In the Name of God

IMAM KHOMEINI(R.A.)
THE DYNAMIC STAR
THAT NEVER SETS

By: **CHARLES SAMSON MAKARI**

ALHODA
International Publication & Distribution
2009

Contents

Preface 7
Acknowledgements 8
Introduction 11
Chapter 1 : The History of Iran 17
Chapter 2 : The Magnificent Holy City of Mashhad 27
Chapter 3 : Islam takes Iran by storm 31
Chapter 4 : Foreign powers in Iran 35
Chapter 5 : Early Life of Imam Khomeini(R.A) 39
Chapter 6 : Pahlavi Dynasty 47
Chapter 7 : The SAVAK CENTER 57
Chapter 8 : The Islamic Revolution of IRAN 63
Chapter 9 : The Victory of the Islamic Revolution of IRAN 75
Chapter 10 : Imam Khomeini(R.A) Great Leader of all Times 83
Chapter 11 : Imam Khomeini(R.A)'s Residence 91
Chapter 12 : Interview with Doctor Javad Mansouri 99
Chapter 13 : Professor Morteza Mottahari's Testimony 105
Chapter 14 : Testimony of Family Members 109
Chapter 15 : Ayatollah Sayyid Ali Khamenei's Testimony 117
Chapter 16 : Khomeini Legacy 123
Bibliography 131
About The Author 130
Pictures Tell Stories 139

PREFACE by
H.E. Mr Rasoul Mo'meni:
Ambassador of the Islamic Republic of Iran

After going through ***Imam Khomeini***$^{(R.A)}$ ***the Dynamic Star That Never Sets,*** one realises the amazing passion with which Mr Charles Samson Makari has presented the book. The author has vividly blended the ancient and modern history of Iran in order to portray the dynamism of one of Iran's gallant personalities Imam Khomeini$^{(R.A)}$, the leader of the Islamic Imam Revolution of Iran. The book is a revelation of Imam Khomeini$^{(R.A)}$'s leadership drive bearing unique leadership qualities. ***Imam Khomeini***$^{(R.A)}$ ***The Dynamic Star That Never Sets*** portrays how the Imam lived an untiring life struggle in order to better the lives of the poor and the oppressed people of Iran and the contemporary world.

The book helps the reader to recall and relive the events and processes that culminated the Victory of the Islamic Revolution of Iran. The author presents and brings back the memories of how the Imam administered the liberation movement. The Victory of the Islamic Revolution of Iran was a historical struggle and miraculous event, if one considers that in one decisive confrontation, a multitude of unarmed people fought and defeated the heavily armed forces of a regime strongly supported by foreign super- powers.

All in all, ***Imam Khomeini***$^{(R.A)}$***The Dynamic Star That Never Sets*** highlights a true life history of Imam Khomeini$^{(R.A)}$ which is filled with t[illegible]nonies and reveals a clear picture of unselfishness, faithfulness a[illegible]d unreserved dedication to duty. The book also portrays

Imam Khomeini(R.A) as a man who led a life of absolute honesty and simplicity. Indeed, Imam Khomeini(R.A) is a Dynamic Star that Never Sets.

Acknowledgements

During the preparation of this book, I made an extensive research in order to compile as much information as I could about the life of Imam Khomeini(R.A). Indeed, it was a great task to be tackled single handed, if one considers the work involved in producing a book of such magnitude.

Without the support, and encouragement I got from different people, ***Imam Khomeini(R.A) The Dynamic Star That Never Sets*** could not have been published. I therefore would like to take this opportunity to acknowledge my unreserved gratitude to the following:

His Eminence Ayatollah Khamenei: The Spiritual Leader of the Islamic Republic of Iran.

Mrs.Qods Iran Saghafi (Mostafavi): Imam Khomeini(R.A)'s widow.

Mrs. Farideh Mostafavi: Imam Khomeini (R.A)'s daughter.

Fatemeh Tabatabayee: Widow of the late Ahmad, Imam Khomeini(R.A)'s youngest son.

Mr.Moazami: African Expert in the Ministry of Foreign Affairs.

Seyyed Mohsen Miri: International Deputy of the Organization of Culture and Islamic Relations.

Dr.Javad Mansouri: Advisor to the Minister and Director General of the Centre for Historical Research and Documents in the Ministry of Foreign Affairs.

The Publishers of this book ***Imam Khomeini(R.A) The Dynamic Star That Never Sets***

Mr.Yari and the staff: The National Library of the Islamic Republic of Iran.

The Administrators and the Staff of Imam Khomeini(R.A)'s Resident on Jamaran Street.

The Staff of Imam Khomeini(R.A) Shrine.

The Director and the staff of the Organisation of Culture and Islamic Relations; Mr. Abas Farimand, Dr.Amir Arab Ahmadi, Madam Malayeri and Mr Ali Reza Faramarzi.

Mr.Rasoul Momeni: The Ambassador of the I.R of Iran in the Republic of Zimbabwe.

Mr.Mohammad Hassan Ipakchi: Head of the Cultural Section of the Embassy of the I.R of Iran in the Republic of Zimbabwe

Mr.Hussein Moradi: My guide while I was in the Islamic Republic of Iran.

Mr.Cosmas Mairosi: Budding Writers Association of Zimbabwe.

My family which had to be without my assistance, when I was far away from home on my research tours.

Introduction By The Author

"Today Iran is spoken of by its friends and enemies as an Islamic country resistant against the big powers. ... Iran maintains the word it has said since the first day: We do not want to fight any country, either Islamic or non-Islamic, and we seek peace and prosperity for all..."

Imam Khomeini(R.A): Islamic Republic Day Speech, 1st April, 1981

People may pose to ask, 'what prompted you to write a book about a person who lives thousands of kilometers away from you? How do you relate yourself to someone who speaks a strange language to you? You are a Christian, and Imam Khomeini(R.A) a Muslim, so what is the common ground between you two?...'

These and many other questions might be asked and I could fail to give adequate answers to some of them.

In my attempt to respond to these questions, my mind is quickly re -winded. It revisits the year 1979, when my country Zimbabwe was making frantic efforts to conclude the armed struggle against the Smith regime.

In that year, we learned from the press that the late Doctor Simon Muzenda, Vice President of the Republic of Zimbabwe had led a delegation to Iran. The purpose of the visit was to share the progress of the struggle with Imam Khomeini(R.A) who had spearheaded the Islamic Revolution of Iran. At that occasion, Iranians were celebrating the Victory of the Islamic Revolution of Iran. In 1980, the

Zimbabweans followed suit. The country attained its independence from colonial rule.

Earlier on, during the Shah and Ian Smith regimes, I had also heard about the involvement of the Iranians in the construction of Feruka Oil Pipeline in Zimbabwe.

Otherwise those were the ideas that traversed through my mind at that time. All the same, I had a hazy picture of Iran apart from what I had read in the Bible about the three wise men that came from the East to congratulate the newly born Jesus Christ. The three wise men were most likely from Persia.

I could also remember some biblical stories of Mordekai and the Jewish lady Esther who married a Persian Emperor as well as the Prophet Habakuk Three lived in what is now Hamadan Province. I could not forget Daniel in the lion's den whose tomb is found in Khuzestan Province in a historical city of Susa. I also knew of some stories that occurred in Babylon, now Baghdad, the capital city of Persia under the powerfully King Nebuchadnezzar. I could not also forget that the two biblical rivers, Tigris and Euphrates pass through Persia. Those were some of the things I could vividly relate to the Persian Empire.

When I decided to write this book, I was never confronted by some of the conflicting values found in Christian and Islamic beliefs. I certainly had an added advantage in that, although I was born from a Christian family, I have been exposed to Muslim communities since birth. It is so because in my rural home area Gutu, my neighbors are the Remba people. These people are believed to be the remnants of a group of Muslim Persians who branched off from the Shiraz Empire in the Eastern Coast of Africa. During it's hey days, the Shiraz Empire enjoyed a lucrative gold trade with the Monomutapa kingdom of Zimbabwe before it was invaded and conquered by the Portuguese people.

However, after the collapse of the Shiraz Empire, the Remba came all the way down and settled in several parts of Zimbabwe centuries ago. Since then, they have stuck to their Muslim traditions. They pray five times a day facing to the East which is the direction of

Mecca. They worship in mosques and use the Arabic language in their prayers.

When the Remba greet each other, they say, Salaam Alaykum, which is Arabic and in English it means, "Peace be with you". Insha-allah, is one of the words often used when they part, and it means, 'If God wishes or 'with the will of God'.

When they slaughter any domestic animal, they pray begging the Almighty to allow them to take away life from the animal before them. The member peforming the prayer says, "Bismillah Rahmam Rakhim-Lailaha illala- Allahu Akbar" meaning, "In the name of God the Merciful and the Compassionate".

The Remba circumcise their male children in adherence to the Islamic traditions. They neither eat pork nor meat from improperly slaughtered animals. I grew up knowing Islamic beliefs and values. As neighbors, we shared a lot in common. I also remember that my parents would never kill any animal without calling one member of the Remba to perform the prayers.

We have kept that tradition up to today in our family. It is so because in the rural communities, people regard each other as one large family. As neighbors, we share a lot of things in common. That is why I professe to have reasonable knowledge and experience of the Islamic culture and its binding religious regulations.

Therefore, because of my exposure to the Remba community, I am not a stranger at all to the Islamic religion.

Then, after the independence of my country Zimbabwe, I had the opportunity to visit Iran in May 2002, January 2006 and June 2008 respectively. On these occasions, I came across several buildings, roads, airports and schools named after Imam Khomeini(R.A). Furthermore, there were quite a number of books written about this great personality.

I became curious and began to read extensively about this unique leader. That is when the curtain began to unfold. I immediately discovered that Imam Khomeini(R.A) occupies a unique and strategic place in the history of Iran.

If one takes a glance at the profile of Imam Khomeini(R.A) the leader of the Islamic Revolution of Iran, one would soon realize that

his life is similar to that of the birth of a new star that emerges in the universe. It gradually rises in the sky and radiates its eternal light giving warmth and everlasting life to mother Earth. Indeed, as long as history is alive, the Imam will remain alive with his ideals.

Imam Khomeini(R.A)'s lifestyle stands out to be a role model not only to Iranians but also to humanity as a whole. Therefore, a critical study of his life enables readers to trace and search deeply into the various crucial aspects that made him into a great leader. Imam Khomeini(R.A) sacrificed his life and demonstrated a selfless life in order to give full service to his people.

In this world, the majority of the people are living in crisis and chaotic atmosphere. While the Creator has set the world for peaceful co-existence, most often, humanity utilizes it as a battlefield where the weak and poor people are butchered indiscriminately .As a result, the world is turned into an arena filled with blood of innocent souls.

Under the reign of ruthless dictators, people live as prisoners in lands of their birth. They operate in troubled environments where discord and mayhem prevail. They develop a culture of perpetuating disorder and public dissent. In most cases, the hostile atmosphere is a result of selfishness and mal-administration on the part of the rulers.

Nations are praying for far-sighted up-right leaders and visionary politicians to serve them, but very few come by. The majority of them first think of filling up their pockets before they think of serving the needs of the people they lead.

Indeed, it is often rare to find a leader who would stand up, devote his entire soul, life and values, in order to serve the masses he leads. Leaders like that are rarer and Imam Khomeini(R.A) belongs to such a rare breed.

Among other things, the Imam's family background must have equally played a pivotal role in shaping the young Khomeini(R.A) to be what he turned out to be in life. He never forgot the roots of his culture and religious tradition. His life history is incredible to say the least.

The Imam is a towering prophetic leader of the contemporary world. His profound vision, courage and deep love for the poor is legendary in our time and to the generations to come.

Imam Khomeini(R.A)'s exemplary leadership styles will always be a beacon of hope for all. The story of his life is filled with rich and engaging memories. It is a testimony of a man who had sought to fulfill a prophecy in his generation. In all his actions, one can see a full and complete picture of unselfishness, justice, faithfulness and dedication to the service of the people he led especially the poor.

This book takes an intimate glimpse into the life struggle of Imam Khomeini(R.A). He is an inspiration to many current leaders who choose to follow that same road of justice and unreserved service to humanity. Imam Khomeini(R.A)'s personality, thoughts, literary achievements and views are a mirror to mankind. He stands out to be the role model emulated by people of all age groups in different settings.

Something remarkable to note about Imam Khomeini(R.A), were his inspirational speeches that turned out to be prophetic. Some of his speeches are quoted in this book. Although the quoted speeches were spoken at a later stage, but they tend to shade more light and give meaning to events that had already occurred. These are placed at the beginning of every chapter so as to blend the past, present and future. This is intended to convey fixed messages and plant some bearing on every event of his historical mission.

The meaning of his speeches appear to posses three dimensions, that of yesterday, today and tomorrow. Imam Khomeini(R.A)'s testimonies were strangely fulfilled by successive events that occurred during the wide spectrum of his whole life ministry as long as he lived in this world.

Imam Khomeini(R.A) possessed a rare gift of prophecy as evidenced by the fact that, he foretold the fall of the USSR. This is portrayed in his letter to President Gorbachev. Consequently, his prediction was quickly confirmed by the collapse of the Soviet Union after a short period of time.

All in all, the study of Imam Khomeini(R.A)'s life enables humanity to revisit and realize its social obligations to society and sovereignty. It also affords the reader to re-examine the manner in which one of the most successful and illustrious son of Iran has

managed to change the history of his country and helped to shape its destiny.

However, this book does not aim to paint a superficial picture of a super human being. The sole aim is to look at those unusual attributes in the man that enabled him to effect his surroundings and trigger events that changed the whole course of history in Iran. I feel it worthwhile to take a wider look at such a dynamic character that ignited an explosive event and proved to be a shining star that never sets.

CHAPTER: 1

The History of Iran

"We want a strong country with a stable and powerful system. We do not seek to reverse the system. In fact, we want to maintain it. We only want it to be based on, and in the service of the people. This system should not be supervised by or take orders from strangers..."

Imam Khomeini(R.A): February 1, 1979, Behesht Zahra Cemetery, Tehran

Right at the very first stages of writing this book, a number of questions crept into my mind and puzzled me. I started asking myself, how one man's influence could effect a dramatic change in the course of history of an ancient nation such as Iran, a country renowned for its centuries of stable civilization with a track record of more than 2,500 years of written history.

The country is one of the oldest centers of ancient civilizations. Discoveries unearthed by archeologists suggest that people were already living in Iran since time immemorial. The hunting tools and stone artifacts found in different caves such as the Pabda, demonstrate that human beings were living in this land during the early part of the Stone Age, Paleolithic Period.

How did this man manage to transform the history of Iran from centuries of monarchial regimes to an Islamic state? Where did this man derive his power, courage and knowledge? Did he lead the Islamic Revolution of Iran single handedly or there were some hidden forces behind him?

After these and many other questions, I found it compelling to delve deep into the history of Iran in order to fully comprehend and appreciate the role played by Imam Khomeini(R.A).

I equally found it a daunting task to take a survey of the long and complex history of such an enormous and diverse country with an area of more than 1,648,000 square kilometers.The country consists of abundant green forests and pastures and experiences a contrasting mild, humid weather and a dry and mostly warm climate. It has its share of desert land, the *Dasht-e Kavir* and *Lut.*

This land bordered by the Caspian Sea, the Persian Gulf and the confluence of the Tigris and Euphrates was inhabited by some of the world's renowned civilization. May be it was the availability of natural defence and rich resources that drew these earliest people to the Iranian Plateau.

The more I researched about the history of Iran, the more I began to realize and appreciate that, indeed, this famous land was a cradle of ancient civilizations and cultures that have had a continuous impact on the world from time immemorial. The Iranians have lived as a nation for decades.

Furthermore, one may not doubt that at one point in history, the people of modern Iran, Afghanistan, Central Asia, Western Pakistan, Caucasus, Iraq, and Southern Coast of the Persian Gulf, came under one political banner and experienced the same religious and cultural influence. The Persian Empire was brought about by a series of monarchial dynasties stretching back to prehistoric times.

Recent archeological discoveries have clearly pointed out that Iran is known to have been inhabited by man in the later part of the Stone Age, Neolithic Period and that the inhabitants had already made significant strides in the development of their civilization.

The earliest settlements were around the eastern Zagros Mountains. This is evidenced by archeological artifacts such as hand-made painted pottery discovered at the sites. It is believed that people domesticated animals and planted crops from around 6000BC to 3000BC.

By that time, these ancient settlers were already utilizing various tools in teaching people how to till their fields and take care of

their domestic animals. The evidence of their prowess is portrayed in the products of the people's workmanship left behind in the tools they used and were later discovered at the sites.

Therefore, going by these historic records, one would not argue that Iranians were among the first men in the early history of mankind. It would also appear that the level of their civilization by that time was second to none.

But first, a quick description of the Iranian civilizations before the Aryan migration is equally essential. When tackling Iranian history, we are forced to break it into two parts, the Pre-Aryan Era and the Aryan Era.

The ancient civilization that inhabited the area before the advent of the Aryans, bear historical evidence which support that even Homo erectus, the earliest man, found a home here on the Iranian Plateau. It is estimated that as early as 30 000BC, hunter-gatherers roamed the high mountains of the Plateau. These people later settled down to become farmers and livestock keepers.

Most metal work and pottery found in the Caspian region date back to the fifth century BC. The relics of the walled city of Sialk attest to early domination and prove the city to be the oldest fortified settlement in Iran. The most dominant pre-historic settlements are credited to the Kassites and the Elamites who built and modified the earliest forms of civilization in the area. These inhabitants set up infallible foundations that were only taken up and modified by the Median and Aryan conquerors.

The other era starts around 2000 BC, when a group of Aryans or Indo-Iranians migrated from Central Asia to the Iranian Plateau. These are considered to be the direct ancestors of modern Iranians. Many historians usually begin the history of Iran from the establishment of the first Aryan political power, the Achaemenid Empire. Persia's earliest known kingdom was the Proto-Elamite Empire, Followed by The Medes Dynasty.

In 653 BC, Teispes the son of Achaemenes led the nomadic Persians to settle in southern Iran around this time. Eventually, he established the first organized Persian state in the important region of

Anshan. The Elamite kingdom was permanently destroyed by the Assyrian ruler around 640 BC

However, the kingdom of Anshan and its successors continued to use Elamite as an official language for quite some time. It should be taken into cognizance that the new dynasties also spoke Persian, Indo-Iranian languages

For some time, Teispes' descendants had separated into two branches, one line ruling in Anshan, while the other ruled the rest of Persia. It was Cyrus II the Great who united the separate kingdoms who rallied the Persians together. In 550 BC he defeated the forces of the Median ruler and assumed control over the rest of Media and their large Middle Eastern Empire. With the combined forces of the Medes as well as the Persians, Cyrus conquered Lydia in Asia Minor up to central Asia.

The Achaemenid Empire founded by Cyrus the Great was the earliest to be called Persian Empire. In actual fact, the first Persian State was established by the Achaemenes Dynasty around 700 BC. The Achaemenid Empire was among the most prominent Persian Dynasties. This monarch ruled a vast area that included Iran, Mesopotamia, Syria, Egypt and parts of Asia Minor and India,

In 539BC, Cyrus the Great marched with his forces triumphantly into the ancient city of Babylon. After this victory, he set the standard of the benevolent conqueror by issuing the legendary Cyrus Cylinder. In this declaration, the King surprised people by promising not to terrorize Babylon nor destroy its institutions and culture. The move taken by the Emperor was unbelievable. In those days, the defeated nations expected total destruction and vandalism of their Empire from the conqueror.

The Cyrus Cylinder is an artifact of the Persian Empire, consisting of a declaration inscribed on a clay barrel. Upon his taking of Babylon, Cyrus the Great issued the declaration, containing an account of his victories and merciful acts, as well as a documentation of his royal lineage. The historical Cyrus Cylinder was discovered in 1879 in Babylon. Today, the document is kept in the British Museum.

The royal history given on the Cylinder narrates that, the founder of the Dynasty was King Achaemenes who lived in 700 BC

and was succeeded by his son Teispes of Anshan. The inscriptions indicate that when the latter died, two of his sons shared the throne as Cyrus I of Anshan and Ariaramnes of Persia. These were succeeded by their respective sons Cambyses I of Anshan and Arsames of Persia. Cambyses is considered to be of humble origin. The inscription also reveals that Cambyses married Princess Mandane of Media, a daughter of Astyages, King of the Medes and Princess Aryenis of Lydia. Cyrus II was the result of this union.

Sadly, Cyrus met his demise while in action in a battle against the Massagetae or Sakas. When the heart of the great warrior ceased to beat, the great kingdom of Persia had been built. His son Cambyses took over the throne.

One of the great Emperors was King Darius the great who constructed the magnificent Persepolis and established it as the capital city of the country. The Persepolis which was constructed about 500BC is considered as one of the most important monuments in Iran. This historical construction includes many palaces with pillars ranging from ten to twenty mertes in height. Although its construction started during the reign of King Darius the Great, it was completed by his successors one hundred and twenty years later. However, the beauty and splendour of the Persepolis was ruthlessly burned by Alexander the Great in 331 B.C. Only the columns, stairways, and door jambs of its great palaces survived the fire.

Iran has a long ancient history. Apart from being very famous, the country had always been referred to as a bridge which facilitated trade and communication links to other nations of the ancient world. As a result, Iran's strategic position had a tremendous influence on the nations of the world. Its civilization and arts spread to all the corners of the ancient world and had a continuous impact on the contemporary world.

Its position as one of the first ancient civilizations, is strongly supported by the recent archeological evidence reflecting that as early as 10 000 B.C, people had already settled themselves around the southern shores of the Caspian Sea. Those ancient people made marked developments in their lifestyles to an extent that some scholars do believe that probably they are the first men in the history of mankind to engage in animal husbandry and agriculture.

The influence of the Persian culture with its rich diverse arts has been known to the ancient world for many centuries. There is no doubt that most of the cultural aspects enjoyed by the modern world today, could easily trace their roots to the Persian civilization. Surprisingly, the Western kingdoms seemed to have downplayed the existence of Persia's position in this regard.

It should be observed that, the successive states in Iran before 1935 are collectively called the Persian Empire by most historian scholars. It is widely believed that the name Persia was derived from the ancient Greek name *Persis*. This in turn comes from a province in the south of Iran, called Fars in the modern Persian language and Pars in Middle Persian. *Persis* is the Hellenized form of Pars, based on which other European nations termed the area Persia. This province is believed to be the core of the original Persian Empire.

The name Persia was used until 21 March 1935, when Reza Shah Pahlavi formally asked the international community to call the country Iran. Linguistically, Iran means the land of the Aryans. Some Persian scholars protested the Shah's decision. They argued that changing the name would separate the country from its glorious past. They went on to say that the new name was also likely to cause most people to confuse Iran with Iraq. Consequently, in 1959 his son and successor Mohammad Reza Shah Pahlavi, declared that both names Persia and Iran could be used interchangeably.

In fact, the history of Iran or Persia whichever name you may want to call it, is long and complex. It is often determined by the rise and fall of successive dynasties marked with good governance, chaos, confusions and conflicts. Indeed, that seems to be the pattern not only for Iran but that applies to all governments and nations. That situation seems to prevail throughout the world.

Although there are several dynasties that ruled over Iran, I will highlight a few prominent ones starting with the Medes Dynasty which established the Median Empire around 856 B.C. The Empire extended its territories from the Caspian Sea to the Zagros Mountains and established its capital at Ecbatan, the present Hamadan. The Dynasty ruled over Persia until Cyrus the Great overthrew it in 550 BC.

As soon as Cyprus took over the reign in Iran, he established the Archamenian Dynasty. The capital city was then established to Susa while his residence was based at the historical Pasargadae. Cyrus was an outstanding ruler whose reign was marked by numerous developments. His brilliance was portrayed by his unique magnificent masterpiece; Persepolis in Pasargadae. The palace was built reflecting several details of artistic excellence.

Unfortunately, Cyrus could not enjoy much of his progressive kingdom. His new state was rocked by dynastic problems and civil unrest during the stages of his rule. After Cyrus, came Darius, the Emperor who founded the centralized system of administration of the affairs of the government. He maintained and extended Cyprus' policy of encouraging development of local cultures in the country. Darius also gave people freedom to worship in any way they wished, a trend that seems to prevail currently in the country.

It should also be noted that during that period, Iran created one of the most advanced civilizations of the world. Distinct progress was made in road networks, mines, arts, carpentry, and agriculture. The developments were witnessed throughout the country.

Xerxes came after Darius his father, Xerxes succeeded to the throne in 486 B.C. In 334 B.C, Alexander the Great with his Army of 40 000 men invaded Persia and brought an end to the Archamenia Empire. As already been mentioned, Alexander advanced to the Persepolis where he ruthlessly burned the historical and magnificent palace of Persepolis. The beauty and splendor of the city was destroyed. Only the column stairways of the great palace survived the destruction caused by the fire.

The Persepolis withstood the times of history until it was partially destroyed by a violent earthquake in 2001. But, because of its historical importance, the monument was quickly re-constructed in order to restore its former attractions and glory.

Alexander's reign did not last long. Immediately after his death, the Empire was torn apart through his successors' quarrels. As a result, the Archamanian Dynasty was invaded by the Parthians Empire, which ruled Persia from 256 B.C. to 226 B.C, until it was removed from the scene by the Sassanian Dynasty. Its reign is recorded as one of the most

glorious periods in the Iranian history. The Sassanian Dynasty developed a strong government based on the Zoroastrian faith, then the country's main religion.

The most prominent king to note during the Sassanian Dynasty was Harrow Paris, 590-628 A.D. It is this Emperor who conquered and captured Jerusalem. After the conquest, Harrow Paris took away the 'True Cross' that was regarded as sacred treasure throughout the Christian world.

After a number of dynasties came and ended, the Qajari Empire emerged on the scene and ruled Iran for a period spanning 151 years, from 1774 A.D to 1925 A.D. The period was marked by decline in development in Iran.

After Agha Muhammad Khan, came several successors up to Ahmad Shah who ended the Qajari Dynasty. It should be mentioned that during the period of the Qajari rule, the monarch experienced loss of territories to its neighbors and fell to the influence of European countries such as Britain and Russia.

The country fell behind in terms of civilization, due to the incompetence of the rulers who were hoodwinked and submerged into disgraceful contracts with foreign powerful countries of the time. This paved the ground for Western occupiers who capitalized on the weaknesses of the leaders and took control of the richest resources of the country.

Shah Muzaffaraddin, the fifth monarch of the Qajari lineage, was regarded as the worst example of an incompetent leader. His eleven-years rule was worse than that of all the others. Having failed to have a firm grip on the nation, he sought British and Russian assistance. The Emperor made frequent extravagant trips to and fro Europe.

However, as a result of his overspending, Britain and Russia had to occupy parts of Iran and its revenue producing sectors so that these foreign powers could recover the money borrowed by the over-spending Shah.

Meanwhile, the collapse of the Iranian economy gave rise to the Constitutional Revolution. This pressurized the Shah to sign the Constitutional Order in I906, the year in which he died. By that time, Imam Khomeini(R.A) was only four years old. However, the

Constitutional Revolution failed to reap the desired fruits because of the dirty tricks employed by the unscrupulous Western countries.

The Qajari's reign was characterized by terror. The Khans and rebels had free reign to terrorize the people and violate their rights. In such difficult times, the clergy remained the only refuge for the people. It was during this kind of mayhem that Imam Khomeini(R.A)'s father was martyred at the hands of the rebels.

In 1920, in a move rumored to have been orchestrated by the British, an army officer Reza Khan staged a successful coup d'etat'. The year 1921, marked the end of the Qajari Dynasty. He took over the reigns of the country and established himself as a military dictator. The ambitious Reza Khan, chose the title of Shah Pahlavi, King of Kings, for himself. His rule spanned a period of twenty years during which he amassed great wealth for himself. By hook and crook, the Shah took hold of half the fertile lands of Iran. He also seized the most lucrative business enterprises, minerals and jewels, and put them under his personal royal ownership. This drained on the coffers of the nation and the country became bankrupt. He resorted to an unchecked borrowing spree from foreign nations and built himself several mansions.

In June 2008, I had the privilege to visit and tour one of the Shah's several mansions in Tehran. I hardly could comprehend the great Shah's ambitions. All I was forced to believe, is that, Shah Reza of the Pahlavi Dynasty had successfully attempted to bring down heaven on earth for himself.

However, in 1925, the Shah declared himself the Emperor and commenced the Pahlavi Dynasty. He banished religious instruction, learning of the Quran, school prayers and all religious practices. The Pahlavi regime was quite disastrous to Iranian citizens who had embraced monotheism for quite a long period. This also put the Shah in a perpetual conflict with the ulama who were the religious guardians of the Islamic faith and culture. The clergy were now being isolated and alienated from the people. The tension persisted till the confrontation between the people and the government was quite inevitable.

