Mabath*: Commencement of Prophet Muhammad’s (*s*) prophethood.

Just as these two great personages were united and in unison in the unseen world and beyond, in this world in which they came, they had brotherhood and unity.

This must be a lesson for us; now, on this feast, in this New Year in which we are between two feasts whose owners were together in all the worlds and they were also brothers in this world, we have to learn lesson and preserve our brotherhood. All those who are taking charge of the affairs in this country have to keep their brotherhood. We have to follow the brotherhood of those two great personages and we must have brotherhood just as they were together all the time throughout their lives in this world; they supported one another; and in following the other, one took charge of all the affairs and in following him he faithfully took charge of the affairs; he was with him and was his brother in all affairs. Those who are in this country, from whatever stratum or group, particularly those who are taking charge of the affairs, should imitate these great personages in preserving their brotherhood; they should be brothers with one another particularly at this juncture when any defect in the brotherhood of these gentlemen, is tantamount to a blow to Islam. As such, the issue is an important one, and we are at a crucial and great juncture. If we preserve our unity and the Army, the IRGC, the *Basij* and the other armed forces such as tribal people and others succeed in doing so, we have followed our masters and we will attain felicity, God willing.

If, God forbid, one day carnal desires start to take hold and we follow our desire and confront each other, we should know that we will be disgraced in this world and the hereafter. Thus, on this feast, at this juncture, in this thing that has happened to us now—and this is the new day, the New Year being enveloped by the two great feasts—we have to follow them and preserve our unity everywhere.

I beseech God Almighty to preserve this unity among all the organs, assemblies and councils, the government, judiciary, and the rest of the people, and among all the strata of the nation, and make us follow our masters, so that we will depart from this world in bliss, God willing. And the important point is the issue of carnal desire. From among all the affairs, the one which entangles man is this carnal desire.

I pray to God Almighty to make Muslims successful and help rulers of Muslims not to follow their carnal desires in their actions. Our nation which, thank God, has reached this stage and gained these victories—though they offered martyrs, those missing in action, and their youth—they remained

together and support one another and should support each other and be like brothers from now on.

I hope that this New Year would be auspicious for all, for all the strata of the nation and each of the tribes of the nation.

I hope that those who have now been with the Islamic Republic and those who belong to Iran and have been baselessly opposing the Islamic Republic, will stop their opposition and do whatever is pleasing to God.

Today, the pleasure of God is for Islam to radiate everywhere. And this depends on you inside, all the strata, those who baselessly do oppose or did oppose, and those who are abroad and are baselessly opposing, to wake up, to be conscious and to relinquish the carnal desires. The carnal desires must be abandoned. May God make all the strata happy, God willing, and make them successful in this service to Islam and service to the nation and the Muslims.

May God's peace, mercy and blessings be upon you.

Decree

Date: March 24, 1987 [Farvardin 4, 1366 AHS / Rajab 23, 1407 AH]

Place: Jamaran, Tehran

Subject: Approving the appointment of the superintendent of the intelligence department of the IRGC headquarters

Addressee: Muhsin Ridai (Commander of the IRGC)

[In the Name of God, the Compassionate, the Merciful

To the Great Leader and Commander in Chief of the Armed Forces, Imam Khomeini—may my soul be sacrificed for him,

Greetings and salutations! Following the earlier letter on the issue of intelligence department of the IRGC general headquarters, brother Ahmad Wahidi, who has long experience in intelligence works and is one of the veterans of IRGC, is recommended to take the responsibility of intelligence department of IRGC's headquarters after your approval.

With utmost apology and begging
your prayer,
Muhsin Ridai]

In His Most Exalted Name

It is approved.

Ruhullah al-Musawi al-Khomeini
Farvardin 4, 1366 AHS

Reply to a Query

Date: March 27, 1987 [Farvardin 7, 1366 AHS / Rajab 26, 1407 AH]

Place: Jamaran, Tehran

Subject: *Khums*

Addressee: Sayyid Musa Shabiri Zanjani

To the Great Leader of the Islamic Revolution, Imam Khomeini—may Allah bless the Muslim with his long life,

... Regarding the things which have been personally needed and exempted from the *khums* ruling on profits, but are presently not needed in *Urwah*¹ Question 67 in Book of *Khums*, it has become precautionarily obligatory. At the margin, you have thus written:

“The stronger reasoning is on its being not obligatory when there is no need for it after the income year and this also applies to jewelries.” In *Tahrir al-Wasilah*, Question 16 corresponding to the *Urwah*, you have written as precautionarily obligatory.

At present to which does your blessed opinion conform on this issue? Likewise, in the middle of the year a person has acquired surplus of the annual consumption and after the end of the year, he has sold the surplus of the annual consumption in order to procure another annual consumption later.

After the conversion of the items for consumption into money, is it necessary to pay its *khums* or not? After the end of the year, is it obligatory to pay *khums* for the second amount of money?

Sayyid Musa Shabiri Zanjani]

In His Most Exalted Name

Rajab 26, 1407 AH

In both cases and similar ones, after

At present, my opinion is as cited and it is not a precautionary question. I pray for your success and confirmation and am in need of your prayer. May God's peace and mercy be upon you.

¹ The writer alludes to Imam Khomeini's annotation on the book, *Urwah al-Wuthqa*.

Speech

Date/Time: Morning, March 28, 1987 [Farvardin 8, 1366 AHS / Rajab 27, 1407 AH]

Place: Jamaran, Tehran

Subject: Blessings of the Noble Messenger's (s) (prophetic mission)

Occasion: Anniversary of the Noble Messenger's (s) *Bithat*

Audience: Families of the martyrs of the Doctors' Association and Wali al-Asr 8th Division, various strata of people, members of the Islamic Consultative Assembly's Public Health Commission, Headquarters attending to the condition war victims, IRGC personnel of Shahid Mutahhari Base, Iranian and non-Iranian students of the Islamic seminary in Qum, and combatants of Islam

In the Name of God, the Compassionate, the Merciful

Blessings of the Holy Messenger of Islam's *Bithat*

I do extend my felicitations to all the Muslims and downtrodden of the world on the occasion of this auspicious feast which must be said to be the greatest of Islamic feasts. The case of *Bithat* is not an issue which we can talk about. As far as we know, with the *Bithat* of the Noble Prophet a revolution occurred and some things came into being in this world which had been not existing earlier. The knowledge which through the blessing of the Noble Messenger's *Bithat* was spread in the world—those who are aware what this knowledge is and to what extent we can comprehend it—is, in my world, beyond the grasp and comprehension of mankind. It is a miracle beyond the grasp of mankind from a person who had been born in the age of ignorance, had grown up in that age and had been raised in an environment where such issues were totally raised. The environment there had no familiarity at all with the issues of the world and the issues on mysticism, philosophy and others. Prophet Muhammad had been there throughout his life; he made short trip for a short time; for a few days, and then returned. At that time, at the time of revelation, man can see that some matters had come forth which are beyond mankind. This is a miracle for the people of reason and knowledge and a sound proof for the prophethood of the Prophet; otherwise, he could not have done such a thing by himself. He was never educated; he did know how to write. The issue is a serious one, about which we cannot talk and it has neither been discovered; it is for himself and those who are close to him. There are social issues in Islam as you know well. there are such issues, and it is of the highest order that a single person, who

has lived in such an environment or in any other environment for that matter, could achieve all such things in the world which correspond to the present and future level of knowledge. This is a miraculous affair; it cannot be other than a miracle.

We have to take benefit also from the issue of *Bithat* and the blessings that have emanated from it, although that which the Prophet wanted has not been realized and now and after it will not be realized. What he wanted people to achieve was not realized neither during his own lifetime nor after that. Although some court-clerics quote me as saying that the Prophet was not able, and I should say, yes, he was not able! If he really succeeded, you court clerics would be non-existing. We all know that at the time of the Prophet the situation was such that the Prophet used to dissimulate concerning the laws that he wanted to say; he used to be cautious concerning the issues that he wanted to say; he was not able to discuss the things that he wanted to. He said everything; there was no shortcoming in conveying the message, but making the people understand and familiarizing the people with the affairs were issues which nobody could undertake. Thus, you can see that there was corruption at that time and there is corruption at the present and there will be in the future. Yes, at the time of Hadrat Sahib (a) the government will be one. The power to govern... justice, social justice will be spread in the entire world but the human beings will not be transformed into another form. The human beings are the same humans some of which are good while others are bad. However, those who are bad could no longer do mischief. In any case, the issue of *Mithat* is not an issue that we can talk about.

Immortality of works done for the sake of God

I have to thank you, gentlemen, who are present here, as well as those who are not, and all strata of the nation as you are a model nation. And it is hoped that this model nation would be a cause for the revolution in Iran to take place further in the world. I have to thank doctors and ask God, the Blessed and Exalted, to grant them the lofty station of the strugglers in His path. And the struggler in the path of God has many stages; one stage is that he treats those with ailments for the sake of God, especially at this time and moment that we are in; indeed, your works are that of the struggler in the path of God. But you must be aware and it must be struggle for Allah; it must be for His sake. Once it is for His sake, it will be eternal. Things that are for the sake of God are eternal; they are forever. Things that are for the nature and the world will perish as the nature and the world themselves are

perishable. You, doctors, who can be said now to be among the strugglers in the path of God, should be aware that your motives should not be materialistic; they should be divine motives. If your motives are divine, the material rewards will also follow. But if you have materialistic motives, no matter how much you say they are for God's sake, nothing will change. The point is that all strata of the nation, the government and the Majlis should make their motives divine so as to make all the issues divine. Then, we found a portion of what the prophets wanted.

Transformation in the world public opinion

Now, you can see with which things in the world we are afflicted! You and I should not be surprised that everything has changed except in the palaces of these power-holders. The world has changed. They still imagine that the world is still the same as it was one hundred fifty years ago. Either they have not understood or are pretending not to know that the world has changed. Africa has changed. Europe has changed and the entire Asia has changed; all have changed; all have changed except these capitalists who either have not changed or are pretending that they have not changed. For example, they imagine that Iran is still the way it was during Qajar and Pahlavi periods when a foreign ambassador would do whatever he wished and the Iranians would not dare to utter a word of complaint. They think that just the disagreement of the ambassador of a certain powerful country is enough to put an end to everything. They do not understand that it is not the case now and the world is not so. Now, the world is no longer such that whatever you, who are sitting there, say will be done. You can easily keep your house in order, but do not attempt destroying the people's houses. If you have remained uninformed of what is happening in the world, it must be said that you are at the top of ignoramuses, and if you know and imagine that the other people do not know, this is again a blunder that you imagine that the people at present are the people a century ago; the people half a century ago; it is not so. They have changed; a transformation has taken place. The world has undergone a dramatic change; a revolution has taken place in the world and you have hidden your head underneath the snow and repeat the same old words: "Whatever we dictate is what would happen in the Persian Gulf and the Strait of Hormuz." You also imagine that now it is like in the past when you said the final word in the Persian Gulf region. Now, it is no longer so. Come to the Persian Gulf and see what has happened here. So, one day they say they will do this and that; the next day they go back on their word; and once they may deny everything.

One of the issues at the White House is that one of them says, "We will militarily intervene (in Iran)." The other one says, "We will never do so." They are indeed in a dilemma. They do not understand what they are doing and they have not understood yet the people; they have not understood the world. The world has changed. It can never be like before in which by means of a dictator or propaganda, the condition could be disrupted. When you would say a word, you imagine that everybody has to say, "Yes." They will no longer do so; the people are no longer like that. You have to change yourselves, too, and you have to give way to the people. Do not imagine that people would keep silent like captives in front of you.

Today, our Iran is such that if, let us assume, an American president would come here, the common people are no longer willing to see him! It is not what you imagine that if someone would come here, this and that would happen. It is not so; the people have changed. They have become something else; they do not pay attention to such issues. It is not only us; the Africans are also like that. The same is true elsewhere. It is only you, a bunch of few individuals who have power and imagine that you do not need to exercise power as only threatening to use it enough, but this is not enough, even with exercising power you cannot do much.

The Soviet Union realized that in Afghanistan they cannot do anything. This is in spite of the fact that in Afghanistan those who are at the helm of affairs are with the Soviet Union and the communists exist there. This group of Muslims over there who are committed to Islam have not given chance to the Soviet Union such that now it does know how to make an exit from this fuss. It is like Iran whose government and nation are all united. There are only a few individuals who are subservient to America; they do not understand what they are saying. There is only a limited number of individuals who are opposing. And I am of the opinion they would also come and join the people. They should not imagine that is it like in the past in which America could do whatever it likes as you are afraid of it.

I hope that God grant success to all the oppressed nations of the world in standing against the oppressors and not be afraid of them. The oppressed nations should not imagine that the oppressors will do whatever they have said. They only want to do things through propaganda and the war of words, and you should never be afraid of this propaganda. And Iran is not afraid; see that it stands in resistance; and Afghanistan in which they created that much corruption is standing firm /against them and has frustrated them; and in Lebanon it is more serious than this. You can see what they have done! The world has changed. And the Muslims and oppressed people should pay

attention that they have to keep their unity and stand firm against the superpowers. May God grant success to all and by the blessings of this auspicious feast may God make you victorious. May our country, just as it is independent, can attain more independence.

May God's peace and mercy be upon you.

Letter

Date: March 31, 1987 [Farvardin 11, 1366 AHS / Shaban 1, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply letter

Addressee: Hasan Farid Golpaygani

In the Name of God, the Compassionate, the Merciful

His Excellency Hujjat al-Islam wal-Muslimin Farid Golpaygani—may his blessings last,

Your kind letter was received a few days ago. I beseech the Almighty God to grant you health and happiness. Although you are old enough and aware of what old age is like, it seems that you are unaware of my entanglements as well as my weakness and various ailments. Sometimes you give suggestions that are not feasible, among which is the latest one. It is better for you and I not to think of pomp and pageantry that are of no use to anyone. The only useful act is the one acceptable to God, which I am not able to perform. It is hoped that through your benevolent prayers and that of the other dear ones, I would succeed in my life in doing a righteous deed. I extend my greetings to the Hujjat al-Islam wal-Muslimins of the eminent seminary of discussion—may their blessed days last. May God's peace, mercy and blessings be upon you.

Ruhullah al-Musawi al-Khomeini

Message

Date: April 6, 1987 [Farvardin 17, 1366 AHS / Shaban 7, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the Iranian New Year

Addressee: Li Shian Nian (President of the People's Republic of China)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Li Shian Nian President of the People's Republic of China,

Your Excellency's congratulatory message on the New Solar *Hijri* Year is acknowledged with gratitude. It is hoped that in this New Year our great and combatant nation will complete its past victories along the path of realizing the Islamic ideals and delivering the downtrodden people of the world from subjection to the arrogant powers, and attain its lofty objectives.

Ruhullah al-Musawi al-Khomeini
Farvardin 17, 1366 AHS

Permission

Date: April 12, 1987 [Farvardin 23, 1366 AHS / Shaban 13, 1407 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Muhammad Sadiq Ansari

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may the salutations of Allah be upon the best of creation and the noblest of mankind, Muhammad and his immaculate progeny.”

It is hereby confirmed that His Excellency Maladh al-Anam Thiqa al-Islam Shaykh Muhammad Sadiq Ansari—may his confirmations last—has been authorized on my behalf to take charge of the financial and religious affairs “...” He is also permitted to collect and remit the religious funds such as *zakat*, injustices and absolute vow alms in their religiously prescribed cases and to spend sparingly the blessed share of the Imam—may the best salutations and benedictions be upon him and his noble ancestors—for his sustenance. And it is worthy for the faithful brothers to avail of the blessings of his presence.

“And I advise him—may his confirmation last—to adhere to piety, to exercise caution, and not to forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our other faithful brothers.

Humbly,
Abdul-Hadi al-Husayni ash-Shirazi
Jumadi ath-Thani 12, 1376 AHS]

In His Most Exalted Name

He is permitted on my behalf in the manner that has been written. May he be successful, God willing.

Ruhullah al-Musawi al-Khomeini
Shaban 13, 1407 AH

Speech

Date/Time: Morning, April 14, 1987 [Farvardin 25, 1366 AHS / Shaban 15, 1407 AH]

Place: Jamaran, Tehran

Subject: The sacredness and auspiciousness of the month of Ramadan and Shaban and the recorded supplications

Occasion: Birthday of His Holiness the Master of the Age and Imam of the Time (may Allah expedite his glorious advent)

Audience: Mahdi Karrubi (Imam Khomeini's representative and superintended of the Martyrs' Foundation); Sayyid Ali-Akbar Muhtashami (minister of the interior); Rasuli (Imam Khomeini's representative in the Housing Foundation); Majid Ansari (Supervisor of Prisons); families of Lebanese martyrs; families of martyrs, prisoners of war and those missing in action in the cities of Ramsar, Tehran and Ardebil; families of martyrs of the Mustadafan Foundation; governors, deputies and advisers of the Ministry of the Interior; employees of the Housing Foundation; deputies and general managers of prisons throughout the country; and commanders of the Tharallah Division

In the Name of God, the Compassionate, the Merciful

Blessed month of Ramadan, the month of prophethood

Felicitations to all the Muslims and downtrodden people of the world on this occasion of the auspicious feast! We are in the month of Shaban and a few days from now we will be in the month of Ramadan. The month of Ramadan is the month of prophethood while the month of Shaban is the month of Imamate. The month of Ramadan has the Night of Qadr while the month of Shaban has the Shaban 15, which is second to the Night of Qadr. The month of Ramadan is blessed as it has the Night of Qadr while the month of Shaban is blessed as it has Shaban 15. The month of Ramadan is blessed as the revelation has been revealed therein; in other words, the spirituality of the Messenger of God has made the revelation to be revealed. And the month of Shaban is majestic as it is the extension of the spirituality of the month of Ramadan. This blessed month of Ramadan is the manifestation of the Night of Qadr in which all truths and meanings are gathered. And the month of Shaban is the month of the Imams that are the extension of the same. In the blessed month of Ramadan, the Noble Messenger (s) extended all the blessings in this world by the divine general guardianship. And the month of Shaban, which is the month of the Imams, by the blessing of the absolute guardianship following the Messenger of

Allah, continues the same meanings. Thus, the month of Ramadan is a month in which all the veils have been torn and the trusted Gabriel has approached the Messenger of God; in other words, the Noble Prophet has admitted the trusted Gabriel in the world. And the month of Shaban is the month of guardianship and it continues the same meanings. The month of Ramadan is blessed as therein the Quran was revealed. And the month of Shaban is blessed as therein the supplications of the Imams (a) were recorded. It is this month of Ramadan in which the Quran was revealed. The Quran includes all knowledge and all the needs of mankind while the month of Shaban is the month of the Imams, the extension of the same truth and the same meanings in all periods.

That which is mysterious in the Quran is also the same in the supplications of the Imams. In the *Shabaniyyah* supplications we read, "My Lord! Make me of those who answer You when You call them, who are thunderstruck by Your Majesty when You look at them, and who work for You openly when You whisper to them secretly."¹ The issue of being "thunderstruck" is mentioned; the same thing the Quran mentions concerning prophet Moses: "And when his Lord revealed (His) glory to the mountain,"² Moses was "thunderstruck". This is the month of thunderbolt and it is the same month that asks for the same thunderbolt. This month is the Divine Manifestation to the Noble Prophet and by the same token, this is the month of Divine Manifestation to the Imams. Imam Mahdi (a) has various dimensions; those that have been understood by mankind are some of his dimensions; similarly, some dimensions of whatever has been made known to mankind from the Quran and the Noble Prophet are spiritual. There are spiritualities in the Quran which have not been known except to the Noble Prophet and those who are his students and make benefit of him. And there are the same things in our supplications. As it really is, the Noble Prophet is ruler over the entire creation; similarly, Imam Mahdi is ruler over the entire creation. The former is the Seal of the Prophets while the latter is the Seal of the Imams. The former is the general guardian by nature while the latter is the general guardian by delegation. Thus, these two months are months to which we have to give respect, and we have read and reflect on the supplications in this blessed month, the majestic month of Shaban, and then in the blessed month of Ramadan.

The commentators who are familiar with these meanings have to explain these supplications of the Imams! The *Shabaniyyah* supplications is among

¹ *Ma'fatih al-Jinan*, collective deeds in the month of Shaban, *Munajat Shabaniyyah*.

² *Surah al-Araf* 7:143.

the intimate devotions that are unique; it is the like the *Abu Hamzah* supplications which is also unique. The *Kumayl* Invocation has been recorded in Shaban and it is among the supplications to be read on the 15th of Shaban. It encompasses secrets that are beyond our comprehension. The supplications coming from the Imams of guidance must be reflected upon, and those who are people of understanding and knowledge should explain them; they should be presented to the people, although no one can duly explain them.

We have to leave this issue and we suffice ourselves in following. And we believe that the light of prophethood and the light of Imamate have been from the beginning of creation and they will perpetuate till the end.

Plots of the enemies in saving Saddam

During the blessed month (of Ramadan) the Battle of Badr took place. Those who under whatever pretext want to give opportunity to Saddam have recently again resorted to this: that there should be ceasefire in the blessed month. "Give opportunity to this criminal in the blessed month so as to equip himself and after the blessed month he would make an attack worse than before." He is a criminal who does not let no stone unturned and does not give mercy to anyone, who stops at nothing to achieve his ends, who does not show mercy to anyone even to his own countryman and who is always waiting for an opportunity to impose himself on the region. Those who are followers of America invite us to have ceasefire in the blessed month! Last year or earlier, the Iraqi officials were saying that it was a "forbidden" month in which war is forbidden. Again, they failed to understand that it is the month of Rajab that is the "forbidden" month and not the month of Ramadan. The month of Ramadan is a month of war.

Our nation must be vigilant of the stratagems of the superpowers that hatch a plot every moment. We must be vigilant and not be deceived by them, and in the month of Ramadan we must not give opportunity to this criminal to equip and continue his mischief. This person is in the brink of a pit; in the brink of the pit of hell. And you, youth, and you, people, should prove that now he is in the very atmosphere of hell. Now, he is living a hellish life and his character is like that of the dwellers of hell. It is upon us not to listen to these propaganda horns and those who follow them, those who speak on behalf of America, and those who have a mistake belief that war must be brought to an end. God willing, the war will not come to an end except with the removal of this corrupt party.

And death to all the oppressors in the world! Death to those who plunder the people and the nations and through propaganda regard themselves as peace-loving nations or governments! They are on the verge of death. The one that will remain is God, the Blessed and Exalted. It is He who exists and will always exist. And those who are blissful are those who are pious. One must follow Islam. If we really follow Islam, we have to repress the enemies of Islam as much as we can and we have to be merciful toward our friends.

Preservation of unity and shunning discord

Mr. Muhtashami, may God protect him, said that the provincial governors or a group of officials are here. The gentlemen, the honorable governors must be vigilant in preserving the unity among themselves and their unity with the people, for whatever we have by the grace and favor of God belongs to this nation. The one that has installed you in this position, if you have any, is the nation. The one that has severed the hands of oppression from you and want to implement justice is this nation; and these youth who are now sacrificing themselves in the path of Islam. You should have unity so as to remain intact. There are plots to sow discord. You should be aware that a divisive utterance is among the major sins which God Almighty rarely forgive. It does not matter whether it is uttered by our friends or foes, by those who assume sanctimony or not. A divisive statement at this critical juncture when Islam is threatened by disbelief is among the sins that could hardly be forgiven. Tomorrow, you will meet God, the Blessed and Exalted, and you will be called to account. Those who are inviting us to "peace" and compromise are in the presence of God and they have to give answer. You have to pay attention to all affairs and preserve unity so that God Almighty would continue His succor and make you felicitous.

And I hope that this noble nation will attain happiness in this world and in the hereafter, and that these noble combatants of whatever group and stratum they are will be successful, by the graces of God. And the Iranian nation must be aware that today is the day when it has to be prepared to uproot this nucleus of corruption. May God grant you success, guide your enemies, and punish them if they cannot be guided.

Ethical Note

Date: Circa April-May 1987 [Ordibehesht 1366 AHS / Shaban 1407 AH]

Place: Jamaran, Tehran

Subject: Ethical and mystical recommendations

Addressee: Fatimah Tabatabai

In the Name of God, the Compassionate, the Merciful

My dear daughter Fati,

You ask me to write something for you. What could someone, who is himself afflicted with the carnal soul and who has never been able—in fact not wanted—to break this big idol, write? We are now on the threshold of the Month of Allah and the station of the banquet of Allah. I confess that I am not worthy of this banquet. The noble month of Shaban, which is the month of the Imams is about to end. We were not able to prepare ourselves for the Month of Allah. Sometimes, I have recited the supplications with and yet they have no effect; in this last part of the month, I am saying, “O Lord! If You did not forgive us during the passed days of Shaban, forgive us in its remaining days.”¹ I am not hopeless of the mercy of God, the Exalted, and let it not be so! Let not the day pass in the world when the sins are such that we are hopeless of the mercy of God. My daughter and my dear! In these days that will pass—whether in winning and dinning or in agony and pain, or in negligence of the primordial nature or attention to it—God Almighty has infused the light of guidance in the entire creation, mankind in particular. Our primordial nature, consciously or unconsciously, moves us towards Him, and all the people, regardless of their state and religion, look to nothing except Almighty God and the Absolute Perfection, whether they are aware of it or believe in something different. It is even true of those who worship ideals by mistake, and those who deny God, the Sublime and Exalted and seek leadership. The atheists imagine that they are focusing on the world and are yearning for leadership and sovereignty but in reality they are looking and yearning for the Absolute Power; they are searching for the Absolute Perfection while they are thinking the opposite. Perhaps, the agony and punishment are on account of these ignorance and fancies. You, for example, are looking for a good garment and more adornment and are in quest of truth while the palace-dwellers are also aspiring for the Absolute Power. “*And*

¹ Supplication in the last part of Shaban.

there is not a thing but hymneth his praise; but ye understand not their praise,"¹ *"Thy Lord hath decreed, that ye worship none save Him"*², and obviously it continues so on and so forth. It is better for me to cease writing and entrust you and others to God, the Exalted. May peace be upon you and the righteous servants of God.

Ruhullah al-Musawi al-Khomeini

¹ *Surah al-Isra' 17:44.*

² *Surah al-Isra' 17:23.*

Message

Date: April 27, 1987 [Ordibehesht 7, 1366 AHS / Shaban 28, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the arrival of the holy month of Ramadan

Addressee: Shaykh Zaid bin Sultan Al-e Nahyan (Head of State of the United Arab Emirates)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Shaykh Zaid Bin Sultan Al-e Nahyan, Head of State of the United Arab Emirates,

The receipt of your congratulatory telegram on the arrival of the holy month of Ramadan is acknowledged with gratitude. Reciprocally, I extend my congratulations to Your Excellency and to the Muslim nation of your country on the holy month of Ramadan. It is hoped that by the favors of God and the blessings of this month, a fundamental change would take place in the pitiful life of the oppressed Muslims and deprived nations to deliver themselves from the oppressive domination of the enemies. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Shaban 28, 1407 AH

Message

Date: April 27, 1987 [Ordibehesht 7, 1366 AHS / Shaban 28, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the arrival of the holy month of Ramadan

Addressee: Rashid Bin Said Al-e Maktum (Deputy Head of State of the United Arab Emirates)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Rashid Bin Said Al-e Maktum, Deputy Head of State and Prime Minister of the United Arab Emirates,

The receipt of your congratulatory telegram on the arrival of the holy month of Ramadan is acknowledged with gratitude. Reciprocally, I extend my congratulations to you and to the Muslim nation of your country on this holy and bounteous month of Ramadan. I pray for the success of all in obeying the divine commands. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Shaban 28, 1407 AH

Letter

Date: April 28, 1987 [Ordibehesht 8, 1366 AHS / Shaban 29, 1407 AH]

Place: Jamaran, Tehran

Subject: Approving with promotion of Army officers

Addressee: Sayyid Ali Khamenei (Chairman of the Supreme Defense Council)

[In reply to the recommendation of the President and Chairman of the Supreme Defense Council for promotion of 10 officers of the Islamic Republic of Iran's Army, Imam Khomeini, the Commander in Chief of the Armed Forces, wrote:

It is approved. It is hoped that by the unity of all the armed forces, the lofty objectives of Islam could be achieved, God willing.

Ruhullah al-Musawi al-Khomeini

Permission

Date: April 29, 1987 [Ordibehesht 9, 1366 AHS / Shaban 30, 1407 AH]

Place: Jamaran, Tehran

Subject: Permission in the financial and religious law affairs

Addressee: Sayyid Ali Muttaqi Kashani

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Hujjat al-Islam Haj Sayyid Ali Muttaqi Kashani—may his graces last—has been authorized on my behalf to take charge of financial affairs, to collect the religious funds and to sparingly use from the two blessed shares for his sustenance. In case of surplus, he is also permitted to use one-third of the blessed share of the Imam (a) for the religiously prescribed expenditures. He is similarly permitted to give half of the share of the *Sadat* to the deserving *Sadat* and to remit the remainders from the two shares to me to spend on promotion of Islam.

“And I advise him—may God Almighty assist him—as we have been advised by our pious predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace, mercy and blessings be upon him and upon our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Shaban al-Muazzam 30, 1407 AH

Permission

Date: May 3, 1987 [Ordibehesht 13, 1366 AHS / Ramadan 4, 1407 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Husayn Awsati

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Hujjat al-Islam Haj Shaykh Husayn Awsati—may his graces last—has been authorized on my behalf to take charge of financial affairs, to collect the religious funds such as *zakat*, and the expiation and injustices alms of the servants of God and to sparingly use them from the religiously prescribed expenditures. He is also permitted to collect the two blessed shares and to spend sparingly the blessed share of the Imam (*a*) for his sustenance. Regarding the surplus, he is also permitted to spend one-third of the share of the Imam (*a*) as well as half of the share of the *Sadat* on the prescribed cases in such a manner that the share of the *Sadat* would be given only to the deserving *Sadat* and to remit the remainders to me to spend on promotion of Islam.

“And I advise him—may God Almighty assist him—as we have been advised by our pious predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace, mercy and blessings be upon him and upon our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Ramadan 4, 1407 AH

Permission

Date: May 9, 1987 [Ordibehesht 19, 1366 AHS / Ramadan 10, 1407 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Husayn Qarani

[In the Name of God, the Compassionate, the Merciful

After praising God and sending salutations to the Prophet and his progeny, it is confirmed that His Excellency Thiqat al-Islam Shaykh Husayn Qarani—may his confirmations last—has been granted permission and authority by this humble servant to narrate *hadith* and propagate the works of the pure Imams (*a*) from the reliable books of the Imami *ulama* (may Allah be pleased with them all). He is also authorized to collect the religious funds such as *zakat*, charities, vows and the expiation and injustices alms of the servants of God for unclaimed properties, to spend them on the religiously prescribed cases and affairs that could promote the religion. He is also authorized to collect the blessed share of the Imam (*a*), spend one-third for his sustenance and remit the other two-thirds to this humble servant to be spent for the religious seminary. He has to issue receipts for all the funds he has collected and give them to the owners.

“And I advise him—may God Almighty assist him—to adhere to piety and exercise caution as it is the way to salvation; and I hope he will not forget me in his benevolent prayers at the times when prayers are accepted just as I do not forget him, God willing.” May God’s peace, mercy and blessings be upon him and upon our faithful brothers.

Muhammad-Rida al-Musawi al-
Golpaygani
Shawwal 26, 1389 AH]

In His Most Exalted Name

He is authorized on my behalf in the manner that has been written. May he be successful, God willing.

Ruhullah al-Musawi al-Khomeini
Ramadan al-Mubarak 10, 1407 AH

Request Form for Changing the Identity Card

Date: May 10, 1987 [Ordibehesht 20, 1366 AHS / Ramadan 11, 1407 AH]

Place: Jamaran, Tehran

Subject: Changing the identity card¹

Notary Public

Identity Card Replacement Plan

Number and date of getting the documents: Ordibehesht 20, 1366 AHS

Date of turning over: Ordibehesht 23, 1366 AHS

Serial number of the bank receipt: A/152 340500

Petitioner: Sayyid Ruhullah Mustafawi

Signature or finger print of the applicant: Ruhullah al-Musawi al-Khomeini

Full name and signature of the attending officer: Ali Akbar Rahmani

¹ The first identity card of Imam Khomeini has been issued on Bahman 20, 1304 AHS (February 9, 1926) in the second district of the town of Khomein. After the victory of the Islamic Revolution, the identity cards of all Iranian citizens were replaced by new cards with the logo of the Islamic Republic. This program was implemented in 1366 AHS. Imam Khomeini, who deemed incumbent to abide by the laws of the Islamic Republic, signed the above form applying to change his identity card.

Letter

Date: May 21, 1987 [Ordibehesht 31, 1366 AHS / Ramadan 22, 1407 AH]

Place: Jamaran, Tehran

Subject: Fixing prices of goods by the government

Addressee: Mir Husayn Musawi (Prime Minister)

1. With the aim of controlling prices of goods and services needed by the general public, can the government fix prices of the mentioned goods and services, and set the prices for them?

2. In a bid to implement its regulations, can the government have the necessary control and supervision over fixing prices?

Mir Husayn Musawi
Prime Minister

In His Most Exalted Name

His Excellency Prime Minister, may God Almighty assist him,

You are authorized to act accordingly in both cases you have written, and it shall necessarily be done in concordance with the majority views and opinions of the heads of the three branches of the government. May you be successful, God willing.

Ruhullah al-Musawi al-Khomeini
Ordibehesht 31, 1366 AHS

Decree

Date: May 24, 1987 [Khordad 3, 1366 AHS / Ramadan 25, 1407 AH]

Place: Jamaran, Tehran

Subject: Giving amnesty to prisoners

Addressee: Sayyid Abdul-Karim Musawi Ardebili (Chief Justice)

In His Most Exalted Name

To the Great Leader of the Islamic Revolution, His Highness Imam Khomeini—may his sublime presence endure,

After extending greetings and wish for your Eminence's wellbeing and longevity, it is hereby submitted as attachment the names of 70 prisoners of the Prosecutor's Office of the Islamic Revolution in Evin, Tehran who have spent sometime in prison and will finish their prison terms in less than a year. Your amnesty for their remaining prison terms is requested.

Sayyid Abdul-Karim Musawi
Ardebili
Chief Justice

In His Most Exalted Name

I agree with it from Number 1 to 59. May you be successful, God willing.¹

¹ It is based on the duties and responsibilities of the Leader as stipulated in the Constitution of the Islamic Republic of Iran.

Message

Date: May 26, 1987 [Khordad 5, 1366 AHS / Ramadan 27, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the auspicious feast of *Fitr*

Addressee: Shaykh Zaid Bin Sultan Al-e Nahyan (Head of State of the United Arab Emirates)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Shaykh Zaid Bin Sultan Al-e Nahyan, Head of State of the United Arab Emirates,

The receipt of your congratulatory telegram on the auspicious feast of *Fitr* is acknowledged with gratitude. Reciprocally, I extend my congratulations to Your Excellency and to the Muslim nation of your country on this great Islamic feast. I pray to God, the Exalted, for the prosperity and grandeur of the Muslim nations of the world and for the deliverance of the deprived ones from the domination of the arrogant powers. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Ramadan 27, 1407 AH

Message

Date: May 26, 1987 [Khordad 5, 1366 AHS / Ramadan 27, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply to a telegram of congratulations on the auspicious feast of *Fitr*

Addressee: Rashid Bin Said Al-e Maktum (Deputy Head of State and Prime Minister of the United Arab Emirates)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Rashid Bin Said Al-e Maktum, Deputy Head of State and Prime Minister of the United Arab Emirates,

The receipt of your congratulatory telegram on the auspicious feast of *Fitr* is acknowledged with gratitude. Reciprocally, I extend my congratulations to you and to the Muslim nation of your country on this great Islamic feast. I pray to God, the Exalted, for the success and glory of all Muslim nations. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Ramadan 27, 1407 AH

Speech

Date/Time: Morning, May 29, 1987 [Khordad 8, 1366 AHS / Shawwal 1, 1407 AH]

Place: Jamaran, Tehran

Subject: Banquet of Allah in the world of materiality and the world of ideas

Occasion: The auspicious feast of *Fitr*

Audience: Sayyid Ali Khamenei (President), Mir Husayn Musawi (Prime Minister), Akbar Hashimi Rafsanjani (Speaker of the Islamic Consultative Assembly), Sayyid Abdul-Karim Musawi Ardebili (Chief Justice), government and military officials, clerics and ambassadors of Muslim countries

In the Name of God, the Compassionate, the Merciful

Banquet of Allah and its levels

I hope that this auspicious feast is blessed for all Muslims and oppressed people of the world, particularly for the noble nation of Iran. I used to think about this banquet to which you, the faithful, are invited. We are invited to the banquet of Allah. The banquet of Allah in the world of materiality means that it keeps us away from all worldly desires. This is the material level of the banquet of Allah; all those who were invited in this banquet should know that the banquet of God in this realm is renouncement of the desires and anything that the heart of man, i.e. the base spirit of man yearns for. We have to abandon them all. This is the banquet of God and this banquet is the shadow of the banquets held in the entire world of existence, although in the material world it takes the form of abandoning the base desires and the physical desires while in the world of ideas it is the abandonment of the imaginative desires and beyond the world of ideas it is the abandonment of the intellectual and mental desires.

Desire takes a different form in each place. In this world it is just as you know and in the world beyond this world, the world of ideas, the desires that man has are higher than the desires he has in the world of nature and controlling them is also harder. And the banquet of Allah there means that man should dispense with those desires, the carnal desires that have now afflicted the world. The intellectual desires are higher than these desires; banquet of Allah there means that these intellectual desires must be shunned. In all these levels Satan does not allow you to benefit from this banquet of Allah. He does so in the world of nature, the world of symbols and the world of intellect. Abandonment of those intellectual desires are more difficult than

abandoning those other desires. The carnal desires that are lower than the intellectual desires have already set the world on fire.

All the wars and disputes happening in this world—whether in a family or in the entire world, which is also a single family—are due to the revolt of the soul. And the banquet of Allah there, to which we were invited, means that we should come in there and abandon those carnal desires, and this is very difficult. Abandoning the physical desires is easier than that of the higher desires, and a higher stage is abandoning the carnal desires. Every man is afflicted with these carnal desires. And the banquet of Allah in that world means that we are invited to abandon them. Here is the shadow of there and there is the spirit of the things here, and the intellectual desires which have also reflected much in the entire world, are higher than the emotional, physical and carnal desires, and the banquet of Allah there is also abandonment of the same. The banquet of Allah means abandonment of these things, for banquet means to be in the presence of the One Who has invited man. God has invited (us). Due to this invitation we are also attending this banquet.

On this month of Ramadan, have we been admitted to this banquet and have we abandoned the physical desires, the vain, carnal and intellectual desires? It is up to the person concerned to think whether he has done so or not. Have we been present in the realm of God, the Exalted, Who has invited us there? Have we been in that realm to benefit from it, or have we not been there? There are also issues higher than this. These are the levels of that banquet; at the top of these banquets is the banquet for the people of gnosis. God has invited all to this banquet, and the people of gnosis and the perfect ones among the *awliya* attend to that banquet and they can do so. Of course, it could hardly be done and above all these stations is where there is no more banquet; there are no more hosting and visiting as well as party and banquet. This stage is so high that we cannot imagine and there is no banquet at work any longer.

Meaning of the Infallible's repentance for sins

Among the things that are in the holy month of Ramadan are the supplications of the holy month. Once man reads the supplications of the Imams (*a*), whether in the holy month or not, he realizes that there are many in which man has been ordered not to be disappointed with the mercy of God. You can see how Imam as-Sajjad, whose litanies you read, is afraid of sins. The issue is greater than what we think of. The issue is other than what we think or in the intellect of the intellectuals or in the mysticism of the

mystics. It is an issue that the *awliya* know. They have understood to the extent that mankind ought to know how great the issue is and in front of what majesty we are and with Whom we are dealing. They teach, and it is not that the supplication is to teach. The supplication has been for them; they themselves were afraid; they used to cry till morning because of their lapses.

From the Prophet to the Imam of the Age (*a*), all of them were afraid of sins. Their sins are different from what you and I have. They used to perceive a majesty; for them attention to plurality is a major sin. In one night, Imam as-Sajjad has been narrated as saying until morning: “O God! Grant me a day of detachment and separation from the abode of vanity, return to the abode of felicity, and preparation for death before dying.”¹

The issue is a great one. They are in front of the majesty of God. When they assess themselves, they realize that they are nothing and have nothing. This is the truth of the matter: except Him there is nobody and there is nothing when they pay attention to the world of plurality but the command of God. It is in line with this that the Messenger of God is reported to have said, “Sometimes, there is vexation in my heart for which I ask forgiveness to Allah seventy times a day.”² It is different from the things we have. They have been in the banquet; they have been at the top of the banquet. They have been in the banquet. As they are in the realm of God, the Exalted, they invite the people. This state of affairs generated enmity. Attention to divine manifestation and turning from the unseen to the testimony of the divine manifestations is a cardinal sin for them. They unseen they want is disassociation from other than Him. In such a state, paying attention to the manifestations is an unforgivable sin; it is the abode of vanity for (Imam) Sajjad. Attention to the celestial world is an abode of vanity; attention to beyond the celestial world is also an abode of vanity. Attention to God, the Exalted, in which there is no banquet anymore, is peculiar to the perfect saints. There is no more banquet there.

May God let us not to forget these issues. Among the things that can obstruct the way of humanity is denying the stages and positions, and restricting the things to those that we know. If a person makes a step forward, though it is a mere statement, according to them he has drifted away from religion; this is obstruction of the way. The first step is awakening. Man must be awakened. We are now all in slumber; “The people are in slumber.” Man is awakened when death occurs, but it may be far away. The point is that man should pay heed to these issues at hand as they are all in the sayings of the

¹ *Ma'fatih al-Jinan*, deeds on the 27th night of the holy month of Ramadan.

² *Mustadrak al-Wasa'il*, vol. 5, p. 321, section 22, *hadith* 2.

people of gnosis and knowledge and most of all in our supplications. If you deny these issues and similar cases, deny the sayings of the Imams (a), though you may not be aware, you have actually obstructed your way forward, and you will not be able to move a step ahead. These carnal acts and insinuations are the source of all corruptions in the world; it is these corruptions that have set the world on fire and the world is burning; it is burning due to them.

Barbarity in view of American statesmen

Certainly, you have heard recently the American President saying that Iran or the "Iranian regime" is barbaric. If by the term "barbaric" they mean our people do not surrender to what they want and are not tame, then they call us so. But if they mean the real sense of the term, then they are talking trash. If "barbarity" really means what you are saying based on your imaginations as they have said, then you are saying baselessly.

Who is barbaric, the one who does not allow the oppressors to oppress the people, or the one who wants to oppress them? One should not speak baselessly. If you would conduct a referendum among the nations of the world as to which is the most barbaric regime, I guess that if there were no consensus of opinion among the nations, the decisive majority would say that it is America. Who is barbaric, the one who says, "Sir, do not mind our business; let us be free in our own country," or the one who comes here from that part of the world and threatens to do this and that? In their logic, barbarity means not yielding to what they demand. Similarly, "terrorism" means not being their followers. Thus, you observed that when it was not yet tame before America, they included Iraq among the terrorists. When it became tame, they removed it from the list. Then they put another in its stead. One realizes they do so arbitrarily. The result of such baseless talks is that nowadays most heads of state, except a few, think that a country which considers their interests and yields to them is not barbaric, but the one which defies this order is barbaric. This is the logic of the likes of Reagan. You, weak nations, have to crush this logic. It is on the basis of this logic that they are presently plundering the world; they are presently crushing the oppressed ones under their feet. If you become a bit sluggish, you will be crushed.

