



In the name of Allah
The beneficent, the merciful

IMAM KHOMEINI
THE EMBODIMENT OF ISLAMIC MORALS

Sayyid Fāḍil al-Nūrī

TRANSLATED BY SAFIULLAH KHAN

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Publisher's Preface

ImamKhomeini's personality excelled in many dimensions. Many are those who stood perplexed and bewildered before the breadth and depth of this unique Islamic creation's dimensions, at a time when people were in sheer adoration of his personality, dissolving themselves in love of it to such an extent that was indescribable. The manifestations of love and adoration were expressed in an unprecedented manner in history when people welcomed his return to Iran before the victory of the Islamic Revolution and when his pure remains were bade farewell to by millions until reaching the final abode. These were all manifestations of the adoration and love for this great Imam and the Islamic qualities that he possessed, a combination of which (profundity and purity) comes rare in a man's personality.

This book represents the expression of an infatuated and enthralled writer of his fiery heart in respect to the great ImamKhomeini and of that shining in his thought with regard to those dimensions inherent in that unique personality.

May Allah, the Almighty grant us success to follow the path of the Imam and apply his rightly guided teachings.



In the name of Allah, the Merciful, the Compassionate

Dedication

My master Rūḥullah!

○ reviver of Islam, protector of its sanctuary . . . vanquisher of disbelief and eraser of its darkness . . .

○ dawn of light in the density of darkness . . . and the vanguard of victory in the era of the reappearance [of Imam Mahdi (aj)]

○ smile of delight on the lips of the bereaved . . . and the torch of guidance in dark seditions.

○ shelter of the orphans, refuge of the deprived . . . and the good fragrance in the lives of the impoverished.

○ descendant of [Imam] Al-Ḥusayn; the martyr . . . and the stimulant of Karbala anew.

○ You, the heir of retaliation, the avenger and exactor of retribution.

○ highness of Badr, the manifest faces of its elevated ones . . . and the smile of the solid victory in al- Khandaq and al-Fath.

○ pioneer of the brilliant revolution and the founder of the powerful state.

○ debaser of the disobedience of the arrogant and conqueror of the despotic tyrants.

○ Imam of the Muslims and leader of the oppressed.

These are some faint words like a night that fails to reach a tenth of your rank and is incapable of explaining the least of the status of your glory and distinction.

I gift it to you O son of al-Zahra; the chaste, hoping that it meets with your satisfaction and acceptance.

Thus intercedes for me a love that is impossible to describe and an appreciation that is impossible to express.

Preface to the Arabic third edition

Why do great individuals remain eternal in history? Rather, history remains eternal through them, through the pulsing of their sublime hearts so that the prints of its life, expanded over time, are glowing at dawn, floating with exaltedness and beauty?

Why does it [history] refuse to gather information about them except from the upper horizons of the bright sun, permanently shining in its dark nights?

Why is eternity prescribed for them alone? It is their companions from the eternity of time; it is not cheerful except at their extended gatherings that are filled with amazing contentment as if others are speckles of annihilation that have been blown by the wind to a distant place of the unknown?

Why are they not like that tested mixed fluid that was thrown by the purposeful will for the great strife at the heat of calamity in order that it may melt as if it came out from a door of non-existence so that it may return to him from another, whereas they were unique in steadfastness that was belittling of the pain of evil that was awaiting the arrogant [individuals].

Did they not request the exact breeze that others apart from themselves lived with, even though the path to it restricted them, thus they did not breathe it many a times except through the eye of a needle?

Did they not drink from that water even though they were deprived from it for long due to the heat of desolate plains and arid lands?

Did they not eat that provision, even though they tasted it to be very bitter, mixed with bitterness in the continuation of hunger?

Were they not [people] of responsibility or with [people] of responsibility, who were barefooted being imitated by groups of barefooted [individuals]?

Were they not the companions of the niche of the sacred suffering for the oppression of humanity whilst they were the epitome of oppression?

Were they not hostages of the amplifying regrets of the creation while the sharp hooves for pain and subjugation trampled them?

Were they not that sacred sacrifice, through which sacrifices were established on the path to the place of self-sacrifice and severe need?

Were they not those painful cries in the prisons of seclusion and banishment that resisted the pain of seclusion for the hostages of sorrow from the time it was a loud voice, thus the overwhelming calamities brought him to the grave of freedom in order to appear from its terrifying origins energised by the screaming of volcanoes?

Were they not that unique sorrow that was attached to the sole difficulty of the mortal life and its transient inhabitants in order that it may stay and they will stay with those who are eternal?

Were they not that overflowing destructive bitterness, the recalcitrant sorrow that incites, the bite of the snake that melts and the permanent and extending pain that is flowing with blood in the veins?

How did they become the plant of honour in the eternal garden, the determination of remaining in the path of the tornado of annihilation, the fragrance of the unique meaning in the stench of stupidity, the philosophy of the infinite wisdom that was guiding during the strike of the ignorant and the misguided, the spirit of the proficient commentary that was conscious of the revelation and interpretation of the scrolls of the grand existence but rather Allah had manifested the names and attributes to the reality of the close [servants] through the explanations of His unique existence.

How did the expanse of the dreamy life breathe with them from that bitterness of adversity as if its secure pivot was from their plundered gentleness, its intoxicating friendliness from their worries mixed with lava, its relaxing sleep from their painful grip which chatted with the stars during the assembly of sleep and its ornamental favours from their world flourishing with aridity and deprivation from the beauties of happiness?

How did they return the traversed path to the peaks inspite of them not knowing except the crevice of confinement or the need of the cave?

How did their bloody shackles that ornamented their rejecting hands become the ascent of the unique freedom?

How did the tyrannical muzzles return to their mouths after their hands had rejected the call of the harbinger of good and the warner who had beautified the ears of the oppressed and deafened the ears of the tyrants?

How did they trespass the impediment of fear of elimination and oblivion and they crossed the trench that was full with the excessiveness of anger and malice?

How did they march on the heat of thoughtless anger throughout their lives, carve out for the wayfarers the easiest path, breathe the grief of the intense lava and thus intoxicated the world with the purest of scents. They

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arrived at the smiling morning from the darkness of the gloomy and disgusting night and interacted like a flowing spirit with grace at the impediments of a disastrous and barren life. They rose with the flag of victory raised on the peaks of familiar glories that taught generations the lessons of progress and determination. They ornamented time with an everlasting song with extreme charm and captivation, sung by the attractive honour with the firebrand of love and veneration?

The Prophets and the [righteous] servants are the true greats that have been made eternal by the Divine connection, the grace of the Great Creator, their patience of the truth and its reverse and their bravery in the essence of the exalted reality. The rising above of their selves in order to dissolve [themselves] in the concerns of the Nation and the faithfulness of the conscious [individuals] and propagators, immunising their program and perpetuating its extension?

This is where Imam Khomeini is the pride of the remaining greats; the remains of those who have passed on and the formidable exemplar in the age of outrageous depravity, ineffective weakness and imprisoning humiliation, surrendering to overwhelming deception and weakness, forbidden desires, belittling foolishness, the ordeal of enticing engagements, ploys of the inciting self, motives for inclination and incitement [to evil], the adornment of fear and desire, practical disbelief that was allowed through silence and practice, justified infidelity concealed by the garment of faith and superficial religion and the best of gold that is enticing and awaiting behind the red lines of forbidden values, originality of the self, the boundaries of principles, the exalted human obligations, the domination of fear to the extent of its inclinations and reasons . The same way that it will be at their honourable resurrection in the paradise of love and adoration, in the heart of the ardent and mesmerised lover, the seat of the truthful in the centre of proximity and the nobility of closeness, where the power of understanding is greater, the profundity of the intellect is simplified, immense thought enjoys the confines of inability and rigidity – thus he was in tune with their nature regarding the reasons for steadfastness, victory and eloquence.

In the same manner that great individuals are not forgotten, similarly, the Imam of the revolutionaries and the ally of the rejecters cannot be forgotten in an age when the flag of surrender covered with humiliation flutters, perfumed with the blood of moderation that was spilt at the neck of defeat for the witnessing Nation that threw her hands [or almost] at the dungeon of prohibition, subjugation and the leadership of the followers and the claimants.

Imam Khomeini is forever eternal in the memory of history; he remains in the conscience of reality and the Nation, for as long as there is a reality that perceives or a Nation that senses. How can he be forgotten when what he has accomplished is present on the earth and will be perceived by the morning? It is controlling over the hearts that is filled with greatness and overwhelming like the enclosing sea that surrounds the inhabited world? This Khomeini phenomenon is still alive as though it was born today, manifesting itself in the thunderous Islamic awakening, an intense current of faith and a revolutionary and triumphant expropriation. It is a glory that shakes the thrones of tyrants and the pedestals of subordinates and is evident in the oppressed souls that are bound to the hope of the saviour. Arrogant hearts were fearful, sensing fear that was destructive at the doors and penetrating sorrow that was derived from the depth of hope for the return of the bright dawn. The revival of the immense civilisation [of Islam] was subjected to the conspiracies of the opponents squabbled from within and beyond their fortress. Thus, centuries of seclusion passed so that it may remain calm below its garment without movement and concealed without appearing . . . the Khomeini phenomenon shone even in the fortresses of the enemies, their dungeons and cellars that were terrified with fear for the victory of the divine law at the hands of millions who submitted to this phenomenon. They assembled for it – recruited soldiers – assuming that salvation was being exterminated, suffocated and terrorized.

These were the principles and sayings of the Imam, which remain alive and victorious in originality, modernity, internationality, in its unique art in addressing and harmonising hearts, assisting the subjugated nations against the subjugators, rallying the deprived and hungry against the affluent and the satiated and aiding half of the oppressed Nation [women] from sacred slavery in the name of Islamic law.

These were his desires that were embodied in his revolutionary path, his noble inheritors and the covenants of the upcoming generation that are determined to continue with utmost patience and resistance. All these express the truthfulness of belief, speak of the depth of responsibility, sacredness of emulation and nobility of faithfulness. All these keep the revolutionary spirit of the Quran dignified, youthful, anew. They make of it a lasting call, a continuous outcry, an extended determination, an insisting presence, a new approach, a purified scent and a force unifying the different parts.

These were his concerns and calls for Allah and the weak, his heavy chest and full mouth reverberating on the horizons with his brave heart and distributing into pieces like the authority of the spear, terrorising the palaces,

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shaking the crowns and awakening the concerns in the huts and amongst the dusty [bare] footed.

Indeed, all these conspiracies against the path of the Imam were aimed at doing away with its signs and influences. Certainly, it was a prominent sign of the eternal signs of this great path that was growing in the hearts and minds on both fronts, the ardent lover and eager loyalist or the enraged, terrified and hostile.

This is his noble country which he wanted to transform into a prominent horizon where the suns of principles embodied in the Quran arise from over bitter and ignorant reality and show the people the reality of the salvation he wanted for them from bondages in all its forms and kinds and the gravity of the situation in which they were, the acute catastrophe of being imprisoned by those harmful manacles.

The prophecies of Khomeini entered the list of many causes due to the fatigue of the Khomeini pulsation. It was at the head of it for as long as it meant the depth of sacredness and connection with the Divine Essence, purity of intention, good feelings, clear foresightedness, perception through the light of Allah, that has encompassed the entire existence of Khomeini, his devout worship during the revolution of chastity, his vociferous and sacred rejection in the heat of the resistance, his giant revolution in the niche of the grave responsibility, his unique struggle for the passion of the enormous task, his noble concerns in the furnace of the sacred love, his unique achievements on the horizon of miracles, his bitter pain like the cut of a spear at the tip of generosity and his pure heart at the peak of philanthropy and self-sacrifice.

Khomeini was not a body that disappeared, a period that expired, a stumbling thought, a passing summer cloud, a dividing phenomenon, an intrusive condition, an ambitious leadership, an unrestrained covetousness, a world of flowery dreams and resplendent delights at delightful occasions. He was rather a divine grace that became awesome amongst the remains of the Nation and its decomposed [entity] in the museum of heritage, tears and eulogies. He was a life of truth that was not surrounded by centuries and falling stars. He was the echo of truth in respect of which the all-Truthful said: (Indeed we are its protectors). He was a glowing firebrand of volition that the worlds had come close too and an overpowering foresightedness of want that the great and fearful earth in its entirety had prevented. He was a compassionate look from the eye that is not taken by drowsiness or sleep and a manifestation from the manifestations of existing and permanent ability that is not decayed by the passage of time. He was an expression of the leverages of power that has known victory over periods of time

and a brilliant torch from the minaret of guidance and certainty and a fluttering flag that was connected to its origin in the palm of the master of the Messengers.

A sacred affair that remains. For indeed it is a restriction from the affair that Allah has ordained for it a honourable eternity, a movement that is motivating and reviving, arousing the hostages of graves with the spirit of the heaven. It wanted only its Benevolent Lord and inviting unto his guidance. It did not request diligently except his familiar connection at the peak of his beauty. Thus, He endowed it with what He endowed His chosen friends and preserved it like He preserved the wedges of His great earth and subjected honour, singing for it in the Hereafter. Peace be upon the whiteness of the bright morning.

Preface

Two issues have so far prevented me from writing about you: my [self] regard for your elevated status and the belittling of my ability to write precisely with regard to your status.

These certainly distracted me for a period of time. I had remained wrapped in awe in face of your status' magnificence and powerless to utter a word or write. The heart proceeded to articulate eloquently out of love, humility and reverence. Your sheer greatness brought so much confusion upon me that feelings and emotions were expressed with honour and praise and the soul advanced on the horizons in amazement of you, roaming and dissolving in the brilliance of love and devotion.

I was indeed prevented from venturing into your affair, for verily, it was like a sea of surging waves with no shore which could be explored; neither moderate in its depth that it may be examined or seen nor simple in its appearance that it may be described in its essence, if ever.

I certainly considered that if I wrote about you, I would not do justice to you through either my shortcomings or my ignorance. I would have thus oppressed you and suppressed the truth; oppressed your ardent supporters who were in adoration of you, those who had been scorched by the heat of desire, who have spent the night very thirsty for that which would quench their thirst for the fresh cool water of the knowledge of you. O ye the beloved. O ye towards who infatuated hearts had been inclined, smelling and kissing you, increasing their love and infatuation, for they have been nurtured from your pure essence. There is no way in the world to quench this thirst for this transcendental love when the hearts and souls are thirsty.

Why should I be like this, distracted in thought out of fear or unable to explore your immense position and prevented by it from speaking about your charismatic, elevated spirit? I am – totally – incapacitated from treating an issue that I considered the overcoming of the increasingly revolutionary current that appeases the predatory lion, confronts the violent wind and emulates the towering and soaring mountain, was lighter than his harsh step. It required less effort and pain than his utmost effort and pain.

It was easy to acquire than to acquire that which is similar to the impossible. Indeed, the world was overwhelmed by his captivating appearance, so much so, that it remained bewildered and confused. It was so dumbstruck by his fascinating sight that it retreated, afflicted with jealousy and envy. Words of reverence and admiration were showered from every direction and corners of the world. Calls of praise and compliments were repeated clearly and loudly from different parts of the world in its accustomed attire or secretly and concealed, indicative of the many pictures of the witnessed reality to the extent that even these sharp and enraged swords were an image of that issue, a truly beautiful one.

It is best for me – O my master – that I delay in the face of this fear and turn on my heels as this concerns your cleansed and purified self, your refined and pleasant character, your dominant and conquering merits, your praiseworthy brilliant and good traits, your shiny and glowing qualities and your superior and lofty virtues. These are all the essence of greatness, the robe that you have worn and flown to the horizons of magnificence and greatness. The secret of this nobility attained by you has been denied to others. It is as if it had been destined for you, registered in the sacred tablet from the beginning of time. The cause of this eminence that Allah has bestowed upon you, propelling you to the zenith of magnificence and sacredness has baffled intellects from conceiving it, given its elevated status, high rank and distant position.

This is what has amazed me and enticed me to enter this extended and excessive world, strive to explore its difficult and diverse complexities, extend my gaze so as to identify the brilliant unique character in its vast domain and to encompass and clarify this amazing human character within the realms of human virtues.

How am I to acquire the strength that would allow me to fly through its wings to those fearful and infinite horizons and its forces may arise with me to what I compare with as drilling in the heart of the mountain, the clutching of peaks or the investigation into the origin of this planet and its pivots? Its feet and arms allowing me to bear this grave responsibility which is as weighty as the earth and preventing my back from breaking or my feet from slipping. Thereafter, I am not to be blamed for my action or criticised for what I have brought.

What is wrong with me that I cannot assess things properly and use such assessments to my benefit? Thus, I do not burden myself when engaging with things whose aftermath is not praiseworthy as a result of incompetence, exhaustion, being astray and misguided. These only bring frustration,

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grief and regret as a result of defeat when I hoped for clear victory. I was vanquished where I expected to return victorious as a liberator.

I used to analyse that which [al-Mutanabbī] analysed himself after praising the successor of the Messenger after I had retired from that grave issue; any attempt to praise the sun is futile [because the qualities of sunlight entail the removal of evil]. It is a vain effort and thus, any discussion about it is useless and delirious. What al-Mutanabbī did was good, for indeed, those words were more beautiful than most of what was said in praise of the brother of al-Muṣṭafā in addition to all that which it comprised of the art of eloquence and the signs of beauty.

I ignore how I was tempted with this, but I fell prey to a persistent and continuous telephonic inner voice that said: If proverbs are to be quoted without drawing any analogy therefrom, then what about those who praised Allah for His elevated status and glorified Him with their tongues, attaining servitude and reward? What was the affair of those who praised and extolled Him – with its difficulty of a profound understanding - with their mouths thus they attained his pleasure? What about those who honoured His Prophets and his Friends with praise and extolment, thus they were rewarded and praised by their Lord?

Do you not see that speaking about an issue, be it evident or difficult, is not mentioned except for three purposes: alerting the oblivious, teaching the ignorant and reminding the knowledgeable. There are people who fail to see the obvious. Thus, one who acquaints them with it is doing well to them, even though he may not consider of having done so. Then, there are those who comprehend more complex realities and they praise the one who bring these close to them even though he does not consider as having done justice with regard to these realities.

This call was still repeatedly extended in a permanent manner and gradually its inherent truth changed my view. Suddenly it had gone into the atmosphere like a spark. Thus, I hold the pen to write about what I feared to write about, for indeed I have come to realise now, that fear was a deviation from the truth, a movement away from guidance and rightfulness and that right will occur no matter what once that fear is avoided and evil likewise dismissed.

Who is Imam Khomeini?

The Imam in our history was a unique man.

From the dawn of his arrival a grand face had shone to life.

A momentous affair had risen from his eminence.

The world had surrendered to him and it had submitted in reverence and veneration . . .

The Imam in our present age was the marvel of marvels after the absence of The Promised Saviour. The fertile womb of the deprived age of the transient and the future had failed to give birth to one like him again. Its skilful hand had become exhausted in trying to create the like of this innovation; rather it had been incapable of arriving with its alluding mind at the essence of this radiant and illuminating face that had breathed within its sides a morning with piercing brilliance. It had bloomed in the desert a laughing and fertile spring that revealed its complete darkness and brightened its dark nights and erased from the face of its dark existence the gloominess of misfortune and difficulty.

The Imam in our lost and deviated world was a voice and call, a glowing torch, a flag and standard, the voice of Truth and the call of righteousness, the torch of discernment in the darkness of depravation, the flag of resistance and the standard of striving [in battle]. Indeed, he pronounced the truth in the denseness of deviation when others remained silent. He raised the beacon of guidance in the total darkness of sin when the rest were depressed and dejected. He unsheathed the sword of bravery of the 'Alawid avenger when the silent were subservient or cajoled.

The Imam in our dormant live is a cry that reverberated and the world responded to it; the cry of rejection and self-esteem that severed the rope of humiliation and submission. A cry that erupted like a volcano that rumbled from the mouth of the Qur'an, removing the satanic wedge, an intransigent piercing determination that went on to brake the shackles and chains, resuscitating life for the hostages of death and passivity, a courageous and attacking boldness that had the bravery of the lion that weighed in on the wolves of tyranny and wickedness.

The Imam was almost like the depiction of his grandfather; the Commander of the faithful. Allah had confided [in him] in his thought, had spoken to him in the essence of his intellect, thus illuminated through the light of awareness [his] hearing, vision and heart, remembering the days of Allah, fearing his status, commanding with justice and submitting to it, forbidding evil and abstaining from it, a lamp in the darkness, a proof in [the midst] of doubt, the standard of guidance and light in the darkness. The Imam was a divine man, [with a] blessed opinion, preferred forbearance, an orator with truth, an abstainer from tyranny who had advanced on the path and reached the destination thus he had attained the end [result].

Was he not the spirit of Allah [Rūḥullah], who was sent from beneath the covers of centuries like the sun sent forth from the sides of the obscure night; the spirit of Muḥammad, 'Alī and Ḥusain, the spirit of guidance, goodness and righteousness, the spirit of decisiveness, firmness and potency and the spirit of sacrifice, altruism and martyrdom?

Was he not the spirit of Allah [Rūḥullah], the spirit of sublime meanings that embodied angelic morals, the spirit of superior virtues that was represented on earth as a perfect man, the spirit of praise and noble qualities that descended from its position in the higher realms to inhabit the earth in the form of a superior human being?

Was he not the spirit of Allah [Rūḥullah], the spirit that descended from the heaven with a variety of blessings that inhabited the earth with goodness and happiness, included the oppressed in its warm and affectionate embrace, revived their hearts and dispelled their sorrows and opened before them the doors of honour, comfort and dignity?

Was he not the spirit of Allah [Rūḥullah], a persistent and permanent punishment that exploded in lava from under the feet of tyrants and dictators and poured a pervasive calamity from above their heads, below their feet and from their right and left to find themselves in a wave of calamity that had surrounded them without a strategy and had seized them by their necks without any saviour and they were encircled without a safe path?

Was he not the spirit of Allah [Rūḥullah], the fascinating and vanquishing marvel that circled the disbelieving east in the worlds of confusion and tyranny, that dispelled the false assumptions of religion being the opium [of the masses] when it engulfed the world with a revolution, the like of which the annals of history had not embraced; Allah its aim, faith its strength and pure blood its fuel that initiated and will sustain it?

Certainly, he was the spirit of Allah [Rūḥullah], [with] exceptional courage that the predatory west opposed, attacked and rivalled with. They came to him with weird conspiracies, plots and a variety of evil schemes and en-

mity but they retreated defeated and humiliated. They turned on their heels embarrassed and conquered adding to their bleeding wounds, claiming destruction and misfortune. They drank the goblet filled with punishment and had tasted it with humiliation which was bitter than sap.

Indeed, he was the spirit of Allah [Rūḥullah], who removed through his distinguished essence the claims of Islam from the arena of allegations and unveiled for the eyes of man the enmity of the enemies of guidance, the masters of the disbelievers, the executors of the tyrants, the enemies of the Nation and the slaves of the oppressors.

Indeed, he was the Imam; that compassionate 'Alawid hand that extended from the unseen world. It had grandeur, splendour and radiance that pointed to the suffering weak and humiliated in the darkness of degradation and slavery: [hasten] unto me, [hasten] unto me O ye, the enslaved that I may remove you from the plains of injustices and misery to the lofty towers of honour and felicity in order that you may become leaders, victorious after having been oppressed and enslaved.

The Imam who was of the flesh of the Messenger of Allah, the son of Zahra; the chaste, the progeny of Ḥusain; the martyred grandson, the family of the deceased and poisoned Imam, the offspring of Prophet hood and Imamate, the result of loftiness and nobility, the inheritor of leadership and innovation and the grandson of struggle and martyrdom.

The revolution of the Imam and his gallant efforts were two novel issues that the period of time had not embraced. Have you seen how faith acts? Indeed it spares you from witnessing events and listening to them. This innovative leap of his dispersed in the world various kinds of miracles; aroused a range of amazement and it was unique in every phase.

Khomeini and the oppressed believers who were with him – in their initial weakness and their inability in everything, their deprivation of all causes apparently leading to hindrance, the surging terror like the ocean around them, the burning anger in every form in this world and the complete determination of all others to wage war with them - opened the door unto a sublime world with a force they had not known that had been poured into them and a resolve that they had been given and never experienced before.

The revolution of the Imam was Karbalā repeated and victorious, 'Āshūrā revived and directed, the red standard mixed with blood concentrated wherever you wish. A victory supported and auspicious and a crowned and distinct triumph, which the light of day had not witnessed before, neither was it attained through the efforts of the imagination nor the exercise of thought.

WHO IS IMAM KHOMEINI?

The revolution of the Imam was a reality that materialised after having been a dream that the hearts of the rightly guided simmered with. It was a desire that was achieved while being the longing of hearts of generations and that was intervened by circumstances and conditions. It was the required pursuit that was found after the determination of those who strived over centuries was directed towards it after having been concealed from them by the affairs of their time.

Indeed it was of the divine and promised prophecies to the oppressed, the designed outcome for the God-fearing and the promised vicegerency of the righteous believers, the guides to the chosen religion were established therein after [having endured] severe punishment and their fear of the enormity of disobedience was transformed into serenity.

Struggle with the Self

The struggle with the self in the life of the Imam was an amazing aspect. Its essence embodied for us the necessary requirement in the struggle of the self, resisting its caprices, fighting its desires, not depending on it and not submitting to its pleasures. It depicted for us the struggle of the Imam with his self - which was overlooked by many - for a long and vast period due to the blessed verse: "For the [carnal] soul indeed prompts [men] to evil" . It elucidated for us by way of illustration the issue of the soul that is disposed to lewdness and inclined towards corruption as mentioned by the Qur'an: "by the soul and Him who fashioned it and inspired it with [discernment between] its virtues and vices".

Thus we find mention of the self by the Imam when he cautions about it, warns about falling into its snare of conspiracies and whatever he said and wrote in his book "al-Jihād al-Akbar" [The Great Struggle] and in his many other books. Likewise, in his personal life and behaviour; he had abandoned his self, refrained from its world and dissociated from it in a manner that did not distance him nor brought him closer to it. We find that due to these two aspects, the self was an arch enemy in the life of the Imam, a stubborn opponent who had assembled his forces, gathered his cavalry and infantry, sharpened his swords, contrived his conspiracies, dispersed his devils to mislead this person from his guidance and correctness, to eventually turn him on to his head in the abyss of darkness in order to kill him in a manner that is worse than being killed with arrows and that cannot be compensated by a thousand killings with the sword. It was through existing misguidance, continuous wretchedness, and lasting punishment, piercing calamity and a future loss after the loss of the present.

The Qur'ānic personality alone is able to understand the essence of the secret in the strict divine prohibition of following the self, submitting to it, running behind its claims and the emphasized command of being vigilant about it, avoiding it and fear of submitting to its requests. Thus, it is no surprise thereafter to see our divine leader persistently and continuously calling and warning about the excessiveness of desires and instilling fear

about misleading cravings and stopping from hearing and attentively listening to the wants of the carnal self.

Whoever reads the Imam in his actions and behaviour will find no conduit to the desires of the soul in his elevated, purified and bright world. He will neither find a path for its wants to his pure and sacred life nor will he find a listening and attentive ear to its claims. Indeed, it had genuinely abandoned its requirements, shunned the path that leads to meeting it and visited all that opposed and contradicted it in the form of opposition and combat with it. It was on the scale of eagerness, struggle and attack more dangerous than a violent war and more scorching than the intense and consuming fire. This is the secret of that blessed naming of the reality of struggle with the self with the “greater struggle”, the naming of war and conflict, the confrontation of peers and the war of horses as the “minor struggle” and naming the brave and the gallant as indeed one who overcomes the desires of his self; it does not overcome him, he instead leads it by its bridle and not that it leads him.

Whoever reads the Imam in his sacred words and divine sermons, will find the appeal, hope and supplication. The appeal to exercise caution from the deviations of desires, the hope of steadfastness on the path of faith and deviating from the path of lusts, the supplication of sympathy for the success of foresightedness over desire and the defeat of the self in the fierce war between the wants of the self and the requirements of faith. He says:

“You should be concerned with disciplining your self and reforming it before anything else and this should be the focus of your concern. I ask Allah that you do not attain a social status before being able to refine, discipline and reform the self. If not, for indeed then you will lose everything and go astray. Build yourself and reform it before you lose its reins. You should join every step that you have taken on the path of knowledge with one of [on the path] self discipline and reform, eradicating the evil desires of the self, developing the powers of the soul, acquiring noble ethics and cultivating God consciousness. It is incumbent upon you to discipline yourself so that if one of you becomes a leader [of a people], you shall be committed to disciplining others. Indeed, total devotion is not easily acquired; verily it requires extraordinary training of the self. Fight the desire of your self. It is obligatory that this battle remains continuous in your inner self”.

Whoever reads the Imam in his words and actions, his sayings and in reality, that which he uttered and embodied of the reality of [struggle with the self]; he will read [of] a heavenly man who purified his self from the scum of the earth, its ornaments and seductions and made it transparent

that it acquired an angelic nature, disconnected from the frail soil by any means. It elevated itself transcendently until it occupied its exalted position between the magnificent creations of Allah in the superior heavens.

He will read of [a] man who was unique and inimitable in rejecting desires and rising above those who vied with him in the virtue of protection from the errors of desires through the reins of foresightedness and the intellect and those who fought with him with the disposition of adhering to – in a heap of wants and the immorality of lusts - the rope of the Qur'ān and the realities of faith. Thus, the self was overpowered on the racetrack by him, defeated, ruined and routed. Indeed it was driven away, humiliated and acknowledged destruction and damnation after a permanent turning on the heels. Thus, the carnal self, the deceiving desires, the misleading lusts or the deviating wants no longer existed for the Imam. Indeed, it was a self that he disciplined, cleansed, purified, instructed and nurtured. Indeed, he melted it with continuous striving and poured it into the mould of absolute faith. The Qur'ānic self thus emerged free of the blend of desires and rescued from the ailments of the self. It flew from the wings of striving and disciplining to its elevated place in some infallible world and rose in eminence to its exalted position in steadfastness like Allah had commanded, to the extent that the essence of the divine scholar which Allah had made a vicegerent and proof was embodied for you, for indeed he was the example of (protecting the self, guarding his religion, opposing his desire and obeying the command of his master). Thus, it was for the worshippers to follow and obey him and act in accordance with his views, for indeed he neither directed them except to Allah nor did he traverse with them except to that which He loves and pleases. Thus, there were no defects in it for them, no incentive for any of them, no prevention from his majesty and greatness by the barrier of defect, no distraction from his obedience and submission to him by doubt in the hearts.

This was the Imam; look at him from whichever angle; from the stages of his scholastic life and the periods of his noble life. You will find only a man who had done away with the deceiving self thrice with no return thereafter to him, after he learnt that it was indeed an abode that could not be trusted, a friend whose calamity was dreaded, a mate whose evil was feared and a companion [in whom] the trait of fidelity was non-existent. Look at him in his youth and adulthood, when desire said to him: Relieve your exhausted self; do not oppose your equipped enemy while you are armless. Do not remain the hostage of struggle when the door of victory before you is closed. Sit like others and indeed they had inclined to meekness in reconciliation and peace and thus attained the comforts of this

world and the pleasure of the rulers. Why was there this difficulty and misfortune? Why this befitting groan and grief like [burning] coals? Until when was this long-lasting punishment going to continue with misery, distress and sleeplessness in alienation far from home in the depth of the [sea] current and the roaring of the hurricane. You do not hear except the screaming of victims on the bloody path and nothing strikes your hearing except the cries of the oppressed of your nation, by Pharaoh and his army and you do not see except limbs scattered on the red plain, nothing but the fire consuming your beloved and devoted ones? Do you not see that indeed you have lost this world . . . its pleasures . . . its appeals . . . its delights . . . even the most simple requirements of life required in it? You are an ascetic in spite of all that you suffer and confront in your struggle in the form of exhaustion and fatigue . . . departed from this world . . . shunned it . . . indeed you have prohibited your self from the least of its pleasures, you diverted from it the closest of its likes except a little that those covered in sand obtain and the suffering [labourers] acquire and the down-trodden are able too, thus you are covered in sand, suffering and down-trodden. Indeed they have understood through the distress that you encounter of the affairs of the leadership, issues of the war, responsibilities of the struggle, the heaviness that has resulted from this acute concern and the difficulty in affairs that were not bearable and the most extreme of concerns being intolerable.

Thereafter, look at him in his old-age, where the loud call of desire invited him and said to him in urgency: Why do you not make your self inferior as the war has destroyed the greenness of your country and the noose of disbelief and hypocrisy has gone on to squeeze your heart and tighten the grip on you? You reject reconciliation but in it lay your apparent interest. You reject America and the arrogant powers, but there is no safe-existence except by following them. You reject humiliating relations and refuse ties [economical or political], as indeed in it are injustices to your country and nation. All this and others were what his self said to him but he answered it as follows:

(It is improbable for me to recline to evil when I have been forbidden from it. It is improbable for me to be silent over misguidance when I have been commanded to uproot it. It is improbable for me to abandon the struggle and the fight [for justice] when indeed my Lord has enjoined with them. It is improbable for me to yearn for the pleasures and delights of this world while I have a nation that is downtrodden and oppressed. It is improbable for me to seek comfort and ease when my nation has not even tasted it. It is improbable for me to be humiliated by the oppressive tyrants

or that I give my hand to the deviated defectors, or that I extend – without being forced to crush the greater interests – the hand of peace and reconciliation to the oppressive criminals of that I may buy disgrace and submission and sell nobility, independence and honour like the breadth of this world, its ornaments, illusions and adornments.)

I seek Allah's forgiveness. Indeed his self, which was free of deficiencies, purified, satisfied and guarded, did neither utter such things to him nor will it ever do so. It would never entice him to that or command him to sin or beautify evil. Indeed, the self of the God-fearing man was under his subjugation and when it wanted to mislead, it met with utter rejection and when it searched for evil it was chastised with contempt and restraint.

Finally, let us conclude our speech in this regard with the advice of the greatest combatant to the responsible [officials] of his country, its defenders, managers and directors of its affairs on combating the self and warring with desire:

"You have to protect yourselves and don't permit your desires and inclinations to intervene in affairs that you administer. Indeed, whoever wants to become a protector and defender of this republic, it is incumbent that his desires do not interfere in his work and thus he changes the face of this republic. All of you have to be like that. You, who are actively involved in providing service[s], similarly the ambassadors, those who go abroad to work, similarly the revolutionary guards, all of the armed forces, members of parliament, the judiciary, and the executive power, you all have to observe yourselves and protect it.

Piety

Piety is Allah's prerogative on his servants, the highest referent of servitude and the most truthful testimony of true faith. It is as described by the Leader of the Pious: the medicine for the sickness of the hearts, sight for the blindness of the spirits, the cure for the ailments of the bodies, the rectifier of the evils of the chests, the purifier of the pollution of the souls, the light for the blindness of the eyes, the consolation for the fear of the heart and the brightness for the gloom of ignorance. Certainly the Imam amongst the people of his time had an abundant share of piety. He was the most attached to it. He was the most concerned about it, beautifying himself with its ornaments, holding steadfast to its pillars, clinging onto its rope, closest to Allah through its effects and evidences. Nearest in ascendancy to him through its rulings and obligations, attaining the exalted position of his contentment through piety, implementing his commands and abstaining from that which He is not pleased with. It is an obligation of the intellect and conscience to the right of total obedience, a command from the worshipped to be revered by what He wants and like He wants and to be obeyed with what He desires and how He desires. His commands should not be violated nor should His limits be transgressed for the betterment of the world of the beings and their Hereafter.

How good he is when he says:

"When the human being believes in Allah, the Almighty, he perceives Him with the sight of his heart like he sees the sun with his eye, thereafter it is not possible for him to commit any sin."

(Is it possible for sin to originate from one who believes in the presence of Allah and his observation?).

Our testimony of the elevated status of the Imam in piety, his immense position in its sphere and grand standing in its levels are the following:

Look at the Imam as you please, do you find him anything but pious, fearful [of Allah] and devout, protective of his self from that which angers his lord, observing His limits and not violating Him in major acts nor being audacious in disobeying Him in minor acts. He shows no tolerance or

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neglect regarding the fulfilment of His rights. He obeys him in all the actions that He has obligated and abstains from all the prohibitions that He has ordained abstention from. Comprehending His immense right, perceiving with the vision of the heart [the Gnostic] His immense status, that which He is entitled to in the form of obedience and worship, thus he worshipped Him and was wary of Him, venerated and revered Him. He strived obediently and painstakingly to render to the Possessor of Lordship that which He was entitled to of the essence of servitude. For indeed, He is the Master of revered worship, prior to being severe in punishment and indeed He is the beloved of the hearts of Gnostics, prior to being the remunerator on the day of Judgement. This was similar to the path of his grandfather; al-Murtaḍā, who did not worship his Lord out of fear or desire, but rather, for He alone was entitled to servitude . . .

Certainly we hear him when he says:

“Do not worship Allah for the sake of attaining these issues, but worship Him for He is entitled to be worshipped . . . That is when you pierce the veils of light and arrive at the source of Majesty”

Look at Khomeini in his sacred struggle, did you ever see him contradict truth, transgress the limits of legislation in order that he may arrive at his goal through the shortest path, definitely the path to the dignified goal is lengthened through the observance of respect in regard to the depraved and wicked enemy? Did he distance himself from the obedience of Allah during the days of his struggle against oppression to crush the throne of tyranny, thus did he command the traversing of the path of falsehood to arrive at the goal, violate the laws of Allah to attain his desired [aim], transgress the sanctities of the Message in the least possible way to arrive at his required [object] like the deviated leaders do when striving to attain their goals? Or do you see him commanding the people not to trespass the boundaries of the obedience of Allah and being conscious of Him while they are struggling against the enemy of Allah and their enemy, not to violate their Lord while they are resisting the transgressing rebels and they should not follow devious steps while they are expelling evil. They should not deviate from the straight path in search of a return to righteousness.

Thereafter, the imposed war and all its atrocities and disasters on the innocent country of Iran, the grave oppression that descended on its territories and all the forces of evil imposed upon it in the form of hardships and difficulties, diverted it away from its elevated goals and sublime aims; entrenching the pillars of the rule of Islam, removing the shackles of deprivation and oppression from the back of the Islamic nation of Iran, spreading the beacon of comfort and ease after nights of wretchedness and ca-

calamities, exporting the revolution to the world through wisdom and good admonition, in spite of all that and in spite of the pure blood that was spilt by the criminal sword in this brutal war, this innocent blood that was spilt oppressively and tyrannically not overlooking the infant, the elderly nor man and nor woman, but rather those atrocities that were committed on its pure soil made Holākū the tyrant, claim innocence and the skin of the inhumane Moguls shiver.

In spite of everything, the Imam's God-consciousness prevented him from retaliating in two-fold while it was easy for him to do so, to meet oppression with oppression while he was capable of so doing, to destroy the country of the transgressors by raising a finger, to rain-down on the criminal torrents of calamities or explode the lava of misfortunes from beneath his feet, to shower his head with a cloud of catastrophes, to strike him with every disliked adversity, to drown him in the deep sea with clashing waves of difficulties and disasters so that he may experience a painful death, gulping it slowly with bitterness. If his soul had permitted him to confront him with similar [actions], or beyond, irrespective to what degree, to repel aggression irrespective how and achieve victory no matter through which path, but rather his God-consciousness diverted him from that, shook and removed him and came between them so that certainly he may utter the words of his grandfather, the Commander of the Faithful (as):

"One who is astute may find ploys to prevent him from the commands of Allah and His prohibitions, but he disregards it despite the ability to perform it while the one who has the least of difficulty in the religion seizes the opportunity [and executes it]."

It has been established about the Imam's God-consciousness that he commanded his soldiers to be totally truthful when narrating the affairs of the war and the mention of its news and presenting statistics about losses on both sides. This was something that was rarely done before him and very few have done so after him.

Thereafter, look at the piety of the Imam in its effects and gifts that Allah bestows on his pious servants (the sequel is for the pious ones): abundant favours, increasing blessings, exceptional dignity and gifts that were difficult to attain. You find that Allah has selected him for his piety and chosen him for a goal denied to others. He has granted immense good to him that has the eyes fixed upon it. He has gifted him with a sublime status that has mesmerised the minds of extollers. He has specifically chosen him for a honourable status that the caravan of righteous had failed to attain.

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Allah bestowed upon him a nation that loved, sanctified and obeyed him. Here was a person who was pious, loving, sanctifying and obeying his Lord. A leader, struggler and ascetic who was a faithful resistor, a patient revolutionary, an able strategist who had gathered the main qualities of leadership and the most beautiful through politics and leadership.

Allah had bestowed on him in fulfilment of his promise (whosoever is wary of Allah, He will appoint for him a way out) as a protection from Him, a fort and shield that he may venture into a sea of terror and not drown, enter the fire of calamities and not burn. He may gather through it the enemies from all sides and not be harmed by them nor be touched by any injury. He occupied the ground of the arrogant and the leaders of his opponents through his revolution and struggle and Allah shielded him from their evil and guarded him from their conspiracies and harm.

He ordained a long period of victory for him, supported him from among them within their sight and hearing. They supported, assisted and helped his enemies to no avail. It was agonising for them, keeping them awake at night and diverting sleep from their eyes. They could not find anything simpler than to kill him, imprison or banish him so that they could delay the moment of victory and they came between the victorious leader and what he wanted as a peaceful sanctuary to the extent that even his returning plane could have been an easy target of a bullet, not a missile, to bring this plane down to earth in balls of flames or [the passengers] with severed limbs.

Thereafter, was his landing in Tehran and the intense conspiracy of falsehood, aggravating calamities, widespread evil and the fire of its tyranny had penetrating teeth. His everlasting army was obedient to his command; at his disposal were devastating weapons that resulted in destruction wherever they descended. Allah diverted it away from him while he was on the ground of a volcano that was to explode with him but He destroyed it. He stopped the swords of the oppressors as it surrounded him from all sides from destroying him and turning him into pieces. Allah granted him a honourable and supported victory, one that the Prophets used to dream of and the friends [of Allah] searched for. Thus, practical conditions were in his favour and came between him and them, reasons denied to them which he had in his presence and conditions and situations that were not in their favour.

It was the destiny of fate that Khomeini should be the great victor that cooled the heated chest over the centuries, revived the painful and burning hearts over time and covered the tired and exhausted souls over time with affinity and comfort. He created a miracle that made people worldwide fall

down on their faces in prostration. They were mesmerised, bewildered and confused by it. They avoided facing it so as to deny its reality. Indeed they had seen it at the beginning after a long and dark night and thus collapsed through its intense light, broken down and foundations weakened from the dread and fear of it. They were in pain, mourning and grieving like one who senses he is close to death.

Certainly, as a result of his piety, Allah had granted him what He promised the pious ones: the gift of the Criterion: (O you who have faith! If you are wary of Allah, He shall appoint for you a criterion) . The light through which they see the path of truth in the confusion of illusions, the deluge of evils, that they see the truth in the darkness of ignorance and suspicion, that their eyes penetrate the realities of issues like the unseen and perceive through it its hidden secrets as if it was gifted (knowledge of the unseen). Indeed we had seen this light in the presence of our Imam from his clear approach [to situations], his enlightened foresight, his shining and bright guidance and his upright politics advancing on the path of truth and honesty. Similarly, his righteous leadership that was so much allied to the truth that no deviation from it was possible. It associated itself with righteousness to prevent itself from being blinded off, which would have resulted in deviation from its path.