The table bellow shows some of the Persian Dynasties that ruled the country before the advent the Islamic State in Iran.

The Persian Empire

- ProtoElamite Civilization 3200-2700 BC
- Jirof Civilization 3000-5th c.
- Elamite Dynasties 2700-539 BC
- Kingdom of Mannai 10th-7th c. BC
- Median Empire 728-550 BC
- Achaemenid Empire 648-330 BC
- Seleucid Empire 330-150 BC
- Parthian Empire 250 BC-226 AD
- Sassanid Empire 226-650
- Islamic Conquest 637-651
- Tahirid Dynasty 821-873
- Alavid Dynasty 864-928
- Saffarid Dynasty 861-1003
- Samanid Dynasty 875-999
- Ziyarid Dynasty 928-1043
- Buwayhid Dynasty 934-1055
- Ghaznavid Empire 963-1187
- Ghori Dynasty 1149-1212
- Seljukid Empire 1037-1187
- Khwarezmid Dynasty 1077-1231
- Ilkhanate 1256-1353
- Muzaffanid 1314-1393
- Chupanid Dyansty 1337-1357
- Jalayerid Dynasty 1339-1432
- Timurid Empire 1370-1506
- Qara Qoyunlu Turcomans 1407-1468
- Aq Qoyunlu Turcomans 1378-1508
- Safavid Empire 1501-1722
- Hotaki Ghilzai Dynasty 1722-1729
- Afsharid Dynasty 1736-1802
- Zand Dynasty 1750-1794
- Qajar Dynasty 1781-1925
- Pahlavi Dynasty 1925-1979
- Victory of the Islamic revolution 1979
- Islamic Republic of Iran 1979

CHAPTER: 2

The Magnificent Holy City of Mashhad

"If someone insulted me, slapped me in the face, slapped my children, by God I do not wish anyone to defend .I know certain individuals want to create friction…whether deliberately or out of ignorance. I kiss the hands of all the religious authorities in Najaf, Mashhad, Tehran, wherever they are…"

Speech delivered by Imam Khomein at the A'zam Mosque, 15 April, 1964

First and foremost, it should not go unmentioned that in the main, religion played a centre-stage in shaping the history of Iran. In this regard, we shall briefly examine the role played by the Holy Shrine of Imam Reza(A.S) in sustaining religious values since the advent of Islam in the Persian Empire

The Holy City of Mashhad, situated in the valley of Kashaf River, is the capital city of Khorasan Province. The City is 900 kilometers east of Tehran. The Holy city of Mashhad has a lot of spiritual bearing in the Islamic Republic of Iran.

Since the burial of the Holy body of Imam Reza(A.S) in Mashad, the city played a pivotal role in cementing and sustaining Islam in Iran. In essence, the history of Iran can never be completed without mentioning the significance of this historic Holy city. Apart from being the burial place of the Holy Imam, Ferdowsi a great poet as well as Al- Ghazali a renowned philosopher are buried in Mashhad.

Mashhad, what is it? The name is an Arabic word with several meanings such as, the place of meeting, the place for pilgrimage, a magnificent place and many more. But among the Iranians, it is has been known as a place for martyrdom.

Its history goes back to the sad days when Emperor Mamun martyred the Holy Imam Reza(A.S) in Sanabad a tiny village situated twenty four kilometers from Tus the then capital city of Khorasan. Sanabad gradually became a resting place for the Abasian caliphs who used to travel between Khorasan and Bagdad.

Mashhad is the place that became the last home of the Holy Imam Reza(A.S), the eighth Imam of the Shi'ite Muslims who at the age of 55 years was martyred with poison by Emperor Mamun in 818 A.D. The Holy Imam had gone to visit the grave of Caliph Harun-al Rashid and had earlier on foretold his martyrdom. However, Emperor Mamun later ordered his subjects to bury the Holy body of Imam Reza(A.S) in the castle of Abbasid's Calip-Hamaid-lbn-Qahtabah Tai, adjacent to the grave of his father Harun. The Holy shrine was later constructed over both graves.

Since then, the small village of Sanabad developed and transformed into a large city due to the burial of the Holy body of the Imam in the mausoleum. Eventually, the city changed into Mashhad-al-Reza. The Holy city of Mashhad was transformed into the spiritual centre of pilgrimage for all the Shi'ite Muslims of the world. Pilgrimage began to flourish side by side with agriculture and commercial industry

Imam Khomeini(R.A) like all other religious people placed great respect for the Holy shrine and made numerous pilgrimages to the city. One of the porticos at the sacred shrine bears his name. His successor, Ayatollah Khamenei who was born in that Holy city in 1939, later settled in Mashhad and performed most of his revolutionary work there. During the Islamic Revolution of Iran, the Holy City of Mashhad was a hive of political and spiritual activities.

In June 2008, I had the golden opportunity to visit the historical Holy city and saw for myself it's fascinating artistic buildings of amazing beauty. I was among thousands of tourists and pilgrimages who had thronged the shrine for prayers or to be cured of different

illness by the sacred water from the spring in the shrine. I was informed that for centuries, people were miraculously cured of their sickness. I also managed to get the holy water from the spring.

The complex's magnificent, skillful architectural designs attracted and dazzled me to the core. I was curious to know more about the history of the Holy shrine. The officials informed me that the burial chamber was installed on the sacred wooden box placed over the holy grave of Imam Reza(R.S) and dates back to the sixth century. During the initial year of burying the Holy body of Imam Reza(A.S), the Holy shrine was a very small building.

History has it that successive miracles emanated from the Holy grave and solved the problems of the needy. That caused the people to pay more attention to the Holy shrine and came for pilgrimage. As a result, monarchs as well as interested individual people began to reconstruct, decorate and preserve the sacred place as much as they could.

The construction of the shrine took a long time as several dynasties played their respective part in developing the Holy Shrine.The historical art work started way back when Shah Ebu Bakr Shahmand of the Samani Dynasty renovated the place where Imam Reza(A.S) the eighth Imam of the Shi'ite Muslim was martyred.

During the Daylami Dynasty, Uzd al-Dawlah Daylami renovated and decorated in the early years of the Holy Shrine. In 996-1030 A.D., Sultan Mahhmud Ghaznawi of the Ghazinawi Dynasty rebuilt the Holy Shrine his father had extensively destroyed.

Amir-Ali-Shir-e Navai the last monarch of the Timurid Dynasty improved the Holy shrine between 1454-1465 A.D., While Shah Tahmasb of the Safavid Dynasty constructed the first burial chamber and covered the holly dome with golden bricks in 1525-1536 A.D.

The Safavids who were devoted Shi'ite Muslims improved the shrine with elaborate structures. During Shah Abbas's of the Safavid Dynasty's historical journey to Mashhad in 16o1-1617 A.D, he renovated the court yard and accomplished the tile works of the monument. The reconstruction and gilding of 5 domes damaged by the earthquake was done by Shah Suleiman of the same Dynasty in 1663.

The Holy city of Mashhad reached its greatest glory in the 18th century when Shah Nadir of the Afshari Dynasty made it the capital city of Persia. He also reconstructed the drinking water repository during his reign.

The Qajar Dynasty accomplished the mirror works of the Holy Shrine in 1854 A.D. While Qods Razavi constructed Imam Khomeini(R.A) court yard in 1938 A, D. After the glorious victory of the Islamic Revolution of Iran, there was massive expansion of the Holy shrine of Imam Reza(A.S) which started in 1984 A.D

The Holy Shrine consists of twenty-four porticos. These are roofed buildings with different heights and have been constructed gradually around the Holy Shrine which makes the Holy grave look like an enormous circle surrounded by these sacred monuments. The porticos accommodate over-increasing numbers of pilgrimage spaces in the Holy Shrine.

One of these glorious porticos is dedicated to Imam Khomeini(R.A) the leader of the Islamic Revolution of Iran. Imam Khomeini(R.A) portico is a two story building with metal- concrete structures occupying an area of about 9840 squire meters with about 19680 squire meters in a built-up area. The portico has been equipped with an elevator and two escalator sets.

Apart from its magnificent splendor, the Holy city is regarded as a spiritual centre with spiritual healings. Thousands of people continue to visit the historical city in order to quench their spiritual thirst. The Holy city of Mashhad has attracted both Muslims and non Muslims globally. Today, more than 15 million pilgrims and tourists visit the Holy city annually.

CHAPTER: 3

Islam takes IRAN by Storm

"O Muslims and oppressed of the world! Arise and take your destiny into your own hands. How long will you sit and let Washington or Moscow determine your fate? How long will the lying myths of East or West confound the powerful Muslims? How long will the Muslim be negligent to the power of Islam...?"

Imam Khomeini(R.A): May 17, 1981

In my earlier studies of world revolutions, I incidentally discovered that most of them were political in nature. What I found peculiar about the Islamic Revolution of Iran is that it was purely inspired by an aspect of religious conviction.

By the time of Prophet Muhammad(S.A.W)'s death in 632 A.D, most of what is now considered Arabia was united under the new religion of Islam. Under the Prophet's successor Abu Bakr, the first caliph, the Muslims first consolidated their power over Arabia. Then, they began to spread Islam throughout the countries they had conquered.

The Arabs first conquered the Byzantines, in Syria at the Battle of Yarmuk in 636 AD. They then directed their attention on the Middle East front where Persia and Mesopotamia were subsequently annexed. In those battles, an Arab army of 30 000 soldiers scored a heavy victory over a Persian army of 100 000men.

By the middle of the 7th Century, the Arab Muslims had established their control over Mesopotamia, including the area that is now the Iranian province of Khuzestan. The raiding parties directed their attacks to the Iranian Plateau were they defeated the Persian forces.

After conquering Greater Khorasan, the forces established their fort at Mer. The fort facilitated them to administer the conquered land which among others included modern Iranian Khorasan Province and modern Afghanistan.

The Arab conquerors and their immediate successors jealously guarded against some possible influence of their tradition from the defeated nations. Therefore, they made sure that their cultural entities were preserved despite the attractions of the civilizations of the people they had defeated.

The Arabs maintained the dictates of their culture as much as possible. They settled in the garrison towns rather than on scattered estates to avoid infiltration of the local tradition of the conquered people. They refused to marry non-Arabs, learn their language, or read their literature.

However, with time, these restrictions gradually ended and tolerance took its course. By and by, Islam took root among the larger population of Iran. By the late 10th century, the majority of Persians had been converted to the Islam. Today the Islamic Republic of Iran is known as a stronghold of the Islamic Faith.

The majority of Iranians are Shi'a Muslims. The Shi'as recognize the Prophet's son in law, Imam Ali, as an enduring symbol of justice. Some people view Iranian Islam as a second advent of Islam itself, a new Islam altogether sometimes referred to as Islam-i Ajam. It was this Persian Islam, rather than the original Arab Islam, that was brought to new areas and new peoples. It was introduced to Central Asia and then in the Middle East, in the countries which came to be called Turkey, and India.

The Arabs' conquest of Iran in 615 A.D. brought Islam, a new religion to the country. Islam eventually changed the people's way of life. The Arabs were so influential that they penetrated into the Iranians' civilization. Iran's culture had never been affected before by foreign powers that entered the country. Yet, the advent of the new

conquerors' religious faith, Islam, brought about significant changes in Iranian society. Within a few years, Islam became the country's largest faith after displacing Zoroastrianism, the religion which had been in practice for many years.

The acceptance of Islam by the Iranians is largely ascribed to the fact that, Iranians found it accommodative, democratic and of more spiritual appeal as opposed to the Zoroastrianism, which they found to be more material, static and old fashioned.

Islam reigned supreme as the country's major national religion. With time, the interaction between the Arabs and Iranians eventually influenced the people's languages and cultures in the country. As a result, all other Emperors that followed after the advent of the Arabs' conquest of Iran observed the new religion as the country's largest and national religion. However, here and there, you would find that some Emperors would view Islam as a threat and an obstacle to their corrupt intensions. Consequently, they sought all means to wipe it out of their Empire. Yet, upright kings endeavored to promote the religion in their domain.

However, after Iran had experienced some decades of rulers from various dynasties, the Safavid Dynasty, was founded by Shah Ismail in 1500 A.D, came into the scene. Once his Empire was established, Shah Ismail restored order in Iran and established the Shiite Faith as the state religion. The Safavid Dynasty had reached its zenith during the reign of Shah Abbass from 1587A.D to 1629A.D. Shah Abbass the Great, as he was affectionately known, established his capital city in Esfahan. The Shah had a great passion for arts and religion as can be observed today in the artistic bridges and the Iranian Square with its magnificent mosques and buildings around it.

The city is rated among the most ancient and beautiful cities of the world. Esfahan is known as ***half of the world***. One of the most interesting places in Esfahan is the *Naghsh-e Jahan* Square around which is a collection of magnificent historical buildings which include the Imam Mosque, *Alighapo* Palace and Sheik Lotfollah Mosque. The collection presents the most unique and attractive Iranian architectural art that has attracted admiration from both local and foreign tourists. After visiting the city, one gets the impression that he has seen all that

the eye can see. There is no wonder why Esfahan has been nicknamed ***half of the world.***

Since the construction was erected, people of different nationalities have highly commended the arts and architectural designs in Esfahan. The city is the jewel of Iran, and beyond any doubt, the most beautiful city in the country. It was the bridge of the world's ancient cities. Its splendid architecture and natural scenery annually attract large numbers of locally and international tourists.

Unfortunately Shah Abbas the Great's outstanding performance did not last longer than was expected as he did not live long enough to see his achievements but he remained in the hearts of people to date. After several dynasties came and went, Agha Mohammad of the Qajari Dynasty was proclaimed the Shah in 1787. He established his capital city in Tehran. The Shah was the most hated ruler in Iran as he was reckoned to be the most brutal king who perpetrated several atrocities against his subjects. Nevertheless, Agha Mohammad khan fought successful battles against external enemies and reconstituted Shiite Faith as the state religion of Iran.

In truth, Iran experienced a succession of monarchial dynasties that came to power. In terms of the nation's religious beliefs, Iranians had long since established and accepted monotheism. When Islam was introduced in the country, it was integrated with the people's tradition. Iran later became the custodians of Islamic civilization and culture.

In the mean time, a fire-breathing religious leader named Ruhollah Musavi was in the making. He was gradually emerging onto the scene of Iranian history during this time. It is the activities of this young leader that we will focus on and see how his activities changed the course of the country's monarchial regimes.

By the time the Qajari Dynasty collapsed to the Pahlavi Dynasty, Imam Khomeini(R.A) was already 19 years old. He was pursuing his studies at a religious institution in Qom. As a student, the young clergy had already begun to acquire a lot of knowledge about the history of his country. He was as well experiencing the corrupt atmosphere prevailing. As a result, Ruhollah critically attacked the mal-administration of the Iranian rulers and their reliance on foreign powers.

CHAPTER: 4

Foreign Powers in IRAN

"The relation between nations which has risen for emancipation from the claws of international plunderers with a world devouring plunderer is always to the loss of the oppressed nation and in the interest of the plunderer. We take this severing of relations as a good omen, for this is a proof for the U.S. government 's losing hope vis-à-vis Iran"

Imam Khomeini(R.A): On the severing of diplomatic ties with the U.S., April 9, 1983

Like greedy jackals flocking to their prey, a number of foreign powers trampled and partitioned Iranian land and resources among themselves. The discovery of oil in 1900 further accelerated the race. So let us take a look at how these foreign super powers occupied Iranian land and exploited its resources. Thank God they could only occupy the country and not colonize it as they did in Zimbabwe and other African countries.

During the Qajari period, Britain was already making all its frantic efforts to exert its influence in Iran. Its traditional arch -rival Russia, had also cast a greedy eye in order to occupy and control Iran. In this regard, Britain made contingency arrangements to thwart the influence of Russia and protect Iran against its arch- rivals' possible invasion.

As a result, Britain built up a highly efficient intelligence apparatus of espionage networks to win the loyalty of the local leaders

in Iran. Britain placed the country's powerful politicians and chiefs from all corners of Iran on Britain's pay roll. They were used to spy on all the activities of Russia and feed the British with necessary information.

After all, Britain was not a new comer to the country since its influence in Iran dated back to several years before the rise to power of Reza Khan. However, after World War 11, its power began to decline and the United States of America emerged to be the new world power. Eventually, Britain and the United States formed some relationship in order to protect their interests in Iran. They encouraged and supported monarchial regime as they believed that their interests and influence would be best supported in the country under a king whom they could manipulate as they wished.

With time, London and Washington solidified their relationship in the country. Together, they came to an agreement to establish a well-organized intelligence agency so as to safeguard their own interests in Iran. The two foreign powers tried all efforts to keep away Russia from the Iranian side since Moscow was their arch-enemy. They wanted Russia out of Iranian soil.

On visiting Iran, it was not uncommon at that time to find foreign powers quarrelling and skirmishing in a foreign country. Yet Iran itself was quite aware that its strategic location in a zone between Europe and Asia placed itself into great temptation from the two foreign powers. The situation was further aggravated by the country's importance as a major source of oil.

The foreign powers in Iran were interested in getting the oil so as to develop their respective countries. However, before the United States came into the race, Britain and Russia sought ways of dominating Iran so as to strengthen their economic and political interests. Great Britain wanted to expand its Empire in Asia but Russia could not allow it to do so. As a result, the two countries were engaged into some ugly tug of war for supremacy. They fiercely fought among themselves.

Meanwhile, some scholars together with a few clergymen were not amused by the state of affairs in the country. They began to express their concern through published articles and books in which

they bitterly attacked the Shah's weakness and corruption. It was during this period that Imam Khomeini(R.A) published his book in 1941. In the book, he vehemently attacked the Pahlavi regime's mal-administration of the country.

By that time, only a section of the clergy supported Imam Khomeini(R.A). Most of his fellowmen did not view it necessary or were too scared to challenge the powerful Emperor. Reza Shah Pahlavi, King of Kings, had the support of the most powerful nations on earth

Unfortunately, the Iranian rulers were too weak to intervene and control the conflicts, which saw the two invaders dividing the country into two. The government of the day in Iran just watched the British controlling the Southern region of Iran while Russia gained control over the Northern region. Meanwhile, the discovery of major oil wells in the South enriched Britain to the core. That afforded it the opportunity to develop its oil industry, and utilize the oil to boost its other domestic and colonial industrial developments.

The two rivalry powers further divided Iran into three zones where Iran was given a narrow strip of land between Britain and Russia. Although the two foreign powers seemed to recognize and respect Iran's sovereignty, the sharing of zones, the conflicts and rivalry between Britain and Russia reflected great weakness on the part of the Iranian government. The occupying foreign nations extensively employed divide and rule policy which immensely weakened Iran's political stamina.

The prevailing circumstances forced Iran to depend on the two powers for its survival. In other words, Britain and Russia imposed their superiority over Iran and made Iranians feel inferior in their own land where they could not voice their concerns. They could not exercise their rights and sovereignty in face of the greedy invaders that had occupied their land.

In the process, the two foreign powers managed to impose and establish their cultures as well as political aspirations. As expected, the foreign policies adversely contributed to the social, economic and political deterioration and decay of the Iranian society. Indeed, the

masses suffered and grumbled but there was no leader to save them from these greedy foreign powers.

The occupation took place largely during the reign of Reza Shah Pahlavi - King of Kings. The Shah depended heavily on the foreign powers, a trend which was also followed by his successor Mohammad Reza Shah Pahlavi.

The occupiers continued with their domination and interference in the affairs of Iran. Meanwhile, Imam Khomeini(R.A) continued to attack the government which was jeopardizing the people's traditional values and religious beliefs.

CHAPTER: 5

Early Life of Imam Khomeini(R.A)

"Our cries of innocence are the cries of the oppressed and innocent nations… Our slogan of 'neither east nor west' is the principal slogan of the Islamic Revolution in a world of hunger and oppression and outlines the true policy of non-alliance for the Islamic countries and countries that in the near future, with the help of Allah, will accept Islam as the only school for liberating humanity and will not recede or sway from the policy even one step…"

Imam Khomeini(R.A): Address to Hajj pilgrims, 31stJuly, 1987

In my endeavour to gather as much information I could get on Imam Khomeini(R.A), I sought to explore where and how life began for this legendary personality. My answer laid in Khomeini a little remote town, 349 kilometers to the south west of Tehran, the capital city of Iran. Khomein is situated in the semi-arid areas of the country.

During its heydays, the little town was a prosperous place with a hive of activities. People could be seen on carts, donkeys and camels carrying goods along the main historical trade routes between the Persian Gulf and Tehran. Khomein served as one of the resting places for foreign traders on various missions to their distant destinations.

The town's strategic position developed to be an important meeting place where local people interacted and shared their ideas with foreign itors. The prevailing situation must have encouraged

and widened the diversity of the comprehension of both parties who shared their experiences through dialogue.

In such an environment, baby Ruhollah Mussavi, later known as Imam Khomeini(R.A), was born on 24 September 1902. *Ruhollah* means 'the spirit of God'. Coincidentally, his birthday coincides with the anniversary of the auspicious birth of Fatima Zahra(S.A), the beloved daughter of the Prophet of Islam. Fatima is the most revered and highly respected lady in Islam.

Young Ruhollah was born into a family of strong religious tradition. His father, Ayatollah Seyyed Mustafa Mussavi was a prominent religious leader of the people of Khomein and the nearby villages.

Ruhollah's mother also had a religious background. She was the daughter of *Ayatollah Mirza Ahmad* who happened to be a respected clergy and teacher in Karbala and Najaf Theological Centre in Iraq.

Ruhollah grew up without a father since barely five months after his birth, Ruhollah's father Ayatollah Mostafa Musavi was ambushed and brutally attacked and murdered by the agencies of Khan who were strongly supported by the government of the time. Ruhollah was left in the care of his mother Hajar and his aunt Sahebeh Khanom.

Unfortunately, both Ruhollah's mother and aunt passed away when the boy was only fifteen years of age. Unfortunately, Ruhollah became an orphan at that tender age. Yet psychologically that is the prime stage when children need the guidance and parental support to mould their behavior and character. Young Ruhollah did not enjoy such a privilege. Nobody ever imagined that the young orphan would one day turn out to be one of the most prominent leaders Iran has ever seen.

When Ruhollah Mussavi was born, sadly Iran was experiencing a time of rampant chaos and political anarchy. This was a result of a weak government prevailing during the Qajari Dynasty. The power was divided between unruly Khan Princes who did whatever they wanted with the Iranian masses. It was a time of danger and rampant plunder.

The danger posed by this Dynasty forced Ruhollah's father to build a well-defended homestead that acted as a fortress for his family as well as his neighbors it was also known that most of the people of Khomein often found refuge in this home when under attack. Ruhollah's father was killed on his way to seek government protection for the people of that small town. He also wanted to protest against continued attacks from government- sanctioned bandits.

As a child, the orphaned Ruhollah grew up under this dangerous atmosphere of fear from raiders. The Khans were robbing people and abusing the female folk. Imam Khomeini(R.A) later recalled those dark moments of his life by saying,

"We used to build bunkers wherever we were in Khomein. I, too, had a rifle but I was a child. By the age of 16 or 17, we were given rifles and were taught and learned how to use them. From the bunkers, we could fight off the attackers. Chaos had overtaken everything in place. The central government was powerless..." (Narrative Awakening, page 29, Hamid Ansari)

Under that environment, things were made even worse by foreign powers that meddled in the affairs of the state. Vast lands of the Iranian territory had been taken over by the British and Russians. The foreign powers did as they wished. They even went to the extent of appointing and dismissing government ministers, judges and army officers. This promoted an environment of lawlessness and insecurity in Iran.

From early childhood, Ruhollah had an infinite devotion to his studies. He learned how to read and write at a very early age. His brother, Ayatollah Pasandideh assisted him to master Arabic grammar, logic and other subjects. He later studied literature at the Centre for Theological Studies in Arak.

In Qom, he became an authority on theological and canon law. In 1927, he was officially ordained a 'mujtahid', that is a qualified jurist. At the age of 27, he was knowledgeable in the rational and traditional sciences, and began to teach philosophy. He wrote many books exploring aspects of religion and other issues.

However, later, young Ruhollah was sent to Arak for further education to study religious science. His studies were supervised by

great figures of that time such as Sheikh Haeri, one of the greatest clerics of the 19th century whose teachings included both political activism as well as religious studies. Young Ruhollah's studies were greatly influenced by this kind of combination of these disciplines. He was a serious and hard working young student who produced the best from what he learned.

Ruhollah Mussavi later moved from Ark to Qom, a small town known for its academic excellence. The tiny town was renowned for its prestigious theological colleges. Prominent scholars were known to live in Qom. Ruhollah devoted his time and energy towards his religious studies in conjunction with the history of Iran.

Meanwhile, a few months before Ruhollah moved to Qom, news of the birth of Prince Mohammad Khan on 26 October 1919, was splashed in Iranian press and media. The future king was born in one of the Shah's modest palaces in Tehran.

Unlike Ruhollah the orphan, Mohammad Khan was born a Prince and grew up with both parents. He enjoyed parental care and guidance, which assisted in nurturing and shaping his behavior. Mohammad Khan lived in mansions in Tehran the capital city, while Ruhollah spent most of his boyhood life in the little remote towns of Khomein and Qom.

As an academic, he turned out to be a prominent scholar whose proficiency in ethics and philosophy, attracted and impressed his colleagues and students in Qom. Ruhollah was rated an intelligent and serious scholar who dedicated himself to his studies all the times. He took classes in jurisprudence and mystic studies.

Ruhollah was polite, clean and neat. He always remarked that clergymen should not look like beggars. He gradually became famous not only in his hometown but throughout Iran. In later years of his life, Ruhollah the orphan boy became an international figure who became a torchbearer for the oppressed countries that were struggling for their independence.

While Ruhollah was pursuing his studies in Qom, he emulated the lifestyle of his teacher, the famous Sheikh Abdul Karim Haeri who had a modest disposition despite his fame. Sheikh Haeri's character attracted young Ruhollah who regarded him as his role model.

Ruhollah had known several people who had been corrupted by positions of power they held. In Sheikh Haeri, he found a famous man who was polite and down to earth.

In Qom, he had proposed to his teacher and fellow students to fight against the corrupt central government, which was bent on eradicating Islam in Iran. Sheik Haeri totally opposed the idea of using violence in solving problems. Ruhollah obliged because he respected the Sheikh so much but did not erase his mind of opposing the government even if it meant the use of violence. To him, freedom of the masses from the tyrant rule of the dictatorship of the Shah was paramount. He vowed to dedicate his life to rescuing the marginalized people of Iran even if it cost him his own dear life.

Ruhollah was regarded a disciplined clergy who had successfully attained the academic and professional qualifications of a clergy. He fought his battle being fully aware that he was born in Iran a country which had maintained a continuous reign of monarchial government.

Therefore, Ruhollah's dream for an Islamic state was not an easy road to travel neither was it any easy war to win. At any one time, did any person imagine that the young clergy would one day cut the traditional trends of his religious profession that obliged him to only teach and preach the spiritual tidings without interfering with the politics of the state?

While at the religious institution, he struggled and later convinced a big number of clerics who supported him. Together, they mobilized the masses to wage campaigns against the Pahlavi Dynasty from Reza Shah to Shah Mohammad's regimes.

Initially, the clergies were expected to deal with issues pertaining only to religion and never to involve themselves with politics. But the young clergy defied the traditional restrictions as he found no reason to separate religion from politics. Most of his colleagues in the clergy had no courage to oppose the government. These had stuck to the thinking of Sheikh Haeri whose beliefs were just in the opposite direction of Ruhollah Mussavi. As a result, two factions emerged in the ulama.

In this regard, it required self-discipline and great foresight for Ruhollah to courageously stand out openly and oppose the mighty Pahlavi regime. The Shah had a strong army, backed with the strong support of the powerful western powers. It appeared as though nothing would move and disturb its foundations.

In 1929, and at the age of 27, he decided to marry. His wife says that when he first proposed love to her she refused. That night she saw Fatima, the Holly Prophet's daughter, in a dream encouraging her to marry Ruhollah.

The following day, she told her parents that she had changed her mind. When they finally got married, Ruhollah, kindly told his wife that all he required of her was that she should observe the rules of Islam. Today, she boasts that she was the first and only wife of Ruhollah for their life-long marriage which lasted sixty years.

Ruhollah led the life of an exemplary man. He always led a modest life and was devoted to his religion and cultural tradition. He was not happy with the way the country was being run by the Pahlavi Regime. This made him to stand up and vehemently voice his concern without any fear of victimization. It was inevitable that armed with his strong religious conviction, coupled with his true sense of right and wrong, Ruhollah Musavi was fully prepared to fight the corrupt Pahlavi regime.