Strengthening the fronts and setting aside the differences

Those who are saying that there must be compromise know that we would be smashed once we compromised. They are pleased to have compromise. They are saying, "Be obedient; do whatever we say. You are no

longer allowed to think. You have to hide your idea. We want to have peace in the world.” Peace for them will be established when all are subservient. The nations must think; the Iranian nation must think. Once it becomes sluggish, it will be paralyzed forever. Now that Saddam is going to hell, and God willing, he will go, it is the time when you enhanced your seriousness—the armed forces of whatever group, the nation and this *Basij*. If you give him the opportunity they will strengthen him, and the task will be more difficult. No opportunity must be given to him; there should be no sluggishness; people should be strongly presented in the warfronts and the warfronts should be active. Every day of delay makes the issue harder. You should think and not let the task become more difficult. Instead of verbal dispute among you, you should abandon it. If there is any, then you have to abandon all. Try to be in unison in not allowing the superpowers to interfere in your country. Now, they are competing among themselves in interfering in the Muslim countries; it must not be allowed in the Persian Gulf. Do not be afraid of this hullabaloo; it is a hullabaloo they are making to frighten us. They also imagine that if their planes come and bombard some places, the Iranian nation will be frightened. The people have taken their examination. A nation which is aspiring for martyrdom, a nation whose people are such that when their hands and feet are cut off, they will complain, “O God! Were we not worthy enough to take our lives?” You cannot frighten such a nation by saying, “We will do this and that.” Do whatever damn thing you want and you will not succeed.

These superpowers want to dominate everywhere. Were we not worthy enough. They are imagining that once they are under the tutelage of America, everything becomes alright. This is wrong. America wants to extinguish everything you have and to have domination over your nation through such games. Pay heed to the consequences of your decisions! Tomorrow, when America leaves you, Iran will remain; that time when it was above your master, Iran was also there without any fear of what America might do. So far, it has done whatever it wanted, but our nation has grown stronger. The point is that the entire nation must be a single voice. They have to abandon the disputes; postpone them for a later time. There is a lot of time. Today, when everything you have will vanish as soon as America defeats you, you should not keep talking and writing about trifling issues. You have to forget about these things. You must be united in order to expel these devils. Once you have expelled them.

There is time for everything. Today is not the time for dispute. Today is not the time for a group to castigate another for this group to castigate that

group, and for a group to advise us to make peace.” This belongs to the weak ones; these weak individuals who have been always subservient to America and their likes talk about these things. But we were recently released from this bondage and we are not willing to be in bondage. Our nation is not willing to be in this bondage again and let American advisors to come and install any government they want. So far, they have kept us backward. This must be stopped. Do they want to make us more backward?

I pray to God to awaken us, to annihilate the enemies of Islam if they can no longer be reformed, to acquaint us with the duties pertaining to this and the other world and to admit us in this banquet to some extent.

May God’s peace and mercy be upon you.

Letter

Date: May 30, 1987 [Khordad 9, 1366 AHS / Shawwal 2, 1407 AH]

Place: Jamaran, Tehran

Subject: Congratulations the auspicious feast of *Fitr*

Addressee: Sayyid Muhammad-Rida Golpaygani (one of the religious reference authorities)

In His Most Exalted Name

His Eminence Ayatullah Golpaygani—may his blessings last,

After extending greetings and salutations as well as felicitations on the blessed feast of *Fitr*, I am thankful to God Almighty for your safe return and hope for your further wellbeing. I have not been and am not neglectful of praying for the wellbeing of your Eminence. May God's peace, mercy and blessings be upon you.

Ruhullah al-Musawi al-Khomeini

Letter

Date: June 1, 1987 [Khordad 11, 1366 AHS / Shawwal 4, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply letter on the dissolution of the Islamic Republic Party

Addressees: Sayyid Ali Khamenei and Akbar Hashimi Rafsanjani

In the Name of God, the Compassionate, the Merciful

To the Great Leader of the Islamic Revolution, Imam Khomeini—may his sublime presence endure,

As it is known to the dear Leader, the formation of the Islamic Republic Party by the founding council dare in consultation with the Supreme Leader, was at a time when the need for an organization to address the numerous issues at the beginning of the revolution, the importance of having solidarity and discipline among the faithful forces, developing revolutionary awareness, training active and efficient staff to administer the country, and thwarting the conspiracies of splinter groups and agents of foreign enemies and anti-revolutionary elements inside the country was felt. So far, this party has spent no effort in stabilizing the Islamic system and carrying out the great responsibilities it has assumed. During the leftist and rightist conspiracies, through sacrifice and offering martyrs some of whom were outstanding and unforgettable figures of the revolution such as the martyrs of Tir 7, it exposed the veil of hypocrisy and demonstrated the oppressed state and truth of the line of the Imam.¹

Throughout the imposed war, the Islamic Republic Party across the country performed its Islamic duty of mobilizing the people and actively participating in the warfronts. A group of its staff and members have had the honor of attaining martyrdom in this sacred *jihad*. The devotion of the elements of this party to Islam and their firm conviction to *Wilayah al-Faqih*, which itself was a significant factor in vindicating the anti-revolution forces, demanded that during the different stages and junctures of the revolution, by seeking the guidelines of the Supreme Leader, the Party's activity be organized and the foundation of its policies laid.

¹ Martyr Sayyid Muhammad Husayni Beheshti was the first Secretary General of the Islamic Republic Party. After his martyrdom, Mr. Sayyid Ali Khamene'i was selected as the Secretary General of the Party.

Now, by the favor of God, the institutions of the Islamic Republic have been stabilized and the level of political awareness and understanding of the nation has made the revolution invulnerable in many aspects. And the insight, trust in God and administrative power of the Eminent Leader and the sacrifices and readiness of the *Hizbullah* people have rendered ineffective the conspiracies of the internal anti-revolutionaries and the global imperialism. Thus, it is felt that the existence of the party will no longer have those benefits and utilities which were experienced the beginning of the work. On the contrary, it is possible that the factionalism in the present circumstances may cause difference and discord as well as rupture in the unity and cohesion of the nation. It could even make the forces confront one another and undermine one another. As such, as it has been repeatedly stated before, after an extensive and lengthy discussion and study with the absolute majority, the Central Committee arrived at the conclusion that the present interests of the revolution lies in the dissolution of the Islamic Republic Party and termination of all its activities.

Your sublime opinion is highly sought. And the command is with you. May Allah grant you longevity.

Sayyid Ali Khamenei
Akbar Hashimi Rafsanjani

In His Most Exalted Name

Their Excellencies Hujjat al-Islams Khamenei and Hashimi—may they always succeed,

It is approved. It is necessary to note that I am fond of the honorable founders of the party. I hope that at this critical juncture, all would strive in advancing the lofty objectives of Islam and the Islamic Republic through unity and solidarity. Meanwhile, I would like to note that offence against any Muslim, whether member of the party or not, is against the rules of Islam, and sowing discord at this time is among the major sins. May God's peace and mercy be upon both of you.

Ruhullah al-Musawi al-Khomeini
Khordad 11, 1366 AHS

Letter

Date: June 3, 1987 [Khordad 13, 1366 AHS / Shawwal 6, 1407 AH]

Place: Jamaran, Tehran

Subject: Need for abstaining from formalities in the theological seminaries and confirming the trustworthiness of Mr. Sayyid Ahmad Khomeini

Addressee: Sayyid Ahmad Khomeini

In the Name of God, the Compassionate, the Merciful

Dear father and guide,

After greetings, sometime ago, the administrative council of the religious seminary in Qum had come here and met you, requesting assistance in advancing the affairs related to the theological seminary. You had said: "Mention the issue to Ahmad so that he could follow it up." In a letter to Your Highness the council was supposed to state their needed amount of money. After deliberation, they wrote a letter to you...that in the absence of release of the amount from you, the Mustadafan foundation was asked to help them. The said letter was presented to you. You said: "You do not do such a thing and do not say anything to the Foundation. The more money and buildings the less important studies and spirituality become." Many more times I mentioned the request of our brothers but you again said: "I was thinking that the gentlemen are in need of 50 thousand tumans." I said to you: "If it was so, they themselves would have settled it... For the gentlemen of the council the problem has not yet been solved and their belief is this: "Ahmad did not want to relay to the officials of the seminary the blessed opinion of the Eminent Imam who has agreed with this issue, or you have not mentioned it to the Imam for him to release the amount needed by the council in this respect... Tell to the Imam that if he entrusts the issue to you, then he has to approve it so as to have no such allegations." ...

Ahmad Khomeini
Khordad 12, 1366 AHS

In His Most Exalted Name

My opinion is the same as I have repeatedly mentioned: I oppose these formalities, and regard them harmful to the religious seminary. What counts

is Islam and education, which are incompatible with this kind of extravagances. I am surprised with respect to some of the gentlemen in questioning your integrity. I have to tell the gentlemen that as of this date there has not been any case, even a single case, when Ahmad acted against my statement or writing, or acted without my knowledge. Yes, sometimes in my speeches, Ahmad and others, even the individuals from the Radio and Television, would give their opinions, which are acceptable. I pray to God, the Exalted, for the success of all.

And I advise Ahmad to be serious in seeking the pleasure of God, the Omnipotent, and not to be afraid of the taunts and maledictions of others.

Ruhullah al-Musawi al-Khomeini
Khordad 13, 1366 AHS

Speech

Date/Time: Morning, June 3, 1987 [Khordad 13, 1366 AHS / Shawwal 6, 1407 AH]

Place: Jamaran, Tehran

Subject: Striving to preserve the Majlis and solve the problems

Occasion: The Islamic Consultative Assembly's Week

Audience: Akbar Hashimi Rafsanjani (Speaker of the Islamic Consultative Assembly) and deputies of the Islamic Consultative Assembly, Mahdi Karrubi; Hasan Sanai, Muhammad Ali Nizamzadeh; and members of 15 Khordad Fourth Commemoration Congress

In the Name of God, the Compassionate, the Merciful

Majlis deputies epitome and essence of the nation

I was not supposed to speak today, but well-wishing knows no time. I have always prayed for all strata of the nation, especially those who are valuable for the system. I hope that God Almighty would grant more success to you, gentlemen, who are spending your lives for Islam and promoting it. I hope that in this Majlis and in the future ones, the issues will be Islamic and the method ethical and Islamic.

Of course, I should not advise you. Thank God, you yourselves know everything, but at this time you should think what will happen to the Majlis if it suffers any damage. Do your best to avert this damage. Try to solve the issue in the same manner that Islam has dealt with the problems. Under the auspices of Islam we were able to solve these problems. All must be preserved under the auspices of Islam. Of course, I am aware of the problems of the Majlis and the government. For this reason, I do not expect all the affairs to be resolved overnight. Nevertheless, since you, gentlemen, repose your trust in God Almighty, I hope that God will guide you and that you will be along the true path Islam has charted. I hope that you will always strive so that this oppressed nation and its representatives, who are the embodiment of the nation, will be proud and honored from now on.

Main objective is performing duty and wielding power

These hullabalos in the world have always been there and will always be there. But the one that will ultimately remain is God. You should keep trust in God and solve the problems according to your procedures. I hope that God will confirm everybody. Once things are for the sake of God, He will confirm them. Once the work is for the sake of God, whether we emerge

victorious or not, our work is for God and we have performed our duty. We want to perform our duty; we are not aspiring to acquire some position and you are not either. We know that we cannot duly express gratitude to God. I am speaking about myself; I testify that so far I have not yet performed two units of prayer for God; whatever I have done has been for the self. The question is if there were no paradise or hell, would we be still be so preoccupied with supplications and prayers the way we are now? The prayer that we say is for the Almighty God to grant paradise to us and to keep us away from the hellfire. This is the very end of our deeds. That which is for the sake of God will be made clear when they would give to you the keys of paradise and hell, saying that you are free; that no one will throw you to the hellfire; neither will anyone deprive you of the paradise. In that case, would we still strive to suppress the carnal desires? Would we still stand up to say our prayers? These are known to ourselves. I myself know that it is not so and I am not like that. I hope that God will bestow you success. Your trust in your Lord should be enhanced. Whatever you have is from God. Ask everything from God. I am your well-wisher. I always pray for you and hope God would hear it.

May God's peace and mercy be upon you.

Permission

Date: June 7, 1987 [Khordad 17, 1366 AHS / Shawwal 10, 1407 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Muhammad Muhammadi Yazdi

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Thiqat al-Islam wal-Muslimin Haj Shaykh Muhammad Muhammadi Yazdi—may he always succeed—has been authorized on my behalf to take charge of financial affairs, to collect religious funds such as *zakat*, and the expiation and injustices alms of the servants of God and to use them for the religiously prescribed expenditures. He is also permitted to collect the two blessed shares and spend sparingly the blessed share of the Imam (*a*) for his sustenance. In case of surplus, he is also permitted to use one-third of it for the religiously prescribed local expenditures and to use half of the share of the *Sadat* to the deserving *Sadat* and to remit the remainders to this humble servant.

“And I advise him—may God Almighty assist him—as we have been advised by our pious predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace and mercy be upon him and the righteous servants of God.

Ruhullah al-Musawi al-Khomeini
Shawwal 10, 1407 AH

Letter

Date: June 8, 1987 [Khordad 18, 1366 AHS / Shawwal 11, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply letter on the uprising of the nation and the clergy in uprooting the corruptions of the monarchial periods

Addressee: Sayyid Muhammad-Rida Golpaygani (one of the religious reference authorities)

In the Name of God, the Compassionate, the Merciful

This is to acknowledge with gratitude the receipt of your Eminence's kind letter, which indicates your wellbeing. I have been fervently praying for your Eminence's wellbeing in due circumstances and I will continue doing so, God willing.

Regarding the subjects you had written, I should say that the uprising of the noble nation spearheaded by the distinguished clergy aim to uproot the corruptions of the oppressive monarchial periods, to implement the laws of Islam and to promote the rich Islamic culture in all institutions. Rest assured that by relying on God and the prayer of the Promised Mahdi—may our souls be sacrificed for him—those people who have atheistic and impure ideas will not succeed in penetrating the critical centers to cause corruption. Of course, some government laws, which are for the Islamic system, administering the affairs of Muslims and safeguarding Islam and the Islamic Republic, are not supposed to be overlooked. One should not be neglectful of the conditions of the time and the great transformations that have taken place in the world. Many issues that have emerged were not present during the early period of Islam. All these affairs are meant to safeguard and stabilize the Islamic government. I am hopeful your benevolent prayers. May God's peace and mercy be upon you.

Ruhullah al-Musawi al-Khomeini

Message

Date: June 9, 1987 [Khordad 19, 1366 AHS / Shawwal 12, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply to a telegram of congratulations on the auspicious feast of *Fitr*

Addressee: Mamun Abdul-Qayyum (President of the Maldives)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Mamun Abdul-Qayyum, President of the Maldives,

The receipt of your congratulatory telegram on the occasion of the auspicious feast of *Fitr* is hereby acknowledged with gratitude. Reciprocally, I congratulate Your Excellency and the Muslim nation of your country on this great Islamic feast. I beseech God, the Exalted, to grant wellbeing and prosperity to all Muslims in the world. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Shawwal 12, 1407 AH

Decree

Date: June 15, 1987 [Khordad 25, 1366 AHS / Shawwal 18, 1407 AH]

Place: Jamaran, Tehran

Subject: Appointment of the Prosecutor General of the Special Court for the Clergy

Addressee: Ali Fallahiyan

In the Name of God, the Compassionate, the Merciful

His Excellency Hujjat al-Islam Ali Fallahiyan—may his graces last,

In view of the importance of safeguarding the dignity of the clergy and the theological seminaries, I appoint you as the Prosecutor General of the Special Court for the Clergy so that you could address the crimes of the pseudo-clergy in accordance with the sacred religious standards. Meanwhile, all the courts and public prosecutor's offices are duty-bound to assist you in dispatching requested files that are within the jurisdiction of these courts and prosecutor's offices. Since you are familiar with the anti-revolutionary activities in whatever form and garb, you are supposed to perform your crucial duty meticulously and decisively without being impressed by pressure exerted by various figures and personalities. You should regard God as Omnipresent and observe Islamic justice in all aspects. May God grant you the opportunity to serve Islam, the Muslims and the clergy.

Ruhullah al-Musawi al-Khomeini
Shawwal 18, 1407 AH

Decree

Date: June 15, 1987 [Khordad 25, 1366 AHS / Shawwal 18, 1407 AH]

Place: Jamaran, Tehran

Subject: Appointment of the religious judge of the Special Court for the Clergy

Addressee: Ali Razini

In the Name of God, the Compassionate, the Merciful

His Excellency Hujjat al-Islam Ali Razini—may his graces last,

In view of the importance of safeguarding the dignity of the clergy and the theological seminaries, I appoint you as the religious judge of the Special Court for the Clergy so that you could address the crimes of the pseudo-clergy in accordance with the sacred religious standards. Obviously, the Supreme Judicial Council will fully assist in issuing the judges' circular of the Court and Prosecutor's Office and in providing the needed staff and facilities. Meanwhile, all the courts and public prosecutor's offices are duty-bound to assist you in dispatching requested files that are within the jurisdiction of these courts and prosecutor's offices. You are supposed to perform your religious duty with utmost diligence, meticulousness, and decisiveness. You should regard God as Omnipresent and not be influenced by anybody and anything. I beseech God, the Exalted, to grant you success and those who are cooperating with you in this duty. May God's peace and mercy be upon you.

Ruhullah al-Musawi al-Khomeini
Shawwal 18, 1407 AH

Message

Date: June 17, 1987 [Khordad 27, 1366 AHS / Shawwal 20, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the auspicious feast of *Fitr*

Addressee: Shazli Bin Jadid (President of Algeria)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Shazli Bin Jadid, President of the People's Democratic Republic of Algeria,

The receipt of your congratulatory message on the occasion of the feast of *Fitr* is acknowledged with gratitude. Reciprocally, I extend my congratulations to Your Excellency and to the Muslim nation of your country on this great Islamic feast. I beseech God, the Exalted, to grant prosperity and success to all Muslim nations. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Shawwal 20, 1407 AH

Letter

Date: June 21, 1987 [Khordad 31, 1366 AHS / Shawwal 24, 1407 AH]¹

Place: Jamaran, Tehran

Subject: Approval of the contents of the communiqué of the Central Secretariat of the Friday Prayer Leaders regarding the Islamic Consultative Assembly elections and the non-partisanship of the Friday prayer congregational prayers

Addressee: Central Secretariat of the Friday Prayer Leaders

In the Name of God, the Compassionate, the Merciful

Since the Friday and congregational prayer is the great base of prosperity and politics of Islam as well as the meeting place of the *Hizbullah* people, the Central Secretariat of the Friday Prayer Leaders throughout the country hereby brotherly presents the following reminders to the distinguished Friday and congregational prayer leaders and Friday prayer headquarters throughout the country with permission of the Eminent Imam—may his sublime presence endure:

1. Based on the experiences acquired during the elections to the First and Second Islamic Consultative Assembly and emergence of disputes in some cities, the honorable gentlemen are hereby not allowed to introduce individuals as candidates, to take a stance for or against individuals, and to use the Friday prayer as an electoral campaign platform.

2. In case some of the dear and honorable Friday prayer leaders decided to run for the upcoming elections, it is necessary for them to resign as of² as the Friday prayer leaders so that the Central Secretariat could take the necessary measures in selecting the qualified replacements.

3. Starting on the date, the Friday prayer headquarters throughout the country have no right to designate candidates in the Islamic Consultative Assembly elections as speakers before the Friday sermons. Naturally, the headquarters should inquire from any person they invite as a speaker before he Friday sermons.

¹ In *Sahifeh-ye Nur* (22 volumes), vol. 20, p. 100, it has been dated as Tir 9, 1366 AHS but based on the date in the written manuscript, Khordad 31, 1366 AHS is the correct date.

² The draft of the communiqué of the Central Secretariat of the Friday Prayer Leaders has been presented to Imam Khomeini for approval to be published at the threshold of the elections to the Third Islamic Consultative Assembly, and the blank spaces on the parts pertaining to dates was supposed to be filled subsequently and after the exact dates were determined by the Guardian Council and the Interior Ministry.

4. The Central Secretariat of the Friday Prayer Leaders friendly and sincerely ask the Friday prayer leaders who want to run for the elections of the Islamic Consultative Assembly to continue their sincere efforts and services as before in the area of their responsibility so as not to evacuate the stronghold of the Friday prayer. They should know that the fruits of the being in the stronghold of the Friday prayer is not less than that of the of the Islamic Consultative Assembly, with the former paving the ground for the pleasure of God, the Exalted, as well as the *Hizbullah ummah*.

It is obvious that in case of violation of the above points, the Friday prayer leader will be removed and the Friday prayer headquarters dissolved.

At the order of the Eminence Imam (may his presence endure), only the Friday prayer leader of Tehran and his substitutes are exempted from this decree.]

In His Most Exalted Name

It is approved with gratitude to the valuable efforts of the Central Secretariat of the Friday Prayer Leaders and the honorable Friday prayer leaders of the country. I pray for further success of all the institutions and the noble nation.

Ruhullah al-Musawi al-Khomeini
Khordad 31, 1366 AHS

Letter

Date: June 23, 1987 [Tir 2, 1366 AHS / Shawwal 26, 1407 AH]

Place: Jamaran, Tehran

Subject: Approval of the articles of association of Imam Khomeini's Relief Committee

Addressees: Members of the Central Council of Imam Khomeini's Relief Committee

In the Name of God, the Compassionate, the Merciful

To the honorable members of the Central Council of Imam Khomeini's Relief Committee,

You, gentlemen, have been among the first revolutionaries of the Islamic movement. You languished in prison and suffered injuries. In your sacred objective which is rendering service to the society's deprived ones, I hope for your further success. I pray God would give handsome reward to you as recompense for your efforts. The articles of association of you have compiled will earn the pleasure of God.

Ruhullah al-Musawi al-Khomeini

Letter

Date: June 23, 1987 [Tir 2, 1366 AHS / Shawwal 26, 1407 AH]

Place: Jamaran, Tehran

Subject: Request for tax-exemption of the companies under the supervision of Khordad 14 Foundation

Addressee: Muhammad Jawad Irawani (ministry of economy and financial affairs)

In His Most Exalted Name

To the Great Leader of Islamic Revolution and Founder of the Islamic Republic of Iran, Imam Khomeini—may his sublime presence endure,

Greetings and salutations! You are respectfully notified that Khordad 15 Foundation, established by virtue of your decree in a bid to realize the lofty and sacred Islamic ideals in attending to and assisting the honorable families of martyrs, disabled veterans of the Islamic Revolution, shoulder responsibilities which are clear examples of charity works, and based on the decree of the cabinet no. 35764 dated Mehr 14, 1361 AHS, it is among the charity institutions referred to in article 2 of the reform bill of some legal articles on the direct taxes of the Islamic Consultative Assembly approved on Khordad 3, 1359 AHS. Therefore, as per the existing laws and regulations, it is not covered in the taxes on income and transfer of properties. However, a number of companies whose total or partial capital has been confiscated by the orders of the Islamic Revolutionary Courts, the majority of which are governmental decrees, and expropriate in favor of foundation, have unpaid taxes prior to their possession by the Foundation. Paying these taxes will bring about financial problems for the Foundation whose objective and mission, as per your order, is to serve the families of martyrs, disabled of the war and the downtrodden of society. Thus, the Supreme Leader is respectfully requested to exempt the foundation from paying the taxes owed by these companies before being expropriate.

In closing, I beseech God Almighty to grant longevity to the Imam of the *ummah* and ensure near victory of the Islamic combatants in the warfronts between truth and falsehood.

Muhammad Jawad Irawani
Minister of Economy and Financial
Affairs

In His Most Exalted Name

With gratitude to the efforts of Khordad 15 Foundation, it is granted.

Ruhullah al-Musawi al-Khomeini
Tir 1366 AHS

Speech

Date/Time: Morning, June 29, 1987 [Tir 8, 1366 AHS / Dhul-Qadah 2, 1407 AH]

Place: Jamaran, Tehran

Subject: Trying to solve the judicial problems

Audience: Sayyid Abdul-Karim Musawi Ardebili (Chief Justice), Musawi Khoeyniha (Public Prosecutor), members of the Supreme Judicial Council and its deputy, heads of the branches of the Supreme Court and Ministry of Justice, courts, revolutionary and public prosecutor's offices throughout the country, heads of the national investigation organization and courts of the armed forces and prisons, judicial police registration offices, public and revolutionary prosecutor's offices of Tehran and military courts and prosecutor's offices and the judges and employees of these units

In the Name of God, the Compassionate, the Merciful

Importance of judicial issues and problems

I am always a well-wisher of all strata of the nation, especially those who are public servants and busy rendering services. Of course, Mr. Chief Justice has exaggerated. Whatever is there is from Islam and from the blessed presence of the Imam of the Time. We are nothing. I hope God would grant success to you, and I am praying for you. I know that the judiciary's problems are enormous and that they cannot be solved soon. However, through the efforts of the gentlemen and wise application of time, the judiciary's problems will be solved, God willing. If, let us assume, we failed to solve the problems or perform our tasks, at least we are doing our jobs. God Almighty does not require us things beyond our capability. God willing, we will try our best and you, gentlemen, shall make use of your time. And since the judiciary is an issue full of problems and is important, in times of adversities you have to reflect and persevere, I implore God Almighty to give you power to solve these judicial problems.

I ask for prayer from all of you and the Supreme Judicial Council, and am grateful for their services. I hope that God Almighty would reward you. In such a position and time in which we have all these trials and tribulations, we must be together and all strata of the nation must be together so that the problems would be solved, God willing.

May God grant success to all of you. May He grant opportunity to the entire nation to serve Islam. May God himself deal with those enemies of Islam and the Islamic Republic that are beyond guidance.

May God's peace and mercy be upon you.

Permission

Date: June 30, 1987 [Tir 9, 1366 AHS / Dhul-Qadah 3, 1407 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Sayyid Ibrahim Sajjadi

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Sayyid al-Alam Haj Sayyid Ibrahim Sajjadi—may his graces last—has been authorized on my behalf to collect the religious funds such as *zakat* and the expiation and injustices alms of the servants of God and to use them for the religiously prescribed expenditures. Regarding the two blessed shares, he is also permitted to spend them sparingly for his sustenance. In case of surplus, he is also permitted to spend one-third of the blessed share of the Imam (a) in the locality and to give half of the share of the *Sadat* to the deserving *Sadat* and to remit the remainders to this humble servant.

“And I advise him—may God Almighty assist him—as we have been advised by our pious predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace and mercy be upon him and upon our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Dhul-Qadah al-Haram 3, 1407 AH

Letter

Date: July 1, 1987 [Tir 10, 1366 AHS / Dhul-Qadah 4, 1407 AH]¹

Place: Jamaran, Tehran

Subject: People's freedom in the elections; impermissibility of the use of the share of the Imam (*a*) for election

Addressees: Four deputies of the Islamic Consultative Assembly—Messrs. Karrubi, Nuri, Hashimiyani, and Hadi

In His Most Exalted Name

To the Great Leader of the Islamic Revolution and Founder of the Islamic Republic of Iran, Imam Khomeini—may his sublime presence endure for the Muslims,

Greetings to the distinguished Imam! In the past parliamentary elections your Eminence expressed opposition to the politico-religious parties and societies' introduction of candidates for the various constituencies. In view of the upcoming elections for the Third Islamic Consultative Assembly we would like to pose the following questions to our Eminent Leader so that the public would become aware of their religious duties:

1. Are the various religio-political groups and societies in Tehran or Qum allowed to introduce candidate for various cities in Iran or from every location for other localities in this term?

2. Can they spend the religious funds, public treasury or government and public properties at the disposal of various institutions for the election campaign of the candidates?

Mahdi Karrubi
Vice Speaker of the Islamic
Consultative Assembly

Abdullah Nuri
Chairman of the Planning and
Budget Commission

¹ In Tir 11, 1366 AHS issue of *Risalat* newspaper, this letter of Imam Khomeini was inadvertently dated as Shahrivar 10, 1366 AHS, but the correct date is Tir 10, 1366 AHS.

Husayn Hashimiyan
Chairman of the Oil Commission

Muhammad Ali Hadi
Member of the Defense
Commission

In His Most Exalted Name

Although such questions and answers are still premature, we have to set the people free in the elections. We should not do something that certain people are imposed on people. Thank God, our people have desirable religious and political progress. They will elect religious individuals who are sympathetic to the plight of the downtrodden, who are well aware of the religio-political issues and who side with the deprived ones. In such circumstances, no person, group, institution, organization, party, office or association could interfere in other constituencies of others, introduce a person or persons as candidates in other than its own constituency and campaign for him or them. In the present condition, under no circumstance will I allow anybody to spend for electioneering the share of the Imam (a), the government properties, assets of the offices, organizations and associations, as well as the public funds. The people should be encouraged to participate in the elections. I will announce my view in this regard later, God willing. The honorable clerics of the electoral constituencies should try to deal with the candidates and their supporters in each constituency in a fatherly kind manner, may God grant you success.

Ruhullah al-Musawi al-Khomeini

Letter

Date: July 1, 1987 [Tir 10, 1366 AHS / Dhul-Qadah 4, 1407 AH]

Place: Jamaran, Tehran

Subject: Speedy investigation of the cold files beyond legal formalities

Addressee: Sayyid Abdul-Karim Musawi Ardebili (Chief Justice)

In His Most Exalted Name

To the Great Leader of the Islamic Revolution, Imam Khomeini—may God grant him longevity,

After conveying greetings, there are many cold or pending files in the revolutionary courts and prosecutor's offices from the beginning of the Revolution till now as well as cases for which decisions have been issued from 1358 to 1361 AHS but there has not been enough meticulousness, and the owners of properties are requesting for review.

Similarly, complicated cases in the courts and prosecutor's offices are under discussion, which in terms of investigation are in impasse due to lack of judge or other reasons.

There are also undetermined and confiscated properties in some organs and institutions whose ownership has not yet been made clear.

Investigation of them all through proper channel with the observance of the legal formalities will perhaps take some decades, and the rights and properties of individuals or the public treasury will be wasted.

Your permission is hereby asked for the speedy investigation of these cases in accordance with the religious standards and without the observance of the usual legal formalities and be decided. May Allah prolong your noble presence.

Abdul-Karim Musawi
Tir 7, 1366 AHS

In His Most Exalted Name

In a bid to safeguard the public treasury and the rights and properties of Muslims and to avoid spoilage and wastage, you are permitted to investigate into the said cases as soon as possible through actual supervision or

appointment of reliable, trustworthy and resolute persons with the observance of religious standards while disregarding the legalistic formalities so that the cases would be decided and the difficulties of the people ended.

I beseech God, the Exalted, to grant you success in solving the problems of people.

Ruhullah al-Musawi al-Khomeini
Tir 10, 1366 AHS

Speech

Date/Time: Morning, July 2, 1987 [Tir 11, 1366 AHS / Dhul-Qadah 5, 1407 AH]

Place: Jamaran, Tehran

Subject: Need to be acquainted with Islamic spiritualities and knowledge

Audience: Ali Mishkini and members of the Assembly of Experts

In the Name of God, the Compassionate, the Merciful

Need to be acquainted with Islamic spiritualities and knowledge

I thank the honorable gentlemen for coming here so that we can meet each other in person. I pray for all of you, especially the experts throughout the country. I am not supposed to give advice to the gentlemen. But in order to have a discussion, I will mention two or three words.

The point I would like to make is that the main issue Islam has been pursuing since its advent till now, the main goal of prophets from the first to the last one, the goal of saints of Islam to their last is the spiritualities, mysticism and the gnosis of Islam. On top of all these affairs are these spiritualities. Establishment of government is exactly meant for this. Of course, it is the implementation of justice but the ultimate end is the knowledge of God and the mysticism of Islam. There is no divine scripture and philosophical book like the Quran that has stated the truths of knowledge in a plain manner in some places while referring to them so allusively in other places. The gentlemen have to give attention to acquainting the people with the divine knowledge. Islam is so rich in terms of spirituality. It occupies a lofty station in terms of mysticism. It is also rich in terms of administrative organization. Of course, the gentlemen know these things. Although it has not mainly focused on nature, and its major concern has been guiding towards the unseen, you can see that in some instances it has refuted the past astronomer. The Quran is the first book that has explicitly expressed the movement of the earth. It mentions the mountains to be moving like the clouds.¹ Do not imagine that they are solid, but since the Ptolemaic² astronomy was then dominant, some of the gentlemen had made

¹ It alludes to *Surah an-Naml* 27:88: "And thou seest the hills thou deemest solid flying with the flight of clouds: the doing of Allah Who perfecteth all things. Lo! He is informed of what ye do."

² Ptolemy: astronomer and mathematician who regarded the earth as fixed and the other planets and bodies as revolving around it, and the astronomical knowledge on whose edifice had been built was known as the Ptolemaic astronomy.

explanation on the substantial movement and that now the substantial movement is not like the movement of the cloud and has no relation with it. In many other areas also, the Noble Quran has mentioned issues which have no precedence before; and have no earlier basis. On this account, our main attention should be focused on the Islamic mysticism. If you have ever noticed, in the noble verses related to the spiritualities, mysticism and, I should say, spiritual wayfaring and the like, it has no similar instances in other books. There is no book in the past having such mysticism and philosophy. Yet, since we were and are backward, we cannot talk in the same manner cited by the Quran. Commensurate to our power and knowledge, we should exert efforts in letting the people understand the teachings of Islam. The teachings of Islam are so rich and lofty and should be understood. For example, although its focus has not been on material things and its main focus is on spiritual things, contrary to the Ptolemaic astronomy, the Quran states that all the stars are situated in the lower heaven. This is while the past astronomy was not saying that every star was located in the lower heaven. From there it is clear that the “seven heavens” are different from the seven heavens presented by Ptolemaic astronomers. They are saying that there are seven heavens, one of which is this planet; the other is that planet and the last one is that which has stars. The Quran states that the stars are in the lower heaven; all of them are located here. Therefore, what is beyond it—the second heaven, for example—is not known to us. We know what is above it either. *“Lo! We have adorned the lowest heaven with an ornament, the planets;”*¹ He has adorned the lowest heaven with the ornaments of planets. In any case, my advice to the people of knowledge, to all the gentlemen and to all the scholars is to try to strengthen the teachings of Islam, as the topmost affair is these Islamic teachings; once they are set right, all works will be set right.

Weakness of the faith and carnal desires source of differences

If man possesses the Islamic teachings and is really faithful to them, then fundamental difference will not arise among the groups. Of course, there is difference of opinion, but the fundamental difference that causes this group to condemn the other group, or let us assume, this group to insult the other one is due to our weakness of faith. We should try to strengthen our faith. If all the prophets got together in one day, there would be no difference among them. Differences of opinion must be present. But what is necessary is that for the people, different groups, all Friday prayer leaders, congregational prayer leaders, clerics throughout the country, and all the strata make sure

¹ Surah as-Saffat 37:6.

that that there is no dispute over the things related to carnal desires. It is not that some disputes are related to Islam; related to God. One cannot insult a believer for the sake of God; one cannot uncover the secrets of a believer for the sake of God; all of these are on account of the fact that such is the carnality of man.

I hope that we could all be successful in removing this veil. May God protect all the gentlemen, keep them well to render service. Thank God, all are servants of Islam and aware of the problems.

May God's peace and mercy be upon you.

Permission

Date: July 5, 1987 [Tir 14, 1366 AHS / Dhul-Qadah 8, 1407 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Abdul-Husayn Mahdawi Hamedani

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Eminence Hujjat al-Islam Haj Shaykh Abdul-Husayn Mahdawi Hamedani—may his graces last—has been authorized on my behalf to take charge of financial affairs whose administration needs the permission of a competent jurists during the occultation of the Imam of the Time (may God expedite his glorious advent). He is also permitted to collect the religious funds such as *zakat* and the expiation and injustices alms of the servants of God and to use them for the religiously prescribed expenditures. Regarding the two blessed shares, he is also permitted to collect and spend the blessed share of the Imam (*a*) sparingly for his sustenance. In case of surplus, he is also permitted to spend one-third of it on the religiously prescribed cases. Concerning the share of the noble *Sadat*, he is equally permitted to collect and give half of the share of the *Sadat* to the deserving *Sadat* and to remit the remainders to this humble servant to spend on promoting Islam. May God’s peace and mercy be upon him, us and the righteous servants of God.

Ruhullah al-Musawi al-Khomeini
Dhul-Qadah al-Haram 8, 1407 AH

Permission

Date: July 6, 1987 [Tir 15, 1366 AHS / Dhul-Qadah 9, 1407 AH]

Place: Jamaran, Tehran

Subject: Permission in religious law affairs

Addressee: Abul-Qasim Rabbani

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that his Eminence Imad al-Alam Rukn al-Islam Shaykh Abul-Qasim Rabbani—may his presence last—who is hoped, on account of religious and spiritual services, teaching the religious laws and guiding the Muslims as well as virtuousness and piety, to have earned the favor of Imam Mahdi (may our souls be sacrificed for him), has been granted permission and authority to collect funds and to collect the share of the Imam (*a*) and to sparingly spend as much as half of it for his sustenance, to spend for cases that would surely and definitely earn the pleasure of the Imam (*a*) while remitting the rest to this humble servant, and to issue the receipts of all the received amounts and give the same to their owners.

“And I advise him to exercise piety and observe caution for verily the wayfarer along His path does not deviate from the path, and I hope that you would remember me in his benevolent prayers.”

Sayyid Muhammad-Hadi al-Husayni
Dhul-Hijjah 10, 1390 AHS]

In His Most Exalted Name

He is also permitted on my behalf, in the same manner it has been written, to collect the blessed share of the Imam (*a*) and spend it. May he be successful, God willing.

Ruhullah al-Musawi al-Khomeini
Dhul-Qadah al-Haram 9, 1407 AH

Decree

Date: July 7, 1987 [Tir 16, 1366 AHS / Dhul-Qadah 10, 1407 AH]

Place: Jamaran, Tehran

Subject: Amnesty to Sayyid Hadi Hashimi

Addressee: Muhammad Muhammadi Reyshahri (Minister of Information)

In His Most Exalted Name

To the Great Leader of Islamic Revolution and Founder of Islamic Republic of Iran, Imam Khomeini,

In reply to Your Highness's query regarding the release of Mr. Sayyid Hadi Hashimi¹ and his return to Qum, I would like to inform you that in view of his numerous allegations stated in the attached letter dated Dey 15, 1365 AHS and the inclination and request of Ayatullah Muntaziri for the release and return of the said person to Qum, the Ministry of Information hereby asks for amnesty to be granted to him by your Eminence under the following conditions:

1. Mr. Hadi Hashimi shall express in writing his regret for the past mistakes.

2. The concerned person shall promise from then on to sever relationship with those affiliated to the deviant group of Mahdi Hashimi.

3. He shall not interfere in the current and political affairs of Ayatullah Muntaziri's office.

According to this ministry, without the above conditions, his return to Qum is not in the interest of the Islamic Republic.

Muhammadi Reyshahri
Tir 14, 1366 AHS]

In the Name of God, the Compassionate, the Merciful

With gratitude to the honorable staff of the Ministry of Information, these unsung soldiers of the Imam of the Time (may Allah, the Exalted, expedite his advent) who have experienced so much hardship in the war

¹ Sayyid Hadi Hashimi: brother of the executed Mahdi Hashimi and son-in-law of Mr. Muntaziri.

against the agents of global imperialism inside the country, who have not been irritated by the slanders and malevolence of the anti-revolutionaries and beguiled ones and are performing their Islamic-national duty, I agree with the conditions set by the esteemed minister of information, Mr. Reyshahri. May God grant more success to all of you.

Ruhullah al-Musawi al-Khomeini
Tir 16, 1366 AHS

Decree

Date: July 11, 1987 [Tir 20, 1366 AHS / Dhul-Qadah 14, 1407 AH]

Place: Jamaran, Tehran

Subject: Appointment of the Friday and congregational prayer leader of Shahrekord and permission in financial and religious law affairs

Addressee: Muhammad-Rida NaSiri-Yazdi

In the Name of God, the Compassionate, the Merciful

His Excellency Hujjat al-Islam Haj Shaykh Muhammad-Rida Naş iri-Yazdi—may his graces last,

According to the request of the honorable inhabitants of Shahrekord—may Allah, the Exalted, assist them—I appoint you as the Friday prayer leader of Shahrekord. By the will of God, the Exalted, while conducting this divine obligation, you can acquaint the people with the sensitive and crucial duties they have towards the dear Islam and the revolution of the noble nation of Iran and keep them away from discord and difference, which are the most important factor for penetration of the enemies. Meanwhile, you are my representative in the province for collecting religious funds, attending to the religious affairs and solving the religious problems of the people. It is hoped that through the cooperation of the distinguished *ulama* and the honorable residents of the area, you could perform the entrusted duty in the best manner. May God's peace and mercy be upon you.

Ruhullah al-Musawi al-Khomeini
Dhul-Qadah al-Haram 14, 1407 AH

Statements

Date: July 13, 1987 [Tir 22, 1366 AHS / Dhul-Qadah 16, 1407 AH]

Place: Jamaran, Tehran

Subject: Necessity of understanding and observing religious and ethical disciplines during the *Hajj* rituals

Audience: Mahdi Karrubi (Imam Khomeini's representative and superintendent of the *Hajj* pilgrims), Sayyid Muhammad Khatami (minister of culture and Islamic guidance), Sayyid Mahdi Imam Jamarani (superintendent of *Hajj*, Endowments and Charity Organization), and Muhsin Ridai (superintendent of the Pilgrimage and *Hajj* Affairs)

[In an interview Mr. Karrubi announced that together with Mr. Khatami, minister of culture and Islamic guidance; Mr. Imam Jamarani, superintendent of *Hajj*, Endowments and Charity Affairs Organization; and Mr. Ridai, superintendent of the Pilgrimage and *Hajj* Affairs he submitted a report on the various operation and activities which the *Hajj* officials in the fields of propagation, publishing religious questions related to *Hajj*, welfare and comfort of the pilgrims, other programs, as well as the developments which have taken place in this field in the to Imam Khomeini. While extending gratitude to the officials and staff of *Hajj*, Imam Khomeini said:

I hope that this year there is more understanding among the Iranian pilgrims, people of Saudi Arabia and the honorable pilgrims from different countries visiting Mecca. I also hope that the honorable pilgrims will observe more than ever before the Islamic religious and ethical disciplines.

Of course, I will treat the questions pertaining to *Hajj* later, but among the subjects I have to remind is that I hope the government in Saudi Arabia will not create problem that may put them and us in trouble...

The first supplication of the pilgrims in the House of God should be for the victory of Islam and the Islamic combatants.

Letter

Date: Circa 1987 [1366 AHS / 1407 AH]

Place: Jamaran, Tehran

Subject: Reply letter to an Iranian prisoner in Iraq

Addressee: Muhammad Hamzei

In the Name of God, the Compassionate, the Merciful

O God, You are Whom we worship and from Whom we seek help!

My dear mother,

This letter is intended for my honorable father. May peace be upon you, my dear father and guide, the source of my knowledge and possessor of the spirit of God! Although it is hard to comprehend your value, I will nevertheless present these words to your heart. I asked about your attribute from many things. The mountain said, "He is more formidable than me." The sea said, "He is more roaring than me." The sun said, "He is loftier than me." Sometimes, when we expressed our humbleness and obeisance to you, you said to us, your sons: "If I were worthy, I would kiss your hands and arms. Do you know why I am talking poetically? You have seen a moth madly flying around the candle only to be connected with the light. I like that at the present and the reminiscence of the reunion is in my mind as I am far from him. But I can clearly see that if you master wills, perhaps I could see you soon and if not our rendezvous would be at the Pond with your mother, God willing. May God keep you. I entreat you to pray for me. Father, please forgive us. Tir 22, 1366 AHS]

In the Name of God

My dear son,

Your letter which, thank God, indicated your wellbeing was received. It caused delight, on the one hand, and disappointment on the other. My dear, we are fine. I pray for you and your friends in captivity. We do not worry. This kind of affliction has been always there for the friends of God, and brings about loftiness of station and mercy. I hope that all could return to the

country soon. Extend my greetings to your friends. May God grant you all fortitude and reward.