All that was the work of piety, without which not a tenth of it would have been possible. That was the most exalted of its effects and without it, it would not have been. That was the highest sign of fulfilling the true promise that was not denied (the sequel is for the pious ones), that it may make of its allies an accompanying attendant, a friend, a guide, a lighthouse that he is not distant from in severe darkness, nor has he separated from it during prevailing ordeals. He did not abandon it after the arrival of its effects and aspirations. He did not forget it when he had ascended the higher levels, when necks bowed for him, victory was created for him, the seat of power was prepared for him, his right [hand] had unsheathed the sharp and cutting sword, the scene was set for him and the doors of majesty and eternity were opened for him.

These are the attributes of the pious. Let's analyse the voice of piety embodied in the Imam of the pious that sing praises. We may look at its veracity, harmony and consistency and its applicability on our Imam, that there are no weaknesses or cracks, that it is not tainted by doubt or defect.

The pious are the people of virtues and our Imam was one of them. He rightfully sought piety and it came in the form of obedience and submission, beautifying his life with goodness and increasing its brightness and radiance. His logic was righteousness. He did not transgress nor did he ut-

ter falsehood. His tongue had refrained from vain talk and amusement and separated from speech that did not result from the intellect nor was governed by it. He did not utter except a [religious] decree, wisdom, clear admonishment, proof, correctness or common sense. His attire was economical, but rather the dress of our Imam was austere . . . joining the deprived of his nation and in consolation with them. This was a covenant that Allah had taken from him for he was a pioneering leader. This was a disposition that his faith had moulded him into, that he could not leave nor discard. He had lowered his gaze from that which Allah had prohibited. His ears were clung to knowledge that was beneficial to him. His eyes and ears were hostage to faith. He thus perceived and listened through it. His soul had responded to calamity like it had responded to comfort. If a calamity befell him, he had trust in Allah's support for his dependence on Him. He longed for His grace and attention like one who had been in permanent comfort and the occurrence of a tragedy did not change him. When ease set in, due to the fear and veneration of the punishment of His Lord, it was as if he was in perpetual difficulty and had never experienced any comfort. The Creator was great in his soul. The supremacy of His majesty had overcome all other authorities within him. Thus all else, except Him, had become unimportant. The world and its demands were insignificant, pleasures and desires were belittled, falsehood and its influence were trivial. Evil and its power were weakened. Thus he feared but Allah. He did not revere except His power and he did not fear except His authority and might. If the arrogant and tyrannical powers had [might and power] which terrify and threaten but in his ears is a wedge from fear from listening to their threats, between him and those threats is a layer of indifference that prevents him from taking necessary action or being concerned.

His heart was sad out of fear for Allah and in veneration of Him. His heart was sad for what was happening to the nation of Islam due to the servitude of the disbelievers in following the colonialists, due to the discarding of the laws of the Qur'ān, replacing them with the laws of falsehood and oppression and injustices that were occurring in the heads of the choicest strugglers of this nation.

His heart was full of grief for what the oppressed in the nation of the Qur'ān were experiencing – but rather even amongst other nations – of hardships and sufferings, deprived, miserable and abandoned whereas the leaders and their stooges in the lavish palaces are enjoying and are drowned in their excessive enjoyments.

He was neither harmful nor was he a calamity to anyone. Nobody feared any harm from him; no one from his nation in Iran or from the nation of Islam expected any evil from him. He had gone on to dissolve his heart in the nation out of mercy, affection and kindness. Certainly he had appeared like one who had tormented his soul in grief, sorrow and bitterness for what had befallen the nation in the form of calamities and the disasters it was suffering.

He was not harmful, nobody in the wide world around him expected any evil and harm from him or even perceived it. How was it possible, for he was in possession of a message, its flesh was compassion and its cover was goodness? It was to expand so that people may see the beauty of Islam, its merits and blessings.

The world wanted him but he did not want it. It imprisoned him but he rescued himself from it. There was a portion of desire or impulse in his heart for it. It did not have a place in his soul that paid attention to it but rather it was to him a passing insignificance, deceptive and transient ornament, a barrier of arrogance, misguidance and falsehood except to the extent that truth had an existence in it and its people were active in it. They had strived to spread and enforce it. He was accustomed to gathering good [deeds] and announcing it, preparing good [deeds] through righteous actions for the day of the great return. This was his permanent occupation in this world, his witnessed deeds therein, his persistent striving within it thus his world was all struggle. All the time he was concerned with truth and invited one and all to it. Throughout his existence, he strived for the pleasure of Allah and struggled to rescue His servants from the claws of evil, the talons of humiliation, misery and the furnaces of deprivation and oppression.

He was not pleased with minor work. It was his nature to strive for the pleasure of his Lord, seek His proximity and closeness through sincere actions. If his actions were minor, he considered that a sin and failure on the path of the noble saying (the good deeds of the righteous are the sins of the intimate companions). It disheartened him if his good deeds were few. He would belittle loads of what he did and consider it insignificant and trivial in the extended and vast sphere of obedience. He would blame his self for negligence in all conditions. He was anxious for his righteous deeds for Allah may have not been pleased with them. Therefore you would see him deeply grieved, crying profusely, extremely fearful and concerned while he was at the peak of peaks in obedience to the Almighty, enjoying a special status of proximity and attachment to Him.

If he was deemed as pure by his adherents who described him with praiseworthy attributes and his followers mentioning him as having a grand position and high status, he feared what was said to him for it may not be welcomed in the presence of Allah. Allah alone purifies souls and nobody knows its true essence except Him. Thus he had misgivings if he was pleased with that purification [of his adherents] for he would be self-purifying, pleased with his self, impressed with it whereas his spoken tongue in that condition would say what the Commander of the faithful said when some people praised him:

“O Allah, indeed You are most knowledgeable about me than myself and I am more knowledgeable about myself than them. O Allah, make me better than what they perceive and forgive us what they do not know.”

Thereafter look at him (may Allah have mercy on him) regarding the important attributes of the pious and the sublime qualities of the intimate companions. Having strength in religion is the first quality. It was the first quality of our Imam for he was strong in his religion and religious through his strength. His strong resolve in his religion was exceptional and his determination was religious. He was not of weak faith nor exhausted, neither timid nor feeble. If he acquired power he would fasten it with the shackles of religion and muzzle it with a bridle. He would lead it through his reins, not leave it so that it may cause havoc, nor ease his grip as was expected so that it may be lacking. Certainly it was a powerful and commanding religion and it was strength that was dominant and religious.

Certainly you would find him, when considering other qualities of the pious, resolute and gentle when required. He was a believer of strong conviction in his beliefs and the list of the reality of his struggles and situation was a witness to that effect. He was particular about [the acquiring of] knowledge, economical in face of abundance, devout in worship, patient in difficulty, active in [promoting] guidance and recommended acts. He would abstain from desiring worldly pleasures, settle at night thanking Allah for observing his obedience, arise in the morning and his priority would be the remembrance of Allah, His glorification and enhancing proximity to Him. If his soul prevented him from being obedient he would deny its wishes –as a form of punishment. The coolness in his eyes was the result of lasting righteousness, pleasing obedience and abstinence from transient vanities and fleeting pleasures that disappear. He would not utter anything until the task has been completed. He was devout at heart, a contented soul with what Allah had apportioned for it, easy going, not difficult in his affairs and protective of his religion. It does not extract [anything] from his faith. His desires were dead, his anger was suppressed, good

rather than evil was hoped and expected from him. He forgave the one who wronged him even if he had committed the worst of crimes against him, to the extent that he would belittle himself. He would give to the one who denied him even though he may have committed the biggest of crimes by so doing. He would maintain relations with the one who excommunicated him even if he had spoilt his reputation beyond repair. He was distant from indecent and foul speech. He did not commit wrong against anyone. He was good to people like the passing clouds. Evil in the presence of plentiful piety retreats and turns on its heels. He was dignified and steadfast in difficulties and calamities. His feet were firm, neither did he retreat or return. He was patient in disasters and catastrophes. He was neither anxious nor discontent. He was not dissatisfied in face of an incident such as that of Khordād- the Black Friday. He was not unjust towards the one he hated that anger may remove him from the boundaries of faith even with the tyrant of our time and the satanic gang. He did not sin in relation to the one who he loved, that he might become excessive in his love and transgress the boundaries of the Shari'ah. Certainly His beloved acquaintances should not feel safe from the restrain of his admonishment and his warnings if their mistakes cause them to deviate from the straight path.

He did not lose what was meant for safekeeping; a trust was safe with him, whether it was minor, like a Dirham or Dinar or substantial like the trust of the nation and leadership. He was not bad to his neighbours. It was not known of him having a neighbour who sensed harm from him when he was a member of this nation and similarly it was not known of a neighbouring country that perceived any harm from him or the intent of aggression after he had become a pioneering leader. He did not rejoice at difficulty even if it befell his staunchest enemy. He was diverted from falsehood in its entirety. He never departed from truth. He was silent when it was necessary and it gave him companionship. He was outspoken and eloquent when there was a need for it. He was patient when he was wronged until Allah avenged him and indeed He had done – glory be to Him – He crushed and inflicted damage on those who harmed him. There where those who tasted the disgrace of both the worlds and those who were disgraced in this world and were awaiting the disgrace of the Hereafter.

His soul did not enjoy any comfort – due to him chastising it and being harsh to it – it was in continuous difficulty, forcing it into his heroic and unique uprising that brought amazing results in the sphere of his struggle. The latter saw situational difficulties derived of comfort, in a place extremely far from luxury and ease of the worldly life. It was not surprising for him to be driven away from this world by the hereafter, the latter being

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the focus of his attention and his striving for Allah. He divided himself into parts according to the number of concerns and activities in respect of his religion and mission. He cut his heart into pieces embracing those hearts of his nation that had suffered pain for Allah in striving on His path.

The nation saw only kindness in him. Clouds of bounties and gifts were flowing through him. Indeed, he had surrendered to it the reins of its affairs and employed everything for its benefit. He did not distance himself from anyone except by abstaining from [the pleasures of] this world and being chaste of its vices, not with arrogance, haughtiness and disdain. Neither did he get close to anyone except through gentleness and apparent compassion, not with the intention of conspiring and deceiving or through greediness.

Asceticism & Abstinence

Asceticism is a prominent milestone and a glowing feature of the exalted milestones and elevated features in the life of the Imam. Indeed, he adorned himself with it and thus became an ornament of admiration for the onlookers. He loved asceticism for indeed it is of the merits of attributes and made it upright for indeed it is the place of the Pleased One. He abided by it for it was an obligation that was imposed by his status and position. He continued to be ascetic throughout his life, abstaining from worldly decorations and its deceptions, traversing with thoughts and insights far from its decorations and ornaments. He shouldered its great responsibilities, thus preventing an inclination towards ruins. He was satisfied with the least in this world and was not pleased with plenty of abundance for his hereafter.

Indeed, his great intellect understood the reality of this world and verily it is full of arrogance and hindrance. He understood the reality of his status as a leader whom the people emulated and followed. He was the destination of their hearts and the target range of their vision. He was aware that the poor would be angry at him should they see that he has become elevated in his world over theirs and they would devour transitory luxuries should they see their leader seeking and consuming them.

Indeed, the words of the greatest ascetic 'Alī [peace be upon him] ring in his ears when he orally admonishes, invites the general public - apart from the elites - to asceticism, for they have a recommendation to it, the spirit of which is compulsory and its essence is an obligation and determination. Indeed, he advises the general public, saying to them:

“Look at the world like those who abstain from it and turn away from it, for indeed by Allah, it would shortly turn out its inhabitants and cause grief to the happy and the safe. That which turns and goes away from it never returns and that which is likely to come about is not known or anticipated. Its joy is mingled with grief. Herein men's firmness inclines towards weakness and languidness. The majority of what pleases you here

should not mislead you for the little of that which would accompany you of it."

He advises the elite, thus saying to them:

Indeed, Allah the Almighty has enjoined on the Imams of Justice that they should measure themselves in comparison to the underprivileged, in order that the poor are not angered with their poverty.

Thus, when this advice and others are replete with the awareness and sentiments of the Imam, it was embodied in his character. He was the ascetic who saw that reaching out to this world for his self, even though it is permissible is a sin for which he should be punished. He saw it as a disgrace that his great intellect should be chastised for. Indeed, when you saw him in his asceticism you would see an amazing man, one who took possession of his self with these shackles of humiliation even from its permitted necessities.

He set the same bond of patience and has maintained his principle,

He says about this world: "Indeed this world with all its decorations and ornaments is not equivalent to the crust of a grain of barley."

"Indeed, this world is not something of significance.

Indeed, this world with all its deceptive manifestations is more despicable than for a human being to respect and love."

He says regarding the aftermath of loving and following its motives:

"If a human being is afflicted with the love of this world and it occupies his heart, the consequences of this may be that he leaves this world as the enemy of Allah, the Glorified."

If you saw the Imam in the world of Asceticism, you would have seen a man who was [restored] to health and the person whom his grandfather, the Commander of the faithful describes is applicable to him.

He treated this world disdainfully and belittled it. He held it in contempt and hated it. He realised that Allah kept it away from him with intention and spread it out for others by way of contempt. Therefore, he remained away from it with his heart, killed the remembrance of it from his self and loved that its attraction should remain hidden from his self so that he should not acquire any clothing from it nor hope for any position in it.

Look at the Imam regarding the affairs of this world, of which it is necessary to partake of, what did it acquire from him? The dilapidated and derelict house in Qom was the home of the blessed revolutionary and the mastermind of the thunderous army of the great revolution. The derelict and old house in Najaf was the abode of the founder of the miracle of the time, the designer of the great battle in Iran, the courageous fighter of the

grand assault on the path of Allah and His guidance and the transmitter of light in darkness after its absence and waning.

Indeed through the grace of Allah on me I visited both his blessed houses. I saw an angel who settled on his throne in the souls and the hearts, but laid out a cheap mat like the poorest sons of his people. I saw a lion whose awe had captured the assembly of hearts but in the den the eye has no reverence for him. I saw the magnificent [one] of the time in the most despicable of houses and the wonder of the age in a house that does not appeal to the eye like the house of a poor person in abject poverty, empty of the splendour of this world. He went to extreme difficulty to carpet his house with a carpet that the eye despised. He put seats as if they were stuffed with palm leaves on either side for the seated and back-rests that were ruff, neither that was comfortable for those who sat on it but he remained anxious throughout, nor was this for whoever rested on it, for it was as if he had rested on stone.

As far as his food and clothing were concerned, they were two issues that were not hidden from the onlookers nor was the authenticity of their information concealed from the listeners. He persisted in asceticism regarding both aspects on the path that [Imam] al-Ṣādiq – of the prophetic progeny – chose for his companions:

(A person will not be a jurist until he is not concerned with the clothes that he wears and the food with which he satisfies his hunger.)

He illustrated with two similar examples that are close to the commander of Ascetics describing himself?

(Indeed your Imam has sufficed of this world with two old and tattered garments and two pieces of bread)

Verily we were accustomed in Najaf to see (al-Mashtī) visit the market to buy necessities for the house of the Imam, we used to buy – being the poorest students – a kilogram or two of certain fruits, we would see alongside us the servant of the noble house buying like we were buying or even less than that, thus leaving us in amazement and confusion of this unique occurrence that we were not accustomed to, nor had we been informed of something similar; an incident of asceticism of the pleasures of this world and abstention from its delights and enjoyments.

The table of the gallant leader was in itself a great deed. An onlooker would look and see a familiar table that he would have seen or saw better than that in the houses of villagers and shack dwellers and would be accustomed to it in the houses of the impoverished and deprived in the land of this revolutionary Imam, the like of which was rare. It was unparalleled and beyond description thus it was not possible to achieve what was intended.

An incident that made a foreign correspondent cry in reverence of the grandeur of that sight. It was an amazement that evolved into love and caused tears of affection to flow. When people asked him what was the matter, why was he crying and what was his concern, he replied: I was in the presence of the leader of the Revolution who awoken the world and shook it. A table was prepared for him and it contained nothing but bread, water, a piece of egg and some dates and my eyes began to drown in tears. I felt an intense sense of bewilderment and a volcano of astonishment began to erupt within me, spewing its lava on every part of me. I began to turn the pages of history and traversed long distances to descend on the world of the prophets described in their biographies. Indeed it is a world of asceticism, abstinence and restrain from the fruits of this world and its pleasures.

When the victorious liberator returned to his country after the difficulties of exile and certainly after being crowned with the distinction of greatness and surrounded by a halo of glory, he refused to return except to his old house or a house similar to it or lesser in status. His popular victory did not alter his traits into arrogance and loftiness. The great impact that he created in the world around him did not affect his qualities that it should entice him to arise above the dusty looking sons of his nation. Neither did the grand unique leadership elevate its reins in appearance, nor did the world which fully opened its doors to him was able to find a path for itself to his elevated realm. This unique fame that he attained could not turn him away from his upright path, the path of lofty qualities and elevated paradigms. Indeed, he was steady, the steadiness of truth and entrenched like solid wedges in one condition. He did not alter like the sun that has no duty but to shine.

This was Jamaran, his abode in Tehran. How does it compare to the splendour of extravagant homes and the pomp of towering palaces with modern and elaborate architecture and colour? Ghosts that were soulless occupied it; they were controlled from behind the curtains by the fingers of colonialists? Indeed, the physical distance between them was like that of the east and west and the gap between their souls was further than that. That is not strange for they were like oysters wherein are concealed beautiful pearls. These are like graves that are beautified and fortified, the dead have calmed down beneath its soil, they will neither emerge nor will they return. Indeed, the awesome lion will live in a cage of straw but that will not reduce his awesomeness and position in any way and similarly when a cosy silk carpet is spread out for a pampered dog, it will make no change to its dog like nature nor will it elevate it from its low confines.

The room in the house in which he occasionally received state officials and the most honourable of his guests from the fighters of Islam in the world, how does it compare to reception halls and auditoriums, the different shades of impositions and conditions for the tyrants of this world and their subordinates, the misguided and the misleading and their accomplices? A room in which the eye does not fall on that which pleases it of the mud appearance except that the heart revels in the house of evident good, the face of the Imam shines in it and brightens it, his great heart had overwhelmed it like it had overwhelmed the hearts of all the oppressed in goodness, pleasantness and brilliance, the same as it had overwhelmed the world of the arrogant in terror, misery and misfortune. His residence in Tehran before Jamaran was after he was cured from the sickness that befell him, which caused hearts to throb and souls to melt in the fire of worry and fear, how he consumed by dislike and aversion to it, for it was a house that he was not acquainted with like the houses that he lived in due to his noble ascetic disposition. Even though it was an average house he did not remain there except for a few days that he spent which resembled a flame that sips up the sap of hardship, then he left it in a manner that delighted his heart and revealed his pain and distress.

An ardent supporter visited him; his spouse saw that some clothes of the Imam had been put aside to be washed in a corner. This lady thought that she found an opportunity to seek blessings and be rewarded for performing the action of washing the clothes. When she sought the permission of the lady of the house in this regard, she answered her: Indeed we left the clothes of the Imam without washing for verily we have not as yet received our share of washing powder so that we may wash them. This lady stood, struck with astonishment that spread through her entire body like a lightning current and began to ponder over this strange 'Alawid scene of the ascetic scenario in light of this amazing man.

When his noble heart suffered an attack on that agonizing day - that souls began to tremble out of anxiety and fear, hearts were silenced with the plume of panic and terror. Eyes were gazed at the sky and hands were extended to it, souls were focussed in the direction of their Creator in supplication, intercession, invocation and anticipation that the giant heart of the revolution be preserved, the helper of kindness and compassion be protected and the spring of guidance and rationality be preserved - the doctors insisted that the Imam be promptly transferred from Qom to Tehran by plane so that his treatment could be completed as required. It was an issue that was unbearable for the doctors and negligence and delay was not appropriate in this regard. However, the ascetic Imam refused and rejected the

idea of flying by plane, insisting on riding in a car like the sons of the nation would do in extreme circumstances as there was no plane available to an individual in similar crisis. Thus it was not for him to distinguish himself from them or that some preference should be given to him in this regard.

The officials were powerless in face of his obstinate rejection and had no choice but to transfer him in that severe cold in a car that covered the distance to Tehran in five hours because of poor conditions of the road. It was like fifty years according to the calculations of his ardent supporters. He rejected the suggestion that highly qualified specialists be brought for him from different parts of the world, insisting on being treated by doctors from the sons of the nation, in the same manner that any other patient would be treated.

These were his recommendations of asceticism; it was as if he had derived its meaning from the heart of his father al-Murṭaḍā. He called on the righteous men of the state, the sons of his great nation and the virtuous scholars to reject this world in a manner that do not forget their legitimate share of it and do not compete with one another for its fictitious requirements and they should avoid running in demand of its obstructive desires, being deceived by its ornaments and decoration or having an infatuation with its trivialities and ornamentations for indeed this is not the need of people of insight and discernment nor is it the want of people of greater understanding nor the passion of the hearts of those cognisant of Allah and aware of the reality of the life of this world its inevitable consequences. Indeed he advised the scholars of the nation with asceticism for indeed they were its leaders, forerunners, possessors of the reins of its heart and soul, they follow their trails and emulate them. They monitor them in every minor and major action with the aim of imitating and emulating them. If they saw that this world had acquired importance in the eyes of scholars they would be belittled in the eyes of the nation and similarly if they found that its affairs had become attractive in their hearts they would be a source of bitterness in the hearts of the nation.

(Indeed the nation expects you, O clergy to be refined with the manners of Islam, to be the party of God, do not be concerned with decorations and ornaments of this world. If the nation was to find you contrary to that and that your concern was this world and personal interests, then the nation will deviate and will think bad of you and then you will be responsible for all of that.)

(Indeed the scholar who considers himself connected with Allah, the Glorified has been nurtured in the school of Islam and drinks from it sci-

ences, it is impossible for his aim and focus to be this world and the temptations of the self.)

Indeed, he advises the scholars (they are the trustees of this Nation and its politicians who carry the Message [of Islam]) with asceticism for verily if they were to abandon it and be greedy of this world, they would destroy the oppressed and dispossessed (they are the majority of this nation) and lose their admiration and submission to them. In that lie the loss of their existence and the departure of their affair.

He would preach asceticism to governmental officials and soldiers, for verily they were the administrators in this august government, executors of law, the holders of the reins of executing and implementing [policies]. Verily their inclination to this world and acquisition of the lion's share of its blessings will be a source of doubt and distrust, discontentment of the poor and downtrodden and a cause for the withholding of their loyalty, their disobedience and non-submission to their commands.

Indeed, he would preach asceticism to them for they were entrusted with the affairs of the nation. If they did not practice asceticism, they would be accused of deception. People would assume the worst of them, the hearts of the nation would be consumed with fear for them having deceived it and devoured its benefits in its absence.

Indeed, he would preach the virtues of asceticism to the entire nation for it was its most powerful weapon in the war against [international] arrogance which had gone on to deceive it with decorations and trivialities of this world and threatening it with the severing of relations or that it submits and surrender to its powerful desires and sell its physical existence and honour, to adorn, refine and decorate it with deceptive ornaments like it is their nature in the vast world, in addition to those who attached its claws to them, that it misleads, misguides and entices them from their nobility, independence and sovereignty with this conceited world.

He advises his nation with this asceticism for verily through this great historical transformation and its pioneering ideological role that it has placed itself in a position that its condition will not be upright nor will its role continue except through great abstinence in this world and extreme attachment to the Hereafter, a firm belief in the outcome of persistent struggle accompanied by perseverance and endurance, refraining from the necessities of a comfortable life for a period of time until Allah decrees his promised victory and grants it its sublime and pursued desires.

He recommended and instructed himself, just like he says: (O myself, should I be content with you for I am referred to as the leader of the oppressed and the dispossessed and then there is between myself and them a

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barrier of overwhelming comforts and enjoyment of the pleasures of this world that causes me to forget them and nor does it make me feel their pains, difficulties and hardships or that it removes me from the confines of fairness and justice in the heart and conscience or distances me from the circle of obligation to the righteous Imams that they should console themselves with the weakest of people and the least in terms of monetary possessions?)

Trust in Allah

By Allah, how amazing were the Imam's qualities and how outstandingly the virtue of trust in Allah formed part of his character and nature. He blended with it and in turn he was connected to Him in a remarkable manner that left minds and hearts baffled. It was an association that we understood before we could understand what we knew of the essence of trust in Allah. We perceived the superior living reality before we could perceive what we read and hear of the issue of trust in Allah and dependence on Him and the directing of the self in all affairs to Him.

Indeed he showed us – he was unique in example and character – in the characteristic of trust in Allah, those true dependents that connected to the capable and overriding will, they tied themselves with the rope of submission to it, trust in it and dependence on it. Indeed, it was the faces of the Prophets and the truthful. The meaning of trust in the Compassionate in the proper manner and how wonderful it is and the essence of conviction and how significant it is maybe evident for one who looks at the trust of the Imam as a planner and examines it with thought and insight. He sees the entrenching of faith, the depth of the connection to Allah and the issue of perception and knowledge.

He sees belief filled with conviction, untarnished by a shadow of doubt and knowledge that is far-reaching and insightful regarding the issue of the Creator that is not concealed by curtains and shrouds. He sees a strong attachment towards the Mighty God. It is best described as an amazing attachment that is begotten from superior foresight, conceived through the knowledge of the sublime essence. Knowledge and foresight are two lights that Khomeini's soul radiates. It illuminates, the path to the absolute truth for the glimpsing onlooker. Truth as it is, not afflicted by doubt or decayed with the passing of years, not weakened by vagueness and not changed by conditions. Thereafter, the overwhelming Grace [of Allah] came and knowledge increased, elevated, clarified and purified it. The eye of discernment manifested through light and guidance, discharging it into the heart and removing from it little darkness and idleness, inability and apa-

thy. It returned like a window that was neither prevented from seeing major matters nor was it restrained from attaining the superior issue with its realities by a deterrent. Whoever comprehends the position of the Supreme Creator, how is it that he does not love Him, adore Him and be fond of Him? How is it that he does not depend on Him and be steadfast to Him in all his affairs? Why should he not compose the cries of assistance when Grace is from Him alone? Why should he not trust in Him like the trust of one who is dependant on His Lord, the created dependant on His Creator, the incompetent and weak on the strong and capable, the poor and suffering on the one who possess everything and in His hands are the treasures of the Heavens and the Earth?

Indeed, we used to see [the effects of] his trust [in Allah] on him as the greetings of Allah, His blessings and His pleasure and thus we would be confused and surprised, be taken by a lot of tolerance, captivating astonishment and a conquering amazement. We used to assume the worst out of ignorance or less faith in this grand Imam. But then, the clear reality was disclosed and the sun of truth shone on its sublime horizon revealing the darkness of our ignorance and the fog of the weakness in our faith. The apparent connection of the individual between the Imam and His Lord and the luminous reality of trusting in Him, being attached to Him and delegating affairs to Him became manifest. The share of amazement with regard to this reality is greater than the share of amazement from it. It is awkward to the one who is not acquainted with it or did not hear of it, for he considers it to be weak or surrendering before the difficulties and hardships of life; the obstacles that stands before pursued difficulties and a cover for that incompetence with trust in the unseen, awaiting ease and deliverance from Him. He is forgetful that the victorious Imam is a revolutionary that is dependant [on Allah], struggling and seeking assistance [of Allah], striving and seeking victory, requesting victory through earthly means, deriving the Grace and Protection from the Heaven, plunging into destructive calamities with determination and strength and extending the gaze of the heart to the essence of the Creator asking for His aid and causation.

If it is necessary for a person to have an assistant in life that aids him in his affairs, lightens the weight and burden of his back, relieves him at the time of difficulty, attends to him at the time of a disaster and rescues him at the time of an accident. Thus, let every person choose his assistant accordingly. Khomeini however did not have anybody except his Lord; he did not intend for anybody but Him, thus there was no innovation to depend on and to entrust his affairs to Him to the extent that he is dependant on Him. There is no sin in trusting Him, directing the eye of hope in His di-

rection and to turn his back on all earthly forces except Him, thus where is the fake from the real? Where is the relapsing weakness from the supernatural force? Where is the weakness of the created from the power of the Creator? Where is the assistance of the impotent from the assistance of the Lord of the worlds?

He took his first step on the continuous path to his great aim with trust in Allah, dependence on him and delegating his affairs to Him. Thereafter, he plunged into numerous difficulties and hardships, enormous pain and misfortune, surged by its waves, violently blown by its cyclonic winds and rumbled by its blaring tremors. Various kinds of afflictions and calamities were targeting him from behind, in front, the right and the left and he confronted all of that with a heart that was more harder than solid rock, a spirit that was firmer than towering mountains and a soul that proceeded with determination and stronger resolve than legendary heroes; the product of a profound imagination, with a yearning heart for his gracious Lord, seeking His assistance while He is the source of help in the misfortune of calamities and evoking His help and support in detestable and immense hardships. There is no victor apart from Him and there is no helper other than Him, until Allah sees the entrenchment of Faith in His servant, the truthfulness of his trust and dependence on Him, the firmness of his heart to hold on to His rope and not to incline to [anyone] other than Him. Thus He granted him the honourable victory like the break of dawn and ordained for him the manifest success, triumphantly and distinctly. He was overwhelmed with abundant care and protection, quenching with it his burning thirst. The hand of Grace was extended to him raising him to the peak of his glory and prestige. He attained for him something that confused intellects and played with minds due to excessive bewilderment.

Indeed, his strong determination was a result of his solid trust [in Allah], for verily he took refuge in the strong pillar and sought protection with the over-powering will. His enormous power and amazing authority was a result of his intense trust in Allah, his entrenched belief in the outcome of the one he trusted in and he would take refuge in Him seeking His assistance and victory. Who is greater than Allah in assistance for the one who seeks it? Who is more truthful than Him in granting victory to those who seek it? Real assistance and victory is solely from Him. True support and assistance is purely His domain.

That was the past. This day however, his advice for trust in Allah revealed the truth of what we said and uncovered the correctness of what we had mentioned. We saw that the Imam was the master of those trusting [in Allah] in this era. He was the most elevated in belief in the everlasting

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power of Allah, the strongest in relation to it, strongly connected to it, the most dependent and trusting of them on it and the most sincere and truthful in yearning for it and attaching to its ends. A yearning and an attachment that were not combined with any impurity, nor were they flawed by any defect, nor were they mingled with doubt, nor were they mixed with weakness, no matter how long they lasted or that their beloved was delayed or something detestable was seen from them or the gloominess of difficulty had descended on them. The waves of calamities had surrounded them, to the extent that the strong and brave souls were on the verge of quaking or maybe they had quaked. Thus the firm position of the stubborn revolutionaries were two bows length or less from melting and dissolving or maybe that happened to it, but the powerful soul of Khomeini that was connected to omnipotence, defied feebleness. It was however, the uncompromising positions of Khomeini, entrenched and bound to the firmness and permanence of the heavens that refused to the degree of impossibility to melt or be gentle.

Compassion

How amazing is the affair of this unique Hashemite, descendant of the one who perfected noble character and spread its lights in the earth blackened by the darkness of vices, in his character and qualities, his position was high in the world of qualities, his status was elevated in the sphere of nobilities. He possessed qualities that if we described them physically and tangibly, they would have been sunny and bright. He also had characteristics that were they to assume the form of a body, they would have been captivating brightness that is snatched by the eyes. How amazing is the affair of this man from the lineage of pure ones and the pure descendants of the righteous guides. He created an amazing epic of himself and within reality; the creation of the Prophets and the deeds of the righteous. How amazing of him that he rises with them from the horizons of great personalities in this turbid world that is struck by the darkness of moral corruption. He rises radiant and bright with the turn of virtues and the turn of deeds. How amazing of him that he recites clear verses that have descended from the heavens of creation folded and evident and the action that is apparent and exposed within the hearing of the deviated era in order that he may fear for them a guide that is spell bound.

If you take (compassion) from his qualities, it is the best merit of grand individuals, possessors of superior hearts and elevated minds, you would indeed find that compassion has a profound meaning in the world of the Imam, is far reaching and is beyond the intellect of the discerning to reach its peak. You would find compassion in his pure life like a bright and radiant sun that increases in brightness and radiance and overwhelmed with kindness and beauty.

The Imam had adopted compassion since he knew that Allah loves it, is content with it and is pleased with its bearers. It is indeed a characteristic of elevated souls and the politics of people and administering their important affairs cannot be properly conducted without it. He and compassion continued to be inseparable friends and associates. They were joined by two bonds: the bond of the elevated soul that is only pleased with praiseworthy

qualities and characteristics and the bond of goodness, exaltedness and excellence in that contented attribute that is endeared to the soul of the Imam and brought closer to it, rather it descends within and acquires a position to it of the pericardium to the heart, or it places it in the position of the heart to the body, that they either remain together or they equally depart, one does not betray the other due to hatred, nor abstinence and neither forgetfulness. Similarly it is sublime characteristics that if they are acquired by elevated souls, they become a fragrance that it exudes, a robe that it dons and a path wherein the signs of the purified and the infallible souls are traced.

Sāvāk was the oppressive and terroristic gang that the Iranian public laboured under, falling prey to its heavy-handed entities for a period of time. They witnessed the most hideous of conditions, severity of afflictions, disastrous misfortunes and the strange techniques of torture that the Satanist thought innovated for the tyrannical masters that the limbs of humiliated slaves implemented in obedience or out of fear. How many lost individuals were entangled in its snare, disappeared in its folds with no trace of them. How many innocent and pure individuals did its tainted hand that reached out to them attack and thus their bright faces have vanished from the face of the earth! How many hostages of punishment used to swallow its painful bitterness of various kinds and forms? Captives in shackles who suffered tremendously, bereft, fleeing, wandering in different countries in pursuit of salvation that they could not find. How many free and honourable women who were suspended by the rope of transgressors and dishonoured? How many revolutionaries and seekers of truth – of the ‘Alawid lineage and others – were arrested by the evil of oppression and how shackles caused their wrists to bleed? They were killed, imprisoned, expelled or forced to flee. Those were all the crimes of [Sāvāk], their tyranny and their aggression, what did Khomeini do with them after he was victorious over them? How did he deal with them for the crimes that they committed after Allah had afforded him that ability? He did not forget what they did to him and the excessive oppression that they perpetrated against him. It was not absent from his mind that his great desire had been prevented from being realised for a long time by this oppressive gang; perpetrators of atrocities and outrageous crimes. They deceived him but their efforts had fallen short.

The Imam had arrested all their leaders that he was able to reach and those whose hands had been stained with the blood of the innocent; he exacted retribution and executed the law of Allah regarding them. Thereafter he said to the remaining ones the saying of his grandfather, al-Mustapha on the grounds of the Sacred mosque after the manifest victory to those who

had oppressed him, denied him and opposed him, they had committed atrocities against him and his companions – Go for you are free - The abounding compassion and mercy of the Imam encompassed the Sāvāk. They thus became prisoners; it was a great blessing and favour to them for they were only known for deception, calamities and hardships. Thereafter, he informed his grieving nation about the agony of Sāvāk and their rebelliousness; that they should not be driven by anger and emotions to the extent of going against the rule of Allah like they [Sāvāk] have done. They should not be harsh to them like they were harsh; they should forgive them, conceal their actions and rain on them from the clouds of kindness and mercy, the shower of virtue and goodness.

Indeed, I can visualize him standing before this oppressive group after victory and success and saying to them: You forgot, O you repulsive and deceitful gang when I overcame you through guidance and righteousness wanting the reform of the Nation and its happiness and the honour of the country and its independence. I wanted you to return from the path of sin and transgression, the path of corruption and depravation, but you had the nature and practice of America, obedient to its position and hostage to its directives. You descended like a volcano. You yelled like thunder and stormed at the nation and myself with all the torment of uncouthness and savagery. I neither knocked on your door with an evil hand nor did I come to you with an evil and hostile intention. I instead came to you out of mercy, compassion and kindness. You forgot how you stood in my face restraining and abusing, confining and shouting, arresting and imprisoning. Thus, I was in the hands of your ignorant and deviated colleagues who alternately abused me and hurled abuses and indecencies at me resulting in torment. Thereafter, they executed the most infuriating crime by separating – according to their assumption – myself with my nation and preventing – like they hoped – the completion of my message. They distanced me from my country to the land of estrangement and loneliness, to face difficulties and hardships. Here I am today coming to you victorious through the grace of my Lord. What I have mentioned to you of some of the crimes that you committed, there is no place in my heart for it except clemency and kindness, not anger and revenge. You were ignorant, negligent and misguided. You were ignorant of the truth, negligent of the right path and criminals misguided you. I neither intended to confront you at this hour with the sword of revenge nor did I come to you for retribution. Indeed, I came to you with exaggerated clemency and mercy that I may recompense offenses with goodness and respond to injury with blessings that you may learn that indeed the conduct of the blind and transgressors does not affect me except

in mercy and goodness and sinful plots and tyranny (they exact from me) do not affect me except in determination and vigour.

They were those who served the Shah, entered his institutions as supporters and aids that were infatuated with him. They were pleased, glad or content with him and not disgruntled. What did the leader of the revolution do with them after his thunderous revolution had destroyed the citadels and fortresses of misguidance and Allah had bequeathed Iran to the righteous and made them successors over it and established them therein. Indeed, he did not assault or torture them and nor did he exact revenge from them for what they did in their past. He neither humiliated them nor did he provoke them through force. He neither satiated his razor-sharp sword with their blood and nor did he fill his prisons with them. Indeed, he had forgiven them to the point that he forgot their mistakes and he pardoned them in a manner that many of them sensed the enormity of the pardon for the evilness of the sin and the ugliness of the crime. They hoped that he would grant them respite for a period that they may serve the affairs of the republic that they may atone for what had passed, wash the shame of the past with the honour of striving for Islam and they may erase the darkness of ugliness and sin which they committed with the whiteness of righteous deeds, that good deeds may remove those evil ones.

When voices were raised here and there calling for the expulsion of the employees of the past government and for their prevention in accompanying this blessed government for they were the filth of oppressors, had no place in this revolution and no role in its victory, were rather servants to their enemies and striving to conspire against it, the compassionate voice of the Imam was raised to the effect that nobody be removed from his employment except those whose hands were tainted with blood or assisted the oppressors in their oppression, with the rest to remain where they were for they were not neither harmful or neglectful, nor did they conspire or strive in causing destruction.

Indeed, the compassion of the Imam crossed its boundaries to an amazing level. It filled hearts with surprise and showed the world a face of compassion that news of ancient history related to us about the affairs of Prophets, the righteous and their conditions. Indeed, it was compassion for the most vehement of their enemies, wild predatory animals that bit into their flesh and sipped off their blood, the compassion of the Prophet (ṣ.a.w.) for AbūSufyān, the leaders of polytheism and all those freed [after the victory of Makkah], the compassion of 'Alī for the leaders of the violators of their covenants and those besides them.

Indeed, the Imam was compassionate and forgave due to political and kind-hearted reasons and for the expediency of his country and religion, the den of corruption and the hands of Satan, the architect of oppression and tyranny in Iran, the hostages of the embassy that was the backbone and support of transgression, its proof and leader. It would refer to it and be heard and command with it and be obeyed. Indeed, the oppressed nation had growled at them and entered into their houses and abodes in their land and intended to assault them with intense anger and revolutionary fury, but the wise and compassionate Imam whose heart had expanded to the extent that it was as if it was larger than this world, his compassion had increased to the extent that it was as if he did not possess any malice and his forgiveness had grown to the extent that it was as if he did not know punishment. The oppressors returned to their country and were not afflicted with any harm, nor did they confront any dislike, but indeed they did not report except kindness and goodness that captured their hearts and minds that they went on to constantly mention the favours bestowed on them and the kindness meted out to them in spite of the enormity of their crimes and the extent of their evil which alluded to – whether they were aware of it or not – the greatness of Islam, the comprehensiveness and refinement of its ethics and the exalted status of the Imam in his praiseworthy virtues and merits.

Similar to this and even greater than that had emanated from the Imam of compassion with the one who launched the foolish and imprudent aggression, attacked violently and ferociously, destroyed many fruits and sanctities of his country, violated the honours of individuals, killed the innocent, damaged property, destroyed the houses of Allah, they did not want except to annihilate Islam, eradicate the truth, extinguish the glowing light of the Qur'ān, to obliterate and eliminate the rule of Islam for indeed they were belittled by the ignorance of modern day disbelief and polytheism. They thus attacked the nascent and youthful Islamic republic. That in itself embodied a complete history of oppression, tyranny and aggression to the extent that when the nation of truth overcame them and cornered them, those who were brave committed crimes, those who fled in disgrace and those who were captured were pleased, for their reward from the Imam was naught but to show them the compassion and mercy of Islam. They met only with forgiveness and pardon, being introduced to the nobility of faith and its clemency; rather the compassion expanded to the extent that the transgressive fighters became guests and adherents of the Imam. They were even not considered captives anymore.

COMPASSION

Regarding the hypocrites, possessors of sick hearts and deviated souls, the evil and scum of creation, what did they do? With what face did they appear? Indeed, they brought manifest misfortunes and extreme calamities upon themselves. They launched a violent war on Islam while he was fully engaged. His thoughts and energies were exhausted by the devastating war that was waged against him from every direction; the war of ammunitions and the war of embargo, prior to and subsequent to this was the rivalry and the oppressive propaganda war that distorted whatever was reported; disfiguring the good and praiseworthy and fabricating the greatest of falsehoods.

In this raging turmoil, the hypocrites rose to declare another war. It would not be ignorance to describe this as possibly the most devastating war if they were to achieve what they had intended by maiming, killing and inflicting wanton destruction.

When the striving and struggling nation fulfilled its role and duty and repelled this brutal war armed with awareness, patience, surveillance and prudence to the extent that its gloomy cloud was dispelled, the darkness of the night exposed and the circle of evil surrounded those who oppressed, thus they were either between destruction and ruin or surrendering and being captured or being hidden and disguised. The face of the compassionate Khomeini rose to overlook those renegades and smile in their faces with forgiveness and pardon, urging them on to integrity and righteousness, be distant from the path of corruption and depravation and return to the vast shelter of religion like the return of fugitives to the territory of their prosperous country, truthful and sincere in their return after they had perceived the suffering and sorrow of desertion and tasted the bitterness of abandoning Islam and the Nation.

At punishment time, he was forgiving and concealing and at the time of retribution he was kind and good-hearted. At the time of exacting justice, he acted with grace. His greatest act of kindness was that he transformed the prison into a school for freedom and caused springs of awareness to flow where the naive and misguided would come to drink and they would leave conscious and aware, indeed having identified the truth that they had been thirsty for and seeing the light of reality that had been hidden from the vision of their eyes behind the darkness of ignorance and misguidance and the thickness of doubt and fabrications.

Then there was the issue of BaniṢadr, his discredited sedition and his blind tyranny that some wished to turn a blind eye too. He deviated from the straight path from the very beginning.