Meanwhile, in the political scenario, Shah Ahmad the last king of the Qajar Dynasty who had succeeded to the throne in 1909, at the age of eleven, was regarded as a weak personality who did not have a full grip in the affairs of his reign. The clergy opposed his adverse attitude towards the development of religious institutions and Islam as a whole.

In the clergy arena Ruhollah's role model, Haeri, believed that the clergy should not be involved in politics yet the young clergy Ruhollah was just the opposite of his teacher's thinking. Reza Pahlavi, the King of Kings had made changes in the country and went unpopular with the clergy who felt that they were the custodians of Islam. Ruhollah supported the faction of the clergy which believed that politics should not be separated from religion. He saw it as his

utmost duty to challenge the Pahlavi regime in its evil attempts to destroy Islam in Iran.

However, the situation reached a climax at Qom on 21 March 1928 when the Queen, the Shah's wife, unveiled her head at a traditional service. People regarded the act as an insult and protested by holding demonstrations. In retaliation, Shah Reza went to Qom with some soldiers and entered into the Shrine with his shoes on. He assaulted and arrested members of the clergy. The ulama including Imam Khomeini(R.A) condemned the action.

From the Qom instance, many clergymen as well as other Muslims were convinced that the Shah was bent on destroying Islam in the country. Since then, the clergy and the faithful Muslims never forgave the Shah for that act.

CHAPTER: 6

Pahlavi Dynasty

"Victory will be achieved when the roots of monarchy and foreign influence are taken out of this land. The struggle to keep monarchy in force, or return the Shah back by foreign agents or to install another regime like that is in vain, they are bygone. But if they do not surrender to the nation, the nation will teach them a lesson..."

Imam Khomeini(R.A): 1 February 1979, Behesht Zahra Cemetery, Tehran

I find it equally significant to mention the advent of the Pahlavi Dynasty in this chapter since it was the last sample of monarchial dominion in Iran. After centuries of monarchial rule, the Pahlavi Dynasty was the last to stand in a line of millennia-old monarchs. The fall of the Pahlavi Kingdom signaled the birth of a new era. This Dynasty faced the full wrath of the Islamic Revolution of Iran that toppled the historical monarchial rule and replaced it with an Islamic state.

A lot of significant events took place during the period of the Pahlavi Dynasty that coincided with the advent of the dynamic leader, Imam Khomeini(R.A). The dramatic emergence of the Pahlavi Dynasty inflamed the events that were already reaching a boiling point. It collapsed historic dynastic regimes and marked a new phase in the history of Iran

Meanwhile, in the political scenario, we should take cognizance of the fact that Ahmad Shah the last king of the Qajari Dynasty who

had succeeded to the throne in 1909 at the tender age of eleven was regarded as a weak personality. During his reign, the Emperor did not have a full grip in the affairs of his government. There was discontent within the majority of the ulama. The clergy resented his negative attitude towards the development of religious institutions and Islam as a whole.

Reza Khan, the ambitious official in the army was aware of his king's weaknesses. Reza also knew that the clergy were a powerful political force to be reckoned with. He was equally cognizant of the bare fact that the Shah had badly strained his relationship with the ulama. He therefore secretly hatched plans to overthrow his master and grab the throne from him

Consequently, in his secret campaigns against his King, Reza promised to protect the clergy and the general welfare of Islam and Muslims. He promised the people that if they supported his idea of overthrowing the King, together with the armed forces, he would promote and preserve the dwindling glory of Islam in Iran.

As expected, many Muslims were behind Reza Khan's vigorous campaign against Shah Ahmad. They saw it their duty to safeguard their faith, which was being marginalized by the state machinery. Therefore, in order to defend their faith, they felt that the only wise and alternative action to take was to remove the unreligious King from the throne. They wanted him to be replaced by Reza Khan whom they regarded to be their savior since he had shown great sympathy with their plight.

Eventually, Reza Khan succeeded and deposed his King, Shah Ahmad the last ruler of the Qajari Dynasty. Reza Khan took over the reign and immediately obtained the title of the Commander-in-Chief of the Armed Forces of Iran.

After getting the news, there was spontaneous jubilation within the Muslim community who at last felt some relief and visualized hope and a bright future of Islam in the hands of the new ruler.

On 25 December 1925, Reza Shah took a step further and was proclaimed the monarchial ruler of Iran. That is when Reza Shah chose Pahlavi as his family name. After a few months, the ambitious ruler held a prestigious colorful ceremony where he crowned himself,

Reza Shah Pahlavi *Shah,-en,-Shah,* meaning King of Kings. That ceremony marked the beginning of the Pahlavi Dynasty with great pomp.

It should not be forgotten that for Reza Khan to succeed in disposing Shah Ahmad of the Qajari and eventually coming to the Iranian throne, it was largely through the unwavering support he got from the Islamic clergy.

However, after a few years of his reign, Reza Shah Pahlavi the 'King of Kings' had changed his mind altogether. He disregarded his promise and constantly conflicted with the ulama and the Muslim community at large. The clergy and their supporters later realized that they were betrayed by Reza Khan.

There emerged a tug of war between the King and the clergy. Conflicts and attacks became the order of the day. Hatred and mistrust reigned supreme and an ugly atmosphere prevailed in the country as the King continued to make adverse changes against the promotion of Islam in the country. He became unpopular among the clergy who felt that they were custodians of Islam. Ruhollah and his supporters were among the clergy who saw it as their obligation and utmost duty to challenge the Pahlavi regime in its evil attempt to destroy Islam in Iran.

As if that unhealthy environment was not enough, the 'King of Kings', introduced a notorious law which forbad women from putting on veils and men were required to put on European attire. All this was unacceptable to practicing Muslims who considered the action as unholy and an insult to the Islam culture.

As a result, Reza Shah Pahlavi's unpopularity with the clergy and practicing Muslims grew more and more. The Pahlavi regime tried to control religious institutions and change some Islamic laws and regulations in Iran.

The foreign powers based in the country continuously kept on manipulating the Shah. They encouraged him to change some Islamic laws and regulations in Iran in order to suit their wishes. This move did not augur well with the clergy and their followers who witnessed the threat of their religion under Shah Therefore; they felt that the

sooner Reza Shah was removed from the throne, the better for the existence of Islam in the country.

The ulama, together with the Muslims, violently objected to the Shah's unpopular uniformity of dress law in 1928.The law had made a ruling that required all males to wear western style of dress. The law immediately met with strong resistance and protest from theologian students in Qom. They quickly organized demonstrations throughout the small town where they protested against the law.

The Shah who had a strong liking for the Western life style and culture ignored the protests. The Iranian ruler had been hoodwinked by the western powers, which he emulated so much. He proceeded with his intentions to control religions institutions and impose his unpopular laws but was always met with unflinching resistance from the clergy throughout the country.

As if the dress law for men was not enough to strain the sour relationship between the Shah and the clergy, in 1935, he outlawed the veil from women folk. The Iranians could not fully comprehend the extent of the degree of arrogance of their King. The Shah utterly decided to abandon his cultural tradition in order to assimilate to the western culture which he admired.

As to the use of the veil, he appeared to have completely forgotten that at least it was one of the requirements of the Holy Book of Islam, the Quran. Yet, during his youth, the Shah must have been fully exposed to an upbringing that observed the laws of the Holy Qur'an.

Amazingly, this time, he appeared to have forgotten everything. The King did not seem to bother or care whether his actions offended the Muslims or not. Yet, the Muslims were in the majority of the Iranian population. He did not gage the repercussions of his actions in upsetting the feelings of his subjects, the Iranians. Instead, the Shah preferred to put his interest and those of the foreigners first. All he was aiming at was merely to please and promote the culture of his Western allies who were occupying large parts of Iran against the wishes of the Iranians.

All in all, it would appear that the Shah had taken Iranians for granted. But this time, they could not tolerate it any longer. They

viewed the 1935 veil law as an insult to their religion since the act was a direct violation of the Islamic law. As a result, the clergy with the full support of all other faithful Muslims defied the Shah's orders and strongly protested against the regime. Organized demonstrations were staged in Tehran, Qom, and Mashhad and in major towns country-wide.

In retaliation, the Reza Shah swiftly reacted by taking his troops to Qom. To add salt to injury, he entered into the holy shrine with his shoes on. With this action, the King had exhibited disrespect for holy places. The Shah further assaulted and arrested members of the clergy. The clergy including Ruhollah Khomieni strongly condemned the action.

From the Qom incident, many clergy as well as other Muslims were convinced that the Shah was certainly bent on destroying Islam in the country. They considered those ruthless acts inflicted on the masses barbaric and diabolic. Since then, the clergy and the faithful Muslims never forgave the Shah for those evil actions. There was discontent and bad blood between the clergy and the government. The two parties could not trust and support each other anymore. This had provoked anger and conflicts that caused several deaths and injuries inflicted by the Shah's law enforcing agents against the defenseless civilians. People could not content it anymore. They considered those ruthless acts inflicted on the masses barbaric and diabolic.

The events shocked the entire nation which condemned Reza Shah Pahlavi's regime for the atrocities. The clergy began to realize how wrong they were in supporting Reza Shah during his de-campaigning of Shah Ahmad.

On the other hand, the Shah was fully aware of the power and influence of the clergy. He also knew that he was gradually loosing their support. But the Emperor was consoled by the fervent support he was getting from foreign powers, merchants and civil servants. Sadly, the situation was gathering momentum in creating an ugly tense atmosphere between the Shah's regime and the people of Iran as a whole.

Meanwhile, as a means of attempting to appease a section of the Iranian population as well as the foreign powers based and occupying

the country, Reza Shah Pahlavi exerted all his efforts and power to uplift the country's status. In terms of general development, the regime made special efforts to embark on the development of textiles, building new roads, docks and railways. All in all, the development seemed to have benefited a section of the population as it particularly focused more on the rich and foreigners.

It later surfaced that, in the process of those developments, the Shah and his corrupt cronies enriched themselves to the core. It also emerged that the Shah's administration turned out to be poles apart from the wishes of the Iranian masses. This was just the opposite of the leadership of Imam Khomeini(R.A), which was to come after about forty-four years. Throughout Reza Shah Pahlavi's reign, it was quite apparent and evident that the Shah always relied heavily on the support and aid from foreign powers. The country depended more on foreign aid, which was given with lots of strings attached.

At the end of 1939, when the Second World War broke out, the Shah and Hitler, the German ruler, had already strengthened their ties. By 1940, over two thousand Germans were reported to be in Iran involved in the construction industry.

The development did not augur well with the British and Russians who saw it as a threat to their selfish ends. As a result, the soldiers of the two powers marched into the country in August 1941, without any resistance from Iran. A cease-fire agreement was signed two days later where Russia and Britain occupied greater parts of Iran. The whole scenario reflected great weaknesses on the part of the Iranian government of that time.

However, through the maneuver of the British, on 16 September 1941, Reza Shah Pahlavi was forced to leave the country. His son Mohammad Reza immediately succeeded him. The end of Reza Shah Pahlavi regime's dictatorship conveyed happiness to the Iranians all over the country. Once the people knew that the Shah had left Iran, they immediately expressed their joy by holding massive demonstrations in the streets marching. To them the enemy of Islam had unceremoniously left the land of his birth heading for unknown destinations.

Meanwhile, his youthful son took over the reigns of the Pahlavi Dynasty. The succession by this new ruler brought jubilation to the clergy as the rest of the Iranians did not like Reza's rule. They placed all their fervent hopes in the young King, Mohammad Reza Pahlavi. They viewed the new ruler as their savior and hoped that he would restore bridges between the government and Iranian masses.

When the young Emperor took over, he was fully aware of his father's unpopularity with the Iranians in general and the clergy in particular. Therefore, he endeavored to patch up the impasse that had been created by his father by immediately amending the Education law in order to improve the management of religious institutions. This, he hoped, would please the disgruntled clergy together with their supporters. He believed that the action would amend the sour relationship that had been created by his father.

However, it should also be taken into account that the new ruler, Mohammad Reza Pahlavi had succeeded his father when he was still very young. He was inexperienced to effectively rule Iran. As a result, the regime faced several limitations in terms of moving in the right direction and sourcing for correct advice. Furthermore, one of the main problems facing the new King was that, he could not exercise his full authority since his territory was still occupied by foreign powers that ill advised and influenced him badly.

By 1945, after the Second World War, the foreign troops were still in Iran. This meant that the foreign powers' interferences in the affairs of Iran were still prevalent and adversely effective. Therefore, there was no way the young King could possibly rule the Empire without consulting the occupying forces who most often were self centered and looked after their own interests.

However, it should also be observed that during Mohammad Reza Shah's reign, there were two main schools of thought within the clergy. There were people like Ayatollah Mohammad Hussein Borujerdi supported by moderate Ulama, who stressed that the clergy should not be involved with politics but only stick to religious matters. The moderate Ulama were strongly supported by the Shah as opposed to the other faction.

Meanwhile, Ayatollah Borujerdi assembled 2000 clergies in Qom, from 20-21 February 1951, where radical clerics were threatened with expulsion if they aligned themselves with the political activities of the country. All this was done in order to consolidate and enforce the Shah's authority.

On the other hand, Ayatollah Abol Qassem Kashani, a militant cleric who believed that religion should not be separated from politics, led the other school of thought. He and the other ulama , vehemently opposed Borujerdi's views. Kashani went further to quote the Prophet of Islam when he says, "He, who upon waking does not concern himself with the affairs of Muslims, is not himself a Muslim..." Ayatollah Kashani strongly believed that his views were in conformity with the Islamic principles and values.

The Ayatollah emphasized that Islamic doctrines applied to people's social life and also advised his supporters not to submit to some of the foreign cultures that were bent on the destruction of Islam.

As could be expected, the radical group did not at all amuse the government of the day since it kept on opposing the Emperor. In retaliation, the Shah attempted all possible means to pacify the rebels. Unfortunately, his efforts appeared to fall on the hard rock. The ulama and their supporters intensified the struggle in different forums. If anything, Ayatollah Kashani built a solid foundation whose base the Islamic Revolution of Iran utilized to fight and overthrow the Pahlavi Dynasty.

However, little did Ayatollah Kashani and his colleagues know that after the next twenty years, Imam Khomeini(R.A) would take over and fruitfully utilize the same sentiments during the struggle of the Islamic Revolution of Iran? The principal goal, set during the struggle, was to topple the Pahlavi regime and replace it with an Islamic state. Indeed, this was a mammoth task to perform.

Despite the fact that the regime was heavily supported by powerful foreign nations, the unarmed forces led by a courageous clergyman Imam Khomeini(R.A) suppressed it. The victory of the Islamic Revolution of Iran freed the country from oppressive and corrupt monarchial rule. It enabled the nation to enter into a new era, which established an Islamic state that turned out to be a shining

example to other countries that were struggling to free themselves from colonial suppression and oppression. The new state was a model to the country and the world at large.

Meanwhile, during the bloody struggle, the clergy and the masses sought ways of rescuing their religion from total annihilation. On the other hand, the Pahlavi regime was bent on employing ruthless means and tactics to crush any resistance from the masses.

CHAPTER: 7

THE SAVAK CENTER

"Today I am informed that some Islamic preachers and orators of Tehran were taken to the SAVAK's office and threatened. They were told not to speak ill of the Shah; not to attack Israel; and not to say Islam is in danger. They are free to say on any other subjects than these three. Yet, all our problems and differences are on these three issues. If these are set aside, then, there are no differences".

Imam Khomeini(R.A): speech on the occasion of the 'Ashura', 4th June 1963

Since the establishment of kingdoms and empires of the world, secret service institutions safeguarding the interests of the rulers have always been there. The security agents served as the eyes and ears of the ruling governments. In most cases, the organizations were notorious and murderous. Often, they instilled fear in people. Secret arrests, imprisonments and abductions became the order of the day. The victims were subjected to unbelievable inhuman torture and brutal treatment.

In case of Persia, from the reign of Cyrus the Great, secret institutions had always served Iranian Shahs. They protected the interests of the ruling Emperors. Often, these secret agents acted with brutality in order to assert the ruler's authority.

The systems served the rulers to sustain their dynasties over centuries. It is also true that rulers strongly believed that without them,

their kingdoms would quickly perish. The systems served to sustain their kingdoms as they conceived that, without secret agents, the empires would be similar to those led by blind and deaf rulers. Of course, the same practice prevailed in all other kingdoms of the world. Therefore, for kingdoms to exist, they needed these 'eyes and ears' so that they could see and hear what the people were thinking about their empires. To date secrets agents exist in all kingdoms throughout the world. They also bring to the ruler the bad and good tidings prevailing in his jurisdiction.

The other purpose of these secret agents was to detect any threat to the throne and nip it in the bud. The Shah's regime was no exception. It had its notorious secret apparatus called the SAVAK, and in full means, ***Sazman Amniyyat Va Ittila'at Keshvar*** *meaning,* **Organization for National Information Security of IRAN.**

During the Pahlavi Dynasty, Britain, United States of America and Israel built large espionage organizations in Iran, which served their own interests. Around 1957, the so-called super-powers assisted the Shah to establish a modern intelligence system named SAVAK. The Iranian State Intelligence Security Organization was intended to train people who would be used in the detection of sophisticated Soviet eclectic espionage.

The recruits were trained in such countries as America, Britain and Israel. The main responsibilities of SAVAK were to gather foreign intelligence and state security. SAVAK was in reality a combination of the FBI, M1-5 and CIA, the organizations introduced by the foreign powers. The SAVAK was initially viewed as a special information centre meant to police the Middle East as a whole. But its role later changed to a notorious torture center during the height of the Islamic Revolution of Iran's struggles.

My second and third trips to Iran, in 2006 and 2008 respectively, gave me the rare opportunities to visit the infamous site of the SAVAK Center where those heinous agents carried out their abominable activities.

It appears, though, that the Shah's use of his secret agents went to an excessive extreme. Going by what I saw and gathered from the

interviews with inmates at the Center, I was left with no shadow of doubt that the Shah and his agents had a total disregard for human life.

After the SAVAK's creation, the year 1971 was a period of aggression. The Center became a place for all political intrigues. Among other assignments, the SAVAK organization was charged with the duties of identifying anti-government elements.

In this respect, the main targets were the freedom fighters who suffered untold atrocities such as physical tortures and interrogations during the struggle of the Islamic Revolution of Iran. But the harsh treatments and persecutions did not deter the freedom fighters in any way from prosecuting the war against the corrupt government.

The Shah sanctioned that kind of treatment at the Center as the practice was serving the interests of his regime. He viewed SAVAK as an indispensable organization that safeguarded his empire and life. The place was notoriously renowned for its atrocities inflicted on the people who opposed the Shah's regime.

The government considered it as a deterrent to outstanding political activists who were in thousands both men and women fighting for their freedom during the Islamic Revolution of Iran. These people were subjected to all forms of torture in the hands of the intelligence and security agents.

To say the least, the SAVAK Center was a hell on earth. It was a horrible place of untold suffering for the unlucky inmates. Several political prisoners were murdered without any court trials. Anybody who passed through the Center would tell you that he was lucky to come out alive. Too many lives were lost at the notorious place.

The outstanding freedom fighters during the Islamic Revolution of Iran's struggle were targeted. This was meant to instill fear to their followers so that the Islamic Revolution of Iran would be abandoned. Instead, the movement seemed to be accelerated by the deaths and atrocities inflicted on the freedom fighters at the SAVAK Center and elsewhere. The revolutionary spirit inspired the hearts of the people of Iran and spread its wings throughout the country.

On the other hand, the SAVAK torturers continued to employ several methods of interrogating and murdering the inmates. One of the ways used, was death by hanging the prisoner in a cross formation.

This is when an inmate would be undressed and ordered to stand on a chair while the hands were tied up or handcuffed to a pillar. Suddenly, the chair under his feet was removed away a situation that left the inmate suspended in the air. He was left dangling in that position like a log of wood. He could not help himself. In that humiliating manner, the inmate was mercilessly whipped and the body bled in all parts. The prisoner was left to pass out under severe pains. The hanging corpse resembled someone crucified on the cross. Indeed, that was a horrible scene to experience yet, the torturers enjoyed it.

Another form torture at the Center was whipping the prisoner while he was forced to sit in an Apollo chair with feet and hands tied together. After that, an electric current was switched on to inflict the greatest and unbearable shocks and pains that left permanent marks and damages to the inmate. The parts most affected were soles of the feet and parts of the body that came in contact with the electrified wires. Several prisoners lost their lives during or after the interrogation. If they survived death by any chance, they were left to live as disabled individuals for the rest of their lives.

The other method was torture in the cage similar to a dog's kennel made of metal. Apart from inflicting pains, the idea behind that was to humiliate the inmate to the level of a dog. This was one of the most cruel methods of torture which left inmates with permanent disabilities if they were luck to be alive. The prisoner would be forced to fit himself into the small cage where electric shocks were triggered to cause severe burns or death in the process of inflicting the pains.

SAVAK's torture methods included inserting broken glass and pouring boiling water into the rectum or tying weights to the testicles. Extracting teeth and nails, burning sensitive parts with cigarettes and deprivation the prisoners of sleep by making them stand all night.

Another horrible form of torture was sitting a prisoner on a heated chair while naked. This form of torture often left one dead of pains or leaving the inmates deformed on sensitive parts of the body.

The SAVAK also employed psychological torture. For instance, to extricate information from husbands and fathers they would sexually assault their wives and daughters before them. That sounds unbelievable but that is what expired at SAVAK, the place of torture.

Apart from the tortures inflicted on the inmates, the living conditions at SAVAK Prison Center were far below any poor standards the reader might imagine. The prisoners were kept in small damp cells which had only one straw mattress. The lack of heating during the winter and cooling systems during the summer seasons made living conditions unbearable.

Yet, some prisoners miraculously survived the rigorous tortures while many freedom fighters lost their lives. Among the lucky survivors of the SAVAK Center is, His Eminency Ayathollah Khamenei, His Excellency Mr. Rafsanjani and a few others.

However, the bitter history of the notorious SAVAK center which lasted for nearly twenty-two years ended with the sweat and sweet of the victory of the Islamic Revolution of the Islamic Republic of Iran in 1979 led by Imam Khomeini(R.A). The victory drastically changed the country's history from a long period of monarchial dynasties to an Islamic state.

After the establishment of the Islamic Republic of Iran, the leadership of the new state decided to convert the former notorious torture Center into *Ebrat* Museum. The scenes in the Center vividly portray and narrate the horrendous story of the former SAVAK Center in a nutshell. Today, *Ebrat* Museum is a hive activity where people visit it to reflect the cruelty that prevailed during the Pahlavi Dynasty in a span of fifty years.

On the other hand, visits to the Center will consequently, help to portray the courage and determination demonstrated by the freedom fighters during the Islamic Revolution of Iran. The heinous crimes committed by the regime are exhibited in a dramatic artistic form. The *Ebrat* Museum of Iran has embarked on recording the memories of the political prisoners and exposes the tragic events as a way of preserving the cultural heritage of the country's historical stages.

Indeed, *Ebrat* Museum of Iran has attracted domestic and foreign visitors who have commented highly the artistic set up at the Museum. Indeed, the Museum would save generations to come, to reflect how the nation united to fight and free themselves from the corrupt and murderous Pahlavi regime.

It should also be observed that while the Shah, relying on his secret police, SAVAK, on in one way he had cut himself from the people, and underestimated the influential role of the clerics in the Iranian religious society. As we shall see in the next chapter, the Emperor had indeed made a grievous mistake that cost him to loose a dynasty his father had founded in the 1920s.

CHAPTER: 8

The Islamic Revolution of IRAN

"From fear to courage, from despair to confidence, from selfishness to devotion to God, and from disunity to alliance, that miraculous change led us to resolve this very great problem that perhaps the entire world had thought impossible to solve. Do not believe that Iran had arms. Iran's arms were rocks, clubs and fists. However, its spiritual arms were its faith in religion, its faith in God and its reliance upon the source of all powers and the unity of words". Imam Khomeini(R.A): International Qods Day Speech, 1 August, 1981

In my survey of the Islamic Revolution of Iran, I quickly discovered that Imam Khomeini(R.A) was no doubt a highly influential force to reckon with in the execution of the struggle. His bold declarations and self sacrifices were of such considerable effect that sent repeated shockwaves that finally knocked down all the joints of the Pahlavi regime.

It miraculously brought the powerful regime down on its knees. Such was the effect of the Imam's words and deeds that he could incense the followers of Islam in Iran to react like iron filings in a magnetic field. The Iranian masses, in turn, rose with one voice that toppled and ended the tyrannical oppressor, the Pahlavi Dynasty.

I found myself comparing the Shah and Imam Khomeini(R.A) with the biblical instances that came to my mind. Especially, the Imam as the small David armed with his profound belief in God against the

Shah as Goliath buckled and belted with powerful foreign machinery and the SAVAK apparatus.

I wondered how Imam Khomeini(R.A) could gather so much strength, like the proverbial Samson, to take on such a powerful regime and pull it down by its feet. To the unreserved joy of the oppressed, the Pahlavi government finally crumpled to the ground with its mighty forces. The Islamic Revolution of Iran ominously makes a parallel depiction of these biblical stories. Therefore, this chapter takes a closer look at the strategies Imam Khomeini(R.A) employed in order to strengthen his followers and weaken his enemies.

Ever since the early 1960s, the grounds for revolution in Iran had been set. Around 1962, Ruhollah had already exhibited indications of prominent qualities of leadership. At the age of 27 years, he had already acquired enough knowledge to equip himself with effective strategies in attacking the Pahlavi Dynasty. In 1962, young Ruhollah came out in the open and increased his confrontation with the Shah. He wrote articles opposing the government of the day.

In Qom, hundreds of people attended his two-day weekly meetings. He eventually gained fame as a lecturer as well as a writer. Ruhollah was a professional with exceptional vision on mystical matters. He was a disciplined and principled scholar who dedicated his life to the service of the less advantaged poor people in his community. Throughout his lifetime, he displayed high qualities of steadfastness in his approach towards the enemies of Islam and the oppressed people of Iran as well as the contemporary world.

The idea of establishing an Islamic government, gave hope and aspiration to the people. They felt that under the Pahlavi regime, their religion was in great danger. The Imam's outstanding leadership sent a sense of confidence in his supporters. In turn, they used his name on banners, posters and in their slogans during demonstrations that were now constantly staged all over Iran.

After Professor Haeri's demise, the young Ruhollah who was only 35 years was chosen by the board of directors of Qom to lead the clergy. He had no option but to accept the challenging position. While some people thought that his prestigious position would stop him from

opposing the government, instead, Imam Khomeini(R.A) accelerated his attacks fearlessly opposing the government for its rampant tyranny and corruption.

During the Islamic Revolution of Iran, Imam Khomeini(R.A) exerted his entire effort towards condemning the Pahlavi Dynasty. On the other hand, the Shah was desperately trying to eradicate Islam in the country. He did not care about the plight of the poor oppressed people.

The Imam continuously attacked the regime without any favor or fear. He was fully convinced that the Shah's evil forces would not prevail against his modesty sense of political and social justice he had built around himself. With the support he got from his colleagues, the Imam gained confidence. He believed that eventually the spiritual forces would certainly defeat the Shah's evil regime.

The students taught by Imam Khomeini(R.A) in Qom benefited tremendously from his lectures in that they received both spiritual and political awareness. The period coincided with the establishment of the Pahlavi Dynasty under Shah Reza who was fighting tooth and nail to transform the Iranian monarchy into a dictatorship state sidelining Islam which he assumed posed danger to his administration.

Since the Shah was fully aware of the clergies' influence to the Iranian masses, he therefore endeavored to eliminate Islam. He viewed it as a political, social and cultural force in the country. The Shah believed that once Islam was eliminated, his monarchy would do what it pleased as there would be no clergies to oppose his government. As a result, he would be free to promulgate any corrupt laws without challenges.

On the other hand, the clergy had felt that it was their duty and obligations to defend Islam from the corrupt regime. To the upright spiritual leaders, religion was a guide and torchbearer for the growth of the nation. Yet, to the corrupt leaders, it was a threat to the existence of their regimes.

Therefore, the two forces operated in different directions. As a result, clashes between the monarch and the clergy were constantly experienced during the reign of Shah Reza and his son Mohammad Reza Pahlavi. The two contrasting characters and views of the Shah

and Imam Khomeini(R.A), on matters pertaining to national interests, had always set the collision course. One was corrupt, power-hungry and seeking the continuity of a personal dynasty. The Shah relied and clung to the foreign powers. Imam Khomeini(R.A) had a straight forward personality. He was always seeking the welfare of the masses and gaining the pleasure of God by aligning all his actions and motives with his divine duties.