Abd...¹

¹ As a security precaution, Imam Khomeini has used a penname, for in case of discovery the addressee of the letter would be subjected to tortures in the prison by the agents of Saddam.

Permission

Date: July 23, 1987 [Mordad 1, 1366 AHS / Dhul-Qadah 26, 1407 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Muhammad Madani-Gonabadi

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Eminence Hujjat al-Islam Haj Shaykh Muhammad Madani-Gonabadi—may he always succeed—has been authorized on my behalf to take charge of financial affairs, to collect the religious funds such as *zakat* and the expiation and injustices alms of the servants of God, and to use them for the religiously prescribed expenditures. In case of the two blessed shares, he is also permitted to collect and spend sparingly the blessed share of the Imam (*a*) for his sustenance. Regarding the surplus, he is also permitted to spend one-third of it and half of the share of the *Sadat* on the prescribed cases in the locality, and to remit the remainder to this humble servant to spent on promotion of Islam.

“And I advise him—may God Almighty assist him—as we have been advised by our pious predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace and mercy be upon him and upon our faithful brothers.

Ruhullah al-Musawi al-Khomeini

Permission

Date: July 25, 1987 [Mordad 3, 1366 AHS / Dhul-Qadah 28, 1407 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Abdul-Munim Mohana

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that his Eminence Hujjat al-Islam Haj Shaykh Abdul-Munim Mohana—may his graces last—has been authorized on my behalf to take charge of financial affairs, to collect the religious funds such as *zakat* and the expiation and injustices alms of the servants of God and to use them for the religiously prescribed expenditures. He is also permitted to collect the two blessed shares and to spend sparingly the blessed share of the Imam (*a*) for his sustenance. In case of surplus, he is also permitted to spend half of it in propagating the sacred religion and revival of the religious seminaries, to give half of the share of the *Sadat* to the deserving *Sadat* and to remit the remainders of the two shares to this humble servant to spend on promotion of Islam.

“And I advise him—may God Almighty assist him—as we have been advised by our pious predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace, mercy and blessings be upon him and upon our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Dhul-Qadah al-Haram 28, 1407 AH

Statements

Date/Time: Morning, July 27, 1987 [Mordad 5, 1366 AHS / Dhul-Qadah 30, 1407 AH]

Place: Jamaran Husayniyyah, Tehran

Subject: Preservation of unity and sincerity

Addressees: Muḥ sin Ridai (Commander of the Islamic Revolutionary Guard Corps) and IRGC commanders

In the Name of God, the Compassionate, the Merciful

I pray for you in a few words. I am always your well-wisher. I beseech God Almighty to grant you success in your works, to promote Islam through you, your friends and all the armed forces and to defeat blasphemy. Of course, you know that God is paving the ground for the downfall of disbelief, and these things do not emanate from us; you should not also regard them as emanating from you. It is God Almighty Who has given you the power and it is God, Who has given you the willpower. Whatever bullet you shoot is done through God, just as you have experienced so far.

I deem it incumbent upon myself to pray for you. I pray to God Almighty to grant you success. I thank you for being busy serving Islam. I request you to preserve your unity and sincerity. You should preserve both your unity and sincerity and consider yourselves as nothing. The power of God Almighty would be applied through your hands, God willing, and its prerequisite is for you to be together. All the forces should be together. I hope that God would grant wellbeing, health, success and victory.

May God's peace and mercy be upon you.

Message

Date: July 28, 1987 [Mordad 6, 1366 AHS / Dhul-Hijjah 1, 1407 AH]

Place: Jamaran, Tehran

Subject: Disavowal of polytheists, explaining the duties of Muslims and the problems of the Muslim world

Occasion: Holding of the great *Hajj* rituals

Addressees: Muslims of Iran and the world and pilgrims to the Sacred House of God

In the Name of God, the Compassionate, the Merciful

“Whoso migrateth for the cause of Allah will find much refuge and abundance in the earth, and whoso forsaketh his home, a fugitive unto Allah and His messenger, and death overtaketh him, his reward is then incumbent on Allah.”¹

“Praise is to God for His bounties. May His blessings and peace be upon His prophets, especially the best and the last of them, and His chosen servants, especially the last of them, the promised Savior, may our souls be sacrificed for his steps.”

No pen or tongue and no speech or writing can thank the perpetual bounties and blessings showered upon all creation by the Maker, who, with His Light, gave the bounty of existence to the worlds, the hidden and the manifest, the concealed and the visible. With His Grace, and through His blessed prophets and messengers, He revealed to us that “Allah is the Light of the heavens and the earth”. By revealing Himself, He unveiled His Beauty, for “He is the First and the Last, the Manifest and the Hidden.” Through His Books, the scriptures revealed to His messengers, from Adam to Abraham and from Abraham to Muhammad—upon whom be His peace and benedictions—He taught us the way of attaining perfection and annihilation in the Absolute Perfection. He showed us the journey towards God, in such verses as “whoso goes forth from his house an emigrant toward God...”, and showed us how to behave with His friends and the believers as well as with His enemies, the arrogant and the infidels, in such verses as “Muhammad, the Messenger of Allah, and those who are with him and who are tough on unbelievers and merciful among themselves.”

¹ *Surah an-Nisa* ' 4:100.

We thank Him a thousand times for making us a part of the *ummah* of the Seal of Prophets, Muhammad (s), the best and the noblest of His creation—may God’s peace and benedictions be upon him and his progeny.

Thanks to Him for making us followers of the Glorious Quran, the greatest and the sublimest of all sacred scriptures, which encompasses all merits and excellences and which has been preserved from the mischief of every devil, man and jinn, and He has guaranteed its purity, declaring, “Indeed We have sent down the remembrance and verily We shall protect it.” So it is a scripture to which not one word was added nor from which one word was lost. It is a sacred book which informs us about the continuous conflict between the great prophets of God and the world’s arrogant and greedy pillagers throughout the course of history. It tells us about the Prophet’s (s) practice toward idolaters, tyrants, pagans and, above all, hypocrites. It is an enduring lesson about a continuing conflict and valid for all times and regions.

We read in this book: “*Say: If your fathers, and your sons, and your brothers, and your wives, and your tribe, and the wealth ye have acquired, and merchandise for which ye fear that there will be no sale, and dwellings ye desire are dearer to you than Allah and His messenger and striving in His way: then wait till Allah bringeth His command to pass. Allah guideth not wrongdoing folk.*”¹ These words are addressed to those who are either inclined to compromise their principles or outright hypocrites. It stresses the need to sacrifice life and property and suffer privation and loss for the sake of a higher struggle. It is significant that in the above verse, out of all duties, *jihad* in the way of God has been mentioned as being second only to the love of God and the Prophet. *Jihad* for the divine cause surmounts all other religious duties, for it protects and safeguards the very basis of the faith. We are also warned that in case of failure to fulfill this duty we shall face dire consequences. We may suffer disgrace, slavery, and destruction of Islamic and human values. Whatever we hold dear and are afraid to lose—the lives of our young and old and the freedom of our family—may be doomed to destruction. All such calamities may befall us if we fail to carry out the duty of *jihad*, especially in the form of defense—something in which we are involved presently. This verse of the Holy Quran is a relevant warning in this regard: “*Let those who conspire to evade orders beware lest grief or painful punishment befall them.*”² And what could be more trying than the grievous efforts of the enemies of Islam, especially during the present era, to

¹ *Surah at-Tawbah* (or *Baraah*) 9:24.

² *Surah an-Nur* 24:63.

eradicate the genuine Islam, to establish tyrannical governments and to demolish the nations' "crop and cattle" through ill-intentioned advisors. (reference to Quran 2:205)—something which the Iranian people have suffered in the past and which the oppressed people of Iraq continue to face?

Endless praise and thanks to the Almighty, the Supreme Lord, with whose Grace the call of Islam reverberates in farthest corners of the globe at a moment when the honored pilgrims from Iran are heading toward the Temple of Love and the Shrine of the Loved One—toward God and His magnificent Prophet (s), with its spiritual banner having been hoisted in its various corners. The world's eyes have become fixed on this land of Imam Mahdi, the Greatest saint of God. The ill-wishers and the deviate predicted the fall of the Islamic Republic within three months or a year to console themselves and their masters. They dreamt of the fall of the Islamic Republic every night and day. However, their infamy has traveled into every nook and cranny. This dear Islamic country of Iran is more stable than ever before and this great nation is more steadfast than ever before. Its armed forces are stronger than ever before, and its young and old are more determined than ever before. Its sacred centers of learning supervised religious authorities and scholars—may God increase the number of their like—are more enterprising than ever before. The bonds of cooperation between the theological centers and the universities are stronger than ever before. The three powers of the state have greater vitality than ever before. Their maturity with respect to political, cultural and military aspects is unprecedented. On the other hand, the enemies of the Islamic Republic—who are in reality the enemies of Islam and the country's independence—are weaker and more wretched than ever before. The castles of imperialists are shakier than ever before and the Black House is more widely disreputed than ever before. The bewilderment and anxiety of the rich in their palaces and the humbug of the world media, which reflects the former's bewilderment, is more conspicuous than ever before.

In such circumstances, it is necessary for the world's Muslims and the oppressed people to make a conscious use of this opportunity. All the Islamic sects as well as all factions of the oppressed people should deliver themselves from the slavery of the superpowers in a joint effort.

Here, I call your attention to the following points:

1. The declaration of dissociation and disaffection with respect to the polytheists is an essential principle of monotheism and an essential dimension of *Hajj*. This spirit of disavowal with polytheists should be firmly demonstrated during the days of *Hajj* rituals in the form of massive rallies. The Iranian and non-Iranian pilgrims are recommended to coordinate with

the *Hajj* officials and my special *Hajj* representative, Hujjat al-Islam Karrubi, participate in all the ceremonies held by the side of the Holy House and raise the shattering cry of disavowal with polytheists and pagans of global imperialism led by the infamous America. They should not neglect giving expression to their hatred and disgust with the enemies of God and His creatures.

What is true religiosity and piety except declaring loyalty and attachment to Truth and proclaiming disaffection and disgust with falsehood? The sincerity of the monotheist's love of Truth is never complete without the demonstration of disgust with polytheists and hypocrites. And what place is more proper for it than the *Kabah*, the very house of purity, peace and the sanctuary of the masses? Every kind of aggression, injustice, exploitation, slavery and every inhuman or unmanly trait is negated in word and act. It is here that all the idols are broken and all false gods and authorities rejected through the renewal of the covenant signified by the verse: "*Am I not your Lord?*"¹ It is here that we should revive the memory of the most significant of the Prophet's political moves, as brought to mind by this verse of the *Surah al-Baraah*: "*And a proclamation from Allah and His messenger to all men on the day of the Greater Pilgrimage that Allah is free from obligation to the idolaters, and (so is) His messenger.*"²

The *Sunnah* of the Prophet (s) and the declaration of disaffection and dissociation are not things of the past. In fact, this declaration of disavowal is not to be confined merely to the *Hajj*; rather, the Muslims should fill the entire world with their cries proclaiming the love of God and their disgust with His enemies, without paying any attention to the evil insinuations and whispers of the devils and the deviates who aim to create doubts. They should not neglect this sacred and universal anthem of Islam even for a moment. It is certainly deeply disturbing for the enemies of the world's people and the globe's predators. They have resorted to all kinds of tricks and ruses and put on every kind of masks. Accordingly, they turn to pseudo-clerics and court clerics, to mercenaries and yes-men of governments, to nationalists and hypocrites, and strive to disarm Muslims through misleading interpretations and fallacious arguments. They stop at nothing to undermine the integrity and determination of the people of the Prophet Muhammad (s).

Indeed, there are some ignorant and sanctimonious persons who would say that such demonstrations and declaration of disavowal violate the sanctity of the *Kabah*, the House of God. They would say that the *Hajj* is

¹ *Surah al-Araf* 7:172.

² *Surah at-Tawbah* (or *Baraah*) 9:3

meant for worship and that it is not a forum for political struggle. Some shameless *ulama* would possibly argue that struggle, declaration of disavowal and clash are acts of worldly people and that becoming entangled in political matters during the days of *Hajj* is below the dignity of *ulama*. However, these and other such arguments are nothing but insinuations prompted secretly by the world devourers. It is the duty of the Muslims to fight them with all their might and means and defend the genuine divine values. They should rise to defend the interests of the Muslim world and close their ranks for this holy struggle. They should no longer allow the ignorants and those whose hearts are dead and who follow the Devil to create fissures in their ranks or make inroads on the ideology and honor of Muslims.

Wherever they are, especially by the side of the Holy *Kabah*, Muslims should join the armies of God. The honored pilgrims to the worthiest and the most sacred land of love, the land of awakening and struggle, should march to an even loftier *Kabah*—like Imam al-Husayn (*a*), the Doyen of Martyrs, who changed the garb of the pilgrimage with that of war, who exchanged the circumambulation of the House for that of the Master of the House, and who turned from the ablution with the Zamzam water to bathing in the blood of martyrdom. Let them transform this community into undefeatable people and an impregnable structure,¹ resistant to the incursions of the superpowers of the East and the West. To be certain, the message of *Hajj* is nothing except the fact that Muslims should formulate a program for inner spiritual struggle as well as one for the outer struggle against the forces of polytheism and apostasy.

In any case, the declaration of disavowal in *Hajj* is a renewal of the covenant to wage the struggle and an exercise for organizing the ranks of the strugglers for continuing the battle against disbelief, polytheism and idolatry. It is not a matter of mere slogans; it is the proclamation of a program for the struggle and a starting point for organizing the forces of God in their battle against the forces of the Devil and the devilish people. It is the most preliminary lesson of the school of monotheism. If Muslims cannot declare disavowal with the enemies of God in the House of God and of people were else, then, shall they do it? If the Sanctuary and the House, the Holy Mosque and the prayer niche are not secure grounds providing safety and support to the defenders of the honor of the House and the prophets of God, where else shall they find safety and security?

¹ It refers to *Surah as-Saff* 61:4.

Hence, the declaration of disavowal is the first step in the struggle. To continue the struggle through its next stages is also our duty. It requires proper programs in every age and period. We must see what should be done in an age like ours in which the leaders of disbelief and polytheism have endangered the very existence of monotheism, having made the national, cultural, religious and political entity of nations a plaything of their lust. Should we sit back at home, carry out a misleading analysis of the situation with a complete disregard for the dignity of human beings, propagate the spirit of weakness and impotence, thus practically submit to the Devil's yoke and that of his progeny, and discourage society from advancing toward true monotheism, the highest goal of man? Is it right for us to imagine that the struggle of the prophets of God against idolatry was limited to lifeless images of wood and stone? Is it right to imagine—we seek refuge in God from it—that such great prophets as Abraham were foremost when it came to breaking idols, but were absent from the scene when it came to struggle against tyrants?

Abraham's iconoclasm, his struggle and battles against Nimrud (Nimrod) and the worshippers of the sun, moon and stars were all preludes to a great migration. All his migrations, wanderings and hardships, the choice of an arid valley (of Mecca) for settling his family, the sacrifice of Ismail represent a prelude to the ultimate prophetic mission in the course of which the last of the messengers repeats the words of the founders of the *Kabah* from the first to the last. He conveys the everlasting message in the immortal words: "*And surely I dissociate myself with what you associate [with God].*"¹

If we admit an interpretation other than this, we should suppose that idols and idolatry no longer exist in the present era. But are there any sensible people who fail to recognize the modern types of idolatry in their highly subtle and deceptive forms, or remain unaware of the sway of such pagan temples as the Black House over the Muslim countries and over the life and dignity of Muslims and the people of the Third World?

Today, our cry of disavowal against polytheists and pagans is in fact a cry against injustice. It is the call of a people pushed to the point of extinction by the encroachment of the superpowers of the East and the West, with America at their fore. It is the cry of a people whose homeland and resources have been looted and devastated.

Our cry of disavowal is the cry of the oppressed and aggrieved people of Afghanistan. It is regrettable that Russia did not heed my warning about

¹ *Surah al-Anam* 6:78.

Afghanistan and invaded that Muslim country. I have touched on the subject on many occasions and again reiterate: Leave the people of Afghanistan alone! They can determine their own destiny and secure their own independence without the guardianship of the Kremlin or America. Definitely, they will not submit to any foreign domination after withdrawal of the foreign forces from their country. They will break America's leg if it tries to put its foot into their country with intent of interference.

Our cry of disavowal is the cry of the Muslims of Africa and the cry of our brothers and sisters who are being scourged by the racist barbarians for the sole crime of being black.

Our cry of disavowal is the cry of the people of Lebanon, Palestine and all other countries which are victims of the greed of the superpowers of the East and the West, particularly America and its protégé, Israel. Their resources have been plundered and the lackeys of the superpowers have been imposed upon them. The superpowers have stretched their claws thousands of miles across toward their lands and encroached upon their frontiers from land and sea.

Our cry of disavowal is the cry of the protest of all peoples who can no longer bear the Pharaonic dominance of America and who will not allow their screams of anger and hatred to be muffled forever in their throats, for they have resolved to live and die freely and to voice the cry of generations.

Our cry of disavowal is a call to defend the faith and dignity of nations, their resources and wealth. It is a distress call of nations whose hearts have been cut into pieces by the daggers of apostasy and hypocrisy.

Our cry of disavowal represents the protest of the poor and the deprived, the hungry, the barefooted and the destitute whose earnings of toil and day-and-night labor are stolen by international thieves and hoarders of riches, who greedily suck the blood of poor nations and devour the toiling peasants and workers in the name of capitalism, socialism or communism. They have transplanted the vital arteries of the world economy onto themselves and deprived the world's people even a minimum of their rights.

Our cry of disavowal is the cry of a people for which all the forces of apostasy and arrogance lie in ambush. Their bows and arrows have been aimed toward the Quran and the Prophet's progeny. Yet, it is impossible that the people of Muhammad (s)—those who have drunk from the life-giving spring of Ashura and await the ultimate inheritance of the earth by the righteous—should submit to a humiliating death in the slavery of the East or the West. It is out of question that Khomeini should ever remain silent before the assaults of the devilish polytheists and the infidels who violate the sanctity of the Holy Quran, that of the Prophet's progeny the people of the

Prophet (s) and the followers of Abraham, the *Hanif* (a) and stay a passive observer of the scenes of humiliation and contempt of Muslims.

As for myself, I offer my humble life and blood for the cause of the sacred duty to defend Muslims and await the great victory of martyrdom. Let the superpowers and their stooges rest assured that even if Khomeini were to be left alone on this path, he will continue to struggle against apostasy, injustice, polytheism and idolatry. With God's assistance and alongside volunteers from the Muslim world and the barefooted ones who drive the tyrants mad, I will deny be world devourers and their agents, who insist on continuing their injustice and oppression sleep and peace.

Yes, our slogan "Neither the East nor the West"—the principal motto of this Islamic Revolution, staged in the midst of the world of the hungry and the oppressed—outlines the policy of true non-alignment, a policy that would be espoused by all Muslim countries and those countries which in near future, with divine help, will accept Islam as the sole ideology capable of delivering humanity. We will not recede a single step from this policy. The Muslim countries and the Muslims of the world should rely neither on the West, represented by Europe and America, nor on the East, represented by the Soviet Union. They should rely on God, His Prophet (s) and the Imam of the Time (a). To be certain, turning away from this International Islamic policy amounts to the rejection of the ideals of Islam and betrayal of the Prophet (s) and the Imams (a). It would ultimately lead to the destruction of our nation and country and all other Muslim countries. Let no one imagine that this slogan is of a passing nature. No! It is an everlasting and enduring political criterion for our people, for the Islamic Republic, and for all the world's Muslims. This, because the first condition of reaching the path of divine blessing is dissociation and disaffection with respect to the path of the deviate. It is a principle which needs to be implemented in all Muslim societies and at all levels.

After participating in the disavowal rally and declaring their solidarity with the brave Iranian people, the Muslims should deliberate about casting out the colonialists from their countries, about expelling the militia of Satan and removing the military of the East and the West from their homelands. They should not allow the world's predators to make use of their means and facilities in order to assault other Muslim countries. It is a matter of great shame and utter disgrace for Muslim countries and their rulers that aliens should be able to find their way into the secret and military establishment of Muslims.

The Muslims should not be dismayed by the noisy humbug and hollow propaganda drums and trumpets of the world media, for the castles of the

military and political power of imperial arrogance are already in the process of falling apart like a feeble spider's web.

The Muslims of the world should think about educating and informing the mercenary heads of some states, either by admonishment or through intimidation, and wake them up from their heavy sleep, which invites their own destruction and that of the interests of their Muslim nations. These docile stooges should be fully alerted. The people themselves should be keenly vigilant of the danger of the hypocrites and lackeys of imperialists and not sit back indifferently watching the defeat of Islam, devastation of the resources of Muslims and violation of their sanctities.

The Muslims must deliberate about the liberation of Palestine and declare to the world their aversion and disapproval of the attempt to compromise and negotiate the destiny of its people by the infamous mercenary leaders who, in the name of Palestine and the aspirations of the people of its usurped lands, have brought them nothing but devastation and distress. These traitors should not be permitted to blemish the honor and prestige of the heroic people of Palestine with their negotiations and diplomatic trips. It is because these pseudo-revolutionary wretches, having sold away themselves, have taken recourse to America and Israel with the excuse of liberating Quds.

How astonishing that ever since that tragic carnage and usurpation of Palestine, the silence and complicity of the heads of Muslim countries and their compliance with the usurper Israel have increased day by day. Now, there is not even any echo of those slogans and the earlier bombast about liberating Quds. If the government and people of a country like Iran which is repulsing the invader and under economic sanctions, rises to the support of the Palestinian people, they are immediately condemned. That a single day of the year should be designated as "Quds Day" makes them panicky. They seem to imagine that passage of time has transformed the ugly character of Israel and Zionism, and that the bloodthirsty Zionist wolves have abandoned their designs of capturing Muslim lands from the Nile to the Euphrates.

The honorable authorities of Iran, its people and the people of all Muslim countries will not give up their struggle to uproot that vicious tree. With God's help, we must collect the scattered Islamic forces and pool together the spiritual energies of the people of Muhammad (s) and the means of the Muslim countries from nuclei of the resistance of the *Hizbullah* throughout the world. In this way Israel can be made to repent for its criminal past and the usurped lands of Muslims can be recovered from the clutches of the Zionists.

I have warned repeatedly before and after the revolution and once more I repeat the warning against the danger of the cancerous tumor of Zionism in the body of the Muslim world. I further announce my own unsparing support, as well as that of the Iranian people and government, for the struggle of Muslim nations and youths for Quds' liberation. I thank the dear youths of Lebanon who have brought honor and pride to the Muslim community and disrepute to the world devourers. I pray for the success of all the dear ones who strike against the Israeli interests inside and around the occupied territories by relying on the weapon of faith and *jihad*. I assure them that the Iranian people will not abandon them. Rely on God and trust the spiritual potential of Muslims and attack the enemy with the weapons of piety, *jihad*, patience and forbearance, for: "If you help God, He will assist you and make your feet firm."¹

2. Since war is the top concern of our country, on the brink of decisive victory of the Iranian people over the crumbling Baathist regime, the world devourers have launched a worldwide campaign to confuse the worldwide public opinion and to make us appear war-mongers despite all the aggressions and crimes perpetrated by Saddam's regime against the backdrop of the silence of international bodies. Possibly, the ploy may mislead less-informed people about the facts. To enlighten the oppressed nations, especially the honored pilgrims, I would like to mention some points in this regard:

Since the beginning of the war until the present time the world did not address us in the language of justice and impartiality. The day when Saddam and the Baath Party vainly and foolishly attacked our country with the purpose of overthrowing the young Islamic Republic of Iran and Saddam tore up international treaties and personally led the land, air and naval attacks, devastating completely not one or two towns or villages but razing to the ground dozens of major towns and hundreds of villages, killing infants in the arms of their mothers and committing such shameful atrocities that no pen or tongue can describe, and the time when Saddam ignited the flames of war in the Persian Gulf, threatening the security of all the Muslim countries in the region, none of the self-styled lovers of peace ever tried to stop him, nor anyone of them tried to bring pressure on him to restrain him. No one rose in defense of the oppressed peoples of Iran and Iraq. No one asked Saddam, who had initiated the war, for what sin or crime should the Iranian people be massacred, for what sin should millions of men and women young and old, be rendered homeless, their homes, their labor of dozens of years and the

¹ *Surah Muhammad 47:7.*

capital of a nation in industry and agriculture, factories, and farms, be destroyed, burnt to ashes and thrown to the wind. Was it a crime of ours that we were Iranians? Were we blamed for being Persians? Were we held guilty for our past border disputes?

There was no such thing. Today, everybody knows that our real crime, from the viewpoint of the world-devourers and aggressors was that we supported Islam and had replaced a tyrannical monarchy with an Islamic republic. Our crime was reviving the *Sunnah* of the Prophet (s) and putting into practice the commands of the Holy Quran. We were guilty of calling all the Muslims, the Shiites and the Sunnis, to unite for the purpose of resisting the plots of global paganism. Our guilt was our support for the deprived people of Palestine, Afghanistan and Lebanon and closing Israel's embassy in Iran. Our crime was that we declared war against the cancerous tumor of Israel and the world Zionism and vowed to support the rights of the struggle of the deprived people of Africa struggling against racism. Our guilt was that we annulled all the enslaving agreements signed by the infamous Pahlavi regime with America, the world-devourer.

What crime could be more heinous in the sight of the world devourers and their irresolute servants than that of him who speaks of the sovereignty of Islam and calls Muslims to independence, dignity and resistance against injustice and encroachment?

However, we did not discover the truth of this matter for the first time in the course of the imposed war. We have known it all along since the early days of our struggle, from the 15th Khordad (June 5, 1963), until the victory of the Revolution on Bahman 22 (February 11, 1979). We have understood it well that we should pay a heavy price for achieving the great Islamic and divine ideals. We knew that we should offer precious martyrs for these ideals. World-devourers will not allow us to rest in peace. They use their stooges inside the country and abroad to make nocturnal assaults and shed the blood of our dear ones whose blood flow in alleys and on the pavements of streets and all along our frontiers. This was exactly what happened.

When America heard the cry of our people in the support of Islam on the 15th of Khordad and when, for the first time, American pride, the pride of dominant superpower, was injured by protests against the legal immunity of its personnel in Iran, it realized the authority and power of the *ulama* and noted the determination and iron will of the people of Iran to acquire freedom and independence and to establish Islamic rule. Accordingly, it ordered its irresolute, treacherous and mean servant, Muhammad-Rida Khan, to strife

the cry of our nation for Islam. He was made to commit himself to do away with everyone who opposed American presence.

We all saw how those obedient traitors did not hesitate for a moment in executing their odious mission. In the name of a God-entrusted mission, in the name of freedom and the march of the nation toward “the gates of the great civilization,” they raised huge piles of the dead of this nation and the blood of our dear ones—of our youth who sought God and the Prophet (s) and shouted the cries of “God is the Greatest”—stained the doors and walls of our country, from Faydiyyah Theological School to the university and from there to the streets and bazaars and from there to the mosques and prayer niches. At a time when the Shah’s hangmen clipped the leaves of the blessed tree of freedom and broke its branches, all the world-devourers, through an orchestrated, international propaganda, portrayed the Shah as a suave and progressive monarch, as a patron of freedom, and the Muslims as reactionaries and their Islamic demands as retrogressive and black.

In continuation of this policy of suppression, Iran often assumed those aspects of Karbala in which crimes in the style of Yazid were often repeated on the ninth and the tenth days of Muharram. Yet, our country became a peaceful island of stability for America, though a desolation and a graveyard for its people. On the return to my dear country, in a speech at the Behesht-e Zahra cemetery, I remarked that the Shah had devastated our country and made our graveyards flourish. But who was the Shah and whose orders did he carry out? Had he acted alone, by his own degenerate and disastrous will, perhaps our ordeal would have ended with his departure. But who does not know that the Shah was a servant and an agent of America. Our martyrs and dear ones were the blood-money and victims which had been given for the sake of Iran’s freedom.

The Shah had accomplished a task entrusted to him by his masters and, took the revenge of America on Islam and Muslims to the extent he could, while America, the real director of the drama, remained behind the stage. America feared true Islam and was panicked by the possibility of a general uprising leading to the establishment of a just Islamic rule.

At first, after the revolution, America imagined that the nationalists, the *Munafiqin* (MKO), and other lackeys of the right and the left, would soon be able to steer the course of the revolution and the general administration of the country in the direction of its interests. For some days it adopted a carrot and stick policy. While drawing up plans of a coup d’état, it mounted political pressures and, at the same time, kept promoting elements friendly to America. In addition, it launched a character-assassination campaign against the revolution and genuine revolutionaries.

But once again, God was kind to us. With the epic takeover of the US spy-den, the people of Iran renewed their declaration of disavowal against the US and its stooges. When this happened, the US put the same saber that it had once entrusted to Muhammad Rida Khan into the hands of the drunken brute, Saddam.

What did Saddam do? Did he not do the same thing that the Shah had done before the Revolution? Had the Shah not filled our graveyards with our precious freedom fighters? Did Saddam, who enjoyed greater power and leeway, do something else? Had the Shah not sold over our country to America? Did Saddam, in yet another way, not attempt to hand over our country to America?

I once remarked that it will take more than twenty years—if we are given the opportunity to do so—to rebuild the devastation left behind by the Shah, with the combined and determined efforts of the people and the government. The same applies to the devastation brought about by Saddam. It will take more than twenty years to rebuild what he has destroyed.

The honorable people of Iran, the Muslims of the world and all those who fight for freedom, should know that if they want to stand on their own feet without inclining toward the left or the right and independently of any power or superpower, they must be prepared to pay a very heavy price for freedom and independence.

The experience of the Islamic Revolution in Iran was achieved at a great cost: thousands of martyrs and wounded people whose blood was spilt, thousands of homes that were destroyed, the crops and harvests that were burnt to ashes, the many lives that were lost in bomb explosions and bombing of civilian areas, the captivity of the sons of Islam and the revolution in the prisons of the Baathist executioners of Iraq and a thousand kinds of economic and other sorts of pressures and intimidations.

The Iranian people have experienced victory over the global paganism in the midst of debris fallen over their children in sleep. With sacrifice and struggle they have insured the survival of their revolution and country. This is the experience that we shall export, and transfer these results of the struggle against oppressors to other fighters of the way of righteousness, without in the least expecting anything from them in return. Undoubtedly, the outcome of such a transfer of revolutionary know-how would bring nothing less than the blossoms of victory, independence and implementation of the laws of Islam for the enslaved nations.

All Muslim intellectuals, with full consciousness and awareness, should set out on a mission of transforming the worlds of capitalism and communism, journey which is full of ups and downs. All freedom fighters,

with insight and eloquence should demonstrate to the oppressed people of the Third World the procedure of hitting the big powers and the superpowers in the face, especially the United States of America.

I declare with confidence that Islam will humble the superpowers and strip them away of their honor and dignity. Islam will remove all the big obstacles in its way, within and without its frontiers, and one by one it will capture all the key positions throughout the world.

The noble Iranian people must bear in mind that what they have done, the men and women, is so worthy that if Iran is leveled to the ground hundreds of times and rebuilt with the ingenuity and effort of their dear children, they have not lost much. Rather, they have earned the blessing of the eternal company of God's saints, and have left behind an immortal legacy, and the world will be envious of their station. Blessed are you!

Firmly and decisively, I declare to the entire world that if the world-devourers venture to stand against our religion, we will stand against all of them and will not rest until their complete destruction. Either we shall attain freedom, or achieve the greater freedom of martyrdom. In the same way, that we brought our revolution to victory without the assistance and consent of even a single country, organization or world forum, as we fought the war assistance, we will traverse the remaining path with all its ups and downs, with trust in God Almighty, single-handedly and were able to defeat the aggressors without help from any foreign country carry out our duty. At the end, we shall either shake hands jubilantly and celebrate the global victory of Islam, or all of us shall turn to eternal life and martyrdom and embrace death with dignity. In both the cases, the victory is ours, and we do not neglect to pray to God under any circumstance.

O God, show us favor and make this Islamic revolution of ours the beginning point of the collapse of the castles of oppression and tyranny and the setting point of the star of the aggressors throughout the world and bless all nations with the fruits and bounties of the leadership and inheritance of the world by the oppressed and the barefooted.¹

Now, in the light of this explanation, it is up to the Muslims make a judgment about the war, and they should consider for what objective we have been subjected to assault and aggression and for what purpose we have offered martyrs to the realm of divinity. It is up to them to discover the evil intentions which made Saddam launch his aggression and the kind of motives that lie behind the world's overt and covert support for him. Moreover, the

¹ It refers to *Surah al-Qasas* 28:5: "And We desired to show favour unto those who were oppressed in the earth, and to make them examples and to make them the inheritors."

aggressors, up to the present time, have never been short of weapons and military, economic and political aid. The world's big powers have continuously armed the Baathists, with a new excuse every day, with the best and the most modern of military equipment and arms. Yet, they have refused to deliver us even the military equipment, for which they have received cash payment beforehand and which are the legitimate property of our people.

In spite of that all, it is a matter of pride for us that we have been victorious in this drawn-out and unequal way by relying solely on the weapon of our faith and trust in God Almighty and the prayers of the Imam of the Age, the Baqiyyat Allah (a), may God facilitate his early appearance, and by relying on our own self-confidence and the courage of our brave men and heroic women.

We thank God that the war did not burden us with the favor of any power, country or superpower, to whom we would have been indebted. Our people, with their ingenuity and initiative, with their trust and reliance on Holy God, struggling alone and without sympathy or assistance from anyone, have overcome most of the planning of war operations, of mobilization, or training of troops and meeting military requirements, achieving miraculous breakthroughs in industry, installation of factories, changes in production lines, manufacture and invention of dozens of advanced and sophisticated military equipments and all that without the help of any foreign expertise.

Now that we are close to secure a decisive victory and are about to take our last step, the hitherto unheard call of peace struck our ears, a cry which arose from the castles of the tyrants and the war-mongers. They raised a deafening, worldwide clamor and began to lament and mourn for peace! Overnight, they became defenders of human liberty and security and loudly began to lament over the blood of the youth of Iran and Iraq and the destruction of their human and material resources!

Now, what has happened that the imperialists led by the US have suddenly have turned into sympathizers of nations? What has turned the war-mongers and the professional igniters of the flames of war and conflict, the executioners of the century, to start believing in human dignity and peaceful coexistence? What has made them abandon their unquenchable bloodthirstiness, which is innate in capitalist and communist cultures? What made them sheathe their daggers with which they have pierced the hearts of nations?

Is it a reality or a fraud? Is not it tantamount to the nightly attacks and injustice of those who once saw war advisable and now see peace expedient? By their peace-mongering, do not the world-devourers intend to stop us from

delivering our finishing blow? Do not they by such means, protect their own interests through a mixed international policy of war and peace formulated by their fossilized and fiendish brains, thus practically taking the sovereignty, security and the life and economic entity of the world's nations into their hand? Definitely and most certainly, the insistence of the world-devourers and their effort to impose peace on the Iranian people is rooted in such a way of thinking. Even if we set these considerations aside, the very question as to who truly wants peace and who is the real war-mongers is contestable in the first place.

Is Saddam really regretful about his past crimes, aggressions and his cruelties? Does he repent for his deeds and apologize for the treachery with Muslim nations and countries—a treason which has weakened their power of defense? Does his peace-seeking arise from a genuine sympathy for nations and a true awakening or realization?

Yet, in view of all these treacheries of him and all that devastation caused by him it is almost impossible to imagine that there is any trace of conscience, awareness and human feeling left in him. That wounded viper has wound itself around the rope of peace-seeking only due to its helplessness and desperation.

It is surprising how some, who claim to possess good sense and political farsightedness, devise plans, tamper with the verses of the Quran, and invoke the *Sunnah* of the Prophet (s) to divert the Muslims from the path of dignity and stop our people from the honor of *jihad*. We thank God that He has given understanding, awareness and maturity to our people so that such insinuations do not affect them. Instead, they consider such ignorant and childish arguments as the proof of the feeble-mindedness and lack of faith of their authors. So, they laugh at them.

What sensible man would abandon fighting with a half-dead enemy of his ideology, country and society when all the conditions are in his favor and all the necessary means are available to him, and when he has already given thousands of previous sacrifices to reach that point, and would give the enemy another chance to recuperate and attack his country at another opportune time? Is the honor of a few days' rule in this world worth such an indignity and infamy?

At the outset of the aggression, the world suggested to us that we should accept Saddam's supremacy and his demands in order to escape further attacks, and bow down to his high-handed demands to avoid further losses. Even today, in continuation of the same policy, yet in another language—that of bombing civilian areas, use of chemical weapons, attacks on oil tankers, civil aircrafts and passenger trains—the same proposal is set before us to

submit to the unjust and aggressive rule of the Saddamites. Now, it is clear to all the enlightened people of the world that Saddam has not abandoned his beastly and predatory nature in the least but, with the massive support of the world-devourers and the silence of international bodies and organizations, has turned into a wounded beast intent upon carrying the flames of war into the other countries of the region, especially of the Persian Gulf.

In view of such conditions, I warn all the heads of the Persian Gulf states and all the superpowers of the East and the West, especially America and the Soviet Union, to avoid interference and adventurism and to abstain from hasty decisions. I advise the American people not to compromise their intelligence and will in the most important of international policy issues and political and military matters by wholly delegating decision-making to such people as Reagan; for Reagan has lost the power of decision-making, especially in political issues, and needs the assistance of sensible and thoughtful people to save the American people from a holocaust.

I advise the rulers of the Persian Gulf states not to invite further indignity for themselves and their people for the sake of an agent who is politically, militarily and economically bankrupt. I recommend them not to disclose their weakness further by seeking shelter under American protection and not to ask the wolf's assistance to protect their own interests. The moment their interests require, the superpowers will not hesitate to sacrifice these governments and their other old and loyal friends. For them, friendship and enmity, service and loyalty have no intrinsic value or worth. Their sole criterion is their interests and they do not conceal it. In fact, it will be good if some of the slavish heads of the Muslims states ask their masters—the gods of power, wealth and deceit—not to speak so often of their interests in the Persian Gulf, because the matter is one to which the region's people are extremely sensitive. "What interests," they will ask, "have America, France and Britain in the Persian Gulf which need to be protected even at the cost of military intervention and war?"

Of course, our own policy regarding the Persian Gulf has been clear and straightforward from the beginning. The security of the Persian Gulf is of great importance to the Islamic Republic of Iran. That is why, despite the availability of all kinds of means—naval, air and land facilities—and the ability to close the Strait of Hormuz and inflict damages on commercial shipping, oil tankers, oil refineries, oil-export facilities, and ports of the region, it has followed, until now, a policy of patience aimed at confining the extent of the war. It has not gone further than putting up limited show of its power and presence by acts of retaliation. The world has perceived the fact that insecurity in the Gulf is not just to Iran's disadvantage. Otherwise, if the

most powerful of the powers and the superpowers—America for instance—mobilize all its naval, air and intelligence facilities, as well as those of its allies in the region to escort a single ship and secure its safe passage, they would be unable to do so without injury and loss and would get drowned in a whirlpool of insecurity.

With all its worldwide pageantry, propaganda and clamor and despite the dispatching of dozens of reporters and cameramen to the region to cover the news of the success of its evil plans, God, with His invisible means, prepared the background of America's disgrace and puts the spiritual grandeur of the standard of "There is no god except Allah" and its supremacy over the ensign of apostasy. Thus does He gladden the hearts of His servants.

It would be much better for Reagan and the American government to refrain from plunging into the mined waters of their Persian-Gulf policy, which has sounded the trumpet of their disrepute throughout the world. Let them refrain from mounting the steed of illusion and ignorance which has thrown down its rider into dust dozens of times. At least, let them confine their bluffs of strength and their pseudo-power to their stooges—such as Kuwait—and desist from causing greater embarrassment to them by adding to its own defeats and disgraces. They should rest assured that further horseplay in the Persian Gulf region will turn into a hotbed of uncalled-for danger and crisis for themselves. Now, if the world has prepared itself for an oil crisis and the breakdown of all economic, commercial and industrial equations, we are also ready. We have prepared ourselves fully for the occasion and everything is set for the operation.

America must understand this point that military intervention in the Persian Gulf is not an experiment. It is a great trap and a dangerous game.

We, and all the Muslims of the Persian Gulf region, consider the presence of the superpowers a prelude to aggression and assault on the Muslim countries and the Islamic Republic of Iran in a bid to achieve reprieve for Saddam.

The world's Muslims, alongside the Islamic Republic of Iran should strengthen their resolve and determination to give a shattering blow to America and to witness, following it, the blossoming of freedom, *tawhid* and *Imamah* in the world of the Holy Prophet (s).

However, it is necessary once again to remind the heads of the Persian Gulf states that the creation of doubts and magnification of the danger of Islam, the revolution, and the Islamic Republic of Iran in the minds of the countries of the region are old stunts of the world-devourers, aimed on the one hand, to prevent the formation of an atmosphere of mutual understanding

and peaceful cooperation between nations and, on the other hand, to aggravate the nations' reliance on the West.

The Islamic Republic of Iran, in accordance with its principles of promotion of Islamic unity and support of the interests of Muslim countries and peoples, is prepared to assist them in their difficulties. It is ready to use its power and influence to repulse any kind of political and military onslaughts on the part of global arrogance and to present a powerful and precise program for repelling the political domination of the East and the West. But, we are certain, any progress in this matter will be slow so long as Saddam and the Baath Party continue to be there. It is because he is afraid of the cooperation between Iran and other Muslim countries and of unity and coordination between Muslim peoples to the same extent as the superpowers.

In any case, our insistence on continuing the war until the ouster of Saddam and the dirty Baath Party of Iraq, and until our other fair and just conditions are met, is a religious duty and a divine obligation, to which we shall never turn our backs. God willing, when the desired conditions actualize, in cooperation with other Muslim countries, we shall evolve a sound infrastructural policy of cooperation between all the Muslim countries and peoples. In its shadow the people's interests will be safe from the danger of aggressors and adventurers. Those who entertain any plans of attacking Muslims countries will take lesson from the fate of the Saddamites and will refrain from provoking the wrath of the nations.

Today, without any doubt, the destiny of all Muslim countries and nations has become tied up with our fate in this war. The Islamic Republic of Iran has reached a stage where its victory is considered the victory of all the Muslims, and, God forbid, its defeat would result in the defeat and humiliation of all the believers. To abandon a nation, a country and a great ideology in the middle of the road, would be an act of treachery to human aspirations and to the Prophet (s) of God. Therefore, this country's war fever will not subside without Saddam's fall, and God willing, we are not very far from that goal.

We thank God that our people, government and officials, the army, guard corps, volunteer forces, and the valiant sections of society are in a state of perfect alert. All of them are undaunted warriors and the disciples of the school of love and martyrdom. They have been prompted and adept in defusing the plots of the imperialists and their fifth column. Now they are advancing to open, with God's assistance, the final gates to victory. In addition to their superior presence in the Persian Gulf, its islands and coasts, and in the western and southern regions, they are engaged in mobilizing and

organizing the oppressed people of Iraq, the latter being the most important of our goals. It is because we have declared, right from the early days of the war, that Iran has no greedy intentions regarding Iraqi territories and that the people of Iraq are free to determine their own destiny and to select the form of regime they want. In fact, we would prefer that they choose the kind of government they want before the toppling of the Baathist regime at the hands of the Islamic combatants in warfronts. And thank God that the vanguard of this great movement has already emerged.