Indeed, the ordeal with that wretched and misguided individual was something that the mountains felt difficult to bear. His imprudent sedition

was more severe to the hearts than the piercing of arrows and spearheads due to his sensitive and important position in the government, his influence among its personnel and his ability to lie and slander and the potential to deceive and defraud. There was neither restraint in the form of piety to inhibit him from sin nor was there any deterrence to discourage him from committing forbidden acts. There was no impediment through the love of religion or country that may have prevented him from targeting them with disaster and calamity. There were affairs that prevented him from being exposed at the very beginning and thus necessitated silence over his issue, thereby deceiving the country and empowering the enemy. He assisted them in the violation and rape of the country and for them to remain on its territory. He deceived the nation and continued to conspire against it in order to return it back to detested bondage from which it had bought its freedom with a river of blood and the souls of its virtuous sons. He assumed the task and strived to spread sedition and set ploys, instigate against the honourable and incite the wicked. At every gathering he did not cease to discharge his deadly poison, thus creating catastrophic incidents, resulting in disaster after disaster. This was the situation and the waves of calamities were colliding with one another, its wind was like a tornado, the greatest turmoil was the war with its roaring and boisterous waves, simmering current and it had not as yet reached the point of its eruption and intensity. The country was occupied and oppressed, the fire of those returning, arrogant due to the fake victory was directed to the western and southern borders of the country. Their missiles and rockets were destroying the houses of its inhabitants.

Indeed, the opportunity that BanīŠadr found was favourable that if it were to pass him, the aim that he was in search of and the object of his desire would have surpassed him.

Indeed, the Imam, during all these situations involving that wretched and sinful individual, remained compassionate and tolerant. He did not expose him but concealed his affairs and commanded likewise. He forgave him and advised that he should be treated well, with the hope that he would return to the truth from his misguidance, for the path and the door to that remains open, unless it becomes intolerable and things reach a climax then the determined Imam will implement his promise of severing the hands that extend with evil designs to the sanctity of Islam and want to desecrate. The heart of Khomeini was no longer tolerant of the frivolity of the fool, the ploy of the conspirator and the deception of the deceiver.

One should bear in mind that his compassion was supported by wisdom on the issue of (Someone) with Qutubzādeh and his accomplices in decep-

COMPASSION

tion due to anger that remained within him and immense jealousy in his heart that was simmering to the point that led him to plot against the Imam and incited him to topple the popular Imam. However he fell in the well that he had dug. He was engulfed by his evil plot and exposed to the public. Thus those close to him bore malice against him; those further away hated him and most of the people were disgusted with him. But what did the Imam do with him in return and how did he deal with him inspite of his actions?

Indeed he had – as was his status – a big heart like the open atmosphere, wherein great crimes appear to be small lapses that are to be forgiven, big mistakes are slight defects that are forgotten and concealed and the Imam commands his nation neither to discredit so and so from that day on and nor should they vilify him.

In addition to this, there are many other instances depicting the compassion of the Imam that we have mentioned as an example, like has been our approach in every case that we presented or will present. His ethical character and qualities formed an ocean with countless pearls, filled with blessings and benefits that are incomprehensible. Thereafter, the ocean gets even deeper and it is not accessible. It is wide to the extent that the shore cannot be seen and it is surging making it very difficult to penetrate.

Courage & Valour

What may the emaciated and sick pen express or say about this descendant of al-Muṣṭaphā and the grandson of al-Murṭadā regarding the virtue of courage and valour that he fully inherited – he is most deserving of it – without any shortcomings. Thus he was brave and valiant, the heroic lion, possessor of a firm heart and amazing determination. He was matchless in his heroism and manliness and unchallengeable in his fearlessness and fervour. The effects of his typical bravery cannot be fathomed nor can the abundance of his apparent courage be contended. Indeed, he appeared on the world stage and baffled it. A man whose like was neither seen nor heard of at the time. Indeed, he donned the robe of courage that adorned him and he ornamented it. He clad himself with courage as a shawl, thus his charm captured the hearts and minds of the people. He unsheathed fervour as a sharp sword like the sharpness of death that removes the ruthless hearts, thus it brought with it a spectrum in the art of fearlessness and valour that in the past had been difficult on the imagination. He beautified magnificence and greatness with his determination and valour. The likes of this unique issue could exceed confinement and limitation; its proofs are abundant good that is beyond numbers and expression. If some of them have the ability of referring to the abundant reality, then let that ability be for that which we mention here that spares us the difficulty of counting and enumerating and similarly the fatigue of preoccupation and investigation, thus it is a weary and difficult issue. This is not performed by the people of authority and planning in the world of moderate thought and sound vision.

Such was the brave Imam in the trembling sedition, its total darkness, widespread calamity and the atrocious feelings in the days when America was like the wild predator that gnawed the meat, consumed the bones and took Iran as its abode and did with it as it pleased and its pasture and ate from wherever it wanted. It neither confronted any enmity except from those who did not want its wellbeing nor did it meet resistance except from those who exposed their lives to the sword in an effort that was aggravated

and ambiguous. A group of people remained silent in search of comfort and wellbeing. Another group misleadingly took sanctuary in it and they were thus led astray after being upright and honest. Many souls were extinguished except the souls of the wise due to prudence and fear of impotence and weakness.

In the midst of this silence, a loud and clear voice was roaring. It was the voice of Khomeini, roaring like the thunderous lightning. His might was revolting like the turbulent wind and he rose on the entrenched falsehood with a face that was more repugnant than the face of death. He motivated waning spirits, incited declining resolves, but rather he breathed the spirit of life into the prisoners of fear who were like the dead. He awakened the Islamic Nation to leap and stand, pleading to it with a tormented heart to preserve the great trust and strive to protect it and that is the supreme struggle.

Who was more capable than Khomeini to declare that call? Who apart from him was more appropriate to pronounce that sacred proclamation? Who other than him rose unsheathing the sword of valour wanting to repulse misguidance, repel falsehood and prevent aggression, to replace that with guidance, truth and justice, spread over his humiliated and oppressed nation the flag of honour and dignity and to disseminate within its boundaries the sweetness of a comfortable existence within the fold of Islam, that unique path?

Who other than him was calling for the collapse of the tyrannical crown, the fall of the despotic throne and the destruction of the false palace on its inhabitants? Who apart from him chanted the call of truth where falsehood had intensified? Indeed it had mobilised its massive weapon and heated the branding iron for the dreaded cure. It had opened the doors of the prisons that harboured within its confines the men of truth; it killed some and kept others alive. It had randomly opened fire on the nation and people were mowed like chaff and it disseminated fear in the air and panic within the communities.

Indeed it was none other than him; indeed it was Rūḥullah, the power from Allah that was threatening the fortresses of evil and its foundations. The power from him was demolishing the palaces of tyranny and its idols. He was neither gripped by fear that repelled him from his want nor was he preoccupied with terror that was to prevent him from his desire, nor was his firm and brave heart suspended on the rope of fear that it may wane and weaken his resolve.

Indeed, courage was one of the things that he inherited from his august fathers; it was one of theirs gifts to him via the loins and wombs. He ac-

quired from merit not to fear tyrants but rather they fear him. He also had the quality not to mobilize for truth on the basis of fear, not to weaken his resolve irrespective of his condition deteriorating, his surging resolve does not exhaust and his thunderous voice does not decrease.

That was him in Paris after all other avenues were closed; when the tyrant of Baghdad had refused, in support of the Shah and propping him up - that the Imam should stay in exile (in Najaf) leading his revolution and conveying his message. Thereafter, the refusal of Kuwait came in line with the refusal of the leaders of Iraq and their aim. When he found only Paris, fear did not stop him from entering and continuing his struggle on its soil for it was the sister of the mother [Britain] that gave birth to the Shah, established him politically, despotically and imperialistically. Nothing distinguishes it from America except that it has a longer involvement in Iran whereas its [i.e. America] involvement is elsewhere. Their destinies and paths have united and their aims and goals are similar, thus how may a revolutionary be safe when America has been unable to treat him for the chronic illness that has blocked his heart and he is presently an easy prey - to enter a western country, lead the revolution against it, so that the crown that it installed in his country collapses, the throne that it created is destroyed and its servants and lackeys that it established at the helm of affairs in the country defeated - how can he not fear, while he is residing in the land of France, the plot of sister America. His murder or disappearance would have been the best way out for them, saving them from the calamities of somebody like him. The courageous and the valiant one however refuses to submit to a doubtful misgiving or answer the call of fears or listen to the caller of confusion and doubt. He rather continues bravely and steps on to the importance of the west like he had stepped on to it before with his revolution and led the victory over them from their soil, fearless, unafraid, without pleading or flattery.

It is sufficient for you regarding the issue of the courage and valour of the Imam, an issue that many intellects failed to muster and the hearts of millions from every direction who prostrated to him in the niche of reverence and admiration, enthralled and in humility. Indeed, we truly lived it. It was closer to the imagination and the illusion and we felt it embodied in reality, an aspect that was closer to the realms of dreams and an amazing issue that captivated minds. The aspect of the plane transporting the 'Alawid revolutionary in an atmosphere of turbulence and danger was like a ship that cut through the waves of the roaring sea. It was struck by tornados and tossed by the waves. This is how it was in thought and feeling for the one who boarded it in order to attack the house of the evil enemy, wait-

ing in ambush, biting on his nails in anger and in readiness over an extremely long path in the atmosphere. From beneath it rose countries governed by angry and irritated individuals for what had happened to the officials and the companion of the path [i.e. the Shah]. Another group was fearful for the explosion of the revolution of faith in Iran. There was nothing easier for them than launching a missile that would end the misery of the West; the like of which it did not counter throughout its existence and the efforts of the colonialist that had not known anything similar during its era were in decline.

The Imam boarded that plane from Paris in the direction of revolutionary Iran and fear did neither knew the path to his heart, nor did fear grip his soul threatening his strengths or weaken his resolve. He was instead solid, undefeatable. It was as if he had been cut from a mountain, of firm resolve like a towering mountain. He passed his time on the plane like he would spend any time in the manner that he was used too, gently speaking and smiling in full composure and total serenity. The most amazing thing was him falling asleep; inspite of one who is in need of sleep or if sleep is overpowering him is that the mind be free of thoughts and concerns and the heart be delivered from anything that clouds its clarity.

The phases of the night passed and vanished; its parts were separated by its transitory stages and thus it moved on. The Muslims all over the world and the revolutionary believers in Iran were like sitting on a cauldron that was being kindled by the occasion (the leader of the revolution) on board the plane returning to his country, encircled with conspiracies, surrounded by dangers and the flame of fear within them being stoked by what will the future bring when the Imam arrived in his country. The masses embraced and supported him, falsehood continued to throw its weight and kindle its fire, their emotions were being taken by the supremacy of awe and anxiety of what they expected from the enormous event. They were neither at ease nor were they decisive. Indeed, they possessed a vehemence that was directed and not subsiding, a violent tornado that did not abate; due to this none of them could find rest in sleep and if they did it was brief, interruptive and exhausting.

The Imam dismounted from the plane that returned him to Tehran with his feet firm, superior goal, contented heart, composed and collected with his courage that he took as a companion not to separate from even in the most difficult of circumstances and as a partner that grave responsibilities and different conditions cannot separate.

Some of his attendants in Najaf said: When we became concerned for the wellbeing of the Imam after the news reached us that the Shah had sent

his agents to try to kill him, we began monitoring him and surrounding him for protection in his coming and going and being extremely cautious when he went to visit the Commander of the faithful. When he noticed that from us, he rebuked us and refused but to go alone, thereby indicating one of three meanings:

Firstly: Courage and bravery makes him belittle the oppressor and his conspiracies.

Secondly: That indeed he had proof about his affair and the foresight from His Lord, that gave him the conviction about peace, protection and direction until Allah completes his mission for him.

Thirdly: He did not want to be separated from his Nation even by the security barriers or a chain of guards without a logical reason for it. He used to say to those who strived out of concern for his safety in distancing the people that had eagerly assembled around him: (Do not harass the people; leave them and their affairs in order that nothing (if Allah does not wish) will happen that will be harmful to them.)

Let the conclusion of this chapter be those beautiful words of Ayatullah Ṭālaqānī (may Allah have mercy on him) where he expresses – honestly, succinctly and extensively - the reality of this side in the qualities and virtues of the ImamI indeed he says: (Whenever I felt a sense of weakness and a fading resolve I went to Qum to inspire myself with courage and strength from the leader of the Revolution.)

Refusal & Rejection

The above may be the best qualities that the Imam had inherited from his grandfather who was martyred in Karbala; qualities that had flowed through his blood in his veins to every part of his body. His limbs and flesh had grown and developed through them. He was that rejectionist who was neither concerned with humiliation nor was he pleased with oppression. His call was like that of Imam Al-Husayn (far from us is humiliation). He was that rejecter of all shades of oppression and falsehood. He was the caller with the high pitched voice: woe unto the tyrants and their ignorance, may evil befall the oppressors and their misguidance, may calamities befall those who are pleased with humiliation and disgrace and depend on tyrants and submit to them.

Indeed, the life of Imam Khomeini persistently embodied the traits of refusal and rejection. He rejected everything but the truth and faith and refused non-Qur'anic rulings. He rejected submission and subservience [to falsehood] and refused subordination and surrender [to the oppressors]. He rejected the dominance of the disbelievers over the resources of the Muslims, that their countries were an abode for the desires of the oppressors and that their enemies enjoy the wealth of the Islamic lands. He refused to accept that their sons experience hunger and deprivation, they are divided like the people of Saba, torn apart and quarrelling with each other and that the reins of leadership of millions of people are in the hands of a few criminals. He would not agree that Israel humiliates the nations of the Qur'an, subjugates them and perpetrates the worst crimes against them. He would not accept that the Muslims remain silent about their shameful enemy by depending on treacherous rulers. He rejected that (Jerusalem) the destination of the Prophetic night journey plea to the pacifists: Is there a way to put an end to the filth and impurity of the tyrants? He refused to accept that the first Kaabah groans in pain under the whip of repugnant Jews. He would not condone that the nation of Islam in Iran lives the humiliation of servitude and oppression. He would not agree that the issue of its humiliation attains the level of belittlement and disparagement. He re-

jected the fact that the American plunderers enjoy immunity that protects them from punishment of their crimes. He would not accept that the people of the country be a submissive mount for them on which they can fulfil their wishes. He did not agree that the tyrants isolate themselves in palaces and castles, whereas the oppressed sleep in every despised shelter. He would not accept that the thieves of the government of frivolity play with money like they desire, whereas the stomachs of the starving and the hungry were groaning for a piece of bread. He rejected the rule of satanic legislation in Iran and that the signs of guidance and faith be obliterated. He would not accept that the believers do not sacrifice their souls in the path striving for Allah, that they do not spend all what he considers valuable and precious in defence of honour and sanctuary. He rejected the non-just government whose flag had failed in the country. The hearts of the believers are resuscitated after the punishment of deprivation. He accepted only an Islamic revolution to destroy the fortresses of falsehood and sin and erase the darkness of misguidance and the gloominess of sin.

Indeed, it was the uncompromising spirit of Khomeini that had risen through its rejection above all meaning and instances of humiliation and elevated its dignity above all shades of degradation. As a result of his passion for Islam, he despised to live for a moment in degradation or remain silent about falsehood for a day of his life or to acknowledge oppressors in submission or be pleased with them as rulers apart from having to pay allegiance to them and its burden that breaks his back is borne on his shoulders.

Indeed he rejected all that for himself, his nation in Iran and the nation of Islam all over the world. Here he strived on the path of perfecting the symbol of rejection little by little and to liberate it – with a revolutionary refusal – from the noose of slavery and rescue it from the evil of subordination.

Indeed, his most powerful refusal and rejection was the day when the slave of America (the Shah) granted legal immunity to American subjects in Iran. Thus, they were at ease with those laws to the extent that the courts of their country would judge any crime committed by them towards a nation enslaved by them. However, if one of the sons of this country had to harm them in spite of them enjoying a luxurious life like animals on pastures, he would indeed be punished and it would be an example for those before him and an admonishment and lesson for those who would take heed.

The Imam depicts thus this immunity: "If someone [an Iranian] ran over an American dog with his car, verily that person will be subject to investigation and judicial pursuance even if that person was the Shah himself,

however if an American cook ran over the Shah of Iran, he will not be able to pursue him judicially."

Indeed, the Imam remained after hearing the news of the immunity for moments like the moments of the pangs of death and the dread of its arrival; he did not rest from the intensity of its pain except for a moment that was bereft of a state of pleasure of what grave catastrophic affairs were befalling his nation. He did not depend on a protective supporter or a defensive fortress at the time. He did not arise at the time of a storm with a strong wing or a failing hand at the required hour.

Indeed, the pain increased for him and he was overcome with grief. The remaining awakening and the glimmer of light appeared despite extreme darkness that was blinding and deafening. Thus, the darkness was drowning and compounded and the grave hardship was comprehensive, the clouds of pain were abundant and its downpour was permanent and continuous. These harms were hideously pounding him. This intense anguish was devouring him and the fire of aggravated sorrow was surrounding him with calamities in all directions. All that was because he found his nation being humiliated, oppressed, its sanctuary violated, its honour disposed and its sanctity trampled upon.

Listen to what he says on this issue:

"Verily to Allah we belong and unto Him is our return, I am not able to reveal all the pain that I have in my heart. Indeed sadness and sleeplessness has overwhelmed me. How I wish I had died before this day and had not witnessed this shame. There is no feast in Iran after this day. Indeed, they have made that day of feast into one of mourning.

Indeed, they have sold us and sold our independence, at a time when they have lit the candles and had public dance parties. Indeed, they have they have trampled our dignity, taken away our pride and indeed, they have ratified the immunity bill, which has tied us to the treaty of Vienna."

The signs of refusal and rejection, the hearts of the free fear them and thus respond like revolutionaries, boisterous, cursing the tyrants and violently shaking them, taking the path of freedom, heedless and not returning and exerting [efforts] that which was appropriate and striving towards the end goal. They gave it what it deserved and what it expected in terms dedications and sacrifice. They were not miserly, nor did they shirk, thus through that it was the revolution of the rejecters on the path of its forerunner and exemplar; the revolution of al-Ḥusayn at Karbalā. It was like the original revolution; the orphan of the age and marvel of this era. From the time it was established it has not been suppressed, but rather it has been a source of surprise and confusion. The clouds of its favours rained copi-

ously on its adherents and supporters with sustenance and the demonstrator of its goodness flew over them with blessings, to the extent that its volcanoes erupted from beneath the feet of its enemies with the lava of punishment and rained heavily over their heads with the lightning of calamity. It marched on victoriously, heeding nothing, not terrified and not retreating.

These were the sermons of the Imam, his speeches and admonitions. Review them and you would find the share of emphasis on Muslims acquiring the trait of rejection, for they are the followers of the rejecters of oppression. They do not submit to anyone other than their Lord, but rather they despise the notion of submitting to the will of oppressors and the desires of colonialists, who humiliate them, suck their blood and plunder their resources and treasures.

(O Muslims of the world! Wake up from the slumber of negligence and free Islam and Islamic countries from the clutches of the colonialists and their agents.)

(The Muslims must rise as they are on the doors of the fifteenth century AH, defend their legitimate rights and sever the hands of the oppressors particularly the great Eastern and Western powers.)

You also find that apart from that the excessive emphasis on the followers of the Qur'ān inculcating the trait of refusal to destroy with it all the idols to which people are commanded to worship other than Allah and to reject at the core all trivial legislation that is dictated to them with the aim of replacing old legislation that time has forsaken, a code of law that has been obliterated and outdated by the passing of centuries.

(O men of Islam! Save your Islam).

(O clerics of Najaf! Arise in honour of your religion).

(O clerics of Qom, "Arise, Islam is in danger).

(If the Islamic countries and states, instead of their dependence on the East and West, they depended on Islam. and placed the radiant and liberating teachings of the Qur'ān before their eyes and implemented it, today they would not have been prisoners of the transgressing Zionists, terrified of the American phantom and a toy in the hands of the Satanist Soviet politics.)

(Rise up from your places, hold the Qur'ān in your hands and submit to the command of Allah, the Almighty, in order to return the glory and greatness of dear Islam. Arise all of you for Allah, standing individually to confront the troops of the devil within you and standing collectively before the Satanic powers, if the standing is divine and the awakening is for Allah then indeed it would be victorious).

REFUSAL AND REJECTION

You would see that he motivates the sons of Islam to be rejecters of oppression; they suffered its calamities and the suffering continues and tasted its bitterness and continue to do so. They were branded through the fire of its grief and are still being branded. Indeed he has rebuked them and he kindled their zeal and fervour for confronting face Israel with its limited men who are weak and disgraceful. Its aggression – yet they are a billion – is not repelled nor is it resisted with force or do they recapture [occupied] territory. Verily they have appointed their leaders and elders whose faces are covered with the dust of humiliation and disgrace; they flock behind one another to embrace the enemy in secrecy or in public. They express – their support in words or in action or at times both – as a sign of their pleasure and commitment to it.

(Why have the Arab governments tolerated the insults of the Zionists throughout the past years? It is incumbent upon the Islamic states and their resisting people – in spite of their different ethnicities, languages - to unite and direct all efforts and possibilities in order to uproot this usurping and transgressing entity and to stop helping Israel, its agents, those who are one in its path and its supporters.)

The leader of the Muslims had advised them that if they were of the people of Islam or liked the advice, then indeed, he has sincerely given them advice out of concern for their lost and squandered dignity, hopeful for their return to the glory of Allah and the honour of their religion. Indeed, he had been honest and sincere in his admonition, hopeful for their uprightness, guidance and awareness in the shadow of progress and resistance and under the shade of honour and pride.

Imam Khomeini says: (I extend my hand warmly to all Muslims, who tread the path of liberation from the yoke of colonialism and are working to uproot it and the path of authentic Islamic independence and breaking the chains of foreign domination.)

(O you Muslims of the world, what has happened to you? Indeed you were able in the era of the beginning of Islam to destroy the great powers despite your few numbers. Presently your numbers are reaching a billion individuals; you possess wealth that can enable you to form the best of freedom in confronting the enemy, but alas you are humiliated and weak.)

Patience & Constancy

Patience is the most sublime and exalted of human values and it is through it that one is able to elevate and purify oneself. It does not have an equal [in values] to compete with it nor does it have a similar to match it. It resembles a heavenly quality. Thus Allah bestowed upon the people of the earth so that should they wish, they could embrace it, thereby attaining a towering position to be glanced at by the eyes of nearby angels. By my life, indeed I may see a patient and honourable person, thus consider him – for a period - to be a heavenly creation that has risen above the sons of the soil and their qualities. At times, I may imagine him a great individual who has purified himself from the filth of decline and loss of the human essence that possesses honour; the honour of elevated qualities and purified merits, this is the focus of the often-repeated Qur’ānic injunction:

“And (join together) in the mutual enjoining of Truth and of Patience and Constancy.”

“And (join together) in the mutual enjoining of patience, (constancy and self-restraint) and deeds of kindness and compassion.”

“[O ye who believe] Seek help with perseverance and prayer.”

“[O ye who believe] Persevere and vie in such perseverance.”

Indeed, I may perceive his capacity and bravery with the resolve of patience; thus I see a power that cannot be assailed nor can it be emulated. I perceive him in his firmness and steadfastness with the power of contentment; thus I see a towering mountain that is not destroyed by the ferocious wind, nor is it shaken by fierce tremors and nor is it attacked by some kind of weakness through the occurrence of severe calamities.

Indeed, I used to read and hear about men of patience and its heroes. I used to picture them in an image that I thought should be befitting of them. However, after seeing the Leader of the Muslims, I saw something very amazing. I realised the weakness in my past impressions and the essence of those patient individuals who were entitled to the glad tidings of success and victory from Allah in this world and the aftermath of those who are close [to Allah] in the hereafter.

Indeed, the Imam embodied patience in a manner that was unique; it was unrivalled in leading personalities after the infallible Imams. His patience – on him be the greetings and blessings of Allah – in its many colours and forms, patience of obedience, patience from [committing acts of] disobedience, patience in the face of difficulty and patience of leadership. It was at a very high plane of the level of patience and its stages.

Indeed, he prevented his self from deviation through patience, distinctly separated it from its inclinations, suppressed its lewd fantasies and enlivened the spirit of its devoutness, thus it is distant from that which displeases Allah and it avoids that which He does not love and does not desire, this is patience from [committing acts of] disobedience.

Indeed, he had maintained his self at the line of piety, forced upon it the behaviour of the path of guidance, fastened it with the rope of God-consciousness, thus it did not desire other than what Allah had ordained or the supererogatory acts, nor was it distant from the right of glorification for someone like Him, that was patience in obedience. Thereafter, he is patient at the time of trembling difficulties, sober in the face of misfortunes, steadfast in the face of distress, firm in confronting catastrophes. He does not become impatient so as to trespass the confines of Allah, he does not get annoyed or irritated that he draws the wrath of Allah. Indeed, he had experienced suffocating ordeals and grave calamities which would have overburdened anyone apart from him, of those possessed with broad and big hearts, insight and penetrating foresight, of that which he saw of the calamities in his Nation or the misfortunes in his family and his personal self. Through all these, he remained firm-hearted, steadfast, composed and collected. If you saw him, you would have assumed that he was harsh and hard hearted, but verily his life and history will testify that he was the most compassionate of people for the people, that indeed he was tender at heart to the extent that he melted it. You would have found him to be tolerant, flexible and kind-hearted as if he was the opposite of that obstinate and stern individual against who stood this world with its evil, powerless, confused and bewildered.

His son (Mustaphā) passed away. The matter to his self, his tongue and body language was no more than contentedness and recuperation, a few steps behind the coffin of the deceased, attending the commemorative ceremonies, teaching the people how to be patient at the difficulty of a calamity and embodying for them the nature of the patient ones from his noble fathers.

Patience during his struggles; that was something that confused intellects, leaving the tongue speechless and inarticulate. He experienced and

suffered tragedies on the path of his struggle, whose essence is beyond description. Verily, this was driven like heavy clouds by the conspiracies of falsehood and his enemies. Thus it gathered and thickened around him. The calamities that struck him were like copious rain streaming down with a permanency and had surrounded him from all directions. He did not look on his path except to see blood flowing profusely, many bodies being chopped, groups of his followers being led to the guillotine or the prison of calamities. He did not lower his gaze or close his eyes due to the gravity of the calamity except to look with the eyes of his heart at the nature of it, the issue of the extreme catastrophe, its fire being kindled, its flames increasing, its intensity being amplified and intensified. Everyday, there were new atrocities, new calamities, one after another and techniques of conspiracies that will move mountains. During all this he was patient, intending to bear the impossible through his patience. He was able to humble the towering mountains and the powerful tornadoes through the strength of his patience. All signs and effects of hardships and calamities fully retreated in humiliation through his dignity, steadfastness and the firmness of his heart. For his pure and patient heart, it was as though the days that had passed were like one day. It was as if they ended before him in a like manner, the succession of each day being the same. It was overbearing and heavy through its conditions, mixed and muddled by the darkness of its pains and sufferings. There was neither comfort to smile about nor the face of gentleness to cheer it up and his eyelids were not teased by the drowsiness of sleep except briefly.

While this beautiful quality of patience increased, his dispositions were those of contentedness and dependence and his example was that of his grandfather, al-Muṣṭaphā and his progeny. His mourning was bitterness for intimate companions and his hope was the truthful promise of the victory of the patient ones.

Indeed, his pure life was a history of oppression, tragedies and catastrophes. It was intended for its weakened arrows to penetrate his flanks to his heart, its heat to weaken his determination, its injury to shake his steadfastness and for his soul to go up in flames in the atmosphere.

The evil conspiracy returned to its conspirers and surrounded them after it has consumed their souls like goblets stuffed with grave concerns and tormented worries. The caravan of Islam continued to be steered by guidance with mutual patience and the possibility of the sun rising on the horizon of the esteemed victory overwhelming the valley with the radiant light of happiness after the miserable darkness of the periods of wretchedness.

PATIENCE & CONSTANCY

That was the patience of struggle; patience that was of a unique existence, like the patience of his purified forefathers; [the only] source of abundance and generosity that was matchless.

Thereafter, is his patience in leadership after he became the popular leader, hearts throbbing towards him, exhausted by their devotion, he was feared in the sanctuaries of love and reverence by the souls of ardent supporters and glorifiers, the hearts of those possessed with knowledge of his nature were melting and they were aware of the secrets of his praiseworthy virtues and good deeds. He was able to design for he did not desire but his Lord and the perfection of his self. He concealed it because secrecy was better than exposure and it was the status of the Gnostic Lover to withhold from other than the beloved until he sees the manifestations of Love, strong attachment, firm connection, truthfulness in love and sincerity. Indeed, the Islamic leadership despite its enormous weight had no precedence in excellence and in this unique matter there was no similar in the countries of the east nor the west, for it was the Qur'anic State that turned the page on the past centuries hastily with strong ability and power like the day its mother gave birth to the Prophetic Revolution, in a sea surging with hatred and enmity from all directions.

Indeed, the leadership in such a condition wanted to protect its revolution until its achievements glitter in minds, the love for it fills the hearts, people take from its fruits and remove the wedges of misguidance and deprivation on which was built the lives of succeeding generations in Iran. They intended that it be exported with wisdom and insight, people be invited to it through the explanation of its merits with the external reality and existing thought. This Leadership was faced with severe difficulties which confront a wrecked boat on the roaring seas that is thrown by its waves and then followed by the intensity of the currents and its sheer force until it shatters its parts, cuts them into pieces and then spews them out onto one shore or the other.

The leadership of the Imam was however one whose slogan was dependence and an attentive Nation. Its robe was patience and wisdom. It was above exhaustion and fatigue, impediments and obstructions, fear and terror, defeat and being rerouted. This was patience in leadership. The leadership of the brave believer, determined and patient, indeed his true faith had intensified his resolve and patience, thus they were two hands that were manifesting, two authorities that were collaborating and two powers that were emerging. If one were slack in its activities, the other would activate it and if the other were faltering in its duties then this one would alert it. I seek Allah's forgiveness as there was no slacking or faltering, but rather they

were two lively powers and two persistent forces, patience was being assisted by resolve and thus it was being solidified and resolve was competing with patience and thus it was intensified. They were two racehorses competing on the racecourse; the one does not precede the other but they are both in the lead and the prize is shared among them.

The patience of this prophetic man in blood and faith in the first days of the great revolution, when his thunderous voice was roaring at the ears of tyrants; the nation of faith in Iran was repeating it and proceeding on his guidance and his excellent and superior path that was giving them sleepless nights. He was being imitated and followed by millions of ardent and obedient individuals. A voice was entering his heart and it was as if he was saying to the trials and tribulations: (For as long as faith is the provisions for my soul and it has filled my heart and for as long as bitter patience is the honey of this heart then conspire for indeed your conspiracies will be doomed. You attack me with the arrow of evil in the most ingenious of ways but indeed it will fail, you will not take from me except regret, I see it with divine eyes and it will be exchanged for waves of happiness that I will fill the extents of my soul. You will not injure me except with a wound that I view with the pleasure of Allah and thus I find in its pain a taste that is incomparable. You will not triumph except with a group of followers and supporters who will be killed, shackled or displaced, I will raise my hands to my Lord beseeching him to accept the sacrifices for indeed it was for Him alone, to remove from the wrists of the righteous the shackles of the unjust and to return the displaced to their homes victoriously.)

Not to mention the patience of the Imam in the ordeal of the migration and its hardships and the severity of exile and its difficulties. Being exiled to a strange land, banished all alone, isolated between the nation and the Imam, separating the revolutionaries from the leader in addition to the torment that it bore on the soul and the difficulties on the path of the mission and pursuing it in order that it does not slacken to the point that it is extinguished. The pillar and support of these two difficulties was patience that this world did not encompass but the heart of the Imam was broad enough for it. Patience that mountains could not withstand for it would have been crushed but rather he stood up towards its possibility for indeed he was [Rūḥullah] the spirit of Allah.

The patience of many long years in exile, the patience of sleepless nights on the fire of estrangement, the possibility of the weight of pain of that which beset the nation and the Imam exceeded and surpassed all the bitterness of the days, mutual patience in striving, struggling and all related and required efforts of the mission, overcoming the horror of a catastrophe,

opposing and resisting exacerbated fear and courageously confronting the trivial crowds and multitudes. Thereafter, dedicating himself to the affairs of the mission in all places, spending in the best possible manner, donating and gifting the best of things, overseeing the exiles who were similar to him as a means of safeguarding them, but rather taking care of all the seekers of knowledge and being concerned about them, following and observing their affairs; minor or major, all that was a clear sign of the greatness of the patience and the patient one, a witness without doubt about the magnificence of the power of possibility and that which is possible, the evident proof about this amazing human being who had excelled the men of his age in all qualities and surpassed them in all merits.

Look at the issue of the oppressive war, the war of falsehood in its entirety against the truth in its entirety, you will find many examples of all that we mentioned as the kinds of patience in the virtues and merits of the Imam. You would find patience in combating the self, patience from [committing acts of] disobedience, thus the need of the desire for revenge does not overpower him but to repel aggression in like manner, in the killing of the innocent and expelling and threatening individuals who are peaceful. Patience in obedience is by staying within the boundaries set by Allah, acting according to his rules in everyday of the war inspite of the different circumstances and the changing conditions and the increasing difficulties and hardships. Patience during the sacred defence which raised its standard in this war, written on it was, via the Islamic Republic in Iraq, the legions of faith proceed to rumble at Israel and expel it from the page of existence, in order for (Palestine) to take its place as a free and independent nation, its heart was the first Qibla . Indeed he wore the robes of pleasure and honour after the shocking death of prisoners in clutches of the usurpers and occupiers. How great was this Jihād; if only the extent of its greatness encompassed its meaning and how exalted was it as an act of the Mission if its elevated existence was ceased by the hand of honour.

His patience in the affairs of the Leadership of this war, inspite of the excessive pain and the intense accusations, the affairs in this great epic and others had verily shadowed him with it like a part of the dark night, an unequal war in its material means; his opponent possessed every newly acquired destroyer whereas he did not possess except that which was simple and common. All the arrogant powers stood as an aid for his enemy and supported and supplied him [with military hardware etc.]; this was while he returned with excessive burdens from the international blockade and boycott. His immoral enemy was not prevented by religion from committing a grave sin; he on the other hand was shaken by godliness from minor and

major sins. His devoutness prevented him from opposing what was requested and beloved. His protection of the self with the rope of truth was from falling into falsehood or engaging into the prohibited, all that was a concern and worrisome for his self and it was painful and agonising leaving him sleepless. During all this he did not stand with steadfastness except perseveringly and thankfully and he was neither impatient nor ungrateful. Nobody walks firmly in this except a wise leader who possesses leadership qualities that are the most elevated and exalted; this was patience in the affairs of administration and planning for a battle that was unrivalled. Patience during its misfortunes and afflictions is a trait that neither removes it from the straight path nor does it lead it towards falsehood and injustice.

The aftermath of the patient Imam and the outcome of his forbearance during adverse circumstances was patience on the path of Allah and His guidance, dissolving and surrendering oneself to his soul, is exactly what had been said about the aftermath of patience on the tongue of his grandfather, the Commander of the faithful:

“Till when Allah, the Glorified, noticed that they were enduring troubles in His love and bearing distresses out of fear for Him, He provided escape from the distress of trials. So, He changed their disgrace into honour and fear into safety. Consequently, they became ruling kings and conspicuous leaders and Allah’s favours over them reached limits to which their own wishes had not reached.”

By Allah, O you! The composition of merits and virtues, O exemplar of the Time! The righteous follows your signs. O exemplar of the Age! Whoever wants Allah and the Last day is guided by it. By Allah, your sublime traits are not equated by the traits of others from amongst the inheritors of the Prophets. By Allah your exalted traits were not imitated by the traits of others amongst the bearers of the Message after the rightly guided Guides.

Steadfastness & Resistance

Steadfastness in the character of the Imam was the essence of the reality that embraced the empowered advancement, except that this reality was more explicit than it in bravery, strength and victory, more comprehensive than it in fearlessness and heroism, the power of the heart and manliness. If advancement meant severing the bloody path with all its pains until you attain your goal or don't attain it as your enemy matches you in strength or is weaker than you in spirit or ammunition or both, then steadfastness means to advance with giant steps on the path [of no return] where your enemy is stronger than you, more capable in the art of combat of repelling you, restraining and afflicting you with defeat.

Steadfastness according to the Imam is a reality of the heart that entails self-composure, resoluteness, extreme optimism and having lofty goals that its possessor wraps with the cloak of distinction and grandeur, bearing it on his chest as a badge of honour and loftiness. Steadfastness according to him is a reality of faith which means his truthfulness that is free of deceit, his resoluteness thus he is not wavering and his steadfastness thus he is not affected by incidents or shaped by affairs. It implies his profundity and the expanse of his knowledge, thus it is not for obscurities and doubts in extreme conditions to belittle or shape him.

Steadfastness likewise is the reality of the soul of the ardent Gnostic, which means bearing difficulty on the path of Love, the remembrance of the exalted beloved, embracing his spirit for long periods and in every sphere and facet of life even in the midst of backbreaking pain and calamity.

For steadfastness there is a spring at the peak from which it flows, it has 'Alawid stimulants that gives rise to it, thus it surges from it. Truthfulness of intention is its first and most superior component in its creation and continuation, the sincere stimulus for struggle on all fronts and from all defects, his impeccability from all deficiencies, his protection from all forms of evil which corrupts him, his constant and permanent attachment

with the eternal Will, thus he does not abate in that nor is he ardent about it.

Indeed, this divine man was truthful in his intention for Allah; he cleansed it, refined it and purified it to the extent that it beamed with purity and glowed in light and brilliance. It abounded in splendour and beauty and captured the intellects in eminence, distinction and purity.

Thereafter, comes the dependence on Allah which is supported by truthfulness of intention; it assists and supports in the inculcation of steadfastness as a sound trait, confers to it the most authentic meaning and acquires for it the best of results.

Then the abidance, strength of faith, sublime knowledge of the intellect and the heart, the awareness of belief to the extent that it acquaints him with its essence like it was explained, directs him to it according to the reality that it was revealed, foresightedness about the message, its understanding as a strong stimulus for steadfastness, gushes forth with it on the chests of the liberated rejecters.

The trust in victory and contentment with it, but rather conviction with the truthfulness of the promise of guidance to the path of success for those who strive for Allah; the path of one intending for the essence of steadfastness in its most manifest picture and most beautiful appearance. Thereafter the power of the heart, its perseverance, its resoluteness and its filling with the spirit of courage makes of him a firm mountain that is unshakeable and a powerful eagle that traverses the might of the hurricane with its wings.

All these or most of them are the sources of steadfastness from which indeed the Imam acquired fervour in his resoluteness and steadfastness. It was an honour that history has rarely carried in its fold as an example. It was a source of pride for the Imam that has eternalised him throughout the ages and succeeding eras. It was a source of praise for this invaluable religion that attracted attention. Thoughts, that did not comprehend anything of the reality of this true religion, were mesmerized by its extreme magnificence or wrongly comprehended it due to ignorance or misguidance. The souls of the envious trembled by the sheer force of its appearance. It never stopped from extinguishing the symbols of this message, conceal its ornaments, and hide it through tyranny, accusations and fabrications in order to block the light of its bright essence from the eyes so that they do not see anything from it but rather see through it. The beauty of its glowing shine is absent from the hearts in order that they may consider it and move towards it, conceal from the minds the amazing [aspects] of its thought, scat-

tered wisdom and rare rulings. Thus do not attempt to analyse it. Rather believe and have faith in it.

Indeed, the Imam had a unique approach [school] in steadfastness, a guiding tower on his difficult path; he showed his students the footprints so that they don't slip, he guided them on the right path so that they may not be misguided and he acquainted them with its realities and fundamentals so that they may not be diverted away from it by other paths.

Indeed, his steadfastness and resoluteness had two stages: before the victory of His great Revolution and after it. Pre-revolution, he faced such issues which could have prevented somebody like him from attaining his goal, led him to abandon his revolution or weakened his resolve and determination, thereby making the attainment of his goal harder, were it not for his steadfastness. But he was firm and rock solid, unyielding and uncompromising. He did not give its enemies the reins of weakness and destruction so that they could discard him at the pit of defeat and subjugation. He rather confronted them with the power of Faith that he possessed and the provisions of God-consciousness and those that we mentioned as being the sources of his steadfastness. Those issues were thus transformed into an atom's weight. Indeed those issues brought desire, enticement, admonishment, chiding, threat and intimidation. Indeed, they aroused his desire, enticed him and deceived him. The wish for resentment was not awaken in him by the causes of desire, its motivation in itself necessitated shackling as a consequence of God-consciousness, the strength of asceticism and the prestige of rising above the trivialities of this world and its adornments. He was not affected by enticement and deception, aiming at stopping him or weakening his divine journey. Thus, between the leader and that, were barriers of consummate wisdom, penetrating foresight and an attachment to the issue; thus between him and that was a deterrence due the love and fear of Allah.

Indeed, they censured him for his revolution, reprimanded him, criticised him, discredited him and took him by the neck from every direction; at times from the tongues of advising preachers, wary of spilling blood to no avail, at other times, from the tongues of those who feared evil consequences and loss after this complete tragedy. Rarely would such things come from beloved and affectionate ones, companions and intimate friends. The Imam in the face of all was like a firm mountain that could not be shaken. He confronted them with his wisdom, foresightedness, conviction, straightforwardness, firmness, knowledge about the essence of affairs and the outcome of his movement. The censure of those who rebuked him was of no avail. The discrediting of the ignorant was of no benefit.

Advice from preachers who had neither clear evidence from their Lord nor knowledge of their Religion fell on deaf ears.

Indeed, he had to face violence, harshness and tyranny from recalcitrant oppressors. They confronted him with threats and severe warnings. The result was the tragedy of Khordād [June 1963], when a river of blood from thousands of pure souls flowed. It was the guillotine and prison. It was a clear and hidden massacre. The calamity took place at midday during the gloominess of the dark night. Its fire was burning them like the burning of dry stalks. Prior to this, was his exile from Iran in a manner that words fail to describe? There was the killing of his son, there was his siege in the noble city of Najaf, the tightening of the noose around him, and then there was his expulsion from his place of confinement, the confusion of his path and the noise and clamour surrounding his trip to Paris.

When the tragedy of Khordād [June 1963] rose before him with its gloomy face, he said: You would not weaken my determination and resolve; all the supporters you have snatched from my hands have proceeded to their eternal abodes, status elevated and residing in comfort. [We are marching] towards a future that invigorates me on my path to my goal. Their blood will become the torch, flame, volcano and devastation that strike the tyrant and destroy him. When the wind of the Military Junta blew, the power of the Imam with his wisdom, determination and the might of the Nation rose in its face to overturn opponents' strength like the turning of a scroll of the book. Thus their blows were off-target, their efforts were in vain and they were encircled by their own conspiracy.

His stand during exile was like that of his grandfather, al- Muṣṭafā; leader of the greatest migration, great hope of victory, deep trust in Allah, total determination to continue the journey until attaining his goal.