Shah Reza Shah's policies were hinged on three main principles. The first principle was that of a rough and tough police and military rule. He could bully the masses and all political oppositions. The second was based on an absolute fight against Islam and the clergy. He was fully aware that the people's religious conviction was the only stumbling block in his way to attaining absolute power and personal wealth and glory. The religious leaders turned out to be an obstruction that limited his powers in meddling with the law. The third and final principle was that of forgetting his cultural identity. Instead, he was heavily influenced by the western culture that he emulated and glorified so much. The so called White Revolution was a case in point which portrayed how far the Shah had gone in neglecting his people at the expense of the foreigners.

One can see how Shah Reza's stance purely contrasted with that of the Imam, a man who was the personification of virtue, chastity, and devotion. Imam Khomeini(R.A) placed his trust in the might of the clergy and glorified the honor of the Islamic religion which he viewed as the only refuge for the people in times of trouble.

In the case of Imam Khomeini(R.A), his public political sentiments against the Pahlavi regime came out way back in 1930 when his published articles came out challenging the regime. In 1941, his book, the *Kashf-al Asrar*, was published and read widely in Iran. The book was highly critical of the Pahlavi government policies. He described their policies as a gross abandonment of the principles of Islam. Later in the early 1960s, Imam Khomeini(R.A) never rested. He continued condemning the corrupt policies the government was promoting.

It should also be mentioned that during the early stages of the revolution, it was not easy for a person to stand up and openly oppose

the Shah's policies. It required a person with unwavering courage. For instance, in 1962, Imam Khomeini(R.A) managed to gather a few religious students where he publicly campaigned against the opening of liquor shops in the city. The regime nursed a grudge and waited for a day to revenge.

The Imam was fully aware of the fact that the Shah was being influenced and supported by the foreign powers which were the enemies of the Iranian masses. Consequently, he did not spare them from his constant attacks and condemnation. Eventually, Imam Khomeini(R.A) was well known in all corners of Qom where he had studied and was now living. His fame rapidly spread. The name Khomeini became synonymous with the defenders of Islam not only in Qom but also in the whole country of Iran.

Since Imam Khomeini(R.A) and a number of supporters lived in Qom, a lot of anti-government activities were centralized there. Feyziyeh Theological College was a hive of activities where issues pertaining to government opposition and formulation of strategies were worked out. People converged to organize demonstrations against the Shah's rule. As a result, the center became famous to the revolutionaries while the government outlawed it as a notorious place.

There was a clash of interests between the two forces. The government issued directives that meetings at Feyziyeh be discontinued. While the ulama directed that meetings should continue. This deadlock brought about a nasty incident where the Shah unleashed his notorious army and security agents at the seminary. These forces ransacked the institution and moved around shouting, 'Long live the King, Long live the King…'

Immediately after that, the brutal soldiers fired savagely at the crowd butchering and maiming the innocent unarmed students. Their blood gushed and flowed everywhere covering the surrounding streets. The massacre was perpetrated by heavily armed soldiers against unarmed defenseless college students, boys under the age of seventeen. The innocent youngsters were in the prime of their lives.

As if that was not enough, the soldiers went into the rooms where they collected the holy Q'urans, other religious books and furniture. These were heaped together and set on fire. All this was

done in order to scare Imam Khomeini(R.A) and his supporters. On the contrary, the incident was the starting point of a period of serious struggle against the Shah's mistakes. However, as soon as Imam Khomeini(R.A) learned of the sad news, he immediately visited the scene and shed tears. He then prayed and later fasted for seven days. In the process, successful demonstrations were organized throughout the country.

The attack at the seminary was a clear indication that the Shah was an enemy of Islam and the Iranian people. His hostile action reflected a ruler who did not care about the welfare of his people. The cold-blooded murder of the unarmed young students portrayed the actions of a blood-thirsty ruthless ruler. The actions of attacking his own people, clearly reflected that the Shah was being used as a pawn of the foreign powers. His actions were bent to please and support the occupying foreign forces then based in the country.

In Iran, the Shah became a very unpopular figure with the masses yet, Imam Khomeini(R.A) stood up to be a revered iconic leader who drew a lot of respect from the struggling masses. He openly told the Iranians that, they were fighting the Shah in order to topple his corrupt regime and replace it with an Islamic state.

In order to silence him the Shah imprisoned Imam Khomeini(R.A) for two months. But once out of the prison gates, he continued to attack the Pahlavi's corrupt policies of his government. In 1963, the Imam called for a boycott of parliamentary elections. He was again arrested and imprisoned for about eight months but immediately after his release, Imam Khomeini(R.A) strongly denounced America and the Shah for destroying the dignity, integrity and the national sovereignty of Iran. The Imam became a thorn in the Shah's flesh.

On 3 June 1963, Imam Khomeini(R.A) delivered a speech at Feyziyeh Seminary where he pointed out that the regime was fundamentally opposed to Islam and the entire existence of the religious institution. Just like Israel does not want the Q'uran and clergy to exist in Iran. Through its agents it wishes to eliminate Feyziyeh Seminary and other institutions of higher learning. Surprisingly, the Shah followed blindly in the path of Israel, the

enemy of the country that was an archenemy of Islam and wanted to fulfill its diabolic objections.

He went further to say that the Iranians should not to forget how Britain, Soviet Union and America attacked Iran during the World War II when they invaded and occupied the country. The Shah was also reminded of what happened to his father Shah Reza Pahlavi the so-called 'King of Kings'. He was advised to listen to the clergy's wise pieces of advice and their desire for the welfare of the nation. The Imam emphasized that the ulama had patriotism at heart, which was lacking in his regime's administration.

On 4 November 1964, Imam Khomeini(R.A) delivered yet another powerful speech in front of his house in Qom where he lamented upon the pathetic situations prevailing in the country. He said that Iran had no longer festivals to celebrate as the regime had turned festivals into mourning. They had sold the people's independence and their dignity had been trampled upon. With regards to the expostulatory rights to the United States, the regime had reduced the Iranian people to a level lower than that of an American dog, because if an Iranian runs over a dog belonging to an American, he would be prosecuted. Whereas, if an American cook ran over an Iranian, he would not be prosecuted at all because the law had been twisted to benefit and suit the American people living in Iran.

He went further to say that the dollar power had forcibly placed the Iranian people to all sorts of disadvantages. In fact, the Shah's administration had adversely compromised the Iranian's integrity by the loan it got with strings attached. The regime wanted a loan and America demanded unfair conditions in turn. As a result, the United States enjoyed the legal immunity but Iranians lived like prisoners in the land of their birth.

After the Shah and his supporters had realized that the influence of the clergy was an impediment to their corrupt activities. They sought all sorts of ways in order to destroy Imam Khomeini(R.A) and the ulama's popularity with the people but it all failed. Meanwhile, the intelligence organizations had also identified that the clergy were about 350000 in number and that their salaries were very low.

Therefore, the Shah wanted to cut the links of the clergy from the Imam by employing divide and rule tactics.

As a way of inducing the clergy and gain their full support, he promised to supply them medicines and support them financially. The Shah further managed to lure some top clergies. He held secret meetings with them and devised links with some theological institutions.

Eventually, all efforts seemed to hit on a hard rock as the majority of the clergy were followers of Imam Khomeini(R.A)'s ideals. His speeches had left fresh memories in their minds. The supporters could not be influenced by a small section of misled clergy who followed the Shah. Sooner or later most of the misled group joined the pro-Imam group and the movement gathered massive momentum which made people ungovernable. Demonstrations became the order of the day throughout the major cities of Iran.

The situation in the country was not only uncomfortable for the government but also the foreign powers that supported the regime. As a result, the Shah used all frantic efforts to quell the demonstrations and stop the Imam from the popularity and respect he had garnered among the people.

The Shah finally decided to remove and isolate him from the people. This caused Imam Khomeini(R.A) being arrested from his home in Qom and sent to Tehran in confinement. The students and other supporters converged in Tehran and organized demonstrations in protest of the Imam's detention. They did not take the action lightly but the students strongly pressurized the government for the Imam's immediate release.

The Shah could not withstand the pressure. Imam Khomeini(R.A) was released and got out of imprisonment. The Shah hoped that the Imam would stop criticizing the government after having learned a lesson in detention. The imprisonment did not in anyway deter the determined Imam from attacking the Shah's corrupt regime.

In 1964, Imam Khomeini(R.A) openly denounced the 'White Revolution' and exposed its evil motives. He pointed out that the move was meant to strengthen the Shah's wealthy and power base as well as increasing the United States of America's dominance over

Iranians. The Imam gave a series of sermons at Feyziyeh Seminary in Qom criticizing the Shah's regime. He strongly denounced the Shah's action, admonishing him not to behave in such a barbaric manner. He fervently warned him that one day people would force him to leave the country and rejoice over his departure. This turned to be a prophecy. After a spell of 14 years, the Shah was forced to leave the country and there were jubilations in the whole of Iran. Imam Khomeini(R.A) vigorously continued to oppose the rampant corruption, prevailing within the Shah's regime. The criticisms were further incensed and fueled by the granting of immunity to American personnel in Iran.

The Shah finally discovered how difficult it was to silence the Spiritual Leader who had become a thorn in his government's flesh. He together with the advice received from foreign supporters hatched a plan to remove Imam Khomeini(R.A) from the country. They finally decided to send Imam Khomeini(R.A) into exile and hoped that the move would cut off his links and influence from the masses.

Consequently, in November 1964, Imam Khomeini(R.A) was arrested and sent to Turkey in exile. The Imam first stayed in Ankara and was later moved to Bursa. Knowing the unfavorable conditions in Bursa, his supporters pressurized the Shah to transfer him to some other country. In response, the Shah sent Imam Khomeini(R.A) to Najaf in October 1965, where he lived for thirteen years in exile.

While the Imam was in Iraq, large numbers of Iranians on pilgrimage to and fro the holy city of Najaf, passed through Imam Khomeini(R.A)'s residence. They came to listen to his speeches and collect recorded cassettes of his sermons, which attacked the Shah's regime. As a result, of the Imam's popularity, the Shah instructed the Iraq force to surround his house in order to limit access to the Spiritual Leader. But all was in vain. That did not stop people from sneaking into the country in order to share ideas with Imam Khomeini(R.A).

In Najaf, Imam Khomeini(R.A) made a strong and effective establishment. He had a solid base where he accelerated his criticism of the Shah's corrupt regime together with his foreign allies. The Imam managed to send smuggled periodicals, articles and declarations to his supporters in Iran. Furthermore, he got some encouragement

from several important visitors from Iran who constantly briefed him on the progress of the Islamic Revolution of Iran. As time went on, Imam Khomeini(R.A) became a man of great popularity and respect in Najaf and in his homeland.

In Iran, the Imam had grabbed confidence and inspired the hearts of many religious scholars and the masses. They continued to organize and execute campaigns and demonstrations against the corrupt Pahlavi regime and his allies.

The Shah who had now got wind of Imam Khomeini(R.A)'s activities was terribly worried. He could not figure out what next step to take in order to cut off the links between the Imam and his supporters who had kept on increasing day by day. The situation made him very worried and uncomfortable.

The Shah made arrangements with the Iraq government that Imam Khomeini(R.A) leaves the country and his next destination was France. The Shah felt relieved as he thought that he had finally isolated and silenced his enemy. He was convinced that the long distance between the two countries would serve to immediately stop the Imam's communications with the Iranians. With that done, the Shah would rule the state without any interference.

Eventually, the Spiritual Leader left for Paris where the Shah had a strong belief that the distance would automatically forbid his contacts with Iranians. Yet in reality, the opposite was the case as the long distance did not at all deter the Imam from the attacks and threats he posed to the Shah's monarch. Instead, the anti-Shah activities intensified in a bigger way.

In practical terms, the centrality of France to the world was a great advantage to Imam Khomeini(R.A)'s execution of his objectives in the administration of the Islamic Revolution of Iran. By then, the Revolution had gathered momentum in every corner of Iran. Although he was physically hundreds of kilometers away from his country of birth, but the Imam was in fact spiritually very close and present in the hearts of his Iranian people. This was confirmed by demonstrations, which had spread in Iran like untreated cancer in a patient's body.

While in France, numerous Iranian travelers from countries of Europe, America and other continents passed through his place to pay

courtesy calls and brief him on the progress of the Revolution at home and abroad. In the process, several directives and declarations were secretly smuggled and passed to his supporters in his homeland. The Imam was also afforded a strategic position to have access to the world media where his thoughts and ideas were published and spread to global audiences. In France, Imam Khomeini(R.A) made several interviews with foreign press that distributed and spread his ideas throughout the country.

Meanwhile, in Iran, Mohammad Shah Reza Pahlavi who was aware of the Imam's activities through his secret agents could not comprehend any better way of handling Imam Khomeini and the anti-Shah campaigns taking place in his domain. By 1977, it was crystal clear that the Imam had badly wrecked the foundations of the Pahlavi regime and that it was shaking to such an extent that it would collapse anytime. The Shah was left with no other idea to solve the problems bedeviling his monarch.

However, in Najaf, some ugly tragedy befell the Imam when on 23rd November 1977, his eldest son Hajj Mustafa was assassinated by the SAVAK agents. Hajj Seyyed Mustafa was one of his ardent supporters and was always very close to his father. The regime was fully contented that the tragedy would change and frighten the Imam and the people who were opposing the Pahlavi regime.

The Shah also hoped that Imam Khomeini(R.A) would lose heart and discontinue the Revolution. But, the opposite was the case; the Imam sent stronger and determined directives to topple the regime. His supporters all over Iran were incensed and inflamed by the cold-blooded murder of their leader's son. They condemned the murderous regime and accelerated their opposition of the corrupt government. Demonstrations were organized and spread throughout the country.

About a month after the murder of the son of the leader of the Islamic Revolution of Iran, America's President Jim Carter, visited the Shah in Tehran and showered him with praises as a wise statesman who was greatly loved by his people. Subsequently, just seven days after the American President had left Iran, the government controlled press went on to print an article purporting that Imam Khomeini(R.A) was an agent of the foreign powers.

The false allegation was meant to detract the Imam's supporters so that they would look upon him as a traitor. Instead, the accusation triggered uncontrolled anger in all his supporters to the core. They immediately reacted by calling upon urgent demonstrations in Qom but they were suppressed by government agents who fired and killed several unarmed innocent people.

However, the supporters of the Revolution scattered throughout the country did not take Qom's demonstrations and the subsequent news of murder of innocent civilians lightly. The demonstrations that later followed were like wild veld fires burning dried grass. Literally, the whole of Iran was in flame as uncontrollable demonstrations were held and spread in every part of the country. The Shah was shocked beyond description.

The uprising marked a turning point in the history of Iran. It established Imam Khomeini(R.A) as the national leader and spokesman for people's aspirations. On his part, Imam Khomeini(R.A) intensified his attacks by issuing a series of proclamations and directives praising and encouraging his supporters for pressurising the corrupt regime until it is over thrown and replaced by the Islamic government.

The Pahlavi regime employed all sorts of means to stop the wheel of change by killing and maiming the revolutionary cadres but that did not manage to stop the fast movements of the wheels of the Islamic Revolution of Iran. Nothing could stop the revolutionary fire that had been ignited and now spreading and burning hot in large uncontrolled flames all the corners of Iran. Together, the people vowed to endure all the trials and tribulations to the bitter end until final victory.

CHAPTER: 9

The Victory of the Islamic Revolution of IRAN

"The victory was due to the unity of purpose of Muslims, to the unity of expression and to the solidarity among the political and spiritual strata. We all understand that the unity of purpose is the secret of victory. So let us not abandon it".

Imam Khomeini(R.A): February 1, 1979, Behesht Zahra Cemetery, Tehran

Like all struggles, victory is the fruit of enduring pain, shedding tears, sweat and blood. The Islamic Revolution of Iran was no exception. Due to the heinous atrocities perpetrated by the heartless Pahlavi regime on the innocent masses, the Islamic Revolution of Iran ranks among the bloodiest of all world revolutions. The staggering amount of civilian casualties and the martyrs buried in Behesht Zahra Cemetery next to Imam Khomeini(R.A)'s shrine is a convincing testimony.

The victory of the Islamic Revolution of Iran was a strange and miraculous event if one considers that in one decisive confrontation, a multitude of unarmed people fought and defeated the heavily armed forces of the government strongly backed by super powers with sophisticated weapons of war. Indeed, that was extremely difficult to comprehend.

However, in an attempt to understand the logistics of the victory of the Islamic Revolution of Iran, some scholars ascribe part of the Shah's fall to the following two spectacular events.

Right from the beginning of Shah Mohammad Reza Pahlavi's twenty-five years of rule over Iran, his reign was marked by two major crises that bedeviled his government. The first event was the tribal unrest in the South of the country along the Zagros mountain ranges.

The tribal conflicts occurred as a result of a misunderstanding between the government and the tribesmen who felt that the regime was interfering with their traditional norms. They viewed it as their right to keep and use their weapons which included guns. Yet, the Pahlavi regime felt threatened and used its muscle by attempting to defuse the prevailing situation. The government saw it wise to disarm the tribesmen but the tribesmen strongly resisted to the move.

When the army was sent to remove the weapons from the nomadic tribesmen, the state of affairs turned out to be tricky, confusing and volatile. The army's efforts were futile since the tribesmen hid their weapons in old graves 2-3 meters deep. The soldiers were baffled to discover that no weapons were possessed by the nomadic tribesmen.

As a result, the regime's army came back empty handed. They had failed to find the concealed weapons. Since then, conflicts were eminent between the brave nomadic tribesmen and the government. Growing mistrust emerged between the two parties. The tribesmen viewed the Shah as an intruder who did not respect their tradition. While the regime considered the tribesmen stubborn and dangerous.

However, after the return of his army, the Shah was not amused by their failure to disarm the poor tribesmen. He later sent a stronger contingency of soldiers to crush the rebellious nomadic tribe. During their patrols, the brave tribesmen ambushed and killed some of the soldiers. This prompted a bloody war, which was only suppressed after six months. Quite a number of the tribal leaders were executed at the Shah's orders. The war claimed a large number of casualties from both sides.

Since then, the nomadic tribesmen who constituted a large fraction of the country's population hated and detested the government. They never forgave Shah Mohammad Reza Pahlavi's regime for the atrocities committed by his soldiers. The tribesman

vowed never to co-operate or support the blood-thirsty murderous government of the day.

The second event could be ascribed to the SAVAK. The Intelligence Organization and its foreign allies appeared not to have given the Shah enough intelligence on the strong influence of the clergy on the Iranian masses. Either the organization deliberately ignored the threat of the clergy or underestimated the spiritual influence of these religious people among the public. May be, the SAVAK was sabotaging the Shah. If so, the reasons for doing that could best be known by the Organization itself. Perhaps, SAVAK itself was not fully aware to what extend and depth the influential impact of the Spiritual Leader had sunk into his supporters' hearts. Either, the Intelligence Organization might not have been fully aware of the depth of Imam Khomeini(R.A)'s political activities which had already started in the nineteen fifties.

All the same, it appeared that the Security Organization appeared to have been starving the Shah with vital information about the state of affairs in his empire. The notion seems to be supported by an article that appeared in The Newsweek dated 4th August, 1980, page 12, While having dinner at one of his palaces, the wife of the Shah's nephews asked, 'Did you hear about the trouble at the bazaar over food prices? 'The Shah pretended not to hear and someone next to her whispered', 'No bad news at the dinner table please…'

The incident could portray how the SAVAK edited its reports in order to please the Shah as no one dared to tell the him the truth. They always informed him that everything was under control. The Shah was not aware of the gravity of the situation. He would go out of the country on his annual vacations as if all was well in his country.

He underestimated the people's support of the clerics. The Shah was not aware that during the brave nomadic tribesmen's revolt, Imam Khomeini(R.A) was already busy secretly holding regular meetings with the clergy in Qom where he analyzed and criticized the Shah's policies. It was only in 1962 that Imam Khomeini(R.A) came out in the open and increased his confrontation with the Shah. The Imam attacked the Shah in his strongly worded speeches, criticizing the government's corrupt policies left right and center.

Meanwhile, the regime ordered that any opposition to his rule be dealt with ruthlessly. In retaliation to Imam Khomeini(R.A)'s attacks, in March 1963, paratroopers and SAVAK agencies invaded Feyzieh Seminary. They killed a number of seminarians at the college. Imam Khomeini(R.A) was arrested and later released. That arrest did not deter him from continuous condemning the Pahlavi's regime.

The Imam was once again arrested on the occasion of the day of the anniversary of the martyrdom of Imam Hussein. Once Tehran got wind of his arrest, the procession of the mourning turned into demonstrations, which attracted large crowds. The demonstrations spread to all major towns of the country. They organized themselves in such a manner that government agencies would find it difficult to control the people.

In Tehran, the demonstrators moved in seven main groups comprising of about seven thousand people and smaller groups of about five hundred people were distributed in all corners of the capital city. The groups were later divided into smaller units of thirty people making it practically impossible or difficult for the troopers to suppress the demonstrators. The movements became uncontrollable and governments troops failed to handle them.

Gradually, the people were dispersed but the demonstrations had proved successful. In response, the Shah immediately imposed marshal law, banning people from holding meetings and gathering. This he assumed would stop future demonstrations.

If anything, the demonstrations had clearly made a strong statement. The freedom fighters had highlighted the weakness and ineffectiveness of the SAVAK Organization as well as the British and American intelligence services. These had failed to detect the June 5 uprising and the demonstrations that followed taking the Shah by storm. The Iranian masses were giving the Shah threats to his regime, which relied heavily on the foreign powers' support. The uprisings had also portrayed and confirmed the effectiveness of the leadership qualities of Imam Khomeini(R.A)'s support by large masses of the Iranians.

Interestingly, the Shah and his allies could not clearly figure out how the masses were being master-minded. It is equally difficult to

imagine how the three intelligence organizations of that magnitude had failed to detect and identify the depth of the crisis before that massive demonstration took to the streets.

Meanwhile, in Iran, almost on a daily basis, there was unrest; outbursts and the commotion of frequent demonstrations were taking place. The disturbances destabilized the regime adversely. At one time, the Shah extended an invitation to Imam Khomeini(R.A) so as to charter a way forward. The Spiritual Leader refused sighting that a deal with the regime would prejudice and weaken the Revolution.

When that failed, Imam Khomeini(R.A) intensified the struggle by calling upon his supporters to sacrifice with their blood. He instructed them to disobey the regime's orders that forbid them from holding demonstrations. Protests and marches continued with some banners bearing slogans stating that Imam Khomeini(R.A) was the only Iranian true leader. The Imam was now in control of the situation and the Shah could not know how to handle the prevailing state of affairs in his country.

In the early days of January, the Shah had made it clear that he intended to leave the country for a rest. He made the decisioin public after viewing demonstrations from his helicopter in Tehran

The Shah had lost hope and finally remarked to Azhari, one of his confidantes, "What is the use of remaining in this country under such circumstances?" Azhari could not find a satisfactory answer.

The Shah was deeply disappointed by the deterioration of peace and order in Iran. He felt that he could not handle and control the state of affairs prevailing in his empire anymore as he knew that he would not stay in power for a long time.

Eventually, the Shah made it quite clear that he intended to leave the country. In the mean time, the leaders of Britain, United States of America, France and Germany held a conference in Caribbean Island on 4 January 1979, in order to deliberate on the Iranian crisis. The conference found out that, indeed, the Shah had lost control of his country.

Consequently, at 12.30, on 16 January 1979, four helicopters lined up and left from the grounds of Tehran's Niavaran Palace and flew towards Mehrabad Airport. One of them was carrying the Shah

and his wife. At some stage, one of the guards had the courage to ask, How long will you be away Sir? "The answer from the Shah was, It depends on the state of my health". Indeed, apart from being a disturbed man because of the state of his Empire, the Shah's body was riddled with cancer.

xxx At the time of his departure, many of his close friends had deserted him. The officials who were at the airport included Shahpour Badrei the appointed Prime Minister, two speakers of the two Houses, Badrei and Rabie together with the Chief of the Staff of the Armed Forces, General Qarabaqi.

Before the departure departure, Bakhteyar asked the Shah where he would send daily reports. His reply was, "I do not need any reports ,do what you deem necessary yourself". The Shah gave a similar answer to Qaraqi.

As the Shah and his wife boarded their silver and blue Boeing 707, people had already taken wind of the departure. The news was greeted by wide spread victory celebration. Banks, offices and shops were closed as mobs roamed the streets pulling down the Shah's statues erected to his hour, shouting and chanting with joy,

"Death... death to the Shah..." In Iran, people distributed flowers and sweets as the Shah had flown to unknown destination.

Earlier on some of his advisors had persuaded him to be as close as possible to Iran in case of turn of events. They recalled Operation Ajax in 1953 where the Shah had briefly fled the country and was recalled to Iran a few days later. The advisors anticipated a similar thing happening in1979. As a result, the Shah's entourage stopped in Egypt but gradually lost hope. The Shah's kingdom finally collapsed a few days after his un-ceremonial departure.

Seeking for asylum, the Shah left Egypt for Morocco, United of America, and Panama. Meanwhile, his health condition was deteriorating markedly. On 23 March 1980, the Shah left Panama for Egypt where he died of cancer on 27 July 1980. He was buried in Al-Refaie Mosque where his father's body was entombed for several years after his death in exile, in 1944.p

In Iran, 1 February 1979, had witnessed the end of Imam Khomeini (R.A}'s 15 years living in exile. The Imam arrived in Iran

aboard a chartered Air Force of Air France 747 and was greeted by joyous people who welcomed their leader with a popular slogan, "With the Devil ousted, the Angel is coming".

Finally, the victory of the Islamic Revolution of Iran had turned out to be almost a miracle. Indeed, it was difficult to comprehend how the unarmed masses stood up to upset the Shah's regime armed with heavy weapons of war supported by Western foreign powers.

The victory of the Islamic Revolution had marked the end of the monarchial rule that had prevailed in Iran from time immemorial. The change to become an Islamic state was a transformation that brought hope to the masses. Today Iranians are enjoying the sweat of the freedom fighters who sacrificed their lives under the leadership of the unwavering Spiritual Leader, Imam Khomeini(R.A).

The Imam was a shining example of simplicity. He was a charismatic leader who set goals during the struggle and faithfully implemented them after the victory. Imam Khomeini(R.A)'s leadership was clearly portrayed during his early life at the seminary when he struggled hard to convince his colleagues that religion was inseparable from the politics of the day.

The Imam's leadership during the struggle and after the victory of the Islamic Revolution of Iran largely contrasts with most of the world leaders who often put their selfish ends before the needs of the people they serve.

In Imam Khomeini(R.A), we discover a leader who is almost unique to the other leaders found throughout the contemporary world. It is often true that when a person leads and wins the revolution of that magnitude, he would quickly amass wealth, build castles, abuse and forget the masses that helped him during the struggle. Here we come face to face with a man who confronts and conquers human tendencies of greed and selfish ends.

CHAPTER: 10

Imam Khomeini(R.A)-Great Leader of all Times

"Leader and leadership in the divine religions including Islam is not in itself something grand to make men proud and self conceited". "If they call me a servant, it would be better than being called a leader. Being a leader is not what matters. What matters is service, Islam has made it necessary for us to serve! I am a brother to Iranian people and regard myself as their servant and soldier..."

Imam Khomeini(R.A.)

The Islamic Revolution of Iran is no doubt a unique and rare event of the twentieth century. Imam Khomeini(R.A), the leader of the Islamic Revolution of Iran, inspired a multitude of people to fight for their rights. He challenged such intimidating forces as the Shah's powerful regime with its heinous SAVAK apparatus. Leading such a revolution, required a courageous leader of considerable character. A leader who would appeal to all levels of his followers' physical, social and spiritual motivations.

What name of a leader springs up other than that of Imam Khomeini(R.A)? What gimmicks did this enigma employ to spring up such a grandiose movement? What were his motivations and inspirations? In this chapter, we purport to look into those unique leadership traits possessed by Imam Khomeini(R.A).

The Islamic Revolution of Iran came at a time when the Pahlavi Dynasty had reached its highest peak of majestic power. The allied

nations, had placed foot, like a giant claw, in Iran. They had established a strong military base equipped with the most advanced technology of the time. This was meant to counter Russian military activities. The SAVAK committed unimaginable crimes in order to intimidate the Iranian masses. It controlled the press and bullied the clergy and everyone else in the country.

Indeed, one would find it difficult to imagine or believe how a poor religious man, placed miles away in exile marshalling his followers by only issuing instructions and commands could plot and topple such a powerful government.

How did the Imam effectively inspire so much loyalty in his supports to the extent that they would go to war armed with only their fists and shouts and win? The victory changed a 2500-year old dynasty ruling system, overnight, into an Islamic State, the first of its kind. To me, that is the greatest example of exceptional leadership. Perhaps at this stage in time, there is a need for the reader to fully understand the meaning behind a leader or leadership.