At any rate, let the superpowers and the supporters of the crumbling regime of Iraq rest assured that expanding the dimensions of the conflict, and exerting pressure on the Islamic Republic of Iran by creating fake and artificial worldwide currents of a political, diplomatic nature and in the press, or interference of a military or non-military nature in the Persian Gulf, or magnification of the problems, instigating disagreement and dispute and broadcasting false and fruitless analyses will not make us abandon our goal: the fall of Saddam and the Baathist Party of Iraq and the punishment of the aggressor. By the grace of God, we will continue to withstand all the world's pressures and sanctions in order to achieve this great objective, and will never tire of fighting in the path of God. The great people of Iran stand steady and steadfast on the heights of martyrdom and sacrifice, and with each day, their dynamism and determination to continue on the path becomes greater.

Of course, there are the westernized and the cowards who talk of people becoming tired of the war and the war reaching a deadlock. But they are the very people who have been absent from the scene of defense from the first day. Until today, they have not done anything to support or serve the heroic combatants who defend their homeland, nor they possess the capacity to be a member of the armies of God in the future. Their humbug is meant only to please and console their masters and, in their feeble minds, to change the people's mind about the war, or, at least, make those who live abroad believe that the people, officials, army, IRGC, and volunteer forces are all tired of the war or that there are differences among them about its continuation. However, by God's grace, there are no differences in our Islamic Republic with regard to political and ideological matters of principle. All our officials are determined to crush the enemy until the establishment of pure *tawhid* among all the Muslim nations, so that, in not very distant future, Islam is victorious throughout the world.

We thank God that the country of the Holy Prophet (s) has until today raised millions of youth volunteering to go to warfronts and seek martyrdom.

Nothing except the good pleasure of God will gladden the hearts of our people. That is why they relish sacrificing their property, their lives and their sons in the way of God. The criterion of superiority among them is piety and surpassing others in good deeds. They hate highhandedness as well as the ancient and modern forms of pagan exhibitionism.

I consider myself the servant of such a people, and it is a matter of pride for me. I consider all these blessings a result of the kindness of the Prophet (s), the mercy for the worlds and the seal of the messengers. I invite the people and the youth of all Islamic countries to discover these embodiments of merit and piety and to familiarize themselves and establish brotherly relations with them.

I would like to use this opportunity to remind our country's officials that no criterion of value is superior to that of *taqwa* (piety) and *jihad* in the way of God. The preeminence of this divine criterion should be always present in selections and promotions, while determining priorities in the allocation of facilities and in appointments to offices and in the general administration of the country. This criterion should ultimately replace all other conventional standards and all other wrong distinctions of material or personal nature. The criterion of piety must be sovereign, whether in wartime or in times of peace; for the distinction based on *taqwa* is one which has been bestowed by God on the pious. It is not sufficient for this distinction to be made in words: it should be built into the laws and regulations of the country and be embodied in the very practice, faith, attitude, and approach of the society. The rights of those who have borne hardships, have gone to the fronts, the families of the martyrs, prisoners of war, the wounded and the untraceable—in a word the rights of the barefooted, the oppressed and the slum-dwellers—should have priority over those who have sat back in their homes and mosques, the wealthy and the well-to-do, those who refrain from going to the warfronts and detest *jihad*, *taqwa* and the Islamic system. The honor and value of the pioneers of this holy movement which is the war of the deprived against the affluent should be kept alive and passed down to the future generations. We should try our best lest the newcomers and those who make religion a means of worldly gain may defile the anti-*kufir* and anti-poverty character of our revolution and bring the authorities the disrepute of being defenders of the interests of the wealthy and the ungodly—those who sit back comfortably in their luxurious houses without any worries and, untouched by the people's hardships, are indifferent spectators of all the tragedies, pains and sufferings of those who form the firm pillars of this revolution: the barefooted and the deprived. Such people should not be allowed to occupy key positions, for

they will sell this revolution overnight and bring the hardships and endeavors of the nation to naught; because they have not seen the long and painful part of the journey that lies behind us. They have not seen the heads and chests that were slit open by ungodly hands, and have been unaware of the distress and forlornness of our warriors; they have never sensed the restlessness and pain of the *mujahidun* who accepted all risks to fight the encroachment of the foreign powers.

3. The respected clergy, officials and heads of the *Hajj* caravans—considering the great responsibility they have shouldered of leading and guiding the honored pilgrims, and taking into account the exceptional conditions of the Islamic Republic of Iran—should employ all their ability and effort in ensuring a correct and disciplined performance of the *Hajj*. With patience and without any expectations, they should teach the honored pilgrims the rituals and different issues of *Hajj*, drawing up suitable plans and keeping in view the different backgrounds of persons, their education and level of literacy. They must not neglect the constructive role of *Hajj* and the profound and lasting effect that it leaves on the lives of human beings, because in its spiritually charged atmosphere the heart becomes ready for the change and the acceptance of righteousness. Hence, a serious effort should be made to abstain from exercising personal judgment, particularly in the legal issues and rituals of *Hajj*. The legal issues of *Hajj* must be explained with knowledge and certainty, and, in cases of necessity, by referring to informed persons or legal sourcebooks, because in *Hajj* rituals the new problems that come up are numerous. And, God forbid, a wrong or incomplete explanation may invalidate a ritual performed, causing hardship and inconvenience to the honored pilgrims.

The clergymen, while giving a clear and precise explanation of the rites, should abstain from problem-mongering and over-cautiousness which may put pilgrims in a state of doubt and over-caution, because obsession with doubts about the programs, rites, worship, and prayers causes boredom and inattention to obligatory things.

The *Hajj* is the most opportune time for the clergy to establish contacts with the intellectuals and the *ulama* of Muslim countries. Despite the extreme fear of world arrogance and some rulers of Muslim states of such meetings and contacts and their attempts to obstruct them, the Islamic Republic of Iran has considered it desirable to utilize this opportunity in a programmed manner for the exchange of views and ideas and for finding solutions to the problems of Muslim societies. Given this opportunity, the honorable clergy and the public relations officials of *Hajj* should play an

effective role in disseminating the revolutionary experience and explaining the Iranian policies in the light of the Quranic commands and the preeminent role of the *ulama* in leading the people and society.

It is unfortunate that in Muslim countries most of the people, even *ulama*, are unaware of the effective, constructive and decisive role they can play in current and international affairs. Under the influence of materialistic ideas, they have been led to imagine that spirituality has lost its power in an age of technological, industrial and scientific advancements, and that, God forbid, Islam has lost the power to govern their countries. Thank God, the victory of the Islamic Revolution of Iran under the leadership of *ulama* proved this idea wrong. Their vitality and power became obvious despite all the obstructionism and conspiracies hatched by the East and the West and the resentment and hostility of their agents. I invite all the Islamic *ulama*, thinkers and intellectuals throughout the world to visit Iran, as when opportunity permits, to study its present conditions and compare them with those of the past when the monarchy had transformed it into a westernized country devoid of Islamic values, and Iran was on the way of becoming a bastion of crusade against Islam and a base for the destroying all relics of prophethood from Islamic culture and history. They will also see the present Iran, whose laws and regulations are based on revelation and Islamic principles. It has been cleansed, as far as possible, of every trace of *kufir*, *shirk*, open offence against God, despite the sinister chorus of the hypocrites, the leftists, the rightists, and the nationalists, who in the early days of the victory of the Revolution intended to capture the minds of the people and seize power; it was God's grace that their plots were disclosed.

Islamic laws and programs are in the process of being implemented throughout the country from the battlefields to centers of scientific research, universities, and theological centers; from the legislative assembly, which deals with every kind of civil and military legislation, to the executive, which deals with the most complex of administrative and executive problems of a big country at war and with a population of more than 50 million and faced with trade embargo; from the judiciary, with its duty of enforcing divine penal laws—and in fact the burden of maintaining the security of the life, honor, property and character of a revolutionary society—to the high commands of the army and the security forces, with their duties of maintaining the security of the country's borders and internal security, as well as having to defuse hundreds of various kinds of plots, prevent sabotage and crime by the hypocritical and anti-revolutionaries, prevent theft, murder, drug-abuse, prostitution and other forms of indecencies. All these affairs are administered under the leadership of committed *ulama*, with the blessing of

the brilliant laws of Islam and the Book of the Holy Prophet, Muhammad ibn Abdullah (S, and by following the guidance of the Imams (a). We thank God that we have saved our country from all forms of dependence by reliance on the verses of the Scripture revealed by God.

Of course, we still have a long way to go before all the laws and regulations of Islam are implemented fully at all levels of society. But, with God's assistance, we will persevere in our endeavors and will practically prove to all the westernized and the easternized—the self-alienated, who have been dismayed by the call of return to Islam and the declaration of trust in the Quran—how the fountainhead of the wisdom of the Divine Book and the guidance of Islam can give life to a society.

All these were blessings which followed in the wake of the *ulama's* involvement in politics and their *ijihad*.¹ The Iranian clergy did not confine themselves to sermonizing or explaining the daily rites; by venturing into the major political issues of their country and the world, they could demonstrate the administrative capability and power of the *ulama* of Islam. This leaves no place for an excuse for the quietists according to the sacred knowledge that have acquired, use it for worldly gain.

It is surprising how many of the *ulama* and clergy of Muslim countries, being insensitive to the spiritual thirst of nations, are unaware of their momentous role and their divine and historic mission in an age when humanity is in great need of the spiritual, illuminating laws of Islam and its spiritual message. They are not only insensitive to the craving of human societies for divine values, but they also underestimate their own spiritual power and potential. Disregarding all the tumult and pageantry of a dominant scientific-materialist culture that rules over the contemporary mind, the Islamic scholars, preachers, Friday prayer leaders and intellectuals can bring the world under the sovereignty of the Quran, by becoming united, by realizing their responsibilities, and discharging the solemn duty of leading and guiding the people, and put an end to the present corruption, exploitation and humiliation of Muslims, and prevent the devils, the big and small—especially America—from making nests in Muslim countries.

Instead of propagating humbug, through divisive speeches and writings, and praising tyrants and despots—activities which discredit Islam in the eyes of the oppressed and create disunity and dissent in Muslim ranks—they should devote their energies to propagation and implementation of the luminous laws of Islam and its teachings, using this boundless ocean for

¹ *Ijihad*: juristic derivation of laws applicable to new conditions on the basis of the general principles laid down in the Quran and the Sunnah.

establishing the honor of Muslims and achieving enduring prestige for the Muhammadan *ummah*.

Is it not a matter of great shame for the *ulama* of Muslim countries that despite the fact that we possess such a scripture as the Holy Quran and such laws as the luminous laws of Islam, in addition to the *Sunnah* of the Prophet (s) and the Imams (a), pagan legislation should be enforced in the Muslim countries under their control? Is it not a matter of shame for them that policies dictated by the evil lords of wealth, power and deceit and—the real enemies of Islam—should be implemented in Islamic countries and policy-makers in Kremlin and Washington should determine rules of procedures and codes of behavior for them?

The *ulama* of Muslim lands and countries should discuss and exchange ideas about solving the problems and difficulties of Muslims and ridding them of despotic rule. They must stand firm for the defense of Muslim interests and against the degenerate cultural onslaughts of the East and the West which have devastated many generations. They should warn their countrymen of the danger of forgetting their own identity under the spell of the pageantry of the East and West. They should sound the alarm of the danger of neo-colonialism for their peoples and governments, and make them aware of the deviltries of the superpowers, which instigate wars and stage carnage of Muslims throughout the world.

Let me emphasize again that the world today is thirsty—thirsty of the luminous teachings and laws of Islam. No one among the *ulama* and clergy has any excuse any more before God. For when the youth of Muslim countries have advanced to the frontiers of martyrdom for the sake of the defense of their religious sanctities, having accepted all risks for ousting aggressors, such as imprisonment, torture and death—as in the case of the brave and militant Muslims and the good Hizbullah of Lebanon and other countries, who have put up brave resistance and wage *jihad* against aggressors—there remains absolutely no room for any excuse for keeping silent or practicing quietism and pointless dissimulation.

If the committed *ulama* and clergy of Islam abstain today from immediate action, it will be too late tomorrow. Of course, we do realize the solitude and isolation of some of the committed *ulama* in their own cities and countries, surrounded as they are by bayonets and subject to pressures, intimidations and illegal verdicts of mercenary court-divines. But we remind all those good people, who are engulfed on all sides by the pressure of tyrants, of the divine admonition: “Say: I give you but one admonition, that

you rise up for Allah's sake, by twos and singly, and then reflect..."¹ So rise up for the sake of God and do not be afraid of isolation and solitude.

Mosques are the best bulwarks, and congregation and Friday prayers make the most proper platform for organizing Muslims and for articulating their interests. Today, although governments and stooges of the superpowers have risen for a pitched battle against Muslims and, like the Indian government, engage in massacre of innocent and freedom-loving Muslims, but they dare not close mosques and the places of worship of Muslims indefinitely. They cannot extinguish the flame of passion and awareness of the Muslim millions. And even if they close our mosques and ban the religious and political activities of the *ulama*, such victimization of Islam will result in calling greater attention toward the *ulama* and increase the number of their followers.

Is it not the case that God has taken a pledge with the learned to the effect that they should not remain silent in front of the tyranny of tyrants and criminals? Are not the *ulama* the proofs of the prophets on earth? If this is true, it is the duty of the *ulama*, intellectuals and scholars to heed the distress call of Islam and to rescue it from its present state of helpless solitude. Let them not put up with this humiliation and indignity any more. Let them shatter the idol of the imposed dominance of the world-devourers into pieces. Let them, with political insight and acumen, reveal their bright and powerful face and drive out the double-faced pseudo-*ulama*—those who barter their faith for worldly gain and use their learning for divisive ends—from their midst. They should not permit the evil *ulama*, the sycophants of tyrants, to occupy the seat of spiritual leadership of Islamic peoples and impose themselves on the people, exploiting in this way the spiritual prestige of the *ulama* of Islam.

The committed *ulama* of Islam should speak out about the great danger posed to Islamic societies by mercenary *ulama* and court mullahs, for it is these deluded wretches who seek to justify the rule of despots and the tyrants affiliated with imperialist arrogance, and prevent the oppressed from demanding their lawful rights. It is they who, when ordered to give verdicts, affirm the charges of corruption and apostasy against freedom fighters and those who struggle against blasphemy. May God rescue all Islamic peoples from the evil and injustice of these ignorant faith-sellers.

Another one of the most important duties of committed *ulama* and *fuqaha* jurists is to put up serious opposition to the two oppressive and degenerate cultural and economic systems of the East and the West:

¹ *Surah as-Saba'* 34:46.

communism and capitalism. These diseases have already assumed epidemic proportions, afflicting all nations and practically bringing with them a new kind of slavery. As a consequence, the majority of societies have in their day-to-day matters become dependent on the gods of wealth and power, and deprived of any kind of say in decision-making with respect to any problem of the world economy. Despite their abundant natural resources, fertile lands, forest, sea, water, and mineral resources, they have become captives of poverty and destitution. The communists and capitalists, by establishing warm and intimate relations with the world-devourers, have deprived the common people not only of all kinds of initiative, but also the very right to existence. By creating monopolies and multinational corporations, they have practically captured the arteries and veins of the world economy, controlling all the channels of export, mineral extraction, distribution, supply and demand, and even control of commodity prices and banking. By means of fake theories and contrived research studies, they have convinced the oppressed world masses that they must accept life under their hegemony; that there is no way for the survival of the barefooted except surrender to poverty; that it is a natural law of creation inherent in human society that the majority should starve and die in the hope of a morsel while a few should live in luxury and waste, stifling themselves by gluttony.

In any case, this is a calamity which afflicts humanity and has been brought about by the world-devourers. Unfortunately, the Muslim countries have become its victims due to weak and affiliated governments. Now, it is the duty of *ulama*, Muslim scientists and experts to formulate and present creative schemes and programs to replace the unwholesome economic order that prevails throughout the Muslim world, taking into account the interests of the deprived and the destitute, so that the world's oppressed and Muslims are relieved of distress and poverty.

However, realization of Islamic objectives, especially its economic goals in the world, and counteracting the sick economic system of western capitalism and that of eastern communism, is not possible without realization of the sovereignty of Islam in all aspects. Even after the establishment of a just system and an Islamic rule—as in the case of the Islamic Republic of Iran—the complete obliteration of their harmful effects would perhaps require considerable time. Nevertheless, the presentation of plans and exposition of the economic policy of Islam, which aligns itself with the interests of the deprived classes and supports the expansion of public cooperation and fights concentration of wealth, is in itself a gift and glad tidings of man's emancipation from poverty and destitution. The fact that

under Islamic rule the wealthy and rich have no privileges and enjoy no priority over the poor will indeed pave the way for the blossoming and development of latent and repressed capabilities and talents of the barefooted. The principle that the rich are not allowed to influence the government authorities and administrators of an Islamic state by their financial power, or permitted to flaunt their wealth as a matter of pride and superiority over others, or allowed to impose their demands and views on the needy and hardworking classes, is itself the biggest factor that mobilizes the people to take an active part in their country's affairs, inclines them toward sublime morals and values, and makes them shun degradation and sycophancy. Even the rich are thereby discouraged from imagining that their wealth and means indicate their higher standing before God.

In a word, superiority in an Islamic system is associated with *taqwa* not with wealth or power. All officials, administrators, leaders, and scholars in a system of just rule are duty-bound to mix, associate and be on friendly terms with the poor and needy to a greater extent than with the rich and affluent. This association and identification with the needy and barefooted has been a great distinction of the saints. Its great advantage is that it shatters the doubts and misleading suggestions of the deviants. Thank God that in the Islamic Republic of Iran the grounds of this outlook are in the process of being laid. It is with such an outlook that the honorable authorities of the Islamic Republic of Iran, despite the severity of economic blockades and diminishing incomes, have devoted all their efforts to fighting poverty. It is a great wish of all, the government and the people, that poverty and deprivation will some day be completely eradicated from society and our patient and proud countrymen will enjoy material and spiritual welfare.

It would be a sad day when our policies and politicians want to reject the deprived and favor the rich and when the rich enjoy greater attention and prestige. This is in fact contrary to the practice of the prophets, of the Commander of the Faithful, and of all the Imams (a). The genuine *ulama* have been, and should forever remain, for it has been a matter of pride and a blessing for our country and revolution and for our *ulama* that the have risen in the support of the barefooted and have revived the slogan of the defense of the rights of the oppressed.

Since getting rid of poverty and deprivation is our ideology, essential to our philosophy and way of life, the world-devourers have been intent on causing trouble for us in this regard, too.. To disable our government officials, they intensified the degree of blockades which they had put on our country. They poured out their fear, hostility and vengeance toward this

historic movement of the people in the form of thousands of political and economic plots. There is no doubt that the world-devourers are as much afraid of the spirit of Islamic economics and its zealous support for the barefooted as they are of our people's love of martyrdom and all the other values which encourage the spirit of self-denial and self-sacrifice. Obviously, the further the country advances on the path of liquidation of poverty and defense of the rights of the deprived, the more will the world-devourers despair of us and the more will the world's nations attracted toward Islam. The honorable *ulama* should always keep this basic principle in view, and safeguard this more-than-a-thousand-year old of being a shelter for the underprivileged. They should also keep reminding the officials and people that we must never forget the sincere and ungrudging support of the underprivileged for Islam and the revolution and we must not fail to respond gratefully.

Of course, it is quite clear that all strata of our society have a share in this revolution and have participated in all phases of the struggle for the sake of God and in order to fulfill their divine duty. God is the ultimate goal, and let them not stain their divine and lofty ideals with materialistic considerations. Let shortages not make them quit the scene of struggle, because he who sacrifices his life and property for the sake of God is not to be frustrated by his belly and worldly temptations. Our duty and that of all the officials is to serve the people and to partake in their joys and sorrows. I cannot think of any better way of serving and worshipping God than rendering service to the deprived and underprivileged.

True, when the barefooted and slum-dwellers, the low-income strata of our society, have proved their loyalty and devotion to Islam by sacrificing for the sake of God their lives and that of their youth and beloved ones and everything they had, and by being present in the scene of the struggle, why should we not be proud of the opportunity to serve those righteous brave men and those sincere devotees of God?

I would like to reiterate that a single hair of such slum-dwellers and those martyr-givers is superior to and worthier than all the palaces of the world and their occupants.

While thanking the *ulama* and the government for their services to the deprived classes, I would like to mention a last point in the way of a humble request and fatherly reminder. This pertains to the importance of simple and ascetic life for committed *ulama* and clergymen. At a time when God has favored the *ulama* and clergy and entrusted to them the affairs and administration of a big country and charged them with the pursuance of the

mission of the prophets, let them not depart from the lifestyle befitting *ulama*. They should abstain from inclining toward worldly pomp and adornments, for they are below the dignity of the clergy and injurious to the honor and credibility of the system of the Islamic Republic of Iran. Let them beware that no disease or danger is more harmful, in the world and the hereafter, for *ulama* than temptation for material comforts and worldliness. Thank God that the committed clergy of Islam have passed the test of ascetic and simple living, but they have to be careful lest the sworn enemies of Islam—who, God willing, would never succeed—may find the smallest pretext to smear the good name of the bearers of the torch of guidance and damage their credibility.

The good Iranian pilgrims—to be honest—have demonstrated their social and political consciousness and awareness in the course of the *Hajj* ceremonies of previous years and have guarded the prestige and credibility of the Islamic Republic of Iran. As in previous years, with complete attentiveness and care, they should perform all the rites and obligatory acts of *Hajj*. They should use this blessed opportunity of pilgrimage to the House of God in the holy Mecca, and the sacred shrine of the Holy Prophet (s) in Medina and the tombs, at al-Baqi, of Hadrat Zahra (a) and the infallible Imams (a), to participate in the Baraah rally. While observing perfect discipline and complete coordination in arrangement of rows and files, in slogans, and all the related programs, they should utilize the blessings of this sacred religio-political assembly, which demonstrates the power of Muslims and our dear Islamic country of Iran. Maintaining an upright, constructive and sound conduct throughout the *Hajj* ceremonies, and especially in the course of the rally, they should try to persuade the people of other countries and the Saudi officials about the necessity of holding such gatherings during the *Hajj* season, abstaining meanwhile from any kind of unauthorized or self-willed behavior which, God forbid, may tarnish the repute of this majestic rally. They should avoid any kind of confrontation, argument and insult, by all means. Although the good pilgrims will neutralize any kind of plot or conspiracy by their vigilance, they must be careful that some persons may blemish the majesty and dignity of the congregations held during *Hajj* and compromise the repute of the revolution by their unauthorized and thoughtless actions. Meanwhile, it appears unlikely that the Saudi government and authorities, who are hosts to the pilgrims of God's House and the Prophet's shrine, would try to thwart this great show of the anti-*kufr* power of Islam and Muslims which has been instituted at the political initiative of our people for the sake of the glory of the Muslim world.

In any case, the Iranian pilgrims should pay close attention to their role and mission, for their behavior and conduct are watched with scrutiny by the friends as well as the enemies of our Revolution. The enemies are waiting to find some pretext, no matter however small, to damage the sanctity and credibility of our countrymen. Meanwhile, the friends and supporters of the revolution are eager to become more familiar with the conduct, characteristics and methods of our people, whose fame, with God's help, has become worldwide.

Hajj provides the best rendezvous for Islamic peoples, where Muslims become acquainted with their brothers and sisters from all over the world. They assemble together in that home of all Islamic societies and all followers of Abraham, the Hanif. There, while observing noble Islamic manners and abstaining from disputes and discarding all hinder some accessories, they make a show of the sincerity of Islamic brotherhood and set in perspective the reformation of the *Ummah* of Muhammad throughout the world.

Through coming to contact with other Muslims, the Iranian pilgrims, will understand the spiritual and political achievements of the Islamic Republic of Iran much better. Their knowledge of the various problems and difficulties faced by other Muslims will make them better appreciate the various dimensions of the greatness of this revolution and lead them to thank the special blessings of God Almighty on this nation and the favors of the Imam of the Age (*a*) better than before. It will also make them realize, better than before, the painstaking efforts of the good government authorities who have sincerely rendered services day and night. It will also make them realize the profound change that has occurred in the youth and various sections of the people, a change which has led them to the doors of the paradise of strength, of modesty, chastity, dignity, freedom, and *jihad*, a change for which they should be grateful.

O God, do not take away these great blessings from our people.

O God, enable us to better appreciate the worth of Your blessings.

O God, enable us to serve You better and more sincerely. Make us realize our utter weakness before You increase our humility.

O God, grant us greater trust in You, and give us forbearance, and resistance. Make us pleased with what pleases You and give us the ability to acquire Your good pleasure. Assist us and be our company on the path of serving Your creatures, right up to the frontiers of sacrifice, the sacrifice of our lives and of our sons and whatever we have.

The dear pilgrims note that the awareness of their own maturity and of the greatness of their revolution should not make them feel proud and superior to Muslims from other countries and, God forbid, cause them to

view their acts and conduct with contempt. That would deprive them from the friendship and warmth of God's friends in His House. They should not neglect to thank God for His great blessings by conducting themselves with genuine humility before Muslims, their brothers in faith and the oppressed.

Strengthen the ties of friendship and the bonds of future relations with the Muslims by the side of God's House and the Prophet's shrine. Speak to them about the Revolution and the gracious blessings of God. Assure them on my behalf and on behalf of all our people, that the Islamic Republic of Iran supports them, their Islamic struggle and programs. Assure them that we will stand by their side against the aggressors at each stage and will defend their past, present and future rights. Tell them that all Islamic nations have a stake in the power and credibility of the Islamic Republic of Iran, and the defense of the heroic people of Iran is in fact the defense of all nations under oppression. We will, God willing, curtail the hands of aggression and oppression from Islamic countries, and by exporting our Revolution—which in reality means the export of genuine Islam and exposition of the laws of Muhammad (s)—we shall end the domination, hegemony and injustice of the world-eaters, thus preparing the way, with God's help, for the appearance of the Universal Savior and Reformer, the bearer of Absolute Leadership, the Imam of our Age.

Another point to which the honorable pilgrims should pay attention is that the Holy Mecca and other sacred spots are places that have scenes of great events associated with the movements of major prophets and the ministry of the Holy Prophet (s). Every spot of this holy land bears the footmarks of great prophets and is associated with frequent descents of the Archangel Gabriel (a), the trustee of divine revelation. They bring to our minds the memory of the several years of distress and suffering borne by the Holy Prophet (s) for the sake of Islam and mankind. Being in these holy places and memory of the harsh and oppressive circumstances of the Prophet's ministry make us further realize our responsibility of preserving the achievements of that divine mission and movement.

They make us recall how the Holy Prophet (s) and the Imams (a) suffered isolation and estrangement for the sake of establishment of righteousness and education of falsehood. With great resistance and forbearance, they stood their ground against the insults, slanders and revilement hurled at them by Abu Jahls, Abu Lahabs and Abu Sufayans and continued their work despite conditions of severe bans and economic blockade of Abu Talib's quarters. Thereafter, they endured migrations and bitter hardship in the cause of inviting people to God and propagating the

divine message. They fought a perpetual war, one unequal battle after another, and faced thousands of plots and obstructionist schemes of the enemies. Yet they held their ground for the sake of the guidance and enlightenment of humanity. The rocks and hillocks, the mountains and deserts of the Hijaz and the alleys and bazaars of Mecca and Medina, all are witness to the tumult and turmoil occasioned by the prophetic message, and were they speak they would reveal the secret of the fulfillment of the Divine imperative.

Then the pilgrims of the divine sanctuary would know what hardships the Prophet (s) of God underwent for the sake of our guidance and for the salvation of Muslims, and see how great is the responsibility of his followers.

Although the Iranian people have, during the course of their revolution and the war, suffered a great deal of injustices, hardships, pain and suffering and have offered many great martyrs from their sons and dear ones, yet the extent of the hardships and suffering borne by our Prophet (s) and Imams (a) was definitely far greater than our problems.

I request the dear pilgrims to convey the sincere regards of our good people, officials and the families of the martyrs and of those who suffered injury or captivity or are missing in action to the holy Prophet (s) of mercy and the Imams (a) of his household and beseech their further kindness and mercy for their sincere followers. Let them use this opportunity for praying to God that He may grant our people victory over global blasphemy and deliver all the Muslims from their affliction.

O God, even if nobody were to know, You know that we have taken our stand to hoist the banner of Your religion and, to establish justice, and that following, without hesitating for even a moment, the example of Your prophet, we have held our ground against the East and the West.

O God, You know that the sons of this country, with their fathers and mothers, attain martyrdom for the sake of the honor of Your religion, and, with smiles on their lips and with hearts full of Your love and hope, they flock to Your infinite mercy.

O God, You know that the *Ummah* of Your Prophet, in this country, is faced with all kinds of plots, and the agents of Satan do not allow it a moment's rest. The efforts to mount oppressive economic pressures, to create further distress and hardship for it, intensify day after day.

My God, You know that our people are not deterred by difficulties and fear not anyone except You. They have put up with all the pains and sufferings and know that victory comes from You and Your favor.

So, Lord assist us again with Your kindness and put greater hope of victory in the hearts of our people. Send Your hidden aid and Your unseen armies and make our combatants triumph in the warfronts. Increase our strength, resistance and forbearance in the face of hardship and distress, and grant us the blessing of resignation both in victory and defeat. Bring joy to the hearts of our people, who have offered the martyrs, wounded, prisoners and missing of this war for Your religion and borne the pain of separation with dear ones for the love of You and Your good pleasure. Infuse us all on the path of Your service with love, and acquaint our hearts with the pain. Quench the thirst of our martyrs with the waters of the life-giving *Kawthar* of Your Wilayah and that of the Holy Prophet (s) and the Imams (a). Make the revolution of the Universal Reformer the culmination of our revolution. Indeed, You are the Lord of all bounties.

Ruhullah al-Musawi al-Khomeini
Dhul-Hijjah al-Haram 1, 1407 AH

Letter

Date: July 29, 1987 [Mordad 7, 1366 AHS / Dhul-Hijjah 2, 1407 AH]

Place: Jamaran, Tehran

Subject: Authorities of the Special Court for the Clergy

Addressee: Ali Razini (Judge of the Special Court for the Clergy)

In the Name of God, the Compassionate, the Merciful

To the Great Leader of the Islamic Revolution, Imam Khomeini—may his sublime presence endure,

After greetings and expressing gratitude for the kindness of the Eminent Leader, in a bid to remove doubt on the competency of the Prosecutor's Office and Special Court for the Clergy, kindly give permission for the judges of the this court and prosecutor's office to have the following judicial discretions:

1. All crimes of the pseudo-clergy and those related to the clergy such as the public and anti-revolutionary crimes, and violations related to the dignity of the clergy shall be put to trial therein.

2. In terms of the venue of the crime, it shall not be limited to the crimes committed in Tehran or Qum.

3. In cases where the principal criminal is a cleric while the accomplices are non-clerics, the criminal shall also be put to trial in this prosecutor's office and court.

4. The judges in this court and prosecutor's office shall perform their duty in accordance with the religious law.

With thanks and asking for your benevolent prayer,

Ali Razini
Judge, Special Court for the Clergy
Tir 31, 1366 AHS]

In His Most Exalted Name

With the hope that the honorable judges and prosecutors would regard the Omnipotent and Omnipresent God and do not deviate from justice and

religious standards, especially in this crucial affair, it is approved. May you and they be successful.

Ruhullah al-Musawi al-Khomeini
Mordad 7, 1366 AHS

Message

Date: August 3, 1987 [Mordad 12, 1366 AHS / Dhul-Hijjah 7, 1407 AH]

Place: Jamaran, Tehran

Subject: Crimes and treacheries of the Al-e Saud

Occasion: Bloody Mecca tragedy (massacre of Iranian pilgrims by the agents of the Al-e Saud)

Addressee: Mahdi Karrubi (Imam Khomeini's representative and superintendent of the Iranian pilgrims)

In the Name of Allah, the Beneficent, the Merciful

And those who migrated in God's way and were slain, or died, God shall provide them with a fair provision; and surely God is the best of providers.¹

Honorable Hujjat al-Islam, Hajj Shaykh Mahdi Karrubi,

I received your message, the message of the forbearance of the dearest pilgrims, of their sufferings by the side of the Holy Kabah whose sanctity has been violated, the message from the divine sanctuary whose inviolable precincts have been drenched in the blood of the pilgrims. Convey the sincere greetings of me and that of the Iranian people to the victims of the assault and atrocious conduct of the mercenaries of the great Satan, the criminal United States government.

This most horrible event has not only wounded the feelings of the Iranian people but has also shocked the hearts of all freedom-loving people and Muslims all over the world.

However, it has not come as a total surprise to the dear people of Iran. For several years, they have experienced similar brutalities such as attacks on Muharram mourning processions, burning of copies of the Holy Quran and setting mosques on fire. Nor are such brutalities unusual for the US agents, such as the Shah during the course of the revolution and Saddam in the course of the imposed war. For us, these experiences have unmasked the imperialist agents and revealed their brutal nature.

Now, the criminal hands of the US and Israel are visible once again in the acts of their agents, the Saudis, the hypocritical rulers of Saudi Arabia and traitors to the sanctity of the two holy cities. This time their target was

¹ Surah al-Hajj 21:57.

the hearts of the most devoted Muslims and the guests of God. The self-styled host of the pilgrims' and the keepers of the Holy Mosque' caused streams of the blood of Muslims to flow in the streets and alleys of Mecca.

Although we are grieved and severely shocked at this tragic and merciless massacre of the *ummah* of Muhammad (s), the followers of Abraham (a) and ones who practice the commands of the Quran, we nevertheless thank God Almighty for picking our enemies and the opponents of our Islamic policies from among fools and the feeble-minded people. They do not perceive that their blind movements strengthen our revolution and reveal to the world the fact that our people have been oppressed. In this way, at every stage, their atrocities have contributed to heighten the esteem for our ideology and our country in the sight of the world.

Had we employed hundreds of publicity instruments and dispatched thousands of preachers and clergymen to different parts of the world in order to clarify the difference between genuine Islam and the American-oriented Islam, and attempted to explain to the world the difference between a just Islamic government and the rule of stooges who claim to follow Islam, it wouldn't have been so effective.

Had we tried to unmask the US agents and prove to the world that there was no difference between such US puppets as Muhammad-Rida Khan, Saddam or the reactionary Saudi rulers when it comes to destroying Islam and violating the Quran or when it comes to their assignment to strangle the cry of the nations seeking justice and devastation of mosques and prayer niches, we could not have done it with the decisive eloquence as was done by this tragedy.

Had we wanted to prove to the Islamic world that the present custodians of the Kabah lack the competence to host the warriors and guests of God, and that their competence is strictly limited to serve the interests of the US and Israel and unreservedly putting the resources of their country at their disposal, we could not have done it as effectively as this tragedy has proved.

Had we strived to prove to the world that the Saudis, those mean and godless Wahhabis, have always tried to stab Muslims in the back, we could not have done it so effectively as the clumsy and irresolute Saudi stooges have through this merciless massacre.

Indeed, these heirs to the evil legacy of Abu Sufyan and Yazid have outstripped their ancestors!

Thank God that this atrocity has created many loyal supporters for the Islamic Republic of Iran among the *Hajj* pilgrims of various nationalities, races and countries, even inside Saudi Arabia itself. They witnessed the

scene of crime and will testify to our truthfulness and to the dimensions of the bloody carnage of Muslims at the hands of the servants of the Holy Cities.' They will help us convey the bitter facts of this incident to all the people of the world.

Also, nothing could be better than the fact that Saddam of Iraq, Husayn of Jordan and Hasan of Morocco should immediately announce their solidarity with the Saudis and support their atrocities soon after the incident, when the bodies of our dear ones still lay scattered on the ground.

From this show of solidarity, it appeared as if the Saudi government had achieved a great military victory by gunning down hundreds of defenseless Muslim men and women and trampling upon their bodies. They congratulated each other jubilantly while the world mourned the carnage that broke the heart of the Holy Prophet.

All know that the use of arm against pilgrims of the House of God, deployment of troops against women and men, the disabled in the imposed war and the mothers and wives of the Iranian martyrs showed nothing but desperation, weakness and anger of the US and its stooges.

Of course, the US and the Saudis have exploited the condition that Muslims must be unarmed in the Sacred Precincts have taken advantage of the commands of the Quran asking Muslims to respect the rule to avoid clash in the House of God. By advanced preparation and precise design, they attacked our lion-hearted men and women unexpectedly and in the most unmanly manner.

The Saudi government should know for certain that the US, by instigating them to commit this atrocity, has put a stain on their hands, a blot of ignominy that will not be wiped away till the Judgment's Day, not being washed away even by the waters of Zamzam or Kawthar. Let them know that the stream of the blood of our people, which flowed on the soil of Hijaz, will become the Zamzam of guidance for those who thirst for the pure spring of Islam's political teachings. For ever shall this blood quench the thirst of nations and future generations, but the tyrants shall drown in it and be destroyed. We hold the US responsible for all these crimes. With the help of God, we will settle our account with them at a proper time. Then we will avenge the blood of the sons of Abraham and take avenge from the Nimruds, the Korah and all the devils of our age. Let me reiterate that this is part of the heavy price we should pay for our support of Islam, for true independence and freedom and for our policy of "Neither East nor West."

In this context, I would like to call attention to a verse of the Holy Quran which declares: *"Do you reckon the (worth of) giving of water to*

pilgrims and the maintenance of the Holy Mosque the same as (the worth of) one who believes in God and the Last Day and struggles in the way of God? Not equal are they in God's sight; and God guides not the evildoers."¹

It appears as if this verse was revealed in our own time. It applies on the one hand to ale-Saud and their likes throughout the course of history and, on the other hand, to the great struggling people of Iran and their likes in the course of history. The Saudis and their likes in history have not compared themselves and their pride in supplying water to pilgrims and their showy maintenance of the Holy Mosque with the worthiness of those Muslims who believe in God and the Last Day and who sacrifice their lives and those of their youth for God and for guarding the sanctities of Islam and God's Sanctuary against the enemies' encroachments. In fact, they have outstripped their counterparts in history in their pride over genuine Muslims and fighters in the way of God and left behind America, the world-devourer, in their atrocities against Islam and Muslims.

It is noteworthy that, out of all Islamic values, God has specifically mentioned two things in this verse: belief in God and the Day of Judgment, and *jihad* in the way of God against His enemies and those of humanity. By this selective emphasis, God has taught all Muslims that *jihad* is superior to all other Islamic values. Does not God, through the statement, "God guides not the evildoers," make it clear that the Saudis and their likes throughout the course of history are unjust and corrupt people who are not eligible to guidance and that God does not guide them?

Can one imagine an atrocity against God, humanity, the Holy Prophet and his great *ummah* greater than what the Saudis have perpetrated against the *Kabah*, the Divine Sanctuary, the pilgrims and the *mujahidun* who have sacrificed everything they had in the way of the Beloved and for the sake of Islam?

If these *mujahidun* were guilty of any crime, it was to obey the divine command to declare disavowal against polytheists—the gods of ale-Saud and other Saudis of this era such as King Hasan of Morocco, King Husayn of Jordan, the inauspicious Mubarak and the Aflaqite Saddam.

Does not silence in the face of these atrocities, being unprecedented in history, amount to anything other than complicity in the tyranny and injustice of the oppressors?

In any case, the Saudis are incompetent to officiate as keepers of the Holy *Kabah* and administer the affairs of *Hajj*. The *ulama*, intellectuals and Muslim masses must think out a solution.

¹ *Surah at-Tawbah* (or *al-Baraah*) 9:19.

This year, the honorable Iranian pilgrims, with their blood, have fulfilled the duty of communicating the message of disavowal and the revolution to the world and the Islamic *ummah*. By offering precious martyrs to God, they have become the pioneers and founders of the policy of “Neither the East nor the West.”

The great Iranian people have fulfilled their divine and revolutionary duty of declaring disavowal against disbelief, and especially against the Saudis, acclaiming the majesty of their martyrs in their rallies with millions participating. I should thank the people, sisters and brothers, from all walks of life, for their massive participation in these rallies.

Now, it is the turn of pilgrims from other countries, particularly the *ulama*, intellectuals and preachers, to convey the message of our suffering to the world.

God willing, the dear Iranian pilgrims will complete the remaining rites of *Hajj* with patience and forbearance. With legs that are steady and firm, with hearts that are at peace and full of contentment and satisfaction and with smiles on their faces, they would celebrate the victory of blood over the sword by the side of God’s Holy House.

Let those pilgrims who shall proceed to Medina convey the greetings of the martyrs, who lay in the midst of blood and dust by the side of the *Kabah*, and those who suffered wounds and injuries in the Divine Sanctuary, to the Messenger of Allah (s) and the Imams (a) and congratulate them on account of this great victory. They should continue treading this path with fortitude and confidence, knowing that their hardships and sufferings, inflicted on them by America and the Saudis, were for the sake of God and for the defense of the Prophet’s message.

With fortitude, they must be grateful that God has accepted their sacrifices, sacrifices in the style of Hajar and Ismail, by the side of His Holy House. God will resurrect our martyrs with the martyrs of early Islam. I pray to God to grant patience and reward to their families. May God recover the wounds of the wounded victims. May the evil of the aggressors recoil upon them. May God punish them for their crimes and sins.

Today, when disbelief and polytheism have joined hands in their entirety against us and are resolute to defeat the Islamic *ummah*, I pray to God to safeguard us in the firm fortress of His protection and to protect us in the shadow of His mercy and grace.

May God’s peace, mercy and blessings be upon you.

Ruhullah al-Musawi al-Khomeini
Dhul-Hijjah 7, 1407 AH

Commendation

Date: Circa 1987 [Mid-1366 AHS / 1407 AHS]

Place: Jamaran, Tehran

Subject: Permission to use the treatise on practical laws

Addressees: The followers

In His Most Exalted Name

While expressing gratitude and appreciation to the honorable and committed gentlemen who have exerted efforts in the compilation and preparation of this treatise as well as to some scholars of the religious seminary who have endured the trouble of collating it with my edicts and testified to its authenticity, acting upon this treatise is permissible. It is hoped that those who act upon it would be rewarded by Allah.¹

¹ This decree has been written at the initial part of volume 1 of Imam Khomeini's treatise on practical laws published by the Islamic Publications Office affiliated to the Teachers' Society of the Theological Seminary of Qum.

Message

Date: August 4, 1987 [Mordad 13, 1366 AHS / Dhul-Hijjah 8, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the auspicious feast of Sacrifice

Addressee: Mamun Abdul-Qayyum (President of the Maldives)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Mamun Abdul-Qayyum, President of the Maldives,

The receipt of your congratulatory telegram on the auspicious occasion of feast of sacrifice is acknowledged with gratitude. While expressing reciprocal felicitations, it is hoped that the heads of Muslim countries and the Muslim nations of the world would condemn, based on the Islamic duty they have, the horrendous crime committed this year in the Holy Mecca and the Divine Station of Sanctuary on the order of the world-devouring America and through the bloodthirsty regime of Al-e Saud. It is also hoped that they would set aside political considerations and not remain silent against this tragedy and massacre of hundreds of Muslim pilgrims to the House of God. May peace be upon you.