When his son however disappeared from the scene, moving onto his final abode after being poisoned by the enemy, verily, he was solid during that misfortune as if nothing had affected him. He was impenetrable as a result of his patience and steadfastness. Thus, weakness or sadness could not afflict him. He remained there, maintaining his stand. He did not change his disposition, character, actions or any of his affairs. He responded to the crime of the tyrant by advocating patience, firmness and by thanking and praising Allah.

Facing difficult circumstances during his last days in Najaf, he maintained his challenging and firm position, refusing to submit in the least. Despite the difficulty of being expelled from his place of exile and the uncertainty of the paths for him, his stand is evident in his famous statement:

I will continue to transfer from airport to airport until I convey my message and attain my goal.

After the victory of the Revolution, the exiled and oppressed leader returned to his country to attain, after a period of diligent patience, what he desired, despite the perplexing calamities and those who were behind them. He became the Imam of the [Islamic] Nation and a leader of a country that severed the liver of the oppressors with an arrow of grief and punishment. What happened to their intensified efforts to destroy him? Where were their severity and harshness to harm him? Indeed, the truth marched on to trample the defiance of imitations that were limited, the surging froth continued to rise and reveal itself and truth became entrenched like that of a great mountain, where faith was intensified in the souls of the believers of the pioneering nation. It was viewing the world of Khomeini the Great, the world of truth and honesty. The light of rightfulness was not tainted by the darkness of error and amusement, nor was the purity of its honesty darkened by the murkiness of deception and lies. You would not find in such truth and rightfulness the least trace of falsehood and blindness. You will not find there any trace of ignorance and crookedness as they entail wisdom and straightforwardness. Indeed, this victory was glad tidings, increasing in its conviction of its affairs, the spirit of benevolence, sacrifice, self-giving, firm determination, honour and resistance.

After the victory and success [of the Revolution], one could witness strange shades of conspiracies and plots. In its place fine dust particles were left by the steadfastness of the Divine man, his determination, his wisdom and his planning. There was the hostage turmoil, the clamour and uproar, the threats and intimidation, efforts of plots and betrayal, the miracle of Ṭabas part of the corroborate evidence, the bitter economic embargo, the attack on this great revolution from every direction hastening to destroy it, deviate it from its goal, preventing it from spreading and containing its effects. It was through victory that one notes the disappearance of the country of the arrogant and the colonialist and the establishment of one for the oppressed and dispossessed. At its prime came the offensive, the Aflāqī war and its heinous crimes, depicting a history of crimes within its few years. There were the conspiracies of mediators who were instigated by the masters of the aggressor who supported him in the beginning in order to rescue him from destruction and the brink of annihilation. The war of the hypocrites surpassed that war in its ferocity and intensity. The hypocrites who had eaten whatever they could from the fruits of the revolution were influential in it. They plotted conspiracies strikes and attacks that led

to numerous calamities, resulting in the death of many pure sons of the land.

What was the resolute position of the Imam during this outrageous ordeal and foolish affair? What were the fruits of his steadfastness, the results of his firmness and the gifts of his forbearance? Indeed the wind of the hostage crisis had blown violently but it passed by the firm and towering mountain and paid no attention to it as it assumed that it would do with it as it pleases. The Imam continued despite intimidation to be firm and steadfast, causing the heart of the world to tremble and shake with fear. It was unheard that a man would stand in defiance and in opposition to what was referred as [the Super Power], challenge it in a manner never seen before, humiliate it with its own branding iron and subdue it in a manner that it ever thought possible.

The Nation of the Imam adopted his stands, namely those of challenge and steadfastness. It was expected that these stands would be fortified through abundant Grace and Support from Allah, by a beautiful example in [the form] of the great leader and through eliciting support from the spirit of patience and ransoming that this steadfast and sacrificing Nation possessed.

This issue ended with the dispatching of its ship on the wave of froth, its determined and wise skipper in support of the oppressed nation. Humiliation and defeat were for the tyrants and oppressors, who were frightened and terrified, warning with misfortune and croaking, showing the manifestations of anger and revenge and they brought it as the affairs of the arrogant reply, like entering the land of Iran for clear aggression under pretext that they wanted to free their hostages, as the shameful embargo brings to memory the embargo of the polytheist against the Prophet and his Family in the orchard of Abī Ṭālib, where we impede the media and its croaking, where the blame of the immoral and the censure of the admonishes, but rather the discrediting of the extravagant even in the ranks of those who were charged with the affairs of this blessed country at that time. Indeed such slandering of the son [of the Prophet] for his steadfastness and rejection turned into particles in the atmosphere. All interferences from the tyrant disappeared during this fierce incident and he was humiliated and disgraced.

His position was firm in confronting the great detester of his safeguarded revolution and in standing against the tyrants of this world to frighten it, squeeze it, and thus kill it in its infancy. To recall the first era in the history of Islam that represents the dug trenches surrounded by armies of transgressors and evildoers. In the midst of this, a small group of Allah's

servants, who saw no barrier between themselves and being devoured by the claws of sudden death except grace from their Lord, help from their trench and strength from their firmness and endurance. The Imam explained to his nation that History was repeating itself and that Islam in its entirety today, was taking cover in the face of attacks from the disbelievers with entrenching determination, patience and steadfastness and indeed it will be undoubtedly victorious, that this was a sign from Allah that could not be replaced. That was His Will and there is no change in it; how is it possible for worldly powers to supersede the heavenly powers and how is it possible for the will of tyrants to overcome the Will of Allah?

The victory of truth and the liberation of the Imam and his nation from the trenches of this era, victorious and conquering, the humiliation of the oppressors who were suffering due to the greatness of belief and its glory.

During the imposed and oppressive war, the extended hand of the colonialist embodied threats and vows. Its preferred and deployed weapon was the outburst of flaming anger; before this it was its plot that practically represented a sign of intense fear of extreme anguish. The penetrating foresight of the Imam and his consummate wisdom saw the end result of this unjust war; that indeed it was a victory for Islam and a defeat for its enemies.

His bravery and strategies administered the side of the offensive and defence of the sanctity of the oppressed country. His steadfastness and resistance challenged the violent attack of the war, its misfortunes, horrendous evils that were expected of us to surrender Islamic Iran to their hands and to submit to unjust conditions. Our slogan and plan of action was [Far from us is humiliation]. The endurance of Ḥusain was an example for the righteous grandson. The victorious and enduring 'Āshūrā was expressed in Iran during the days of the war. Karbalā perfumed with the blood of resistance was the land of Iran where the best [servants] of truth were encountering the armies of falsehood.

Thereafter the endurance of the Imam and his Nation was the best expression and most beautiful meaning during those mediations that the enemy proposed to stop the war and ensure the safety of the transgressor even after committing his crimes. Thus the oppressed remained hostage to his oppression, injured and grieving from their wounds. The bereaved were mourning their children and beloved ones. The dispossessed had no way but to retrieve what was stolen from him, his possessions destroyed and what was left denied to him.

His steadfastness during the attacks of the hypocrites and their destruction is fresh in memory. They created confusion in the country, destroyed a lot of its yield and killed its sons. Its shining sun had set with the darkness

of their conspiracy and its bright moon had faded through their deception. The heart of the enduring Imam did neither yield to the perpetrators and their families nor was he weakened in any way in the face of those who were betraying the Will of Allah and the nation. His demand remained the same; it was not tainted for it was the demand of Islam. His position remained the same for it was the stand of truth. His refusal was absolute like the sharpness of a sword and his steadfastness remained bold and entrenched like that of mighty and lofty mountains. Indeed, there are mountains that can be reduced but the steadfastness of Khomeini was not reducible even by the instrument of death. His words [were known] regarding the hypocrites and their likes [kill us and our nation will become more aware and alert] was an appropriate and beautiful expression of the nature of the Imam's steadfastness that the brilliance of its goodness and beauty captured eyes and it took minds by extreme honour and loftiness. The world stood with its neck in amazement and confusion. The reins of its heart had been grasped by extreme surprise and thus through it was intoxicating.

Indeed, the effects of that steadfastness were plentiful and abundant, its gifts were ample and overflowing, its wonderful talents were innumerable and its radiant merits were beyond praise and commendation. People spoke about it, thus they outmatched one another, but steadfastness surpassed all of them. It was beyond what they said about it being ornamented and flowery speech; however it was what they said about it being excellent and elevated but falling short of its growing essence in the heart of the Orion with the melody of the heavens.

Indeed, the success, triumph and victory that were supported by the gifts of Khomeini's steadfastness were miraculous like their [original] motive. It was an amazing victory like the original one. He had done well, the one who said that this was the dream of Prophets and [spiritual] guides throughout the vicissitudes of time. It was the wish of the righteous revolutionaries and continues to be attached to their hearts for as long as they are able to acquire and be victorious with it and they keep on demanding it. It continues to be the sanctuary for the hearts of the oppressed and the ambition for the eyes of the dispossessed. Their pains hasten towards its apparition, keeping them awake during the long nights, craving for its soft and warm embrace in order that they may slumber for an hour after having a heavy sleepless night. They may remove from its embittered arena the burdens of concerns and dispel the darkness of grief from its home that which has been desecrated for pain. Its apparition continued to be suspended in the skies that were frequented by the talents of poets and thus it issues from

it secretly. The butterflies of hope circulate around it and plunge into its light ardently and compassionately and thus they die.

The steadfastness of Khomeini was supported by his political merits, assisted by his nation by an elevated spectrum of enthusiasm. Thus a heavenly creature descended in order to occupy the earth with heavenly beauty and they were able to achieve what was close to impossible. Certainly they had described it as an exhausting affair. Thus, it was truly the country of the Qur'ān reflected in reality, its honourable flag was fluttering on the territory of Iran, it attracted the attention of the world in bewilderment and bafflement and filled hearts and minds with astonishment.

Dominance was also the ally of that steadfastness in every sphere, its constant companion in all affairs. It was thus was the powerful and innovative path of Rūḥullah, the path of success and victory. It was his creative and definite life, the life of triumph and achievement. It was allied with steadfastness that caused defeat and humiliation to run away from it. It was supported by perseverance and thus it was removed from instances of failure and loss.

The humiliation of the arrogant and the toppling of its prestige after the expulsion and subduing of its authority that ruled over Iran – it was the second gift of that Qur'ānic endurance. Evil and arrogance became thus the captive of disgrace and shame, the hostage of dishonour and embarrassment that broke its back with the most oppressive of burdens. It did not know how to treat or medicate it, nor did it know how to flee from it. Contentment had fallen from the face of the phony lion and the curtains were drawn from bogus and concealed strength, thus nothing was apparent except passing froth and nor was it hidden and submissive to the expanding scum. When the hand of bravery and inflexibility of that divine resister passed by them, the froth turned away as scum and the foam transformed into dust and the truth remained naked on two fronts: intimidating, frightening and threatening for bereft deities that do not create (originally) and nor do they resurrect and servitude and humility in the face of extreme blindness to idols that were taken from clay without any strength. The bright morning rises so that the night travellers see the destination of the course in the maze and see through its light that the hostages of the night were indeed prisoners of stupidity and they are presently awakening and directing their faces towards the rising morning enlightened. They had hastened with severe thirst towards the clear fountain of dawn, disbelieving their idols other than Allah and renouncing the path of misguidance apart from His guidance.

From Khomeini's steadfastness came the gift of the manifestation of the greatness of the enduring Islam that saw centuries passed by under the burden of detestable conditions and the severity of disastrous calamities to an extent that evil assumed that the field had been cleared of all others except its self and that the old adversary was presently between the folds of riches that were mourned due to destruction and being buried. Suddenly the shackled resister revolts to break his manacles and the tornado that is shackled blows to unchain its shackles, so that the world may see a face of steadfastness that it was not accustomed to and the strength of resoluteness and perseverance that it had not known, that the sons of Islam see the true reality of their religion that had been hidden from them by the dust of misguidance and the darkness of lies and falsehood had diverted them from seeing it. Thus the believers started having more faith and conviction about their affairs and those who were lost returned to the straight path and righteousness. The wicked were distinguished from the good; the mixed and blended became pure through the light of the guide. Flaws were now noticeable to the eye; the alien was distinguished from the original, the counterfeit from the authentic, the people of authority from those who claimed it and friends from enemies.

We do not forget; how can we forget the sublime gift of remarkable steadfastness that produced a firm generation that does pay attention to quakes and jolts. She is dignified and an example for generations to follow. The formation of a resistant nation that does not pay heeds to quakes but rather it is patient even though it may be surrounded from all sides.

The pure soul of Khomeini had produced a fragrant and scent from the gardens of its merits, fresh cool water from the spring of its qualities and a guiding light from the aurora of its virtues. Thus those who had been suffocating breathed in the denseness of smoke and those who had been trapped after severe agony in the barren and arid deserts had a drink into the light of a new and righteous life after knocking in the dungeons of ignorance and diving in the mire of darkness. The breeze of steadfastness was the most aromatic of those fragrances. Those supplied drinks were the purest of drinks. Its bright firebrand was the brightest of that which was in their custody. This section of the Islamic Nation in Iran became examples to be emulated, models to be guided by, a course to be traversed on and a guide to seek guidance from. The Nation of Islam altogether began to take slow steps carrying its excessive weight from the darkness of ignorance and its idols, nurturing its bleeding injuries from the whip of transgression and oppression on the path of steadfastness. Here was it resisting, rejecting, negating and refusing, giving it the most expensive contribution, sacrificing

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for it the biggest sacrifice and spending for it very generously, pieces of its liver were being severed and parts of its body were being shredded.

The fruits of that steadfastness for his personality was all that the victorious revolution had become accustomed with which were of the things that he sought for and that which it acquired from this world in the form of greatness and prominence, its emulation and its signs being a source of guidance – his personality had grown in the eyes of people [that it was] limited by the wide horizon, between those who waited for him in revenge and jealousy and those who looked at him with humility and tears. His possession of the souls and hearts were between those whose concerns were diverted out of fear, terror and as a conspiracy and those who embraced him out of passion, infatuation and sacredness. The Khomeini phenomenon – has influenced the world today. It has captured parts of the earth, even horizons in the sky, it is engaged with it, its thought is wrapped in it, its heart is full of it and its eyes are attached to it.

Humility

Indeed Allah honoured our Imam with abundance in superior ethics before he honoured him with abundance in something else that pleases him. He endowed him with dignified exceptional qualities before he endowed him with honour in anything else of beloved talents and desired traits. Rather his Prophetic virtues and Qur'ānic merits were the secret behind all that Imam acquired of his distinctions. The success and victory that he enjoyed and the magnificence and admiration that he won in the hearts of the believers, even amongst others who revere people of sublime qualities for what they are entitled to.

The virtue of humility – was the first virtue that had an effect in that and attracted the admiration – which the Imam was known for and like none other was known for. He was famous for it more than others were, or maybe they were to an equal extent, but indeed Allah elevated him with it to an extent that He did not raise anyone else in this era. He accorded him a status that no other person had ever reached from the close servants in our time in order that he maybe of those who Allah has honoured through his humility as confirmation [who ever is humble for Allah, He elevates him]. Indeed he elevated him like He had done to none other of the inheritors of Prophets, Protectors of [divine] Messages and Guardians of the Qur'ān.

If you had to see the virtue of humility with the vision of the heart on the light of the intellect you would have seen it as splendid, beautiful and elevated. It was full of magnificence, glory and eminence. It is only those possessors of superior souls who adorn themselves with it, people with big hearts, well-ingrained intellects in the knowledge of the essence in its most clearest of forms and a penetrating view on the essence of affairs and its merits. Pure souls that are beautified with exalted friendship and praiseworthy attributes, thus it became transparent, pure and angelic in existence but sensing in the present world. If you had seen this virtue in its sublime form amongst virtues in the life of our Imam and the leader of our people, you would have seen a niche and glass and the essence of light that enlightened

HUMILITY

this virtue in his life and thus it shone in it and his grand life was radiant in it through virtue, increasing in radiance, splendour and brilliance.

Indeed, his humility to his Lord was to the extent of his knowledge of His greatness and magnificence. It was humility; its true essence personified the gifts of Allah and His present to him. The simplest of which was that Allah raised his remembrance, honoured his position, raised his status, and transformed him into an example, model, signpost and an incentive until he equalled this world filled with people. Indeed, souls were at peace, hearts were conquered and he had overpowered the intellect. Thus you find him wherever you go in this vast world. You would see him when you turn your side and you would meet him wherever you turn your face in this world. The world has become engrossed in him out of love and hate and it has become a hostage to him in amazement and fear.

Thus, Khomeini was mercy guided and real punishment. The Khomeini phenomenon was a clear victory that cooled the hearts of the dispossessed and a disgraceful misfortune that uprooted the seats of tyrants and oppressors. Indeed the Imam was humble to his nation to the extent of his knowledge of its faith, sincerity, commitment, self-sacrifice and its innovative accomplishments for Islam in the age of major ignorance. The nation shouldering burdens that mountains failed to bear in defence of its religion, in support of it, elevating its message and executing its laws. Through that he began to cherish his nation and show intense love and extreme affection, appreciate it, expressing amazement and respect. It was his beloved and the source of his prominence after his Lord and religion. He considered it to be an exceptional nation throughout history; whereas Prophets suffered at the hands of their nations, tasted the bitterness of their rejection and reluctance, this nation was suppler to the truth than water, more obedient to its wants than the drinker and more responsive to its will than the twinkling of the eye. Khomeini would command it in the name of the Prophets and it would obey, invite it towards their [i.e. Prophetic] guidance and it would heed it. Request it to spend and sacrifice on their [i.e. Prophetic] path and it would conform. This nation had not seen a Prophet, but rather it was in an age where Prophet hood and revelation had ceased and the clearest expression [of this age] was disbelief in the Prophets being discredited by the intellects of its followers unjustly, misguidedly and obstinately. Preferring the appearance of the Promised Imam in whom it has believed very firmly; stronger than its belief in the burning sun in broad daylight so that it may embody through that the most evident realities of Belief [belief in the Unseen and the belief that the future belongs to this religion and its people.

Indeed, the Imam through his humility with his people attained an objective that none other had. They had all fallen short. Let's listen to him saying to them very honestly and seriously:

"Call me your servant and do not call me a leader"

Let's hear his address to a section of his students, scholars of the country and their guides:

"I am a student of [religious] sciences and you are religious scholars [the clerics], I am kissing the hands of students of religious sciences and the hands of honourable workers."

In a meeting with the enlightened religious students of advanced studies, he says: Indeed I have come to this place to present my services to you; verily I am a servant to all of you for as long as I am alive.

Lets hear him say in his speech to the soldiers, heroes and defenders of the revolution, those who chanted his name as the pioneer of the awakening, leader of the revolution, the great liberator and the esteemed victor: "Indeed you are better than me, for verily you have shown through your struggles and sacrifices that which affirms for you in the presence of your Lord, your elevated position and great status, however I do not have any of that."

He says to them in another instance:

"Indeed I will kiss your hands and arms and be proud of it."

They used to cry and show reverence, their hearts were filled with the reality of amazement, veneration and sanctification to the revolutionary Imam. Nobody could equal him in honour and dignity in the presence of his Lord or the people. He would humble himself and lower his wings to his sons; the fighters in like manner.

Indeed, his people had seen amazing things from his humility. It confused them when he was humble as the Imam and leader to a young boy of thirteen years and called him the leader, ruler and pioneer, for that boy had carried out a heroic action of self-sacrifice in defence of his religion and country. Thereafter, it was not strange and no wonder for his people to humble themselves before him in a manner that was unique of the shades and stages of humility, to love him dearly and to truly submit and surrender to him.

These were some of the instances showing the humility of Imam Khomeini. No Iranian would ever forget the altitude of the Imams' humility when he called a boy around the thirteen years old a leader for his sacrifice to the religion and the country. So we saw how the people, obeyed the great humble leader with complete faith and brilliant observation.

Worship and Mysticism

What may I say – the pen is incapable and expression is emaciated and worn – about an Imam, mystic worshipper who knew Allah to the best of his knowledge, and truly worshipped him to the best of his ability. It was an urgent need in his thought, foresight and emotions. He found it to be the best of his sentiments, the most superior and purest. He visualized Him in his thought as one who has neither similar nor is anything comparable to Him. He is free from all deficiencies of false suspicions. He is absolved of the occurrence of illusions. He excels with all his superior perfections and his sublime attributes. He sincerely glorified His oneness to the best of his ability. He submitted to Him through the command of the intellect before the command of the religion, by the necessity of the instinct before the necessity of revelation. He worshipped Him because through the guidance of penetrative thought and foresight found that he was worthy of worship and befitting of it even if He had not commanded it or requested it. Was he not the one who said in his admonition:

“Worship Him for He is entitled to worship, so that you may penetrate the veils of light and reach to the source of magnificence.”

He had seen Him in his foresight in the nature that his close servants vision Him, with His magnificence and grandeur, in His status of majesty and omnipotence, His dominance and reverence, His power and ability, His consummate and enforcing will and all His rights that are based on that; it is the pronouncement of the foresight and the conscious-mind on those endowed with foresight, thus they obey Him to the best of their ability, truly and completely fear Him and fulfilled His rights in the best possible manner.

Verily we hear him say:

Indeed, the person who believes that verily he is within sight and hearing of Allah, the Almighty, that indeed he was in the presence of His Almighty, verily he would fear to do something that does not please Him.

If man is convinced that all the worlds, the manifest and the hidden are in the presence of Allah, it will be impossible for any sin to issue from him or any disobedience to occur.

He had become acquainted in his emotions with the Deity of mercy and benevolence, kindness and blessings, forgiveness and pardon, forbearance and concealment. He thus became compassionate towards him, submitted, humbled and surrendered to Him in praise, gratitude, as a servant and glorifier. He used to consider the abundance of his deeds in obedience to his Lord, the Great as the most insignificant and negligible thing and the minuteness of his disobedience to himself as the most oppressive crime and the greatest. Rather indeed he used to consider the abandoning of his beloved for acts less than compulsory as of being deficient and it lessened the share of true belief. He would consider his disliked actions as below the prohibition of some defects and errors that infringe upon the perfection of worship and its completion.

Indeed, he would say:

"The person, for whom Allah is his master, will not be prepared to commit the smallest sin even if the whole world is offered to him."

"Do not trivialise minor sins for indeed its outcome is detrimental."

Indeed, I envisaged Khomeini, the mystic. I saw that he was a diminutive picture of the Master of the mystics and Commander of the Faithful; I saw the essence of mysticism with his mighty grandfather. I was shown in it the sprit of knowledge of Allah of that Imam who was inspired with the knowledge of the Divine. Verily I had read what he had written in his youthful mysticism and found that he was the chief of the mystics who was unmatched in his discipline, in the depth of his knowledge and no emulation was possible in the vastness of his mysticism.

The worship of the Imam during his life was the secret of his greatness and glory. It was the door of his inner-contentment and his success, the substance of his support and guidance. When he identified Allah through it, he earnestly worshipped Him and obeyed Him. He was sincere to Him in the manner of the infatuated Gnostics. Thus, He chose and selected him for the extent of his dignity, praiseworthy status, exalted position. He endowed and gifted him in a manner that He had never endowed anybody. He granted him success in a manner he had not granted to anyone else in honour, magnificence and grandeur.

Thus, He chose and selected him for the extent of his dignity, praiseworthy status and elevated position. He endowed and granted him in a manner that He had not done before and granted him success in issues that he had never granted others in honour, reverence and consolidation.

The worship of the Imam engulfed his entire existence, when it gushed forth from all directions like it was expected; it was the worship of the heart of the discerning Gnostic, abounding with devoutness, invocation, adoration and ardent love. It was the worship of the intellect (sound knowledge); it does not deviate from the truth in respect of the essence of the Eternal Being. It does not stray from the straight path in its movement towards seeking and searching for Allah. It is the worship of [the mystical] journey, fulfilling the responsibility and performing the obligation, the struggle of the self, the struggle against evil and the act of giving and sacrifice.

The worship of Khomeini in essence is the meaning of worship as could have been desired by Allah. You do not find anything in his life except that it was surrounded by or fully occupied with it. Similarly, there was nothing except that it was included within its exalted and beautiful realm, fully engulfed and overwhelmed by it. Thus, nothing of the simple affairs or the complexities [in his life] were overlooked and that it was referred to as a source of necessary pleasure or not or that it was a source of dislike, thus a command for abstention or not. The world of the Imam fully comprised of worship and religiousness. All his actions were subject to seeking proximity and the pleasure [of Allah]. The obligatory act and better than that was the word of rejection, bowing down to Allah and better yet was the resistance [against the] oppressors and the rejection of falsehood. Devoutness and tearing [eyes] in the niche of yearning for Allah and humility in His presence and better still was the manifestation of might, prestige and pride in the face of Pharaoh. There was a continuous effort to remember Allah and be exclusively devoted to him. More sublime than this was the urgency in respect of the affairs of the downtrodden and the defence of the oppressed; saving them from the clutches of the arrogant [powers] through the establishment of the government of Truth, elevating the word of Allah in the form of a government and system.

Indeed, the grave sighs of the Imam and his lengthy anguish intensified the misfortunes that removed the chains from the chest of his suffering nation and was the best form of worship. The burning desire that he kindled and raised, exhausted and did not spare, incited and nourished, urging [it] in the movement towards the sublime aim of removing the despotic and oppressive tyrant and the establishment of truth that is just and tolerant was the best form of obedience and means of attaining proximity to Him.

Certainly, he would be awake for long [periods] during the night, painstakingly standing in prayer, submissively invoking in the presence of Allah, concerned about the condition of the Nation and the path of its deliv-

erance and that was the priority of his worship. During the day he had protracted engagements regarding the affairs of Islam and the Muslims; that was the height of his religiousness. In between, he had periods of tranquillity that were overwhelmed by burning groans and sorrow and extinguished by the deluge of issues, anguish about being hostage to sufferings, distressed about being captive to disasters in the inflaming furnaces of oppressors, humiliated, enslaved and defeated, submissive to humiliation and deprivation, living of the crumbs of overstuffed tables and drinking stinking slush, the excess of that pure and fresh water which the criminals had reserved for themselves. There is distress and anxiety for truth is not seen except as an inverted sign and a contrary form of ruling; where falsehood has strengthened and reigns supreme, misguidance is widespread and intensified, thus the most remote and abhorred is the rule of the Beneficent and the closest and most beloved is the foolishness of Satan.

The worship of the Imam was [maybe] similar to the worship of the Messenger (worship that was transforming and revolutionary), worship of the rightly guided Imams (worship that was guided) and worship of the free and [those who] resist (worship that was resistant). Thereafter, it was the worship of tears, devoutness, breaking-down in the niche of invocation, weeping for long out of fear for Allah and devoutness. Thus Khomeini, perplexed with the most exalted beloved through the grandness of the knowledge of Him, unto who he has attached his abundant love and the immenseness of his acquaintance with the attributes of beauty and perfection in order that he may have in his love and affection issues the like of which are rare today or that it should have no equal or be unique. Certainly he knew his Lord through sublime knowledge and thus loved Him dearly and perceived Him in a manner not perceived by others. Thus he fell in love with Him and dissolved himself in His love. He [Allah] was always present in his captivated heart like a rising sun that brightens all over with the light of consciousness and conviction. He [Allah] was present on his dry lips in the form of remembrance and glorification. He was seeking His pleasure in all his actions and inactivity and desiring His kindness.

He was permanently present in his revolution, in its aims and [what was] intended, proof and guiding light, ruler and leader; his words were effective, his opinions were obeyed, his rule was proceeding and his will was overpowering.

Certainly, his night prayer and the desired supererogatory prayer after the obligatory prayer was a clear sign in the sphere of Khomeini's worship. It was the spring of the ardent lovers, the destination of the yearning [servants] and the [point of] desire for the hearts of the infatuated and towards

it the hearts of those thirsty for the pure and fresh water turn to meet the Almighty Beloved and unto it is mounted the burden of the hearts thirsty for the wholesome connection with the Sacred Being.

Indeed, the ardent Imam had cherished that supererogatory prayer and become accustomed to it like the obligatory prayer. Thus, he did not leave it even on the night that he returned from Paris to Tehran, but rather even in hospital on the night of his journey to his Lord. He abided by it and was particular about it like the obligatory prayer. Thus you see the perplexed lover is not blinded in the intimate discourse with the beloved and meeting him when all movement is subsided, eyes closed and the overpowering of sleep on the people around him. That was a sign of true love, whoever is truthful to him, the least he does is to remove the drowsiness [of sleep] from his eyes, apply kohl to it with the pencil of alertness so that he may be awake through the night in order that the mystified lover may moisten the thirst of the craving heart, quench the voice of the sacrificing soul, fasten himself tightly to the everlasting and sublime causes, deepen the relationship between the servant and his Master and attract His hidden benevolence and apparent favours through which he reformed the condition of the Nation so that the darkness of the night in the age of ignorance may disappear from its horizon. Similarly, the excessiveness of severe calamities due to the removal of tyranny and oppression so that dawn may break laughing and smiling to souls and onlookers so that the hand of grace and goodness may extend from above to console the injuries, anoint the exhausted hearts, so that abundant blessings may rain heavily in various kinds and colours to build the arid land and enliven the desolate and barren country.

Supplication in the worship of the Imam was in that manner and form in search of that goal. His recitation of the Qur'ān was the discourse of two lovers from behind the veil where direct conversation was exquisite; the intimacy of lovers behind the curtains where the physical meeting and discourse was impossible. The lover hears the beloved conversing with him in a variety of words, advising him, guiding him, teaching and purifying him, sketching the path of personal and societal perfection, showing him the path of ascension in the soul and reality and illuminating the course of success in both worlds in the form of guidance to him. He gives him of the provisions of the revolution, a parable is given to him of tyrants and revolutionaries, examples are written for him from the struggling lives of Prophets and Messengers and he is promised victory and consolidation [in this world] and achieving the outcome of the God-fearing.

The Father and the Son

Certainly, there were three interrelations: the grandson and his grandfather, the martyr that bound them together: blood, religion and the spirit of revolution.

Blood had given to him through pure loins and chaste wombs the characteristic of greatness inherited from family and the qualities of distinction that descended from its possessors. Religion granted him heavenly virtues as it nourished him and he was the suckling infant of its pure milk like it had fashioned him in accordance with its pure thought and penetrating foresight. It enriched him – as he partook of it and did not separate from it – with human excellence from its creator and praiseworthy angelic deeds from its originator. That was a door to him that widely opened the hand of good and its thirsty spirit for virtue, thus the spirit gulped from that fountain till full so that it could satisfy the thirst fully and entirely and may turn away from it smiling and friendly with a radiant appearance so that all that shines and glows had taken from its light and beauty so that they may rise like the smiling sun.

Thereafter, the spirit of revolution elevated him to a higher station and fastened him tightly and securely with his great father, the revolutionary of Karbala, the sacrifice of the message and the torch of resistance and martyrdom.

Certainly, the Imam ardently loved his grandfather al-Ḥusayn. Like the love of missionaries for their leaders, he was passionate about him, like that of great individual's in awe of those who lighten the path of greatness with their blood, who performed epics with their fervour, who formed passages with their bodies, a lighthouse that refers to it on which was attached a glowing lamp, that was their hearts.

Indeed, the Imam adored his grandfather to the extent that he was pushed towards the red path, the path of giving and sacrifice. His feet were injured and bleeding, attacked by the flames of fire and alternately afflicted by the eruption of enmity. He does not yield as if he is solid rock; he is not weakened and does not bow as if he is the peak of a lofty mountain. He has

the Ḥusainī spirit and approach, resolve, determination generosity and kindness. His soul is on his palms waiting to see if a sacrifice is required that he may gift it. He does not consider the option of refusing or avoiding an answer as if he had the natural disposition of surrendering and was inspired to submit.

Indeed, I presented Rūḥullāh with supreme concerns that he called his father al-Ḥusayn in the most captivating manner, it was uttered by the spirit of the infatuated poet, not the tongue of convincing or interruption. He was not perplexed in the face of the eternal scene of beauty that was without equal in both worlds, of that lonely martyr. It is as if he says to him: Yes, O! Abā'Abdillāh . .

O! Tune of majesty . . . the hymn of sublimity . . . O! Honour of this world . . . and the loftiness of the heavens . .

From amongst the people of this world you attained it and became a symbol through it . . . and without them you won it and thus became the continuous revolution.

Your spilt blood flows in the veins [of the people] of this world that inspires in them the determination of resistance . . . your pure limb is the mouth that composes the most sublime hymns of self-sacrifice . . . Your head on the tip of the lancers is revelation that descends with the signs of victory for the oppressed truth . . .

This is the soil of Karbala which is circumambulated by the angels of the heavens, sanctified for your exalted stance on it . . . they dissolve in amazement of your epic scene on it . . . you are the grandson, a part of al-Muṣṭaphā. You overturn the misfortunes of oppressors with your right when you stand in their faces like a violent tornado reverberating your voice . . . Return, O! Ye who are lost from your labyrinths. Arise, O! Ye subservient ones from the sleep of your servility . . . and awaken O! Ye the dispossessed, rise from the graves of dispossession . . . so that we may shake the palaces of the oppressors . . . and demolish the thrones of the tyrants . . . and crush with the feet of rejection the vicissitudes of oppression and enslavement . . . and brighten with the light of truth the darkness of deviation and misguidance.

O! Abā 'Abdillāh, you are a guide and lighthouse for us on the bloody and dangerous path . . . you are amongst us determination and potential to the peak of glory . . . our footsteps stand – on the path of resistance – on your footsteps . . . our hearts are at ease hastening on the path of your exaltedness . . . taking a path and not deviating from your auspicious path . . . you had proceeded eminently on the peaks of death . . . in protection of glorious Islam and defending its sanctuary . . . and preventing the attackers

of the night that became muddy by the morning . . . returning with him glory and prestige to the arena of existence . . . giving life to those who had been buried by years of passivity . . . and he returns to this dark world from the east of good a sun that was concealed by the west . . . the unpleasantness of misery is removed from it as it was melted by the heat of the calamity.

Certainly, I had seen him speed up the pace taking the steps of his pioneering father; persistently striving and struggling like one in need and before his eyes and ears was the Master of the free, repeating the slogans of freedom, pointing with his finger to those exalted stances; his resistance had created the innovative individual. His concern was to repeatedly recreate for history the exalted picture of his father and to show anew to the onlooker of life that beautiful appearance, for indeed they had embodied a reality of immense achievement and descended into a visible body of dignified actions.

Certainly, the son had acquired the traits of the father that made him an exact imitation that resembled in principle and in details the original that the world had recited on the ears of time, attaching to it the eternal register between its covers. For indeed, the entity of the soul and heart had melted at the smelter of imitating and following, thus they came out as if they were two sides of that sublime soul and purified heart, showing you after hiding from you for many centuries the essence of the original principle that gave birth to this new subdivision. They introduce to you the greatness of those sacred souls and the glory of those sublime hearts.

Certainly, the revolution of the Imam had been extracted from the revolution of his father. I do not fear oppression and deviation if you were to say that it has returned or that it is connected in this present age to the past. Indeed, that Ḥusaini vein that was bleeding on the land of Ṭufūf watered its succulent and blooming tree on the soil of Iran. The son that excelled in following the father had done well in watering it, drawing from his blood, keeping the glowing flame that his pure hand had carried, embraced the sky, lighting the path, the path of self-sacrifice so that the sons of this revolting nation today see the course of victory and the reappearance of the Qur'ān and the spirit of Muḥammad after that continuous absence that did not break; but verily the attachments of the hearts had broken and still are. The sediment of comfort and the pleasure of life had been removed from the depths of the souls and hearts.

Indeed, he was Rūḥuḥḥallah; the son of Ḥusain in blood and religion, emotion and faith, spirit and message, then it is not on him but to resemble his forefathers and to choose their path irrespective of the difficulties and consequences. Is it not for him but to give the exalted womb its due of the no-

ble causes? Is it not for the bond of faith tied with the bond of noble lineage yearning for good to obtain its demands from the strength of the relationship, truthful striving and immense forbearing?

Is he not the descendant of that revolutionary and the fostered child of that revolution? Is he not the offspring who descended from Ḥusain, a part of his pure loins, nurtured by 'Āshūrā in its cradle stained with blood and its embrace filled with corpses? He is most suitable and befitting to preserve [the legacy of] his fathers in body and in revolution, to continue their legacy in blood and awakening, to re-enact it in person and responsibility, therefore he acted and how beautiful was what he did! He preserved his father's [legacy] and continued it in the best way possible that a son may in respect of his fathers and renewed it in like manner as was befitting them.

Look at the chapters and days of his revolution as you please, do you find anything but the revolution of Karbalā; the source of inspiration, of Ḥusaini creation and creativity, he himself performed, fashioned it with his hands, blew in it his spirit so that from the womb of faith may issue the individual and unique hero for the Islamic nation of Iran, perfectly formed in the best of moulds. He bewildered thought and had a radiance that dazzled the eye, blinded the eyes of those who had not known except the deceptive night that they called it an innovation in regards to their acquaintance with their darkness. The sight of those who monitored him carefully in patience, obstinacy and insistence sought his light through the darkness. They considered him to be the triumph of light that overpowers gloominess and the returning of deep-rooted dignity after its extended decline.

Look at his revolution since it chanted its call until this day, you will not see but Ḥusain calling, with a sword and standard; an extraordinary call that echoes "O the revolutionaries of Islam that is ruined in absolute silence, a sharpened sword with glittering brilliance in the darkness of fear and subservience and a standard fluttering and waving impressively that embraced the sky, being raised by a hand covered in blood, as the flag of Satan appears over the people from all places.

An onlooker with a foresighted heart clearly sees the role of 'Āshūrā in the journey of the Imam and his revolution. They were established through its spirit, adopted its path, intended its goal, unsheathed its sword and revolted with its bravery. He will also find that the calls of Ḥusain and his slogans had returned anew on his tongue, emanating from his heart and written on the forehead of his awakening with the blood of his nation (I want reform in the nation of my grandfather, the Messenger of Allah, greetings and salutation of Allah on him and his progeny, I want to command good and forbid evil), (I do not want the obedience of the miscreant, nor

the following of the mob), (Humiliation is far from us), (Indeed I do not perceive death except as a means of happiness and life with the oppressors except as disgust).

This is the nation that revolted along with its leader, representing itself as a volcanic Karbalā that rumbled with the Ḥusain of its era, verily it had risen in support of the Ḥusain who stood calling anew to the revolution against falsehood and tyranny, elevating the word of truth and belief, thus it was not surprising to find it repeating that its struggle was Ḥusaini like, its bloodiest day was 'Āshūrā re-enacted, its soil on which the bloody self-sacrifice was being orchestrated was Karbalā repeated, its leader was the re-appearance of that lonely martyr who was not avenged, his return was with grace and light. Indeed it will not be disgraceful like the people of Kūfah, it will not surrender its leader like the people of betrayal and deception and it will not breach and betray its commitment similar to the likes of that foolish woman. Here it repeats its response (Here I am, at your service O! Khomeini, Here I am, at your service O! Khomeini) after the Ḥusaini call was repeated (Is there a helper who will support us) representing it, indeed it was issued today from the mouth of its leader, guide and pioneer. He was most befitting of it for indeed he inherited him [i.e. Ḥusain] without any opposition, nor was he neglectful of the responsibility [towards him] to be the tongue of this nation that pronounces that reality as a witness, not denied nor rejected, of the relationship between the revolution and the revolutionary, the supporters of the awakening and its pioneer, the pivot of the uprising and its brave and gallant one.

Thereafter the leader came to pronounce the word of truth, that certainly what we have is from Ḥusain and Karbalā. Indeed our victory is a gift from the slain grandson. The gains that we have achieved are a scent from that eternal position on the ground of that unique dedication, that Ḥusain is the origin of this overwhelming blessing and the door of this abundant gift.

Here he is advising the clergy of the country, pioneers of the pulpits, sons of the seminary to persist with their stirring up the Ḥusaini fervour in the hearts, that they continue its surge in the blood in order that its gifts may continue when men with a mission who are passionate about their cause are nurtured on it; sacrificing everything dear, considering all expensive things cheap due to it even after the revolution has been victorious and achieved its goals. For indeed, the foundation of the Revolution and the secret of its victory is also the foundation of its permanence and the secret of its continuation. Indeed, Ḥusain who exploded this great awakening on the path of his first awakening is also the one who will keep it alive, en-

trenched and glorious like he protected his awakening from deterioration through time and decline through the ages but rather it is alive and renewed with the passing of every era and through the course of incidents. Indeed, that Ḥusaini spirit that descended on the body of this revolutionary nation after its attachment with it in a revolutionary manner, innovative and creative, thus it is necessary for this noble body to remain entrenched in its existence, more capable of giving and being creative by deepening the bond, consolidating the relationship and strengthening the connection with the giver of that pure soul and an example of sacrifice and self-giving; the martyr of Karbalā.

Indeed that 'Alawīd spirit that followed in Iran attributed to it from the bloody region of Karbalā, with the establishment of this glorious state was a spirit that should be preserved so that its blessed and fortunate existence be a source of universal good and abundant favours.

This revolution continues to be connected to its source, fastened to its pioneer and planner so that it remains to imbibe from it the spirit of greatness and glory and it takes from the pioneer and planner the knowledge of what is to its benefit, permanence and continuation. It is still like the original revolution of Karbalā in its fizzing furnace for transgressors and oppressors and does not burn out. It does not melt from conspiracy, hatred and cunningness for its origin is Ḥusainī and so is its permanence.

In spite of the numerous examples and expressions of this major incident in the life of the Imam (the love of Ḥusain and the depth of the relationship with him), I do not find that which necessitates its full rendering to be a proof of truthfulness in that incident. It is one of the clearest issues regarding him, the most evident thing worthy of praise in his life and the most exalted virtue in the missionary life that he lived. I would give you one example that suffices for numerous others and that will open the door to you for complete conviction. You will see the reality as bright as the sun at midday and the beauty of the essence of love in the hearts of the righteous Gnostics.

Here is Muḥtashamī, who witnessed the incident and was captivated by its extreme grandeur. He will not forget it for it fully conquered and occupied his mind. It will not disappear from his memory for it became fully entrenched, indeed he says:

“On the ninth of the month of Muharram, while I was in the courtyard of the Imam’s house, his son in law, Ayatollah Ishrāqī came to me and informed me that Imam wanted to come into the courtyard and hold a gathering for mourning today, an hour before midday. He requested you to prepare for the recital of the mourning ceremony for Imam Ḥusain (as). I

was extremely confused for I was not prepared for that in these circumstances, an environment like this, thus I said to him: Inform the respected Imam that verily I am neither prepared to recite the mourning ceremony for Imam Ḥusain (as) at this present time nor am I able to deliver a commemorative speech appropriate to these circumstances in Paris and amongst university students and in the presence of the Imam, as the ceremony that I am accustomed to is the same traditional ceremony that is recited at the common mourning ceremonies in Iran and in the conditions prevailing there. The Imam however replied by saying: "Say to mister [i.e. me] that verily I want him to recite the very common ceremony that is widespread." I thus felt that the Imam through his severe love for the Prophetic progeny, wanted to hold this ceremony in Paris, in the heart of the western world like it is held in Iran, with similar traditions, customs and procedures – that have evolved from the very essence of Islam and which is still being commemorated for more than a thousand years. On that day, the gathering in the house of the Imam was huge. Correspondents were seen in abundance and as soon as it was 11:30 before midday, the Imam came with deep sadness apparent on his face. He sat and I sat next to him. He gestured to me to begin [the recital of] the ceremony, thus I began. This was the position of the Imam and it was an amazing setting and least expected by those who attended the gathering from different western countries to see who was this Imam who was leading this great revolution today against the Shāh, the Americans and all arrogant powers. Surprisingly they saw him on the ninth of the month of Muḥarram gather people around him and they mourned the calamity that befell his grandfather al-Ḥusayn. The attendance was huge; correspondents were recording this ceremony attentively. from the moment it began and as I turned I noticed the Imam was drowned in tears and likewise were the people around him.