What is a leader? What really is leadership? What are the attributes of good leadership? The definitions of a leader are numerous. Words like head, boss, manager, person in charge, organizer, principal, chief, director, guide and many more come into play.

In an attempt to find out the attributes of Imam Khomeini(R.A)'s leadership styles, one is confronted with several obstacles. I must confess that I found it a difficult task to match Imam Khomeini(R.A)'s leadership styles with any other that I have known. Therefore, I decided to explore the aspects of his leadership feats from various plenary levels and angles.

Before venturing any further, I wish to mention at this point that, the concept of leadership is a tricky one. For us to stand on firm ground, we need to agree on the limitations that make the subject we are dealing with difficult to comprehend.

First and foremost, leadership styles differ according to culture, setting, and number of people led, class, climate, race, creeds, age groups, level of civilization and many more. Besides, who sets the standards with which to measure good or bad leadership? Is it the leader, the led or the observer's perspective that is used when judging

the success of leadership? Therefore, in my opinion, leadership can never be the same to anyone, in any age, at whatever time. The enigmatic nature and uniqueness of leadership styles of Imam Khomeini(R.A) is what made my task almost insurmountable.

However, judging by the success of the Islamic Revolution of Iran, one chooses to defy all odds in the bid to uncover that essential cog that ignited a revolution of such magnitude. The essence of Imam Khomeini(R.A)'s leadership role in this revolution is what I intend to shine my light upon despite all these obstacles.

One does not become a leader overnight. The road to the apex is riddled with strife, pain and tribulations. Like in the case of Mandela's book, 'It is no easy walk to freedom'. Imam Khomeini(R.A) was subjected to both mental and physical torture. He was a target of abuse and ridicule by the regime. How he took to his cup of suffering, the fathomless foundations of his resilience all lend a touch to this unparalleled leadership style.

From an early age, Ruhollah displayed intellect and leadership qualities. That was why his father Seyyed Mustafa Mussavi had a great liking for his youngest son, Ruhollah. Yet, fate had it that he was orphaned at a tender age. The ordeal seemed to have quickly seasoned up the young boy who appeared to have matured earlier than his age. The young Ruhollah must have been extensively haunted by the nightmare of his father's martyrdom and death of both his dear mother and aunt.

At school, Ruhollah was exceptionally intelligent and a bookworm. His brother Morteza Pasandideh (Mussavi) who guided him during his early learning must have discovered some rare qualities of potential future leadership acumen. Socially, he was a peacemaker who detested violence of any sort. His amicable behavior brought about his fame in the small town of Khomein. People were impressed by the young boy's amicable gentle nature. It appears this was a preparatory period for the leadership roles he was going to execute in the future. His special talents were recognizable as early as at the age of ten.

At some stage in his life, Ruhollah vowed to do something to change conditions in Iran when he grew older. People did not take him

seriously yet like in the case of Joseph the Dreamer; the events that followed are proof enough that indeed the young boy, Ruhollah Mussavi later changed the lives of millions of Iranians.

Ruhollah was outstanding as a revolutionary leader. It was an awesome feat on his part to harness the aspirations of the masses, guide and inspire them to struggle towards the attainment of their revolutionary goals. The Imam possessed both the audacity and clarity of expression in summing up the objectives of the Islamic Revolution of Iran and the removal of the Pahlavi Regime, which was despotic and manipulated by foreign super powers.

Imam Khomeini(R.A) managed to attract a large number of followers because he identified himself with the masses by leading a modest and simple life dictated by performing prescribed religious duties without fail.

The various facets of this amazing Islamic leader may be summed up as an exceptional personal integrity, unselfish lifestyle, iron-will, incredible courage and steadfastness. He had the capacity for stoic endurance, empathy with the suffering and oppressed people and, above all, extraordinary and spellbinding communication and oratorical skills.

His sterling revolutionary leadership is perhaps summarized by Khalil Ismail's essay when he says, '...the cornerstone of Imam Khomeini(R.A)'s revolutionary leadership was his ability and charisma to unite the disparate opposition to the established order around the highest demands: putting an end to monarchial despotism and to dependency on the west...'

In achieving this, he maintained his finger on the pulse of the people, skillfully gauging the latent moods and dispositions prevailing among the Iranian masses who loathed the authoritarian Pahlavi Dynasty. As such, he never wavered in his relentless exposure of the regime as an edifice of tyranny and a puppet of foreign powers.

Some people believe in the old saying that says', leaders are born leaders. 'Yet, I must admit that it is impossible to either identify or determine leadership acumen at birth. My understanding of a leader is someone in authority over others. A leader may be in control of people whether by prerogative or by tyrannical ascent. Therefore,

leadership traits are often traced down to birth only late in life after an individual has been exposed to a situation where he has exercised his leadership attributes. An effective leader is someone who is voluntarily followed because of his ability to guide and control other people. In most cases one tends to think of a leader having arrived at his position mainly because of his talent for influencing others and for acting in a guiding force. At the same time, we should also take cognizance of the fact that not all leaders are the same.

In their leadership styles, some tend to perform and excel better than others yet; the rating goes with some limitations when it comes to determine which leader is better than the other. This is further complicated by the fact that the leaders would be performing in different countries with different environment and conditions prevailing.

In most cases, one gets to the position where he is regarded as a prominent leader because of the administrative skills he exhibits during the process of the leadership. Some of the qualities of an effective outstanding leader are that people voluntarily follow him because of his ability to manipulate and guide them.

Such qualities go hand in glove with Imam Khomeini(R.A)'s leadership styles. The Imam preferred to be called 'the people's servant'. He did not want to call himself the boss, quite contrary to how other leaders impose themselves into leadership and command people to look upon them as demy-gods.

Agreeably, every country or organization has its own share of leaders who are poor or effective performers. In the process, some leaders become more outstanding than others. Their prominence is gauged by the quality of their performance to the call of duty.

Indeed, leaders occupy various stretches of periods in the history of their respective countries. Some leaders represent ancient history whereas some are found in the so-called modern history. However, whether ancient or modern history, it turns out to be a common factor that apart from playing their pivotal roles in their countries, their leadership activities should permeate and find recognition beyond their borders and get international recognition.

Iran, like any other country of the world, had also its share of ancient and modern history. Its monarchial rulers stretch their recorded history to some time immemorial. Iran is one of the countries of the ancient world with a civilization and culture that has remained unchanged for several years. The country could boast of its great kings and rulers such as Cyrus the Great, Xerces, Alexander the Great, Abbas, the list is endless.

However, in modern history, Iran produced Imam Khomeini(R.A) one of its own illustrious sons who is regarded as one of the most prominent leaders whose leadership styles proved to be incomparable to most of the leaderships existing today. The Imam's leadership qualities, being so unparalleled, with other rulers, have not only been emulated by his country alone but also by the contemporary world.

His remarkable oratorical skills when inspiring his followers are demonstrated in the following extract from one of his speeches,

"I assure you gentlemen, and the Iranians that the regime will meet defeat, their forefathers were slapped by Islam... they too will be slapped... stand firm. Do not submit to oppression... They shall be gone and you shall remain... These dull and borrowed swords shall be back into their sheaths..." Imam Khomeini(R.A)'s speech delivered on 16 April 1967.

Imam Khomeini(R.A) distinguished himself considerably from other leaders of his time. He attracted many scholars who attended his lectures in large groups. They found him a unique lecturer in rational sciences. The charismatic leadership style of the Imam manifested itself when he effectively administered the Islamic Revolution of Iran even when he was far away from Iran where the Revolution was taking place. He managed to direct and control the struggle from remote in exile.

Furthermore, his leadership stamina was a shining example when it was demonstrated by his ability to defeat the world of arrogance and create a sense of self-confidence amongst the oppressed people. The victory of his movement was like an earthquake that shock the so called super-powers which were left trembling.

The Imam must have been a very daring and courageous, fearless character to say the following words, to a cruel and lawless dictator, without fear of repercussions,

"Let me advise you Mr. Shah! I advise you to desist from this policy and act like this. I do not want the people to offer up thanks if your masters should decide one day that you must leave. I do not want you to be like your father...."

One of the outstanding unique leadership qualities was that he was the embodiment of selfless and trustworthy life. Imam Khomeini(R.A) set goals during the Islamic Revolution of Iran and fully implemented them. Most people regarded him as a guardian of the true Islam and many put their hopes reflected in his virtue, knowledge and awareness. He was a man who regarded the fulfillment of divine duties as the only purpose in life. Imam Khomeini(R.A) managed to attract a large number of followers because he identified himself with the masses.

During his life in this world, Imam Khomeini(R.A) led a modest and simple life dictated by performing prescribed religious duties without fail. The various facets of this amazing leader of the Islamic Revolution of Iran may be summed up as, exceptional personal integrity, iron-will incredible courage and steadfastness. He had the capacity for stoic endurance, empathy with the suffering and oppressed masses. Above all, he was blessed with the gift of rare and extraordinary spellbinding communication and oratorical skills. Imam Khomeini(R.A)'s humility and character is fully portrayed by the simple life-style he lived.

CHAPTER: 11

Imam Khomeini(R.A.)'s Residence

"One strand of the hair of the slum- dwellers and those who gave martyrs is far superior, in honor, to all palaces and palace dwellers of the worlds…"

Imam Khomeini(R.A): Address to Hajj pilgrims, July 31, 1987

It is a common view that personalities of great status dwell in magnificent residencies. Following this line of thought, I was anxious to set my foot in the palace halls where a great leader like Imam Khomeini(R.A) dwelt.

In my mind's eye, I could clearly visualize the golden, glittering castle where this great character lived. My inflated imagination took me to Iran to get a feel of the atmosphere and environment that made such a towering figure of superhuman talented personality.

Therefore, I dedicate this section to what I found out in my second visit to the Islamic Republic of Iran, in January 2006. The visit coincided with the country's winter climate, which begins around December and lasts for about three months.

As a stranger to Tehran the capital city, I found the weather conditions rather strange and peculiar. Indeed, it was unbelievable to discover that Tehran was capable of experiencing three climatic weather patterns at the same time. It is so because, if you drove from the extreme southern portion of the city to the northern end, you would have passed through summer, spring and finally chilly winter

climate with snow falling. This gives an impression of a thick white blanket covering everything in existence.

I found the scenario beautiful and amazingly interesting to watch. The differentiation of these unique weather patterns in Tehran is largely ascribed to the enormous adulating geographical terrain on which the great city is located. There is a range of high protruding mountains that surround the northern portion of the capital city, and in a far distance, is Mount Damavand the largest and highest peak in the area.

However, on that eventful day, 16 January 2006, my guide had scheduled to take me to the famous *Jamaran* Street, the residence of the late Imam Khomeini(R.A). The residence is situated in the northern part of the capital city.

We took off early that day and as we approached *Jamaran* Street, we noticed that the climatic atmosphere around the area was not an exception to the cold weather condition, which was prevailing in the northern region of Tehran. Walking along *Jamaran* Street towards Imam's residence required us to take some degree of caution as the tar was completely covered by slippery ice blocks left by the melting snow. For me, I had to be extra careful as I was not used to move in such snowy places. In my country Zimbabwe, our winter season can be extremely chilly but we have no snow falling what so ever.

In *Jamaran* Street, the whole environment appeared beautiful as roads and small plants were covered by white continuous falling snow. The scenery of the emerging tall buildings and trees dripping snowy streams was equally amazing.

Deep down in my heart, the chilly weather must have failed to penetrate into it as an extra ordinary happy warm feeling crept into the inner body and my mind was injected with indescribable happiness. My heart was pumping warm blood, which ran through out my entire body and felt a warm atmosphere prevailing in me. I disregarded the chilly weather, which was affecting more of my uncovered parts of the body.

All the time, my mind was pre-occupied and full of imagination and expectations of what I would soon see at Imam Khomeini(R.A)'s palace. I knew that in a moment, I would be one of the few

Zimbabwean citizens to visit and see the Imam's mansion or castle, whatever the Iranians might call it. I did not care of anything at all but kept on following my guide who seemed to be an expert in moving on the ice surface.

Deep down in my heart, l was convinced that the historic palace that l would soon view was more magnificent than any other mansions I had seen under the sun. Before visiting the country, I had acquired a thorough knowledge of the history of the castles or mansions kings built for themselves throughout the world.

I was fully aware that Iran is one of the countries with the longest history of its written records. I knew of its ancient civilization, which had influenced many parts of the world. I also knew of some Persian Emperors who were renowned for having constructed magnificent castles for themselves. I was equally aware, of the country's architectural outstanding achievements in its historical buildings and palaces for its famous kings.

Apart from seeing the palaces elsewhere, in Iran, I had seen King Abbas's magnificent Esfahan and also read about the Pasargadae, Persepolis, and many others. Therefore, l knew that for certain, ancient kingdoms would not surpass modern rulers. I therefore concluded that Imam Khomeini (R.A)'s palace should be far better than any other Manson l had cast my eye on, in or outside Iran. At one time, I completely forgot about the cold weather that was harshly blowing and gnawing my face and hands.

In my lifetime experiences, I had the opportunity to visit palaces and castles in several African States, Britain, India, France, Malaysia, Dubaiand many other countries of the world where important people lived. At the back of my mind, I was fully convinced that after leading the Islamic Revolution of Iran to its victory, a man of Imam Khomeini(R.A)'s caliber was expected to occupy the most magnificent palace I had ever seen in this world.

However, as we continued to walk along the street, a variety of buildings began to emerge on either side of the street. Although some of them were partially covered by snow, I also discovered that some of them were new while the majority of them were almost dilapidated because of age.

It did not take us long to get to our destination and soon my guide informed me that we were close to the end of our trip. Indeed, that was confirmed by the presence of the guards who were manning the entrance gate.

After fulfilling the necessary protocol, we were let in. I must say, I found the guards and officials at Imam Khomeini(R.A)'s residence extremely amicably, accommodating and knowledgeable of their work. I must also admit that their warm reception added more excitement and anxiety of what I was about to see.

When we finally entered into the complex, I was surprised since what I was witnessing was just the opposite of my expectations. Once in the building, the officials led us to a large underground building full of books, pictures and displayed artifacts all portraying the life story of Imam Khomeini(R.A).

As I stood there in a state of bewilderment, gazing at an almost empty hall, meant to be a palace or a castle, I was perplexed. I remained dumb, as I could not find a word to say. The guards further informed us that the Iranian leaders had built the building during the Iran-Iraq imposed war. The building was meant to be a shelter for the Imam, as the leaders viewed that it would be a safe place for the Imam who was a target during the fighting.

However, when the offer was advanced to Imam Khomeini(R.A), he flatly rejected it and sharply remarked that he would not use the accommodation until after all the poor Iranians had adequate shelters.

This baffled the leaders who had acted in good faith. They were left wondering as to how they would in future best handle their leader who had sacrificed the better portion of his life to the service of the poor and the oppressed people. But what they later discovered was that the Spiritual Leader was entirely different from most of the rulers who first put their interest before that of the people they were serving.

As for me, the more I got deeper into Imam Khomeini(R.A)'s life, the more I began to visualize that the Imam's life was full of sacrifice. One thing for certain was that, he was not interested in material things but directed his life towards perfection of his immaterial and spiritual welfare. That is why he behaved differently from the rest of the leaders I had come across.

I was both impressed and surprised as I could not figure out any personality in the history of the world leaders who was parallel to the character of that great Iranian leader. The Imam dedicated his concern over the under privileged and oppressed poor people. His self-denial and unselfish character made him extremely difficult to compare with his counterparts in that position of leadership. Looking around the contemporary world, in most cases one finds the opposite of his character prevailing. Indeed, Imam Khomeini(R.A) is a role model that radiates and is an outstanding lesson to be emulated by humanity throughout the world.

However, I was further informed that after Imam Khomeini(R.A) had refused the offer, the building was later on made into a library or museum by the then President of the Islamic Republic if Iran, HisExcellency Seyyed Muhammad Khatami. Today, the place is serving as a mirror reflecting the role Imam Khomeini(R.A) played in the leadership of the Islamic Revolution of Iran and after the victory.

Then I was led to a large empty building, which the Imam used as a conference hall. In the building, he addressed local as well as foreign audiences. Later; the officials took us to a small two-roomed house, which he occupied as his residence. I had expected to see a celestial mansion but I could not believe what my eyes were witnessing. I hardly could comprehend what I was seeing and what they were saying about his living conditions in the tiny dwelling before my eyes. The officials further informed me that the small house did not belong to him at all. It was being rented. The leader of the country was a lodger who paid to his landlord US$3.5 per month. I found it unbelievable the reader but that was the fact of the matter.

However we were further informed that by the time, the Imam first occupied the small house; Jaraman was a street in a small poor village. That is where he preferred to settle living the posh dwellings in Tehran city. I was still perplexed and could not comprehend the simplicity of this great Iranian leader.

There I was, facing the real residence in which the Imam lived. My great expectation was totally shuttered. The palace that had preoccupied my mind was nowhere near Imam Khomeini(R.A)'s residence. In front of me, was a small cottage and compared to the

African standards, the type of such accommodations are known as servants quarters. They were built for poor workers and never meant for even middle class people. I could not understand what impression it gave to the people and other world leaders who visited him so often. I wondered whether those visitors implemented the lessons derived from that great leader.

While I failed to work out any answers from what I was seeing, I caught sight of a dirty hole at the ceiling of the Imam's small house. I kept on gazing at it, perhaps that is why one of the officials pointed at that dirty spot marked at the ceiling of one of the two rooms and said that the mark was left out during one of the ***Noruz*** Iranian new year festival, when the T.V. crew came to the Imam's place in order to hold an interview with him. Because of the limited space in the room, the crew requested Ahmad, the Imam's son, to grant them permission to drill a hole in the ceiling so as to enable them to suspend their light during the interview.

Ahmad accepted their request in good faith since he saw nothing bad about it. But when the Imam saw the drilled hole in the ceiling, he was not at all amused. He asked the crew as to whether they had sought authority from the landlord. When he discovered that no body had done so, the Imam said, 'Before you interview me, repair the hole as soon as possible. That should be done before the interview. This is not my property.

It was only after the crew had filled in the drilled hole with some cement that the Imam allowed them to interview him. Imam Khomeini(R.A) was not a pretender. He was neither ashamed to expose his state of poverty even to strangers. The Imam was down to earth and always stuck to the truth.

While standing in front of Imam Khomeini(R.A)'s residence I drew a lot of lessons from the incident. I began to realize that the Imam was a crop of one of those rare upright characters who when fully convinced that they are in the correct lane, they would never bend an inch from their convictions in order to do the wrong thing.

Imam Khomeini(R.A) was an example of simplicity and observance of other people's rights. He was a principled personality who worked very hard throughout his life. The Imam would be in his

small office in the morning, till four o'clock in the afternoon. Then he would meet and address the audiences in the hall next to his two-roomed house. He also held interviews with local and foreign journalists. Imam Khomeini(R.A)'s schedule was always tight but he never complained. He endeavored to satisfy everyone as much as possible.

However, once again one day, one of his colleagues came and offered him a bigger accommodation and promised to pay rent for him but the Imam utterly refused the offer saying "Sorry, the house you are offering me is like a palace, therefore I don't like it". If one cared to trace his life history, he would soon begin to discover that the Imam's character was full of values that all pointed to a man who defied human tendency of selfishness and lived to give service to the people he led especially the poor and the disadvantaged.

Imam Khomeini(R.A)'s activities influenced the lives of those around him. As we shall soon discover from the following chapters, some of the people are still alive to tell the tales.

CHAPTER: 12

Interview with Doctor Javad Mansouri

"If you want your country to have a bright future you should teach your students in such a manner that their vision and attention will go beyond this world, so that they will be spiritually oriented , think beyond nature and take every step for the sake of God".

Imam Khomeini(R.A)'s speech on,27 August , 1985.

The Imam's achievements did not only bring the downfall of his enemies but also inspired a lot of scholars and young leaders who emulated him. One such scholar, who was his student, was Dr. Javad Mansouri.

On 15 January 2006, I was most privileged to meet Dr. Mansouri who was currently serving in the Islamic Republic of Iran Government as the Adviser to the Minister of Foreign Affairs and Director General of the Center for Historical Research and Documents.

Soon after I was introduced to this amicable gentleman, I quickly discovered that I had found a golden opportunity to have been afforded some time to meet the Doctor whose work schedule was always full. But there I was, face to face with one of the country's highly professional statesman who has seen it all from his active involvement during the struggle up to date where he is an assert to the Islamic State he fought for all his life time.

However, in his well-composed manner, Dr. Mansouri narrated how he came to know Imam Khomeini(R.A) way back during the early stages of the Islamic Revolution of Iran. Since then, he worked with Imam Khomeini(R.A) up to his demise.

He said that his first encounter with Imam Khomeini(R.A) was in Qom in 1960. He, together with a group of young scholars, had made that special visit to Imam Khomeini(R.A) in their search for political advice. The issues raised in that first encounter marked a great impact in the inquisitive minds of the young scholars, the then future generation and leaders of their country. From that time onwards, Dr. Mansouri had several communications with Imam Khomeini(R.A).

According to Dr. Mansouri, Imam Khomeini(R.A) was a rare personality who possessed multi-dimensions of ideas that an ordinary person could never fully understand. One could not comprehend how the Imam managed to equalize the combination of the two professions without compromising the other. He was a clergy who accommodated his religious work with the politics of the day. To Dr. Mansouri, it was almost a mystery to understand how Imam Khomeini(R.A) managed to fulfill the demands of the two occupations without letting the other one suffer. The Imam was fulltime religious practitioner as well as a fulltime politician.

In most cases, Dr. Mansouri visited him even without making any appointments. As young scholars in the zest to seek political advice from the old wise man, they often knocked at his door at odd hours, but he would not complain. Instead, he would smile and welcome them saying, 'Do not worry young men, I am a servant of the people'. Dr. Mansouri found the Imam a humble man possessing a down to earth character. He was a principled personality who maintained that stance throughout his lifetime.

The Imam did not yield to the so called superpowers that he believed to be responsible for most of the problems experienced by the poor people of the world. Imam Khomeini(R.A) did not believe in superiority of any worldly superpowers but he contented that the only super power is God, the Almighty.

During his lifetime, the Imam broke the authority and the myth of the so-called earthly super powers. He felt that these worldly super

powers did not fully understand his thinking. As a result, they condemned Imam Khomeini(R.A)'s ideas without analyzing the sense and meaning behind the thoughts. In other words, there was a clash of ideas between the two forces, that of Imam Khomeini(R.A) and the Western powers.

Dr. Mansouri was fully convinced that throughout his missions during his lifetime, Imam Khomeini(R.A) gave self-confidence to the oppressed nations of the world. He left everlasting lessons to humanity. Today, after a couple of years since his demise, the ideas that he implanted in the theological and political arenas still prevail in the minds of the people that he led. His leadership styles were not only exemplary to the Iranians alone, but have permeated into the world at large.

During the Islamic Revolution of Iran's struggle and after, the Imam emphasized that the leaders should follow simple life styles. At first that must have brought some shock to people who had grown up identifying leadership with wealth. The exercise must have been very difficult for many to follow. He as well strongly emphasized that the offering of services to the people was a great honor that determined the quality of the leader.

At several gatherings, Imam Khomeini(R.A) often reminded people that he would prefer to be called a servant rather than a leader. He would say, 'being a leader is not what matters. What matters is service. Islam has made it necessary for us to serve. I am a brother to Iranian people and I regard myself as their servant and soldier…'

Dr. Mansouri contented that even people who closely worked with Imam Khomeini(R.A) failed to fully understand him. Among others, Dr. Mansouri recalled a typical incident that occurred in 1979, immediately after the independence of the Islamic Republic of Iran.

What actually happened is that, with good intention, immediately after the victory of the Islamic Revolution of Iran, some Iranian Ministers sat down and viewed it fit to reward their leader with some decent accommodation. They suggested to him that they had identified a vacant palace in the city and that they wanted him to occupy it. But Imam Khomeini(R.A) surprised them by turning down the offer. He preferred to remain stuck to his poor two-roomed

dwelling he rented in Jamaran Street. The occurrence stunned not only the officials who had wanted to please their leader, but also the rest of the Iranian people who took wind of that happening.

The Imam had been gifted by prophetic foresight that very few people do not possess. During the early sixties, Dr. Mansouri and his colleagues witnessed fulfillment of some of the Imam's prophesies when they visited him in Qom. After lengthy discussions, the Imam advised them that the country was heading on for a bloody struggle with a lot of limitations. But Imam Khomeini(R.A) was quite sure that the nation would keep abreast of those problems because it was a phase that would come and go.

He went on to advise them that the only thing people ought to do was to pray hard and lay their full trust in the Almighty. God was the only true super power that is capable of conquering all the other forces. That meeting was an eye opener to the young enthusiastic scholars. The Imam's utterances were very powerful and effective. He gave an assurance and hope that strengthened the Islamic Revolution of Iran from the beginning to the end.

The Imam also foretold the collapse of some of the so-called super powers which at that time none could imagine that happening. Yet, his prophecy was fulfilled in a matter of a few years. Throughout his life, Imam Khomeini(R.A) suffered and struggled for the people of Iran in particular, and for the people of the world who were struggling for their freedom and independence in their respective countries.

Dr. Mansouri explained that during the struggle, the two characters emerged, that of Imam Khomeini(R.A) and the Shah. These opposite personalities contrasted and clashed badly. The Shah was selfish and corrupt in many ways and amassed Iranian wealth at the expense of the poor masses, yet with the Imam, even nature failed to hoodwink him into greediness during his life time.

Imam Khomeini(R.A) contributed immensely to the ideology of identifying himself with the poor and practically lived to it. He strongly believed that before God, all people are equal. He was a humble leader who after successfully leading the Islamic Revolution of Iran strangely decided to live a simple life. The Imam's leadership

knew no racial or religious boundaries. He was the father, leader and hope for all the oppressed and suffering people of the world.

Imam Khomeini(R.A)'s whole profile reflects that he did not only think about the suffering masses of Iran, but of all the other countries that were under oppression and suppression from colonial super powers. Indeed, the Imam spoke not only for the suppressed people of Iran under the despotic regime of the Pahlavi Dynasty, but also considered the freedom of other nations far away from his country.

In the African continent, Zimbabwe was among many other countries that were under the so-called super powers' oppression who visited Imam Khomeini(R.A) for consultation in 1979. The Imam received a delegation from Zimbabwe led by the late Comrade Simon Muzenda, one of the top freedom fighters.

However, after a lengthy discussion, Comrade Muzenda's delegation went back satisfied with the advice they got from Imam Khomeini(R.A). Subsequently, in 1980, Zimbabwe attained its independence.

Dr. Mansouri revealed that the Imam's leadership styles were role models that were emulated by the oppressed people. He struggled against racism as he viewed that man is a spiritual creation and not an animal.

Like Mahatma Gandhi of India, Kwame Nkrumah of Ghana, Julius Kambarage Nyerere of Tanzania, Mbuya Nehanda of Zimbabwe, Nelson Mandela of South Africa and many others, these leaders loved their nations. They struggled, lived poor lives and died serving their people.

Dr. Mansouri believes that if one closely traces Imam Khomeini(R.A)'s life, that is when he quickly realizes that the Imam did not appeal to self-centeredness often called selfishness. Instead, the Imam was a pursuerer of selflessness and believed that other people's interests should be observed, considered and respected. The Iranian people in particular and humanity in general, are in one way or the other indebted to this great personality, Imam Khomeini(R.A).

CHAPTER: 13

Professor Morteza Mottahari's Testimony

"I decisively declare to the entire world that if the world devourers venture to stand against our religion, we shall stand against their entire world and shall not remain silent until their complete destruction is accomplished. We shall either be completely free or attain a greater freedom, that of martyrdom..."

Imam Khomeini(R.A): Address to Hajj pilgrims, July 31, 1987

The Islamic Revolution of Iran was not one man's achievement. Indeed, it was not one man's band. Rather, it was the Iranian people's movement. The road of the movement cost countless lives but at the same time groomed industrious and fearless leaders.

It is a clear fact then that Imam Khomeini(R.A) had a tremendous impact in the making of leaders as well as followers. His inspirational coaching and tutoring, produced quite a number of steadfast leaders who took the call to lead the Islamic Revolution of Iran to the very point of their martyrdom. One such courageous leader to emerge from the Imam's faithful flock is Professor Morteza Motahari.

The Islamic Revolution of Iran leader, Imam Khomeini(R.A) had an effective administration team and network that covered all the corners of the entire country. That is the reason why the movement accelerated even when the Imam was living in exile for such a long time, far away from his homeland.

Professor Morteza Mottahhari was born in Fariman, Khorasan Province. He spent most of his childhood in his home place. His early studies in Mashhad included logic Islamic sciences, philosophy and jurisprudence.