Ruhullah al-Musawi al-Khomeini

Decree

Date: August 8, 1987 [Mordad 17, 1366 AHS / Dhul-Hijjah 12, 1407 AH]

Place: Jamaran, Tehran

Subject: Consent on transfer of confiscated properties to Khordad 15 Foundation

Addressee: Hasan Sanii (Superintended of Khordad 15 Foundation)

In His Most Exalted Name

To the Great Leader of the Islamic Revolution, and Founder of the Islamic Republic of Iran, Imam Khomeini—may his sublime presence endure and may my soul be sacrificed for him,

After extending greetings and salutations, you are respectfully notified that part of the assets of those affiliated to the monarchial regime such as their shares in investment companies like Alborz, KBC, Piarz, Afshore and chemical manufacturing companies were confiscated as per Decree No. 5024 of the Islamic Revolutionary Court of Tehran in favor of Khordad 15 Foundation while other assets are at the disposal of the government based on clause B of the law on the protection and technological development of Iran which the National Industries of Iran Organization is responsible to administer. Since the assets of those affiliated to the detested Pahlavi regime are supposed to be spent by the downtrodden based on your religious edict, kindly specify which of the two sources claiming ownership (Khordad 15 Foundation and National Industries of Iran Organization representing the government) can be the owner of the said shares, so that it would be acted upon.

May God's peace, mercy and blessings be upon you.

Hasan Sanai
Superintended of, Khordad
15 Foundation]

In His Most Exalted Name

Since the confiscated properties of those affiliated to the Pahlavi regime must be spent for the downtrodden people and that Khordad 15 Foundation is attending to their condition, the mentioned cases shall be turned over to

foundation with the approval of Mr. Prime Minister and by observing of the religious standards.

Ruhullah al-Musawi al-Khomeini
Mordad 17, 1366 AHS

Decree

Date: August 13, 1987 [Mordad 22, 1366 AHS / Dhul-Hijjah 17, 1407 AH]

Place: Jamaran, Tehran

Subject: Appointment of representative in the Islamic Revolutionary Committee

Addressees: Commanders and personnel of the Islamic Revolutionary Committee

In the Name of God, the Compassionate, the Merciful

My dear children, valiant commanders, officials and staff of the Islamic Revolution Committees throughout the country—may Allah, the Exalted, always assist them,

The Islamic Revolutionary Committees—this revolutionary institution selected from the core of the Muslim people, which was formed during the days prior to the victory of the Islamic Revolution and thereafter immediately constituted the nuclei of resistance throughout the country and became the protector of Islam and the revolution—delighted the Muslims and made abject the enemies of Islam and the country. I thank the valiant and courageous guard members of the committees.

Since you have requested me to appoint a representative in that institution, I appoint Hujjat al-Islam Sirajuddin Musawi—may God Almighty assist him—as my representative in the Islamic Revolution Committee. He is among those who have experienced hardship before and after the revolution. I beseech God for his success and that of all the brave guards of the Islamic Revolutionary Committees.

Ruhullah al-Musawi al-Khomeini
Mordad 22, 1366 AHS

Speech

Date/Time: Morning, August 14, 1987 [Mordad 23, 1366 AHS / Dhul-Hijjah 18, 1407 AH]

Place: Jamaran, Tehran

Subject: Dimensions of Imam Ali's (a) personality

Addressee: Abdullah Nuri (Imam Khomeini's representative in the Construction *Jihad*); members of the central council and provincial central councils of Construction *Jihad*; officials and commanders of *jihad* quarters and battalions, officials of the office and members of Construction *Jihad* of Iranian students abroad

In the Name of God, the Compassionate, the Merciful

Before embarking on my talk, I would like to thank the Construction *Jihad*. Prayer is what I can do and I do pray. I pray for you who are devoting your lives for Islam and the Muslims. You should expect no reward from anybody except God. Nobody can give the reward you deserve except God Almighty. On this auspicious day, I beseech the Almighty God to grant felicity to all those who are serving this Islamic Republic and all those who are spending their lives and properties and support them.

Moving from unity toward multiplicity the cause of lamentation of the saints

I convey my felicitations to all the Muslims and downtrodden of the world, especially the oppressed Iranian nation. Concerning Imam Ali, I do not really know from where to start; the issue is intricate. It is not a problem that man could understand all the lamentations he had; he used to lament wherever he went. What are those lamentations in the supplications recorded from him? Is it because Imam Ali (a) pays attention to this world and has come from the stage of unity to multiplicity that he used to have such cries? Is attention to multiplicity the cause of all these cries of him? In all those nights of lamentations and in all those wells where he used to lament and in all those cases for which he used to supplicate to God silently has it been related to this point? "O God! Make us return from Your Proximity to the world of multiplicity!" The words uttered by the Noble Messenger (s): "Sometimes, there is vexation in my heart for which I ask forgiveness to

Allah seventy times a day.”¹ Does he here mean a real vexation in the heart or return to multiplicity?

Attention to the world of nature which is one of the divine manifestations has prevented them from apprehending the spiritual and divine realms. On account of it, he used to lament. It is an issue we cannot comprehend. We imagine that these things that the philosophers are saying, these things that the theoretical mystics and these things that the theosophists are saying are an example of these issues that have emerged for the noble Friend Allah and the great saints of God. These are all issues of theoretical mysticism, theoretical philosophy and theoretical theosophy. They are theoretical—not the ones they are supposed to be. Comprehension is another issue while immersing in those issues is higher; effacement in all issues is a higher stage while the unconsciousness that has happened to him is among the higher ones, and coming back from there has been difficult for him; it has been painful; there has been nothing more painful than this. From that stage of the unseen where they could meet God and where there was no “self” returning to this world becomes very difficult for them. This issue has been true for all the saints of God from Hadrat Adam to the Messenger of God. And this is an issue that we cannot comprehend. Except these very things that are related to this world; all of them are natural; even mysticism is natural. Even theosophy is natural and so with philosophy. All these are natural affairs to that extent. That is the very end of the works of mystics; theoretical mystics are different from those who used to comprehend. What can we say about it?

Of course, once they returned to the plurality, afflictions would be experienced by them and the Muslims, which were backbreaking ones. They had all those afflictions but their spiritual afflictions surpassed all those things. Their return from the world of unconsciousness, from the world of effacement to the world of consciousness has been hard for them, painful for them. But once they returned, since they were manifestation of mercy, they want all the people to become felicitous. As they see that the people are such that they are heading toward the hellfire in multitude; that they are jointly constructing the hell for themselves, they experience suffering on this account; even... for the fact that an infidel will go to hell, they suffer. They are mercy. On the other hand, once he observed that the government of justice was about to be established, then on account of that government of justice he used to suffer a lot and he used to receive a blow! This also involves suffering; not on account of himself; it is because he wanted the

¹ *Mustadrak al-Wasa'il*, vol. 5, p. 321, section 22, *hadith* 2.

people to hold fast to justice and not to submit. This is a thing that has been there from the beginning of creation till the end.

Uprising of prophets for establishing government of justice

Everyone who rose up for implementation of justice received a blow. Since Abraham, the Friend of Allah, rose up for justice, he received a blow and they threw him into a blazing fire. From the beginning of the world till now there has been harm for those that are for justice, for the government of justice; they have tasted this “penalty” as they were supposed to taste it—each time in a different form. Let us suppose that what has been said about the prophets—most of which is wrong and contrary to the reality—is right and that they did not rise up for the implementation of justice. Let us assume that the statement, “They did not wage a war” is correct, you would notice nevertheless the most sacred things for the infidels was the idols. If a certain person without any fear—God forbid—would come here and behave rudely against God, is he not waging a war against the Muslims? If he would insult God, if he would insult the Messenger of God, is he not waging a war against the Muslims? Actually, this person has risen up against all Muslims. If Abraham the friend of God, let us assume, did not do anything except that he has drawn his staff and broke the idols, the most sacred things for the idol-worshippers, is it not an uprising against them? Is this not an armed uprising? Is it not higher than the armed uprising? If armed divisions would rise up against you, which one would you regard as worse, they or the one who would rise up without any weapon but he would come and openly curse the things you deemed sacred? Without any doubt the Muslims would consider the latter as worse; that was also true with them.

Therefore, it is wrong to say that as Jesus Christ (a) only engaged in preaching and working miracles or that prophet Moses did trivial things. Well, some of them rose up. Yet, it is true that anyone who has, from the beginning until now, has risen up to establish justice and the government of justice, has received a blow. So, we have nothing to complain of receiving slap because we rose up for implementation of justice, for the government of justice, for the Islamic government, we would receive a blow. We should receive more blows. That time it was in one form and now in another form. Yet, that we should receive “penalty” is the same. Prophet Abraham the friend of God received penalty; Moses the Interlocutor of Allah did so, the Messenger of God did so, and the Commander of the Faithful experienced the same while our Imams also suffered a lot. It is because all of them intended to establish the government of justice. If prophet Abraham would

just come and do his supplications and remembrance of God, they would not have thrown him into fire.

If Prophet Muhammad (s) had only prayed when he was in Mecca, there would have been nothing beyond this. But he used to resist the things they deemed noble and grandiose. For this reason, they used to oppose him. If anyone would just sit down and pray, nobody would do anything against him. Even if the Muslims would sit down and stretch their hands toward God, saying: "O God! Be merciful to so-and-so; curse so-and-so and this-and-that," nobody would ever mind them. This is repugnant, however, to the conduct of the prophets. All received a blow; we are receiving a blow and this blow that is being received by Islam is not received by us. This is the blow that has been struck to the sanctities of the prophets from the beginning of the world till now. It has not been directed at any single person. The issue has not been a personal one; the issue has been the school—they struck a blow to their school. And now, as the world has become interconnected, everywhere is the same like now. Now, perhaps my words can be heard in many places; everybody could hear. Now, the world has become like this. For this reason, once you rise up now and they see that you have risen up against all their sanctities that is worldly attachments, they will slap you in the face. You have risen up against their sanctities. They want to accumulate wealth; you have risen up against them. you should receive a blow; there is no choice. All of us have to receive a blow. It is the blow that is being struck against Islam.

Thank God, the spark of these issues has now manifested everywhere in the world. Whatever the mass media and America want to cry and any other damn thing they want to do everywhere is of no avail. That violation they did in Mecca has not produced waves everywhere in the world. Radio Israel is expected to oppose us. The tyrannical governments are expected to oppose us. The propaganda launched by the global mass media is supposed to oppose us. If they do not act so, we should consider them as going against their nature and contradicting themselves. If they want to disgrace me, they should praise me. If they speak ill against me, people become more attentive. If they touch the sea, it would become filthy. If they praise me, all the people will oppose me. But God Almighty has willed for them to be inimical so that people would become equipped.

I hope that God Almighty would give us all the opportunity to become familiar with the teachings of Islam, to comprehend supplications of the Imams, to understated what they say and to realize their ideals. May God

familiarize us with those issues. May God strengthen Islam, and as He has promised He will fulfill His promise.

May God's peace and mercy be upon you.

Permission

Date: August 16, 1987 [Mordad 25, 1366 AHS / Dhul-Hijjah 20, 1407 AH]

Place: Jamaran, Tehran

Subject: Permission in the financial and religious law affairs

Addressee: Ali-Asghar Ahmadi

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Hujjat al-Islam Haj Shaykh Ali-Asghar Ahmadi—may his graces last—has been authorized on my behalf to take charge of financial affairs, to collect religious funds and to use the likes of *zakat* and the expiation and injustices alms of the servants (of God) for in the religiously prescribed expenditures. He is authorized to spend half of the share of the *Sadat* for the deserving *Sadat* and to sparingly use from the blessed share of the Imam (*a*) for his own sustenance. He is permitted to spend one-third of the remainder of the latter share on the religiously prescribed cases and to remit the remainders of both shares to this humble servant for spending in exalting the pure word of Islam.

“And I advise him—may God Almighty assist him—as we have been advised by our predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace, mercy and blessings be upon him.

Ruhullah al-Musawi al-Khomeini
Dhul-Hijjah al-Haram 20, 1407 AH

Speech

Date/Time: Morning, August 23, 1987 [Shahrivar 1, 1366 AHS / Dhul-Hijjah 27, 1407 AH]

Place: Jamaran, Tehran

Subject: Tragedy of the massacre of pilgrims in Mecca

Addressee: Sayyid Ali Khamenei (President), Mir Husayn Musawi (Prime Minister), and members of the cabinet

In the Name of God, the Compassionate, the Merciful

We are nothing; everything is God

Let us thank God Almighty, for notwithstanding all the problems they created and will create for the Islamic Republic, we have no refuge but His Sacred Essence. Everything is from Him and whatever will happen is from Him. We are nothing but servants whose opportunity comes from Him; we are nothing. We must pay heed to the fact that we are nothing and that everything comes from Him. Without His help we were nothing. Just as we were nothing from the beginning. We are nothing by ourselves. We have many mistakes; we imagine that we are also “something” and this is a veil. We hope God Almighty would remove this veil and we understand who we are. “O God! Show me the things as they are.” “Showing the things as they are.” Probably means seeing the things as completely coming from and depending on God. Once He show us this, the gnosis of God will be obtained. If the thing, i.e. the veil which we have, is lifted, we would realize that there is nobody and nothing except Him and that all the problems are in the veil which we have. We only imagine that we are something. I hope God Almighty would grant us the opportunity to have gnosis and be of service to the people.

Problems of the Muslim governments

Of course, I am aware of the problems of the government, the problems of the government employees and the problems of all the echelons working within the governments. You are better aware of the problems. I know that this government and the echelons related to the government, though they are the most deprived strata, are the most sincere strata and have the most humble way of living. Thank God, they have the spiritual power. Thomore we pay attention to the worldly gains, the weaker our inner power will become.

No doubt, as one pays more attention to the world, he will move backward. Those who are living so lavishly in the palaces have more anxiety compared to those who are dervishes and are living in the quarters. Thus, from this aspect, we have to be grateful for being in the dervish garb, not the so-called dervishes but the true one. We regard service to God and service to the servants of God as our duty. We will overcome these problems just as we have withstood so far. All have withstood the problems and from then on they will withstand all the problems. I pray to God to grant you success.

Those who have been abroad criticizing are doing so since they are involved in themselves. Criticism is easy. But solving the problem is difficult. Well, of course, those who have been abroad are saying: "Why did it happen? Why did it not happen? Why must it be so? Why is a certain thing is to be done? They have to do so." But they are not versed in observing what the problems are. In such a time when the government and the nation of Iran are afflicted with all the problems you can see, and the governments and the entire world, with the exception of their nations, are bent on wiping out the Islamic Republic and Islam; nevertheless, God Almighty sanctioned us and we resisted. We will do so later.

Saudi regime's attack on the Iranian pilgrims in Mecca

The thing I wanted to touch on today is the deplorable event that took place in Mecca. From the beginning of the revolution, we have offered so many martyrs for the sake of God and for the salvation of the nation. We offered great martyrs whether before the revolution—during the time of the monarchy—or after it. You can see that we have so many outstanding martyrs. But the issue of Hijaz is something else, different from other issues. Whatever was there at that time was that we received a blow and occasionally struck one. We had offered so many martyrs and we have martyrs in all places. During the time of Rida Khan we had endured all those sufferings! Anyone who can remember it knows what happened. Also, all of you know what befell the nation during the time of Muhammad Rida. How many martyrs we offered at that time, and how many martyrs have suffered since then. However, all these were an event of martyrdom; it was a great event. Yet, it was not the same as the event in Hijaz. The issue of Quds is a great issue. You also saw what happened on Quds Day. But Quds Day is an issue while the bloody Friday in Mecca is a different one. We declared the Quds Day in a bid to liberate Quds from the clutches of the usurpers. Yet, they do not want to desecrate or destroy it. They claimed that Quds belonged to them. Of course, Quds should not be given to them... The Quds Day was

declared because Islam has experienced such hardship; because Quds, which is supposed to be in the hand of its owner, has been taken by the usurper.

In those explosions and assassinations, we lost so many of our distinguished beloved ones whose dust of feet was more valuable than these palace-dwellers—if they are worth anything. In these circumstances we struck and received blows. In the imposed war against Saddam, we lost so many of our beloved ones; we offered martyrs; we had enormous losses. Though we have enormous losses, the issue is not the same with that of Hijaz.

The issue of Hijaz is one for which we are still in slumber; the world is still in slumber as to what transpired. The issue of Hijaz is the issue of the greatest Islamic and global sacred precincts that were desecrated. The *Kabah* is respected not only by us and all Muslims, but also by all nations, all nations that follow a divine religion. *Kabah* has been there since the time of creation, and all the prophets had been at its service. Desecration of the *Kabah* is not an issue that should be ignored like that. If we forget the issue of Quds; if we forgive Saddam and all those who did us wrong, we cannot forget the issue of Hijaz. The issue of Hijaz is another story; it is different from others.

It is necessary to keep alive the memory of this day; a day when treachery was committed against Islam. And now, the month of Muharram is approaching. The month of Muharram is so sorrowful for us; the Doyen of Martyrs (*a*) was also sacrificed in this month because he did not want the holy precincts to be desecrated. All are sacrificed for Mecca. Mecca is a place where all prophets have serviced. Now Mecca is at the hand of a bunch of apostates who do not know what they are supposed to do; they do not understand no do they know what was imposed on them. It is now an ignominy for all Muslims of the world that Mecca, a divine sacred precinct, which is the most sacred divine stations, was thus desecrated while the Muslims were sitting idle and watching. Muslims know their own duty. The issue must be kept alive. During the month of Muharram, all of those who mount the pulpit, the preachers, the elegists and all the groups must take this issue at the top of their affairs. The martyrdom of the Doyen of Martyrs was meant for the establishment of the divine justice. The House of God must be established; the House of God must be preserved. We are sitting and watching. What are we watching? What shall we do?

Of course, I should notify that dealing with the issue does not mean that we should deal with the Saudis or others, Kuwaitis or other who are now in Iran. They are under our protection; they must be protected. And among our youth, they have, of course, good intention. But I am saying to them that

there are possibly some elements infiltrating you with no good intention. They want to blemish Iran and the government of Iran. You must be aware that they are not the ones to be dealt with. The issue goes beyond these events. With all power, we and Muslims and those who believe in God should confront this issue in whatever manner they deemed appropriate. We should not die with the disgrace that we were present and witnessed the greatest crime being committed.

Massacre of the pilgrims as a premeditated conspiracy

This well-executed conspiracy was a premeditated one. There is no doubt that it was a premeditated conspiracy. They were supposed to perpetrate it. They had imposed on the foolish House of Saud the plan to commit such a foolish act and make itself abhorred throughout the world. Though it is abhorred and will be abhorred, we are indeed astounded as to what we should do. God Almighty will protect His House: “Verily, it is Allah Who protects the House,” and this will receive a blow from the Muslims, the “believers” and the Hijazis. The Hijazis themselves had no role in it and his crime was committed by some groups linked with this party of falsehood and this illegitimate government. This conspiracy has been designed in the past. In an unprecedented move, the Saudi King send me a message this year, before pilgrims had gone to Mecca, thanking me for what I had told the pilgrims concerning holding peaceful rallies and cooperating with the Saudi security people. Why? Why did he send me a message? Did he mean that he wanted to feign good intention, etc. Or was it just a show? The best proof that this event was a conspiracy was the very quality of their knowledge. They themselves acknowledged this fact. They are saying that the Iranians wanted to come and set the *Kabah* on fire and to set Qum as the *Kabah*—such similar silly words. Well, it was obvious from the beginning that they were supposed to do it. They claim that they wanted to teach Iranians a good lesson because they intended to destroy the *Kabah*. The issue is not killing; it is the issue of desecrating. The issue of Hijaz has diverse dimensions but the most important one is that a holy place was desecrated. The Muslims will not remain silent. Later, Fahd and the like will realize. He will realize what kind of thing they have imposed on him and what event has taken place. The Muslims will know their duty; the Hijazis also know it. If this massacre that took place in the holy precinct only happened in Haif, well, it would be tolerable for it was Haif; it was only massacre. We have so many slain ones. We have slain ones in the wars; we had also before; we will also have later. Had it only happened in Haif, it would be just an issue; we would say that

they killed a number of people. But it happened in the holy precinct; it is a holy precinct that God has set a place of security and now it is seized by a bunch of them. It was also like that from the beginning; for they have come and become the custodians of the Two Holy Places, in fact, betrayers of the Two Holy Places. Who have appointed them as the custodian of the two Holy Places? On what basis have they changed the name of the Islamic land. They changed "Hijaz" into "Kingdom of Saudi Arabia"? These are issues all of which are complicated and we do not know how to rid of this disgrace. I have indeed endured the issues; I have tolerated the war; I have endured all of them. But I cannot bear this one. The issue is different from the rest. What we are hoping is that God Almighty by His power would solve the problems. And we hope that God would grant us success not to be indifferent in this regard. We should not be indifferent in this month of Muharram; the Muslims of the world should not be indifferent.

May God grant success to all of you. I hope that you serve the servants of God who were and are oppressed. Keep on serving them. Thank God, you yourselves belong to that class; you do not belong to the high class. You are from the low class. You belong to the excellent class. Those who were taking charge of the government during those times belonged to the class that was in minority. May God grant you the opportunity to serve people forever.

May God's peace and mercy be upon you.

Message

Date: August 25, 1987 [Shahrivar 3, 1366 AHS / Dhul-Hijjah 29, 1407 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the auspicious feast of Sacrifice

Addressee: Suharto (President of Indonesia)

In the Name of God, the Compassionate, the Merciful

His Excellency General Suharto, President of the Republic of Indonesia;

The receipt of your congratulatory telegram on the auspicious occasion of feast of Sacrifice is acknowledged with gratitude. Reciprocally, I extend my congratulations to Your Excellency and to the Muslim nation of your country on this great Islamic feast. Of course, our Islamic nation has no festivity this year, for as it is known to you, hundreds of women and men from among our dear ones have attained martyrdom in the vicinity of the divine sanctuary and the city of Mecca and were butchered by the agents of the world-devouring America for the "crime" of announcing the disavowal against polytheists. If the broader dimensions of this horrendous crime are made known to the Muslims, no Muslim can afford to remain silent; they would condemn this horrible massacre perpetrated on the order of the Saudi family. I beseech Almighty God to help deliver Muslims and the holy land of Hijaz from the stooges of America and the enemies of Islam. May peace be upon you.

Ruhullah al-Musawi al-Khomeini

Message

Date: August 26, 1987 [Shahrivar 4, 1366 AHS / Muharram 1, 1408 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the New Islamic Lunar (Hijri) Year

Addressee: Shaykh Zaid Bin Sultan Al-e Nahyan (Head of State of the United Arab Emirates)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Shaykh Zaid Bin Sultan Al-e Nahyan, Head of State of the United Arab Emirates;

The receipt of your congratulatory telegram on the New Islamic Lunar Year is acknowledged with gratitude. Reciprocally, I extend my congratulations to Your Excellency and to the Muslim nation of your country on this New Year. Unfortunately, last year was tragic for Muslim nations and the sanctity of the holy city of Mecca was violated by the mercenary Saudi family, which, on the order of the criminal America, butchered thousands of defenseless Muslims and pilgrims to the House of God. This horrible crime is intolerable for every Muslim. I beseech God Almighty to deliver Muslims and the holy land of Hijaz and the place of descent of the divine revelation from the hand of the agents of imperialism and enemies of Islam. May peace be upon you.

Ruhullah al-Musawi al-Khomeini

Message

Date: August 26, 1987 [Shahrivar 4, 1366 AHS / Muharram 1, 1408 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the New Islamic Lunar (*Hijri*) Year

Addressee: Rashid Bin Said Al-e Maktum (Deputy Head of State and Prime Minister of the United Arab Emirates)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Rashid Bin Said Al-e Maktum, Deputy Head of State and Prime Minister of the United Arab Emirates,

The receipt of your congratulatory telegram on the start of the New Islamic Lunar Year is acknowledged with gratitude. With utmost regret, last year we witnessed the greatest tragedy inflicted on the body of the dear Islam. We saw that the mercenary Saudi family on the order of the criminal America butchered thousands of defenseless pilgrims to the House of God in the holy sanctuary for the "crime" of declaring disavowal against polytheists. By committing this crime, it hurt the heart of every committed Muslim.

I beseech God, the Exalted, to deliver the holy land of Hijaz and the place of descent of the divine revelation from the hand of these enemies of Islam and agents of imperialism. May peace be upon you.

Ruhullah al-Musawi al-Khomeini

Message

Date: August 26, 1987 [Shahrivar 4, 1366 AHS / Muharram 1, 1408 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the New Islamic Lunar (Hijri) Year

Addressee: Mamun Abdul-Qayyum (President of the Maldives)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Mamun Abdul-Qayyum, President of the Maldives,

The receipt of your congratulatory telegram on the start of the New Islamic Lunar Year is acknowledged with gratitude. Unfortunately, last year the greatest tragedy was inflicted on the body of the dear Islam by the mercenary Saudi family. On the order of its criminal master, the world-devouring America, this subservient regime massacred thousands of defenseless Muslims and pilgrims to the House of God in the holy sanctuary and holy city of Mecca. It is hoped that by the help of God, the Exalted, this holy land would be cleansed from these mercenaries. May peace be upon you.

Ruhullah al-Musawi al-Khomeini

Permission

Date: August 30, 1987 [Shahrivar 8, 1366 AHS / Muharram 5, 1408 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Muhammad Ali Andalibi and Muhammad Hasan Andalibi

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that Their Excellencies Hujjat al-Islam Haj Muhammad Ali Andalibi and Hujjat al-Islam Haj Muhammad Hasan Andalibi—may their graces last—have been authorized on my behalf to collect the religious funds such as *zakat*, and the expiation and injustices alms of the servants of God and spend them on the prescribed cases. In case of the two blessed shares, they are also permitted to collect and spend one-half of them in the religious seminary of Darab and to give half of the share of the *Sadat* to the deserving *Sadat* with the consultation and approval of each other and to remit the other half to this humble servant to spend on promotion of Islam.

“And I advise them—may God Almighty assist them—as we have been advised by our predecessors to adhere to piety, to evade carnal desires and to be cautious in their worldly and afterworld affairs.” May God’s peace, mercy and blessings be upon them and upon the believers.

Ruhullah al-Musawi al-Khomeini
Muharram al-Haram 5, 1407 AH

Message

Date: September 6, 1987 [Shahrivar 15, 1366 AHS / Muharram 12, 1408 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the New Islamic Lunar (Hijri) Year

Addressee: Shazli Bin Jadid (President of Algeria)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Shazli Bin Jadid, President of the People's Democratic Republic of Algeria;

The receipt of your congratulatory telegram on the start of the New Islamic Lunar Year is acknowledged with gratitude. Unfortunately, last year the greatest tragedy in the Muslim world happened and pilgrims to the House of God were massacred in the vicinity of the noble *Kabah* and the divine sanctuary on the order of the criminal America and the Saudi family.

What is more deplorable is that many subservient rulers of the Muslim countries extended felicitations and compliments to the mercenary Saudi family for this merciless killing. Yet, the message of these oppressed martyrs will soon be heard in the world; "Those who do wrong will come to know by how they will be overturned!"¹ May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Muharram al-Haram 12, 1407 AH

¹ *Surah ash-Shuara* '26:227.

Decree

Date: September 9, 1987 [Shahrivar 18, 1366 AHS / Muharram 15, 1408 AH]

Place: Jamaran, Tehran

Subject: Reinstating the superintendent of pilgrims to the Sacred House of God

Addressee: Mahdi Karrubi

In the Name of God, the Compassionate, the Merciful

His Excellency Hujjat al-Islam Aqa Haj Shaykh Mahdi Karrubi—may his graces last,

After extending gratitude to the Islamic and indescribable resistance of the oppressed and honorable pilgrims to the Sacred House of Allah in facing the attack of the Saudi family—these red-handed ones of history and blind-minded agents of the world-devouring America—and after gratitude to the devotional and valiant resistance of Your Excellency who, in spite of the affliction under the yoke of the bloodthirsty Saudi family, through the fiery messages and interviews lifted the veil covering the abominable face of these criminals of history and voiced out in the world the unforgettable disgrace of the criminal America and its wicked agents, I appoint you who, thank God, were and are at the forefronts of the strugglers of Islam, as superintendent on my behalf, as in the past many years, of the pilgrims to the Sacred House of Allah. The historic crime of violating the divine sanctuary,¹ which set ablaze the heart of committed Muslims of the world, is not something that can be forgotten or silenced.

I deemed it necessary here to express gratitude for the efforts of all the officials and personnel of *Hajj* as well as His Excellency Hujjat al-Islam Imam Jamarani (may his graces last) who, through their commitment and struggle, have brought honor to the Islamic Republic of Iran and delight of the soul of the martyrs. I pray God for further success of all in serving Islam and its luminous laws and beseech Him to grant mercy and forgiveness to our esteemed martyrs of Mecca who, by offering their blood, hoisted the red banner of monotheism, prophethood and Imamate in the heaven and the

¹ It refers to the tragic incident in which a group of revolutionary pilgrims from Iran, Lebanon and Pakistan were brutally massacred by Saudi forces on Dhu'l-Hijjah 6, 1407 AH for chanting anti-American and anti-Israel slogans and declaring disavowal against polytheists. The government claiming to support human rights were, on account of their enmity toward Iran indifferent to and even confirmed this act by sending Fahd complimentary message.

earth. I also implore God to grant fortitude and reward to the martyrs' family who deserve great honor. May God's peace and mercy be upon you.

Ruhullah al-Musawi al-Khomeini
Shahrivar 18, 1366 AHS

Statements

Date: September 10, 1987 [Shahrivar 19, 1366 AHS / Muharram 16, 1408 AH]

Place: Jamaran, Tehran

Subject: Depositing the politico-religious testament to Imam Rida's (a) Holy Shrine and the Assembly of Experts

Occasion: Safekeeping of the new testament of Imam Khomeini in Imam Rida's (a) Holy Shrine and the Assembly of Experts

Audience: Members of the administrative body of the Assembly of Experts, and Messrs. Khamenei, Muntaziri, Mishkini, Safi, Hashimi Rafsanjani and Sayyid Ahmad Khomeini

In the Name of God, the Compassionate, the Merciful

The reason why I gave trouble to the gentlemen to come here is that one copy of this politico-religious testament of mine shall be sent to the Majlis and one to the Shrine in Khorasan. The gentlemen should appoint the persons who shall send each copy to the Majlis and to Mashhad, or one of the gentlemen from us would send it to Mashhad. You should appoint two or three persons who would go there to put this testament and bring back the previous one.

Mr. Sayyid Ahmad Khomeini: Shall Mr. Hashimi himself take the one at the safekeeping box of the Majlis and transfer this testament?

Mr. Hashimi Rafsanjani: As for the Majlis, yes I will do so, but regarding Khorasan, appoint somebody.

Mr. Sayyid Ahmad Khomeini: That is, two persons should be determined from among the gentlemen of our own such as Mr. Sanai¹ and Mr. Tawassuli.²

Mr. Hashimi Rafsanjani: It must be wax sealed. It has not been wax sealed.

Mr. Sayyid Ahmad Khomeini: We have sealed and closed its opening.

Mr. Hashimi Rafsanjani: Wax sealing is done in such a way that it cannot be opened. That is, it will be easily detected if someone opens it.

Well, do as you said.

¹ Mr. Hasan Sana'i: an employee in Imam Khomeini's Office.

² Mr. Muhammad-Rida Tawassuli: an employee in Imam Khomeini's Office.

Mr. Hashimi Rafsanjani: We should wax seal it this way. Last time some from the ministry came and wax sealed it in the same manner before this group, or may be we should do it ourselves.

They will determine two or three persons from among the gentlemen; the gentlemen will go and wax seal it. My point is that persons from the gentlemen should be present. One of the gentlemen should also accompany those people.

Mr. Muntaziri: Mr. Mishkini, Mr. Hashimi, Mr. Sanai.

Mr. Hashimi Rafsanjani: If Imam would agree and the gentlemen have also time, this group should not disperse; then we can go to the Majlis or somewhere else—wherever the gentlemen consider appropriate—from there we call upon a wax sealer and in front of this group he will wax seal it, and then we can go.

Very good, this is much better of course.

Mr. Muntaziri: What if this group cannot stay?

Well, the condition of the like of you is obvious. If you cannot stay, it does not matter. Those who have excuses can go. This job can be done in the presence of Mr. Safi, Mr. Mishkini and others, and then it can be deposited. This one that is to be brought to Mashhad shall be wax sealed. You should determine also two or three persons who shall be sent to Mashhad to turn it over to the Shrine. That is, it is there that they have to bring. They have to leave this and bring the former one.

Mr. Safi: May God prolong your blessed life. It is the duty of us all to pray for you to remain by the grace of Imam of the Time (may Allah expedite his glorious advent). Of course, as you have said, with trust in the favors of Imam of the Time and with such good intentions of Your Eminence and objectives that have been realized, thank God, and more than this will also be realized, God willing, in the best manner under the auspices of God, the Exalted, Himself.

God willing.

Mr. Muntaziri: God willing, this revolution would be connected to the global revolution of Imam of the Time.

God willing. We hope so.

Then, Mr. Mishkini thus delivered his speech:

In the Name of God, the Compassionate, the Merciful

All praise is due to Allah and may peace and salutations be upon His Messenger and his progeny, and may curse be upon all their enemies.

Today marks the anniversary of the politico-religious testament of the eminent Imam of the *ummah* (may his presence endure). On account of this, he invited a group which is now present, to his residence and has stated the modification in the testament done five years ago. And it is natural that the political testament that lapsed for five years with the difference in time, with the changes in the circumstances, with the changes in the politics of the time—it is natural for such a testament to be revised. And that he has revision in it after the lapse of five years only shows the greatness of his spirit and political insight for realizing the need for revision after five years. Now, we do not know to what extent he has revised it, but others may need to revise their testament every week or month. At any rate, now he demanded for the testament, which he had given to the Assembly of Experts five years ago through his honorable son, and the testament is supposed to be given to him and two copies each of the revised testament in which has been written, “Religious-political testament of mine” and has been signed, shall be sent to the Assembly of Experts and to be deposited there and to the holy city of Mashhad and to be deposited there. We are now in the presence of the honorable gentlemen and great personalities of the country; of course with the presence of his Eminence Ayatullah Muntaziri who has attended this ceremony. He wants this testament to be kept with the Assembly of Experts, we hope that such five years will come again and he would write again new views in another testament until such time that Imam of the Time (may our souls be sacrificed for him) will reappear. O God! By the truthfulness of Muhammad and his family, prolong for all of us his sacred presence, his gracious presence, his blessed presence so that the Muslim world and the downtrodden of the world will benefit from his speeches, from his presence, from his thoughts. O God! By the truthfulness of Muhammad and his family, let his great, noble and pure Islamic ideals be implemented in the Muslim

world. O God! Also grant victory to our combatants. O God! Let our captive and missing ones return safely to their homeland. O God! Grant long life, opportunity to perform the duty and the opportunity to identify the duty to the leaders of the country, the brothers, friends and great figures who are now in his presence and other public servants of this country under the auspices of Imam of the Time and under the noble supervision of the Imam.

“O God! Send salutations to Muhammad and his progeny. And include him (Imam Khomeini) among those whose life is long, knowledge good, and to whom You completed Your favor. Be pleased with him, keep him alive with a pure life full of the most lasting secrets and the foremost greatness, and complete Thy pleasure on him. Verily, You do whatever You wishes and nothing will be done except that which You wishes.”

May God’s peace and mercy be upon you.

Mr. Sayyid Ahmad Khomeini: I hope that this testament will never be opened, God willing.

Mr. Mishkini: Mr. Mahdawi, you are kindly requested to go to Mashhad. Just as the Imam of the *ummah* wishes, it shall be deposited there in Imam Rida’s Shrine. May God by His will assist you.]

Decree

Date: September 12, 1987 [Shahrivar 21, 1366 AHS / Muharram 18, 1408 AH]

Place: Jamaran, Tehran

Subject: Permission for supervising properties and estates of fugitive t pending upon legal rulings

Addressee: Ramadani (Superintendent of the economic affairs of Public Prosecutor's Office of Tehran)

Reference: 11/66/11446

Date: Shahrivar 21, 1366 AHS

To Imam Khomeini the Great Leader of the Islamic Revolution, may his sublime presence endure,

After greetings and salutations, I humbly request you to state your opinion on the following cases:

1. Can the properties and estates owned by the *taghutis* and fugitives abroad, whether the decree for their confiscation has been issued or not, be under my office's supervision, until the time they return to the country and their cases are settled, in an attempt to prevent embezzlement?

2. Can the properties and estates on the verge of destruction and wastage be sold for a fair price and their earnings placed in the trust fund of the prosecutor's office and depending on each case be deposited in the public treasury or be paid to their owners?

Ramadani
Superintendent of the Economic
Affairs
Public Prosecutor's Office of
Tehran]

Reply to the first question:

In His Most Exalted Name

Given the above assumption, it can and in fact it is necessary.

Ruhullah al-Musawi al-Khomeini

Reply to the second question:

In His Most Exalted Name

Given the above assumption, there is no problem; in fact, it is necessary to do so in that manner.

Ruhullah al-Musawi al-Khomeini

Message

Date: September 16, 1987 [Shahrivar 25, 1366 AHS / Muharram 22, 1408 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the auspicious feast of Sacrifice

Addressee: Shazli Bin Jadid (President of Algeria)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Shazli Ben Jadid, President of the People's Democratic Republic of Algeria;

The receipt of your greetings card on the auspicious occasion of the feast of Sacrifice is acknowledged with gratitude. Of course, due to the tragic massacres of hundreds of our innocent pilgrims in the divine sanctuary by the hirelings of the world-devouring America, the Saudi household, for announcing disavowal against the polytheists and enemies, we did not have festivity in the previous year; instead, we mourned over this crime and offense at the vicinity of the House of *Kabah* at the hand of the enemies of Islam. I pray to God, the Exalted, for deliverance of the holy places of Muslims from the control of the usurper Saudi family. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Muharram 22, 1408 AH

Message

Date: September 16, 1987 [Shahrivar 25, 1366 AHS / Muharram 22, 1408 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations for the auspicious feast of Sacrifice

Addressee: Mamun Abdul-Qayyum (President of the Maldives)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Mamun Abdul-Qayyum, President of the Maldives,

The receipt of your greetings card on the auspicious occasion of the feast of Sacrifice is acknowledged with gratitude. Of course, due to the tragic crime perpetuated by the Saudi family on the order of the criminal America in the divine sanctuary, we and the Muslim nations did not have festivity. We were mourning over the dear pilgrims who were butchered in the vicinity of the House of *Kabah* for announcing disavowal against polytheists and enemies of Islam. It is hoped that this horrible tragedy would uncover the corrupt nature of the usurpers of the Islamic holy places for the people of the world, especially the Muslim nations. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Muharram 22, 1408 AH

Reply to queries

Date: September 17, 1987 [Shahrivar 26, 1366 AHS / Muharram 23, 1408 AH]

Place: Jamaran, Tehran

Subject: Reply to queries on the rental of confiscated houses

Addressee: Ramadani (Superintendent of the economic affairs of Public Prosecutor's Office of Tehran)

Reference: 11/66/1142

Date: Shahrivar 21, 1366 AHS

To Imam Khomeini the Great Leader of the Islamic Revolution, may his sublime presence endure,

After greetings, you re informed that some of the houses of the *taghutis* and fugitives abroad have been at the disposal of revolutionary institutions (such as IRGC, Mustadafan Foundation, Islamic Revolutionary Committee, and the Foundation of the war-stricken), individuals and the needy who are still residing there. From the very beginning, no rental contract was signed and rental earning has not been collected. Therefore, we humbly ask you to express your opinion on the two following cases:

1. Shall the rental payment on the said houses be collected from the date of signing the contract or from the date of residence of the residents?

2. In case the tenants are incapable of paying the rentals from the date of signing the contract, can they be excused from paying the rent?

Ramadani
Supervisor of the Economic Affairs
of Public Prosecutor's Office of
Tehran

In His Most Exalted Name

Since most of their property has been either usurped or gained unlawfully, and apparently, most of the owners have not paid their religious taxes, the government is authorized to collect their rentals from the date of contract.

And rental fee shall not be taken from those who are financially incapable.

And if after investigation it becomes clear that the property of some of the fugitives has been acquired lawfully and they have completely paid their religious taxes, the government shall give compensation from the public charities.¹

Ruhullah al-Musawi al-Khomeini
Shahrivar 26, 1366 AHS

¹ Most of the fugitive *taghutis* have not only not paid their religious taxes but also taken out of the country millions of dollars. By mortgaging their properties and real estates, some of them have taken loans from banks even beyond the value of mortgaged properties. After the victory of the Revolution, the names of those who have taken out foreign exchange were identified by the Central Bank and other institutions and were published in the press.

Permission

Date: September 21, 1987 [Shahrivar 30, 1366 AHS / Muharram 27, 1408 AH]

Place: Jamaran, Tehran

Subject: Agreeing with the transfer of the Fishery Company from the Ministry of Agriculture to the Ministry of for Construction *Jihad*

Addressee: Mir Husayn Musawi (Prime Minister)

In the Name of God, the Compassionate, the Merciful

To the Great Leader of the Islamic Revolution and Founder of the Islamic Republic, His Highness Grand Ayatullah Imam Khomeini, may his sublime presence endure,

After greetings and salutations, you are notified that the minister and Central Council of the Construction *Jihad* have requested in a letter for the transfer of the Fishery Company from the Ministry of Agriculture to the Ministry of Construction *Jihad*¹ in view of the need to increase fishing activities. This request was discussed in the meeting of the three branches of governments on Wednesday dated Shahrivar 25, 1366 AHS and was unanimously approved, pending on the opinion of the Eminent *wilayat-e faqih*.

It is kindly requested to express your blessed opinion in this regard so that the necessary action shall be undertaken.

Mir Husayn Musawi
Prime Minister
Shahrivar 29, 1366 AHS]

In His Most Exalted Name

In the given case, it is approved.

Ruhullah al-Musawi al-Khomeini
Shahrivar 30, 1366 AHS

¹ Ministry of Construction *Jihad* is among the ministries created after the victory of the Islamic Revolution. The Construction *Jihad* was established on the order of Imam Khomeini to attend to the deprived regions and reconstruct the country.

Message

Date: September 22, 1987 [Shahrivar 31, 1366 AHS / Muharram 28, 1408 AH]

Place: Jamaran, Tehran

Subject: Paying tribute to the Islamic combatants and martyrs

Occasion: Anniversary of the outbreak of the Iraqi imposed war against Iran (Sacred Defense Week)

Addressee: The Iranian nation

In the Name of God, the Compassionate, the Merciful

*“Whoso fighteth in the way of Allah,
be he slain or be he victorious, on him We shall bestow a great reward.”¹*

How can the “great reward” as promised by the words of the Absolutely Great be comprehended by the worthless human mind. This “great reward” seems to be the love of God, the Exalted, as stated in the noble Chapter of Quran *as-Saff*: “Lo! Allah loveth those who battle for His cause in ranks, as if they were a solid structure.”² Which wise philosopher or great wise theoretical mystic can comprehend the state of being loved in the proximity of the Divine Court about which he could talk and write? ...

May God’ peace and mercy be upon you.

¹ Surah *an-Nisa*’ 4:74.

² Surah *as-Saff* 61:4.

Decree

Date: September 24, 1987 [Mehr 2, 1366 AHS / Muharram 30, 1408 AH]

Place: Jamaran, Tehran

Subject: Permission to continue utilizing the industrial and production units delegated to the Martyrs' Foundation

Addressee: Mahdi Karrubi (Imam Khomeini's representative and superintendent of the Martyrs' Foundation)

In His Most Exalted Name

To His Eminence Grand Ayatullah Imam Khomeini—may his sublime presence endure,

With greetings and salutations! This is to note that

Muhammad Taqi Shaykh]

In His Most Exalted Name

As in what has been written, he is also permitted on behalf of this humble servant. May God confirm him.