In spite of the numerous words that were uttered by the grandson for his grandfather and the recommendations that he had given for the preservation of his message, the continuation of familiar symbols during the renewed bloody commemoration, I was indeed satisfied with these few words for in them was the most beautiful expression of this immense affair.

Certainly, he (may Allah be pleased with him) said: "Indeed the incident of the Master of the martyrs is the secret of the preservation of Islam and the main cause for its continuity. Thus it is incumbent to eternalise the revolution that great individual [i.e. Imam al-Ḥusayn] led."

He (ra) also said: "Verily the upkeep of mosques and the symbols of the mourning for Ḥusain is the secret of the continuation of Islam and the victory of the revolution."

THE FATHER AND THE SON

“Indeed all that we have is from ‘Āshūrā and Muḥarram.”

The Greatest Victor

He is the victor of the age, rather the victor of the time, grandson of the Messenger, [fostered] child of the Qur'ān, after that eternal victory; the pioneering victory of the Prophet, qualities that are the pillars of his leadership, secret of his triumph and victory, the cause of his success and support. Through these qualities were the true characteristics of Imamāt perfected in him and it was because of that the chosen people called him the greatest victor and attributed to him the qualities of the righteous, described him with the epithets of the closest servants [to Allah]. It was neither wonder for them to attribute [to him] and describe [him], nor was it strange to believe for verily they had seen the remarkable merits in the life of the noble Imam. They had observed with abundant astonishment the affairs of the virtuous soul and the sound heart and touched with the hand the amazing side that they had not seen, but read about in historical texts about the lives of the Prophets, Guides, Friends [of Allah] of the affairs of the true divine and righteous leadership.

Certainly the Imam of the nation had an amazing leadership spirit that emerged from the entity of faith and originated from his great existence. [The quality of knowledge and jurisprudence] were the qualities that glowed and radiated. Thus the Imam was a leader, scholar who had knowledge of his Lord, His greatness, His glory, His mercy, His ability, His power, that which solidly attaches him to Him, deepens his connection and his sincerity to Him, increases his dependence on Him for seeking His assistance.

He possessed knowledge and comprehension of His law, that which increases his devotion and urgency of it, strengthens the firm connection between them, fills the heart of the religious with it, striving for it out of desire, love and its sacredness, determined to give and sacrifice on the path of its eminence, honour and success.

He possessed knowledge of the affairs of his nation, his era, the world around him, that which defines for him the correct path in this sacred struggle and points him to the straight path in this Qur'ānic battle, shows him the footpath in his leadership of his nation on taking the path that

THE GREATEST VICTOR

Allah commanded him to traverse as the paths of misguidance come together and divide, converge and separate with an elegant and deceptive appearance and a decorated and tempting covering.

The quality of knowledge and jurisprudence with the Imam in this beautiful incident in the midst of the murky sedition of misguidance and the depth of new and innovative issues, the tumultuous riot of misleading information, the overriding obligation of observing the existing reality with betterment, the execution of the law of Islam with complete wisdom, perfect acumen and displaying the guidance of Allah in every incident in an environment which is like an ocean of happenings and in every occurrence in an era which is named the era of innovations and administering the affairs of a great country in a world that is drowning in webs. It is not expected to sever its connections with this world, thus it is neither given nor taken from it concords with the pleasure Allah or His anger and that which is necessitated by the politics of the country and the interests of the people.

So what is in that politics or those reforms? Through what will the affairs of Islam and the Nation be straightened? What does not contradict the felicity of the religion and the religious? Thereafter what is not there to identify wisdom that it does not fall in the net of the Devils and their plots nor are they pulled slowly to the spheres of the oppressors and their misguidance? How do the issues of Islam and the message of the seventh century concord with the emerging reality of the twentieth century and the rule of religion that is still tranquil under the cover of centuries being prevented from rising by the existing foolishness? With what penetrating mind, guided foresight and preventative infallibility that the jurisprudent of the time is able to proceed in the space extended to his great religion and pick roses of perfumed rulings from its garden and hang it on the incidents of the time and its affairs and its innovations being perfumed by appropriate rulings and ornamented by rational opinions? With what established jurisprudential ability does he search in the depths of books, references and correct sources to cause to gush out a pure spring, so that reality, thirsty of the guidance of faith may drink from it with goblet of rationality and consciousness and quench the fire of the burning thirst.

When the country was hit by a severe crisis, namely the crisis of law, many of the Imam's aids who were appointed as guides, scholars and references and were executives of the consultative assembly, protectors of the constitution and overseers of its execution and implementation were confused about it. They all remained like that for a while, inflexible with confusion and instability and exposed to differences and divisions. From amidst the darkness of this difficulty the sun of the Imam rose over them

with the light of wisdom and foresight showing them the path of salvation from that which they had fallen in, a clear, bright and vivid path was the path of the great Islam in its solutions to problems; thus it was a vast paradise through the laws of Islam and its guidance; in it was the ruling for every issue, the guidance for every misguidance and the light for every darkness.

By Allah, it was amazing what he had done, combining between the spirit of the age and the Message [of Islam]. He harmonised the rules of the religion with civil society and the obligations of Islamic law with time in a unique manner that revealed Islam to the world, bearing on its right the torch of guidance and heavenly revelation and on its left the brilliant civilisation, the beauty of advancement and the distinctive concord between the knowledge of the soul and the knowledge of matter, in order to see an amazing thing that was beyond the eye to believe in what it was seeing of its true essence represented by the rising of the morning from the great horizon that was made [by the revolutionary jurist] in Iran. He was assisted in his excellent achievement by his renewable and capable jurisprudence, his beautiful understanding of the spirit of the law, his foresightedness of the affairs of the advancing age, his superior wisdom through which he was able to uniquely concord and mix without any inequity to the fundamentals of the religion or alienating the spirit of the age and Islam being the call of progress, advancement and competition in the arena of knowledge to attain reality in its desired perfection in all its spheres.

The knowledge of the Imam; the leader, was the correct knowledge, beneficial because it was the knowledge of action. It benefitted him to act upon it and not to argue with others or to boast about and to be audacious with them. He acquired it from its original source so that he may know the rights of his Lord and fulfil it and the rights of His Message, thus he may bear its responsibilities. Certainly Allah had seen that in him and thus granted him knowledge of that which he did not know, chose him – for His great trust – the trust of leadership apart from others, bestowed upon him the great victory and selected him for that apart from others.

He possessed qualities of leadership [love, reverence and dignity]. Allah had indeed granted him the place of love and honour in the heart, blessed him with adoration that he ordained to bless his choicest friends in the souls of His servants: "Indeed those who believe and do righteous deeds, the Beneficent will appoint for them Love." He was merciful to him through the reverence that people had for him for verily he revered his Lord and honoured and glorified Him. He granted him the reins of souls

and its bridles for verily he had submitted to his creator completely and subjugated the reins of the soul and the heart to Him.

People looked at him and cried, they got close to him and they trembled, they would listen to his voice and surrender, his call would be heard and they would rise in respect, but rather the love of him and his reverence in the hearts of people and their attraction towards him uses to reach a very high level. Muḥtashamī describes this thus when he says: "One of the issues of which we became aware was that of a group of French university students who used to attend the Imam's gatherings and listen to his lectures every night. So one of the brothers asked them: Every night you come to this place, do you understand or comprehend what the Imam says? Do you understand Persian? They said that they do not know Persian and absolutely do not understand the lectures of the Imam. It was then said to them: Why do you attend these gatherings then? They replied: When we come to these gatherings and listen to the Imam while he is speaking, we feel a heightened sense of spirituality."

Wisdom and comprehension in all situations and affairs were the features of that divine leadership. He would not take a step in the arena of his battle except with composed wisdom and precise comprehension. Thus his steps were steady, consistent, correct and not futile, hesitant or stumbling. He would not adopt issues in his Qur'ānic struggle except when it was appropriate and suitable for its place. Wisdom was the foundation of his victory after awareness and trust in Allah. It was his pillar after the obedience of Allah, His fear and dependence on Him.

Courage and bravery were of those features; he did not stand or held back through fear and fright in his combat and confrontation, but rather the wings of boldness and valour had raised him to combat the destructive tornado and to challenge quakes and calamities. Verily his heart was full of fortitude and heroism. Boldness and bravery issued from within him. He did not leave a position that was in need of his valour except that he gifted it to demonstrate his desired sacrifices. The Imam attained a [high] level of bravery as he sought talents that the weak and coward did not enjoy and sacrifices that the fearful and doubtful never accomplished.

Determination and decisiveness were the features of that leadership spirit. It determined issues when resoluteness was the remedy and was decisive when it was the cure not resorting to anything else. There are many examples which testify to this: his resoluteness against the tyrants before the victory of the revolution and his decisive position after its victory with the arrogant powers and its enemies internally and externally. This was beautifully demonstrated when the rebels in Kurdistan spread confusion and cor-

ruption, his stance with BanīSadr when the latter persisted in his deviation and obstinacy and struck in the darkness of his tyranny and despotism, his stands with the war and Salmān Rushdie, not to mention America.

Ask the issue of al-Muntazirī about the decisiveness of the Imam that severed the attachments of the heart from it and with it. Look at it with the sight of foresightedness that is perplexing to the mind due to its extreme elevation and uniqueness or that which is adhering and protected from astonishment by the rope that saw and knew of the affairs of this Imam; the descendant of greats. Ask and you will find that it did not mean anything but the cutting of the heart in the interest of Islam. It did not mean anything except the negating of the results of a lifetime. It was to the benefit of the revolution to negate it. It did not mean anything except that Islam was above and before everything else even if it was the desire of the heart and its beloved. After that it meant the issue of rigorous justice which was not overtaken by the blame of any blamer for Allah and Islam; the issue of outstanding determination as if he was the determined and decisive one; he severed a portion of his heart and liver for the sake Allah and the righteous servants.

It did not mean – the malicious and spiteful are on the lookout for evil and insanity, waiting with the old adversary for the right moment to pounce with the most solid spear - that in some of the instances in which there is decisiveness for Allah and in the gloating of the malicious is a sign of strong certainty? That which is for Islam and is an attack on the wicked enemy is a sign of extreme sacrifice? That which is the greatest struggle is bitter patience in the face of censure, malice and injury and sipping the agony of sorrow? Is struggle in the path of Allah anything but the effort of the body that is wounded or chopped-up, the striving of the soul that is burnt or torn by anxiety and separation and the striving of the heart that flies into pieces through the feather of helpless anguish or the proficient and extensive attack?

Those were the features of standing up for truthfulness and true guardianship, the virtues of pioneering leadership and unique guidance.

By Allah, as he says: the legislative ordinance necessitated that I take the compulsory issue for the protection of the system and Islam, thus I release – with a bleeding heart – the result of my life.

Perseverance and diligence formed part of features, striving against arrogance in the body, weakness of the limbs that were covered by the vitality of the sublime soul, the vigour of the palpitating heart with force and advancing on the struggle front like the giant who does not perceive, tire or weaken.

Comprehensiveness and pursuance were parts of those features, looking with an observant, compassionate and concerned eye to the sides and angles of an issue; following its minute and large details, not being extreme in neglect and abandonment. Indeed this phase in the stages of Khomeini's leadership deserves sufficient examination in relation to comprehensiveness and its role in the leadership of the Imam.

One of the qualities that formed part of that leadership spirit in our Imam was Mercy. It was most dazzling, brilliant and gratifying in magnificence and honour and most radiant on him in splendour and beauty. Verily this particular quality was described in a manner surpassed all oppositions. It was as if he was the very embodiment of Mercy. There was no room for anything else, to such an extent that even the criminal transgressors had hope in him. They assumed that they would meet with his smiling and gentle face in spite of what their hands had perpetrated. Whoever saw them or heard from them realised that they were taking refuge from the mercy of the Imam, clamouring for its passing showers. This was proof that they did understand and sense the depth of Khomeini's mercy and its vast expanse. However, they did not understand the essence of that mercy and its spheres, that verily it was Qur'anic mercy, imbibing from the mercy of Allah. The perpetrators of grave sins and those who are weighed down by the heavy burden of their crimes will not acquire it. It is rather meant for those who do wrong with ignorance to this noble revolution and thereafter repent or for those who oppress themselves by opposing it, being misled and deceived, thus they seek to reform themselves through it and their hearts are reconciled by its grace. Those who shed blood however, destroy the harvest and generations [of individuals] and spread confusion and corruption on the Earth found indeed in Khomeini's soul an extreme level of wrath and anger and a sullen face of dislike and enmity. There is no leniency, clemency or negligence regarding the penalty of Allah and His rulings.

Forbearance was one of the features of that righteous leadership which was free from boredom, weariness, discontinuity and confinement. Issues would be referred to him with all its consequences and difficulties and he would ponder over them, turn them around and direct them to their proper course. He would not be tired, bored or weary of them and would ponder over them continuously.

Similarly, all his solutions to different issues were not given in a spur. So doing would have been indeed contrary to his wisdom. He instead had a broad-chest and indulged in patience and fortitude to an extent that it

reached a level where decisiveness regarding them while it was at the end was like lingering and patience while it was at the beginning.

The one who contemplates with the foresight of his heart will find that many of the Imam's stands with regard to the affairs of his struggle had proceeded from this approach and taken its path and expressing the great essence regarding the divine leadership through which the Imam led his Nation, exploded his revolution and created his government.

Broad-mindedness in that leadership spirit was a clear sign, that surprised and confused many. Indeed, the world was too narrow for Khomeini's heart and it did not expand for it. Thus he extended and expanded until he encompassed and surrounded it. Thus, it was not surprising thereafter for him to overlook lapses, mistakes and transgressions; in oppression to him, injustice to his right, transgression against him or his country, nation were compassion was advantageous, forgiveness was appropriate for the cause of reform or wisdom. Similarly he showed broad-mindedness in all aspects of the revolution and its affairs. It was the twin of forbearance and continuous follow-up, patient and careful attention, even in instances of severe misfortunes where the aorta of the compassionate heart is severed leading to the hastening of the situation or its delay or approaching it in the wrong context that corrupt his affairs, undo his hard work and destroy his edifice.

Political acumen in the leadership of the Imam was the break of dawn with a brilliant light. The brightness of his exalted ascent was not weakened in the eyes of those with perceiving eyes. The Imam of the Muslims possessed a political acumen that was penetrating, conversant and comprehending. Indeed, he could see from behind the curtain, smell from behind the veils, see with the light of Allah. Thus, he would leave early in the morning as if he possessed knowledge of the unseen; informing about the past, giving glad tidings about what will truly and rightfully happen, not being followed by falsehood or lies.

Similarly is the politics of the astute Scholar and Gnostic, trusting of the affairs of his Lord, enriched by knowledge with the provision of awareness and being governed by cognizance. Gnosticism bestowed penetrating foresight and divine light that enabled the seeing of the path and the world around it. It was guided by trust in Allah and dependence on Him for the right path and success in what he says and does. May we give you an example of this from the life of the noble Imam and his stances?

When he was informed about the determination of the transgressor and disbeliever in Baghdād – at that time he was in Najaf – to execute the first group of the Islamic martyrs in Iraq, he denounced and rejected it. He

strived hard to prevent it so that Islam does not lose some of its most committed sons. Thus when the band of rebels turned a deaf ear to his plea, originating from his political acumen and sharp wit, if we do not say that it emerged from the knowledge of Allah about his success and His grace:

“Certainly I would do something that only Allah and His Messenger have knowledge of.”

Indeed, some of those who heard him were amazed but in denial. The day came when the Imam was seen bearing the sword of wrath and anger to avenge all the pure blood that was spilt by the spears of criminals. It was as if he was the avenging tyrant who had descended on the wicked Aflāqī fortress totally demolishing it, destroying, capturing and expelling like the actions of the lonely combatant seeking revenge and his inheritance.

His political acumen regarding the decline of the Shah, his destruction and the disappearance of his kingdom, his correct insight while in Paris about the fleeing of the dictator from Iran; the fortress of the resisting revolutionaries and the issue was like his penetrating foresight had seen and his comprehending political eye that had not seen except the truth from the time that Allah had gifted it with farsightedness, sharpness and correctness.

His insight regarding America and its conspiracies aimed at returning to Iran as an occupier, exploiter and subjugator. Indeed, the Imam had made the truthful and beautiful announcement that was neither contradicted by the passing of the day nor was it faulted by events:

“Certainly America cannot commit another stupidity with Iran.”

It was as if these were revealed words that neither contradicted truth nor was it distant from the correct path in the challenges of events and happenings. Thus, America remained incapable, humiliated, despicable and not able to do anything with the believing and revolutionary masses of Iran. Thus Iran remained victorious and exalted.

Thereafter, with Carter before the presidential election campaign in America, when the Imam was amazingly inspired by his political insight which was seen as truthful as if it was heavenly revelation in the book, when he said:

“Carter should despair of winning the presidency.”

Maybe Carter had indeed become despondent after hearing these words from the Imam and corresponded with reality, without contradiction and rejection.

Similarly with Saddām in the war when he spoke with amazing insight:

“Certainly Saddām has lost.”

This was when the war was at its fiercest, ablaze on the length of the borders of the Islamic country. It was a war of attack and retreat. At the

beginning Saddām was at the peak of his military might, possessing modern weaponry that Iran was incapable of confronting and the defeat of its army was because of the little that they possessed in terms of means for confrontation. The reality that was hidden to many but not to the Imam; possessor of the eye of faith that struck the heart of reality in its vision was: Indeed falsehood, even though it appears to be victorious, is at a loss and Islam which is defeated in the eye of the onlooker will achieve the glorious victory.

The honour, dignity and glory of Iran was in this war as the insight of the Imam had predicted even though the aggressor at the time of this prediction (i.e. the honour of the country and its dignity is in this war) had plundered land, occupied some cities and surrounded others and they had fallen within the range of the wicked Baathist who were pouring on it a torrent of hatred and dislike.

If true certainty in understanding affairs states that this war of Saddām was the door that definitely led to the invasion of Kuwait. This was what the Imam had predicted inspired by his political insight. He thus warned the gulf countries about the consequences of their support to Saddām who will turn against them after his war against Iran and reward them with evil. If things were like that then Saddām had destroyed himself in that war, for the quagmire of Kuwait was connected to the quagmire of the war against Iran, which had devoured him in a chain of foolish events. The outcome of the arrogant tyrant was his historical ruin which was in the view of the entire world in a manner denying defeat which was beyond expression due to its gruesomeness and nor was the eloquence of the tongue able to describe its true extent.

Thereafter, with the hypocrites who extended an evil hand to the Islamic country and conspired the worst conspiracies and plotted against it the most evil of plots. They unsheathed their swords in its face when it was experiencing its most difficult conditions and most dangerous days during the war, the embargo and the colonial conspiracies. The insight of the Imam had extracted that from the fountain of truth and prudence predicting that those hypocrites will neither be able to derail the revolution nor will they be successful in their plots, their ways [will lead to] destruction, their plots will lead to ruin and an evil outcome will encircle them. Indeed destruction is their end result. This was thereafter yet [many years before] when he was in Najaf al-Ashraf he had abandoned them and did not trust them for he had indeed seen them or saw their outcome with the eye of his political insight as evil and immorally misguided and the archenemy of evident truth.

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His prophecies [may Allah be pleased with him] about the destiny of Marxism in his letter to Gorbachev were mind-boggling. He informed the leader of the second pole of imperialism on the planet – that verily he is hearing the pillars of the Atheistic approach collapsing in the Soviet Union and that Marxism will be reassigned to the museum of history and invited him to relook at the self, search for the alternate saviour and that it was not in Western Capitalism but rather in the Heavenly System.

The acknowledgement of Gorbachev of the loftiness of the letter, the truthfulness of its prophecies that it contained and the mistake of not logically responding to it with seriousness and fervour – the reason for admiration of Khomeini the guided, reverence for this remarkable Islamic personality even in the presence of strangers and non-followers who saw the startling reality in the collapsed atheist camp bow in humility and admiration to these unique prophecies that emanated from the foresight of truth and righteousness to ascend the throne of truthfulness and honesty.

[This is what] Gorbachev said about the letter, its sender and the prophecies in one word:

“Certainly the address of Ayatullah Khomeini in my view was for all eras and throughout history. When I read the letter, I found it was from a thinker whose heart was burning for the destiny of the world. Indeed, I listened to the address attentively, read it and deduced from it that its writer is concerned about the condition of the world and he wants me to be acquainted with the Islamic Revolution and know more about it than what I presently know.

When we presented the address before the Central Committee of the Communist Party, the members felt – they controlled half of the world – that indeed it was a surprise and unexpected letter. They viewed it with respect and admiration and they said that the leaders of Iran are calling for the preservation of human values in the world. I regret that I was unable to travel to Iran at that time and meet the Imam close-up. Certainly today I remember the Imam with abundant respect and admiration and I believe his thought was ahead of his time. It was not possible to confine it to a specific corner. Presently when I see what has befallen Russia, I recall the words in his letter “Indeed shortly, I see Marxism being reassigned to the museum of history”. If we were serious with the prophecy of Ayatullah Khomeini at that time we would not have witnessed what’s happening now and we would not have allowed for the situation of our country to be like it is today.”

Straightforwardness and frankness were the features of that pioneering and unique soul. He was neither deviated from the path of guidance by

whims and fancies nor was he led astray by desires from the correct path. He was not incited by the carnal desires of the soul away from the straight path, where many of those desires and fantasies were a means of ridding the revolution of numerous problems that surrounded it and attaining many interests that they were yearning for. Straightforwardness on truth like Allah had commanded however, refused that, thus he refused like his grandfather 'Alī (as) to disobey Allah even by stealing a crust of barley from an ant. He was forthright in his leadership; he neither evaded his nation nor did he elude it. He neither concealed the truth from it nor did he isolate it from what it would suffer as a result of its unique revolution which was unparallel and from what it will meet of the torment of the world, viciousness of the opposition and the menace of venom and deceit. He neither made weighty and false promises nor did he raise the nation's hopes that indeed its people will enter the paradise of this world after their revolution. He however said to them: Certainly your revolution is the greatest revolution in contemporary history and in order for you to take it to its goals you will have to spend your souls and all that is dear, you would have to give many sacrifices and more tears will flow. You will see and hear of many difficulties caused by the disbelievers, the enemies of Allah, the hypocrites, the ignorant and the foolish. Indeed you will be exposed to many types of trials and calamities, tons of hardships and sufferings.

When the fire of the war was kindled, its heat intensified and the battle was fierce, the Imam did neither concealed the truth from his Nation nor did he consider it a short, easy and simple war, with mild consequences and few losses, to elicit through that their desire to defend and resist and its continuity in struggle and strive and that they were weakened or pessimistic in their onslaught with the immoral enemy. He was however frank and informed them that the war will be long, that indeed it is a great trial, with excessive pain and an arduous path, thus no one will enter into it or agree to do so except a believing Nation that is patient, content, striving, strong in faith, entrenched in its belief, its knowledge, path and responsibility in this world and its grave responsibility in it.

He did not lie to his Nation with regard to what he wanted from the war and he did not conceal the reality of what he aimed for by way of a good ending; it was the collapse of Saddām and his party, enabling the oppressed and Muslim forces in Iraq to establish their country, strengthening the structure of its republicanism in the shadow of the Qur'ān and Belief. This is what was meant by the reality of this war, the nature of the struggle, the type of sacrifices in it until the truth becomes evident and the fate of Allah regarding this blessed Nation.

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Thereafter, came the amazing thing in respect of his frankness to the Nation regarding his final position about the war; when he found that his religion – after identifying the interest – imposes on him to stop the war that he considered to be religious, thereby worshipping his Lord, the Great and an obligation that his Noble Creator had made binding on him in defence of his people and the existence of his revolution, demanding his rights and [confronting] his oppression, in aid of the subjugated and persecuted in the prisons of the Great Iraq, an exemplary punishment for the present and the succeeding [generations] and a lesson for the evil ones.

When he found that he did not hesitate; expressing unique God consciousness and frankness that had no match, to say the truth even though it maybe a cup of bitterness that he sips with difficulty. He did not bother to declare what the rules of religion dictated and its benefits obligated even though he drank the lethal poison but hardly swallowed it, in addition to what was the doubling of pain, the continuation of calamities, the phases of difficulties, the distress of the intimate friend, the gloating of the wicked enemy, the mistake of a sound aim, the opposition of something that until recently was of the most important noble obligations, turning away from a position that the entire world opposed thus he resisted and opposed it and what was before that and thereafter the flaming sorrows and tears that burnt hearts and eyes of mourning mothers and widows who lost the fruits of the hearts and their life partners in the fire of the transgressors, the flow of blood and money that was spent on the sacred path in proximity and exaltedness to the Lord of the worlds, seeking to assist His clear religion, pure and chaste sorrow of a disabled patient after being created perfectly, possessing a disability after being normal, losing sanity after having abundant intellect or being paralysed, not being able to partly or totally do anything. They gave the obligation of war its due in the niche of the ardent devotees; they were attached to it, not departing from it in loyalty, submission, rejection and not being bored and weary. Whoever is devoted to the truth and is attached to it does not become weary of it. It is the provision of his soul and heart, thus whenever the road was lengthened its love of it was increased. What is sacrificed [in its path] is never considered excessive, indeed it is through devotion that the noble souls sacrifice in its path and deem cheap that which is extremely expensive. They do not turn the reins in regression and surrendering. Who legitimises the violent and bold desires before himself and makes it his shield, does not put a foot in it for anything but Him and does not know except patiently traversing to its shelter, nourished.

The Imam delivered a speech regarding it, issued from the heart of a Gnostic, affectionate, inspired, compassionate, ignited the fire of emotions, caused the tears to flow and aroused hidden sorrows and incited feelings in the heart of solid rock. It was not impossible - his pure and dissolving heart reciting his words to the ear of the loving and ardent nation – to find him like it was submissive from them, the purity of his submission was not mixed with the turbidity of harmful doubt even though he may call them to contradiction after contradiction, you would see the nation like he had been accustomed too, obedient, aware, cognisant to the peak of consciousness and foresightedness. It was as if they were dumb and blind with regard to him, turning wherever he turns. He had given them a loud and great voice that the world shook for, souls were submissive to it, the hearts of those who were watching for disasters were removed by it out of fear, the wide expanse of confusion had tightened on them and their eyes swirled like one who is fainting at death . . . (we are pleased . . . we are pleased)

Thereafter, was the great march that filled the squares of the country and its roads committing to (the rule of the Jurisprudent) with a new allegiance of total devotion and it was the honour of the true religion and its adherents, submitting to its leaders the reins, surrendering its authority to his leadership, spreading out their hearts [to welcome him] and removing to the embrace of the souls the mistakes on the path in order to pave the way for the liberating leaders to possess it like they had been successful without quarrelling and participating.

The concern and care for Islam was the most apparent feature of that Leadership, its most sublime goals and radiating presence. A profound desire that the word of Allah should lead and the word of falsehood should perish. Islam should retrieve its past glory; a penetrating and extended light, comprehensive and widespread guidance, an overwhelming and widespread victory and pioneering and prevailing over all religions. The law on the face of the earth is for Allah and affairs are to Him exclusively. He has no adversary amongst the lords of the earth, its idols and its forces that have emerged through lies and treachery.

The Nation of Islam had in the presence of that Qur'ānic leadership a bleeding wound in sorrow and grief and that which resembled danger due to distress and regret for that which it lost of its seriousness and greatness when it lost its Islam. What it had become due to subservience, humiliation and servitude to the tyrants. Replacing guidance with misguidance, depending on falsehood, abandoning the truth, lost in the deserts of alienation and depravation, submission with the hand and surrendering to the false

capability of the forces of evil and the detested empowering of their talons and fangs.

The voice of this leadership continues to resonate (Return O! Nation of Islam to the folds of righteousness, retreat from the foolishness that have caused your feet to bleed and burn with its traps and fire, to the embrace of guidance wherein lies success of the two worlds, stop running behind delusions and mirages, return to the evident reality of your true religion that you may live happily and in abundance. Get rid of the abominations of Satan and its plots that has led you to the pool of humiliation, betrayed you at every level, clothed you with the robe of shame and ridicule and stopped you before Israel, incapable and humiliated. You are insulted but do not fervently reply, you are slapped and do not move a hand, others are jealous of you, yet you do not get angry, your sons are slaughtered in your presence, before your sight but the concerns of motherhood, defaced or shackled does not incite you.

Take it as concern for Islam; the most sublime verses and exalted explanations, the position that the Imam occupied in respect of his Lord, religion and nation. At the onset there is the worldly look at him, his country and revolution as additional pain, the vehemence of the wicked, the censure of the critics, the craziness of the insane and the shares of hate-mongers, and in it – before that and behind it – reverberating thunder of threats and intimidation, its appearance is like the heads of Satan, of powers that they called great thus they submitted to it despicably, shades and conditions of fear as if it were excessive nights of tornados and thunderous winds, a wave covered by a wave in a deep surging sea, a dark cloud upon it a cloud, the boat of rejection and refusal began to suffer from it because of the crime of its 'Alawīd approach, it refuses to yield or surrender for indeed it is the manifest truth. It continues to march on the top of calamities and injury. It swallows the bitterness of sorrow, thus it does not increase him except in determination, resoluteness and contentment. His enemies are increased in fear, agony and confusion. This is where the enthusiasm for Islam was ignited in the heart of that brave lion. The ruling Jurist [Wilayat al-Faqih], the untainted and pure said; with a revolutionary and loud voice (Death to the renegades and those who hate Islam), when Rushdie appeared with his atheist and morose face, darkened by his hatred, attacked Islam, its great sanctities and noble verses with a war of vainness, delirium, lies and slander. What concern is there for Islam that keeps awake the nights of this old man, thus he chats to the bright stars? The sacred insomnia deprives him of those peaceful moments and thus the constant observation and patience distances from him his most precious hours. He was extremely sensitive,

determined, and vigilant and [equipped] with his unsheathed sword, in protection of his great religion and concern for his upright approach. Others apart from him who were claimants, liars, oblivious, dormant and inactive, the birds of sleep hovered over their eyes thus they slept like those in the midst of opulence. Islam is oppressed but they do not take heed, it appeals for their assistance and cries out to them but they do not respond. Where are they, indeed they have been ridiculed and humiliated by the oppressors and advanced in the path of a maze in a satanic manner?

The Love of the Nation of Islam for the nation in Iran was because of Khomeini's leadership – he was of its spectacular characteristics – exalted position, elevated status, at the forefront in the desires of the hearts, his emotions, his attention, concerns of the soul, its safeguards and priorities. It was the pioneering nation that sacrificed its committed sons, was generous with blood, paid the ultimate price in manifesting the truth, in support of guidance and victory to the Imam; the Leader, helping him on the bloody path to the sublime goal – in a unique struggle, a battle that was matchless and an encounter that was difficult to compare or describe.

This Nation according to the Imam is still entitled to thanks and honour that are not comparable, praise and veneration that has no similar. He had left detailed recommendations regarding it and had issued strict and drastic orders about spending generously for it, concerned about its comfort and utilizing all resources of the country for it after it had been at the disposal of the occupiers who had thoroughly enjoyed them. The people should be allowed to enjoy the resources of their country after the predatory beasts of the belligerent forces were deriving pleasure from them. He remained at heart committed to his nation and amazingly sincere and extraordinarily faithful. In reality the like of them [he and his nation] have not been embodied amongst claimants of pioneering leadership who are deceptive and misleading. The Imam had indeed been sincerely faithful and committed to his nation in the same way that it had been faithful to him when it gave him the allegiance of obedience, submission and thus they [both the Imam and his nation] were the best and the most amazing referent of faithfulness. He did not consider death – in the most heinous form – a barrier for attaining true faithfulness and be fixed at its centre. His sincerity to the nation had been inimitable in the same way that the nation had been to him. He had gifted his pure heart and contented soul to his nation, purged its wishes, desires and advices, purified for it his orientations and aspirations from all blends and cleansed his concerns and striving for the nation from all defects. He had never lied to his nation or deceived it. He was never oblivious to his people and he had never departed

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from their world to his. He never occupied himself with his [personal] concerns over theirs. He did not prefer his comfort to theirs by remaining silent about their demands and he under no circumstances forgot his nation and its sufferings in his mission through the guidance of his leadership. The people called for truth and demanded freedom like he had done. Thereafter, he did not forget his nation no matter how disturbing was the darkness of pain for him, encircled by the gloominess of difficulties from here and there and all together surrounded by the concerns of this world. His heart was not for a moment free of their concerns. He was fully and totally sincere about it, neither incapacitated nor pathetic and neither deceptive nor fabricating. The first sign of his sincerity to the concerns of the nation was that he purged it from all forms of subjection and dependence even though it maybe in a deceptive garb that conceals its true nature from the eyes of the weak. He wanted the nation to live in freedom, be a master of itself and its position, not to pay attention to anyone, not to submit to them and obey their commands, not to be humiliated by surrendering to them but he rather called on them to free themselves from the bondage of need to anyone in all affairs and necessities of life. He honestly called on them to diligently strive and obediently work until they achieve self-sufficiency and self-reliance so that they could attain total independence symbolizing complete sovereignty. This was the highest form of loyalty and sincerity to the Nation; truthfulness in its leadership, guidance and directing it to righteousness in all its affairs; the tumult of misguidance, its turmoil and misconceptions, its vehemence and the violence of this life and its oppression, its knocking in the darkness of its ignorance and the sickness of this arrogant power, its uproar, its terror, the ugliness of its evil, neither due to fear nor hesitant, neither prejudiced nor hypocritical, nor was he listening from behind what will happen to his nation and the aim towards which he directs for verily Allah was with him, He was his trust and desire and He was the aim of his journey and its destination.

Love of the oppressed in this world and concern with them were the characteristics and praiseworthy qualities of that sublime leadership. The Imam used to love all the oppressed. He was constantly in thought and attached to them like they were devoted to him, persevered with him and were attached to him. He had dissolved in love of them, out of mercy for them and in compassion for them and they in return dissolved themselves in him in devotion, admiration, sacredness and yearning for the day when they would see that their path has been connected to his, their resistance has been mixed with his and their liberation has been attained through the liberation of his Nation.

Certainly his noble call reverberates in their ears and their hearts are raging:

(O! Oppressed of the world, arise. Save yourselves from the claws of oppressors and criminals.)

(Indeed we remind all the downtrodden that rights are taken and not given, thus you should resist with a revolutionary spirit and determined heart to annihilate the arrogant forces from the arena of ruling over the destinies of people, playing with their lives and history.)

What was most beautiful in this Qur'ānic Leadership of Khomeini, was its love and admiration for martyrdom and adoration for the martyr and its passion for it due to what it knew of the status that Allah had granted it in the religion; their essence, role and position. Thus martyrdom and the martyrs are two of the most sublime and exalted substances in Islam. They have the most significant value, supreme rank and are the secret for the existence of the written legacy of Islam and the meaning of its ordained everlastingness. They are its trusted protectors, its solid armour, impenetrable fortress and its capable and revered protector. They are the keys of its victory and exaltedness and the strong reason for its appearance and revival as the calls of incited hatred against it has intensified and the waves of evil have coalesced against it. The lancers of idols and swords of Ignorance ruins and destroys it, erases its signs and exterminates its light. Martyrdom and the martyr continue to remain with Islam [that is] restored that grieves over its injuries whilst diverting its hardships and calamities and the determination that it depends on in attacking its enemies, the voice that it issues in the midst of silence inciting dormant aspirations that are awakening stagnant resolves. Thus, the enthusiasm for Islam is rekindled in the hearts of the honourable, creating interests, recording in history epics of heroism that are sustained by the provisions of life, defence and existence in the severity of misfortunes and intense calamities until they reached the day of the great victory and its bright morning dawned on the horizons of the struggling and sacrificing Iran to overwhelm our thirsty world with its brightness and take it to its wholesome, fresh and cool water. The desire for its awakening is intensified after a protracted disappearance. Martyrdom and the Martyr – thereafter – have a status with Allah that cannot be surpassed, a place the essence of which is beyond description, a reward whose amount and effect is only known to Allah, the Glorified and felicity that a soul cannot comprehend that it may describe it in words. If you look into the world of the Imam you would see this amazing attachment to martyrdom, his veneration of it and his yearning for it. His honouring of the martyr and his respect, rather his consecration of it are revealed in numer-

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ous ways and colours in his words and actions. He always sought martyrdom and continued to venture into its arena in order to be included amongst the chosen people in the Hereafter, its martyrs and its leaders. He continued to revere martyrdom and those martyred. He commended it in speeches, mentioned its virtues and issues that entranced the intellect, terrified the heart and brightened the soul through immense love, passion, intense exaltation and reverence.

His testaments continued to be permanent and intact, stressing and emphasising the care of the martyrs through their descendants and families, executing their wills, emulating the traces of their paths to reach their glory, their goal and eminence. The Martyrs Foundation is only a tip of the iceberg and a trivial amount of the abundance of the manifestations of veneration, honour and care that the righteous martyrs may see - from the domain of the unseen - the faithfulness of the Imam to his martyred sons, his benevolence to them, his concern for the fulfilment of their wishes, his attention to their sanctities with customary appearances that they may enjoy it above their own comforts and savour the sight of it. They thank Allah for a leadership that accomplished that precisely, breathed in it from the spirit of his religion. Their leadership was thus righteous and sound on the path of guidance to an elevated destiny. They were thus victorious with perpetual honour and success.

Certainly, I will give you one example from the many true and major testimonies in the Imam's character and his actual deeds, the true love, veneration, exaltation of martyrdom and the martyr, which will suffice as proof for you. When the Imam returned to his faithful country after a long and arduous exile, he saw it incumbent upon him, due to the cause of that truth within himself, to begin by saluting the martyrs of his revolution and to visit them, overwhelmed by the supremacy of his yearning and longing, a captivated heart in the hands of his eagerness appropriate for them. A heart overwhelmed by his sympathetic feelings towards them. What a sincere position he had, an elevated status when the radiant face of the leader appears on the graves of his martyred sons. It was as if they had risen for him, welcoming him, delighted to meet him. They had surrounded him from all sides and encircled him from every angle. They were excited to greet him. They insistently queried him as to whether he was content with them and thus his soul would reply that they have certainly achieved more than what he expected of them as if he had stood in their midst with a cold shiver, quaking of the sound [one] and fear of the devoted worshipper. Thus, it was an intimate discourse that fragments the heart of the boulder and incites feelings in solid rocks.

O brothers, this is the clear victory for which you have sacrificed yourselves. You have painstakingly strived to attain it. This is your way of protecting me, preventing harm from reaching me, your struggle with me and in my presence. A strong spirit is rising; the body of this good walks with it and the form of this abundant sacrifice strives through it. Your patience in this continuous struggle leads to this esteemed and exalted victory. Your admirable fight in my arena has led me to my goal and your position at my side was a wing through which I flew to the height of this successful battle. This is your pure blood that has risen from the embrace and waiting of its observance in order to say that indeed I am victorious, for verily the hour of victory and success when the oppressed will become leaders and the leaders will end up as subordinates is near. People will approach this fresh and cool water to drink; they will be inclined towards the embrace of Islam congratulating: O! Ye pure souls, how honourable was your sacrifice and abundant your contribution. Your sublime and affectionate embrace in thick darkness overfilled the struggling heart with the assistance of activity and nourished it with determination and potency.

Your bright and smiling faces that were friendly and refreshing to me whilst I was in the folds of my pain and agony were radiant to me at this moment on the horizons of this immense and commanding victory.

These are your hands that raised slogans about the glory of Islam. Its leadership and peace were upon me at the battlefield, continuing to knock on the doors of Tehran saying: open your arms and embrace me; this great Liberator; purified you from filth and saved you from the bondage of slavery.

Should we have forgotten to mention some other attributes of that leadership spirit of our Imam, we will however not forget (his ability at military manoeuvring): outlining the art of warfare, planning the epic victory and mapping the path to success even though many examples of this issue may have been concealed from us due to their connections with the affairs and secrets of the war. We do not forget the words of his representative to the Supreme Council of Defence (Rafsanjāni):

“Certainly, the most important and critical decisions of the war were the results of the Imam’s views and management. Indeed, its strategies were nourished by his intellect and thoughts or met with his approval, satisfaction and pleasure. He would approve and announce them only for implementation in the battle field and be a guiding proof to clear victory and a path leading to concrete success.”

We do not forget this attribute in the leadership of the Imam; his stand with regard to Kurdistan, when criminals tried to assume control and se-

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cede from the motherland of Islamic Iran. When solutions from here and there failed to reach a conclusion that would preserve the integrity of the country, protect it from being torn apart and seclude it from the enmity of secession, the wise leader commanded the army to launch a victorious assault to sever the root of rebellion, restrain its elements and curb them. The soldiers marched on with his guidance and directions until they were successful in protecting Kurdistan and keeping it within the fold of the motherland after the attempt at separating it by force.

Imam Khomeini & Comprehensiveness

Indeed, the most beautiful quality of the missionary leader, unique and successful in his leadership was that of comprehensiveness. The latter was a strategic and fundamental component for exercising control and leadership. As expected, the nation warmly embraces that leader who had to bear grave responsibility with a heart throbbing with love, wisdom, prominence, foresight, management, self-rejection etc. This is where the two fundamental bases for a powerful takeoff and its perpetuity and attaining its desired goal meet. They are: pioneering and comprehensive leadership and a nation attached to its leadership due to its special characteristics and capability in implementation, in showing generosity, frankness, sacrifice (of the self) and absolute sincerity in the sacred objective.

Comprehensiveness terminologically means forbearance, fully encompassing in interaction, frankness, broad-mindedness and inclusiveness.

In politics, this is a religious requirement for exercising control, a major political necessity and a self-evident fact of the fundamentals of leadership. It is the shortest path to the hearts of the people and to directing it to the desired goal. Certainly this important issue entails the highest level of obligation and necessity in accordance with the ruling of the sacred religion, the intellect being a premise of major obligation, the conscience, the intact instinctive disposition, the practice of legislators and intellectuals and at the head of them is the supremacy of the intellect and religious law (the Messenger and his progeny –may the blessings of Allah be upon them -), the ruling of logical planning and wisdom and the requirements of the spirit of leadership.

Indeed, the Imam followed the path of his grandfather and mentor, the Commander of the faithful (Peace be upon him) – that the individual exercising control must be comprehensive in outlook so that he is described as possessing notable qualities in the history of successful leaders. Of that he is indeed God –conscious at the peak of God-consciousness and sincerity, he abides by truth regarding those who are close or distant to him as was testified by relatives and attendants, he is frank with the nation, he is not

pessimistic or despondent regarding it but rather believes it to be the pillar of religion and the assembly of the Muslims. He strives to unite and lead them through his good leadership qualities; his ascetic practices, concern for the affairs of the nation, moving away from the self and focusing on the concerns of his subjects, showering of abundant praise on the nation for its struggles, commendation of its achievements and success and remaining close to the nation. .