In 1937, he proceeded to Qom where he was privileged to pass through the hands of some of the reputable teachers and great scholars of that time. Among them were Ayatollah Haj Agha Hossein Boroujerdi, Ayatollah Mirza Ali Agha Shirazi, Allameh Seyyed Mohammad Hossein Tabatabaei and Imam Khomeini(R.A). These prominent figures must have had a significant impact and influence in his future personality and activities in life.

Professor Motahari had displayed unwavering support and respect for Imam Khomeini(R.A), his former teacher and leader in the Islamic Revolution of Iran. At one of his several lectures, he acknowledged, "After my immigration to Qom, I thought that my soul would be watered through this character, Imam Khomeini(R.A)".

The Professor was under the Imam's guidance for about twelve years. When he traveled to Paris to meet the Imam in exile that is when he discovered certain dimensions of his leader's spiritual side. Professor Motahari was not only perplexed but his faith in him became stronger than ever before. He found out that Imam Khomeini(R.A) had given the Iranian people some identity and their real essence of the Islamic identity. The Imam had strengthened the people's belief at the time it was lost and made them believe in themselves Professor Motahari was one of the founder members of the movement and was among the first scholars to join the movement during its early stages in 1962 under the leadership of Imam Khomeini(R.A). The Professor was among the most trusted supporters.

By that time, the Professor was already in conflicts with the Shah as he continuously attacked his corrupt regime. Following the 1963 uprising, Professor Motahari was arrested by the notorious SAVAK and sent to prison in order to silence him. But once released, it was discovered that the arrest never deterred him from continuing with his fervent support of the Islamic Revolution of Iran movement.

During the years 1971 to 1976, the regime had targeted all revolutionary centers. The Shah closed them one after another. In

order to pursue the struggle, the Professor created secret groups composed of university students and some intellectuals in Qom and Tehran.

Together, they strongly attacked the Shah's government left right and center and also mobilized essential assistance to families of political detainees and martyrs. Professor Motahari was an intellectual pillar of the Islamic Revolution Movement who faithfully represented Imam Khomeini(R.A) without any reservations. The Professor had constant contact with his leader even during his time in exile.

In 1976, he made a trip to Iraq in order to brief the Imam as well as getting some directives on the way forward with the movement at home. When the Professor came back to Iran, the Militant Ulama Society of Tehran was formed and started functioning in 1977. His active roles saw him meeting again the Imam in France in 1978. Subsequently, the Revolutionary Council was formed and its obligations among others were to plan the future formation of the Islamic Government after its victory.

Professor Motahari, one of the pioneers of the Islamic Revolution of Iran, played a pivotal role in uniting university students, clergymen, and intellectuals, military and non-military groups during the struggle for independence. Because of his activities against the Pahlavi Dynasty's regime, he was viewed as a dangerous element and archenemy of the state the combined movement managed to strengthen the struggle's strategies against the Shah's government.

The Professor was a gifted effective co-coordinator who together with other supporters made life uncomfortable for the Shah's government. He was a reputable leader and writer who authored twenty-two books in various subjects and disciplines. Through his skilful publications, Professor Motahari contributed a lot to the Iranians and to humanity in general. One of his books Dastan-Rastan was considered and chosen by the International Organization, UNESCO as the best book in 1965.

All in all, Professor Motahari who was one of the architects of the Islamic Revolution of Iran was a significant symbol of resistance of the movement. He worked tenuously and prepared the nation for the victory of the Islamic Revolution of Iran, which collapsed the

monarchial dynasties and replaced it with an Islamic government, the first of its kind.

Unfortunately, the Professor did not live to see much of the Islamic state. He was martyred on 30 April 1979. On learning of the sad loss Imam Khomeini(R.A) sent the following heart touching condolence on 1 May 1979, I have been deprived of a dear son of mine. Imam lamenting upon the death of one who was the fruit of my life...

However, in recognition and remembrance of the enormous contributions made by Professor Morteza Motahari, the Islamic Republic of Iran Government saw it fit to observe the day of his martyrdom as Teachers Day.

Professor Motahari left an invaluable heritage and legacy to the Islamic State he tirelessly fought for its establishment. His exceptional call for duty and multi-dimensional approach clearly portrayed his thoughts in various topics raised in his books.

CHAPTER: 14

Testimony of Family Members

"From the viewpoint of human rights, there is no difference between men and women, for both are human beings, and women are entitled to interfere in matters that concern their destiny just as men...we want women to stand on their lofty human station and not be toys ...playthings or dolls in the hands of men...women are free, as men to choose their own destinies and activities..." Imam Khomeini(R.A)

Having examined Imam Khomeini(R.A) from a scholarly, professional, religious and political perspective, in the preceding chapters, we now attempt to view him from a social dimension. In this section, we look at his family and filial obligations. We want to find out how he performed them during and after the Islamic Revolution of Iran. It is further hoped that the knowledge gathered, would go a long way in facilitating especially the young generation in improving their marital status. I have picked out three members to represent the family unit.

Mrs.Qods Iran Saghafi Mostafavi.
Imam Khomeini(R.A)'s dear Widow

In an interview with Neda Magazine, Vol.III of 1993 in Tehran, the respected old lady revealed her husband's characteristics from her own experiences and perspective.

The grand lady says they two married when the Imam was 28 and she was 15. Marrying was not an easy road to travel for the lady.

It took young Ruhollah ten solid months before she gave her final consent to marry him. She only accepted the proposal after she had a dream in which she saw the Imams and the Holy Prophet(S.A.W) standing together in the very house that they later rented as their residence.

The vision appeared exactly in the same house and the same rooms that they rented after their marriage. Even the curtains they bought were the same as the ones that had appeared in her dreams.

When she revealed the dream to her grandmother, the old lady encouraged her to marry the Imam because she believed that he was a true descendant of the Holy Prophet. In the meantime, the Imam kept sending her an emissary almost on a daily basis.

One week after declaring her consent, she saw the bridegroom through the window along with her sisters and mother. The relationship between the groom and the bridegroom gradually developed. Eventually, the two were married in the night of the 15th or 16th of the Holly month of Ramadan. She vividly remembers that she was wearing a black and white embroidered cloth. Her dowry was a thousand Tooman and her husband's family gave a house as a dowry. The lady never asked for the dowry but later in his will, the Imam gave their house in Qom to her.

Immediately after they were married, the bride requested the bride groom for his expectations from her. The response was very simple and straight forward, ...you should do what is regarded as a must in Islam and not to do anything that is forbidden in Shariah. The grand lady recalls that during her life with her dear late husband, she lived the way she liked and she says, '...I felt as free as a bird'.

When they got married, the Imam continued the lessons her father used to give her. She continued to study divinity until she gave birth to her fourth child. Then she gave up the studies and concentrated with her family duties.

Mama Iran revealed that throughout their long married life, the Imam paid great respect to her and never uttered any unkind word. He always gave the best place to her and would never start eating before the honorable lady came into the room. He instructed his children to wait for her before eating.

However, the Imam was a poor clergy and her life could not be financially comfortable. Nevertheless, the Imam did not want her to work, even if she wanted to do so in the house. She would only work after he had left. She remembers one day, when she was caught red - handed while she was washing dishes. All he did was to ask one of their daughters to complete the work she was doing.

At some stage in their life, the young couple left for Qom where they lived for eight months. While in that small town, one day, Imam Khomeini(R.A) gave his famous speech against capitulation. In retaliation to the Imam's speech, one night, the secret police invaded the house and took him away. Their son Ahmad who by then was about eighteen years old, wanted to follow his father but the secret policeman brandished a gun and stopped him.

She also recounted that later the Imam was sent to exile. They first went to Kazemein and finally to Najaf where they lived for fourteen years. Their accommodation was a small house with a very small kitchen. It had two rooms downstairs and two in the upstairs. So the family had to rent an adjacent house.

As far as devotion is concerned, the Imam left a great impact on his family. He was strict on prayers and children had to say them as soon as they were seven years old. About the Imam, she says, "my husband Accepted everyone's word if they said they had done their prayers. The children owe their faith and ethical values to their father. What they owe to me is the compatibility our daughters have with their husbands".

Today, the Imam's respected widow stays in that same two roomed house she lived with her late dear husband. However, after the Imam's demise, one Foundation bought the house from the owner. They told the old lady to live in it till she is called by the Almighty God to meet her husband in Paradise. The old lady is not lonely as her daughters and in-laws live close by and her colleagues, relatives and grand children often visits her.

Mrs. Farideh Mostafavi Imam Khomeini(R.A)'s Daughter

In an interview with the *Jomhouri Eslami*, in June 1993, Mrs. Farideh Mostafavi, one of the late Imam Khomeini(R.A)'s daughter gave an insight into her father's behavior as a family man. She revealed

some fine details about how as a happy family interacted among themselves. She recalls her father's amicable behavior towards her mother.

She says, 'the relationship between our parents was very intimate and cordial. Father was extremely respectful and kind to her. He relied on her and always implemented her views pertaining to the family issues. He established a habit of never eating before she did. Eventually, the whole family took up the habit and waited for the honorable lady of the house before eating...'

He treated his wife well and revealed this love in the presence of the children and relatives. He never asked her to bring him anything; instead he would tell the children to do so.

The memories she has of her beloved father is that of a kind and loving father. He was principled and firm in all his dealings. As children they knew what he wanted and what did not please him. The Imam treated his children in such a way that each one of them felt that he or she was his most favorite child.

However, Mrs. Farideh Mostafavi always had the feeling that he showed greater affection for the daughters rather than the sons. She discovered this by following what he did and knew what he approved of. Yet, he did not impose things on his children who equally enjoyed their freedom and had some choices on some matters.

Later in life, as the children grew up and married their partners in life, they realized that he did not restrict or set high standards for his sons and daughters-in-law. The Imam did not consider material wealth as a must but had to satisfy the minimum. His relationship with his in-laws was quite cordial and respectful.

The children also later discovered that their father was much more open and friendlier to his grand children than to them. Since he had no inclination to put his grown up children to task, he felt much more comfortable sending his grand children on errands for him.

However, what Mrs. Mostafavi fails to understand up to this day, is that despite her late father's tight schedule as a spiritual leader and politician who had to face with the challenges of a turbulent world, he was still dedicated to his family and fulfilled the

requirements of his responsibilities as a father and head of the family without fail.

Doctor Fatemeh Tabatabyi Imam Khomeini(R.A)'s Daughter-in-law

On 14 January 2006, I was privileged to be afforded a singular honor to meet and hold a successful interview with one of the members from Imam Khomeini(R.A),s family, Doctor Fatemeh Tabatabayee.

In Iran, she is affectionately referred to as Madam Tabatabayee. The honorable lady is the wife of the late Ahmad, Imam Khomeini(R.A),s youngest son.

Madam Tabatabayee is a busy lady. Because of her tight schedule, initially, I had thirty minutes for my appointment, but it turned out to be over one and half hours. She accommodated me for all that time without any complaint I only left the meeting place after I had exhausted all my prepared questions.

Madam Tabatabayee's testimony gives an eye-view of Imam Khomeini(R.A),s multi-faceted nature.

I found the honorable lady humble and a talented personality. I was very impressed by her genius as a writer. I am deeply grateful to her for her patience and the labor she took when telling the life story of Imam Khomeini(R.A). She was kind, sympathetic, motherly and very accommodative.

As for her academic attainment, she holds PhD qualifications. Furthermore, she is a prestigious author whose book on Memoirs about Imam Khomeini(R.A), is widely read in the Islamic Republic of Iran.

Asked about the life of Imam Khomeini(R.A), her beloved father-in-law, she said she first knew the Imam when she was fourteen years of age. Imam Khomeini(R.A) and her father Ayatollah Soltani, were both clergies during the same period. The two families belonged to the same tribe and had distant relationships. The Khomeini and Soltani families had been close to each other for a long time.

However, with time, Tabatabayee got married to her late husband Ahmad in 1971.The marriage between the two further tightened and cemented the two families together.

Eventually, the young couple was blessed with three children, all sons. The first-born Hassan was born in 1972. Followed by Yaser in 1979.Their last-born Ali was born in 1986.

The three children must have been highly impressed by their grandparents' profession. The two Ayatollahs Soltani and Khomeini(R.A) were clergies of great repute. By the year 2006, when I visited the Islamic Republic of Iran, all the three sons were seminarians at the famous small town of Qom where their grandfather, Imam Khomeini(R.A) had studied theological courses.

The little town of Qom is between Tehran the capital city of Iran and Esfahan, the town famous for its architectural artistic arts. The two towns Qom and Esfahan are renowned as centers that produced the most prominent Iranian clergymen. It is at Qom that the first foundations of the Islamic Revolution of Iran were laid and Qom maintained the momentum up to the victory of the Revolution.

Madam Tabatabayee is already a grand mother because her first son Hassan is married and has two children Hamed and Narges. Her reflections of the Imam are that of the relationship between father and daughter, and not that of father-in-law and daughter-in-law. During his life with Madam Tabatabayee, the Imam always referred to her as 'My beloved daughter', and she regarded him as 'My beloved father'. According to Madam Tabatabayee, the Imam was the model of a kind loving father.

As a parent, he was so caring, apart from the fact that he was a popular clergy and nationalist. Imam Khomeini(R.A) had a tight schedule of religious and political engagements. Yet, he was very close to his family. He mixed with members of his family including the grand children who were kids by that time.

The Imam often sat down with his family sharing discussions, ideas and jokes. He was a rare personality who was able to accommodate both important and poor people and gave them their fair chances. The Imam would attend to people's individual needs and advised them accordingly.

Madam Tabatabayee recalled that the Imam always gave time to the person as he listened intensely while the person was talking. He would only give his comments after a person had finished talking. The Imam was a great and good listener. He was a wise councilor who never hesitated to point out at a wrong or right thing.

Madam Tabatabayee regarded the Imam as her hero and role model. She would always cherish his ideas and follow his footsteps and the examples she adopted from him in bringing up her children and grand children. In fact, the Imam was very sincere with her family and made all the endeavors to nurture and mould the then young family that needed his guidance most.

She remembers that during his last days in this world, family members took turns to visit the Imam in hospital. These included the young children who were also given their turns to discuss with him on his sick bed. Although he had great bodily pains as a result of the illness, the Imam looked as cheerful as ever before.

Madam Tabatabayee recalled, the Imam's last moments, when she was at the bedside of the great man with other family members. These were not happy moments at all. The Imam was seriously sick and about to die. She vividly recapitulates the day of his last moments before his death as if it occurred yesterday, yet so many years have now passed.

The closest family members were there, and all in silence, wearing sad faces. Nearly all had tears flowing down their cheeks. Although in grievous pains, the Imam forced himself to smile and indeed managed to do so. Then he slowly said, '...now I have one or two words for you. I shall not return... I don't want you to express grief and anxiety on my demise. I am asking God to give you patience. Be careful not to weep and lament...'

All were silent and sad. It was difficult for any of the family members to believe and accept what was about to happen. Then one among the family members broke the silence, 'No, Agha, God willing, *inshala*, you will recover...'

'No, I will not return'. The Imam responded. ... let me tell you this, to go to the next world is very difficult... to go to the next world is very difficult'. He repeated.

Then Madam Tabatabayee said, 'Agha, if you say all this, then we shall greatly lose our hopes... because, as far as I know, although I am young but those who have been with you confess that not only have you performed all the obligatory deeds, and abstained from the forbidden ones. You have also observed the recommended acts and even abstained from most of the unpleasant deeds...'

If it is difficult for you, then what should we say? '...we feel greatly hopeless ... Agha, these words that you utter are very difficult for us to bear.., we are extremely frightened, worried and upset'.

The Imam replied, 'No you must not despair from God's Mercy ... bear this in mind that, to go to the next world is very difficult... I do not have any good deed, so that I should want to be happy thereby... if Imam Sajjad(A.S.) wept and said, 'O Lord, it is likely that my good deeds are bad, do I possess a deed to get happy and confident thereby? I only have hope of God's grace and have no action at my credit to be hopeful...'

The Imam took a deep breath and was silent for some time, then he repeated, '... to go to the next world is very difficult... to go to the next world is very difficult'.

The doctors then came, and said: 'It is time to leave'.

The family members left in silence and never met again to discuss with him because he was no more. The Imam's demise had left a gap which was impossible to bridge. The death had robbed an irreplaceable statesman and beloved head of the family.

In most cases, world renowned revolutionaries found the family fabric retarding their political activities, ending up abandoning their families to devote themselves to the struggle. On the other hand, it is the family members that cut ties with the revolutionary. As a result, family unity disintegrates, leading to the breakdown of the family unit. Yet, apart from his clergy and political engagements, in Imam Khomeini(R.A), we find a man who reserved a special place in his heart for his beloved family and country. He will always remain an enigma to his relatives, friends as well as his foes.

CHAPTER: 15

Ayatollah Sayyid Ali Khamenei's Testimony

"You who act as the head of the government should serve and act in such a way in the interests of the people and society that you would not be held responsible before God and your conscience…For God almighty says, "Good deeds remain with your God". You can be sure that the more you serve people, the greater will be…the people's affection for you, and you will be loved and respected by God".

Imam Khomeini (R.A), news article speech, 1978

If there is any leader who really took to the qualities of the Imam Khomeini(R.A), it is none other than his successor Ayatollah Sayyid Ali Khamenei who is the current Spiritual Leader in the Islamic Republic of Iran.

Born in 1939, in the holy city of Mashhad, the Ayatollah came from a highly educated family. Ayatollah Khamenei's childhood upbringing was under the care of his loving parents who aimed at bringing up the best children in the family.

Ayatollah Khamenei got his early education from his parents who supervised his studies. He took most of his lessons in his home place. At the age of 18, he began advanced religious training at Najaf in Iraq. He moved to Qom in 1958 where he studied for six years. He was lucky to study under outstanding scholars like Ayatollah Mirza Javad Agha Tehrani, Ayatollah Hakim, Imam Khomeini(R.A), Ayatollah Burojerdi, Haeri and Tabatabaaei. These top clergies were

highly renowned as the most prominent scholars, not only at Qom Theological College, where they were stationed, but also throughout the country.

Ayatollah Khamenei became a close student of Imam Khomeini (R.A) and an active member of the Islamic opposition of the Shah from the 1960's. In 1963, he was involved in the massive student's protests against the Shah's Western oriented reforms. Among the most prominent early founders and Administrators of the Islamic Revolution of Iran, is Ayatollah Sayyid Ali Khamenei. As a clergy, he was renowned for his heart touching sermons around the city. Frequent arrests, imprisonment and torture became part of the Ayatollah's life.

Later, Ayatollah Khamenei turned out to be a well known great scholar in jurisprudence ***Kefayeh*** and ***Makasib***. He also qualified and obtained a certificate in *Ijtihad.* While the Ayatollah is regarded as an academician of high repute, but a great part of his life is ascribed to the struggle to which he dedicated himself by taking arms during the Islamic Revolution of Iran. He staunchly supported the Revolution and attracted large crowds as he delivered inspiring speeches and wrote articles, which were distributed to all strategic points.

His strength was noticed in mobilizing the clergy and theology students. The campaigns were consolidated by his ability in delivering sermons which always exposed the corruption in the Shah's government. As a result, he was arrested and badly tortured by the Shah's agents who humiliated him and placed him in solitary confinement at the notorious SAVAK Center. Ayathollah Khamenei was several times threatened with death.

However, after his release, he decided to settle in Mashhad instead of returning to Tehran or Qom. The Ayatollah continued to use his heart searching sermons to transmit the revolutionary messages to university students and other scholars. His preaching was very effective. Mashhad, he became extremely popular as many people came from far away places to consult and seek for his advice from his experiences. He orchestrated the nationwide demonstrations and received high respect from all the people who came in contact with him.

As a result of his popularity, he received numerous invitations from important cities in Iran. People wanted him to give most effective ways of executing the Revolution. The Ayatollah blended his sermons with the ideas from the books he had written. This medium of disseminating the revolutionary path had a great impact to people of all ages. Ayatollah Khamenei always kept in contact with his leader, Imam Khomeini(R.A) who was one of his right hand men and most trusted cadre.

Ayatollah Khamenei worked tirelessly under the guise of sermons to establish organized Islamic cells led by the clergy who were knowledgeable of jurisprudence and politics. Later, Mujahidin Ulama League was set up and its duties were to mobilize people in marches and demonstrations that shook the Pahlavi government.

By 1962, the Ayatollah had already joined the Islamic Movement led by Imam Khomeini(R.A). But 1963; he was arrested in the city of Birjand in the process of delivering an anti-Shah message from Imam Khomeini(R.A) to the then paramount Shia leader. He was later released and returned to Qom but his freedom did not last long as he was arrested again during a similar mission in the city of Zahedan. Subsequently, the Ayatollah was imprisoned in Tehran's ***Qezel-Hesar*** confinement centre. The imprisonment did not deter him from following the course he had chosen.

The year 1964, found him organizing an underground politically oriented demonological group that comprised some clergy. Sooner or later the group was discovered by the security forces but the members escaped arrests.

The years 1967 to 1969, witnessed the Ayatollah's several arrests and imprisonment. In 1969, he was put under strict surveillance by the Shah's SAVAK secret police, which had become extremely aggressive against the opponents of the Pahlavi government. Despite the regime's tight scrutiny, the tenacious Ayatollah organized and secretly established Islamic ideological Classes in 1971. In the meantime, secret agents became quite aware of the numerous anti-government campaigns he was involved in. In 1974, he was again arrested and imprisoned at the anti-sabotage headquarters notorious for its torture chambers.

In 1977, together with a number of clerics from Qom and Tehran, the Ayatollah established Combatant Clerics Association which became the basis for the Islamic Republic Party. Ayatollah Khamenei co-founded the Islamic Republic Party with Ayatollah Beheshti, Hojjatoleslam Bahonar, who were both martyred in 1981, and Hojjatoleslam Hashemi Rafsanjani as well as Ayatollah Musavi in line with Imam Khomeini(R.A)'s views. The Ayatollah was again arrested and sent in exile to a remote place situated in the eastern party of the country. In 1978, he left the place of exile for Mashhad where he led the Islamic Movement until its final victory.

The following is the chronicle of some of Ayatollah Khamenei's leadership posts he held after the victory of the Islamic Revolution of Iran.

In March 1979, Imam Khomeini(R.A) appointed him Member of the Revolutionary Council. He served in the Central Council of the Islamic Republic Party. On 18 August 1979, he became Deputy of the Minister of Defense and represented the Council in the Ministry and Commander of the Islamic Revolution's Guards Corps.

On 19 January 1980, Imam Khomeini(R.A) designated him with the prestigious position of Leader of the Friday Congregational Prayers of capital city of Tehran. He was also elected Deputy of the Islamic Consultative Assembly in the same year.

On 11 May 1980, the Ayatollah was chosen Imam's Advisor at the Supreme Defense Council. On 29 September 1980, Imam Khomeini(R.A) sent the Ayatollah to the southern war fronts seven days after the Iraqi invasion.

In June 1981, after delivering an important speech in the Majlis which led to the dismissal of the then Prime Minister **Abol-hassan** Banisadr, an attempt was made to kill him by an Opposition Movement while presenting a speech in Tehran. As a result of the attack, his chest and arm were seriously injured. He was hospitalized and remained under treatment for forty-two days. The injury sustained, left his right arm disabled but that did not stop him from his active participation in Government service.

On 1 September 1981, the Ayatollah was chosen Secretary General of the Islamic Republic Party. Ayatollah Khamenei was

seriously injured in a bomb planted by the MKO Terrorist Organization while giving a speech at Tehran's Abuzar Mosque.

In October 1981, he was elected President of the Islamic Republic of Iran, with 16.8 million votes which represented 95 percent of the votes cast in his favor. The Ayatollah was re-elected President for another term. He was also Chairman of the Supreme Defense Council as well as the Supreme Cultural Revolutionary Council.

In 1989, he was awarded the title of Ayatollah from The Theological School of Qom. While on 4 June 1989, after Imam Khomeini(R.A)'s demise, the Ayatollah was elected Supreme Leader of the Spiritual Council of the Islamic Republic of Iran by the majority of votes of the Assembly of Experts. All in all, it clearly portrays that the Iranian people were fully aware of the effective and pivotal roles he faithfully played during and after the victory of the Islamic Revolution of Iran.

In all these strategic positions, Ayatollah Khamenei demonstrated without any shadow of doubt, his unique intelligence and sense of duty. He managed to skillfully administer by utilizing talents tapped out from his supporters as well as his personal experience.

On his part, Ayatollah Khamenei as the Spiritual Leader of the Islamic Republic of Iran seems to have closely followed the footsteps of Imam Khomeini(R.A) in good faith. This confirms the notion that Imam Khomeini(R.A)'s ideas will keep on shining for ever.

At the 42nd session of the United Nations General Assembly, the Iranian Leader among others issues, reminded the audience that moral values had been discarded and that the foundations of the family unity had been shaken and that corruption had been rampant throughout the contemporary world.

The Ayatollah further emphasized, ...we must start a tough campaign against corruption in our countries. We must strengthen the foundation of the family and make this original school of man, a home of affection, sincerity, love and spirituality. We must safeguard the rights and values of women, on this last issue. We must revise all the standards that were created by the system of domination and in order to liberate women from the humility of being 'sex objects' that the dominant Western culture has in practice imposed on them... Women

as scientists, politicians, directors and managers, partners and mothers must be welcome, but their exploitation as objects for pleasure, and commercials should be rejected. This will help restore the dignity and personality of half of humanity and re-establish the lasting and holy foundation of the family...

Ayatollah Khamenei is a deeply devoted personality who views all human beings as equal and images of God. He often says, 'Man stands out to be superior to all other creatures on earth...' The Ayatollah has a strong belief that man's intrinsic knowledge could be fruitfully utilized to create the world an ideal place where peace and tranquility prevails.

On the other hand, Ayatollah Khamenei views men as capable of being brutes, creatures capable of creating fury of corruption and oppression that goes astray exploiting their God-given potentials. The Ayatollah's contention is that the only light illuminating man's path is true belief in God and faithful submission to His commandments. He strongly believes that the world is a cultivating ground for the next world and that death is not the end of life but only a passage to immortality and the beginning of a new existence.

CHAPTER: 16

KHOMEINI LEGACY

"Man is a wonder that can develop into either a heavenly or a devilish creature! By man 's proper training and education, the entire world becomes reformed". Imam Khomeini(R.A)

After the fall of the Pahlavi monarch, Iran was never the same again. Imam Khomeini(R.A) ruled Iran for ten years before his demise. His contributions left a lasting mark and mapped a new era for the country, Islam and the whole of the Middle East. This chapter seeks to enumerate some of his achievements and their impact on the people of Iran in particular and humanity in general. He sacrificed his entire life to save the poor masses that were under the bondage of the Pahlavi Dynasty. For years millions of Iranians were deprived of a religious system based on faith and belief. Imam Khomeini(R.A) led the movement that helped to establish a republican in Iran. After a bloody struggle, the unarmed masses turned out victorious and the Islamic Republic of Iran was created.

I am still at a loss for words for a man who survived under the most trying circumstances on earth. A man, who lived a whole lifetime of struggle; a man, who bundled out of office a very powerful puppet monarchy, alienated himself from the most powerful states of the East and West and had an eight-year –imposed war to battle with. Even the hostile propaganda of the West and internal enemies failed to obliterate the legacy of a man who had a total belief in God.

If the Imam was of corrupt nature, once in power, he would have grabbed and amassed Iran's wealth for himself. He could have built a world-class mansion. The Imam could have established a Khomeini Dynastic Lineage for his family. Instead, he laid the foundations of an Islamic state based on the fair and equal participation of the public.

Under his directorship, he steered Iran towards the goal of self-sustenance. He did not want his country to rely on West or on the Eastern bloc countries. At the same time, he wanted the Muslim world to become a unified force.

He revived the Islamic culture and staunchly defended its norms. He fought against the prevalence of Western culture and called for the banning of their popular western fashions, music, cinema and literature.

Although many of his democratic and social reforms that he had promised to be implemented did not come to pass during his lifetime, the Imam did not leave his people in darkness. The path was already paved and quite clear. His aims and ideals were distinct to his followers and the new generation to come. This was revealed in a New Year Message of 21 March 1982 where the Imam emphasized, "...our aim and that of our nation is liberation from the clutches of the enemies of Islam. Our goal is to see the Islamic country independent so that none of the world's powers can harm it in any way..."

Many years after his death, his legacy is still alive and continues to inspire many. Imam Khomeini(R.A) shall always be remembered for his bold and radical reforms. He was at the helm of the Islamic Revolution of Iran and was the architect of the first Islamic Government which installed a theological Islamic society influenced by morality and ethics of religion.