Muhammad Rida al-Musawi al-
Golpaygani
Dhul-Hijjah al-Haram 21, 1406
AHS

In His Most Exalted Name

As in what they have written, he is also permitted and authorized on my behalf. May he be successful, God willing.

Ruhullah al-Musawi al-Khomeini
Bahman 7, 1365 AHS

Speech

Date/Time: Morning, September 29, 1987 [Mehr 7, 1366 AHS / Safar 5, 1408 AH]

Place: Jamaran, Tehran

Subject: Goodness in this world and the hereafter; attainment of proximity to God

Addressee: Sayyid Ali Khamanei (Friday prayer leader of Tehran); Ali Mishkini (Friday prayer leader of Qum); and members of the Central Secretariat and Friday prayer leaders throughout the country (both Sunni and Shiite)

In the Name of God, the Compassionate, the Merciful

Interpreting the noble term, *hasanah* or goodness

At the beginning, I should complain about Mr. Mishkini's complains. I am too entangled with my own self, do not create other problems that can be piled up and cause us to retrogress. You pray so that we become real human beings. You pray so that we could perform at least the outward aspects of Islam. As our hands fall short of reaching those inner aspects, at least we could perform these outward aspects.

I regard it unnecessary to discuss something in the presence of the gentlemen. I pray and we are also supposed to be content with prayer. I pray for God Almighty to save us from the fetters of the carnal self. I say, "O God! We are entangled; we have been entangled at our own hands; we are entangled with our souls and entangled with the wicked souls that go against Islam and the Muslims. Save us and everybody from all these entanglements. O God! You said that if we call You, You will answer our call: "O Lord! Give us the goodness in this world and the goodness in the hereafter". I should say that the goodness of this world is not that we amass wealth and riches; we should procure a station. There are so many points in this noble verse but I do not have the opportunity to mention them now. Yet, I briefly note, that "goodness" in this world every step he will take, every position he will acquire, in every grace that Almighty God will grant him, man should return them to their Owner. It is not goodness to make avail of every position and worldly gain that may come your way. There are many narrations in which many instances have been cited. There is no contradiction in these narrations. Only different aspects of the question have been elaborated on by the interpreters. But what I regard as plausible "goodness" is for us to gain proximity to God. We should understand what to do! If a position draws our attention to the world, this is not goodness. If we say prayers in order gain something—even in the hereafter—it cannot be called "goodness".

“Goodness” is that which would make us reach where our intellect fails to get.

Invitation to unity and shunning differences

You gentlemen are aware and I am not supposed to highlight the troubles we have these days. All propaganda operations are against us; the entire world has risen up against Islam. For the sake of God, and in order to attain our own goodness we should be united. All strata of the nation must be together; all the distinguished *ulama* and the Friday prayer leaders must be in unison; they should support one another, the government, the Majlis, the judiciary and the executive. They must serve the people. We are also serving. They are servants of God. Service to the servants of God is service to Him. And service to the servants of God today is that all must support Islam and Muslims, especially the oppressed people of the world and the noble nation of Iran wholeheartedly. The words of you gentlemen can influence people; your words are listened by the people. You should invite the people to forge unity; you should invite them to support one another, the government and the Majlis. People should not be drawn into dispute with each other and hopefully they will not do so. But you and all of us are duty-bound to invite the people to all these issues.

This world will slip out of our hands sooner or later, sooner for me while gradual for you. What will remain is goodness. This world is not the goodness that the prophets are looking for. And the absolute goodness is attainment of a station which we cannot comprehend. God will remain and what will remain from us is our goodness, which is everlasting. Of course, we should not despair of the mercy of God. We have shortcomings but God Almighty will compensate for them. God has promised mercy to us. His mercy encompasses the entire creation. All entanglements in the world emanate from this point—from man himself. It is man who is entangled and creates entanglement. It is this carnality of man that corrupts the world and that draws the world to perdition. I hope that God would shower His mercy upon us, include us among those who has been endowed with mercy, guide us to the straight path as He has stated and exclude us from those who earned His wrath and those who went astray, God willing.

May God’s peace, mercy and blessings be upon you.

Decree

Date: October 1, 1987 [Mehr 9, 1366 AHS / Safar 7, 1408 AH]

Place: Jamaran, Tehran

Subject: Decree on the execution of a corrupt person

Addressee: Sayyid Abdul-Karim Musawi Ardebili (Chief justice)

In His Most Exalted Name

His Eminence Imam Khomeini, may his honor endure,

Execution of a corrupt person, which in your blessed opinion is precautionary, is permissible according to the opinion of Ayatullah Muntaziri and this question is necessary in the judicial courts. Should you permit, the judicial courts act according to his opinion. May Allah prolong your noble life.

Abdul-Karim Musawi
Mehr 9, 1366 AHS

In His Most Exalted Name

You are authorized to act according to his noble opinion.¹

Ruhullah al-Musawi al-Khomeini
Mehr 9, 1366 AHS

¹ Pursuant to the view of Imam Khomeini, the Chief Justice issued a circular no. 65/11B-Sh dated Aban 20, 1364 to the courts. And on Mehr 9, 1366 AHS the chief Justice also announced a subject regarding those who committed drug-related crimes in a circular addressed to the Islamic Revolutionary Courts and Prosecutor's Offices.

Permission

Date: October 4, 1987 [Mehr 12, 1366 AHS / Safar 10, 1408 AH]

Place: Jamaran, Tehran

Subject: Permission in the financial and religious law affairs

Addressee: Sayyid Abu Fadil Radawi Ardekani

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that his Eminence Sayyid al-Alam wa Thiqat al-Islam Sayyid Abu Fadil Radawi Ardekani—may his graces last—has been authorized on my behalf to collect and spend the religious funds such as *zakat* and the expiation and injustices alms of the servants of God on the religiously prescribed cases. Regarding the two blessed shares, he is also permitted to collect and spend them sparingly for his sustenance. In case of surpluses, he is also permitted to spend one-third of the blessed share of the Imam (*a*) in the propagation of the sacred religion and to give half of the share of the *Sadat* to the local *Sadat*, and to remit the remainders to this humble servant to spend on the promotion of Islam. May God’s peace, mercy and blessings be upon him and upon our faithful brothers.

Ruhullah al-Musawi al-Khomeini

Letter

Date: October 7, 1987 [Mehr 15, 1366 AHS / Safar 13, 1408 AH]

Place: Jamaran, Tehran

Subject: Need for expanding and promoting the tradition of interest-free loans

Addressees: Said Imani, Muhsin Labani, Sayyid ASghar Rokh-Sifat, Abul-Fadl Hajji Haydari, Habibullah Shafiq, Habibullah Askar-Awladi (Officials of the Interest-Free Loan Fund)

[In the Name of God, the Compassionate, the Merciful]

To the Eminent Founder of the Islamic Republic, Imam Khomeini—may his sublime presence endure;

With the conveyance of greetings, salutations and utmost respect, as it is known to Your Eminence, interest-free loan funds have been in operation in the country since 1345 AHS, and in various ways they have helped the deprived and the downtrodden people, as well as those who fought the *taghut*, including their families till the victory of the revolution. And after the victory, they have been pursuing the objectives of the Islamic Republic regarding agriculture, animal husbandry, industry, housing, marriage, war, battlefield, flood-victims, earthquake victims, bombardments, the needy, indigents and the deprived people. They have been and will be a source of great services to people. According to the followers of your Eminence, continuing with these services calls for Your Eminence's special support and attention.

Said Imani

Head of the Executive Council of Refah Interest-Free Fund

Muhsin Labani

Executive Director of Kawthar Interest-Free Loan Fund

Sayyid Asghar Rokh-Sifat,

Executive Director of Islamic Economic Organization

Abul-Fadl Hajji Haydari of the Executive Council of the Imam Relief Funds and Guild Cooperative Funds

Habibullah Shafiq

Executive Director of Imam Interest-Free Relief Fund

Habibullah Askar-Awladi
Director of Guild Cooperative and Relief Funds

In His Most Exalted Name

With gratitude to the efforts of the honorable gentlemen. Effort must be made for this tradition of interest-free loan to occupy a central place among the Muslims, and utmost endeavor must be made for this interest-free loan to become, in its perfect form, one of the pillars of economy in Islam, even in the families.

I hope that the Islamic Republic system and all the funds, cooperatives, organizations and institutions that exert efforts in this blessed affair would attain more success. I pray to all the officials who are rendering service to Islam.

Ruhullah al-Musawi al-Khomeini
Mehr 15, 1366 AHS

Decree

Date: October 18, 1987 [Mehr 26, 1366 AHS / Safar 24, 1408 AH]

Place: Jamaran, Tehran

Subject: Permission to spend the unclaimed properties and funds and confiscated property of the accused ones for the families of prisoners

Addressee: Ali Razini (Religious Judge of the Special Court for the Clergy)

Following the request no. 15/338/66 dated Mehr 26, 1366 AHS of Mr. Ali Razini, Religious Judge of the Special Court for the Clergy, in which permission has been requested for “confiscation of unclaimed properties and funds to be spent on fulfillment of the needs of the families of prisoners and those who have the pertinent religious rights and also for the confiscated funds and properties belonging to the public treasury to be spent on meeting the needs of emergency courts and prosecutor’s offices,” Imam Khomeini wrote:

In His Most Exalted Name

It is agreed upon to take the needed amount with the knowledge of His Eminence the Chief Justice, Mr. Musawi.

Ruhullah al-Musawi al-Khomeini

Reply to a query

Date: October 24, 1987 [Aban 2, 1366 AHS / Safar 30, 1408 AH]

Place: Jamaran, Tehran

Subject: Discovered mines in private properties

Addressee: Lutfullah Safi (Secretary of the Guardian Council)

The Secretary of the Guardian Council posed this query: “Do oil fields, like the land in which they are located, belong to the land owner or are they considered as booties? In case of disobey, is it permissible to occupy the lands in order to exploit the mines or not?” In reply, Imam Khomeini wrote:

In the Name of God, the Compassionate, the Merciful

The Eminent Jurists and Hujjat al-Islams of the Guardian Council—may their graces last,

After extending greetings and salutations, the main question concerning the basis of the depth of the ground and extent of the airspace in relation to private properties is determined by the common law. For example, if someone passes by or occupies an area outside the private or endowed land of someone or digs an underground canal beneath his property, the owner of the house and land or the custodian cannot lay any claim. Similarly, if someone builds something above the common height or passes therein, none of the owners or custodians has any right to stop him.

And finally, the basis of personal land is the common law, and new conditions can never change the definition of what is “common law”. But the extent of country is so vast and the government has the right to prevent the occupation of person or persons beyond his or their usual right.

Therefore, oil, gas and mines beyond the usual limit of one’s properties cannot be owned by him.

But if we assume, mines, oil and gas are within the limit of private properties—an unreal assumption—since these mines are national and belong to the present and future generations, they are excluded from the private properties and the Islamic state can exploit them, but has to pay the amount of the private properties or rental of the occupied land like other lands without computation of the mines. And the owner cannot prevent this affair.

May you be successful and triumphant. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Aban 2, 1366 AHS

Permission

Date: October 27, 1987 [Aban 5, 1366 AHS / Rabi al-Awwal 3, 1408 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Husayn Ansariyan

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Eminence Imad al-Alam wa Thiqat al-Islam Aqa Haj Shaykh Husayn Ansariyan—may his graces last—has been authorized on my behalf to take charge of the financial affairs and to collect the religious funds and spend *zakat* and the expiation and injustices alms of the servants of God on their own cases. Regarding the blessed share of the Imam (*a*), he is permitted to collect and spend it sparingly for his sustenance and in case of surplus, he is also permitted to use one-third of it for the prescribed expenditures and to remit two-thirds of it to this humble servant to spend on promotion of Islam. With regard to the share of the *Sadat*, he is equally permitted to collect and spend half of it for the expenses of the noble *Sadat* and to remit to this humble servant the other half.

“And I advise him—may God Almighty assist him—as we have been advised by our predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace and mercy be upon him and our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Rabi al-Awwal 3, 1408 AH

Letter

Date: Circa October 1987 [Aban 1366 AHS / Rabi al-Awwal 1408 AH]

Place: Jamaran, Tehran

Subject: Expressing opinion regarding the barren lands located in the vicinity of the city

Addressee: Ghulam-Husayn Kheradmand (Executive Director of the Estate and Property Institute of *Mustadfan* Foundation)

To the Eminent Leader Imam Khomeini—may his sublime presence endure,

What the *Mustadfan* Foundation understood from the government decree of Your Eminence,¹ as has repeatedly required Your Eminence to clarify our duty, is that all the confiscated movable and immovable estates such as barren lands shall absolutely belong to the *Mustadfan* Foundation and are not included as government properties. Up to now it has thus been observed. Every now and then, however, the Urban Land Organization creates problems in this regard and despite your explicit and binding edict, it has a different interpretation and excludes the barren lands from the scope of your Eminence's decree.

You are, therefore, respectfully requested to clarify and settle this issue. Should such lands be at the disposal of the foundation to use for cases you have determined earlier or will determine in future or shall we turn them over to Urban Land Organization?

Ghulam-Husayn Kheradmand
Lawyer of the *Mustadfan*
Foundation and Executive Director
of the Estates Property Institute]

In His Most Exalted Name

The lands that are barren are outside the jurisdiction of my decree.

Ruhullah al-Musawi al-Khomeini

¹ It refers to the decree dated Esfand 9, 1357 AHS addressed to the Islamic Revolutionary Council and the decree dated Mordad 10, 1363 AHS in reply to the letter of the *Mustadfan* Foundation in regard to the urban lands confiscated from the *taghutis*.

Permission

Date: November 1, 1987 [Aban 10, 1366 AHS / Rabi al-Awwal 8, 1408 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Muhammad-Hasan Thaqafi

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Hujjat al-Islam Haj Shaykh Muhammad-Hasan Thaqafi—may his graces last—has been authorized on my behalf to take charge of the financial affairs and to collect the religious funds and spend *zakat* and the expiation and injustices alms of the servants of God on the religious expenditures. He is also permitted to collect the two blessed shares and to spend sparingly the share of the Imam (*a*) for his sustenance. In case of surplus, he is permitted to spend one-third of it on the religiously prescribed cases and to remit the other two-thirds to this humble servant. He should give half of the share of the *Sadat* to the deserving *Sadat* and to remit the other half.

“And I advise him—may God Almighty assist him—as we have been advised by our predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May peace be upon him and the righteous servants of God.

Ruhullah al-Musawi al-Khomeini
Rabi al-Awwal 8, 1408 AH

Permission

Date: November 1, 1987 [Aban 10, 1366 AHS / Rabi al-Awwal 8, 1408 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Ghulam-Husayn Ghulami

In the Name of God, the Compassionate, the Merciful

“Praise be to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Imad al-Alam wa Thiqat al-Islam Haj Shaykh Ghulam-Husayn Ghulami—may he always succeed—has been authorized on my behalf to take charge of the financial affairs and to collect the religious funds and spend *zakat* and the expiation and injustices alms of the servants of God on their own cases. Regarding the blessed share of the Imam (*a*), he is permitted to collect and spend it sparingly for his sustenance. In case of surplus, he is also permitted to use one-third of it for the prescribed expenditures and to remit two-thirds of it to this humble servant. He may equally give one-half of the share of the *Sadat* to the deserving *Sadat* and to remit to this humble servant the other half.

“And I advise him—may God Almighty assist him—as we have been advised by our pious predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace and mercy be upon him and our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Rabi al-Awwal 8, 1408 AH

Speech

Date: November 10, 1987 [Aban 19, 1366 AHS / Rabi al-Awwal 17, 1408 AH]

Place: Jamaran, Tehran

Subject: Introducing God Almighty with all His names and attributes the main objective

Occasion: Birthday anniversary of Hadrat Muhammad al-Mustafa (s) and Imam as-Sadiq (a)

Audience: Sayyid Ali Khamenei (President), Mir Husayn Musawi (Prime Minister), Akbar Hashimi Rafsanjani (Speaker of the Islamic Consultative Assembly), Sayyid Abdul-Karim Musawi Ardebili (Chief Justice), government and military officials and clerical figures, members of the National War-Support Headquarters and researchers from abroad

In the Name of God, the Compassionate, the Merciful

Quran and supplications, introducers of the Holy Prophet and Imams (a)

I have no fresh subject to talk about and do not regard myself entitled to talk about the Messenger of God (s) and Imam as-Sadiq (a). I am not in the position to talk about these issues. I only want to tell the gentlemen that the Quran is the one introducing the noble Messenger. Just as the Noble Messenger and Imam as-Sadiq (a) and the Promised Mahdi are perfect manifestations of God Almighty. The holy Quran is also a perfect manifestation of the Almighty God. It has manifested with all the Names and Attributes and has endowed the Imam of the Time and the Noble Messenger with all the spiritual insight that are not known to us not to mention the Names and Attributes. The same is true with Imam as-Sadiq and the other Imams, but the one introducing him (s) is the Divine Book itself; that is, the more one examines this sacred scripture, the more one will be acquainted with the one who brought it and his characteristics.

The Quran is a table spread out for all classes; that is, it has a language, which is for both the laymen and the philosophers, a language for both the literal mystic and the man of gnosis in the real sense of the word. In this noble Book, there are issues the most important of which are the spiritual ones. The Noble Messenger and the other prophets did not come here to establish a government. Government is not the sublime objective; they did not come to implement justice here; justice is also not the sublime objective. All these are preludes. All the efforts they made, whether by Prophet Nuh,

Prophet Ibrahim and extending down to the Noble Messenger—all the tribulations they endured and the hardships they experienced were preludes to a subject: to introduce the Sacred Essence of God. The main objective of the heavenly scriptures, the highest of which is the Holy Quran, is exactly to introduce God Almighty, with all His Names and Attributes. Common people can understand a lot from it; the special people can understand higher issues and a select few among the special ones can even understand loftier issues. But no one can understand it to the fullest. Anyone who wants to be acquainted with the Prophet should get acquainted with the Quran and no one can do. Thus, no one can be acquainted with the Prophet. His introducer is his own Book. The introducer of Imam as-Sadiq (a) after being introduced by the Prophet himself, is his own existence. This jurisprudence, which has been made known through his words, is meant to meet the needs of mankind from the beginning to the end. This jurisprudence has answer to every problem that would arise—novel issues and the ones to come later, which we presently do not know—and there is no need for us to make an esoteric interpretation of it.

The Book, the *Sunnah* and the jurisprudence, most of which had been presented by Imam as-Sadiq (a) provide answers. This jurisprudence provides answers to all the outward and spiritual, philosophical and mystical needs of the entire humanity all the time till the Day of Resurrection. They are like this. They are introducers of these great personages and we cannot describe them the way they deserve it.

The supplications of the Imams of guidance raise the same issues presented in the Book of God. Their supplications have a different language. The Quran has a certain language; a certain mode of expression and it has all the subjects but most of them are hidden which cannot understand. The supplications of the Imams (a) have another condition. According to our mystic Shaykh and teacher, the supplications are ascending. He used to describe the Quran as a descending book as it has descended from above and the supplications of the Imams are an ascending book; they are the same as Quran and ascend. They are approximately Quran's answer. Anyone who wants to know the stations of the Imams should refer to their works; their works are their supplications. The most important of them is their supplications and the sermons they used to deliver such as the *Shabaniyyah* invocation, *Nahj al-Balaghah*, supplication on the Day of Arafah, and the like, about which one does not know what to say.

In any case, we are incapable of expressing gratitude for this favor that we belong to a school of thought that utilizes these two sources: the source of

revelation and the source of guardianship. Only a few of the other schools has this second source, and we cannot duly express gratitude for this grace. We pray to God Almighty so that we could duly express gratitude for this grace.

Once we read the contents of the noble verses or examine the conduct of the Prophet, we can see that one of the works, which was, of course, not the objective but a prelude, is the establishment of justice in the world. The Prophet wants to implement justice so as to solve those problems that one wants to solve. From the moment when revelation came down to prophets, one of their problems was this one; they used to challenge the oppressors, the tyrants and the blood-suckers. Each of them used to challenge in various forms. We should not assume that a certain prophet only stayed inside his house and prayed or explained the laws. It is not so; they explained the laws and strived to implement them.

Prophets and formation of Islamic government

Prophet Abraham used to discuss the issues; then, he also removed the idols. His act at the time was similar to the act of person who dares to desecrate sanctities. He used to challenge them in such a way. He used to explain the issues but he also used to oppose tyranny; he used to oppose oppression. The arrogant global powers had injected us the notion that religion should not interfere in politics. This has been part of their policies in keeping the Muslims backward and not allowing them to raise opposition. Thus, they persuaded Muslims and conducted so much propaganda that many strata would say, "What the clerics have to do with politics? What are you doing? You go and engage in your invocations!" These people even imagine that Jesus Christ (*a*) whom they follow only talked about spiritualities. They thought of our prophet in the same light. From the beginning, he was supposed to stage opposition. At the time when he was newly born, he said, "I brought a book." The Quran thus narrates that when he was newly born, when his mother was annoyed by the calumnies the Jews made against her, as he was born he said: "Do not be disappointed. If someone would come to talk to you, say that you are fasting—and she was perhaps fasting—and go and ask the child." They came; Jesus Christ (*a*) was newly born. They accused Mary of talking nonsense. Mary still indicated that they had to approach the child. They said: "How could we talk with this child? Then, he began saying, "God has given me a Book". Take note of what he says! This issue of giving a Book indicates that there is a prior matter for which he has to be born. "He has given me a book, and advised me to do this and that;" he

tells all those things. Jesus Christ, as such, would not stay at home and preach. If he only wanted to preach, then why he was crucified?! Why was he subjected to molestation?!

And that is the same with other Prophet and that is the most apparent of those things. The Holy Messenger (s) came, formed an administration and established a government. This implies that he was involved in politics and government. Establishment of government is nothing but involvement in politics and entering the realm of politics. Therefore, they injected this notion among Muslims to the extent that some came to believe that they had to go to the mosque and leave the governance and politics to them. Through this they wanted to afflict us.

The Muslims should wake up. The Muslims should study the conduct of the prophets, the Holy Prophet of Islam in particular. They should see what the prophets have done and how we should emulate them. Had the Prophet come and stayed only in the mosque, reciting the Quran, and not doing anything else, then we had to do the same; we have to emulate him. But the one who has come as our prophet, was engaged in struggle from the first day of his mission in Mecca and he continued this struggle, albeit a different manner, when he moved to Medina. As he came to Medina he formed a government. He sent off propagators. He sent governors everywhere as far as he could. He gave glad tidings to the people that "We will conquer the world; we will annihilate evil; we will subjugate Rome; we will extinguish Iran; that is, we will extinguish their present state of idol-worship and fire-worship." The Prophet revived the humanity within such a short period of his life span.

The Muslims should emulate him. We should do whatever he has done. He formed a government and we should form a government too. He fought and we should fight too. He engaged in defense and we should engage in defense, too. Therefore, if we really follow the Holy Prophet, if we really follow the Imams of guidance, then we should know what they did during their lifetime. Did they just sit and explain the issues? If they were merely explaining the issue, what did they do that the oppressors and arrogant had to kill them, imprison them, exile them, and send them away and not allow anyone to visit them? Notwithstanding all these difficulties, you can see how jurisprudence endures and how it will endure, and all are from the Quran and the *Sunnah*.

May God Almighty save you and us from the mischief of these arrogant powers, and wake up the Iranian and other nations and Muslims to rub the nose of these arrogant powers in the dust and humiliate them just as they have been presently humiliated.

May god's peace and mercy be upon you.

Letter

Date: November 12, 1987 [Aban 21, 1366 AHS / Rabi al-Awwal 19, 1408 AH]

Place: Jamaran, Tehran

Subject: Giving priority to issues pertaining to the Sacred Defense and appreciating the combatants, families of the martyrs and the Iranian nation

Addressee: The Supreme War-Support Council

In the Name of God, the Compassionate, the Merciful

Supreme Leader of the Islamic Revolution and Commander in Chief of the Armed Forces Imam Khomeini—may his sublime presence endure;

The politico-military movements of the global imperialism and the reactionary minions defending the Baath regime and the extensive struggles to save the Iraqi regime steadily strengthen the notion of vulnerability and extreme weakness of the enemy and truly justify inflicting decisive and successive blows on it. Meanwhile, the efforts of the international bodies in the recent month have wasted our time, given our enemy more opportunity and failed to lead to a just settlement of the current issues thus undermining optimism with all these efforts. Through a close examination of the minutes of the numerous meetings, the Supreme War-Support Council, after holding the seminar attended mostly by the distinguished *ulama*, Friday prayer leaders, and officials of the government and revolutionary institutions, and in view of the ardent readiness of the people to participate in the sacred defense, has arrived at the conclusion that in equipping the needed number for a series of decisive and successive operations throughout the lines of contact and in preparing the required equipments for this sensitive stage, it is necessary to make use of the facilities and means of the country more than ever before. Your Eminence are requested to express your sublime commands and instructions.

Supreme War-Support Council
Rabi al-Awwal 19, 1408 AH
Aban 21, 1366 AHS

In His Most Exalted Name

The Supreme War—Support Council,

It has been repeatedly stated that this imposed war is on top of all affairs and that it is necessary to attain victory as soon as possible through the combined efforts of all strata of the country and by the grace of God Almighty. Therefore, whatever has been identified by the Supreme War-Support Council and experts on war affairs should be done and negligence should be avoided. I should take this opportunity to extend my gratitude to all strata of the nation, especially the distinguished *ulama*, leaders of the Friday and congregational prayers and honorable preachers who performed their duties worthily by spending their properties and sacrificing their lives and that of their dear ones in the cause of Islam. I appreciate with all my heart the magnificent nation that shook the back of the filthy criminals, America in particular through the recent rallies.

I pray to God, the Exalted, for victory and more power to the combatants, mercy and felicity to the martyrs and disabled war veterans, freedom to the prisoners of war, fortitude to the bereaved ones, and health and perseverance to the officials.

Ruhullah al-Musawi al-Khomeini

Decree

Date: November 14, 1987 [Aban 23, 1366 AHS / Rabi al-Awwal 21, 1408 AH]

Place: Jamaran, Tehran

Subject: Delegation of authority to issue order for the execution of laws

Addressee: Sayyid Abdul-Karim Musawi Ardebili (Chief Justice)

In His Most Exalted Name

To the Great Leader of the Islamic Revolution Imam Khomeini—may his blessings last,

Based on the previous law, the execution verdict has to be implemented by the order of the ministry of justice. After the revolution, we have not yet succeeded in amending this law and replacing it with another one which is more appropriate in the present condition. The work is done in such a manner that the implementation of the verdict sometimes faces problems as a result of deferment of the cases at this stage. The implementation of the verdict will be delayed for months, even more than one or two years, and this uncertainty of the prisoners' status as well as that of the religious judges and others has led to a very bad consequence. It seems that if Your Eminence would delegate the authority to implement the verdict to somebody, the problem will be solved to a great extent.

May God's peace and mercy be upon you.

Abdul-Karim Musawi

Aban 6, 1366 AHS

In His Most Exalted Name

His Excellency Hujjat al-Islam Musawi Ardebili—may his graces last,

I give you the authority to execute the verdict. I beseech God to grant you success and confirmation.

Ruhullah al-Musawi al-Khomeini

Aban 23, 1366 AHS

Decree

Date: November 16, 1987 [Aban 25, 1366 AHS / Rabi al-Awwal 23, 1408 AH]

Place: Jamaran, Tehran

Subject: Ruling on violation of city ordinances

Addressees: Sayyid Abdul-Karim Musawi Ardebili (Chief Justice) and Sayyid Murtada Tabatabai (Superintendent of Tehran Municipality)

[In His Most Exalted Name

His Excellency Ayatullah Musawi Ardebili, honorable Chief Justice,

Following the personal meetings along with Hujjat al-Islam wal-Muslimin Muhtashami, the honorable interior minister, regarding the necessity of forming again of the commissions stipulated in Article 100 of the City Bylaws, the subject of the letter given to Imam Khomeini, the Great Leader of the Islamic Revolution and Founder of the Islamic Republic of Iran (may his sublime presence endure) with reference no. 160/1899 dated Khordad 24, 1366 AHS includes His Eminence's reply written below it (a photocopy of which is attached). Kindly state Your Eminence's opinion in response to the following question of this office:

Are construction-related violations committed in Tehran by real and legal entities within the bound of law and are open-ended, involving administrative penalties or not, appreciating that the violations are in any way inconsistent with the city ordinances and bylaws of Tehran?

With thanks and gratitude,

Sayyid Murtada Tabatabai
Deputy Interior Minister and
City Mayor of Tehran
Aban 9, 1366 AHS
Tehran

In His Most Exalted Name

Regarding the above question, violation of city ordinances and regulations is like violation of price regulations, overcharging and the like, and prosecution and penalization of the violators is among the cases of

administrative penalties, but it requires the decree and permission of the Eminent Imam (may his sublime presence endure), which is to be given to the government and the absence of which must be asked from His Eminence.

Abdul-Karim Musawi
Aban 20, 1366 AHS]

In His Most Exalted Name

If a person violates any of the city ordinances and regulations, he shall incur administrative penalty.

Ruhullah al-Musawi al-Khomeini
Aban 25, 1366 AHS

Decree

Date: November 16, 1987 [Aban 25, 1366 AHS / Rabi al-Awwal 23, 1408 AH]

Place: Jamaran, Tehran

Subject: Approval of the rank promotion of the gendarmerie and city-police Commanders

Addressee: Sayyid Ali-Akbar Muhtashami (Interior Minister)

[In His Most Exalted Name

To the Great Leader of the Islamic Revolution and Commander in Chief of the Armed Forces, Imam Khomeini—may his sublime presence endure,

With greetings! As it is well known to Your Eminence, the rank of the gendarmerie commander and the city-police chief has been the same as that of the three military forces (air, ground and navy) in the past. Recently, with Your Eminence approval, the commanders of the military forces have been honored to receive the rank of brigadier general. Thus, considering the observance of points on the efficiency and encouragement of disciplinary forces as well as satisfaction with respect to the performance of the cited commanders, Your Eminence's approval is respectfully sought for Col. Muhammad Sohrabi, Gendarmerie Commander of the Islamic Republic of Iran and Col. Sayyid Rida Nik-Nezhad, City-Police of the Islamic Republic of Iran, to be promoted to the rank of brigadier general. In an earlier consultation with the president in this regard, his Excellency's endorsement has been obtained.

In the end, I beseech God, the Exalted, to grant longevity to you and near victory to the combatants of Islam.

Sayyid Ali Akbar Muhtashami
Interior Minister]

In His Most Exalted Name

It is approved.¹ May they succeed in serving the people, God willing.

¹ This is based on the duties and discretions of the Leader as Commander in Chief of the Armed Forces, as stipulated in Article 110 of the Constitution of the Islamic Republic of Iran.

Ruhullah al-Musawi al-Khomeini
Aban 25, 1366 AHS

Decree

Date: November 19, 1987 [Aban 28, 1366 AHS / Rabi al-Awwal 26, 1408 AH]

Place: Jamaran, Tehran

Subject: Approval of the rank promotion of the gendarmerie commander

Addressee: Sayyid Ali-Akbar Muhtashami (Interior Minister)

In the Name of God, the Compassionate, the Merciful

To the Great Leader of the Islamic Revolution and Commander in Chief of the Armed Forces, Imam Khomeini—may his sublime presence endure,

Considering the valuable services and continuous efforts of Colonel Muhammad Sohrabi¹ in the path of Islam, the revolution and the Islamic country, Your Eminence's approval is highly requested for his promotion to the rank of brigadier general.

Sayyid Ali-Akbar Muhtashami

In His Most Exalted Name

It is approved.² I hope that through the unity of the military and disciplinary forces, the sublime objectives of Islam and independence of the country will be materialized, God willing.

Ruhullah al-Musawi al-Khomeini
Aban 28, 1366 AHS

¹ Mr. Muhammad Sohrabi at that time was the Gendarmerie Commander of the Islamic Republic of Iran.

² This is based on the duties and discretions of the Leader as Commander in Chief of the Armed Forces, as stipulated in Article 110 of the Constitution of the Islamic Republic of Iran.

Letter

Date: November 19, 1987 [Aban 28, 1366 AHS / Rabi al-Awwal 26, 1408 AH]

Place: Jamaran, Tehran

Subject: Permission to pay for expenses of building a camp and school for families of martyrs by the public prosecutor on economic affairs

Addressees: Mahdi Karrubi (Imam Khomeini's representative and superintendent of the Martyrs' Foundation) and Qudratullah Alikhani (Superintendent of the Martyrs' Foundation of Buin Zahra)

In His Most Exalted Name

To the Great Leader of the Islamic Revolution and Hope of the oppressed peoples of the World, Imam Khomeini—may my soul be his ransom,

After greetings and salutations, I would like to say that in implementing Your Eminence's good intentions with respect to rehabilitation and development of the deprived villages, I have taken insignificant steps. With Your Eminence's favors and the service-oriented government, I have provided medical, welfare and educational facilities for the martyr-nurturing people, especially the noble families of the martyrs, who always receive your grace and favor. Among the facilities is a big camping center with training and sports facilities for the use of the families of the martyrs, which has been inspected by your honorable representative in the Martyrs' Foundation. The large school for the martyrs' children, which was inspected by the beloved Prime Minister during his recent visit is another work, which was appreciated by both of the above-mentioned persons. Both of the facilities will soon be inaugurated by Hujjat al-Islam wal-Muslimin Haj Karrubi... Now the public prosecutor on economic affairs of Tehran has expressed his readiness to pay for the expenses in case of Your Eminence's permission. In the end, while praying for the longevity of Your Eminence, a four-page report of the accomplished and current works is attached for reference.

Qudratullah Alikhani
Superintendent, Martyrs Foundation
of Buin Zahra

In His Most Exalted Name

To the Great Leader of the Islamic Revolution, Imam Khomeini—may my soul be his ransom;

After greetings, I would like to say that I observed the results of the noteworthy extensive development activities that are products of the sincere services and diligent endeavors of brother Hujjat al-Islam Alikhani. May this service-oriented cleric succeed in serving the people, particularly the noble families of the martyrs, God willing. It is hoped that he would earn Your Eminence's special favor.

Mahdi Karrubi
Aban 25, 1366 AHS

In His Most Exalted Name

It is approved. May you succeed in serving Islam and the families of the martyrs, God willing.

Ruhullah al-Musawi al-Khomeini
Aban 28, 1366 AHS

Statements

Date/Time: Morning, November 19, 1987 [Aban 28, 1366 AHS / Rabi al-Awwal 26, 1408 AH]

Place: Jamaran, Tehran

Subject: Appreciating the combatant seminary students

Addressees: Members of Imam Jafar as-Sadiq (a) 83rd Brigade consisting of seminary students of Qum engaged in combat and preaching

In the Name of God, the Compassionate, the Merciful

I do not know how to express my feeling about you, and I do not know in which language I should express my affection and fondness to different strata of the nation, especially the clerics. Rest assured that at the moments when I think supplications are answered, I pray for all. Now, I also ask God Almighty to keep you in the path you are treading, to guide the enemies of Islam and to annihilate them if they cannot be guided.

I hope that all of you, gentlemen, and other strata of the nation are “straight” in your works as they are the right ones. Your way is the way of God, Who will grant succor to you. O God! They are Your servants. They are in Your presence. They are serving Your Islam. They are risking their lives in order to crush the infidels. O God! Confirm them, protect them, give them sound health, grant them good ending.

May God’s peace and mercy be upon you.

Permission

Date: November 23, 1987 [Azar 2, 1366 AHS / Rabi ath-Thani 1, 1408 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Yasin Isa

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Thiqat al-Islam Shaykh Yasin Isa—may God, the Exalted, assist him—has been authorized on my behalf to collect the religious funds, spend the likes of *zakat* and the expiation and injustices alms on their religiously prescribed cases, to spend sparingly the blessed share of the Imam (*a*) for his sustenance, and to spend one-third of the surplus on the prescribed cases. He is equally permitted to collect the share of the noble *Sadat* and pay one-half of it to the deserving ones among the *Sadat* and to remit what remains from the two shares to this humble servant to spend on promotion of Islam.

“And I advise him—may God Almighty assist him—as we have been advised by our pious predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace and mercy be upon him and our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Rabi ath-Thani 1, 1408 AH

Permission

Date: November 23, 1987 [Azar 2, 1366 AHS / Rabi ath-Thani 1, 1408 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Nuruz-Ali Najafi

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Hujjat al-Islam Shaykh Nuruz-Ali Najafi—may his graces last—has been authorized on my behalf to take charge of the financial affairs, to collect the religious funds and to use *zakat* and the expiation and injustices alms for the prescribed expenditures. Regarding the two blessed shares, he is permitted to spend sparingly the blessed share of the Imam (*a*) for his sustenance and to spend one-third of the surplus on the religiously prescribed cases. Concerning the share of the *Sadat*, he is equally permitted to collect it and give one-half to the deserving *Sadat*, and to remit the other half and the surplus to the blessed share of the Imam (*a*) to this humble servant to spend on promotion of Islam. I beseech God, the Exalted, to grant him success in propagating the sacred religion. May God’s peace, mercy and blessings be upon him and our faithful brothers.

Ruhullah al-Musawi al-Khomeini

Rabi ath-Thani 1, 1408 AH

Permission

Date: November 24, 1987 [Azar 3, 1366 AHS / Rabi ath-Thani 2, 1408 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Sayyid Murtada Musawi

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Thiqat al-Islam wal-Muslimin Haj Sayyid Murtada Musawi—may his graces last—has been authorized on my behalf to take charge of the financial affairs to collect the religious funds and to use the likes of *zakat* and the expiation and injustices alms in their religiously prescribed expenditures and to spend sparingly the two blessed shares for his sustenance. In cases of surplus, he is also permitted to spend one-third of the blessed share of the Imam (*a*) on propagating the sacred religion and other prescribed cases and to give half of the share of the *Sadat* to the deserving *Sadat* and to remit the remainders to this humble servant to spend on promotion of Islam.

“And I advise him—may God Almighty assist him—to exercise caution in his worldly and afterworld affairs.” May God’s peace, mercy and blessings be upon him and our faithful brothers.

Ruhullah al-Musawi al-Khomeini

Permission

Date: November 30, 1987 [Azar 9, 1366 AHS / Rabi ath-Thani 8, 1408 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Sayyid Muhammad-Hasan Musawi

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Sayyid al-Alam wa Thiqat al-Islam Sayyid Muhammad-Hasan Musawi—may he always succeed—has been authorized on my behalf to collect the religious funds, postponement of payment and *imhal* in a moderate amount, and to use the likes *zakat* and the expiation and injustices alms in the religiously prescribed expenditures. He is also authorized to spend moderately the two shares and to give the share of the *Sadat* to the deserving *Sadat* and to remit the remainders to this humble servant. May God’s peace, mercy and blessings be upon him and our faithful brothers.

Ruhullah al-Musawi al-Khomeini

Message

Date: December 1, 1987 [Azar 10, 1366 AHS / Rabi ath-Thani 9, 1408 AH]

Place: Jamaran, Tehran

Subject: Reply to a telegram of congratulations for the birthday anniversary of the Holy Prophet (s)

Addressee: Mamun Abdul-Qayyum (President of the Maldives)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Mamun Abdul-Qayyum, President of the Maldives;

The receipt of your congratulatory telegram on the auspicious occasion of the birthday anniversary of the Holy Prophet of Islam, Muhammad ibn Abdullah (s) is acknowledged with gratitude. Similarly, I extend my congratulations to Your Excellency and to the fraternal nation of your country on this great occasion. I beseech God, the Exalted, to grant felicity and success to Muslim nations in the path of *jihad* against the enemies of Islam. May peace be upon you.

Ruhullah al-Musawi al-Khomeini

Permission

Date: December 5, 1987 [Azar 14, 1366 AHS / Rabi ath-Thani 13, 1408 AH]

Place: Jamaran, Tehran

Subject: Consent on the use of funds at the disposal of the interest-free loan fund of the Gendarmerie for cultural affairs and meeting the needs of the financially handicapped personnel

Addressee: Ali-Akbar Ashtiyani (Imam Khomeini's representative in the Gendarmerie)

[In a letter dated Azar 14, 1366 AHS addressed to Imam Khomeini, Mr. Ali-Akbar Ashtiyani, the Imams representative in Gendarmerie, has referred to amounts taken by the Gendarmerie from the conscripted ones who have to travel abroad for a short period as the guarantee for their return to the country, and he has said:

“These amounts are kept in the interest-free loan fund account of the Politico-Ideological Office of the Gendarmerie to solve the financial problems of the Gendarmerie personnel by lending them interest-free loan. The conscripted ones who have deposited the funds have expressed in writing their consent for lending the deposited amounts in whatever religiously and legally sanctioned way till their return. Your Eminence is respectfully requested to write below your noble opinion regarding the use of the said funds at the interest-free loan fund of the Politico-Ideological Office of the Gendarmerie of the Islamic Republic of Iran with the written approval of the eminent Imam at the outset. It is necessary to note that all the earnings of the fund are to be spent also on cultural affairs, financially handicapped personnel and urgent needs of the Gendarmerie.

May God's peace, mercy and blessings be upon you.

Ali-Akbar Ashtiyani]

In His Most Exalted Name

Given the said case, it is permissible and you are hereby authorized. May peace be upon you.

Ruhullah al-Musawi al-Khomeini

Reply to a query

Date: December 7, 1987 [Azar 16, 1366 AHS / Rabi ath-Thani 15, 1408 AH]

Place: Jamaran, Tehran

Subject: Right of the government in determining the mandatory requirements for the units benefiting from the government services

Inquirer: Abul-Qasim Sarhaddizadeh (ministr of labor and social affairs)

In the Name of God, the Compassionate, the Merciful

To the Great Leader of the Islamic Revolution, Imam Khomeini—may his sublime presence endure,

While wishing sound health and long life for Your Eminence and hoping for the victory for the dear combatants of Islam against the global paganism as soon as possible, in view of the nature and type of work of this ministry in relation to private production and service units, kindly guide this ministry regarding the following question:

“Can mandatory requirements be imposed on the units that are in one way or another currently using, as in the past, or are newly using, government and public services such as water, electricity, telephone, fuel, foreign currency, basic commodities, port, highway, wharf, administrative system, banking system, etc. in exchange for this utilization?”

May God’s peace, mercy and blessings be upon you.

In need of prayer,

Abul-Qasim Sarhaddizadeh
ministr of labor and social affairs

Whether the utilization is in the past or in the present, the government can impose mandatory requirements.

Ruhullah al-Musawi al-Khomeini

Permission

Date: December 9, 1987 [Azar 18, 1366 AHS / Rabi ath-Thani 17, 1408 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Muhammad-Rida Najafi

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Imad al-Alam wa Thiqat al-Islam Shaykh Muhammad-Rida Najafi—may he always succeed—has been authorized on my behalf to take charge of the financial affairs, to collect the religious funds and to spend the likes *zakat* and the expiation and injustices alms. Regarding the blessed share of the Imam (*a*), he is also permitted to collect and spend it sparingly for his sustenance and to spend one-third of it in propagating the sacred religion and to remit the remainders to this humble servant to spend on promotion of Islam. Concerning the share of the noble *Sadat*, he is equally permitted to collect and give one-half of it to the *Sadat* and to remit the other half to this humble servant.