The comprehensive leader does not engage in favouritism partisanship. He is reserved with assistants and the elite and humble to Allah and the people. He does not love flattery that results in haughtiness. He is not self-conscious or believes his position and opinions to be infallible. He is not annoyed with the utterance of truth to him or being upheld to justice due to his distance from the degree of perfection of his self in its perceptions and positions. He is one who has understood history with foresight, taking heed and planning. He had fully encompassed his situation and the world around him in order to know how to fully embrace the nation and its cause in light of religious laws and the new developments of life. He was the one who saw that the most beloved of things to him were those that are at the median in respect of truth, more general regarding justice and more unanimous in pleasing the general populace. He was not concerned about the discontent of the elite and attendants if it contradicted the pleasure of the general populace . . . he was one who alternated between firmness and flexibility and connected between decisiveness and acquiescence. He was one who was distinguished through forbearance, acquiescence, and fatherly spirit of compassion, through not negating the other and entertaining opinions that were balanced and disciplined. He was concerned with the conditions of the subjects and would not select few of them from which would seclude the leader from his nation and his situation. He would not show preference to the self, his family or the elite so that the nation perceive the leader as one who is partial and a predatory beast over them . . . If this and other qualities are the characteristics of a comprehensive leader, then let us read the life of the Imam, the era of his noble leadership in order to see the trait of comprehensiveness. It is the most superior trait of successful leaders in the protection of hearts and souls and their consequent mobilization them for their cause and mission.

Indeed, he (may Allah be pleased with him) was the most beautiful embodiment of contemporary Islamic leadership, the sun of which set in the set century, its disappearance extended for many centuries and people had not seen except stories of that leadership in history, thus the heart feared and hoped, but when and from where?

Indeed the Imam abided by the path of God – consciousness with responsibility, love and impeccability to the extent that he burdened his self. He granted devoutness its due requirements and encompassed his self with it at the peak of the connection with the worshipped. For indeed, he was a servant and leader, rejected desires, made of his life a lamp for those exalted above the ego and the vain desires. He did not pollute his life with a blend of egoism and vanities. For as long as he was pure to the message, the struggle and the downtrodden, the nation perceived him as the most beautiful and referent leader and the most sublime representative of the living leadership in occultation. He bound his self to truth, be it in his favour or against. Similarly, he would be impartial to his attendants and relatives, whether it was against him or them even at the expense of his comfort or their pleasure.

His nation observed and complied beautiful. Their honour and happiness were his greatest concerns after his Lord. He afforded them a privileged place in his heart, concerns and his encouragement that was beyond description. Through his honesty towards the nation, he used their greatest potential to the best of his ability to attain his noble goals. They thus bowed before him through their love and conviction and the impact of his personality and traits like sparkling water on a plain rock. The nation considered its souls and comfort undeserving on his path. It therefore continued to readily sacrifice and give generously. It considered him to be the ransom of the religion and itself with all his existence. He placed his message and the nation before his eyes in every movement and utterance. As a result, he loathed the adornments of the world and its ornaments and he was satisfied with the least and with what the downtrodden enjoy as simple pleasures.

He had family, attendants and assistants at his disposal for his goal and for exercising his responsibility. He would not use them for gain or positions. He thus neither enticed them with comfort nor did he attract them with its lustre. From the beginning, he exposed them to difficulty and placed the burden of concerns during the campaign of the struggle upon their shoulders. He cast them in midst of the conflict for truth. They were thus the first sacrifices even though the misfortune was greater through their loss. It became clearer through their distance from the sphere of the encounter with frantic disbelief that censured his entire party to prepare for a unique experience not expecting it to return anew after they assumed that it had remained at its permanent grave without being revived before the day of Resurrection.

His family lived with him. Some of them passed on. They were ordinary people in his country and under his rule. He neither secured positions for them nor did he prefer them to have [stately] power. His son Aḥmad was like a son of the broader nation. He lived with his father, the leader on the fringes and remained with him in that manner, listening and obeying the successor like he had done with the original leader. It was the greatest example of an elevated soul, truthful leadership, responsibility of integrity, honour of conformity, purity of heart, beauty in the sacred execution of exercising control and the obligation of the rightly guided leadership at the peak of devoutness, precaution and resistance of the contests of the self and desires.

He encompassed history through his understanding, revealed to his nation the reality of the witnessing nation through lessons displayed in the annals of history as a witness, encompassed the living reality through his unique foresight of the time and thus led his nation with that bright foresight with the leadership of an experienced Gnostic.

Indeed, he encompassed his cause and his path through his goals, visions, hopes, principles, history and lessons. He honed his spirit with patience and truthful determination that was protected by the bridle of unique conviction. He granted to it what he was capable of from the spring of generosity and considered that he was walking on burning coal. He embraced with his heart the grave concerns and the awakening of his tormented soul during the night of extreme grief. The Imam provided in his leadership the revolution of leniency, endurance and perseverance. He thus forgave the savagery of plots, sympathised with the harshness of repulsion, spread out his kind and compassionate heart for others so that the feet may melt into it, sprayed his content, pure and forbearing self with transparent values, scented with tradition of virtues, revived the people from revulsion, imprisoning their anger, did not pay attention to minor errors, embraced major annoyances with forgiveness and a resisting pardon, opposed vulgarity and imprudence with exemplary compassionate words, benevolence, an exalted response which twists the neck of immoderation and levels the mountains of imprudence and fickleness . .

Imam: the Reviver

What is modern and new?

What is the new and modern issue that the Imam rose with from the dawn of faith on the world of darkness in this era?

What did he revive of the noble Islamic legislation? What did he renew of the features of the impeccable Message? From what did he remove the curtain that concealed its immense affairs? With what did he mesmerise the present age with its amazing arts? Did he bring something additional to what was in the true religion? Or did he attribute wordings that did not originate from heavenly revelation? Or did he increase the rulings of the sublime Message and add to its superior concepts? Or is it that the great issue that he called attention and referred to, like many others have done before him! Was he guided to its upright path like many others?

The Imam did not come to this ascending era with something that contradicted the truths of the Final Messenger and the Everlasting Religion. He did not come with new concepts that he concocted regarding Faith or nor religious rulings. Instead, he came forward with every grand issue that was hidden from the affairs of Islam in the folds of ignorance and misguidance. He came to this era with the spirit of that religion that Allah had blown to the witnessing nation, making of it a pioneering nation. He sent for the world from the grave of seclusion, eradication and squandering the truth of that unique and elevated path, renewing guidance like it had come from his Lord in the form of a message and revolution. He revived the affair of the chosen Prophet regarding guidance, capability and a light directing the lost in the dungeons of ignorance to the straight path and a powerful courage that destroys the idols of misguidance, ruins the thrones of tyrannical dictatorship and obliterates dim-witted and deviated ignorance. Continuously centuries have passed while this religion has been in the folds of setting on the face of the world after that bright and imposing appearance, whose eyes had not been opened after being closed in the darkness of misguidance and decadence. A legacy remained within the nation and books were written about it. They were thus gifted to kings and princes, given to the people

after monitoring by the monarchy. Its truths were measured against the scales of justice of the knowledge of religion without tyranny and oppression. You see it with an eye surrounded by its essence; you do not see anything except good! It entailed stories of miracles and charisma that admonishes and preachers acquaint their gatherings with it, to keep their audience spellbound. It remained distant from the Umayyad and Abbasid courts and the overwhelming familiarity which was on the faces of the praising poets, women and men singers, beautiful maidens whose fragrance was spread with the scent of pure wine; it affected the souls like it affected the minds, like the singer at the club and the nightly [female] companion who entertains, an intoxication that mostly imprisons the intellect and circles it in submission in the world of imagination and diverted the exhausted souls from the world of reality. It spoke about those stories, traditions, scrolls and publications that described it as the course of Islam in its golden era!! The noble traditions that were authentically narrated remained, with clear import about being pleased and satisfied with what Allah had ordained and chosen from the affairs and issues of life, the corrupt reality and its conditions, the inferior world and those who seek it of kings, their followers, what they play with and the mischief they create.

Sacred news that was authentically narrated with good import remained about the humble and kind life of a believer who diverted himself from this life and all that it entails and abandoned it for its people to do in it as they please and made the hereafter his priority. He was occupied with the remembrance of death, the grave, Judgement Day, seeking salvation and peace for the Day of Loss and Regret.

The Qur'ān was commentated about in a sound manner and a tradition that was intact without any additions! The nation [of Islam] was pleased with the predestination and fate of Allah even though what befell them at the hands of those rulers who were considered to be the choice of Allah on the earth. They forced the nation under their shadow for they were the ones invested with authority and obedience to them was compulsory. They imposed on them authentic traditions stating that they should be pleased with them, patient, obey and submit to them irrespective of what they did to the servants [of Allah] and the land.

Religion in the twentieth century owes him amply for being able to interfere in the personal affairs of individuals at places of worship, formulate a government from them and execute rulings in religious affairs. It is considered in these two aspects of the life of the nation (the official religion of the state). Regarding the affairs of government, system, state and leadership, if it is considered to be interfering in it then that will be an offence against

that sacred pure and esteemed religion; being polluted by its filth desecrated and lowered from its esteem position to an inferior one! Indeed their hearts were sealed through this. Thus, it was not possible for them to comprehend other aspects of Islam. It was sealed by the sayings of the misguided. Thus, it was not to emerge with illuminating foresight to see what was beyond the turbidity of ignorance and misguidance. Their eyes were effaced by the sin of seduction from the truth of the great path. Thus, they did not see except his body covered with the green garment and on his chest the elegant and adorned Qur'ān. The people, even their kings, seek it for blessings. Thus they find it within the realm of the answer to their supplications in the house of Allah, at the shrines of the friends [of Allah] and pure [spiritual] stations. This was the situation of the religion: customary, monotonous and ancient, the best of which was (the mosque, prayer, rosary beads, remembrance [of Allah], obedience to those in authority irrespective of what, recitation, lectures in the history of Islam and its affairs according to the discretion of the security police or what they had previously heard).

In a winter's night like this, thunderous, dark and misleading in the life of the Message, the bright and shining existence of the Imam emerged.

His status was amazing and his emergence was great in his blessed existence. Indeed he revealed issues that formed the spirit of his religion through which the prisoners in solitary confinement in the daunting prisons of the tyrants were enlivened. He liberated them from prison through sheer power. He was thus the greatest liberator. He became aware of affairs related to his message. It was its forsaken essence. Certainly they had banished it to a remote part through coercion, interpolation and doubt. He thus brought it back from banishment, thus he was the greatest victor. Certainly there were affairs and issues that none other invited unto except him in that unique manner. He physically exhausted himself, stayed awake at night and departed from his house and belongings. His days and nights were never calm. He sacrificed precious blood and pure souls flowed in abundance. It became his only occupation, his greatest cause of other causes, all his concern was in it, he exhausted all his thoughts, all his efforts were for it, all his attention was devoted to it, nothing else could compare to it and there was no issue that was preferred over it. Indeed, the brave Imam called unto the revolution and awakening. He destroyed the tyrannical thrones with hidden determination. From where did those thrones have a right to rule, plan, execute affairs, own the necks of people, whereas people are free at the peak of freedom through their worship of Allah, alone? Who empowered them to be the leaders of the people and their pioneers? Was it the will of Allah, the people's wish and for the benefit of the nation?

Or was it the tyrannical powers, oppressive inheritors, the agents of super powers and the planning of Satan? Does not Islam bring a system of ruling, establish qualities of the ruler and introduce, direct and refer to him? They are the Messengers, Prophets, Friends [of Allah], and the Scholars. They govern the servants of Allah through His command, judge between them based on His justice, direct them to His straight path and take them by their hands to His pure and wholesome fountain. Apart from them there are tyrannical oppressors, despotic Pharaohs and despotic usurpers.

One new issue from the Imam in his grand revolution was his call for returning to heavenly guidance, the return of the witnessing nation to its historic message, executing the law of Allah and His upright guidance in a life overtaken by archaic misguidance. Thus, advancement, prosperity and exaltedness form part of the path of the religious law, its rulings and teachings. Decline, retrogression and backwardness entail their rejection and the adoption of something other than this. Islam wanted Ignorance to disappear from existence, but the efforts of its sons, friends, weakness of its enemies and opponents enabled it to triumphantly return to its former condition characterized by darkness, suffocation, bitterness and a life overtaken by evil. Thus progress – in the opinion of the Imam – was with Islam and retrogression was in all else of the false paths that have resulted from modern ignorance and its dark nights have spread from its dreadful gloominess.

The implementation of the religious law – in the sublime reality and in the age of the Atom where rockets hover in space and where modern inventive and creative science prevails – was the result of this unique awakening from the Imam and his splendid signs as the naïve were mesmerised with the misguidance of the twentieth century, the sincere spoke with a soft and fearful voice and the agents and subordinates were silent. [Religious] leaders and educators were accustomed to making Islam a religion of dormant worship and tedious rituals, sufficing with the remembrance [of Allah] in the late afternoon and early morning. Others reference to the results of this era as originating from the misguidance of Satan and the foolishness of man is one that guides to comfort the path that leads to success and apart from there is nothing else but a barren womb that gives birth to emptiness only and to a desolate land that produces nothing but barrenness and drought. In that condition and time, in this century, the man of Islam and the revolution brought forward with his thunderous and roaring voice, the fact that the implementation of religious law was imperative, that it was the final solution, that it was the most sublime obligation that had no equivalent. He insisted that it was a most sacred responsibility to make efforts towards its implementation, that striving for it was the most beautiful sac-

rifice and that being subjected to its path was martyrdom that could not be rewarded and a status that could not be contested. His permanently thunderous and extended voice to the effect that "Islam was the solution" continued to give sleepless nights to the arrogant powers, disturb the elite of the tyrants, tighten the grip around their necks to such an extent that a return to comfort, serenity and peacefulness became impossible. He (may his soul be blessed) never meant that a government should be established in name (The government of Islam), as there will be disbelief and misguidance in all directions of government. Is it just that Islam should be – pioneering in the building of civilization and establishing the grand international government unmatched in history– alone in existence, its manifest existence cornered, its noble hand severed, its benevolent legislation suspended, its overwhelming grace prohibited, its grand and pioneering constitution under guardianship, its sons made to choose between accepting it as an individual relationship with their Lord or be driven to prisons or death. Its true leaders are the righteous scholars, it is said to them: You have the right to lead people in prayer but it is our right to lead them in demonstrations. You have impressions of respect and admiration from them but we are entitled to their obligatory obedience and submission. You have the right to ask of them and they should reply regarding issues that does not concern the affairs of the government and politics for certainly the affairs of your religion has nothing to do with either. It is more magnificent than to be troubled with shortcomings of [the affairs of the government and politics] or to venture into their swamp! It is our right to rule over them and for them to listen and obey for indeed we are the political leaders.

The government of the Qur'ān in his honourable view did not mean (except the Islamic Republic) that the masses arise chanting for the return to the pristine religion, similarly for the government and the management of affairs. They granted their decisive opinion in a referendum that the world had never witnessed before in terms of purity, freedom and immunity from the blend of conditions, threats and promises. When the government is not of the people and is not Islamic, such a system cannot be chosen and it is not of the Qur'ān. This is when the leader is called a tyrant, that certainly his leadership is dictatorial, that the individual opinion is that of an absolute oppressor, that his slogan is the sharpened sword, that his garment entails force and violence. Thus he rises and shouts: (Death to the oppressors and their misguidance) invite – not timid and fearful – to their rejection, war and revolution against them is a clear obligation from Allah and an overwhelming necessity of his legislation and guidance, "He

who rejects the arrogant ones and believes in Allah has grasped a firm handhold.”

In his opinion nobody leads an Islamic government except the jurisprudential scholars cognisant of their Lord, religion and era. They are sincere, striving and revolutionary. Allah has granted them the reigns of leadership and vested them with the right of master-ship. They alone are the representatives of the nation to their Lord and their guides on the path. The nation is enlightened in the darkness through them and through their guidance they perceive in the obscurity of strife. Certainly, they possess master-ship over the nation after that of Allah and His Messenger and the rightly guided leaders referred to as (the master-ship of the Jurisprudent), through that the knowledgeable jurisprudents are the masters of the nation and its leaders. They are after the Messenger and his successors – with the reference of Allah and their references – those vested with authority that Allah refers to: “Obey Allah and obey the Apostle and those vested with authority among you.” Not those tempted by distracting desires and illogical views. Anything else is indeed a tyrannical authority, where the oppressors are the tyrants of the world and its despots.

The government of the Imam (the Islamic Republic) is the government of the oppressed. This is a Qur’anic expression that he alone revived through his remembrance; it was not devoid of the aspect of thought and striving without it. He confronted the desired reality in the best of manners, fought the most difficult of battles, fought in the sacred and Qur’anic manner the most intense, injurious and harsh of struggles. His continuous reference to the oppressed was often repeated to the point that it became a common utterance and a ritual. He considered their mention of great importance and immense significance. He viewed their status as being just below that of Allah, the protection of their dignity after the sanctity of Allah and fulfilling their rights after the rights of Allah. The striving for their affairs is certainly better than general prayer and fast. It is the greatest hump according to religious and Islamic requirements.

Indeed, what is more surprising in this unique country, the country of faith in the era of atheism and ignorance (independence from all powers) at a time of his witnessed spirit and familiar presence: (slavery and bondage) (rule of the powerful) (false deities and their obedient servants), even though they tried to conceal the scandalous deficiencies and a series of defects referred to as relations of true benevolence to the nation. Relations of mutual respect! Agreements of close friendship! Thus the government of the Imam was the government of Islam. Islam the pioneering civilization, a unique path with no similar, a grand program, in it are sublime, praiseworthy

thy and exalted specialities through which is – like it was – the path of sincerity in this world that is drowning in the fathomless sea of punishment. Through which it possesses, its unique qualities and elevated status it is not in need of any of the misguidance in the present world or of its oppressive sin. The nation that has created that – it is the witnessing nation that created that before thus it embodied the most beautiful creation of the most impressive nation – is not in need of the testimony of another nation regarding it. Certainly the government that he was building through the guidance of Islam, its direction and its unique and complete system that had traversed the adversities of time and the vehemence of Satan, its origin and source, was the best government that the world opened its eyes to, witnessing its radiant and smiling reviver, overwhelmed by luminosity, friendliness and beauty after it had closed it on intense and extended ignorance and its long and extreme night. This government is at the peak of righteousness and guidance, it is more sublime and elevated than to be in need of other systems and their constitutions to manage their issues, reform their affairs and solve their problems.

Thus in its divine religion it is totally not in need of that. It is above instances of need and imploring from the triviality of these despotic and artificial powers or some aspect of human ignorance that emerges from its insignificance and foolishness. Thus the servants, the fearful and the subservient went to the labyrinth of those masters shouting and digging wells comprising of their interests for them. Thus, their water was abundant, irrigating the fertile lands of their masters in humiliation, certainly belittling them like animals and preventing them from attaining their goals and employing them as servants and compliant to their desires.

The most amazing slogan that the Imam, leader of the greatest revolution, came forward with after that of the governance of Islam – was the slogan of “neither east nor west”. It is the description of the tree of guidance in the Qur’ān, that wholesome olive which lights up that glittering star with its brightly lit oil. By my life, that was a slogan that mesmerised sound intellects, bewildered rational astuteness, struck the hearts of the arrogant with a current of fear and clear shock after it had branded them before with the mark of arrogance similar to the nature of mounting a donkey. Why should they not be shocked and mesmerised when certainly the bright and radiant morning of Khomeini shone over them, uncovering the darkness, disgraced stubborn gloominess and removing the veils of foolishness. He invited people to the path of dignity, up to [the star Gemini] in the open sky and showing to them through penetrating light the areas of calamities and defects, places of diseases and catastrophes whose refuge were slavery

and subservience, obedience and submission to what they referred to as (Satan) or the Great Satan. These were his slogans and revolutionary epithets that the staunch enemies found repulsive and renounced. They severely attacked them with everything they had, but could not find any comfort or space.

When Khomeini describes them as arrogant, colonialist and as Satanic conspirators, invites his nation with the most beautiful revolutionary slogans in the present era such as “neither East nor West”, had he returned to his soundness with his guidance, who is the one to be concerned with them after this day and remain subjected or connected to them? Which nation will not break the chains when it gets back its lost guidance and wisdom, advances with immense greatness crushing the bastions of slavery and demolishing the fortresses of servitude? Who was this more important and the other of less importance that the policies of the two super powers agreed to fight Khomeini. Thus, the darkness of nights of torment and agony descended on him from them, the clouds of enmity and hatred intensified, the heavy downpour of misfortunes and ruin flew and evil after evil rained.

The government of Khomeini was the only one that the world with its two super powers united with their proxies to fight and harm it. This was a great honour for certainly it implies the independence of policy and choice, even though it was expected of it – in spite of the reality – to be a disgrace in the tumult of the oppressive media with its description of seclusion in the embrace of its backwardness and retrogression and that the world rejected it because it had turned on its back in search of the earlier generations and the old system.

The secret of victory and overcoming on the path of the revolution to its great goals was a fearful weapon like a terrifying tornado that could neither be confronted by armies nor be challenged. Analysts have failed to comprehend it and criminals have surrendered before it in fear. Indeed, Khomeini had excelled by wavering that weapon and using it and supporting Islam with his severity and strength. Verily, that was spilt blood that the revolutionary nation had mastered on the path of that victorious Imam [Ḥusain] in his mission of Karbalā, wrapped with the garment of ‘Āshūrā, reddened with blood. He revived the role of that sacred sacrifice and noble uprising. His only slogan “Blood is victorious over the sword” was a new theory and a strange approach in resistance and struggle in this era that surprised the dreams of many of his friends and beloved companions, terrified the hearts of those ignorant [ritual] worshippers and was meted with opposition from those decadent slaves and clergy of the court. Khomeini

continued to hold on to the view of his grandfather; the martyr of Karbalā from Khordād (June 1963) until this day that the tree of Islam is not irrigated except through flowing blood, for indeed it is the tree of souls and bodies, thus its nourishment is from its own water and red blood is the igniting oil that from it is lit the star of the revolution, for it certainly is the source of heat in it for the illumination is from the heat and the overwhelming souls were a proficient and eloquent preacher with a loud and refined voice that the ears of hearts heard. Thus, its combustion increased and eruption intensified. Why should it not be when in that abundance was the essence of the eloquent expression of those pure souls that ascended to its Creator leaving the utterance of the blood to speak with inspiring words?

Khomeini continued to believe that only the cause of Islam is victorious through supreme sacrifice and pure blood. The sharp swords of tyrants spilt excessive blood in its revolutions. From that day on, when the blood of that slave woman (Sumaiya) who produced freedom and her oppressed husband (Yāsir) who conquered with the vigour of vanquishing faith and victorious steadfastness the standard of AbīJahl and the arrogant rebels of the polytheist and return the strike of their whips to their faces and ignite their hearts with the flames of a destructive fire and not knowing how to extinguish it.

That blood marched with them on the plains of challenge and combats until it broke their arms, destroyed their swords and severed their necks. Even until this day, when the arrogant powers assumed and pictured for their lackeys that cannons and destroyers will be the appropriate solution and that its sword was decisive, that its prisons and guillotines were the ultimate penalty that separates between the benefits of the superpowers and its tools from the aspirations of the nation and its ambitions.

Khomeini certainly said that the gushing of blood will extinguish the fire of the cannons and thus it will be an [empty] barrel, its exhausting dimensions defeats and neutralises them. Thus, it is stumbling and hideous. Indeed the blood of an immense and great believer will tighten the noose around the necks of the rebellious wolves and thus they will flee before him like terrified donkeys fleeing from a lion and his noble words confirmed the great reality. Thus the sixth power was defeated – the agent of the super power - in front of the unarmed masses who had fortified themselves with their faith and the Qur’ān, comfortably exposed their hearts that were bleeding, spraying it with fire, the heat of which was burning the faces of the oppressors and roasting their intestines. Thus, their strength and determination were weakened; their concerns and motives were non-existent.

It was the new miracle of Islam that contravened the accepted and deviated from the trend (that blood is victorious over the sword) and that the courageous nation with its pure blood will conquer the powers of misguidance and evil.

“Awaiting” which is a profound philosophy for readiness and preparedness for the day of reappearance which has been ornamented with glad tidings by heavenly books, authentic compilations of traditions and references from various schools and trends, which means in its most finest, sublime and authentic meaning the continuation of the path of struggle and self-sacrifice like a horse that is groomed for a challenge or like a sword with a blacksmith who sharpens it for battle, until this day when the struggle is at its peak in order that victory is at its highest level on the hands of the promised and awaited [one] and the supported victor. This “awaiting” with that sacred and great meaning, the betrayers had changed it into a philosophy for stalling and passiveness and a means for inaction and stagnancy. This is what the silent had substantiated with for their silence and the deserters had taken refuge in its quagmire and thus they do not move from their positions. They validated their actions with fabricated traditions and thus overlooked the signs of distinct verses or erred in its understanding and thus were misguided from the truth of its knowledge. This awaiting was transformed by the Imam into a movement and contest, the appearance of guidance and light, rising with the obligation of commanding good and forbidding evil, the necessity of sacrifice and striving, taking from the Qur’ān the verses of struggle and destroying the pioneers of corruption with it. He discarded them as per the nature of scholars in relation to weak traditions, judging them against the Qur’ān and not vice versa, projecting the Qur’ān before them and not the other way.

This was of his innovative thought, pure self, creative and expansive comprehension, enlightening and penetrative foresight, knowledge of his Lord and religion, the requirements of His message, the issues of His path—it was of his immense innovations and upright views, thus “awaiting” according to him was the revolution of the resistors who were awaiting, considering themselves to be of the resistors until the day that they are established. They will purify the horizons overcastted by clouds and nights in order that the government of goodness and exaltedness appears, for indeed, men and not imagination create it and it is the result of immense concerns and interest and not the onset of sleep.

Exporting the great revolution to the corners of the world through admonition and goodness was the object of his creative slogans and its rising sun. His revolution was the revolution of Islam. Islam was the religion of

the world. Borders neither confine a religion like this nor do boundaries stand in its way. Rather it is light from the effulgence of the sun gushing from above with guidance and steadfastness in order that the world may find its path in the congestion of muddled paths that are interconnected and that it may see its footprint in extreme darkness that has descended and thus the collision and flare-up are intense. Thus, for as long that Islam is like this, the sublime goal of his great revolution is then to expand it with sufficient admonition and enlightening proof, decisive evidence and beneficial wisdom. For indeed, through that hearts are flexible, natures are submissive, the bridles of the souls and consciences are pliable and the interior and exterior [of individuals] surrender.

In the first experiment of Islam and its supreme dominance, traversing continents and its expansion over those distances – is a living proof that the status of Islam in existence, its greatness and its potential to expand over borders that it is a religion of intellect and foresight, through it bosoms are comforted and souls are blessed. It is the duty on Islam today, after it had violently shaken off the weighty pile and thus from beneath it the volcano exploded, that it should not repeat its first experience and thus smile to the gloominess of the sullen and laborious life and a pure and obvious fragrance flows to it and perfumes its heart that is full of the stench of life and its decadence. Thus, it remains attached to its garden, not leaving and extends its sad and loving hand grieving over its wound, anointing its injured heart, curing it from the excruciating ulcer and embracing it with the caring bosom. Let it taste the good of its benevolence so that it may see the goodness of life, the beauty of a lifetime and the true meaning of existence and the existence of the honourable man in the shadow of his compassionate Lord.

Among the slogans of the Imam that embodies the essence of Islam is the “Day of Quds”, the place of the night journey of the Messenger, the cradle of ‘Īsā, the first Qiblā, the focus of the hearts of the Muslims, its sons who had been evicted from their houses unjustly, certainly it had been injured by grief and sickened by [their] absence. Its surroundings were burning like its sons with the flame of sorrow and yearning. These years that had separated between it and its families were like arrows that played within it. It was in their souls a calamity of separation that ignited a fire amongst them devouring the greenness of their excitement. It initiated for them a thunderous tornado that destroyed the garden of their gentleness. It did not refer to Quds alone but rather it referred to the capital of countries, all countries. For indeed, it was in relation to other countries like that of the head to the body or the heart to the body and Palestine was of the slo-

gans of the Imam and his aims. It was like flames of sorrow in his heart that could not be calmed, a kindling fire that could not be smothered and extreme grief that did not stop. There was a great call on his tongue for liberating it, a true call for saving it and honing the waning concerns in the hearts of the Arabs and the Muslims who see it being violated, but who lacked the fire of honour. They watch in humiliation and do not demonstrate and reconsider. They hear it calling for help but they are neither enraged by such a call nor are they shaken by the slumber of subservience and the screams of freedom plundered by the hands of the invading criminals, the call of "O Muslims".

Indeed. The choice of the month of Fast and the selection of the last Friday as the day of Quds has noble references and great objectives, of which was that the sacred city, the name of which was derived from sacredness necessitates that it has a sacred day on which its remembrance is raised, support for it is declared and an undertaking is given to vehemently strive for its liberation and purification even though it may be a long journey. The very thought of this is sublime worship, superior obedience, thus let that be on the most sacred and exalted day, the most pure and glorified after its absence in the darkness of usurpation and the inability of its sons to retrieve it and return its honour and glory. The extended stay of the usurpers in it and their extreme covetous over it, making it their capital for them to state that they are residing in it, not be separated from it and nor will they leave. Thus after all this it is not suitable to return it according to the intellect and planning except with strong determination, supported by faith and weapons, sacrifice of lives and souls and the strength of the will-power on the path of struggle to liberate the land. At the head of that struggle are patience and perseverance, difficulty and hardship.

These sublime meanings have bright colours in the month of Ramaḍhān. Quds does not have its desired achievements, the rising of its sun after sunset except with a firm determination in the world of obedience, deep-rooted patience from the desires: the first of it is the desire to stay alive even though in humiliation and submission. Silence from supporting truth that has been usurped for the humiliation of the difficult truth. Thus, abstention from desires, the desire for life, the desire for gentleness and comfort, the desire for security and safety, plunging into destruction for the sake of a sacred and honorary union, venturing into the adversities of difficulty and exhaustion for the sake of the noble and clear victory and sacrificing the self and all that is dear in order that those Palestinian souls be full of fragrance in the garden of aroma of the esteemed victory.

Amongst the slogans of this Imam but rather his elevated reality and the reality of the nation that he formulated through his religion, knowledge and wisdom, is the reality of Hizbullah. Thus, as Satan has organised parties, trained soldiers, mobilised forces, scattered systems that have taken on its shoulders the nightly loads, onuses of the dark, messages of ignorance and the burdens of the idols wanting to rule the world in order for it to return to extreme darkness after the morning brightness, for it to return after guidance to the adversity of loss and after the freedom and beauty of Unity to the slavery of masters and the chains of punishment. Thus wherever this exists it is necessary for the original Islam with its esteemed leader of the pioneering party and the righteous system to stroll in the different quarters of the nation like that of a doctor curing the ill. He effuses in it the spirit of resistance that straightens its curves and bents and slides through it like the movement of the decisive criterion, its good and forbidden is known through its steering. With his direction, it chooses its righteousness and guidance, excels with his light when it sees through it those who love it and hate it. This party spreads the spirit of guidance, righteousness, resistance and soundness to all parts of it. He becomes in that – the protection of its interests, amulet for its revolution and safeguard for its achievements – the pioneer of the affair and its planner according to the pleasure of Allah, directing its convoy and leading it to its glory and loftiness. The cells of this great party spreads in the vast lands of Allah, the radiance of the message of Guidance in the dark world, the upright and sound clouds rain heavily with general good, its arid lands are covered in grass, its infertile trees bare leaves, its desolate lands are revitalised and its ruins are revived.

Thus neither the antagonists of truth nor its claimants exercise politics and nor the foreigners and agents are planning. At that point master-ship is the exclusive domain of the Absolute Truth and victory is to His established party “Know the party of Allah is indeed victorious.”

Indeed he says – may his soul be blessed:

“Certainly I am hopeful that one party will come into existence, it is incumbent on Muslims all over the world to join this party which is the party of Allah, this conforms to the Will of Allah regarding the earth being inherited.”

“With the formation of a Hizbullah cell for resistance all over the world, the Muslim will be able to protect the Islamic lands . . .”

The Imam, the War and the Gloaters

That intermittent war was imposed on the nation of Islam in Iran with all the belligerence of aggression and the wickedness of enmity came down on the nascent revolution with its severe branches and pushed in the direction of truth represented by its fighting prowess. Its only immoral concern was the death of this new-born revolutionary in its bright cradle and shutting the door of this beautiful sunrise of the brilliant light of faith, thus it does not go in the darkness as it scatters and becomes evident nor does it explode in misguidance as it exposes it and removes it in order that the reality of the manifest religion is established in the era of Satan. This was after it was expected of it to remain the entire time hostage to the grave being mourned and grieved for.

How this sophisticated war appeared to the Imam with its gloomy and angry face? How he appeared to it with his smiling and powerful face? What he suffered of its calamities and what the war endured of his positions and heroism? What clear realities became evident in this war? What in it was to the benefit of the Imam, his revolution and nation? What fruits did he pick from the garden of its steadfastness, inflexibility and refusal? What exploded in him the fountain of absolute rejection of stopping the war? His diversion even from the mere thought of comfort from its misfortunes and calamities, as he saw its continuation as an obligation and necessity, there was no escape from it, a sacred duty that had to be accomplished? What had brought the amazing affair that was perplexing to the intellects at a moment when it shook the world and flattened it and it became the volcano that exploded thunderously and its lava went on to invade hearts and souls with legions of surprise and bewilderment. At that time, it became the greatest event that took shape in the upper horizon as a physical body, a superior being, proclaiming with the love of the sublime truth that overwhelming conditions and disastrous calamities had risen in a manner not desired. The immense and sacred striving that stumbled before reaching its aim, certainly it came close to his mouth with a glass that was filled with deadly poison wanting to drink it?

Indeed the realities that surfaced through the war were countless; its beautiful features were beyond praise and description. Certainly, it became evident that the reason for which they launched their reckless attack and the fire of its cyclonic war erupted was naught but the premonition of fear of the forbidden return of Islam that the arrogant powers refused – from its previous era, the day that the features of religion were eradicated and lost - that the world see the spirit of that great religion like the first morning, its radiant light like the rising sun, its rule of justice as if it were balanced scales and its overwhelming mercy like engulfing abundance. Its abundant favours as wide as the sky removed from the back of the individual the misery of deprivation in the self and in reality and in words that are more comprehensive of what was intended. Its unique civilisation that appeared unto humanity like the light of the great hope that appears from the horizon of realisation, thus the life of the human being was radiant in it, purified and cultured, with the superior and just reality and the upward movement, elevated through its thought, sciences, customs and activities.

What became clear through the war was the common stand of all the arrogant powers against the revolution– leading the oppressed – the standard of freedom from the slavery of arrogance, liberating them from the yoke of submission, resulting in their awakening like ferocious lions breaking the bonds of captivity in order that their nation could have self rule and not being led by any other, a leader of its own reality, owner of its destiny and resources, exploiting it for the betterment of its self, placing it where it desires and chooses wherein lies its honour and success, having the power of choice and freedom.

This was the blow that the arrogant powers had believed as being their fatal one. They thus prepared to remedy things with different forms of enmity. If it were the result of the shout that reverberated and reached the hearts from conscious ears resulting in catastrophe, they would hasten to erect walls around it and blocked ears from reaching it. It created a tumultuous riot around them and a permanent clamour in order that they may get lost and die within it. This was the bright morning if it remained with its smiling face in the midst of darkness, the gloominess would disappear from the earth and darkness would scatter from around it, thus it returned bright and illuminated, you see the path of peace and abundant favours and being guided to the shore of safety in the all-engulfing depth of the sea.

It returned – due to the stance of all the arrogant to fight it – like a bygone day that centuries have covered when Islam closed in on itself and indeed was surrounded by evil misfortunes. Thus, it returned like a wrecked boat due to the excessive froth or dust in the wide and extended atmos-

phere. The revolution refused today like its precedent to submit to humiliation, weakened in the face of suffering, mellow due to excessive cruelty, slacken in the face of the unrelenting tornado or deviation from the aim. Certainly it stood on the path despite all calamities and hindrances directed towards it. It remained the branch of that good, firm and original tree, growing and expanding to the extent of eventually engulfing the entire region and it will snatch the breath from the oppressors.

Of the blessings of that war was the proof of that great issue (the role of the nation in its revolution), for indeed it grew in its hearts, watered through its blood and its branches extended with its veins in their existence. A fragrance exuded with its breath and its feelings. Thus the revolution was the revolution of the nation; the nation was the protector, defender and supporter. It was the well-fortified cave and the secured refuge. Through its religion, it was the secret of the essence of its continuation. The nation had introduced that current, thus it protected the revolution, nurtured it, surrounded it and sacrificed for it.

The nation stood warring the arch enemy like a mountain that is not shaken by the calamities brought upon by the enemy that appeared before it under various conditions and misfortunes that entailed a complete history of calamities and tragedies that no individual had ever embraced in one season of history and the eye of time had ever seen in one era. It continued to gather the seasons and eras, one after another, until they combined to form the book of the greatest tragedy. At that point they saw the equivalent of the tragedy of the oppressive war and the parallel of its disastrous catastrophe.

A sublime truth became evident in the war that was uncovered by the immense thought of the Imam of the reality of the great message and its history. He benefitted superbly from. It was naught but the reality of (the victory of blood over the sword), the effluence of the heart over the cannonball. Thus, when the enemy appeared with the evil eye of war which the world had not seen before in the reality of combat and the battlefield of everything new, unique, that the masters had invented and they had stored in their secret dungeons for the witnessing days . . . the nation of Iran, in line with its nature, emerged to confront its enemies with bare hands. Indeed, it had heated its instruments of cure for the chronic illness and that was its blood boiling in its veins, its heart yearning for sacrifice, its desirous spirit for giving and the heart ignited a burning flame and pieces of it spread like molten lava from the volcano of determination that was ignited by faith and exploded by the Qur'ān.

The revolution remained like it was: more resolute, towering and powerful, for verily the nation that gave birth to it wanted it to remain in order that two wonderful realities were proved: there is no revolution without a people and that indeed the revolution in Iran was the blood of that revolting nation guided by the great Imam and his noble path.

Indeed, during this war, one witnesses miracles of self-sacrifice and benevolence as a result of faith and a believing nation that the onlooker of history had never seen except during the one phase of the first era of this religion. Indeed, firm belief gave birth to truthful faith, determination of truth, the spirit of giving, the call of the leader and his wisdom, the self-sacrifice of leadership and its heroism. Brilliant instances that dazzled intellects, due to that hearts flew like sparks in the air through amazement and wonder in face of the brilliant manifestation of steadfastness and confrontation, rejection and defiance, refusal and self-sacrifice and generosity and philanthropy.

The war embodied – most beautifully – the true connection between this revolution and its Lord, its emergence from His command, its creation under His guise, taken from His source, its effusion from His spring and its advancement through His guidance that He lightened its path with a friend of His great friends and a proof from amongst His proofs within humanity. Thus, as the revolution was His, it was necessary for Him to support it. It did not depend on any other but Him and it did not remain steadfast except unto Him. Indeed, it denounced all the divinities of the world, its lords, idols and ignorance in order to solely worship Him, believe in Him and act upon His laws.

The essence of the divine source of the revolution was embodied in the great divine assistance during the war, before and after it. The issue of the hidden support and invisible assistance for the true religion, the righteous Imam and the revolutionary nation, thus were it not for that a page [in the history] of struggles would not have been opened, the simplest description of it would have been but a brittle, its thorns broken and its plants harvested. It would have burnt with the fire of anger and enmity and its ashes blown in the wind.

Certainly, a brother in faith had said to me – he was not able to honestly express what was in his heart – indeed, I would not search after this day for profound or simple proof for the existence of Allah and the genuineness of the final Message, for the continuation of this revolution for me through the adversities of calamities and the extremities of hardships from in front of it, behind it, above it, below it, from its right and left, all of which have been beyond the intellect to comprehend the nature of its harm

and know the excesses of its impact, thus it has remained hostage to emotions and it is not possible for the imagination to fathom. I have through that a thousand proofs pointing to the existence of the Truth which has refused except to protect the honourable truth and the existence of the Divine who has fulfilled His promise, assisted His servant, honoured His soldiers and if it were not for that existence witnessed by the proofs of the intellect and the senses this revolution would not have lasted an hour, smelling the fragrance of life over and above, remaining honourable and towering. When thrown into the furnace, it does not burn and when flung into the anger of this world and the fire of its wrath, it remains but cool and peaceful. Here it extends as if it is the light that is not blocked by tribulations and it slides gracefully as if it is a silent wave that is not hindered.

The ethics of the revolution, its leader and people became manifest in the war after all that and before it. That ethics, which appeared from Islam and shone with its qualities, gushed forth from its spring and overflowed with its merits. It represented him in his nation with the most superior of virtues and attributes, inspite of him being oppressed and persecuted. The defence of his people was the most just defence; indeed it had abandoned devious means, prohibited injustices and rejected oppression. Whoever repels violence that has beset the innocent with similar violence, commits his acts, except to the extent of necessity that religion permits to deter the transgressor or prevent the aggressor.

Indeed, Iran entered the war and exited it with a clean shirt, the shirt of injustices and purity and the hand that was free from vices. Its enemy entered and exited from remaining the most sordid of inhabitants, deeply embedded into criminality, misguidance and the most burdened due to the grave crimes (immense sins, strange atrocities) committed by it. There was a great difference between what happened to Iran during the war and the lofty status thereafter in the hearts of people. It acquired an esteemed status – for indeed it was that of the oppressed and patient the most atrocious of crimes did not remove it from the boundaries of God-consciousness, integrity and uprightness – for how the enemy descended into the furthest depth of the lowest level in the quagmire of dishonour and disgrace. In it a downpour of curses of individuals from various cities and countries befell it. Its evils and sins were presented to the people, an embarrassment on the forehead of humanity in spite of the various dispositions and tastes.

The characteristic of God-consciousness in the Imam emerged as the most manifest of superior affairs during the war, that God-consciousness that remained part of him throughout his life as a companion and not accompanying anyone else and an acquaintance whose life was not pleasant

except by his intimacy. He allied himself to it in every step that he took on his path that was replete with thorns, stumbling blocks and slippery surfaces. He was able – if he was flexible with the reins of his self and he relaxed its bridle to overlook God-consciousness even for a while - to reach his objective with some comfort by adopting a path that was free of the spears of concerns and the arrows of anguish, but it was not the path of God-consciousness. It was possible for him during the war – if he had removed the robe of fear of his Lord for a period of his life – to overcome his enemy victoriously but it would not have been the victory of the God-conscious and the righteous.