Of considerable notes, is how he upgraded the position of women. Women's important roles were reinstated in the span of social activities. This point is proven by the fact that during the Islamic Revolution of Iran, women were present, shoulder-to-shoulder with their male counterparts. The Imam strongly believed that no occupation is as honorable as motherhood and that women are the

foundation and cornerstone of every nation. He said, 'A child's first school is its mother's lap'.

For academics and scholars, Imam Khomeini(R.A) set an unprecedented standard in the Islamic world by producing 180 books credited to his penmanship. The Imam is considered one of the greatest scholar of modern day Islamic world. His books are treasured so much and are being used in various learning institutions both in and outside Iran.

Imam Khomeini(R.A) was a man who above all, loved honor and dignity in a man. He is a champion who fought for and restored the trampled dignity of the people. Perhaps that is why his followers did not want to separate with him even in death, to the extent that they tussled for his coffin and made burial proceedings very difficult. Never has such a scene been witnessed in the entire world.

On several occasions, the Imam reminded people to preserve their traditional heritage and the importance of acquiring knowledge. At one time, Imam Khomeini(R.A) said, "...Culture is the origin of all happiness or misery. What builds the nation is wholesome culture. The belly and the bread and water are not criteria. The main issue is the human honor. Man is not human and can't achieve his humanistic aims as long as he seeks to continue living in the shadow of machine guns, cannons and tanks. You must try by your words and pens to shelve the machine guns and open the arena to pens, knowledge and sciences..."

To Imam Khomeini(R.A), honor is a prize that is a pre-requisite to humanity, while Islam is the means that brings honor. That is why Imam Khomeini(R.A)'s whole life struggle and historical mission was rooted in religion. He revived the purity of Islam and gave back the Muslims their shining honor that had been dragged into the dust bin by continued persecution from the godless and power-seeking Pahlavi rulers.

No one can dispute the fact that the Imam had a prophet-like character surpassing that of any renowned personalities of the contemporary world. In January 1989, he wrote a letter to the Russian President Mikhail Gorbachev, at a time when the eight-years imposed war had just ended.

The Imam's letter prophesied the collapse of Communism and the inevitable changes inside the Soviet Union. The prophecy was fulfilled a few years after the message was delivered to President Mikhail Gorbachev.

The strength of Imam Khomeini(R.A)'s conviction that religion is the answer to all problems experienced in the world, is clearly reflected in part of the letter which says,

"Mr. Gorbachev, if however you are considering taking a further step forward, the first thing that will ensure your success is that you re-evaluate your predecessors' policy of obliterating God and religion from society, a policy that has no doubt given the heaviest blow to the Soviet people. Rest assured that this is the only way whereby world problems can be dealt with, realistically".

"Mr. Gorbachev, reality must be faced. The main problem confronting your country is not one of private ownership, freedom and economy, your problem is the absence of true faith in God, the very problem that has dragged, or will drag, the West to vulgarism and an impasse. Your main problem is the prolonged and futile war you have waged against God, the source of existence and creation".

Imam Khomeini(R.A) made himself a legend by initiating the Islamic Revolution of Iran and leading it to its final to victory. The victory's impact was felt beyond the borders of the country. Despite his sterling achievements, the respect and support he got from the Iranian people, it should not be imagined however that the Imam did have critics and foes. Indeed, he had many but his star shone brighter and rose above all the doubts caused by his detractors.

The Imam shall always be remembered as a man who loved peace and the wellbeing of his neighbors. He is the man who declared the last Friday of the month of Ramadan, "Qods Day' in solidarity with Palestinian's liberation. This day is commemorated by the Muslim world by staging annual support till the oppressed people of Palestine are liberated.

The Qods day, was born out of an awesome declaration by Imam Khomeini(R.A). It is not a day devoted to Qods alone but it is an international day. It is the day for the weak and oppressed people to

confront the arrogant powers. It is the day when the oppressed should arm themselves against the oppressors and say no, to oppression.

Imam Khomeini(R.A)'s Qods Day is the day when the fate of the oppressed nations should be determined. The oppressed nations should announce their existence against the oppressors, and all the nations should rise up and throw these germs of corruption into the rubbish bin.

It is the day when people strive to rescue Qods and deliver their brothers and sisters from these pressures. It is the day to free all the oppressed from the clutches of the oppressors. Qods Day is the day when the superpowers should be warned to stay at home and leave the oppressed alone.

"I beseech God the Blessed and Exalted to deliver our brothers in Palestine, in Lebanon and in southern Lebanon, indeed anywhere in the world they may be, from the hands of the oppressors and plunderers..." Imam Khomeini(R.A)'s message, dated 16 August 1979, *Sahifa-yi Nur*, Vol. 8, pp. 233-234.

Before his death, Imam Khomeini(R.A) left a document which guided his followers on how to proceed with the implementation of the goals he had set. The document is referred to as his "Last Will and Testament". It is a document that clearly spells out the creeds of Islamic rule. It also gives stern warnings against deviation from the right path and points out the enemies of the Islamic government. The Imam knew how to express him in simple language and had a way to reach people's hearts with his words. The Document sums up the Imam's whole life mission and how it is rooted in Islam.

One other aspect is that the Document is not only a blueprint for Iran alone, but also for all Muslim nations and all nations that are against oppression. This shows that the Imam's grand mission was not only for the people of Iran but endeavored to leave a legacy for all people of the world. What a noble goal! No wonder why the Document has always been suppressed by his foes. It spells doom for them in all areas of their imperialistic influence. Part of the testament reads as follows,

"...I now take this opportunity to advise the oppressed and noble nations, including our own, to stay firmly on this divine straight

path that leads neither to the atheistic East nor to the oppressive West, but to the path, which the Almighty God, has decreed for us. I further advise not to be negligent even for a single moment in being grateful for this blessing... Let no polluted hand of the superpower, or agents whether domestic or foreign, affect your determination and will...God shall reward and punish the deserving ones in the best fashion in this and the other worlds... Let me say at this point that this politico-religious testament of mine is not made to the noble people of Iran only. Rather, it is recommended for all Islamic nations and the oppressed peoples of the world regardless of religion or nationality. I humbly pray that the Almighty God does not leave us and our nations even for a moment..."

Imam Khomeini(R.A) achieved so much that he deserves to be considered among the greatest yet rare contemporary personalities who surpassed many in both theory and practice. His establishment of the Islamic state in Iran was an unprecedented and dynamic phenomenon in an era of rampant atheism and in a world that esteemed materialism. To a great extent, Imam Khomeini(R.A) managed to defeat the world's arrogance and create a sense of self confidence amongst the oppressed people.

As discovered in the testimonies, Imam Khomeini(R.A) sowed the seeds of the future generation by grooming a large number of religious scholars to guide the society. The eternal collection of his scholarly works is equally invaluable. He wrote several volumes of books covering various subjects including religion, poetry, literature, and politics.

He did a great service to humanity by leaving a pool of wisdom for generations to come and quench their thirst from the lucid waters of his inspirations. Humanity is indebted to this great son of Iran's determined revolutionary attitude who emerged to be a prominent personality and defined goals which he followed without fail up to his demise.

The Imam advocated for an economy based on the interests of the masses, with respect for private ownership to some extent. He also believed that business entities and corporations had an obligation to financially assist religious institutions that benefited Islam.

Imam Khomeini(R.A) did not consider wealth as the basic criteria to join the newly established government. As a result, this opened the doors for common people to serve their government without being tied down by their positions in life.

It is so because human tendency's inclination dictates that power corrupts, and absolute power corrupts absolutely. It is often believed that when a person's status rises, everything revolving around him rises and changes for the better. That is his accommodation, standard of dress, food and friends. Several behavioral changes are often noticed when an individual status change. Once in powerful positions, many people abandon their poor fellowmen as they prefer to be identified with people of their status. High class people of course.

Imam Khomeini(R.A) defied and defeated this human tendency. He strongly believed that a leader's standard of living must not be different from that of an ordinary citizen. The Imam showed it in practice throughout his life by leading a simple lifestyle free from self importance. He identified himself with the poor class of society.

In terms of material wealth, the Imam did not even own a house. He left only a few religious books, clergyman's clothes, a prayer mat, turban and the Holy Quran. Indeed, it sounds unbelievable but the Imam's possessions are exhibited for everyone to see in a small museum at his home in Jamaran Street.

In 2008, I also had an opportunity to visit and see for myself the displayed items. At first, I also found difficulties in believing it. I found it ironic considering that Imam Khomeini (R.A) was a leader of such an enormous country, rich with oil deposits and a vibrant resource base. But I later convinced myself as I realized that Imam Khomeini(R.A) was indeed a unique personality.

Many years after his death, his legacy is still alive and continues to inspire many. Imam Khomeini(R.A) shall always be remembered for his bold and radical reforms. He was at the helm of the Islamic Revolution of Iran and was the architect of the first Islamic government in the country.

Even though some quarters demonized the life of the Imam and some foreign media and propaganda painted a black picture of his achievements, but his star still rose and shined above all their derisive

comments. Imam Khomeini(R.A) set the record as one of the most glorious leaders of all time by the way he was cherished by his own people as well as the outsiders.

The record-breaking congregation of six million people that gathered to welcome him home after seventeen years of living in exile is unsurpassed in all history. Even in death, the Imam's star shined brighter for the entire world to see. Indeed, his demise showed the unbreakable bond between leader and the led. The large gathering during his remarkable burial at *Behesht Zahra* was a clear testimony that a great leader had passed away.

If he had been a bad ruler, how could nine million people attend his funeral? Such a multitude of people has never been witnessed before for a single event in recorded history. The spectacle of an uncontrollably mourning congregation weeping and praying for their leader will keep Iran's enemies in perpetual consternation. And what enchanting slogans the people of Iran made for their leader.

"To Love Khomeini is to Love All that is good"

"Imam's way is our way, his objective is our objective".

"He also left a big trail... his guidance is our illumination... Imam Khomeini(R.A) was indeed the embodiment of dynamism and his star will never set".

BIBLIOGRAPHY

1. **Algar, Hamid (1993): Roots of the Islamic** Revolution in Iran.
2. Ali Akbar (1999) The Rise & Fall of the Pahlavi Dynasty; Delhi India.
3. Dr. Ali Shariati (1969), Women in the eyes and heart of Muhammad, Sohof Publications.
4. Anthony Parsons, (1984) The Pride and the Fall: Iran 1974-1979, Butler and Tanner Ltd., London.
5. George B. Baldwin (1967), Planning and Development in Iran, the Johns Hopkins Press.
6. Ayatullah'Uzma Imam Khomeini(R.A) (1985); Worship and Self Development; Bonyad Be'that Foreign department.
7. Barzin, Saiid (1999), Political Factions in Iran, From 1981 to 1997, Tehran; Centre Publishers, 1999.
8. Bashear, Suliman (1997), Arabs and Others in Early Islam, Darwin Press.
9. Beach, D, 1998, Cognitive Archaeology and Imaginary History at Great Zimbabwe. Current Anthropology.
10. Bourdillion Michael, (1998) the Shona People, Mambo Press Gweru, Zimbabwe.
11. Brian Freemantle (1984) The Fascinating Truth About the "CIA" Futura Publication, London.
12. Brinton, Crane, (1991) The Anatomy of Revolution, 3rd Ed., Translated by Muhsen Tholathi, Tehran; Kamali, Ali, The Revolution, Terhan; Mas'ud Foundation.
13. Chaliand, Gerard, (1978) Revolution in the Third World, Penguin Books.
14. Col. Sir Arnould Wilson (1909) "Persia" London.
15 Col, Sir Arnold Wilson (1930) A Bibiography of Persia, Oxford.
16. Daniel, Elton (2001) The History of Iran, Greenwood Press.

17. Donald N. Wilber (1976) Iran Past and Present; Princeton University Press; New Jersey; 8TH Edition.
18. Eric Hoffer, (1951) the True Believer, Harper Row Publishers, Perennial Library, New York.
19. Ervand Abrahamian (1993), Khomeinism, London.
20. Fred M. Donner (1981), the Early Islamic Conquests Princeton University Press.
21. Foreign Media Department, Ministry of Culture and Islamic Government 4th Edition (2005), Iran Media Guide.
22. Garry Sick (1985) All Fall Down: America's Tragic Encounter with Iran Random House, New York.
23. Gulabdarrahi (1979) Moments of the Revolution, Tehran, Iran
24. Halliday, (1979) Fred, Iran; Dictatorship and Development, Penguin Books.
25. Hamid Algar, (1981) Islam and Revolution: Writings and Declarations of loam Khomeini, Mizan Press, and Berkeley.
26. Hamid Ansari (1985); The narrative of awakening; International Affairs Department Iran.
27. His Imperial Majesty Mahammad Reza Shah Pahlavi, (1961) Mission for My Country, Hutchinson and Co. Publishers ,Ltd., London.
28. Hitti P. K, (1967) History of the Arabs, St. Martin's Press, New York.
29. Hodgson, Marshall G. (1974) the venture of Islam, The University of Chicago Press.
30. Kermit Roosevelt, (1979) Countercoup. The Struggle for Control of Iran; McGraw-Hill Books Company; New York.
31. Jalalad-Dine Madani, (1984); Islamic Revolution of Iran; International Publishing Company.
32. Julian Shaw and Behrooz Arezoo, (2001) The Position of Women From the View Point of Imam Khomeini (R.A); The Institute for Compilation and Publication of Imam Khomeini (R.A)'s Works.
33. Kalim Siddiqui ...[et al.] (1980), The Islamic Revolution: Achievement, Obstacles and Goals the Open Press Limited London.
34 Mohammad Farnoud (1986) The Imposed War Defence vs. Aggression; Supreme Defence Council.
35. Musamaal Nangoli Chief (1994) No more Lies About Africa, Publishers Educational Books East Orange, New Jersey.
36. Mottahhari Martyr (2004) the Human Being & His History, Tehran
37. Nikki R.Keddie (1980) Iran Religion, Politics and Society, Frank Cass and Limited, London.
38 .Omid Souresrafil (1996) The Untold Story of the Islamic Revolution of Iran; Fast Books.
39. Panahi P.M (2001) an introduction to the Islamic Revolution of Iran and Its Slogans; Al-Hoda.2001.

40. **Rafsanjani**, Hashmi (1994), **Social Justice and Problems of Racial Discrimination**, Tehran.
41. Rvin Sen (1875) England and Russia in the East. Persian Books.
42 **Introduction to Islamic Civilization** by **R. M. Savory** Cambridge University Press.
43. Shahrough Akhavi (1980) Religion and Politics in Contemporary Iran, New York.
44. **Sayyid Sa'eed Akhtar Redhewi**, 1996, Imamate (The Vicegerency of the Prophet(S.A.). Ansariyan Publications-Qom.
45. Sicker, Martin (2000) The Islamic World in Ascendancy: From the Arab Conquests to the Siege of Vienna, Praeger.
46 .Sir Anthony Parsons (1984) The Pride and the Fall; Butler and Tanner, Ltd., London.
47. Ted Robert Gurr, (1970) why men rebel, Princeton, New Jersey.
48. William H. Sullivan (1981) Mission to Iran, W W Norton & Co, New York.

ADDITIONAL REFERENCES

The author's interviews with the following people;

43. Mr. Ali Akbari: Cultural Adviser to the President of the Islamic Republic of Iran.
44. Doctor Ansari and the Administration staff: The institute for Compilation and Publication of Imam Khomeini(R.A).
45. Seyyed Mohsen Miri: International Deputy of the Organisation of Culture and Islamic Relations.
46. Doctor Fatima Tabatabaei: Widow of the late Ahmad, Imam Khomeini(R.A)'s youngest son.
47. Dr. Javad Mansouri; Advisor to the Minister and Director General of the Centre for Historical Research and Documents in the Ministry of Foreign Affairs.
48. Mr. Yari & the Administration staffs of The National Library of the Islamic Republic of Iran.
49. Administration staff of Imam Khomeini(R.A)'s Residence in Jamaran Street
50. Mr. Moazami: African Expert in the Ministry of Foreign affairs.
51. The Director: Ebrat Museum (SAVAK CENTRE).
52. Administration Staff: The Holy Shrine of Imam Reza(A.S) (Mashhad).
53. Director and Staff of Imam Khomeini(R.A)'s Shrine.
54. Administrators of the Shah's main Palace.

About The Author

Charles Samson Makari was born in Zimbabwe at Serima in Gutu District of Masvingo Province. He is married and has five children, one daughter and four sons. Makari obtained his University Degree at the country's prestigious University of Zimbabwe. His majors were Education, Administration, Psychology and Reading.

Charles Makari started his teaching career in 1960 and rose through rank and file from, Assistant teacher, Head Master, Education Officer Professional Administration Deputy Regional Director of Education to Director of National Arts Council of Zimbabwe. The author is a well known educationist and writer who held several high posts of responsibilities in Zimbabwe during the tenure of his office.

Makari has authored a number of books and articles in different subjects. His books are written in Shona the indigenous language spoken by the majority of the people in Zimbabwe and are used in learning institutions as text books and reference materials. Some of them are recipients of top awards in literary completions held in the country.

Charles Makari has traveled extensively, locally and abroad researching and giving papers in various topics. This book is the product of his intensive research on Imam Khomeini$^{(R.A)}$'s life. The author has produced it from the perspective of an independent observer who admires the unique personality and pivotal role played

by Imam Khomeini(R.A.) in dramatically transforming the long monarchial dynasties of Iran to the Islamic State.

The author views Imam Khomeini(R.A) as a rare character who regarded humanity as one large family with diverse nationalities only separated by artificial boundaries. The author is fully convinced that Imam Khomeini(R.A) is a unique personality with immense intellect. The Imam lived a life of righteousness and his legacy will remain alive and continue to inspire humanity for a long time to come. Indeed, as long as history is alive, Imam Khomeini's ideas will remain alive.

Charles Samson Makari was born in Zimbabwe at Serima in Gutu District of Masvingo Province. He is married and has five children, one daughter and four sons. Makari obtained his University Degree at the country's prestigious University of Zimbabwe. His majors were Education, Administration, Psychology and Reading.

Charles Makari started his teaching career in 1960 and rose through rank and file from, Assistant teacher, Head Master, Education Officer Professional Administration to Director of National Arts Council of Zimbabwe. The author is a well known educationist and writer who held several high posts of responsibilities in Zimbabwe during the tenure of his office.

Makari has authored a number of books and articles in different subjects. His books are written in Shona the indigenous language spoken by the majority of the people in Zimbabwe and are used in learning institutions as text books and reference materials. Some of them are recipients of top awards in literary completions held in the country.

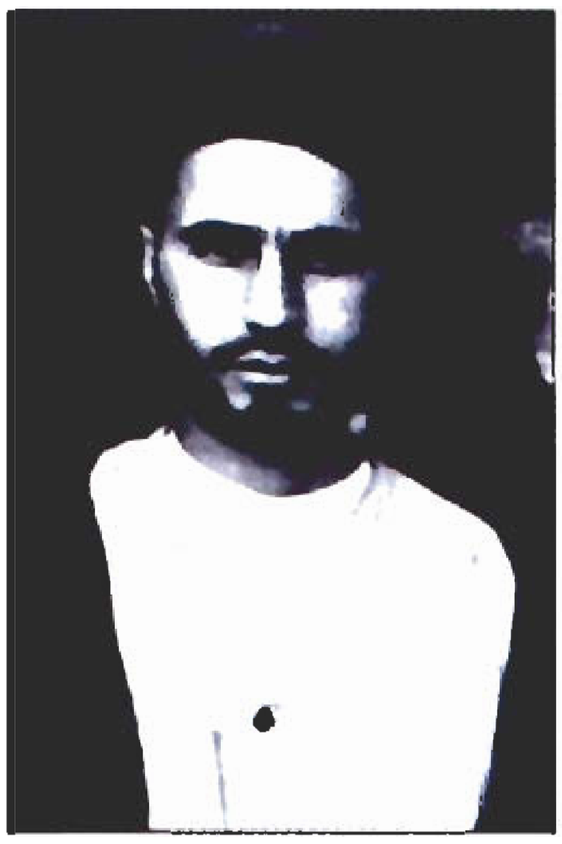
Charles Makari has traveled extensively locally and abroad researching and giving papers in various topics. This book is the product of his intensive research on Imam Khomeini's life. The author has produced it from the perspective of an independent observer who admires the unique personality and pivotal role played by lam Khomeini in dramatically transforming the long monarchial dynasties of Iran to the Islamic Republic.

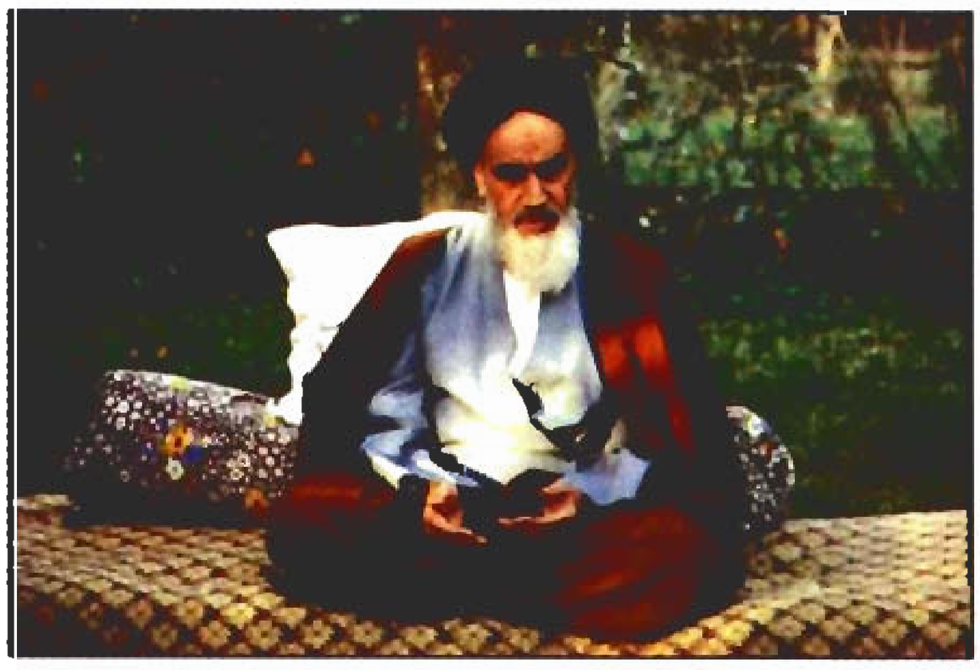
The author views Imam Khomeini as a rare character regarded humanity as one large family with diverse nationalities only separated

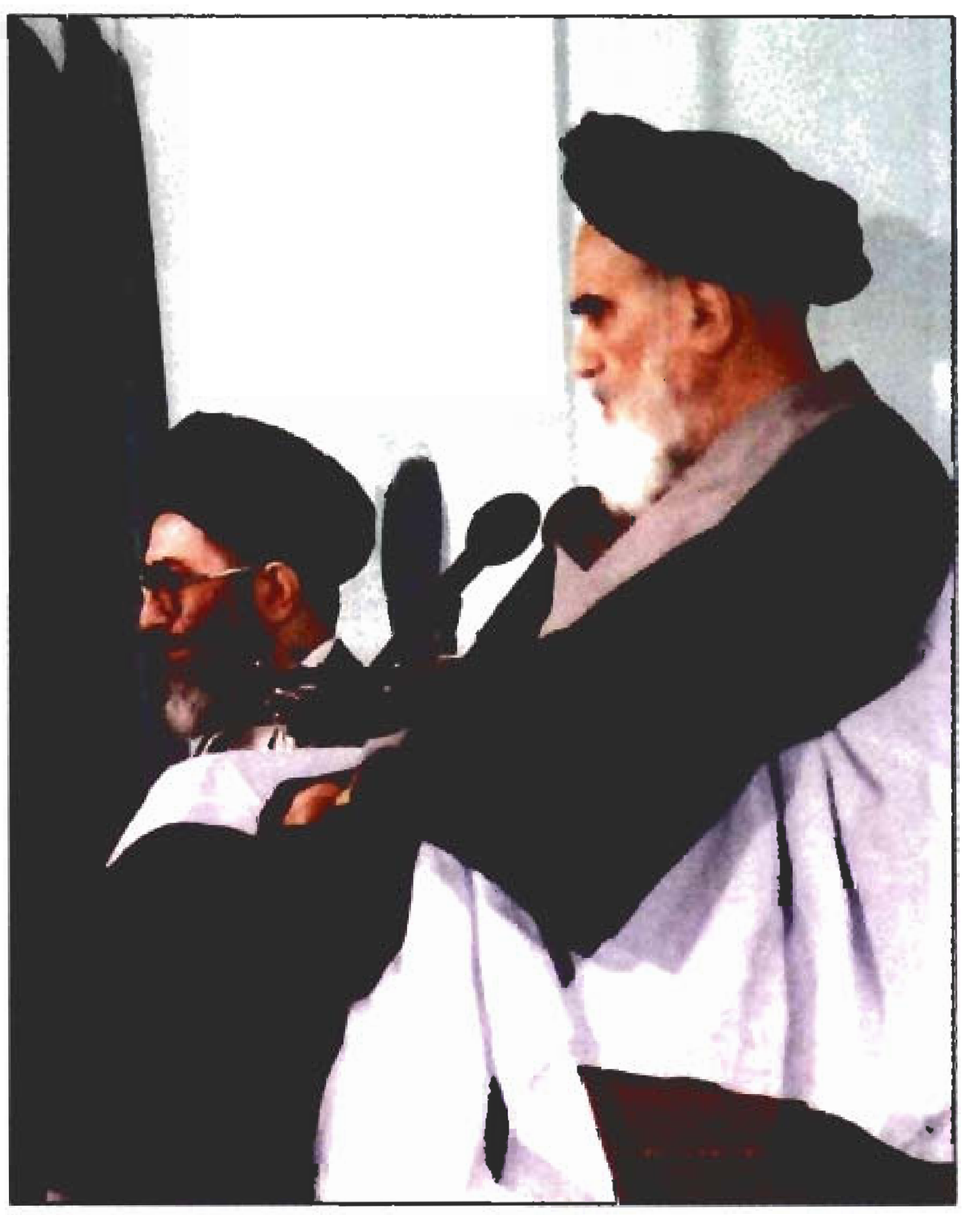
by artificial boundaries. The author is fully convinced that Imam Khomeini is a unique personality with immense intellect. The Imam lived a life of righteousness and his legacy will remain alive and continue to inspire humanity for a long time to come. Indeed as long as history is alive his ideas will remain alive. Imam Khomeini is a dynamic star that never sets.