“And I advise him—may God Almighty assist him—as we have been advised by our pious predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace, mercy and blessings be upon him and our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Rabi ath-Thani 17, 1408 AH

Permission

Date: December 9, 1987 [Azar 18, 1366 AHS / Rabi ath-Thani 17, 1408 AH]

Place: Jamaran, Tehran

Subject: Permission to spend the religious finds to attend to the needs of the needy

Addressee: Muhammad Muhammadi Araqi (deputy of Imam Khomeini's representative in the IRGC)

In His Most Exalted Name

To the Great Leader Imam Khomeini—may my soul be his ransom,

With greetings and salutations! Since some amounts of the religious funds are given to me by the *Sepah* brothers, I respectfully request your permission for the said amounts to be cautiously spent to attend to the urgent needs of the oppressed people and members of the IRGC and *Basij*.

Requesting for your prayer,

Muhammad Muhammadi
Azar 18, 1366 AHS]

In His Most Exalted Name

You are authorized. May you be successful and confirmed, God willing.

Ruhullah al-Musawi al-Khomeini
Azar 18, 1366 AHS

Decree

Date: December 10, 1987 [Azar 19, 1366 AHS / Rabi ath-Thani 18, 1408 AH]

Place: Jamaran, Tehran

Subject: Law on *qisas* (lex talionis), *hudud* (punishment by lash as ordained by Islamic Religion) and *diyat* (blood money)

Addressee: Sayyid Abdul-Karim Musawi Ardebili (Chief Justice)

[In His Most Exalted Name

The Great Leader of the Islamic Revolution, Imam Khomeini, may his blessings last,

The laws on *qisas* (lex talionis), *hudud* (punishment by lash as ordained by Islamic Religion) and blood-money as well as the reform laws on some of the legal adjudication procedures have been approved in the Islamic Consultative Assembly for five years tentatively. This period has now expired and Majlis has to approve it again. It will possibly take long time before Majlis could approve the same. Presently, the adjudication on pertinent cases are pending. Kindly give permission to act based on the same laws pending the approval of the new set of laws as well as any law whose status is similar to the former. May Allah prolong your noble life.

Abdul-Karim Muasawi
Azar 19, 1366 AHS]

In His Most Exalted Name

In both cases, one must act based on the religious laws and there should be no postponement of judgment.

Ruhullah al-Musawi al-Khomeini

Letter

Date: December 17, 1987 [Azar 26, 1366 AHS / Rabi ath-Thani 25, 1408 AH]

Place: Jamaran, Tehran

Subject: Authorities of government in social, economic, commercial, and agricultural sectors

Addressee: Lutfullah Safi (Secretary of the Guardianship Council)

In the Name of God, the Compassionate, the Merciful

To the Great Leader of the Islamic Revolution, Imam Khomeini—may his blessings last;

While extending greetings and salutations and praying for your long blessed life and good health under the special favors of the Savior (may the souls of all be sacrificed for him), this is to note that:

In relation to the edict issued by Your Eminence stating that the government, in exchange of using the government and public facilities and services, may set mandatory requirements,¹ many individuals have argued that, by invoking this authority, the government may set any social, economic, labor, family, commercial, urban-related, agricultural and other order as replacement of the pure and simple orders of Islam. It may also use as instrument of general and overall political acts the services and facilities which have been exclusively owned by the government and will render the people helpless or somehow helpless in utilizing them, and prohibit or oblige the actions and prohibitions in the religious discussion. It is evident that in case of the facilities which are not monopolized by the government, where the government is just like a common party, where it does not intend to regulate the general issues or where it is only concerned with using a services, setting this requirement is legitimate and indisputable. On public and service affairs, however, which are exclusive for the government as the requirement in setting various systems which can be included in relation to all cases, strata, groups, and individuals, it has become a matter of concern that the systems of Islam on farm leasing, renting, trade, family, and other relations would be gradually undermined in practice and be on the verge of being changed and distorted, and these individuals who want to set every kind of social and economic systems would cite this edict as their main

¹ See Imam Khomeini's reply to the question of the Minister of Labor and Social Affairs on Azar 18, 1366 AHS.

thrust; according to them the door to introduce any system has been opened. It is evident that as in all cases Your Eminence's blessed opinion has been a catalyst of general solutions, in this case also it will be free from error.

Lutfullah Safi
Secretary, Guardianship Council]

In His Most Exalted Name

In all cases in which the people are benefiting from the government services and facilities, the government can collect an amount for utilizing them with the Islamic requirements and even without any requirement. This is true in all cases under the government control and it is not limited to the cases that have been mentioned in the letter of the minister of labor. In fact, booty, whose affair during the time of the Islamic government is with the government, can be implemented with or without obligatory requirement.

The honorable gentlemen should not believe in the rumors spread by the undisciplined opportunists or opponents of the Islamic Republic system as rumors are possible in every affair. May God's peace and mercy be upon you.

Ruhullah al-Musawi al-Khomeini

Letter

Date: December 19, 1987 [Azar 28, 1366 AHS / Rabi ath-Thani 27, 1408 AH]

Place: Jamaran, Tehran

Subject: Ethical-mystical testament

Addressee: Sayyid Ahmad Khomeini

In the Name of God, the Compassionate, the Merciful

“Praise be to God, the Creator of the Universe. He other than whom there is no compassionate and no merciful but Him is worshipped and asked for help except Him and none is praised save Him. There is no Lord and sustainer but Him. He is the Guide to the straight path, and there is no guide and preceptor save Him, and no insight except by Him. He is the Beginning and the End, the Apparent and the Unseen. Greetings be upon the Master of Messengers and the preceptor of all—whose advent was from the invisible world to the world of intuition and who accomplished the circle and returned it to its beginning—and upon his chaste descendants, who themselves are the treasuries of God’s secret, the gems of God’s wisdom and guides for all, save God.”

This is the testament of a helpless old man, who has spent his entire life of some 90 years in the whirlpool of deviation and natural pleasure and is now striding his last few days toward the abyss of hell and has no hope of rescue,¹ but is not despaired of the divine grace and mercy and is hopeful of none save Him. He sees himself so helpless in the twists of formal sciences that are all argumental babblings that none but God can keep track of his sins.

This last will is addressed to a young man, who is hoped to be able to find a way to God by His grace and guidance and with the help of the holy guides (a) and rid himself of the quagmire in which his father is bogged down.

My dear son Ahmad, may God’s praise be unto you, look through these papers: “Heed the words uttered and not the one who utters them.”² All that I say to you, although I am devoid of them, I hope they can serve as warning to you. Know that the world of being including the invisible, the celestial kingdom and above and below, none of them has any being, knowledge,

¹ It is a Quranic expression in *Surah an-Nahl* 23:70.

² It is Imam Ali’s statement recorded in *Ghurar al-Hikam*.

power, and excellence by itself. Everything is from Him, the Exalted and Glorified. It is He Who has all the reigns in His Hands, from preexistence to eternity. He is the Absolute, the Eternal. Never mind these hollow and empty creatures and never count on them nor put your trust in them for expecting favors from anyone except God is polytheism and fear of other than Him paganism.

My son, while you enjoy the blessing of youth, act to reform yourself for you will lose all things in old age. One of the tricks of Satan, perhaps his greatest, to which your father has been afflicted, unless God's mercy comes to his aid, is gradation'.¹ During young days the inner Satan, the staunchest enemy of the young, prevents one from thinking about one's self-purification and promises, saying that there is plenty of time, that youth is the period of enjoyment and each hour and minute that passes one faces, this gradation of false promises until one's youth is behind him and when one's young age is about to expire; Satan promises one false enjoyments in old age and during old age this satanic temptation does not leave one. One is further promised of last moment repentance and at the departure of this life, Satan misrepresents the Lord as the most hated being, one who has taken from man his favorite worldly life on earth. This is the condition of those in whom the light of primordial nature has died out. There are people whom the worldly whirlpool has kept from thinking about self-purification and the pride of this world has overpowered them. I have personally seen such individuals in the pseudo-scientist class, some of whom are still alive and regard religions as empty and void.

My son, take care; none of us can be sure of not falling in this satanic trap. My dear! Recite the prayers of the noble infallible Imams (a) and see how they term their goodnesses as evil and regard themselves as deserving divine punishment; they think of nothing except God's mercy. Men of this world and the gluttonous clerics misinterpret these prayers because they have not known Almighty Allah.

My son, the problem is bigger than what we imagine. Those who have annihilated themselves in the realm of God and see nothing but Him, at that state, there is no spoken word, no thought and no ego; these holy prayers have been issued in a state of ecstasy before² or after³ annihilation when they

¹ To gradually draw towards contumacy-ample blessings bestowed while being sinful.

² Referring to station of consciousness of the servant of the servitude before annihilation in the Truth.

³ Referring to station of consciousness obtained from persistence in the Truth after being annihilated in Him.

see themselves present in His court and are beyond the reach of all except the pure saints. Now, let me discuss what is not meant for individuals like me and take up anything that for you, my son, may have a ray of hope that by God's glory and help you might attain it from His saints. That thing is, "Set your face in devotion to the true faith on which the nature of all beings is based..."¹ That is the nature of monotheism which is the nature of all beings. That which receives attention and is pursued by all whether in pursuit of sciences and knowledge, excellence and virtues, religious learnings and their like or in passion and carnal desires or attention to things like idols in places of worship, worldly and otherworldly beloveds, the apparent or imaginary and moral and external things like love of women, children, tribe, worldly heads like kings, generals, emirs or of the world to come such as theologians, learned men, mystics, saints and prophets such attention is attention to Absolute Oneness. No movement occurs except for Him and union with Him. No step is taken except towards Him, the Absolute Perfection. And now, the likes of us, in the dark veils some above others, all pains, troubles and sufferings emanate from these veils and the first step, which is a prelude to the removal of these veils, is that we realize we are in veils and gradually move out of this natural torpidity and inebriation that has engulfed all of our beings from secret and covert to latent and apparent. This is the wakefulness that some peripatetics consider as the first step of the journey. Rather, this awakening is prelude to embarking on the journey and removing all the veils of darkness and is followed by the light of attainment of the first stage of monotheism. If we move forward by the control of reason that also says the same thing—absolute perfection is all perfection otherwise it will not be absolute. No perfection and beauty may appear in things other than God, for otherwise it would be polytheism, if not atheism.

My dear, you must first move forward by the steps of knowledge limpingly and this being any knowledge is the grand veil. On the entry to this veil, you will become aware of its removal. Let us move together toward conscience for it may open a road. Every human being, rather every being loves perfection by nature and for this reason, it is impossible for your primordial nature to settle for any knowledge it may acquire as it demands for more if it observes that higher things exist; it will seek them by its primordial nature and will despise that knowledge if it sees defects or limitations in it. That to which the primordial nature is attracted, is the state of perfection, not imperfection. Therefore, if an able person is mindful of his power, his attention is aimed at perfection of that power, not at its deficiency.

¹ *Surah ar-Rum* 30:30.

As such, the powerful seeks higher powers without being aware of them. Absolute power is absolute being and all and the entire orbit of realization is a manifestation of that Absolute Being and whatever you face, you face Him while you are veiled and are not aware of it. If by the stride of conscience you understand and realize this much, you will never pay attention to anything except the Absolute. This is a treasure that renders man needless of other than Him. Whatever comes to one s from the Absolute Beloved and anything withdrawn from one is withdrawn by the absolute Beloved. When you enjoy the criticisms or fault-findings of the enemies you do so because it is from the Beloved, not from the enemies. You care for no position except the station of the Absolute Perfection.

My dear son, I now want to speak with my imperfect tongue and pen. You and all know that you are in a ruling system that by the grace of divine power and the prayers and affirmation of Imam Mahdi (may our souls be sacrificed for the dust of his step) and the support of the revolutionary nation of Iran, may my soul be sacrificed for everyone of them who have rejected and overthrown all satanic powers which in the disorder of monarchy for over a thousand years oppressed and suppressed the people, killed many and tortured others throughout the years and deprived many of their rights, many of whom are still abroad or at home. Even now, such tyrannical groups especially the world-mongering America have supporters among the nations that are their captives. They are negligent of the power of Islam and are attracted to the power of such agents as the USA and have, in support of it drawn swords against the Republic (Iran) and its leaders, and are waiting to see its overthrow. The interests of the West is in danger and the mighty Islam is the only power that has posed this danger, the same with the Eastern atheist block who opposes any voice raised in opposition to its power and has half of the world in its grasp, and senses grave danger from the powerful Islam and they have supporters within and without the country who, in line with their master, show animosity to the great Islam, the Islamic Republic and its authorities, and think of erasing its effects. In such conditions they expect to shake hands with the Islamic Republic and say in Arabic, welcome as they rise to eulogize the Islamic Republic and its officials. It is natural to corrupt human thoughts to remove the obstacle from the path by any means, and in addition to military, economic, and judicial means there is another remarkable means and that is, cultural dimension. The decadent Western and Eastern cultures, with the tremendous means at their disposal, broadcasting lies and false rumors and calumnies around the clock, attack the Islamic culture and its laws at every opportunity and call its authorities old

reactionaries lacking political acumen, and do not consider Islamic law sufficient for the modern period saying that the laws that are 1,400 years old are not capable of administering modern public affairs, that the world has modern innovations that past ages did not have, and some nominal Muslims have reiterated this point. In this environment such extensive plots must be resisted according to the divine Islamic culture. The dedicated writers, speakers and artists must, with the aid of the clergy who are well-versed in the Islamic jurisprudence, the Quran and divine decrees, which are for all ages, with correct jurisprudential action deduce from the Quran, the tradition of the Prophet (s) and narrations, which are replete with divine learning and traditional jurisprudence, and present them to the world and not mind the criticism of the deviants and court-clerics. The deviators must be made to understand that if their tricks and ruses, God forbid, get some place and harm the Islamic Republic that seeks to renew the historical Islam, then Islam will be slapped so vehemently by the East and the West and their affiliates that we shall observe a worse-than-monarchial tyrannical system and corruption. And, now it is time to make a will and counsel to my son Ahmad on some points.

My son, although you are not involved in any occupation and position held by the leaders of the country—may God assist them all—these devastating slaps that you receive are because you are my son and per culture of the East and West, I and whoever is close to me, especially you who are closer to me than anyone else, should be subjected to abuses and all sorts of calumny. In fact, your guilt is that you are my son and this is no small guilt to them. To be sure, they must utter things beyond and above these and they shall utter and you must be expecting and prepared. However, if you have faith in God and trust His boundless wisdom and mercy you should regard these slaps and false accusations and the endless injuries as gifts from the Friend for suppression of egoism and as divine tests to purify His true servants. Thus, tolerate the slaps and thank God, beg for more such favors.

My son, you have asked me several times not to say anything that exonerates you from all charges and accusations leveled at you. You have the expediency of Islam and the Islamic Republic in saying so. However, if in this paper I say things about you against your will is because I want to perform my divine duty and defend a person who has been charged with so many accusations for my sake.

I swear to the overpowering, omnipresent and avenging God that from the day Ahmad has been administering my affair in the exterior annex of my house until this moment that I write these lines he has taken no step and used

no pen against my words or my written texts and has used strange scruple and tried not to deviate even a word or letter from what I have said or written. If even a single letter had to be added or deleted for correction purposes, he has done so only with my permission. In my written and oral statements I have given permission to Ahmad as well as some of the employees in my office and those in charge of the media to advise me if any necessary correction was to be made. Ahmad has been and is aware of this and so far he has not deleted a word without first referring to me “and God is the witness to all this.”

O God, although I do not want to say or write a word about my kith and kin that would smack of eulogy, You know that remaining silent against accusations is a sin. I have not seen the least deviation from the friends who work in my office. They have been with me many years and among them is Mr. Sanii.¹ Because of relation with me he has received considerable harm. I ask God to grant them due rewards.

And lastly, let me say that so far Ahmad has not spent a penny from the Public Treasury and I cover his expenses from my own personal assets.

O God, forgive us, sinful servants, and do not withhold from us Your boundless mercy. We know we do not deserve this, but we are still your servants. O God, protect and preserve this Islamic Republic and its officials and combatants under the shield of Your mercy and grant abundant mercy to our martyrs and those missing action and their families, return the prisoners of war and the those missing in action to their homeland for the sake of Muhammad (s) and his progeny and the pure and rightful Imams (a).

Ruhullah al-Musawi al-Khomeini
Rabi ath-Thani 27, 1408 AH

¹ Mr. Sanii was a dedicated clergy and was once the director of the 15th Khordad Foundation.

Letter

Date: December 19, 1987 [Azar 28, 1366 AHS / Rabi ath-Thani 27, 1408 AH]

Place: Jamaran, Tehran

Subject: Acknowledging of the receipt of financial assistance given by the Iraqi women for the Islamic combatants in the imposed war

Addressees: The Iraqi women

In His Most Exalted Name

A very valuable amount given by the noble Iraqi women—whom God would grant more success in serving Islam and the dear combatants, who are risking their lives in a bid to uproot the mischief of the powers and their ignoble surrogates—was received.¹ I pray to God, the Exalted, for the health and prosperity of everybody.

Well-wisher,

Ruhullah al-Musawi al-Khomeini

¹ In spite of the atmosphere of strangulation and despotism perpetrated by Saddam's regime in Iraq, a number of Iraqi Muslim women offered a considerable amount of money intended for helping the combatants of Islam who were then resisting against the Baathist regime. Imam Khomeini has expressed gratitude for this heroic move of the combatant Muslim women of Iraq.

Reply to a query

Date: December 21, 1987 [Azar 30, 1366 AHS / Rabi ath-Thani 29, 1408 AH]

Place: Jamaran, Tehran

Subject: Stage shows and movies on television

Inquirers: Muhammad Hashimi (IRIB Head), Ismail Firdawsipur (IRIB Supervisory Board member)

In His Most Exalted Name

As Your Highness know, in some of the TV programs of the Islamic Republic of Iran such as movies and others—both domestic and foreign—there are actresses whose face, neck and hair are sometimes not properly covered as required by the respective role they are playing. Similarly, in some customary sports such as wrestling and soccer some parts of the body of male players are not covered. In a bid to clarify the issue, kindly express your blessed view regarding the following cases:

1. Broadcasting TV programs in which there are actresses whose face, neck and hair have not been properly covered as required by the respective role they play.
2. Broadcasting sports programs such as wrestling and soccer in which some parts of the body of male players are not covered.
3. Watching the abovementioned programs which are shown on the TV.
May God's peace and mercy be upon you.

Muhammad Hashimi

In His Most Exalted Name

Respectfully informing Your Eminence that regarding the broadcasting of some foreign films or domestic production and serials such as *Payiz Sahra*, *Ayeneh* and others, as well as broadcasting some music on the radio and TV, there are complaints by the martyr-nurturing nation against IRIB in Supervisory Board on the ground that broadcasting such films, serials as well as music is allegedly contrary to the sacred law of Islam, the lofty objectives of the revolution and the Islamic Republic system, and that allocating a budget to their production is considered wastage, although sometimes they have also educational, entertainment and amusement aspects.

In conforming such cases to your existing edicts in the practical law treatises and *Tahrir al-Wasilah* and recognizing and distinguishing what is permissible from what is not, there are differences of opinion. Explicit and correct answer cannot be obtained. Differences in taste are unfortunately present and one does not know what to do. Under these sensitive circumstances of war, which is one of the most important issues, what is to be done?

The other point is that when complaints which usually come from the community that enjoys the special attention of the esteemed Imam are relayed to the IRIB executive managers and officials, the latter would say, "The Imam—may his sublime presence endure—watches all these programs and listens to the songs. He would point out if there is any problem." Since addressing and answering these complaints and taking urgent steps to eliminate defects are among the legal duties of the Supervisory Board, kindly express Your Eminence's blessed opinion in writing regarding the mentioned cases so that from the beginning of the new term we can perform well our crucial religious and legal duties and would not be held responsible in front of the eminent Imam and the religious nation of Iran.

Ismail Firdawsipur

In His Most Exalted Name

Watching such films and shows has no religious problem at all. So many of them are educational and showing them has no problem too. Similarly, sports films and songs are mostly permissible. At times, some violations are seen, for which one should be more careful. But two points must be observed: First, those who do the makeup must be *mahram*¹ and for a non-*mahram* to do so is unlawful. Second, the viewers should not watch out of lust.

Ruhullah al-Musawi al-Khomeini

¹ Of close relation.

Letter

Date: December 23, 1987 [Dey 2, 1366 AHS / Jumadi al-Awwal 1, 1408 AH]

Place: Jamaran, Tehran

Subject: Manner of addressing minor offences of the personnel of Ministry of Information

Addressee: Muhammad Muhammadi Reyshahri (Minister of Information)

[In His Most Exalted Name

The Great Leader of the Islamic Revolution and Founder of the Islamic Republic of Iran, Imam Khomeini,

After greetings and salutations! Since investigating the common violations and offences of personnel of the Ministry of Information in many cases lead to the exposition of the security secrets of the country and this affair, given the present condition of the justice administration, is not expedient for the system, it is suggested that in such cases, with the discretion and recommendation of this ministry, the public prosecutor's office of the armed forces shall investigate the crimes of employees of this ministry. In view of the legal competence of the prosecutor's office, this affair shall be done only with the permission of Your Eminence. Meanwhile, the consent of the Chief Justice in this connection has also been obtained.

Reyshahri
Azar 30, 1366 AHS]

In His Most Exalted Name

In case of necessity and with the consent of the Chief Justice, it is agreed with.

Ruhullah al-Musawi al-Khomeini
Dey 2, 1366 AHS

Reply to a Query

Date: December 24, 1987 [Dey 3, 1366 AHS / Jumadi al-Awwal 2, 1408 AH]

Place: Jamaran, Tehran

Subject: Ruling on erotic TV movies

Addressee: Sayyid Ali Khamenei (President)

In the Name of God, the Compassionate, the Merciful

To the Great Leader of the Islamic Revolution, Imam Khomeini—may his sublime presence endure,

Your Eminence's edict in reply to the question of officials of the IRIB regarding films and songs was a decisive answer to the ambiguities, soothing the mind of the people and officials. The remaining point is that you have stated that watching films is permissible provided that they are not erotic. The fact of the matter is that watching the uncovered body of players for many women and watching the figure and movements of many women in the films for most youngsters can be erotic. The question is: Are the officials of the IRIB duty-bound not to screen whatever is so to many of the people? As officials of the country, can we prevent them from producing and screening those films? Or, is such a duty beyond our jurisdiction and it is enough for us to tell the people that anyone who would be aroused by watching those films should not watch our TV?

Kindly enlighten me on this matter. May Allah prolong your honor and life.

Sayyid Ali Khamenei
Dey 2, 1366 AHS

In His Most Exalted Name

Anyone who would be aroused by watching those films should avoid them, and anyone who would watch those films with the intention of sexual abusing will commit a sin.

Ruhullah al-Musawi al-Khomeini
Dey 3, 1366 AHS

Permission

Date: December 28, 1987 [Dey 7, 1366 AHS / Jumadi al-Awwal 6, 1408 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Muhammad-Aslam Sadiqi

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Thiqat al-Islam wal-Muslimin Shaykh Muhammad-Aslam Sadiqi—may his graces last—has been authorized on my behalf to collect the religious funds such as *zakat* and the expiation and injustices alms and to spend them on the religiously prescribed cases. He is also permitted to collect the blessed share of the Imam (*a*) and to spend it sparingly for his sustenance. In case of surplus, he is equally permitted to spend one-third of it on propagating the sacred religion and to remit the two-thirds to this humble servant. Concerning the share of the noble *Sadat* (may Allah multiply their likes), he is also permitted to collect and give one-half of it to the *Sadat* and to remit the other half to this humble servant.

“And I advise him—may God Almighty assist him—as we have been advised by our pious predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace and mercy be upon him and our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Jumadi al-Awwal 6, 1408 AH

Permission

Date: January 2, 1988 [Dey 12, 1366 AHS / Jumadi al-Awwal 11, 1408 AH]

Place: Jamaran, Tehran

Subject: Permission in the financial and religious law affairs

Addressee: Muhammad-Husayn Tayyibi

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Hujjat al-Islam Shaykh Muhammad-Husayn Tayyibi—may his graces last—has been authorized on my behalf to take charge of the financial affairs, to collect the religious funds such as *zakat* and the expiation and injustices alms and to spend them on the prescribed cases. Regarding the two blessed shares, he is also permitted to collect the blessed share of the Imam (*a*) and to spend it sparingly for his sustenance and to spend one-third of the surplus from his expenditures on propagating the sacred religion. He is equally permitted to give half of the share of the *Sadat* to the deserving *Sadat*, and to remit to this humble servant the remaining two-thirds from the share of the Imam (*a*) and the remaining half from the share of the *Sadat*.

“And I advise him—may God Almighty assist him—as we have been advised by our pious predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace and mercy be upon him and our faithful brothers.

Ruhullah al-Musawi al-Khomeini

Letter

Date: January 6, 1988 [Dey 16, 1366 AHS / Jumadi al-Awwal 15, 1408 AH]

Place: Jamaran, Tehran

Subject: Authorities of the Islamic government

Addressee: Sayyid Ali Khamenei (President and Friday and congregational prayer leader)

In His Most Exalted Name

His Excellency Hujjat al-Islam Khamenei, honorable President of the Islamic Republic—may his graces last,

After extending greetings and salutations,

At this sensitive moment, I don not want to engage in discussion. I believe that under these circumstances, silence is the best way. Of course, we are not supposed to imagine that no one has the right to criticize whatever we say and do. Criticism, and even fault-finding, is a divine gift for the growth of human beings. But I do not regard it proper to remain silent on your noble letter and the request stated therein. I will henceforth state concisely my view.

It is clear from your statements during the Friday prayer that you do not regard as correct the government in the sense of absolute guardianship delegated by God to the Noble Prophet (s), as among the most important Islamic laws and preminent over all divine religious laws. And quoting me as saying that government has authority within the framework of the divine laws is totally inconsistent with my statements. If the authorities of the government were within the framework of the secondary religious laws, then the thesis of the divine government and absolute guardianship entrusted to the prophet of Islam (s) should be a meaningless and empty phenomenon. I will point out its concomitances that no one can undertake. For example, constructing roads that necessitates encroaching upon a house or its area is not within the secondary laws. Military recruit and mandatory military service in the battlefronts, preventing the inflow and outflow of foreign currency and any kind of commodity, prohibiting hoarding except in two or three cases, the customs fees and taxes, preventing overcharging and setting prices, prohibiting the distribution of narcotic drugs, preventing addiction except in the case of consumption of alcoholic drinks, carrying of arms in whatever way and hundreds of others that are among the authorities of the

government are excluded based on your interpretation. Hundreds of other questions may be raised in this respect.

I have to state that the government, which is a branch of the absolute guardianship of the Messenger of Allah (s), is one of the primary laws of Islam, and it takes precedence over all secondary laws including prayer, fasting and *Hajj*. The ruler may demolish a mosque or house along a highway and give compensation money to the owner. In times of necessity, the ruler may shut down a mosque and demolish a “mosque of noxiousness” in case removing its noxiousness is not possible unless it should be demolished. The ruler can unilaterally annul religious contracts forged with the people in case the contracts are against the interest of Islam and the country. He can prevent any affair—devotional or else—whose occurrence is against the interests of Islam as long as it is so. The government can temporarily stop the performance of *Hajj*, which is one of the important religious obligations, at times when it is against the interests of the Islamic country.

Whatever has been said so far or will be said stems from lack of knowledge on the absolute divine guardianship. On what has been said, which is prevalent, that farm leasing, limited partnership and the like will be eliminated by those discretions, I categorically state that granting that it is true, that is among the discretions of the government. There are also issues more serious than these, with which I do not want to bother you with.

May God keep under His protection the like of you whose aim is nothing but service to Islam.

Ruhullah al-Musawi al-Khomeini
Dey 16, 1366 AHS

Letter

Date: January 8, 1988 [Dey 18, 1366 AHS / Jumadi al-Awwal 17, 1408 AH]

Place: Jamaran, Tehran

Subject: Approval of resignation of superintendent of Martyrs' Foundation to participate in elections of the Islamic Consultative Assembly

Addressee: Mahdi Karrubi (Imam Khomeini's representative and superintendent of the Martyrs' Foundation)

In His Most Exalted Name

To the Great Leader of the Islamic Revolution and Founder of the Islamic Republic of Iran, Imam Khomeini—may his sublime presence endure,

After extending greetings and salutations, you are sincerely notified that since I am a candidate in the elections to the third term of the Islamic Consultative Assembly, I tender my resignation as the superintendent of the Martyrs' Foundation. It is evident that the affairs of the Martyrs' Foundation and the noble families are undertaken based on the previous process by the officials of different sections and units. With utmost endeavor and honor as Your Eminence's representative in the Martyrs' Foundation, I do my duty in serving the noble families of the martyrs, disabled war veterans, prisoners of war and those missing in action. May God prolong your Eminence's life for the Muslims till the advent of Imam of the Time—may our souls be sacrificed for him. May God's peace, mercy and blessings be upon you.

In His Most Exalted Name

It is approved. May you succeed, God willing.

Ruhullah al-Musawi al-Khomeini

Letter

Date: January 10, 1988 [Dey 20, 1366 AHS / Jumadi al-Awwal 19, 1408 AH]

Place: Jamaran, Tehran

Subject: Delegating the appointment the custodian of Sayyid ash-Shuhada Mosque¹ to Mr. Mahdawikani

Addressees: Muhammad-Rida Mahdawikani and the Board of Trustees of Sayyid ash-Shuhada Mosque

In the Name of God, the Compassionate, the Merciful

To the Great Leader of the Islamic Revolution, Imam Khomeini—may Allah prolong his honor,

After extending greetings and salutations, this is to note that since the custodianship of the newly built Hadrat Sayyid ash-Shuhada Mosque has been shouldered by the late Hujjat al-Islam wal-Muslimin Haj Shaykh Muhammad Husayn Danesh Ashtiyani (may Allah have mercy on him), you are kindly requested to express your consent on the custodianship of another person of your choice based on the endowment deed. May God keep your blessed presence for the downtrodden people of the world till the advent of Imam Mahdi, God willing. And success comes from Allah.

Board of Trustees
Sayyid ash-Shuhada (a) Mosque

In His Most Exalted Name

The abovementioned facts are confirmed and the Board of Trustees recommends Hujjat al-Islam Haj Sayyid Ali Akbar Husayni. Kindly write your opinion in whatever way you deem fitting.

Mahdawi Kani
Dey 10, 1366 AHS

In His Most Exalted Name

¹ Sayyid ash-Shuhada' (a) Mosque is located on Shahrivar 17 Street, Tehran.

You act in whatever manner Hujjat al-Islam Mahdawikani (may his graces last) deem proper; his decision is approved by the undersigned. May you succeed, God willing.

Ruhullah al-Musawi al-Khomeini

Letter

Date: January 11, 1988 [Dey 21, 1366 AHS / Jumadi al-Awwal 20, 1408 AH]

Place: Jamaran, Tehran

Subject: Absolute guardianship of the jurist

Addressees: Sayyid Ali Khamenei (President and Friday and prayer leader of Tehran)

In the Name of God, the Compassionate, the Merciful

To the Great Leader of the Islamic Revolution, Imam Khomeini—may his sublime presence endure,

After extending greetings and salutations, I studied your Eminence's letter in response to my letter and am grateful for your Highness's guidelines which, as in the past, sketch the brilliant line of Islam. The point, which I think is worthy to express, is that based on your Highness's jurisprudence, which I learned under your Eminence's guidance many years ago and acted accordingly. The cases and rulings written in your letter are among the indisputable ones, all of which I accept. What is meant in the religious limitation in the Friday prayer sermons is something that will be expressed in detail in case of necessity. It is hoped that this dear and self-sacrificing nation and its officials and the entire great Muslim people will continue to benefit from your Eminence's brilliant thought and unique leadership for consecutive years and may God grant longevity to Your Eminence as long as the reappearance of the Imam of the Time (may Allah our souls be his ransom).

Sayyid Ali Khamenei
Dey 21, 1366 AHS

In the Name of God, the Compassionate, the Merciful

His Excellency Hujjat al-Islam Khamenei, honorable President of the Islamic Republic of Iran—may his graces last,

The receipt of your noble letter is acknowledged with gratitude. As I have been in contact with you from before the revolution and, thank God, we still have the same good contacts, I consider you as one of the solid pillars of the Islamic Republic. I know you as a brother who is acquainted with and

committed to jurisprudence issues and seriously supporting the jurisprudence pillars related to the absolute guardianship of the jurists. Among the friends and those who are committed to Islam, you are an exceptional character emitting light like the sun. Unfortunately, the Islamic Republic and its heads have been the subject of propaganda campaigns by the world-devourers for the “crime” of Islamism and implementation of Islamic justice in the world. They would say, for example, that the sun is radiant, tomorrow the global propaganda will engage in commentary, condemning the Islamic Republic and its friends somehow. As they are not familiar with Islamic jurisprudence and the devoted nation and its firm faith, many times their propaganda end up in the Islamic Republic’s advantage.

With this revolution we staged, and said no to the East and the West and their agents, we should not expect them to praise us or our nation. Fortunately, committed writers and speakers aware of the Islamic issues have recently discussed this subject of the scope of the guardianship of the jurist in the gatherings and newspapers as far as I have read and watched, for which I am grateful to all of them. It is hoped that the esteemed Friday prayer leaders, especially the like of you who have the ability to discuss the issues would pursue the issue. In Friday prayer sermons, they would enlighten the unaware people and virtually cut off the tongues of the enemies of Islam. You and the great nation will see what mischievous analyses will be accomplish in the mass media of the opponents of Islam and their accomplices will be done regarding this very letter. In closing, I pray to God for your health and prosperity. It is hoped that you the like of would succeed in your lofty objectives. May God’s peace and mercy be upon you.

Ruhullah al-Musawi al-Khomeini
Dey 21, 1366 AHS

Statements

Date/Time: Morning, January 13, 1988 [Dey 23, 1366 AHS / Jumadi al-Awwal 22, 1408 AH]

Place: Jamaran, Tehran

Subject: Supporting the Guardian Council

Audience: Lutfullah Safi (Secretary of the Guardians Council)

In this meeting, while extending gratitude for the efforts of the Guardian Council, Imam Khomeini said:

The guardianship of the jurist and government are among the primary laws. I always support the institution of the Guardian Council, and at no time has this support weakened and will never weaken. With vigilance and consciousness, this institution has to strive in serving Islam and Muslims.

Decree

Date: January 14, 1988 [Dey 24, 1366 AHS / Jumadi al-Awwal 23, 1408 AH]

Place: Jamaran, Tehran

Subject: Agreeing with appointment of deputy chairman of Politico-Ideological Office of City Police

Addressee: Muhammad Mahdi Muwahhidi Kermani (Imam Khomeini's representative and head of Politico-Ideological Office of City Police)

To the Great Leader of the Islamic Revolution, Imam Khomeini—may his sublime presence endure,

After greetings and salutations! The salutations from God are a pure blessing. Since Hujjat al-Islam Haj Sayyid Muhammad Ali Shahidi has decided to run for parliamentary elections and thus resigned from his post as deputy chairman of Politico-Ideological Office of the City Police, Hujjat al-Islam Haj Sayyid Murtada Salihi Khansari who is among the clerics committed to the Islamic Revolution and the guardianship of the jurists and who is rendering sincere and significant services as a deputy of this office is recommended for the post. With your Eminence's approval, he shall be designated as the deputy head of this office.

Muhammad Mahdi Muwahhidi
Dey 24, 1366 AHS]

In His Most Exalted Name

If you deem it advisable, I confirm it. May you succeed, God willing.

Ruhullah al-Musawi al-Khomeini

Reply to a Query

Date: January 19, 1988 [Dey 29, 1366 AHS / Jumadi al-Awwal 28, 1408 AH]

Place: Jamaran, Tehran

Subject: The requisite for the competent jurist's exercise of guardianship

Inquirers: Abbas Khatam Yazdi, Muhammad-Rida Tawassuli, Muhammad Abai Khorasani, Muhammad-Jawad Kashmiri, and Sayyid Ali Qadi Asgar (Imam Khomeini's representatives in the Central Headquarters of Friday Prayers)

His Eminence Imam Khomeini, the Great Leader of the Islamic Revolution,—may his sublime presence endure,

Greetings and salutations!

In what manner will the competent jurist exercise guardianship over Muslim society?

May Allah grant you longevity for the Muslims.

Your representatives in the
Headquarters of Friday Prayers,

Abbas Khatam Yazdi
Tawassuli
Abai
Kashmiri
Qadi Asgar]

In His Most Exalted Name

Guardianship encompasses all aspects. Forming the government, however, depends on the vote of the majority of Muslims, a point which is also stipulated in the Constitution. During the early period of Islam, it was described as allegiance paid to the guardian of the Muslims.

Ruhullah al-Musawi al-Khomeini

Message

Date: February 2, 1988 [Bahman 13, 1366 AHS / Jumadi ath-Thani 13, 1408 AH]

Place: Jamaran, Tehran

Subject: Engagement of prisoners in useful works, while receiving remuneration

Addressee: Majid Ansari

To the Great Leader of the Islamic Revolution, Imam Khomeini—may his sublime presence endure,

With greetings and prayer for the esteemed Imam's longevity along with victory, you are notified that the leisure times of the prisoners during their prison terms and their congestion in the closed-door atmosphere of prisons engender more crimes and more corruption in the forms of psychological, emotional and moral disorders. Naturally, after their release, they will create more problems for themselves and for the society. It has been proved by way of experience that the best way to rehabilitate the criminals, especially the addicted ones, is their daily preoccupation with wholesome and useful works. Thus, Prisons Office, which is legally responsible for administration, reform and guidance of the prisoners, has created and is creating big factories inside and outside the prisons, and pays remuneration to the prisoners working in the factories. Now, the question has arisen as to whether exist of the prisoners to be sent outside the prisons and work in such centers contradicts the decree issued on corrective imprisonment or not? So, kindly enlighten this office on the below question:

“Can the Prisons Office engage the prisoners in the factories and working centers inside and outside the prisons by observing full security aspects?”

Majid Ansari
Head of the Prisons and
Rehabilitation and Training
Measures Office

In His Most Exalted Name

There is no objection to it.

Ruhullah al-Musawi al-Khomeini

Letter

Date: February 4, 1988 [Bahman 15, 1366 AHS / Jumadi ath-Thani 15, 1408 AH]

Place: Jamaran, Tehran

Subject: Ministry of Information's abstinence from investigating some cases

Addressee: Muhammad Reyshahri (minister of information)

Information Minister, Mr. Reyshahri, in a letter dated Bahman 11, 1366 AHS while highlighting the harmful effect of turning over the ministry's ongoing cases to the Majlis and reminding that the information in these cases, which have not yet been proved in terms of judicial and religious procedures, can be politically based, called on Imam Khomeini to give his opinion. In reply, the Imam wrote:

In His Most Exalted Name

Divulging the case of the accused in view of the said features is against religious law and the Constitution and the Ministry of Information is not authorized to disclose such cases.

Ruhullah al-Musawi al-Khomeini
Bahman 15, 1366 AHS

Commendation

Date: February 4, 1988 [Bahman 15, 1366 AHS / Jumadi ath-Thani 15, 1408 AH]

Place: Jamaran, Tehran

Subject: Announcing the validity of acting upon the treatise, *Tawdih al-Masail* (edited by scholars in Qum)

Addressees: Followers of Imam Khomeini

In His Most Exalted Name

Since some errors had been found in the treatise, *Tawdih al-Masail*, a group of the honorable scholars of the Islamic Seminary in Qum undertook the task of editing and correcting it. After doing so cautiously and bearing witness to its authenticity, for which I am thankful to them and acknowledge their efforts, acting upon this corrected treatise is valid. It is hoped that those who act upon it will be rewarded by God.¹

Ruhullah al-Musawi al-Khomeini
Jumadi ath-Thani 15, 1408 AH

¹ This commendation of Imam Khomeini has been written as foreword to his treatise on practical laws edited and published by the Publication Office of the Teachers' Society of the Islamic Seminary in Qum.

Letter

Date: February 6, 1988 [Bahman 17, 1366 AHS / Jumadi ath-Thani 17, 1408 AH]

Place: Jamaran, Tehran

Subject: Formation of the Expediency Council

Addressees: Sayyid Ali Khamenei (President), Mir Husayn Musawi (Prime Minister), Sayyid Abdul-Karim Musawi Ardebili (Chief Justice), Akbar Hashimi Rafsanjani (Speaker of the Islamic Consultative Assembly), and Sayyid Ahmad Khomeini (Imam Khomeini's representative in the meetings of heads of government branches)

In His Most Exalted Name

To the Supreme Leader, Imam Khomeini, may the blessings of his noble presence endure,

Under the aegis of your Eminence's views, the problems that were noticeable in the process of legislation and administering the Islamic society were theoretically resolved and, as expected, these instructions have earned the consensus of the concerned authorities. The remaining issue is the method of exercising the right of the Islamic ruler in the cases of administrative laws. At the present moment, bills are deliberated initially in the concerned ministries and commissions of the government and then in the cabinet. After their approval in the Majlis, there are usually two sessions of deliberation in specialized commissions, which are undertaken with the presence of government experts and usually after their announcement and posting in the commissions. Usually, one bill is deliberated in many commissions depending on its subject matter. There are also two deliberations in the open sessions, in which all the Majlis deputies and concerned ministers or deputy ministers participate, expressing their pertinent expert opinions and suggestions. If the work starts as a proposal, notwithstanding the absence of government expertise, concerned experts and specialists express their views in the commissions and open session as in the case of bills. After the final approval, the Guardian Council also expresses its view within the framework of the religious laws or the Constitution. In some cases, its opinion is concordant with that of the Majlis while in some others, it is not. In this manner, the Majlis and the Guardian Council cannot arrive at an agreement. It is here that the need for the interference of the Jurist-Guardian and for identifying the subject of administrative law comes in. Although there are many cases along this line, the disagreement actually

arises from the views of the experts that conceive the subject of Islamic laws or generality of the Constitution. We have been informed that you are on the threshold of setting a reference authority, which in case of the Majlis and the Guardian Council's failure to resolve the disagreement between themselves, would express an administrative law based on the sacred religious law, the Constitution or expediency of the system and society. In case Your Eminence has already made a decision in this regard, urgent action is ideal in view of the fact that there are now numerous cases of the important issues of society that have remained undecided.

Abdul-Karim Musawi
Sayyid Ali Khamenei
Ahmad Khomeini
Mir Husayn Musawi
Akbar Hashimi Rafsanjani

In the Name of God, the Compassionate, the Merciful

Although in my opinion, after undergoing this process under the supervision of the experts who are authorities on these affairs, there is no need for this phase, but as a precautionary measure, in case no agreement based on the religious and legal laws is obtained between the Islamic Consultative Assembly and the Guardian Council, an assembly has to be composed of the honorable jurists of the Guardian Council; Hujjat al-Islams Khamenei, Hashimi, Ardebili, Tawassuli,¹ Musawi Khuiniha; Honorable Mr. Mir Husayn Musawi and the concerned minister shall be formed to identify what is expedient for the Islamic system. In case of necessity, other experts shall also be invited. After the necessary deliberations, the vote of majority of the attendants in this assembly shall be upheld. Ahmad² shall participate in this assembly so as to report to me more promptly the minutes of the meeting.

The honorable gentlemen must be aware that the expediency of the system is among the important affairs negligence of which will sometimes lead to the defeat of the dear Islam. Today, the Muslim world regards the Islamic Republic of Iran system as the all-dimensional showcase of solving the predicaments. Expediency of the system and people is among the

¹ Mr. Muhammad-Rida Tawassuli Mahallati: an employee in Imam Khomeini's Office.

² It refers to Sayyid Ahmad Khomeini.

important affairs opposing which will possibly put into question the Islam of the barefooted on earth in the distant and near future and pave the way for the triumph of the American Islam of the arrogant tyrants with the backing of millions of dollars through their external and internal agents. I pray to God Almighty to assist the gentlemen at this sensitive stage.