It was within his ability as that was the desire of the inciting self, the characteristic of insistence and obstinacy in the changes of conditions and circumstances out of fear of the incisive cutting of swords of the gloaters and the falling of the transgressing arrows on the hateful - it was within his ability to continue the war until his kind heart was assured, it was exhausted by struggles and years of severe attacks that penetrated and spread splinters in the atmosphere, thereafter let whatever happens be, even though he may have attacked Islam and the revolution, destroyed the country, ruined individuals. But his unique God-consciousness, individual fear of his Lord, his sincerity and commitment to his Creator, his revolution and his nation, made him but to consent to the new reality that was imposed upon him, to accept that which he denied, submit to be bounded by it and be pleased with it, for indeed in it was the benefit of religion and the best for the believers.

He entered the war and exited it with a clean shirt, saved from defects, his God-consciousness raising him above slippery areas and stumbling blocks and it preoccupied him from marching towards his goal through devious means. He remained hostage to God-consciousness, enduring through it, seeking refuge in it from the bitterness of patience in obedience and sin with an enemy who was not diverted by religion, a conscience or law from perpetrating in his enmity and war any immorality, atrocities, corruption, savagery and the shunning of tradition, ethics and the most simplest of things that people had agreed to of their principles and values. Indeed, the enemy was totally absolved from religious, humanitarian and international commitments, continuing with his savage and ferocious assault and striking randomly in the darkness of night. If things and issues are known by their opposites, then the enemy of the honourable Imam was that ignoble villain; this is of the merits of those who are close [to Allah] and the mark of the righteous servants.

We do not forget what the war gave birth to in the form of phony issues from the pretensions and assumptions of claimants of that which they referred to as international organisations for the justice of the oppressed and restraining of the aggressor and protection of human rights. This war became a tool in the hand of the oppressors to attack their rivals and to achieve their objectives, a docile animal that they mounted to [arrive at] their goals, a bright shirt that they donned to conceal from the eyes of the world the gloominess of their faces and the ugliness of their actions. They appeared on the world stage with their offences that were unparalleled as if the eyes of those organisations were blind, not seeing what was happening. Thereafter, when the offences had engulfed its perpetrator, the yarn of the spin had unravelled and he had been trapped in his snare, the voice of these organisations were raised calling for human rights, the ugliness of shedding blood, neighbours fighting, the evil of destruction, the distress of devastation and the prohibition of insisting on that in which lies ruin and annihilation.

Of the shining realities that flashed in the turmoil of war was a greater reality that removed the veil that was thickened by the oppressors on the faces of their pure motives for the continuation of the war even after its enemy was restrained. Thus, he retreated in humiliation, humbled, licking his wounds and lamenting his fate. Thus, there were two realities in relation to the insistence of the assault and the sacred struggle; it was the secret of that honourable intransigence and the kernel of that decisive rejection.

Indeed, the punishment of the transgressing invader who shed the blood of innocent individuals, destroyed inhabited homes, violated rights that Allah had ordained in His book or nations had acknowledged in their hearts or communities and transgressed every boundary that nations and organisations had drawn. It was intended for that punishment to be a warning for those in his presence or those who preceded him and an example for those coming and a sign on the path of criminal oppressors. That was the first of the realities. The other reality came after it in guise of a cause; it entailed assistance to the oppressed who sought assistance by way of religion: "Yet if they ask your help for the sake of religion, it is incumbent on you to help them." The Iraqis fighters who entered the war against their enemy in the midst of their country as well as from across the border, registered the most beautiful pages of distinction in that battle, the most sublime signs descended from the heavens of honour and pride, recited by the great reality and thus hearts trembled and bodies quivered. They had granted to the religion - that which they wanted - the most valuable of gifts, the gift of the generous in the form of statehood, legislation and sys-

tem. They were in the heart of the battle and at the vanguard of the battalion hastening towards victory. They asked the Imam of the Muslims to assist them; they sought the assistance of his nation against their enemy, pleaded to them in the name of religion and humanity and the right of every Muslim on his brother is that they should help them in their attack and support them in their fight. The compulsion of this obligation came to support the compulsion of repelling the rebel and punishing him thus they were the makers of the great obstinacy and the creators of the inciting determination in the depths of [painful] tragedies, thunderous hardships, back-breaking catastrophes and disastrous misfortunes.

Thereafter what was the condition? How did it end-up?

The insistent objectors agreed to the cease-fire after having considered it the epitome of misguidance, what had changed his position that all the effort may be lost in vain? Why was there insistence and obstinacy that it was said to him do not insist and be stubborn? Why was there approval and acceptance when he had referred to it as the betrayal of Allah and his Messenger? Why was the war not stopped when the enemy was weak, defeated, seeking reconciliation, humiliated after everything was given to him and everything was approved for him? What happened to the sacred path, which he said, indeed passes by Karbalā? Where is the salvaging of the oppressed masses in Iraq who seek the assistance of the rejecters against the tyrants and the oppressors?

Certainly the war ended-up in peace, for indeed that was the interest of Islam. This was due to the existing conditions, changing circumstances, prolonged affair and a (secondary ruling) was born from the womb of the bitter reality to lower the gaze from (the primary ruling), that was the view of Islam, the intellect and the conscience. The overwhelming recent events gave birth to a more important interest that was preferred over its rivals, thus it was overlooked by religious obligation, the intellect and wisdom and the essence of Islam and its revolution circumvented the misfortunes of deprivation. It extended its neck in all directions so every strange tribulation and most awful calamity was ruined before it through exhaustion and fatigue. Through that the protection of that essence became the most sacred obligation, most pertinent duty, most sublime responsibility and the most evident requirement of the intellect and religion.

It saw the penetrating wisdom of the Imam, his perceiving foresight and it monitored the issue from the peak of intuition, god-consciousness, prudence with profound jurisprudential ability, the knowledge of the secret of Allah in His religion, the religious opinion in situations, the determination of conviction firmly established in evident proof in his affair, the manifest

proof in his opinion, he was raising the standard, the possessor of mastery, he was the proof that the guided Imams had ordained in the line of learned jurists as the proof over their nation, obligated them with obedience, surrender and submission to them and to discard severe opposition, refusal and obstinacy. He was the jurist who protected himself from the prohibited and doubtful, restrained it with the deterrent of the intellect and religion from misguidance and falsehood, muzzled it with the bridle of adherence, and god-consciousness and did not plunge into dilemmas. Thereafter, he possessed foresight and vision that confused intellects. He had knowledge of religious and contemporary affairs that was beyond the tongue to eloquently describe. In addition to that he manifested ethics and virtues that were only an evident proof of the reality of the rightful Imam. The Imam had visualized all those things and had seen the necessity of stopping the war as the most sublime obligation even though it could meet with the gloating of some and the criticism and slander of others. He had no choice but to be victimised with a drink drenched in poison as they attacked someone who was more sublime than him . . . his grandfather al-Muṣṭaphā and his guided forefathers.

Did the Prophet of guidance not stand up to announce to the people that indeed I am proceeding for the minor pilgrimage thus let's embark on the pilgrimage for the sake of Allah, we renew our pledge to His house that has been oppressed by distance like it we have been and it has greatly desired the meeting like we have. The people set forth with him while their vision of seeing the pleasant homeland was a dream that filled the horizon before the banished and expelled onlooker. Thus wherever he looked he did not see but it filled his heart with joy and it circled with his soul in the worlds of delight and it rose with it to the peak of comfort. That issue was for the benefit of Islam, the Message and its adherents. The Messenger foresaw it and gave its glad tidings, encouraged it and strived hastily towards accomplishing a part of it.

Thereafter what transpired?

The Messenger stood prevented from realising his objective due to the overwhelming circumstances and was thus diverted from his goal through distinct barriers; he was pleased – as it was to the benefit of Islam – with reconciling with the polytheistic and oppressive Quraish and he was pleased due to the benefit [accruing to Islam] – Khomeini was pleased with a tenth of it – that the opening line with the name of Allah and the acknowledgment of his Messengership be removed. Thus the Messenger who witnessed the Grace of Allah affirmed his positions and returned to the extent that some of his companions assumed that it was not appropriate.

They saw His blessings surround and nurture him, engulf him with conviction that the afterlife is for the God-conscious, even though the journey may be prolonged, or the beloved is delayed and the wave of dislike is combined . . . thus he comfortably returned without performing the minor pilgrimage, nor was it a clear victory except the promise of Allah for a clear victory to his righteous servants. Indeed, people drowned in the sea of that incident, plunging into the waves of doubt, enduring the violent currents of evil whispering and fight with the hissing of Satan and his blowing and being gripped by his insanity and his insinuations until someone stood up amongst them with the immorality of evil suspicion and the vehemence of suffocating doubt to make the Messenger hear what he disliked of his action of giving in to humiliation, disgracing the Muslims and honouring the polytheist. Indeed he said to him: Are you not the Messenger of Allah?

He said: Yes

Are we not the Muslims?

He said: Yes

Are they not the polytheist?

He said: yes.

Thus why should we humiliate ourselves in-respect of our religion.

His answer was the manifest truth with depth of Godliness and conviction: "Certainly I am pleased and you refuse? I am the servant of Allah and His Messenger. I will never disobey His command and He will never forsake me."

All the sects of Islam proclaimed: Indeed the Messenger of Allah was correct to proceed for the minor pilgrimage, thus he reconciled and returned without performing it.

At the battle of Siffin what happened to 'Alī; the Commander of the Faithful after he saw the necessity of fighting his rebellious enemy and it became easy to sacrifice blood and pure souls in that regard and venture into a detestable battle in the heart of calamities? When he was censured and reproached by critics he did not give them any consideration or an attentive ear but marched on that difficult, sacred and resolute path that led to the death of thousands and thousands. This was after the darkness of extreme calamity had befallen them and within it sorrowful death had hastened towards them?

Thereafter, what was the outcome of that intense war, where circumstances changed, conditions were replaced and something that was not foreseeable entered the equation due to human activity and satanic quarrels? Indeed the acceptance of the reconciliation with compelling contingency, its overwhelming from the pleasure of religion and his desire, thus they

may return with its grief and sighs. After he left it for a while it drowned in its blood and became filled with corpses and limbs.

All Muslim sects have agreed that 'Ali was on truth when he fought rebellious Muslims with Muslims and when reconciled he did not achieve any of his objectives.

Similarly you may say regarding the dispute of his son al-Ḥasan and his reconciliation with the enemy of his Lord, his religion and his father. The Muslims agreed on his righteousness and they narrated in that regard from the Messenger of Islam a noble tradition that considered the conciliation of His trustworthy grandson to be of his noble merits and good deeds. Similar to this the Muslims of today may say if they excelled in the emulation of their sincere predecessors in the understanding of Islamic law, following its adherents, its leaders and those that are invested with authority, thus they rectified the deeds of their masters in the context of rejection and acceptance even if they were conflicting opposites. That was the obligation of their religion to obey those in authority, to beautifully surrender and totally submit. Thus, Khomeini was the jurisprudent of Islam, invested with authority, leader of the Nation, head of the path and bearer of the standard. His obedience was obligatory and necessary and his following was essential. Being pleased with him in all circumstances was incumbent on all Muslims, for indeed he was their jurisprudent, their guide, bearer of their standard and leader of their revolution. His ardent enemy was one whose affairs were not concealed from the Muslims, a man of disbelief and infidelity. His religion and inclination was Baathist, his training and nurturing was 'Aflāqī and he established his rule on severed limbs and blood. He and Islam were like the two [opposing] poles of this earth, but rather he and belief in Allah were like that which is between the heavens and the living earth. He propagated the Baathist thought, its infidelity and corruption. He banned authentic Islam, prohibited it and suppressed it. He killed righteous scholars and executed the best of fighters. He entered into an alliance with disbelievers and proceeded on their path, acquired from them their misguidance, embodied evil and exemplified disbelief. Even his closest companions were not saved from his plots. They melted in the heat of his evil and were slaughtered by the sword of his fear and suspicion.

He thereafter began his attack on Iran and ignited that fire. Thus, he burnt the greenery of his country before anyone else, he killed the sons of Iraq and its men and he brought on it a myriad of destruction and ruin that was beyond the description of intellects. Infants grew old through its gravity, solid rock melted and boulders split asunder. In his aggression, he did not leave a door of evil except that he entered it, a path except that he

traversed it, a tool except that he attacked with it, sanctity except that he violated it, impermissibility except that he violated it, a limitation by Allah, religion, law or humanity except that he transgressed them.

Indeed the Imam was contented that what he was seeing was misguidance, for verily it could change with the change in objectives, conditions and circumstances [subject of ruling]. This was different from the ruling in religion that sanctity equates intuitive certainty. The secondary ruling appeared to say: Indeed I am superior than the first ruling, there has been rivalry during the war, which has become secondary after having been of primary importance and reconciliation which has become more important and has preceded the war in significance, since the benefit accrued to Islam and the Nation from it has been reduced due to changes that had transpired which removed most of its prior status and the benefits of the latter has been greater due to the new changes which were not considered, thus it has been preferred.

His insistence and obstinacy about the war was the closest and easiest of means at his avail to attain the obedience and pleasure of his Lord. His opposition was deception to Him and disobedience to His command, thus when the circumstances changed and the ruling was not the same, what was deception became acceptable through his acceptance, thus those who rejected him were deceiving for verily it was under the eye of a jurisprudent knowledgeable about the obligation of Allah.

The war did not stop whilst the enemy was weak and defeated for his weakness and defeat supported the necessary ruling of striving to punish and discipline him and taking the right of the nation from him. Which messenger or caliph of a messenger or any intelligent and sane person who has the least grasp of intelligence and rationality sees in the request of his oppressive and defeated enemy a divine or rational obligation to accept reconciliation with him, to be humiliated through reconciliation and return from a transgressing enemy who has had fled with the wind, thus if he is left alone he will return to his nature of transgression, corruption and oppression of servants [of Allah].

When the march on the path to [the Muslim lands of] Karbalā whose assistance was obligatory and the liberation of that sacred, pure and [assistance] seeking land was a determination, the sublime goal after its liberation was assisting the first Qiblah, supporting a banished nation and returning their right that was usurped. This was of the most sublime and elevated objectives of the revolution and the most superior and pure. Striving for that sublime goal however necessitated . . . supporting the sons of Iraq who sought assistance under the banner of religion. This however prevented

the attaining of a superior goal similar to what had transpired to the Messenger and his successors who were separated from some of their sublime goals. They were restricted by overwhelming and overpowering circumstances that totally diverted them and filled their hearts with sorrow and resentment. However, they were content with the pleasure of Allah and not angry, submitting to His will, depending on Him, enduring through Him, even though He did not gift to him and them what they loved or reward him and them that which they desired.

The efforts of the Imam and his nation during the war was not in vain, similarly were their efforts as exemplars and role models. Verily the efforts that were sacrificed were for the pleasure of Allah and not for attaining victory, thus if Allah was pleased without achieving victory that would have been the greatest triumph. If success were achieved without His pleasure it would be a repulsive defeat. It is not for the one sacrificing his efforts for a noble cause to attain it; He will receive the reward of the one who strived and the reward of one who attained his goal and objective. Whoever intends a good deed but does not perform it due to overwhelming restrictions, it is written in his favour and it is registered on the page of his good deeds and his Lord considers it noble merits.

A beautiful conclusion to this subject are the words of the Imam – may his soul be blessed - during the war, what they reaped and benefitted from it, how it benefitted [others] and what he said about his critics, detractors and admonishers:

Certainly if an unbiased observer has to analyse the events of the revolution – especially the ten years that followed the victory of the revolution – he will rule that the Islamic revolution in Iran was successful in most of its aims on different fronts. With the praise of Allah it was not defeated in any sphere, even in the war victory was its ally and our enemies did not achieve anything in-exchange for the huge losses that they suffered.

If all the causes and reasons were accomplished, we would have attained more and greater objectives that we aspired for in the war. This does not mean that the enemy defeated us or that we did not achieve our primary objectives that were demonstrated by the repelling of the enemy's attack and the affirmation of the solidity of Islam.

Every day of the war we had blessings that brought benefits in different fields:

- Certainly our revolution was exported to the world through the war.
- Indeed we affirmed the transgressions of the enemy and our victimisation in the war.

- We were able to remove from the face of the tyrants the mask of deception through the war.
- Certainly through the war we realized the necessity of self-dependence.
- Certainly through the war we deepened the bonds of brotherhood and patriotism among the individuals of our masses.
- Certainly through the war we affirmed to the masses of the world – and especially the masses of the region – the possibility of fighting the great powers and being entrenched in this war for many years.
- Indeed the assistance in the liberation of Afghanistan is one of the fruits of our war.
- Our war will be followed by the victory of Palestine.
- Indeed all the leaders of corrupt entities sensed humiliation in the face of Islam as a result of our war.
- Indeed our war caused the awakening of India and Pakistan.
- Verily it was the war that made our military manufacture progress in this manner.
- The most important thing of all is the continuation of the revolutionary Islamic spirit that emerged during the war.
- All these accomplishments are due to the pure blood of the martyrs that was spilt during eight years of war.
- Verily it was the fruit of the efforts of mothers, fathers and the masses of the esteemed Iran during ten years of struggle against America and the West and Russia and the East.
- Our war was the war of Truth and against never ending falsehood.
- Indeed our war was the war of faith against vices. It was the war since Adam and will remain forever.
- How shortsighted are those who imagine that [what is meant by] we did not attain our final objectives in the war that martyrdom, self-sacrifice, youthfulness, sacrifice, steadfastness were of no benefit! This is while the demand for Islam in Africa is a result of the eight-year war.
- Indeed the desire of the masses of America, Europe, Asia and Africa for wanting to know about Islam is one of the fruits of our eight-year war.
- Indeed I officially announce from this place my apologies to the mothers and fathers, sisters and brothers, sons of the martyrs and the war-disabled for the false analysis that are given these days and I beseech Allah to accept me in the line of the martyrs of the imposed war.
- We are not regretful and sorry even for a moment for venturing into war.
- Truly, or have we forgotten that we fought on the basis of accomplishing our religious responsibility and obligation and the result was subse-

quent to that! Indeed our masses remained until this day with a sense of power and considered the duty of war on it as fulfilling an obligation. Glad tidings to those who did not doubt until the last moment . . . the moment the interest of the revolution necessitated the acceptance of the resolution thus they rose to perform their religious obligation. Is the performance of an obligation a cause for concern?

- We should not at the time of expressing different views or revealing ideological concepts act in an erroneous manner for the sake of pleasing a group of liberal agents to the extent that the esteemed *Ḥizbullāh* should feel that the Islamic Republic has begun to deviate from its principles.

- What is the outcome of analysing the issue in a manner that the Islamic Republic did not reap anything or that it was not successful except that it exhausted the system and created doubt amongst the responsible officials? Certainly the delay in the realisation of all our objectives does not mean that we abandoned our principles, we are all required to perform our obligations and not achieve results.

- If all the Prophets and the Infallibles (on them be peace) were duty bound to obtain results in their eras then it would not have been possible for them to strive for any objective that was beyond their practical ability, or to even mention it, or to even present long-term comprehensive objectives that were not to be realised in their lifetimes! This was while our masses were able to realise through the Grace of Allah the revolutionary slogans that they called for in most spheres.

He says something similar to this:

“Indeed the question: What is the result of the blood that was spilt? This is an erroneous question it is similar to one asking you (Indeed you have performed twenty years of prayer, so what has happened? Certainly we fulfil our religious obligation and if victory is attained, then all praise is to Allah, if not we would have fulfilled our duties.)

Indeed, many theorists were predicting that victory in this revolution was something impossible and its sustainability would yield no result. Had we achieved victory or had we been killed, then our situation would have been like that of the Prophets and their Successors who rose and revolted and were not able to attain their objectives.

The Path of the Imam

Where the paths divide and differ and programs meet and unite and they advance into many ways and directions ornamented by views and desires. It extends into the life with muddied paths, the wayfarer has to endure severe harm and under its snake-like skin are concealed difficulties. It is a ground that is covered with the soil of futile thoughts and lustfulness that is mixed with quantities of shameless desires. It has features and aspects of animal instincts and on it is a deceptive appearance of the nature of man. It has blown seeds to it to the extent it has made it into the peak of excellence. The papers have spoken about it and called it the fragrance and the ray. It has gone into life and existence with every path. It has flown with them into space on the body of every ship and it has surrounded them like darkness has surrounded those who are within it and enclosed them like the rolling of the scrolls for the book that is in it. They are in its thunderous throes fighting, in its flaming fire screaming, every time their skins were scorched they were replaced with another and every time their hearts and intellects were melted it loaned to them from its absurdness others [apart from what it had].

In the tumult of paths and programs, extended this transcendent program of light from the centre of illumination and ascendance and the rising sun shone laughingly all over. A heavenly guide who was Allah the Almighty and His noble servant Khomeini invited to him eagerly guided it. Certainly his heart had expanded with its extension inviting the servants and calling with a loud voice that here is the right path. His pure and chaste soul emitted waves of dew, beauty and light, thus thirsty hearts, souls and intellects hastened towards him and cheerfully welcomed him to the throes of concern and confusion, saying to him: Welcome to this righteous and trustworthy saviour who sincerely directs humanity on the righteous and evident program.

That path has aims and qualities; there are many sayings and doubts in its regard. Today, it has a very clear effect on life and has signs in it that are apparent. It has a glorified and distinctive existence, from it emanates the

unique radiance. It has its sincere followers and propagators. Indeed they have been nurtured on it like [the nurturing] of a compassionate mother. Indeed it has bought from their souls and they have sold it profitably and it has gifted to them their comfort thus they have spent it cheaply. They venture, because of it, into extreme [earthquake-like] difficulties without any concern and walk on the face of hardships without any consideration. They are for it a permanent revolution that has no stagnation and a guiding call that has no lull.

The qualities of that path are the qualities of Islam and the virtues of the Imam, for indeed he is its pioneer, propagator and is dissolved in it. The characteristics of that program are the characteristics of the final message and the glorious Qur'ān. Between its objector and protector, its propagator, defender and the one who sacrifices everything in its path.

The merits of that path of Khomeini are the merits of that pure religion in its originality, greatness and pureness. Certainly its standard bearer had embodied it in a unique situation, original without equal and greatness that brought amazement. It was as pure as the soul of purity and cleanliness. It appeared to the people in that witnessed reality what was concealed and exposed by the message of Islam in which its portrayer, propagator, protector of the essence of good, perfection and the pointers of honour and majesty.

Through that path, the natures of other things referred to and appear in the name of Islam were discovered. It appeared deceptively with a facade that is not of the religion except in name and form. People are diverted through it from the correct program of their religion. They are deflected from the course that has been drawn by their law. They are misguided from the straight path that is complete, original, revolutionary and rebellious of the path that is totally crooked, incomplete, humiliating and surrendering. It is pleased with the superpowers and that what it dictates and gives, but rather its worship in the temples of fear and humiliation, in the niches of awe and obedience. Indeed the path of the Imam had called this path "the American Islam" that which America had combined of that which it approves of Islam, purified it of that which it fears and made it into another form of Christianity that binds the human being to His Lord in the corners of Niches, temples and churches and has no relationship with the reality of this person, his life, affairs and his path. He commits a destructive error, he who pollutes the environment with the claims of propaganda that indeed this is the religion of politics, constitution of governance, and the system of life in all its spheres and the path of saving oneself from the punishment of existing misguidances.

Concerning the aims of that path, they are many. It may be difficult to encompass and enumerate this path like it was difficult to describe it in a comprehensive manner. It alone is the signs of revival on the path of the revolutionary Imam and the dawn of his program had taken a breath from the radiant spirit of Islam. The establishment of the first Islamic government on the basis of original Islam was the first of his and its most sublime target. When this government is established in Iran it will be a beacon that will remove darkness. The Muslims and others will see through it their paths away from which they have been trampled, misguided, distressed and enduring the bitterness and embers of sorrow. Thus when that government will invite the sons of Islam and the people of the earth to the guidance of Allah and its noble reality through goodness and clear admonishment, the true word, a sincere invite that is supported by referents of the beautiful and enlightened reality that had passed in the first era of Islam which this government wanted to revive and appear anew to life, they will prolong with the eyes of amazement to see its sublime goodness, its innovative praises and its pure sublime and great reality that the difficulties of life darkened and blocked, concealed, lost and changed into an animal reality that was motivated by desires and foolishness and its proof was ignorance and misguidance. Thus the uncivilised man had gone on the path of the jungle tearing apart his connections with the talons of greed and anxiety, recalcitrant desire and confused wishes. He did not spare any effort, endeavour and sacrifice even though there was excessive pain and suffering and the extent of punishment and torment.

One of the aims of that path is the return of the pioneering role of the nation of Islam . . . the role of martyrdom on humanity and the leadership for it, like the nation of Islam was in days gone and passed centuries, the leader of nations and their guide. That was the sublime goal for which it was created. The heavens had especially designated it with the eternal message and the seal of its Prophets, thus with its role the era of messages had concluded and Prophet hood had been completed. It continued to grieve the soul of this path to see this nation that was the creator of civilisations and its forerunner, the pioneer of the caravan and its guide . . . a powerless nation, weak, tail-like and subordinate, submitted its reigns and to others and slackened its bridles for them. They were leading it like and where they loved to, subjecting it as per their whims and fancies, devoid of power, deprived of want, its resources confiscated and stolen, surrendered and submissive as a slave who did not have control over any of his affairs.

The Imam of this path had seen that the return of that firmly established glory could not happen except from a giant Islamic current that de-

scends with a thunderous cry from the peak of awareness, steadfastness and self-sacrifice in order to destroy the bastions of polytheism, misguidance, corruption and enslavement and except through "Hizbullah", blowing its spirit in this bare structure of the nation of Islam in order for it to return alive, awakened and powerful. When that divine spirit flows in these conflicting parties of one nation to unite them within the fold of Islam and its confines and bring together their affairs on the love of Allah and His Messenger, consider of it "the leaders of the International Islamic voluntary forces" who lead to the glorious opening and guide to the beautiful victory with that blessed preparation and sacred groundwork – then the history of Islam will return, eliminate the era of ignorance and destroy the thrones and idols.

This path sees its role in existence as preparing for the promised day. The day when majesty will return to this religion and that will not be except when the nation returns to its religion and awaits victory, the waiting of revolutionaries and rejecters and not of those who surrender and submit. This path invites – with the voice of a heart that has been intensified by the groans of thirst and the increasing sorrow for what the nation had lost after its pioneering and witnessing role when it became weakened, fearful and surrendered – the return of the nation to its independence and unity after it had been taken by different ideologies to the barren lands of the oppressors and their enclave. The hands of Sab'a were dispersed. It was the nation of Tauheed and Oneness. it returned intact [and united] separated by the wolves of the arrogant life, indeed in its hands were the reins of the world and in pieces devoured by the pharaohs and the tyrants. Its blood and sweat became the fuel for their desires, its wealth and fruits were the pastures for the master and king and they were like workers patting it, if it slacked or gave in. If only it had lost its role and did not lose its independence and personality! If only it had lost its message and had not lost its honour and dignity, but where and how is this possible for there exists between them the relationship of cause and effect. If the former is lost the latter is lost. It is like the heart beating with the water of life in the veins of the body and its areas, there is no life without its beating and no stability without its throbbing.

The leadership of the jurisprudents knowledgeable of their Lord, conscious of their religion, comprehending the affairs of their time, looking with the eyes of wisdom, foresightedness and acumen in the quagmire of dark nights, obscurity, misguidance and confusion, the clamour of the deceiving and misguiding media and the intensity of plots and conspiracies. This leadership is the invitee of this path and its voice; it has beautified its

standard and flag with it, inviting to it as an alternative to the phony leadership of the arrogant and their misguided deceitful proxies. Where is the leadership of those ignorant and inexperienced fools from the leadership of those great scholars and sages? In their hearts shine the light of faith and the essence of knowledge. Through their intellects the sublime knowledge of the religion and its transcendental wisdom are elevated. They are exalted in their souls from vices and errors with the disposition of rising above trivialities, their abstention from things that do not last through their knowledge of the worthiness of life, its status and role in the existence of man and it is naught but an expression of the lasting existence and a path to the exalted life, their compassionate hearts filled with the mercy of Islam hastening towards mercy with the servants of Allah, kindness to them and unshackling the burdens of difficulties and deprivation from them after the chains of misguidance and loss that fettered them. In a manner that comprehends what is intended they match the leadership of the Prophets and the Righteous, thus where is the leadership of Satan and the disparaged?

This unique approach called for the removal of the severity of deprivation from the deprived. He spent his efforts – what he was able to – in assisting them wherever they were strived. They were peers in humanity if they were not similar in faith. Humanity has an immense right, namely that of support and assistance and the right of advice and guidance. It was – in his opinion – something important amongst the responsibilities that Allah intended for His creation, humanity and servants.

“O mankind! Indeed We created you from a male and a female and made you nations and tribes that you may identify yourselves with one another.”

The effects of that path in life after its strenuous efforts to its goals were something immense and a noble manifestation. It was his right and they were entitled to it. It was some of the obligations of the Muslims and the deprived towards him. They were imitating their leader, listening to his call, imbibing from the abundance of his knowledge and understanding and seeking the light of his support and direction in the darkness.

Indeed from that was the awakening of Islam witnessed, which was feared to cover the earth in varying degrees and different conditions of strength and weakness to the extent that it was difficult to find a land of Muslims or disbelievers except there was the wakening of belief which was indescribable. Thus Islam – the creator of the history of humanity and the pioneer of its civilisation – has returned today (through the striving of this path, its efforts and the unique government that it formed) breaking chains and shackles, the pile of centuries dispersing from above it, gradually trem-

bling with the determination of its sons, the surging of its masters, the blood of the revolutionary rejecters, the concern of the sincere believers and thus the Islamic appearance has become the face of the century that they have named it the century of Belief and Islam. The (submission of the people) that the path of Khomeini initiated was his most exalted desire and most beautiful victory.

From the effects of that was that Islam which had been at the depths of tyrannical catastrophes due to the confusions and doubts as a result of which, its companions said: Indeed it is the opium that intoxicates the masses, comforts them with the calamities of life and consoles them with the ease of the hereafter. These are bound with the shackles of the unseen, myths and superstitions regarding the reward of those who are patient in the face of difficulty, coercion, force and restrictions in search of a sublime desire, which is the pleasure of the Benevolent in the opulence of the gardens [of paradise].

They said regarding it: Indeed it is the creation of the past centuries due to the life of the Bedouin and [the era of] the donkey and widespread ignorance that was fused together by the scorching of the desert and shades of calamities and hardship intensified around it. What is its relevance to the age of space [travel], the atom and the volumes of thought? What is amazing and strange is what the vast human intellect has emerged with in the twentieth century. Thus presently this Islam – accused of intoxicating and alienated from the spirit of the time – is the major issue of the time and mesmerising the current century. It is the miracle of this era that according to the ignorant is the furthest thing from belief. Thus the colossal awakening and the igniting Islamic outburst states: Certainly Islam is the revolution of the free and dignified life over slavery, shackles, humiliation and degradation. It is the volcano of exploding rejection that pours its destructive lava on ignorance and superstitions, myths and foolishness, illusions and absurdities. It is the true invite but rather the roaring call to humankind, to elevate themselves with the power of knowledge and awareness and good civilian talents to the apex of a pleasant, radiant and pure life, that life which man is able to salvage through his faith and his attachment to his Lord, from his nerves, worries, confusion and uneasiness. He is pleased with its civility and innocence, its elevating advancements that are bridled by the reins of religion and virtue, thus he does not transgress nor is he arrogant. He does not consider himself superior nor does he assault [others].

Thus correct belief and disciplined knowledge are the fortresses of a pleasant life. One may fortify oneself from the immorality of disbelief, ignorance and redundant knowledge, the evil of infidelity, superstition, cor-

rupted belief, misguiding understandings, advancements that are not within perimeters and borders. Thus all this according to the view of this path – that is the view of Islam – are the calamities of life and its hardships, through them the day came to a close, burning in the flame of its pains [of life], the furnace of its sufferings overflowing with it, overburdened by exhausting difficulties from its illnesses and sicknesses. The hearts of its sons are ill, their souls are misguided, their bodies are plundered by tragedies and calamities, their comforts are the arrows of groans and losses, in extreme darkness, compounded blindness, being targeted by innovative courses from innovative talents that faith had not fully comprehended, alternately being afflicted by grave adversities, excessive calamities from above them which were increasing and were neither created with the eye of faith and its guidance nor refined through its ethics and regulations.

Islam had become – through the efforts of the path of the Imam – a pioneering state, governed by a unique system that is comprehensive and all-encompassing; its foundational and secondary principals were replete with rulings regarding the self and reality. The Qur'an and its traditions were full of the guiding course with all its chapters, conditions and circumstances and its jurisprudence, laws and legislation were ornamented by that which was enacted - even covering vague possibilities that may occur in life – its appropriate and sound rulings, that encompassed its generalities and details. The opening of it had given and allowed its leaders and jurists to fill in accordance with its light and guidance that was suitable and appropriate to the affairs of the existing time. It encompassed all existence, it did not forego a minor or major issue except that it was accounted for and its ruling encompassed it stipulating its guidance, direction and suitability.

They said this government existing in the heart of the twentieth century exploding the volcano of confusion and amazement regarding it.

- Indeed it is the unique possibility; it was expected of it not to see the face of this world with the claim of impossibility.

- Indeed it is the true reality that in opposition to it there echoed clatter – before it could be formed – that it certainly is something impossible.

- Indeed it is the essence of religion for it is founded on it, it is its greatest want for certainly [religion] is implemented through it, it is the objective of Prophet hood.

- Indeed it is the most sublime means for the realisation of the most exalted aim. Certainly its system – described with labels of hatred in the eyes of the ignorant and the oblivious – it is the system of life and legislation for all times and places. Verily it is the treasure that the souls of the enthu-

siastic [ones] had desired as the greatest pursuit, they searched for in [their] imaginations after the existence reality had become despondent about it.

Indeed, the most amazing thing that the revolutionary, reviving, colossal and believing soul of the Imam did in its new program was that it transformed the most detested thing in the eyes of the ignorant and the deceived into the most beautiful, its filth into the purest, its most furthest thing into the closest and the impossible into possible at a time when the falsity of the separation of religion from the state [existed]. The deception of purifying Islam of politics – intensifying and transgressing, entering the minds of people and their souls with the whispering of the sultans and their preachers, the propagation of criminals and their misguidance to the extent that it became a religion to abide by, a belief that filled hearts, purified the religion with, honoured it and safeguarded it from the evil of misguidance, innovation and deviation. It is protected with the necessary protection [like that afforded] by the obligatory acts from innovative strive and falsehood that is led by the misguidance of politics that they desired to include in the pure religion. It would have violated its sanctities and trampled upon it like the crushing and dispersing of wheat.

This foolish doubt and other began to progress rapidly and in strength. It was more effective and realistic. Indeed the evil and the corrupt had gathered together to support and expose it, even its required resolution, for in it was the desired aim. That Islam should remain behind veiled curtains having no connection to reality, thus that frightening greatness that overtook the expanses of the earth and the horizons of the sky is not repeated. It implemented the divine law over the existing reality and its sublime civilisation covered the east and the west as misguidance departed, ignorance receded, widespread evil retreated and the misguided Satan muzzled.

In this immense pile that buried the hearts within it due to that suspicion and the reality extended over many generations like you would like, a religion that was secluded to the corners of mosques and homes, nothing was known of it except empty invocations and withered worship, to the extent that the criminal tyrants and their followers did not refrain from protecting and performing it – deceptively, misguiding and misleadingly – and the embellished Qur’ān that ornamented places of worship and homes. It was carried in pockets to ward off calamities and death and to attract the beloved and what was desired. Its verses were recited on the sick for intercession. The sultans even put it into their towers and castles. Verses were recited from them in their celebrations, gatherings and occasions. The unjust judges suspended it on their chests, carved out the verses of justice and the correct balance of it on their unjust scales and their sharp swords that

had gone on to slit the necks of their sons and followers and sever their limbs. However, apart from that, considering the Qur'ān being the constitution of the present life and light of the guiding civilisation, that was an extreme error.

The intense darkness of confusions [that it possessed] on which generations had grown, walked in its dungeons, lived in its misguidance, drank from its contaminated water, ate from its unwholesome pastures and their bodies grew old with that not knowing anything else and not being aware of anything but it. In all this that Muḥammadī revolutionary rose with a sacred and deafening voice that shook the earth, caused the heavens to fear, the oppressive thrones to shudder, the hearts of the tyrants were plucked out, the hearts of the oppressed and the subjugated blew and hastened towards him to embrace him and strengthen his hands, pay to him the unique allegiance that has no similar and give him the covenant of the truthful for sacrifice that is matchless.

Of the effects of that path was that widespread activity in the open or in closed circles in order to repeat its experiences in other areas apart from Iran in the Islamic world. To that movement, reverberating cries calling for the establishment of the Islamic government, the implementation of Islamic law, the organisation of the path of reality in accordance with heavenly guidance like Islamic Iran had done with the leadership of the Imam.

Of its good effects was the true allegiance and loyalty to the radiant path of the Imam for that which he achieved and mesmerised and excelled in what he designed. Indeed groups of Muslims and their sincere leadership had given allegiance to him as their Imam, preferred him as a leader for their journey and vowed to him submission and surrender for certainly he was the great missionary leader. They had seen in him the raiser of the standard that necessitates obedience and loyalty for indeed you would see every place of this world constantly mentioning him as if it was one of the invocations. His photos were raised in the view of the phony leadership; not fearing the evil of the harsh mob, for certainly it was the true allegiance of loyalty to the Imam.

To the extent there was love for the leader of this path, there was love for what he had done and established of the high rising tower that challenges the firmaments of the sky . . . his protected revolution, honourable government. Here is the nation of Islam like it was even though under the weight of suppression, silence, threats and intimidation, expressing its truthful loyalty and praise with the most beautiful of ways. It is marching on the path of its great love neither being confused nor weakened. It is doing the work of tongues, hands and hearts in the best form of imitating

them. It is sacrificing its efforts in order that it enlivens their remembrance if barriers from reviving their experiences prevent it. It marches with the blessings of this program; its signs are elevated as if it is the rising sun, acquainting the nation with the essence of dignified goals and sublime aims. The reality of rejection and steadfastness, the necessities of distractive calamities, furnishing it with the original thought from the Prophetic scrolls that enriches it with the provision of thought that suffices it from sustaining of the crumbs of the tables for the stupid of [the age of] Ignorance and diverts the thirsty from it to the contaminated water from the ponds of the corrupt.

It is neither surprising nor is it strange to hear those revolutionary slogans that are exclaimed by those thunderous throats here and there in the Islamic lands for certainly these slogans form part of the path of the Imam.

Lets come to the positions of this path and its effects, that amazing affair that [left] the hearts and intellects astounded. An affair, the like of which the world had neither known, nor has it seen something similar, unique and arousing. Through it the nation of Islam had got to know its leader and pioneer, the protector of its dignity, the defender of it and the sanctities of its religion and message. The arrogant [powers] knew him as their staunchest enemy, enduring his enmity bitterly, sipping his glasses in intervals and drinking it scorching [hot], thus it cuts their guts. Indeed he had considered the enmity of the tyrants and the arrogant as the obligation of his religion like his prayer. He was in the niche of revolutionary rejectionist worship, seeking through it proximity to his Lord. Rather he considered it the fundamental of his religion, embodying the essence of Oneness. He was the servant of his Lord and not the servant of tyrants. His majestic Lord was his master not the arrogant and dictators. His most exalted and necessary obligation today is the elimination of this modern polytheism, fighting it, rejecting its idols, destroying it, revealing it to the people and removing the curtains from its propagators and worshippers and those who bow to it in the temples of humiliation and subservience.

This is the position of the Imam with regard to the issue of (Salmān Rushdie) when emerged and the religion insulted. The hatred of international atheism continued to launch cyclonic attacks against the rising Islamic awakening. The agents and traitors were silent in the face of this. The preachers of Islam feared silence in the presence of that and strived to preserve its honour and defend its sanctities. The Islamic nation however rose like a lion that was offended in its revered lair being led by its leader whose missionary heart was filled with the love of Allah, His Messenger and religion in the greatest and purest possible way. His feelings grew, increased and

were youthful on the path of guidance, steadfastness and righteousness. He called on the nation to be steadfast, determined and resolute. His soul had dissolved in the Message with sacredness, reverence and admiration. How is it possible for that ardent lover concerned with his Lord and his guidance to be tranquil in the face of blasphemy and abuse? How is it possible for that strong follower of Muhammad (pbuh) to be calm when [Muhammad (pbuh)] has been insulted? How is it possible for that honourable missionary to taste sleep while his religion has been struck by a great calamity?

He says it with a deafening sound that silences the thunderous explosions and scares the volcanoes in order that the arrogant tyrants and the grudging atheist hear it, like a calamity that has no similar. A destructive anguish is the alarming shock, if they return to unsheathing these treacherous swords and launching the like of this immoral war.

You would hear it, the Satanic and devilish verses, it has been whispered to mislead and delude . . . the grandson of Saifibn'Amru and his exalted verses, through which the intercession of tyrants is hoped for, so that they may know that the opposition of the truth and Islam is something after which there is naught but sudden death. The opposition to the chosen Messenger is a catastrophe that says to him, O Salmān extinction awaits, for this is Khomeini, the grandson of Prophet hood, its inheritor and protector. Indeed he has sharpened the sword to sever the hearts of its enemies even though they may be the tyrants of the world or their agents or they were the deceptive hypocrites and their likes.

The whole world will hear the loud cry and it will whirl violently out of fear and it seethes out of dismay. The corrupt ones will hasten in to apologise. In it is a strong sense of defeat. Indeed the Khomeini cry that the Muslims residing in their countries have repeated has struck their ears. They realise that Khomeini is the leader of the Muslims and that certainly they are his sincere and obedient followers, marching on his path not deviating. They enlighten their path through his guidance prior to which they did not pay heed.

Many friends and traitors will hasten to ban the book. This is sufficient as proof of the weak start in the presence of that determined Islam that exploded from the heart of the Imam. Communist China hastened to ban the book, consoled the Muslims and insulted them. It feared the boiling over of that fear; some signs and effects of it were seen in the case of Rushdie and his masters. What a victory was that immense position of Khomeini ruining the prestige of the tyrants? What honour was that ruling to the pristine religion which the grudging and disbelieving [West] did not witness a similar calamity. [May] Allah [reward] you, O the raiser of the flag of

glowing guidance that spreads its lights and defends its sanctuaries. O the one who awakened the world to the honour of Islam and its noble Prophet . . . O master of that ruling which was a revolution on its own . . . the most exalted revolution. The grudging defectors and their arrogant masters were silenced by it with the stigma of humiliation and destruction, O the one who alone exposed the fallacy of the commotion of the illegitimate [individuals] and the imposters. His immense and colossal position was the criterion that discovered the realities of the sincere and the deceivers.

[May] Allah [reward] you, O that heart of Khomeini which was created in reflection of direction and guidance, thus it remained youthful even though it was shortly reaching ninety. Thus due to the youthfulness of belief it was as if it was forty. It was attacking for the pleasure of Allah like that of men defending the sanctity of Islam through it like that of heroes, he did not tire yet the furious hardship was exhausted by collision. He continued to persevere yet firm mountains were weary through overwhelming defiance. He did not confine himself that he may become weary and succumb and nor was impatient that he may be flexible and yield.