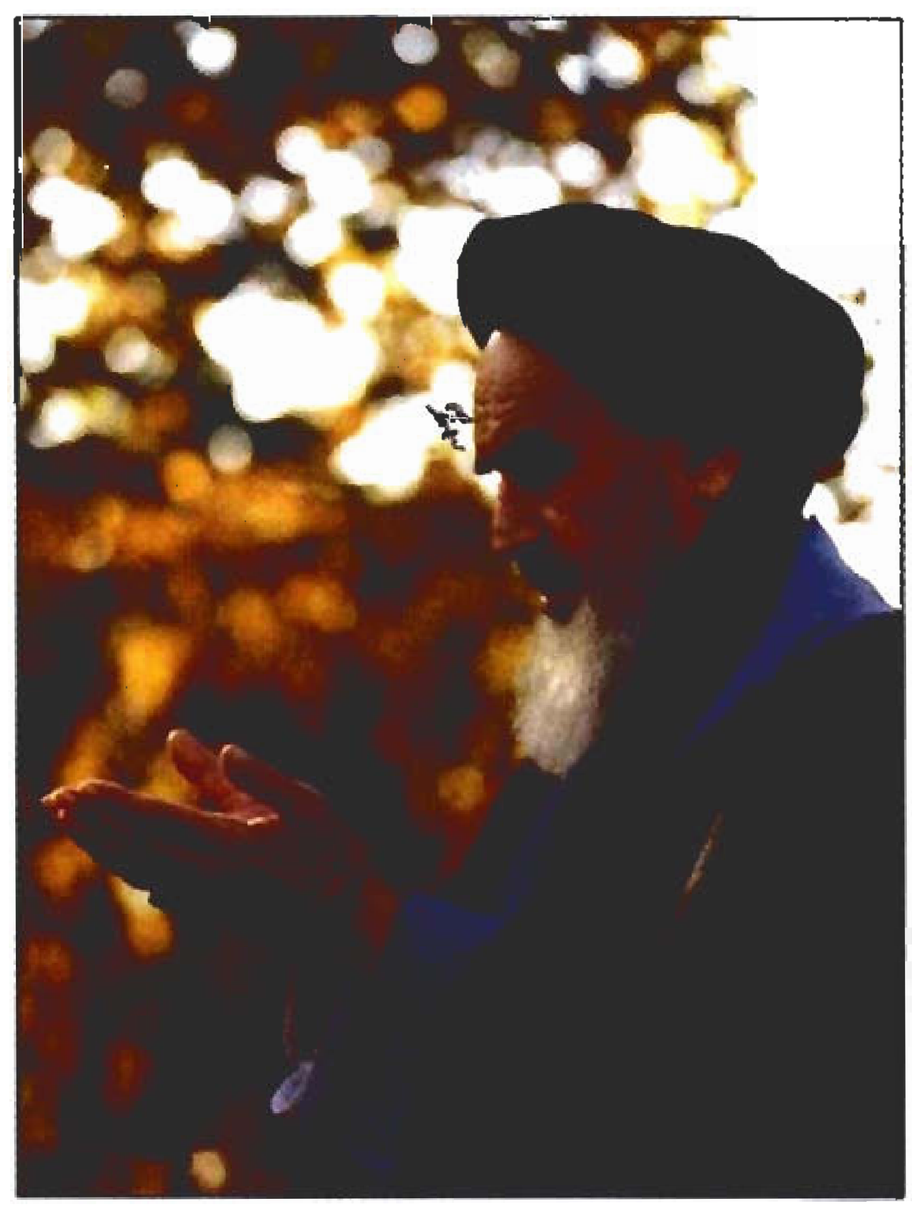
Pictures Tell Stories

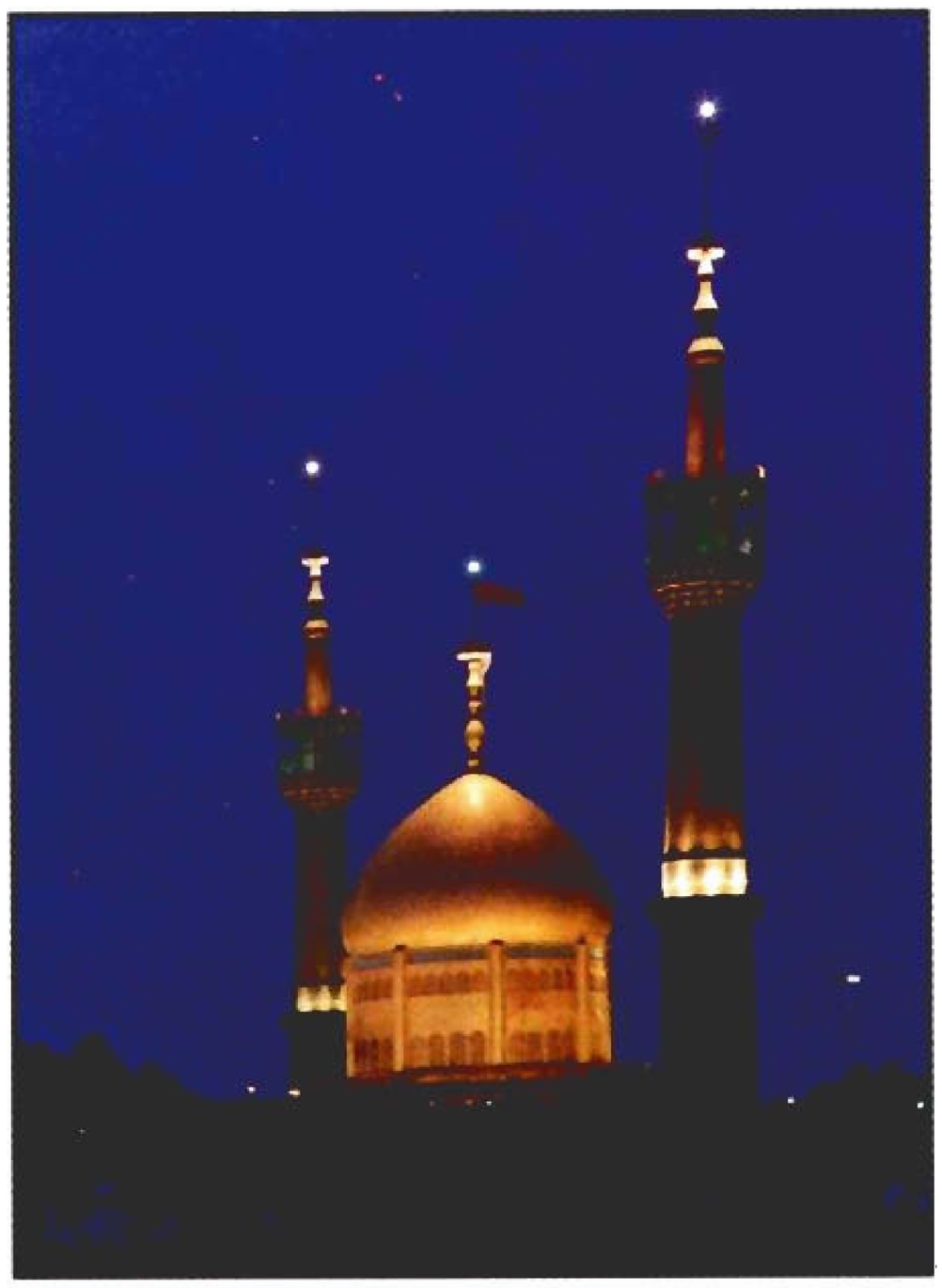
IMAM KHOMEINI's(R.A) Life



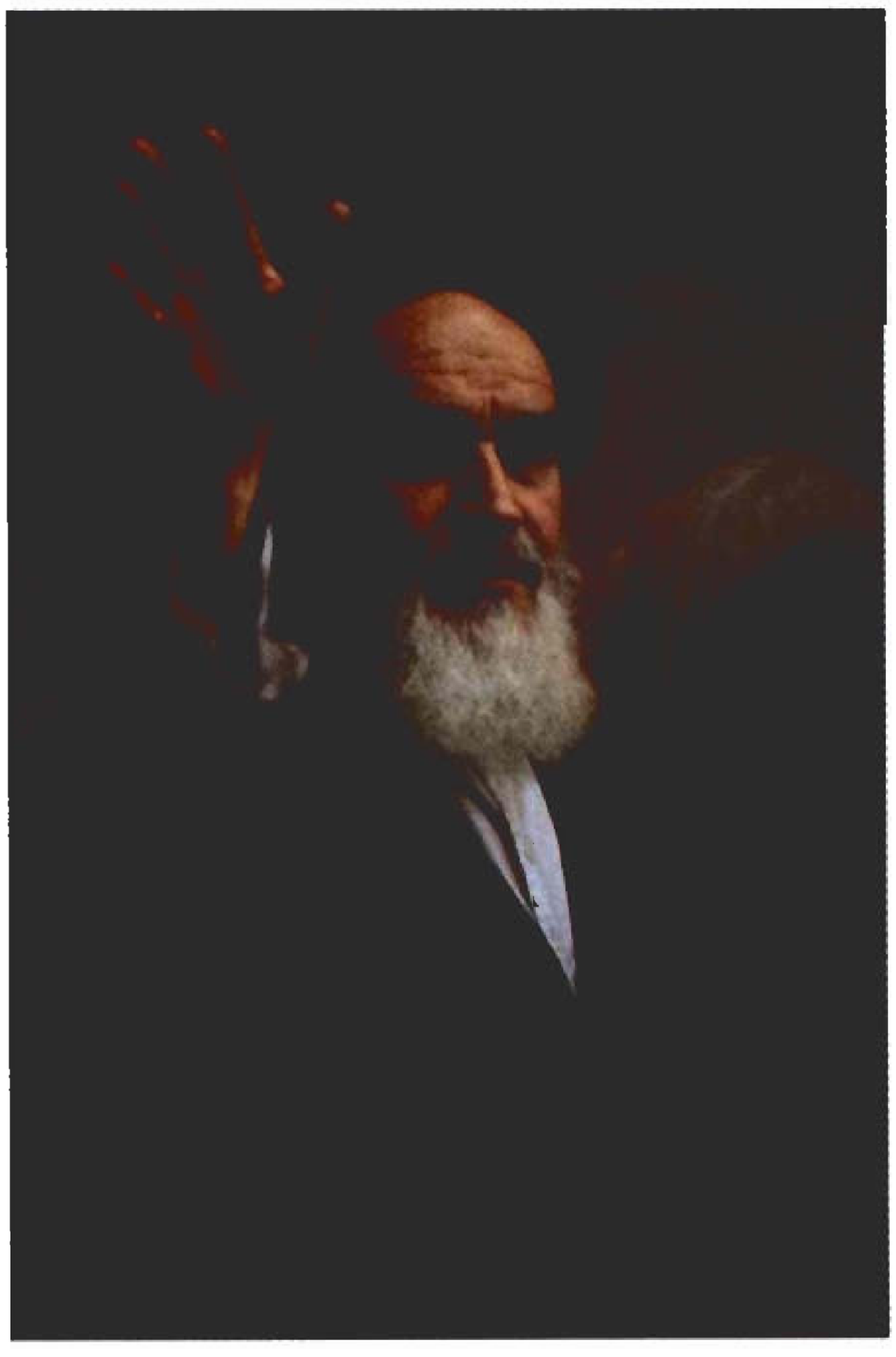


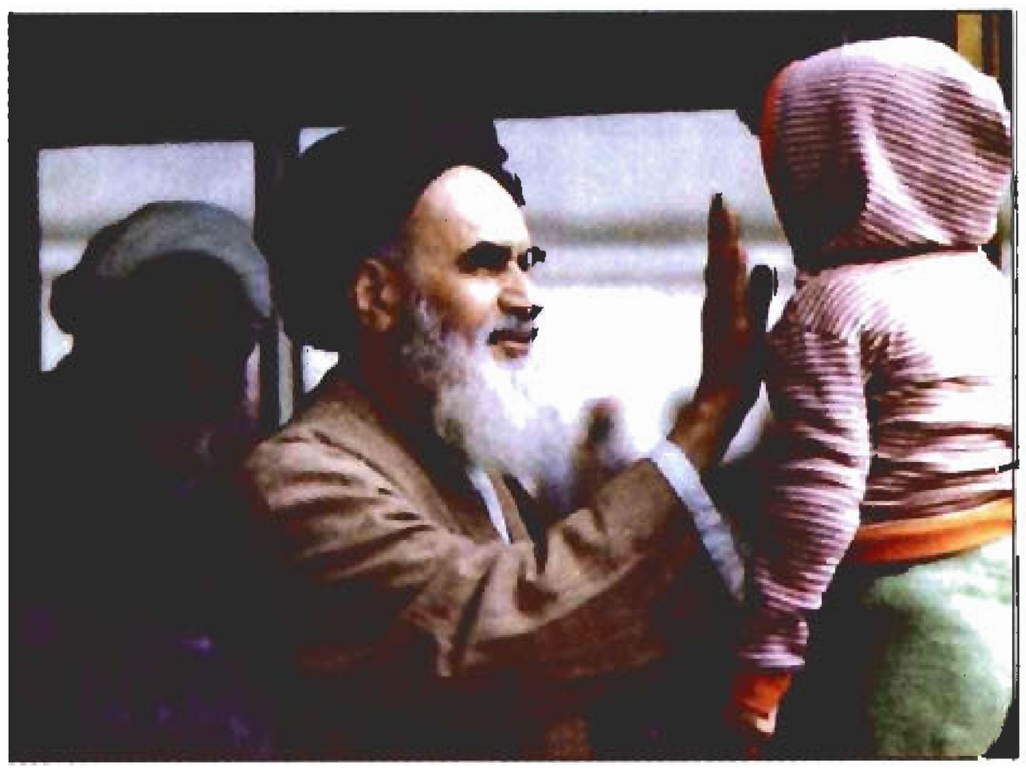






Imam Khomeini's(RA) Shrine





Interviewed People

The Author at Imam Khomeins's(R.A) Resident *(Jamaran)*

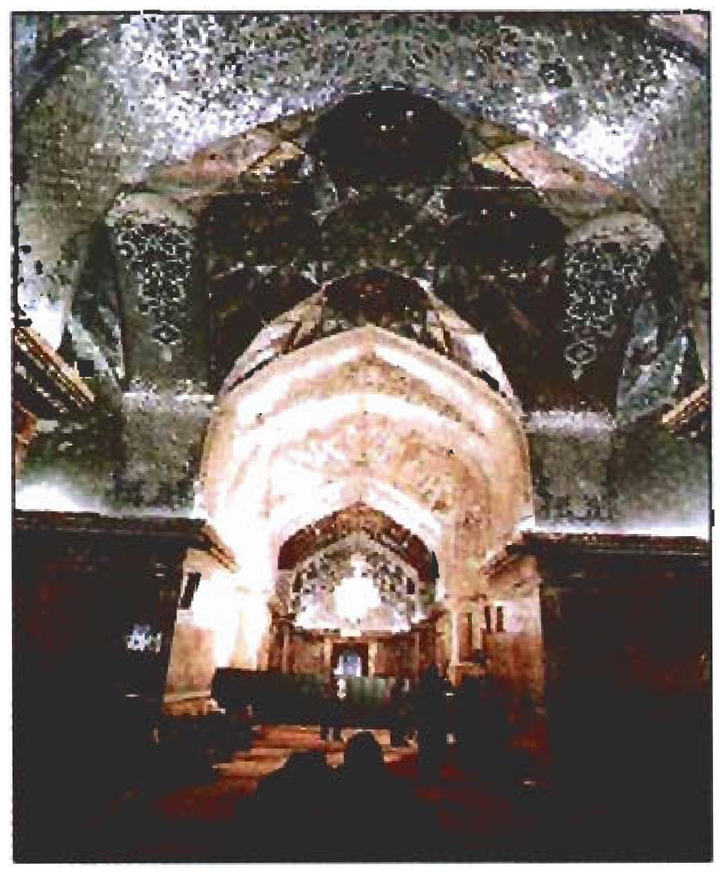
The Author & Director of *EBRAT* Museum

Dr. Fatimah Tabatabaee

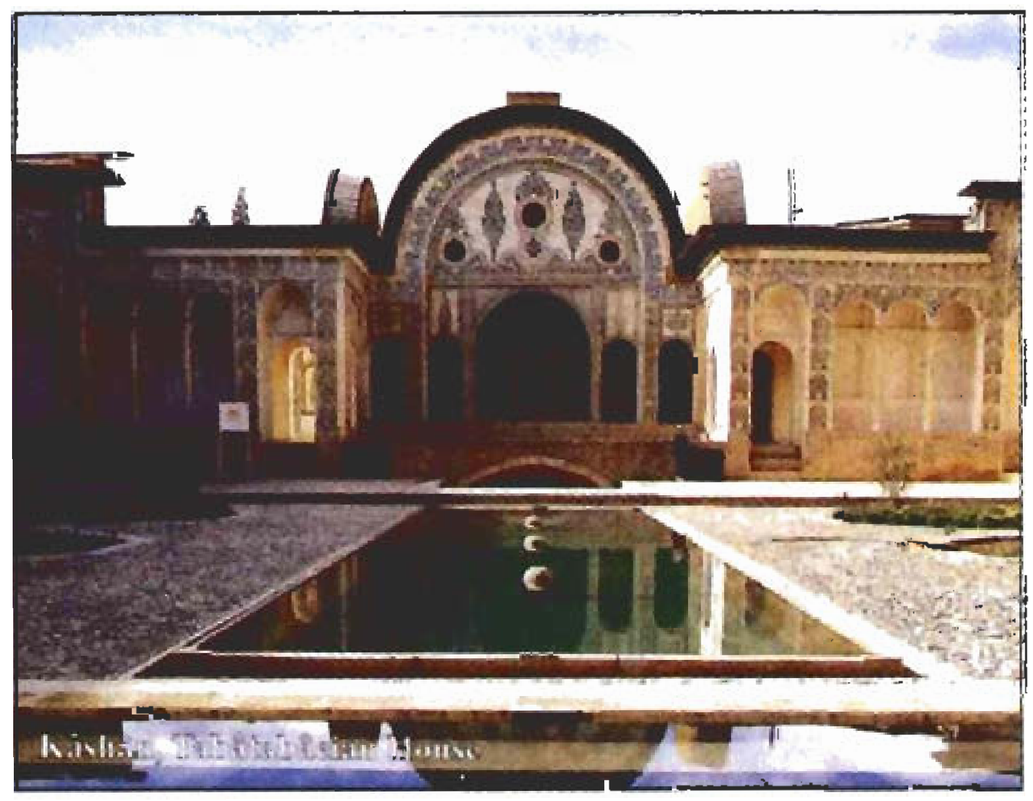
The Author & Mr.Ghaderi

The *SAVAK* Center (*EBRAT* Museum)

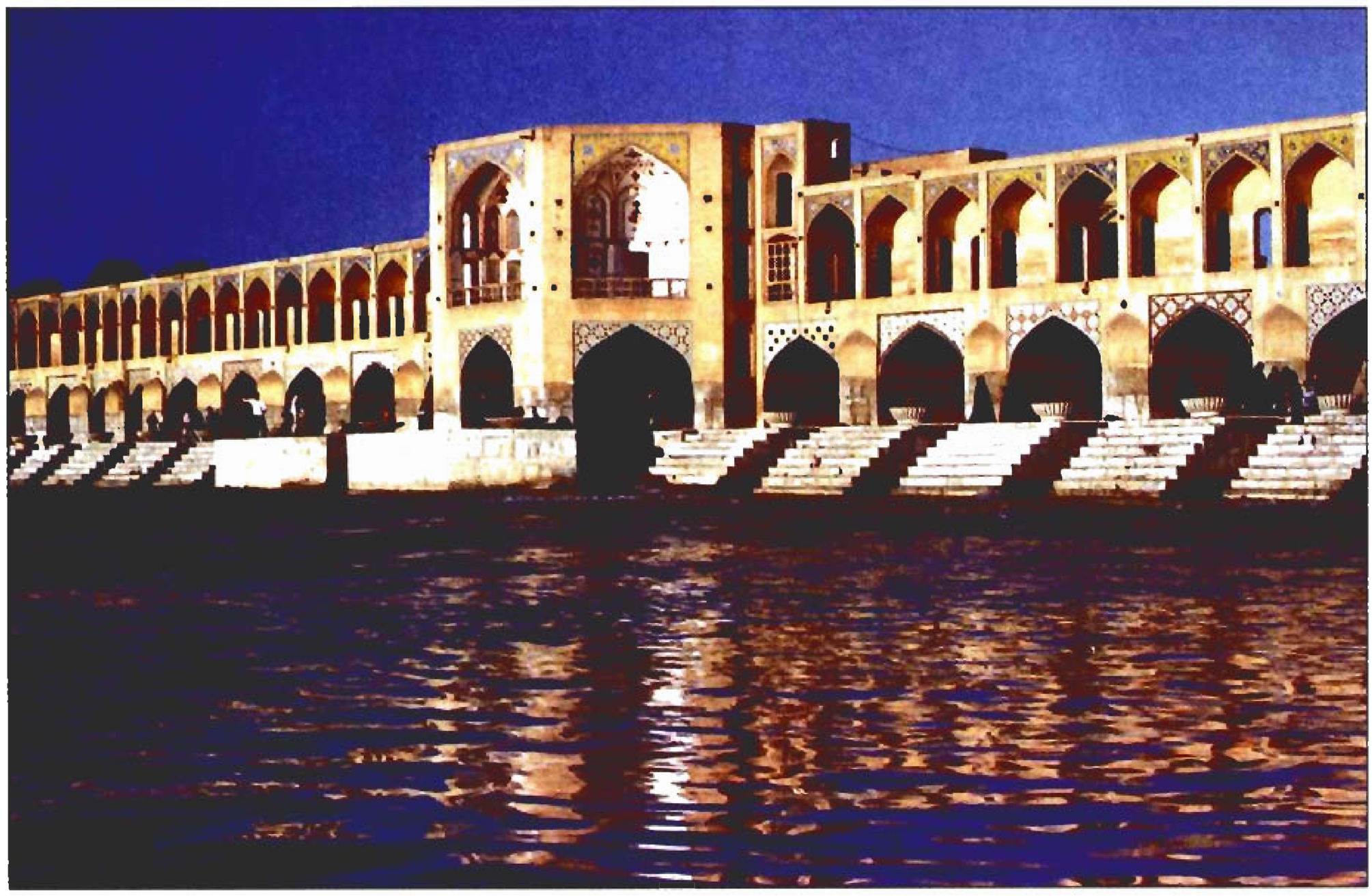
IRAN'S Historical Monuments



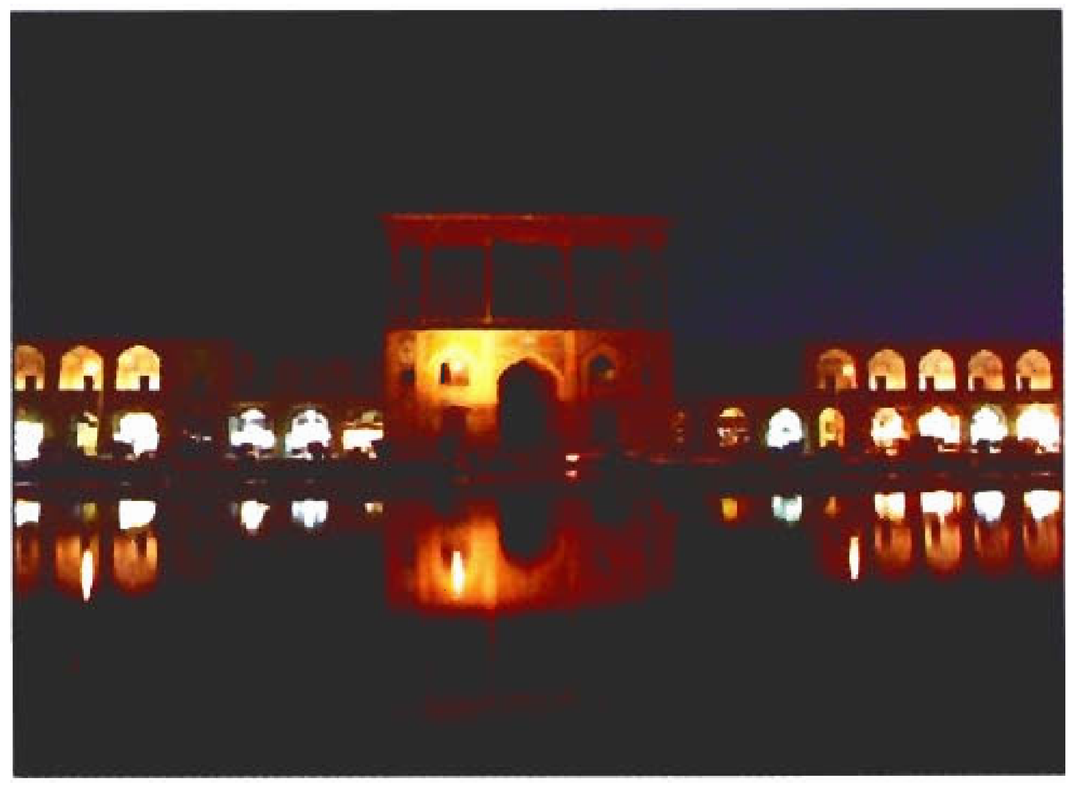
Mashhad - The Holy Shrine of Imam Reza(As) the 8th Imam of Shiite



Kashan - Tabatabaei's House



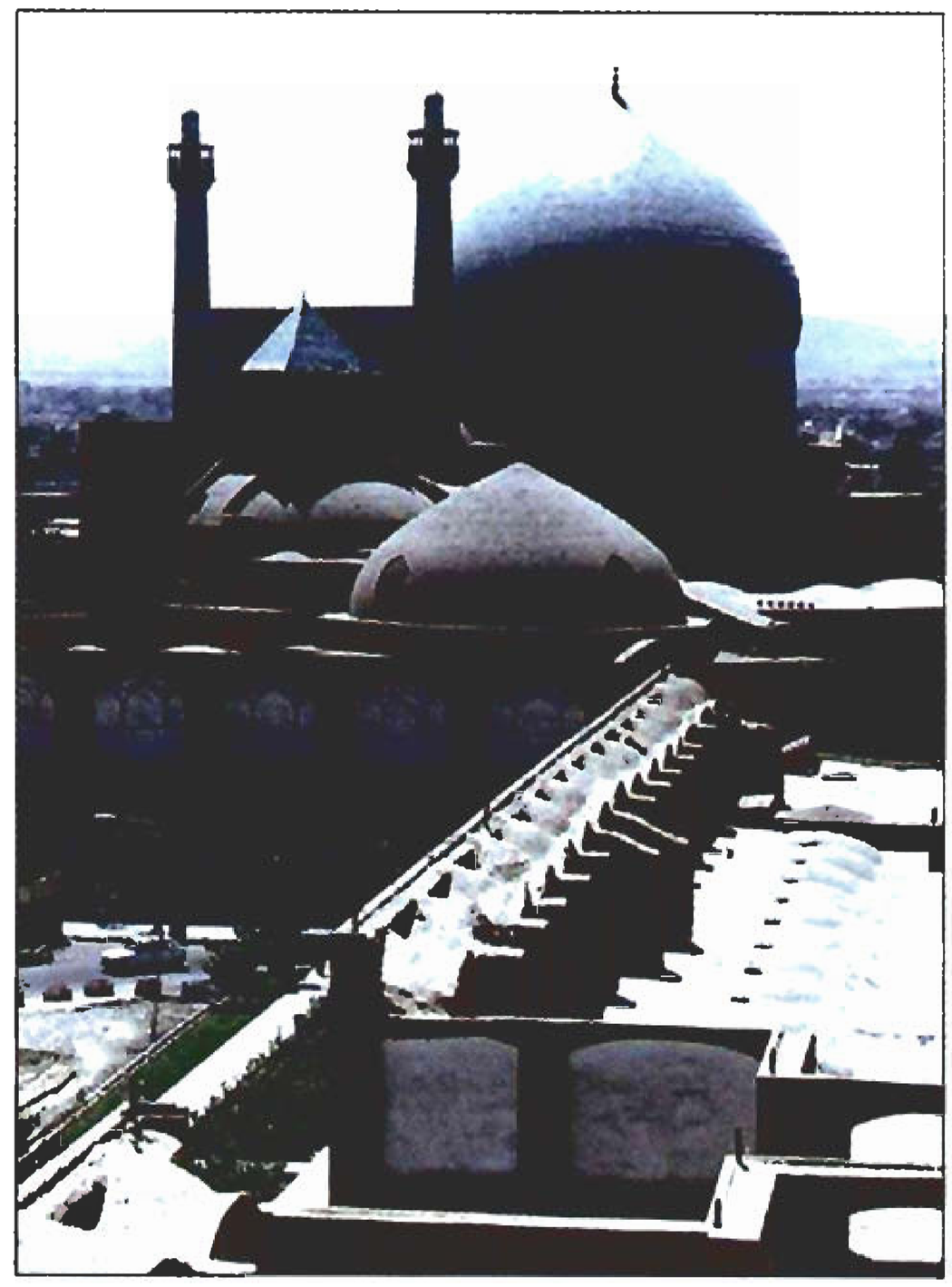
Isfahan - *Siy-o-seh pol* (Bridge)

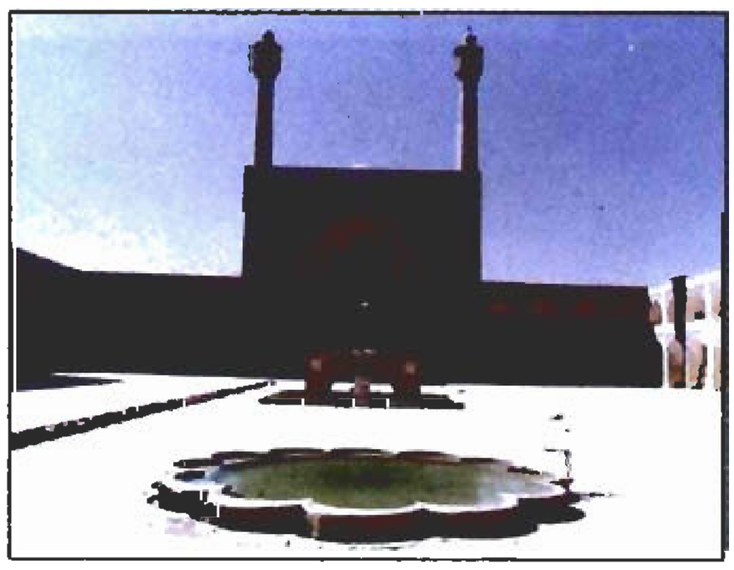


Isfahan - *Naghsh-e Jahan* Square

Hamadan - *Arg-e* Bam

Shiraz - The Tomb of *Hafiz*





Isfahan - *Imam* Mosque