Ruhullah al-Musawi al-Khomeini
Bahman 17, 1366 AHS

Permission

Date: February 7, 1988 [Bahman 18, 1366 AHS / Jumadi ath-Thani 18, 1408 AH]

Place: Qum

Subject: Permission in collecting religious funds

Addressee: Muhammad-Hasan Salahuddin

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Thiqat al-Islam Haj Shaykh Muhammad-Hasan Salahuddin—may his graces last—has been authorized on my behalf to collect the religious funds and to use *zakat* and the expiation and injustices alms for the religiously prescribed expenditures. Regarding the blessed share of the Imam (*a*), he is also permitted to spend it sparingly for his sustenance. In case of surplus, he is permitted to spend one-third of it on propagating the sacred religion and to remit the other two-thirds. Concerning the share of the noble *Sadat* (may Allah multiply their blessed generation), he is equally permitted to give half of it to the deserving local *Sadat* and to remit the other half.

“And I advise him—may God Almighty assist him—as we have been advised by our pious predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace, mercy and blessings be upon him and our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Jumadi ath-Thani 18, 1408 AH

Letter

Date: February 8, 1988 [Bahman 19, 1366 AHS / Jumadi ath-Thani 19, 1408 AH]

Place: Jamaran, Tehran

Subject: Ratifications of the Supreme War-Support Council

Addressee: Sayyid Ali Khamenei

In His Most Exalted Name

To the Great Leader of the Islamic Revolution, Imam Khomeini—may his sublime presence endure,

While conveying greetings, salutations and respect, you well know that, the Supreme War-Support Council was formed in a bid to utilize maximum facilities in serving the war and taking effective measures in mobilizing the forces and equipment in the warfront. Your Eminence gave permission to ratify regulations in favor of the war, even in cases where they are inconsistent with the law and these regulations are binding for the various organs till the end of war.

Although in Your Eminence's reply to the letter of the Supreme Council the earlier verbal permission was confirmed again, in order to keep the legal basis of the ratified regulations, kindly express in writing your blessed opinion in this regard the way you deem it proper.

Sayyid Ali Khamenei
Chairman
Supreme War-Support Council

In His Most Exalted Name

The ratifications of the Supreme War-Support Council shall be binding till the end of the war.

Ruhullah al-Musawi al-Khomeini
Bahman 19, 1366 AHS

Decree

Date: February 8, 1988 [Bahman 19, 1366 AHS / Jumadi ath-Thani 19, 1408 AH]

Place: Jamaran, Tehran

Subject: Authorities of the deputy-representative of the Leader in the IRGC

Addressee: Mahmud Muhammadi Iraqi (deputy representative of Imam Khomeini in the IRGC)

To the Supreme Leader of the Islamic Revolution and Commander-in-Chief of the Armed Forces, Imam Khomeini—may my soul be sacrificed for him,

Greetings and salutations! I offer my condolences on this second anniversary of the martyrdom of your Eminence's representative in the IRGC, His Excellency Hujjat al-Islam wal-Muslimin Haj Shaykh Fadlullah Mahallati¹—may God be pleased with him). With the approach of parliamentary elections and Your Eminence's emphatic order to the armed forces not to interfere in the political contest kindly express in writing your answer to the following questions to help remove doubts some of the brothers have entertained in their minds:

1. The responsibility of attending to the issue of non-interference of the IRGC and volunteer forces in the political contest as per Your Eminence's decree has been shouldered by your Eminence's representative and the Supreme Council of the IRGC. As your Eminence's deputy representative, do I have the responsibility with respect to investigation of election-related violation, which are clear manifestations of non-interference in the political contest, or not?

2. Is this decree applicable only to the IRGC (former IRGC) or also cover the three forces of the IRGC, which have been formed on your Eminence's order?

With prayer for the eminent Imam's long life and total victory for the guards of Islam,

Mahmud Muhammadi
Imam Khomeini's deputy
representative in the IRGC

¹ Hujjat al-Islam wa'l-Muslimin Shaykh Fadlullah Mahallati: Imam Khomeini's representative in the IRGC. He attained martyrdom along with other religious, political and military figures during the Baath regime's attack on passenger's plane in Khuzestan.

In His Most Exalted Name

With respect to the first issue, you are responsible. Concerning the second case, the decree includes all—the former IRGC and the three forces of the IRGC.

Ruhullah al-Musawi al-Khomeini
Bahman 19, 1366 AHS

Permission

Date: February 9, 1988 [Bahman 20, 1366 AHS / Jumadi ath-Thani 20, 1408 AH]

Place: Jamaran, Tehran

Subject: Permission in financial and religious law affairs

Addressee: Sayyid Abbas Musawi

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Hujjat al-Islam Haj Sayyid Abbas Musawi—may his graces last—has been authorized on my behalf to take charge of the financial affairs, to collect the religious funds and to use *zakat* and the expiation and injustices alms of the servants of God for religious expenditures. He is similarly permitted to collect the two blessed shares and to spend them sparingly for his sustenance. In case of surplus, he has to spend half of the blessed share of the Imam (*a*) on propagating the sacred religion of Islam, to give half of the share of the *Sadat* to the deserving *Sadat*, and to remit the remainders to this humble servant to spend in promoting Islam.

“And I advise him—may God Almighty assist him—as we have been advised by our pious predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace, mercy and blessings be upon him and our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Jumadi ath-Thani 20, 1408 AH

Speech

Date/Time: Morning, February 10, 1988 [Bahman 21, 1366 AHS / Jumadi ath-Thani 20, 1408 AH]

Place: Jamaran, Tehran

Subject: Divine helps in the victories of the nation and the authority of the Iranian nation in the world

Occasion: Anniversary of the victory of the Islamic Revolution

Audience: Sayyid Ali Khamenei (President), Mir Husayn Musawi (Prime Minister), members of the cabinet, government and military officials, clerics, Foreign guests participating in the Ten-Day Dawn Celebrations of the Islamic Revolution and Iran-based foreign political representatives

In the Name of God, the Compassionate, the Merciful

Victory of the nation through the helps of God

After extending felicitations to all Muslims and the oppressed on the occasion of the ten-day dawn celebrations, what I want to say is that one should not entertain in his mind the idea that the revolution is the works of a single person. I should say that the degree of my interference is commensurate to my being a member of the society. Whatever exists is from God. It is God Almighty Who transformed this nation from one state to another. He is the Changer of hearts. It is He Who does all works and controls all the affairs, and we are nothing at all. It is His helps that transformed this nation while in a state of defeat in all aspects. Thank God, the nation emerged victorious; victory comes from God. I repeatedly experienced during this period when I got involved in the affairs that on many occasions when we wanted to do something, we would be diverted to another one. Later on, this decision would turn out to be the right one. It was nothing except that God Almighty did it. When we were traveling, we would see the things coming about naturally were good and not the one we were imagining. In each of the affairs, I experienced that our mind was unable to comprehend the events happening. It is God Who controls minds and is in control of all the affairs. We should believe in this. Our nation should believe that if one of the favors of God Almighty is withdrawn from the universe, the universe will perish. The universe exists by the will of God Almighty. If a certain grace is withheld, the heavens and the earth will perish. It is always the will of God that preserves the things, but we are ignorant; we do not know the issue. Basically, all the sufferings experienced by humanity is

because of this ignorance. If this ignorance is removed, the sufferings will also be removed. If the human beings realized that all works come from Him, then there would be no more suffering. This is a station of saints, and they have also other stations that have no names and rituals.

We should be aware that we are just a particle in the world. A population of some million as we are is nothing compared to the universe; we are weak; we are few in number; our country does not have a large population. We must have been annihilated from that initial moment given all those conspiracies. That which protected us was God and not ourselves. The One Who defeated the big powers and is defeating them is God. That which gives power is God. The big powers do not know that this power is God and sufferings are also in this context.

We should believe in the fact that it is because of the grace of God that we reached this point from nothing and it is because of the favors of God that the nation was able to do so. I for one am nothing. It was God who was able to take this nation out of the yoke of the monarchial tyranny and worse than that the yoke of America, the Soviet Union and the like. There is no precedence that a nation would stand on its own feet and say no to this and that. This has no precedence. Everybody is leaning on something although the source of all these supports is God, and they do not realize it. In their understanding, everybody should lean on something else.

Our nation, thank God, by the grace of God Almighty and the favor of the saints of God who gave faith to them, gave power to them, dealt a blow to each of them, stood up and said, "We want our independence; we want our freedom." If this trend continues, rest assured that its impact will encompass the entire world.

World's attention toward Iran is on account of its power

Now, thank God, Iran is the focus of talk everywhere in the world. A group is talking inimically while another one is talking well of us. This issue is discussed everywhere because a certain power is involved; otherwise, it would not have been vilified. If it was like before when you were bowing your head, they would not also release abusive language. But as you can see now, the entire world, the whole propaganda machinery of the world is against us and many of those who are inimical to us do not know that it is to our advantage. Perhaps, you observed that most of the propaganda they are having and these words they are uttering end up to our advantage but they are unaware of it. This is also among the favors of God. The point is that we should realize that the source of all affairs is God Almighty. We should not

deceive ourselves in thinking that once we are doing something, we should claim that we have done it: "I did it; I am the one doing it." Once this happens, the consequence is defeat; the spiritual defeat is already obvious; it will also entail external defeat.

However, I hope that this nation will progress with the same state that it has while its power and progress are increasing everyday. God willing, the world will become free again and delivered from the yoke of the powerful ones. Hopefully the freedom of nations and the world will be realized and the world's oppressed would be relieved from the oppression of the oppressors. All those that are supporting these nations under their sway are actually trampling upon them. If America praises a certain place, it is actually praising itself because it sees that everybody is subservient to him. If it is rejecting us and telling something about us every day it is because it observes that this nation is not subservient to it. America wants Iran to be subservient. You should know that if this nation utters a single word in line with America's view, it will restore the whole condition "in favor" of this nation while in reality it is not in favor of the nation. In fact, the nation will be trampled upon again. I hope that all nations will go hand in hand and not allow these powers to come to the scene again.

Enemies' conspiracy to defeat Palestine

Today, you can see Palestine. Without any exception, I would like to say that all should go hand in hand and not allow Palestine to remain in its present condition. We should not only sympathize with Palestine and not say what would happen if they backed down a little. The Palestinian nation should know that if it makes a single step back in its position, it will return again to the initial condition. Now, Palestine is almost beating the Jews. I hope it will do so. If it would cling to this Islamic notion and does not listen to the words of the well-wishers, as they imagine to be, or those who are not so but want to deceive—those who argue that a little bit of ceasefire, a five-month ceasefire, a sort of such ceasefire should be in place—it will be able to go ahead with its aims. They all want to stop Palestine from achieving its aims. They want to silence it and to crush it again. The same thing is true for us. Once you see that they are treating us nicely, you should know that the reason behind it is that they want to trample upon us. Whenever they see good intent, you should take it more seriously.

I hope that by the blessings of the purified Imams especially Imam of the Time (*a*) to whom this country belongs, God would give opportunity to this nation to continue what it is doing. I hope all the gentlemen and all those

who are serving this nation are successful and triumphant, God willing. May God's peace and mercy be upon him.

Message

Date: February 16, 1988 [Bahman 27, 1366 AHS / Jumadi ath-Thani 27, 1408 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the victory anniversary of the Islamic Revolution

Addressee: Suharto (President of Indonesia)

In the Name of God, the Compassionate, the Merciful

His Excellency General Suharto, President of the Republic of Indonesia,

The receipt of your congratulatory telegram on the victory of the Islamic Revolution of Iran is acknowledged with gratitude. It is hoped that by making use of the methods of struggle of the struggling and heroic nation of Iran, the other deprived nations, especially the Muslims under tyranny, could deliver themselves from the oppressive domination of the enemies of Islam and their mercenaries. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Bahman 27, 1366 AHS

Message

Date: February 16, 1988 [Bahman 27, 1366 AHS / Jumadi ath-Thani 27, 1408 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the victory anniversary of the Islamic Revolution

Addressee: Mamun Abdul-Qayyum (President of the Maldives)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Mamun Abdul-Qayyum, President of the Maldives,

The receipt of your congratulatory telegram on the victory of the Islamic Revolution of Iran is acknowledged with gratitude. It is hoped that by taking inspiration from the methods of struggle of the struggling and brave nation of Iran, the other deprived and downtrodden nations of the world could deliver themselves from the oppressive domination of the imperialist enemies.

Ruhullah al-Musawi al-Khomeini
Bahman 27, 1366 AHS

Message

Date: February 16, 1988 [Bahman 27, 1366 AHS / Jumadi ath-Thani 27, 1408 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the victory anniversary of the Islamic Revolution

Addressee: Károly Grósz (Prime Minister of Hungary)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Károly Grósz, Prime Minister of the People's Republic of Hungary,

The receipt of your congratulatory telegram on the victory of the Islamic Revolution of Iran is acknowledged with gratitude. It is hoped that this purely Islamic and popular revolution would serve as a model for the other deprived nations and that by taking inspiration from the methods of struggle of the brave nation of Iran against the *taghuts* of the time, they could deliver themselves from the domination of the world arrogant powers.

Ruhullah al-Musawi al-Khomeini
Bahman 27, 1366 AHS

Permission

Date: February 16, 1988 [Bahman 27, 1366 AHS / Jumadi ath-Thani 27, 1408 AH]

Place: Jamaran, Tehran

Subject: Permission in the financial and religious law affairs

Addressee: Sayyid Ali Shahcheraghi

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Hujjat al-Islam Aqa Hfo!aj Sayyid Ali Shahcheraghi—may his graces last—has been authorized on my behalf to take charge of the financial affairs, to collect the religious funds and to use *zakat* and the expiation and injustices alms of the servants of God for the prescribed religious expenditures. Regarding the two blessed shares, he is also permitted to collect and spend them sparingly for his sustenance. In relation to the surplus, he is equally permitted to spend half of which on the prescribed cases as well as to give to the noble *Sadat* in the locality, and to remit the other half to this humble servant to be spent in promoting the pure word of Islam.

“And I advise him—may God Almighty assist him—as we have been advised by our pious predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace and mercy be upon him and our faithful brothers.

Ruhullah al-Musawi al-Khomeini

Permission

Date: February 17, 1988 [Bahman 28, 1366 AHS / Jumadi ath-Thani 28, 1408 AH]

Place: Jamaran, Tehran

Subject: Permission in the financial and religious law affairs

Addressee: Sayyid Abbas Masumi Lari Gerashi

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may Allah’s salutations be upon our master Muhammad and his pure progeny.”

It is hereby confirmed that His Eminence Hujjat al-Islam wal-Muslimin Haj Sayyid Abbas Masumi Lari Gerashi—may his graces last—has been authorized on my behalf to take charge of the financial affairs, which is dependent on the opinion of the competent jurist. He is also permitted to collect the religious funds such as *khums*, *zakat* and the injustices alms of the servants of God and cautiously spend them on the prescribed religious cases.

“And I advise him to adhere to piety and exercise caution as it is the way of salvation.” May God’s peace, mercy and blessings be upon him and my faithful brothers.

Humbly,

Muhammad Ali al-Iraqi
Jumadi ath-Thani 26, 1407 AH

In His Most Exalted Name

He is also authorized on my behalf the way it has been written. May he succeed, God willing.

Ruhullah al-Musawi al-Khomeini
Jumadi ath-Thani 28, 1408 AH

Letter

Date: February 19, 1988 [Bahman 30, 1366 AHS / Rajab 1, 1408 AH]

Place: Jamaran, Tehran

Subject: Assessing the function of the Freedom Movement

Addressee: Sayyid Ali MuHtashami (minister of interior)

In His Most Exalted Name

To the Supreme Leader of the Islamic Revolution, Imam Khomeini—may his sublime presence endure,

With greetings and salutations!

After the resignation and dismissal of the transitional government, the Freedom Movement has persistently announced its opposition to the government of the Islamic Republic, the Islamic Consultative Assembly and even the judiciary, thus confusing the minds of the people.

Through their poisonous propaganda against the government, the sacred defense and war, the issue of declaring disavowal against the polytheists and the bloody Mecca massacre, financial struggle, decisions of the Supreme War-Support Council, and finally, your Eminence's remarks regarding the "absolute government and guardianship", the officials of the Freedom Movement have undertaken steps in opposing and undermining the Islamic Republic system.

In view of the importance and crucial role of the Islamic Consultative Assembly the Freedom Movement has during the recent months launched an extensive campaign for implementation of the law on parties and its free political activity and the elections to obtain seats in the Majlis.

During the Freedom Movement meeting on Bahman 5, 1366 AHS, Dr. Yazdi has the following to say regarding participation in the elections and the role of the Freedom Movement:

"...Holding the elections requires the existence of an open society. If we obtained seats, we will be really useful. We will not allow these religious edicts to be imposed on the people. One who would obtain a seat in the Majlis through the Freedom Movement would not be taken aback by these arrogant remarks. If the country is to be administered through religious edicts, then I propose to shut down the Majlis and convert it into a student dormitory."

The Freedom Movement's view on the war and the sacred defense in a communiqué entitled, "The Endless War" is as follows:

"...As of now, what can be seen is an endless war that can be the end of the world, the end of Iran and the end of the people of Iran ... They have said, "Even if one house in Iran would remain standing, we will still continue the war and that if a single person would remain, the same person would continue the war." Is this not synonymous with "War, war till destruction"?"

Regarding the "absolute government and guardianship", the Freedom Movement has published a manifesto which states:

"What an order is this and what a revolution is this in Iran and Islam, which takes the station of government higher than that which was sent by God and in contravention explicit text of "consultation on the affairs" and without consultation with people, they decide on the interests of the government and affairs of the nation?"

Given the above facts, kindly enlighten us on the following points:

1. With such beliefs and ideas, can the Freedom Movement be recognized officially as a political party in the Islamic Republic?

2. Considering that in Article 30, the law on elections recognizes the following qualifications of the candidate for a seat in the Majlis: (1) Belief in and practical allegiance to Islam and (2) Belief in and practical allegiance to the Islamic Republic of Iran, is the Freedom Movement qualified to participate in the elections for the Islamic Consultative Assembly and to have a representative in the Majlis?

In closing, I pray to God, the Exalted, for your Eminence's long noble and sacred life and immediate victory for the combatants of Islam.

Sayyid Ali Akbar Muhtashami
Minister of Interior

In reply to the letter of the minister of interior, Imam Khomeini wrote:

In the Name of God, the Compassionate, the Merciful

His Excellency Hujjat al-Islam Aqa Muhtashami, minister of the interior—may God, the Exalted, assist him,

The subject of the so-called Freedom Movement involves many issues, examination of which requires plenty of time. What can be said in general is that the record of this movement and its function during the transitional

government in the early revolution bears witness to the fact that the so-called Freedom Movement is a staunch supporter of Iran's dependence on America, and stops at nothing in pursuit of this aim. Their justification, if there is any, is that for them perhaps the world-devouring America, although the misery of the oppressed nation of Iran and other nations under its domination is a product of its tyranny, is better than the atheistic Soviet Union. This is among their mistakes.

In any case, based on these abundant records as well as the recurrent meetings of the movement's members both in their houses and in the American embassy, and based on what I observed from their deviations, had it not been for the help of God, the Exalted, and if they had only remained longer in the transitional government, the oppressed nations, our dear nation in particular, would have remained under the yoke of America and its advisers while the beloved Islam would have received such a blow that it could not recover from this for centuries. Based on many other affairs, the so-called Freedom Movement is not qualified for any affair of the government, lawmaking or judiciary. Their harm is owing to the fact that they feign to be Islamic and with this weapon, they will misguide our dear youth. Their baseless interference in the interpretation of the Holy Quran and the noble *hadiths* and their uninformed commentary would also possibly create tremendous corruption. The menace of these beloved children of Engineer Bazargan is more serious and greater than that of other groups including the hypocrites (MKO).

The "Freedom Movement" and its members are ignorant of Islam and unaware of the Islamic jurisprudence. As such, the words and writings they have published imply that they regard as against Islam the orders of the Commander of the Faithful in implementing guardianship and administrative punishments which are sometimes against the primary and secondary laws of Islam, and they not only vilify him but also consider him as a renegade. Or, they may treat all these affairs as the divinely revelation, which is again against the necessity of Islam.

In conclusion, since the so-called Freedom Movement and its members will cause the misguidance of many of those who are unaware of their objectives, they should be dealt with decisively and should not be recognized officially.

May peace be upon those who follow the guidance. I beseech God, the Exalted, for your success.

Ruhullah al-Musawi al-Khomeini

Letter

Date: February 28, 1988 [Esfand 9, 1366 AHS / Rajab 10, 1408 AH]

Place: Jamaran, Tehran

Subject: Providing the war expenses

Addressee: Sayyid Ali Khamenei (President and Chairman of the Supreme War-Support Council)

In a letter addressed to Imam Khomeini, Mr. Khamenei, Chairman of the Supreme War-Support Council, requested permission for providing the credit necessary for the urgent war expenses through the Central Bank of the Islamic Republic. In reply, Imam Khomeini wrote:

In His Most Exalted Name

You are hereby authorized provided that that Supreme War-Support Council would certify to this need. May you succeed, God willing.

Ruhullah al-Musawi al-Khomeini
Esfand 9, 1366 AHS

Permission

Date: February 28, 1988 [Esfand 9, 1366 AHS / Rajab 10, 1408 AH]

Place: Qum

Subject: Permission in collecting religious funds

Addressee: Zayn al-Abidin Dhul-Faqari

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Eminence Thiqat al-Islam Haj Shaykh Zayn al-Abidin Dhul-Faqari Isfahani—may his graces last—has been authorized on my behalf to take charge of the financial affairs, to collect the religious funds such as *zakat* and the expiation and injustices alms and to use them for the religiously prescribed expenditures. He is also permitted to collect the blessed share of the Imam (*a*) and spend it sparingly for his sustenance. In case of surplus from his expenditures, he is equally permitted to use one-third of it for the religious expenditures and for propagating the sacred religion. He is similarly permitted to collect the share of the noble *Sadat* and to give half of it to the local *Sadat* and to remit the other half and two-thirds of the blessed share of the Imam (*a*) to this humble servant.

“And I advise him—may God Almighty assist him—as we have been advised by our pious predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace, mercy and blessings be upon him and our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Rajab al-Khayr 10, 1408 AH

Speech

Date/Time: Morning, February 28, 1988 [Esfand 9, 1366 AHS / Rajab 10, 1408 AH]

Place: Jamaran, Tehran

Subject: Sinister alliance of the powers against Islam

Audience: Husayn Shaykh al-Islam (deputy foreign minister on political affairs), Ambassadors of the Islamic Republic of Iran in Syria and Lebanon, and members of the Central Committee of Lebanon's Hizbullah

In the Name of God, the Compassionate, the Merciful

Necessity of Muslims' resistance in Lebanon and Palestine

Our experience with the world during these long years is that the Muslims are victorious once they resist against their enemy, even if their enemies are the superpowers, though there may be only a few of them.

You witnessed Lebanon in which all the superpowers had been gathered, but when a small group stood up against them, the powers were defeated.

You are aware of what happened during the time of the monarchy in Iran. During the Qajar era the Britons were around and did everything. After they and Rida Khan left this country, during the period of Muhammad Rida Shah Iran became the base of America. Then, the suffering was inconceivable, because their forces were great in number, while people had no arms and the youth were drawn to corruption such that you cannot imagine its extent. However, when people of Iran felt that they themselves had to confront the Shah and America, they resisted and crushed the 2,500-year-old. This was a miracle that happened in Iran. We should not forget this lesson that the superpowers must be resisted against.

Today, all the superpowers and powers have joined hands to prevent Muslim Palestinians from attaining their objective. Even many of those who claim to be sympathizing with the Palestinians do not like the Palestinian Muslims to prevail over Israel. Unfortunately, through silence, compromise and mere watching, they have united in not allowing the Muslims of Palestine gain victory because their victory is the victory of Islam. They are afraid that just as Islam emerged victories in Iran and all their facilities were destroyed and their interests shattered, if Islam would triumph in Lebanon and Palestine, all their facilities would be wiped off. Thus, all the devils are in unison in not allowing Islam make an advancement. We should bear in mind that with utmost power all of us should be ready to struggle in the way of God. Defending the honor of the Muslims, the lands of Muslims and all

the dignities of the Muslims is necessary. We should prepare ourselves for the divine objectives and for defending Muslims, especially during these circumstances when the true sons of Islamic Palestine and Lebanon—that is, the Hizbullah—and the revolutionary Muslims of the occupied land and Lebanon are shouting “Help, O! Muslims!” and offering their life and blood. We should stand against Israel and the aggressors with all our material and spiritual strength. We have to resist and help in the resistance against all the tyrants and oppressors. We should rush in participating in this pursuit, identify the compromisers and introducing them to the people.

I hope you will succeed and rest assured that you will succeed. The Islamic Republic of Iran is on your side and you are on the side of all Muslims, nay on the side of all the downtrodden people of the world.

May God’s peace and mercy be upon you.

Decree

Date: February 29, 1988 [Esfand 10, 1366 AHS / Rajab 11, 1408 AH]

Place: Jamaran, Tehran

Subject: Agreeing with the proposal to suspend duration of conviction of some prisoners

Addressee: Ali Razini (religious judge of the Special Court for the Clergy)

To the Great Founder of the Islamic Republic Imam Khomeini—may his sublime presence endure,

As some 50 pseudo-clerics and their accomplices have been convicted by the Special Court for the Clergy and some of them have been awakened through admonishment and punishment kindly give permission for release of the convicts by giving collateral and suspending their remaining imprisonment service in cases deemed advisable by the Minister of Information, the honorable Prosecutor of the Special Court for the Clergy and I.

Ali Razini
Religious Judge of the
Special Court for the Clergy

In His Most Exalted Name

Your request is approved.

Ruhullah al-Musawi al-Khomeini

Message

Date: February 29, 1988 [Esfand 10, 1366 AHS / Rajab 11, 1408 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the 9th victory anniversary of the Islamic Revolution

Addressee: Rajiv Gandhi (Prime Minister of India)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Rajiv Gandhi, Prime Minister of India,

The receipt of your congratulatory telegram on the 9th anniversary of the victory of the Islamic Revolution of Iran is acknowledged with gratitude. By relying on God, the Exalted, and through their fortitude, resistance and persistent struggle, the noble people of Iran succeeded in delivering themselves from the yoke of the world-devouring America and its mercenaries. It is hoped that through the same method, the other deprived nations could pave the grounds for their salvation.

Ruhullah al-Musawi al-Khomeini
Esfand 10, 1366 AHS

Message

Date: March 1, 1988 [Esfand 11, 1366 AHS / Rajab 12, 1408 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the victory anniversary of the Islamic Revolution

Addressee: Lee Shan Nian (President of the People's Republic of China)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Lee Shan Nian, President of the People's Republic of China,

The receipt of your congratulatory telegram on the 9th anniversary of the victory of the Islamic Revolution of Iran is acknowledged with gratitude. It is hoped that by taking inspiration from the method of struggle of the heroic and great nation of Iran, the other deprived nations could deliver themselves from the domination of the arrogant powers, especially the criminal America.

Ruhullah al-Musawi al-Khomeini
Esfand 11, 1366 AHS

Message

Date: March 1, 1988 [Esfand 11, 1366 AHS / Rajab 12, 1408 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the victory anniversary of the Islamic Revolution

Addressee: Erich Honcker (President of East Germany)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Erich Honcker, Secretary General of the Central Committee of the United Socialist Party of Germany and President of the Democratic Republic of Germany,

The receipt of your congratulatory telegram on the 9th anniversary of the victory of the Islamic Revolution of Iran is acknowledged with gratitude. It is hoped that by taking inspiration from this purely Islamic revolution and the method of struggle of the heroic nation of Iran, the other deprived and downtrodden nations of the world could deliver themselves from the domination of the arrogant powers.

Ruhullah al-Musawi al-Khomeini
Esfand 11, 1366 AHS

Message

Date: March 1, 1988 [Esfand 11, 1366 AHS / Rajab 12, 1408 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the victory anniversary of the Islamic Revolution

Addressee: Theodor Zhivkov (President of Bulgaria)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Theodor Zhivkov, President of the People's Republic of Bulgaria,

The receipt of your congratulatory telegram on the 9th anniversary of the victory of the Islamic Revolution of Iran is acknowledged with gratitude. It is hoped that this purely Islamic revolution would be a model for other deprived and oppressed nations of the world and that by relying on God, the Exalted, they could save themselves from the mischief of the world-devouring arrogant powers.

Ruhullah al-Musawi al-Khomeini

Message

Date: March 2, 1988 [Esfand 12, 1366 AHS / Rajab 13, 1408 AH]

Place: Jamaran, Tehran

Subject: Reply to a message of congratulations on the victory anniversary of the Islamic Revolution

Addressee: Julio Maria Sanguinetti (President of the Republic of Uruguay)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. Julio María Sanguinetti, President of the Republic of Uruguay,

The receipt of your congratulatory telegram on the 9th anniversary of the victory of the Islamic Revolution of Iran is acknowledged with gratitude. With this great victory, the Muslim and great nation of Iran demonstrated that through reliance on God, the Exalted, fortitude and persistence, one could attain victory against the greatest satanic powers. It is hoped that this victory based on faith could be a model for the uprising of the deprived nations of the world against the tyrant arrogant powers.

Ruhullah al-Musawi al-Khomeini
Esfand 11, 1366 AHS

Decree

Date: March 2, 1988 [Esfand 12, 1366 AHS / Rajab 13, 1408 AH]

Place: Jamaran, Tehran

Subject: Appointment of the Friday prayer leader of Damascus

Addressee: Sayyid Ali Fahri

In the Name of God, the Compassionate, the Merciful

His Excellency Hujjat al-Islam Haj Sayyid Ali Fahri—may his graces last,

By virtue of this decree, you are appointed as the Friday prayer leader of the city of Damascus. God willing, while performing this great Islamic politico-religious obligation, you would acquaint the people during the Friday prayer sermons with the important Islamic issues and the plots of the enemies of Islam, inviting them to unity and solidarity and keeping them away from discord and disunity, which is the most effective means of the enemies in penetrating the Muslim nations. In a bid to undertake this responsibility in the best possible manner, you are requested to spare no effort in consulting Hujjat al-Islam Akhtari (may he always succeed), the honorable ambassador of Iran, in sketching and expressing the issues. During your absence, you should benefit from him in conducting the Friday prayer. It is hoped that the honorable residents and Muslims of the region would take the opportunity and extend the necessary cooperation with you in conducting the Friday and congregational prayer as glorious as possible in the area. May God's peace and mercy be upon you.

Ruhullah al-Musawi al-Khomeini

Speech

Date/Time: Morning, March 2, 1988 [Esfand 12, 1366 AHS / Rajab 13, 1408 AH]

Place: Jamaran, Tehran

Subject: Dimensions of Imam Ali (a) personality

Occasion: Birth anniversary of Imam Ali (a)

Addressee: Families of the martyrs, those missing in action, prisoners of war and disabled war veterans of Qazvin, Abyek, Aran, Bidgol and Zarand Saveh; officials and representatives of Qazvin, Abyek, Aran, Bidgol and Zarand Saveh in the Islamic Consultative Assembly and officials of the Martyrs' Foundation and *Mustadafan* Foundation

In the Name of God, the Compassionate, the Merciful

Innocence of Ali (a) in insulting remarks to him

I extend my felicitations to all Muslims and downtrodden people of the world, especially the Iranian nation, on this blessed feast, and I pray to God, the Exalted, for the health of everybody.

Regarding Imam Ali and the dimensions of his personality, our hand will fall short. Concerning his spiritual dimensions, we cannot make a single statement, which conveys the reality, but some of the dimensions concerning him are material and social ones; one can talk about them. Notice the condition of one who is the caliph of the Muslims and administrator of the affairs. As the caliph, he wants to perform the Friday prayers; he has no sufficient clothes. He mounts the pulpit; based on the narration, he would shake his clothes to dry. He has not two sets of dress. He has a pair of shoes, which he himself would mend. He asks about it. He asks, "In your opinion, how much value this pair of shoes has?" They say, "Nothing." He says, "Caliphate and ruling over you for me is like this pair of shoes and even lower than it unless I institute justice." Where can you find a person who is the caliph, yet he has such a condition? Imam Ali (a) is indeed oppressed; he has been oppressed even among the Shiah. When they want to talk about Imam Ali, they talk about something that is contrary to the reality, and it is an insult to Imam Ali. For example, they say that the value of the ring he would give to the poor is equivalent to the revenue of city of Sham (Syria)! The one who has such clothing is wearing a ring whose value is that of revenue?! This is a lie; even if there is a supporting tradition, it is also fabricated as there is no such thing. Once they want to present Imam Ali, they do so through these dimensions; through such dimensions. Or, once

those who are alleged mystics want to present him—there is only a few true mystics in the world, they would talk about dervish terms. They do not know what is the reality and these outward dimensions that he has had are for the ignoramuses who have deviated from the reality about him. They imagined that the description of Imam Ali is that his ring was so expensive and the like; for example, he had a strange life.

Caliphate at that time had a peculiar status, especially the caliphs starting from Muawiyah; it was a monarchy. At that time when Muawiyah assumed the seat of monarchy, Imam Ali was like a laborer going to work; like a worker going to work and digging well; right there he would say that the water is for charity; he would not make well for himself; this has been this living status. If we want to imitate him, we cannot exactly imitate; we have no such strength. But he himself has also said that “You cannot do so but you can have piety.” We can have piety; we can be with God; we can have attention to God Almighty.

Enemies’ mistake in failing to understand the Iranian nation

Thank God, our nation today has a peculiar status, which perhaps it had not enjoyed throughout history. In time of the Imams (a), the Messenger of Allah himself, and Imam Ali, the people suffered from differences. The people who were close to them refused to join war when they were called for war. Today, the situation has been such that they are volunteering. The mistake of the Westerners and these opponents of ours is that they imagine that once the word “missile” is used the people of Iran will be afraid of what will happen next. They fired missiles, killing and so forth while the people of Iran remained sitting in their places and laughing at them. Do not frighten the people of Iran with missile; the people of Iran take pride in attaining martyrdom. Many times, those who come here would be surprised with the station of those whose youngsters are killed and whose youth are martyred; they are saying that they want again to have youngsters to offer in the way of God; a small child would wish to become big enough and be martyred. They also see what station the women have. They are frightening with martyrdom a people who are yearning for martyrdom! And this is a blunder as they do not understand. They do not understand at all what spiritualities are. The like of Saddam and others do not know at all what the issue is. They do not know at all what the station of Iran and the people of Iran is. As such, they are imagining that once they fire missile to Iran, it will immediately be defeated; it makes them stronger.

The point is that we should be aware of keeping our faith and our unity. If this trend were maintained, no one would be afraid anymore. Missile could be fired; anyone who wants could come; America could come; the Soviet Union could come; anyone could come. Of course, this point will not be removed from the mind of the people that once they would see that they are helping Saddam in his acts of mischief, this will not be forgotten by our people; they will remember it. Those who want to keep their interests must be aware that they can do so if they want. They should act on the contrary; otherwise, their interests will not be kept. Those who extend assistance—those who extend material assistance or military assistance—also imagine that we are afraid of their military assistance. Fear is not an issue. A nation what is yearning for martyrdom it makes no difference whether it is with martyrdom or missile, with tank or bullet, or whatever else. This nation is seeking martyrdom. It is not afraid of them. Yet, it will not forget who are serving the forces of Saddam and who are giving orders to them to do those things. What is their motive? Who are inciting them; who are helping them; who are giving missiles to them; who are doing so-and-so for them? People will not forget these. Those who are doing these things should take note of this. I pray to God Almighty to strengthen the faith of all of us and to protect all the Muslims from the infidels; to protect all the Muslims and the downtrodden of the world.

May God's peace and mercy be upon you.

Permission

Date: March 4, 1988 [Esfand 14, 1366 AHS / Rajab 15, 1408 AH]

Place: Jamaran, Tehran

Subject: Permission in collecting religious funds

Addressee: Muhammad-Ali Ansari Kermani

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency Hujjat al-Islam Haj Shaykh Muhammad-Ali Ansari Kermani—may his graces last—has been authorized on my behalf to take charge of the financial affairs, which during the period of occultation of the Master of the Age (may our souls be his ransom) is the responsibility of the competent jurist. He is also permitted to collect the religious funds and to use *zakat* and the expiation and injustices alms in the religiously prescribed expenditures. Regarding the two blessed shares, he is equally permitted to collect the blessed share of the Imam (*a*) and spend it sparingly for his sustenance. In case of surplus, he is likewise permitted to spend one-third of it in propagating the sacred religion. He has to give also half of the share of the *Sadat* to the deserving *Sadat* and to remit what remains from the two shares to this humble servant to be spent in promoting the pure word of Islam.

“And I advise him—may God Almighty assist him—as we have been advised by our pious predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace, mercy and blessings be upon him and our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Rajab al-Khayr 15, 1408 AH

Permission

Date: March 4, 1988 [Esfand 14, 1366 AHS / Rajab 15, 1408 AH]

Place: Jamaran, Tehran

Subject: Permission in collecting religious funds

Addressee: Habibullah Askar-Awladi

In the Name of God, the Compassionate, the Merciful

“Praise is to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny, and may God’s curse be upon all their enemies.”

It is hereby confirmed that His Excellency HajH Askar-Awladi—may he always succeed—has been authorized on my behalf to collect the religious funds, postponement of payment, *imhal* and *isal* of the two blessed shares to me. Regarding the *zakat* and the expiation and injustices alms, he is also permitted to collect and spend them in the religiously prescribed expenditures.

“And I advise him—may God Almighty assist him—as we have been advised by our pious predecessors to adhere to piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs.” May God’s peace, mercy and blessings be upon him and our faithful brothers.

Ruhullah al-Musawi al-Khomeini
Rajab al-Khayr 15, 1408 AH

Statements

Date/Time: Morning, March 6, 1988 [Esfand 16, 1366 AHS / Rajab 17, 1408 AH]

Place: Jamaran, Tehran

Subject: Sincerity, criterion of value of action

Occasion: Anniversary of inauguration of Imam Khomeini Relief Committee

Audience: Askar-Awladi, Shafiq, Niri and Haydari (Officials of Imam Khomeini Relief Committee)

During the anniversary of inauguration of Imam Khomeini Relief Committee, officials of this committee had a meeting with Imam Khomeini and reported to him the operation of this institution. In this meeting, Imam Khomeini said:

In the Name of God, the Compassionate, the Merciful

Your word is worthy of acknowledgment. I am grateful to you. You should strive to maintain sincerity in all your works and be more serious, as your work is for God, the Exalted. Sometimes a work is done but since it is not for the sake of God, it has no value. But since there is sincerity in your work, your work is so valuable. During prayer times, I pray for you. May you succeed, God willing.

Letter

Date: March 17, 1988 [Esfand 27, 1366 AHS / Rajab 28, 1408 AH]

Place: Jamaran, Tehran

Subject: Appreciating of the acts of bravery of the Islamic combatants

Addressee: Muhsin Ridai (Commander of the IRGC)

In the Name of God, the Compassionate, the Merciful

Dear Mr. Muhsin Ridai, the honorable Commander of the Islamic Revolution Guard Corps,

I am grateful for the favors of God Almighty and the attention of His Noble Messenger to this combatant and self-sacrificing nation and to the valiant combatants of Islam in the great victory and the Wal-Fajr 10 blitzkrieg. Certainly, this divine gift at the end of this eventful year is the fulfillment of the promise, "*If ye help Allah, He will help you and will make your foothold firm*"¹ and a result of the unmatched resistance of this great nation against the cowardly attacks of the Aflaqites² in the bombardment of cities. The news of the victories and epic deeds of the valiant army of Islam not only gladdened the heart of our nation, being the heart of all the downtrodden and deprived, it also agonized the heart of Saddam and the Aflaqites as well as their supporters and masters, especially America and Israel. Convey my sincere greetings to all the dear and brave commanders and the triumphant combatants of the IRGC and the *Basij* volunteer forces. Convey my greetings to the army, army air forces, the brave and unknown strugglers, the relief workers and all the popular and Kurdish forces. Extend my greetings and the gratitude of the Iranian nation to the people of the liberated Iraqi cities, who welcomed our combatants with open arms and the cry of "*Allahu akbar*" without having been forced to fire a single shot. Tell them to see how Saddam is frantically bombarding them and their cities with chemical bombs. We will see how the world-devourers will react in their venomous propaganda on these great victories and crimes of the Saddam forces.

While thanking again the struggling nation of Iran and the dear combatants, I ask the brave youth of the honored country of the Islamic Iran to go to the warfronts, and by continuing their operations they should deprive

¹ *Surah Muhammad* 47:7.

² It refers to the army of the Baath regime of Iraq.

the defeated and helpless Aflaqites of any respite and opportunity for reorganization. May God Almighty help you!

Ruhullah al-Musawi al-Khomeini
Esfand 27, 1366 AHS

Letter

Date: March 18, 1988 [Esfand 28, 1366 AHS / Rajab 29, 1408 AH]

Place: Jamaran, Tehran

Subject: Difference of opinion between the Guardian Council and minister of the interior on determining the Executive Electoral Council

Occasion: Elections for the Islamic Consultative Assembly

Addressee: Sayyid Ali Khamenei

In the Name of God, the Compassionate, the Merciful

To the Supreme Leader, Imam Khomeini—may his presence endure,

Greetings and salutations! In one of the most sensitive phases of the elections, i.e. in determining the Executive Board of Tehran, difference of opinion has emerged between the Guardian Council and minister of the interior. Either of them regards its views as consistent with the law. I shall express my view in this regard in case of necessary. The existence of legal misgiving in elections in Tehran at this phase will be a ground for unease in the entire elections and possibly putting into question the future Majlis and its bills. Thus, after the mediation efforts I have done for the past three days failed, I feel that saving the elections in Tehran requires your Eminence's emphatic instruction. It is therefore recommended: to require the parties involved elect the Executive Board as soon as possible in whatever manner possible—through whatever possible way—legal way, of course—and to announce it as replacement of the earlier illegal board.

Sayyid Ali Khamenei
The President
Esfand 26, 1366 AHS

In His Most Exalted Name

After extending greetings, it is to be noted that what you have written has been mentioned repeatedly by Ahmad and since I am not supposed to interfere in the elections, Ahmad is trying to find a solution. By the will of God, the Exalted, whatever is good would happen. Peace be with you.

Ruhullah al-Musawi al-Khomeini

Letter

Date: March 19, 1988 [Esfand 29, 1366 AHS / Rajab 30, 1408 AH]

Place: Jamaran, Tehran

Subject: Composition of the Supervisory Council of Tehran in the elections for the Islamic Consultative Assembly

Addressee: Sayyid Ahmad Khomeini

In the Name of God, the Compassionate, the Merciful

Honorable father, Hadrat Imam—may his sublime presence endure,

After greetings: With regard to the trustees and the executive committee for the Tehran elections, what has caused differences in the views of the central committee of the Guardian Council and the views of the Ministry of the Interior we arrived at the conclusion that four persons from the list accepted by the Tehran Supervisory Body and four persons from the list accepted by the Ministry of the Interior (Tehran Governor's Office) be selected to operate as the Executive Committee. And actions taken so far and substitute members remain as before. It goes without saying that election such as this can be valid only by your instruction and the problem will be solved.

Faithfully yours,

Ahmad Khomeini
Saturday, Esfand 29, 1366 AHS]

In His Most Exalted Name

Act as you have written. May you succeed, God willing.

Ruhullah al-Musawi al-Khomeini
Esfand 29, 1366 AHS