Certainly people were divided on the path – when he appeared to them with his triumphant face and his victorious government – into three groups:

A group that glorified Allah and were happy. It found in him the extent of its delight and happiness for certainly he was the point of their want and desire. He had grown in their hearts and they quenched his thirst. He marched with his excessive load on their shoulders.

A group that dreaded and feared, it cried with grief, distress and the adversity of affairs, for certainly they were his staunch enemies who continued to fight and attack him until they surrendered, humiliated and defeated when truth overcame falsehood. The reality eliminated that froth which disappeared and that which benefits the people remained on the earth, bearing in its barren desert an area of goodness, its desolate wilderness is green with blessings and sustenance.

Another group stood on the path, it was not for him for verily it did not understand its captivating beauty nor did it comprehend its evident signs. Nor was it against him for verily it did not notice from him that which will arouse it to enmity and war against him or be incited to curse and censure him, except that which surrounded him of suspicion that you hear but do not believe nor do you deny. It waited in ambush and observed hoping that it will be given the grace to be introduced to the reality in order that it may fill its bosom, plan in light of that – if it is able to – its affair.

Three factors led to the obliteration of this group [or almost] due to its stand of this path. The other [two] groups of adherents and enemies who fought one another in love and enmity. Every group strived to get the approval of another group that was standing with it by explaining the decisive proof or the conspiracies of suspicion and misguidance. It was the reality of the path that rose from the dawn of virtues and praise, which was his soul. From the horizons of overwhelming positions that he embodied in the great reality through his struggle, steadfastness and commitment to the nation, his concern for Islam and his demand for the good of the Muslims and the deprived.

The appearance of faces in their true colours for his enemies and friends occurred when it became clear that the tyrants, criminals, atheists, enemies of the religion of the nation from amongst the arrogant and the oppressors, were his enemies. The oppressed believers, the sincere servants of Allah and all the deprived were his friends. Indeed the positions of the two groups helped – the vociferous of the concealed – in order that most of the dependants understand the reality of the lovers and haters. They sought the guidance of (Certainly things are known through their opposites) and (birds flock together) in order that they may see after standing in the gloominess and darkness of confusion.

The group of hate strove through various devious ways to belittle the position of that path and restrict it from spreading after they had lost hope of ruining and destroying him. The evil behind its efforts – before and after the war and confrontation, the attacks by of the media- the war of suspicions and accusations, false lies, twisted rumours on the path of a psychological war which was a thousand times more than the physical confrontation, the psychological attack of nerves was not matched by the physical attack of chopping of necks where suspicions were intensified on the nation like the nights that were confused in their affairs. Extreme darkness descended around it thus diverting it from its movement towards the straight path. Thus they are in confusion with regard to the satanic whisper that blows into the hearts satanic poisoning. Thus it withholds the hand of support after having extended it, stops efforts after having initiated it and folds the standard of giving and self-sacrifice after having spread it. Thereafter not for long – if the stupor of suspicions progresses in its veins with its harms and pains, the harms of desertion with its ills went in every direction - the hostile and opposing nation returns to that which it had loved and committed for – showing it anger, the stigma of hatred is imposed on him, targets him with every spear and binds him to the worst of killings.

Indeed, the arrogant oppressors had seen how much did they benefit from the war of suspicion and its conspiracies in every destroyed home and every afflicted land. How much the conditions of countries had changed through its thunderous currents and had removed through its thunderous tornado that which was firm. How much they had changed with its power of the affairs and the conditions. They changed that which was steadfast like mountains.

Indeed there were means for defence, the self-defence of the path of the Imam in this fierce conflict of suspicion and vilification. The first and most important was the clarity of that path and its truthfulness and that, which appeared for these two of its sublime signs and superior references. The exalted realities of this path in its movement was the strongest deterrent to those fearsome suspicions, being the awareness of the nation with its path, their knowledge of its leadership, their evidence of its course, their foresightedness of its revolution and the conspiracies of its enemies. All that put it into a well-fortified fortress from the effects of that arrow which was expected to hit the target in the love of the nation for its revolution and leader or attack the commitment and the resolve of self-sacrifice. Some of those who desired a calamity to befall this path exploited what emerged or was to emerge from him, as a form of chastisement, like the cursing of the new deities (i.e. the super-powers), damnation of the foolish legislations of the idols of Ignorance of the century, severing the hands of the oppressors from the wealth of the oppressed, empowering them over their resources and interests and self-determination of their future destiny. The love of the nation and its support for its leader and his path, its revolution and government was a manifest and concealed veil that diverted from it the enmity of conspiracies and suspicions. He occupied its heart fully and did not allow for a thing of the reasons of anger and dislike to acquire a share in it, thus the love remained intact and concealed and the commitment was pure and pristine. The path of the Imam remained in the soul of the nation as a beloved struck with it, they fell passionately in love with him and he was their beloved who they loved apart from everything else in existence.

The Islamic press was truthful to the path of the Imam in revealing his oppression, defending his honour, restraining the whim of misguidance, deterring the severity of lies, exposing the falseness of claims, explaining the clear realities of the motives of the enemy, establishing the decisive proofs that destroys the false accusations – that press with all its means and ways was the tongue of the loving nation in every place, the sharp pen like the sharpness of the sword and the superior word that annihilates the inferior scum. It was successful in defending and protecting him from the wrong-

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ful, victorious and triumphant in his war against suspicions. Before this and thereafter came the exalted positions with the powerful and clear realities, disproving falsehood and thus it perishes, the truths descend from the sky like lightning, burning lies and falsehood and destroying baseless rumours.

The Right of the Imam and the Revolution on the Muslims

There is an obligation on the nation in respect of the revolution of Islam and the path of the Imam; it is the most exalted and sublime of obligations. They have a right that is loftiest and most illustrious. Belief, the Qur'an the intellect and sentiment necessitate this obligation and right. The role of the alerted nation in this life and its position is in fighting injustices and repulsing tyranny. If it has forsaken the most sacred obligation and met it with disapproval, abandoned the safeguarding of the greatest truth behind its backs and forgotten about it, then it has deceived its religion and its affair, discarded the great bearing of its message and has advanced in this life with others who are aimless, ignorant and not alert. It would have been engrossed by the distractions of this immoral world and would have thus diverted it from greater and magnificent affairs, taken it like it had taken those of the lowest of the low and the despicable to irrelevance, worthlessness and insignificance indignity and ugliness.

The path of the Imam and his revolution are worthy of being known and acquainted with by his people and nation and all nations of faith in every place. It is through this that the true reality of the august revolution and its illustrious path becomes known. With the knowledge of that reality, the duty towards it is identified and the obligation in respect of it and through them, they are preserved from everything that may harm it from evil words, ignorance and stupidity so that it may remain in the nation like a high and towering mountain. The one who opposed or collided with him was destroyed or returned frustrated and misguided from what was desired, mourning his suspicious and ruined luck. If knowledge of the beloved incited his love, yearning for him and surrounding him with generosity and sacrifice, then the knowledge of the nation with the most sublime of affairs in its era and the most sacred obligation in its time was a source of love and knowledge of the path of truth and belief, the path of the revolutionary Imam, his unique and victorious uprising and his clear and straight path to his great Lord. It is correct to know about the revolution and the path of

the Imam from its sources and its realities and not from the sources of its enemies and the suspicions of its antagonists that is the right of true knowledge and its obligation according to the logic of sane intellect.

Indeed, faith obligates the nation – after knowledge with proof and evidence and that which contents the heart and feelings – the knowledge of his thunderous revolution that points to its prominent signs for that was his courageous authority and his decisive and forbidden decrees. Certainly, the Qur'an venerates that truth in the souls of its sons and lovers with the greatness of the right of rising up against evil, commanding good, rejecting tyrants, resisting misguidance, following the righteous servants, obedience to those vested with authority, abandoning evil, implementing the laws of Islam and spreading its authority over humanity.

The path of the Imam – amongst the prevailing misguided paths – is the path of Allah and the way of His guidance, inviting unto his Lord, supporting His religion, implementing His system, reviving the glory of Islam, retrieving its status and position, showing people the path of guidance and righteousness, taking them by their hands on the path of soundness. It is more appropriate for him to assist the believers, support the righteous and help those who have knowledge of their Lord, their message and their roles.

The sound intellect prior to the guidance of the great religion necessitates good and righteousness and desiring a bright beginning and cheerful start, calling on those who love good to hasten to it and inviting those who have won it to safeguard it for there is nothing after good [deeds] in life except widespread evil that leads its perpetrators to the blazing fire and a difficult misfortune.

Which path – like the path of the Imam – invited people to good with his speech, he strived to that which he invited them to with all his ability and he generously and abundantly gave to that which he strived towards, which was beyond description and expression. Through the compulsion of the intellect, the path to the evident obligation – which is the protection of the religion and the path of his chosen messenger – is obligatory through the necessity of the aim that it refers to, completely sacred to the extent to which it ends. There is nothing in this passive life except that pioneering and righteous path, the path of the great Imam and his upright path.

The role of the nation in its life through the obligation of its message, the role of witnessing over other nations and its pioneering role through guidance and righteousness imposed on it to select this path of Khomeini which is marching easily and rapidly to that role, inviting to it truthfully, calling for its return to existence with the most exalted call. Thus, whoever deviates from it from amongst the Muslims has deviated from its guidance

and prohibitions. Whoever has distanced from it has distanced himself from his role that Allah had portrayed for it in life. Indeed it is incumbent on the nation in respect of the path of the Imam and his revolution to aspire towards it. The aspiration of a believer for a clear mirror so that he may see the good and bad of his appearance, so that he may see in the mirror of the path the pitfalls and the gains of his progress, the drawbacks of his situation and its merits in order that he may have through that follow-up and pursuing of the affairs of that path and the revolution that strong attachment and necessary connection of embarking upon them. It is short of the required aim of softening and dissolving in their current in order that the concern of every drop of its pure wholesomeness is to quench the burning thirst of the earth with the most appetising drink, honourable guidance and infallible path according to the heavenly program.

The Muslims should listen to the leader of the path, drink and satiate [their thirst] and through his righteousness seek guidance and protection. Act upon his knowledge and rulings, be guided and seek his light for certainly he has a great right upon the nation for his path that obligates the necessity of obedience and submission, the need for awareness and rectitude, knowing the signs of the path ascending to the highest peaks, in the raging furnace burning with tyranny and enmity.

Of the obligations on the entire nation regarding this path is the misunderstanding of its aims and objectives and deepening the impartial examination and scrutiny in all its steps. To ponder over the nature of the amazing insistence that has mesmerised souls and intellects, extend the examination of extreme sacrifices, instances of self-sacrifice and abundantly giving in order to know through that the entire reality, when you see the exalted aims and objectives and certainly they are the aims of the Lord of the worlds and His trustworthy Prophet, you see the fairness of those honourable and esteemed steps, tracing the steps of the master of the Prophets, his purified progeny and righteous companions. You witness the greatness of those divine secrets on the path of guidance and the towering nature of those sacrifices for his religion, the possessor of the call.

This is of the knowledge of this path, the first in importance for certainly it has the greatest share of the capacity to overwhelm and inspire. Through its brightness the road is lit to see the path in the darkness of evil suspicions and that which was intensified by doubt from extreme obscurity becomes clear before the eye of foresightedness. Thus it is a glowing and radiant path, bright and sparkling. On it is the grandeur of the glorified Islam, exalted and magnificent. In it are its radiant and exalted characteristics. The lofty principles are manifested in it, the preserved authenticity, the

extent of the connection with the heavenly path, a manifestation the hearts of the attentive are fearful of and the souls of Gnostics flow into its sacredness, dissolving.

Who will look into the aims of the path and its objectives that which has been explained, thus favours do not perceive the illuminating truth? Who sees that which has been embraced of those objectives and spent in striving for it the most dear of sacrifices – the return of the majesty of Islam and its sovereignty, the role of the witness bearing nation, the independence of the country and the servants [of Allah], opposition to the tyrants and the arrogant, the control of the nation and its message over its situation, the return of the usurped land to its people, the liberation of Palestine, the strengthening of the bond of brotherhood and the connection of love for Allah and Islam between the rank and file of the nation which has been totally torn apart by the arrogant [powers], defence of the Muslims in all places, assistance to the deprived all over the world- who sees this in the manual of the path, his efforts, striving and sacrifice, then he does not say that indeed it is the path that will revive the original Islam, revitalise its radiant spirit in an era of decline, when virtues have become strange and the world is passing through the mire of vices, the lights of praiseworthiness has faded, it is engulfed by the darkness of evils, steadily taking the path of the stubborn and obstinate traveller, tasting misguidance like the taste of death.

How great are the rights of the religion on the nation for the revolution of Islam (and its pioneering Leader), the right of preaching its path as a way of salvation after the preachers of other paths brought severe calamity, they promised salvation through what they preached but led people to destruction and ruin. Of the necessity of preaching that [path] – is the defence of it in order that the nation of the Imam maybe the means of extended and widespread propaganda, in every field and facet of life and on all levels. Inviting to it with love and compassion, defending the revolution with eagerness and affection, wisdom, goodness, pleasant words, exalted character, righteous behaviour, approved actions, with force if that is the appropriate action and with power if everything else is not beneficial.

For that path – the path of the Imam and his revolution – are rights over the nation that they should neither allow for the deficiency of the faultfinders nor should they listen to the croak of the croakers. They should not read that which they have written and not look at that which they have published. Thus you would see their gatherings; the gatherings of forbidden amusement, their falsified books; the books of misguidance except for the foresighted, the conscious and the aware that are knowledgeable

about them. They attend to protect and defend and read to reply and refute, to know the means of the oppressors in the war [against] the Imam and the revolution. Thus through that the nation is protected from the remainder of lies, the interpolation of the deceitful and its path remains to itself on its established purity.

The essence of originality, truthfulness and the soul of the divine link are of the right of the revolution and its leader over the nation, which benefits her in the best of manners by knowing them and acquires it through the easiest of routes by seeing them in their reality. Thus they are not included, falsified and or illegitimate. They have nothing to do with falsehood, nor does it have a share and part [of the Imam and the revolution]. They are neither accusations nor fabrications of the earth on the heavens that claims have been attached to it, but rather they are a convulsion from its body and a breath from its soul, that beneficial thing, the best of which is to know the opposite. By Allah then this knowledge has been very useful, exalted and the most in good. If the mind of the nation had been filled with it, it would have been filled with abundant knowledge directing it like that of a foresighted leader. If its grace had overflowed into its heart and emotions and they responded and interacted with it, they would have become acquainted with its guidance, happiness, honour and elevation. When the nation sees through the acquaintance of the opposite its ardent enemy, the antagonist of its message, envious of its glory and role and those requiring for it and striving for that which they want the condition of humiliation, ignominy, subordination and a lifeless entity that is devoid of the spirit of the message, the essence of belief and the determination of returning to that glory, the glory of might and pride that is on the path of Allah, the role of martyrdom and leadership – when it finds through its awareness of those tyrannical super powers with their aggression and despotism and you see the Zionists who are nurturing war within themselves for the hatred that it harbours for it and what it reveals of overwhelming longstanding enmity and what it conceals in its itself of its dreams of subjecting the existence of this nation for its benefits, resources, wealth and energy.

When you see the backs of those two corrupted and deviated enemies who sold themselves, the sanctity of their country and the dignity of their nation for a few pittance and fleeting acquisition of wealth, position and status, in humiliation, degradation and destruction. When you see all of them, the enemies of its revolution and its leader, the cauldron of enmity boiling in their hearts, they are ignited and thus run on the oppressive path of enmity, targeting [the revolution and its leader] through all its ways and means, they are shaken by blind hatred and thus they rise violently and fe-

rociously, targeting them with the most heinous of intentions – You will see what is the position of the revolution and the Imam in the resistance of righteousness and truth, the path of honour and glory, the levels of good and perfection and the stages of connection with Allah and His Messenger. The essence of the awesome revival from the spirit and heart of the message and the truthful march striving to liberate that great hope from the prison of impossibility . . . and the return of Islam to reality after oppressors with everlasting prohibition had ruled it.

It remains on the nation of its obligation to its leader and revolution: a contemplative look at what they have achieved in this short time which has been like a day or part of it with a mind free of anxiety, for it was filled with calamities, hardships and pain and others have not been targeted with similar enmity. It has seen apart from it revolutions that were not supported by the Unseen, thus they have been ruined and countries that were not supported by the heavens and thus they were destroyed.

What was achieved in these few years that were filled with harm and conspiracy, but rather abounding with the grace of Allah, His support and blessings that surpassed it? Was it not most of what we mentioned in the aims of the program and its pioneering role? Khomeini continued with his belief and his insistence, striving and energised in the direction of his desired goals with a volcanic determination, mountainous resolution, and a giant leap that was not conscious nor was it weakened. What do you think, if it were not for that which befell the revolution – of severe calamities and the excessive anger that was destroyed through it, winds of conspiracy that blew violently for it, waves of calamities that surrounded it from all-sides, it was as if with all that it was in an eruption of a ocean of froth, afflicted by its intensity and thrown back and forth by its mouth – where has it reached today in its movement towards its aims and desires, they are the aims and desires of Islam?

When the nation sees that, it will see the nobility of its aims and its exaltedness, the magnitude of what was achieved, the bewildering [nature of its] affair and the excessive determination and resolution to attain the outlined goals. Indeed the revolution that is protected by the loving and truthful nation, guarded by the grand will is more powerful in its march towards its aim than anything else. It is more capable of arriving to that which its steps has led to than anything else, for certainly thereafter it will refuse to bow down in the face of powerless mishaps, for indeed it is moving towards the sky, where others who are hasty in their descent on the path of eternity in this world are weakened, belittled and wrangled with.

In the sphere of the Angelic Ascension

O abode of Su'dā, indeed the sleepless night of the beloved has been long, through the burning of separation he has a firebrand within that is flaming, his eye has not blinked nor has it been visited by the birds of drowsiness, from the time the heart was struck by a feathered arrow of the unique human calamity, from the time the news of the departure came and it was said to him O the beloved that has dissolved [himself], indeed Su'dā had left at night awakened not having tasted sleep, prepared her travel not intending anything else, it was as if it was her desire that did not incline towards any alternative. Thus he cried that the barren and infertile desert thought that he certainly was a thunderous cloud, looking and the tears of sorrow covering his eyes that are staring the distant path. Indeed the wind of severe grief had violently blown in his spirit, thus he did not see except the crow with his sorrowful black clothing, crowing with the bad omen, sorrow and extreme calamity, thus his inner self is burnt with the fire of fear for the bitter separation. Suddenly it is him with a fountain of burning tears gushing forth from the inner of his eyes, when his concern was to extinguish it, its intensity and heat had increased and he stood bewildered by the extremity of his severe affliction and his lonely heart pleads to his departed beloved.

Where are you going, O pleasure of the heart? What have you decided as the destination? To where have you prepared the despised separation? You have gone far in the dark night. You did not seek the permission of the beloved and adored or bid him farewell but rather you refused except to agonise him? How did it harm you that before you set off on your journey from the living and the beloved to bid them farewell with the spirit of greetings for the sorrowful separation? Were you not merciful to this steed that has been weakened by love? Affection has thrown him into grave destruction; he continues to sit in the niche confined to the temple of love, walking with the dense stars in the darkness of the night. Wakefulness had descended thus the pleasure of sleep was forsaken, accompanying extreme

insomnia intensified by desire and affection. He distances himself with grief and sorrow looking around in her house as if he can see her through her scent among her belongings. If only she could see his lonely heart whose midday's have been thirsty through extreme calamities and extreme sorrow has split through the separation and the heat of distancing and absence. His tears flow [like] a severe wind with sorrow like a rainy cloud from the sky and he refuses a piece of sorrow that is forever red.

Indeed he had become exhausted with patience when he had seen her and thus he stayed a while wiping his tears, which concealed the light of the eyes of ardent lovers. The heart trembled after a volcanic wind coupled with fire shaking the bond of love. She advanced with might in the direction of love invited by the caller of desires and she had no choice but to respond, she was rebuked by the nature of commitment not to return but to continue without return, embraced by the silhouette of the beloved, recognized by the difficulty of affection and love in an amazing manner that cannot be described by eloquent speech.

The cry of the heart is loud with sorrow that is heard by the ears of solid rock, thus it is shaken by destruction and pulverised by a severe occurrence, it says to her: Where are you, O pain of the bleeding wound on the day of reunion? Until when O beating of the trembling heart, is this distancing absence like the separation of conflict? Look at these thorns sharpening like fire that has been lit in the heart, from the cause of the flames that has not been extinguished by passing tears and this pure desire that continues to melt the lonely heart, thus it flows in the veins melted but like a tornado that has a buzzing and thunderous sound.

The cry insists continuously and permanently as if it was severed from the essence of sorrow, thus it persists with seriousness in silence and calm, despair is brought close, it is impossible for someone like him to penetrate the hearts of the love-stricken except to melt it with the heat of affection due to the difficulty of steadfastness and commitment. Thus he defended him from the shelter of the soul, driving him away with the strength of truthfulness in love and conviction. Indeed his spear scuffled over him with continuous strikes that were permanent and evident. Conflicting with him over her status in the heart, thus screaming beneath that like in the case of intense fear and he attacks him due to her love extremely deep, thus chanting that this is exactly impossible. Love for her continued to be honourable, pure like the purity of the devout and the soul remained clean and bright with the pure affection like the rising of the morning. How is it possible for him to forget that ardent love and its wondrous nature and those

sacred covenants like the sanctity of the book? Is the abode of love absent from his mind?

Thus he said: Call the heart if it can hear while the heaviness of love is in his ears, call the spirit if it can assemble while a spark of excessive love has left to burn in it or they leave and the heart remains in the unison of love pledged to the shrine of the beloved. He was severely chained by the bonds of amazing love. He drinks from his waves the bitter sap that he considers to be preserved wine. He smells the stench of punishment and he imagines it to be the fragrance of lush gardens. The fire of hot wind burns him, as if he is in the paradise of blessings and he is residing in its opulence.

O my lord, what do I see! Is this grand scene in the world of reality? Or is this an imagination that is futile and detestable? Is this the bitter and painful reality as if it has flowed from the spring of calamities and pain? Or is it confusing dreams, the making of restless and fearful sleep?

Should I believe my eye in regards to what I see while my heart says to me certainly you have erred regarding what you have seen? Or should I deny myself that has gone on to conceal herself with imagination to the extent that you cannot see how will they appear in reality, that they fill her ears with stoppers so that she may not hear the sound of the glad tidings? If she is denied then who is more entitled to honesty. If she is fleeing from the bitter reality, then certainly she wants to comfort me from the reality of bitter pain and not torment me with the reality of the difficult catastrophe.

O my lord! To whom belongs this body that hearts have surrounded, souls have encircled, eyes have darkened, spirits have separated from its bodies in order to embrace it in a manner that is unique and has no similar like we have read in history or we heard of?

O Lord! What is this unique love that has not mixed with the intellects of poets nor their minds in order that their talents may explode in expression about him with amazing eloquence and sublime description . . . the love of a nation for one of its men; they had dissolved themselves [in him] out of love for him and totally evaporated into the atmosphere, loving him passionately and ardently, they had seen in his life of the meanings of love that had not occurred to the minds of lovers and nor has it been in a loving reality. Truths and legends have not spoken of something similar from the portraits of overwhelming desire that has been the creation of the penetrating imagination or reality? Here it wants – while it is at the peak of the stages of love, the stage of being devoted to desire, sincere for love and free from the barrier of soil that could confine it and its boundaries are narrow from the potentials of the spirit that is mesmerised about flying in the

heavens of love – to melt this confinement of soil to fall in love with something similar in the essence of love. Where there is clear love without any doubt and there is ardent angelic purity in the world of pureness, clearness and cleanliness.

O my Lord, what do I see? In what season of the seasons of time did his eye see this colour of sacredness and honour that the honourable and sacred nation surrendered to it and appeared on the world stage, mesmerising and confusing it with the forms of sanctity and honour for its leader and the master of its affairs? In which era of time was commitment and ardent support for its leader similar to this embodiment that intelligent minds failed to comprehend and nor did any human before see or hear anything like it?

O my divine Being! What will shortly melt the heart of the nation in its chest due to the absence of its leader except sacred love, sublime desire, divine affection and heavenly adoration that is obligated for the inhabitants of the heavens that they inculcate for them in the souls, is watered by the veins and its tributaries are extended in all parts of the lovers in order that it may return as the tree of love, its branches are desires, its leaves are affection, its appearance is commitment that is without similar and its flowers are unique love.

O my Lord! What was this sleeplessness of ardent lovers in the shadow of bodies?

What was this wakefulness as if it was the result of love in the secret conversations of the shrouded beloved?

What is this heartache, which was not encompassed by the beginning of time from all its painful calamities?

Why this burning sigh that the fire of time did not know the intensity of its heat?

What is this revolting pain that volcanoes have trembled for?

What is this sacredness for this resting body as if it is the tryst of sanctities?

Why all these covenants - that is created by fearing hearts, fashioned by living souls and is purified from the blends of weaknesses and lies by pure and gushing tears – of true faithfulness like the truthfulness of remorse and regret and marching on the sacred path like that of the faithful servants on the path of the Prophets?

Is it the regret of shortcoming regarding the right of that beloved and he had not seen from you except the extent of dedication and faithfulness and he has recalled it in the most beautiful of ways and expressed it in the most eloquent manner.

Or is it the fear of the character of the earlier generations and their practices with their chosen leaders when they violated their covenants and were humiliated? How I wish that this was solely in you, O nation of love, affection and truthfulness but you want by that which is embodied in this sublime example to remove the shame from the pages of history whose face has been darkened by the generations of deceit and deception.

Why are you amazed and stagnant as if you were struck by the heavy news like the severity of death?

Has it totally destroyed you to see the vanquisher of tyrants has been wrapped in shrouds?

Has it engulfed your entire heart to see trembler of the thrones of oppressors has become silent without any movement?

Has the grief been kindled within your deepest self to see the remover of hearts with the determination of his bravery; that his heart has proceeded firmly without any trembling?

Are you in pain by the greatest calamity to see the one who usurped the horizons of the heavens and earthly plains from the people that he departs and does not possess of this world except the shackles of his body?

Do you injure your noble heart to see those broad, noble and sacred hopes for Allah and by Allah it has assembled in a great heart whose smiling face was not seen appearing over it from the bright horizons of realisation?

Did your soul melt due to the bereavement of what you saw of the shrouded body of the one who humiliated the great powers and shrouded them, overcame and disgraced them? How he eventually was defeated by a shade of calamity by the name of death. You did not know that was the most exalted aspiration that the Imam of the pious used to regularly pray for in his supplications and he used to constantly strive in this world to attain. The most beautiful and perfumed connection with his great Lord, the most exalted and sublime meeting with his honourable beloved that he continued to long and desire for and remember like the remembrance of the beloved.

It is difficult for you to know, O nation of good that your pure leader, had his heart shattered with the arrow of pain, its target remains his entire life. The swords of annoyance had assembled competing over him and they continued to vie with one another throughout his life to the extent that his bleeding heart and wound hurt and deprived him of sleep. He was forced to bear pain that no human could withstand. Indeed you know that the path he had chosen, apart from others, had been with love and conviction. He had selected it over others with love and strong conviction; it was the path

of hardship and pain and the course of the greats. The road of grief and sorrow and the path of the chosen ones, in it was their future without respite. They do not know happiness and relaxation; they are the peers of displeasure and are accompanied by unhappiness.

I see you, O nation of good, that the destructive calamity had bitten you with its thunderous bite when you were oblivious, the withering of bright hopes for the return of the Imam healthy and sound to Jamarān after he had left it awaiting the answer of the call for a quick return to his Lord; and you were sure about yourself as a result of the transgressive love that the exalted beloved does not die, that the conqueror does not expire, the disgracer of the renegades and the tyrants and the splinter in the eyes of the spiteful will not make you rejoice at the misery of the enemy and nor will it agonise their committed friends. The one who left Jamarān on the sounds of prayers and salutations to purify, as you assume, his sky from the passing summer clouds, they will return to it with the brightness and fragrance of spring, living in its pleasant cold and surreal conditions, resting in its gentle breeze that is fragrant and scented. You used to claim and insist in your supplications, plead and dissolve in your silent prayers; asking Allah not to frustrate the sublime hopes and the feet does not stumble before the exalted dream.

The announcement of the news took you by surprise and you were furthest from expecting to hear it and suddenly your bright hopes and dreams began to melt away in stages and the lightning manifestation began to destroy the entrenched and fixed mountain and to turn into dust. Your heart began to tremble, its beating was the beating of that sound heart on the operating table as if it wanted to stop and the source of life in you was on the verge of freezing in your veins when the pure blood froze in the veins of your great Imam. You pushed forth violently with pain, sorrow and regret beating the chests as if you saying to the hearts between its two sides: There is no value in life after his death, you hit the faces as if you saying to it: Your senses will never taste the essence of life when the most noble of faces has departed.

[May] Allah [reward] you, O that pure soul which did know except Allah and it did not extol the remembrance of anyone else. For Him [alone] were its fear and prayer, its uprising and revolution. He was the ransom and the source of its zeal. He was the reason for its sigh and unhappiness, its rejection and firmness, its pains and sorrows but rather He was the moments throughout its long years and did not leave it even for a second. It did not depend on its self but rather melted it in the fire of the amazing love.

[May] Allah [reward] you, O those 'Alawid souls that use to emanate from the garden of faith elevated, perfumed and suspended in the souls in an environment of purity, nobleness and glory.

[May] Allah [reward] you, O that greatness which Allah created in his sight, fashioned with His hands through guidance and light in order that it may be embodied in this world as a minaret, an example that will arouse in the hearts the determination for superiority and inspire it with love for the peak of glory.

[May] Allah [reward] you, O those words which were as if they were revelation, but rather they were revelation for indeed they were of the revealed signs of Allah recited for the hearing of the worlds, His obligatory rulings that are spreading in the world, His transparent exhortation is gifted as a mercy for humanity and His wise parables that are presented to people in order that they may ponder.

[May] Allah [reward] you, O those believing youth who are still active, radiant, enthusiastic and are advancing with constant haste in the affairs of Islam and the deprived.

[May] Allah [reward] you, O that grand thought which transformed reality on the basis of the guidance of religion in the best of manners, elicited the correct view and right guidance from the heavens of the intellect and looking at the existing life in order to achieve the required aim and the desired reality. A religion implemented, message embodied and the Qur'an implemented. He did not say that exhortation and advice suffices me, they are both my duties.

[May] Allah [reward] you, O that tongue which did not utter except that which was in the mouth of the heart in order that its words set forth from it like wisdom, sound, love and desire, guidance and light, foresightedness and righteousness. There was nothing in his mouth except his tongue, which he fastened with his headgear, thus he did not utter, except that which seeking guidance through penetrating foresight and clear direction. Apart from that he was in the silence of the wise and the noble, speaking with the most eloquent speech about the most exalted and sublime meanings.

[May] Allah [reward] you, O that unique knowledge about Allah, faith and time, through its guidance to its Lord – in the vicissitudes of life – the caravan of believers have marched on the straight path and walked with its light to the fountain of Islam to quench their extreme thirst with its abundance. Indeed through its exceptional intelligence and foresight they got to know the affairs of the present time. Thus they interacted with it with

firmness, the interaction of wisdom and foresight to its highest stages and levels.

[May] Allah [reward] you, O you who reminds me of Noah in all the worlds, his days were extended through propagation; day and night, openly and clandestinely, thus he was able to choose from amongst the people the choicest believers. He had boarded them on the ship of salvation in the depths of the severe floods that were due to extreme anger. Its logs were his righteous heart and sound intellect and its ropes were his persevering struggle, purified suffering and his immense sacrifices for them to be in the ship of salvation. They are safe whilst everyone else is drowned through misguidance and punished.

[May] Allah [reward] you, O the one who reminds me of that tender hearted Sheik, the compassionate, the puritan, the rejectionist and the revolutionary for indeed you were a pure Muslim in the midst of polytheism and [newly] arriving ignorance. You continue to reject embodying the violent Abrahamic rejection that turned the deities and claimants into pieces. Indeed you were a revolutionary exploding the revolution in the impenetrable, the confined, in bondage, on thrones, in towers and in the thickness of darkness and the gloominess of misguidance.

You were consumed by the violence of ignorance and the hatred of the ignorant that they threw you in the depth of calamity, their past status were with the person who equalled the nation when they built a structure for him and cast him into a huge fire and Your heart said to the fire descending from the tongue of revelation in the Qur'an for certainly he was covered with the mantel which does not burn and nor does fire penetrate it. That was unique dependence and manifest steadfastness "And it was a must for Us to help the faithful". Your great Lord said to the fire of the world that raged around you and consumed "Be cool and safe for Abraham". You walked on most of the fire as if you were walking in gardens. You stepped on the edges of the flames as if you were ascending the peak of every desire and the fire remained behind your great back – the cloud of his great determination raining down courageousness and steadfastness – like smoke choking those who ignited it.

[May] Allah [reward] you, O you the one who reminds me of Moses, the splitter of the sea with his staff by the permission of his Lord, the Almighty, challenging the tyrannical pharaohs, loosening the manacles and shackles from the weak and enslaved, you continue to penetrate the seas of difficulties, exploding it and passing through it with the spirit of God-consciousness, dependence and accountability, from the right side of the mountain through your knowledge, blowing it into your powerful staff

(your revolutionary nation) to create for yourself extraordinary miracles from conventional reasons and causes even though it may be from the essence of it, defeated darkened intellects bow down in prostration for it and powers submit to it in humiliation and disgrace.

[May] Allah [reward] you, O you the one who reminds me of Jesus; the spirit of Allah, the source of virtue, the spirit of greatness and ascendance in the face of the retrogression of materialism and its decline. The reviver of the dead and the curer of the sick through the permission of Allah, thus your name O pleased one is the attribute of that great Prophet. Your divine and elevated path is the heavenly journey of glory, which those who sought perfection have ascended within its folds. Your 'Alawid and refusing spirit revives the hostages of bodies from the pit of misguidance and the curing nature of your guidance remedies those who are sick in the dwellings of misguidance and corruption.

[May] Allah [reward] you, O you the one who reminds me of the Master of the Prophets, his childhood that is saddened by being orphaned and difficult, with his dignified and pure youth, his virtues that were a cause for surprise by his departure from evil and rejection of the idols and ignorance, his call to truth and guidance, what he and his followers suffered from adverse calamities, with his emigration - that was full of pain and difficulty - from his house and city to the land of estrangement, struggle and the continuation of the sacred, with his victorious and mighty return, the propagation of the message and its completion, the similarity of two periods; the period of the propagation before the [establishment of the] state that was beset with the savagery of ignorance, oppression and obstinacy and the period of the noble existence in the shadow of the state, established in light of his guidance and affirmed by his righteousness and prohibitions.

Indeed it is history repeating itself, it is phases of the greats in the course of humanity that is repeated, it is the ascending progress of the symbols of glory and honour that is revived through their loyal and obedient grandson, certainly it is the illustrious ideal that the character of Khomeini embodies - the embodiment of his righteous fathers - exploding light in the darkness of deprivation, degradation and the absence of values; illustrious and radiant qualities that arise with it bright and luminous face in an era of vice that shows to the world the horizons of glory for the human being as the vicegerent of the Compassionate and directs them on the path of loftiness in the loss of misguidance of decline and degeneration. Introducing to them the determination of religion and the ability of belief to create perfection which is the aim of creation, the source of happiness, the spirit of peace and tranquillity and stability.

[May] Allah [reward] you, O you the one who is overcome with concern for Allah, for the revolution and the evident religion and the destroyer of the sorrows of the weak, the suffering and the deprived. You continue to arouse your armies with patience and contentment and its horsemen to attack with amazing determination, even when your injured heart is weakened, thus his fragrant blood gushed forth with the scent of jasmine and a wound. You entered the night as the companion of the bleeding word and the prisoner of the bleeding wound. The spirit is overwhelmed with excessive pleasure and acceptance and your sacred self is liberated from its earthly confines to the realm of the Magnificent Creator. Your heart smiling with delight for the pleasing and illuminating sight and cheerful for heavenly reward. The parade of the righteous has come decorated by the garments of happiness, greeting you, O the one who has achieved for it the most valuable of aspirations, saying welcome: O creator of the great glory and the reviver of the morning from the dark night.

[It was] For Allah that complete tranquillity that filled your chest with what appeared over you of the face of pleasure and contentment; its acquaintance filled your soul with the favours of paradise, thus you were content at the point of death and bidding farewell to the joints and the nerves. Your pure soul began to leave it with ease and gentleness, indeed it came as was seen in its familiar appearance with the glad tidings of the noble angels, thus you were bidding farewell to this world and all that was in it like the farewell of a prisoner buried in calamities in the middle of the earth and the punishment of the fire is poured on his head in the dark and continuous night. This is the prominent man perfumed from the garden of intimacy and permanent relaxation that has indeed risen perfumed in the face of your exhausted soul in the difficulties of life and its shelters, he is made to drink from its thirst quenching glass the drink of comfort and relief.

Your family sees that with the eye of foresight and they are not surprised when you say to them whilst you are in the last moment of your life (switch off the lights, whosoever of you wishes to leave they may) if you were rescued by an opportunity from the tongue that is engaged with the humming of the strong love of Allah, you would have said to them with a mesmerising and a captivating speech: O sons of this frightening and barren world go away from me, O sons of pain, suffering and hardship, indeed for that which I have embarked on and it has advanced to me – which the feeble worldly imagination fails to know its nature in order that it may attain its description of pleasure that gushes over me like green waves from the divine light, I sense its fascinating supervision in my vision, its overpowering acquaintance in my heart, its perfumed fragrance in my nose, its honey like

taste in my throat – I am miserable with your barren and arid world, I mourn for you through its deserts, and the extent of your suffering. Put off your waning and fading light for this is the light of the beloved like the severity of the sun if you could see. This is its manifestation that melts mountains for certainly the longing heart had melted through its invincibility and swimming in His extended glory that is without limits and circulates in his extended orbit infinitely. Go O peers of weakness and punishment and hostages of exhaustion and expensive worldly burdens, thus this is the unique beauty, exclusive perfection, outstanding potential, abstractness, peace and tranquillity, determination, complete tranquillity and a permanent smile that is connected. Indeed her victorious and cheerful waves have surrounded me, greeting me with the greeting of the invincible and victorious King in veneration, respect, honour and reverence.

Saying to me:

O Conqueror of this world, may we congratulate you with the victory of the more exalted life.

O Vanquisher of the soul and its disgracer in the intermittent war. This is your soul amongst the masters of souls in the embrace of honour and reverence.

O restrictor of the soul with the chains of God-fearing and prohibition, this is your soul that has become the freed [person] of your Lord, pleased and pleasing.

O embitter of life with the harshness of asceticism and pride of this honourable favour.

O the one who generously gave everything for Allah; this is the gift of your benevolent Lord and is the reward of goodness anything but goodness?

Oh, you the surgeon's scalpel! Do you know that when your sharp blade was on the body searching for the disease that certainly it was cutting through the hearts of millions, you would have seen instead of the diseased spot of the Imam, millions of spots? You would have found there the moroseness of fear and dismay for the aftermath (of the operation) aroused the smile of hope for the recovery and wellbeing of the Imam? Do you know O scalpel that if the nation knew that you will be that cutter who will sever the neck of hope, they would not have allowed you access to their leader, they would have taken him into their arms, wiping the affected areas with their affection, longing and ardent love in order that their unique attachment may create its great miracle and thus cure its great patient from the dreadful disease.

Oh that hour when the heart of the nation was called to the bed (of the operation) in order to surrender to the authority of the scalpels and thus it exercised its witnessed activities in those abominable days. Who knew that there were a few days between that and the hour of the final separation when the garden of hopes and dreams disappeared and thus it was the maze of darkness, desert, extended misery, suffering and exhaustion. The nation was venturing blindly into the extreme darkness of the night, not possessing – certainly it was called unexpectedly to the like of the day of Accountability, thus it was surprised and terrified when - anything from its thought and foresight that it may latch onto in the calamities of pain and suffering. It did not know – indeed the rapid current had walked on its body due to the cry of the announcer [of the death] - what to do except to beat the chest, hit the face and fall into the fire of gloom until it dies or is about to. It was a loud scream that awoke immense fear in the farewell bidding souls while he turned it with his right. A hurricane erupted for them, wherein which there was a fire. It did not pass any greenery without burning it. All the people of Islam were uprising due to that imaginary blow [of the trumpet], of the rising tragedy on a day that was equivalent to a thousand years of pain. Due to its calamitous nature every suckling female neglected what she suckled, every pregnant female due to the astounding calamity delivered her burden and you saw people due to its hideous terror drunk, yet they were not drunk with wine but as a result of this catastrophic calamity.

Oh, that towering turban on the chest of the body, where is the – O crown of pride - falsifier of the crown from you?

Unto you is glory, O turban of guidance, on you be praise for you are the source of freshness.

O bright lantern! Those who seek the light in the midst of total darkness are directed by it.

O 'Alawid spirit! Those who when the difficulties of the days intensified for them breathed the scent of goodness and peace from it.

O fortress of Islam and its severe and acute sword.

O Muḥammadan halo! Through which miracles, bravery and mightiness have sparkled.

O sacred appearance that smiled on the [two] blades of Zilfiqār .

O laugh of the banks [of the Euphrates] that has flowed on the blood red forehead on the plains of Karbalā.

O voice of refusal and obstinacy that deprives transgression an enmity of sleep.

O path of righteousness in the dark turmoil that did not change. O position of truth in the calamities of the tyrants that did not change.

O daughter of honour on the higher horizons, where is the sun in comparison to you, O dawn of light from the morning of guidance? Where is the counterfeit and those imitations, o reality that was fashioned by the hand of the All Knowledgeable and the All Wise? Where are exhaustion and those who are exhausted in respect of You, O Grace of the All Exalted and the All Mighty?

You continued to hasten to the honourable resistance with great determination and you nourished the path to the great aim with extreme and difficult hardships until the seal of victory dawned on your lips as the miracle of the century, in the form of the government for truth, it is difficult for something similar to exist in our time.

You have continued to incite footsteps with ardent love to the garden of death, as a sacrifice for a religion that the people of self-sacrifice will scream: O committed ones, [come forth] in defence for my arena and sanctuary has been filled with sorrow, thus the Khomeini turban has cheerfully radiated light answering its caller and the strong and severe wind blew, sacrificing the soul for its Creator.

[May] Allah [reward] you, O spacious garden of fresh and scented truth, the volcanoes blow but it does not wither.

O olive tree of beautiful guidance, the star of the course is ignited through it, volcanoes repeatedly strike it but it does bow.

O rising of righteousness, the beautiful dawn and the morning brightness, the extreme darkness of the night does not limit its shine.

You are the determination of victory on the path of the awakening, the awakening of the corrupted life after its fall, the spreading of knowledge to its remaining territories, the smile of dawn throughout its dark areas, it is appropriate for that which the intellect establishes to be elevated and attract attention and that which is filled with light to glow and shine. Here is your brutal strength that capably destroys places of evil and wretched misguidance. The wind of his courageous determination demolishes the palaces of evil dreams, with the rising of blessed anger it terminates the nights of aspirations that are deceptive to the foolishness of imprudence. The fear of your advancing nature has destroyed the fruition of their aims and it has become rays in the sphere of that false strength. It is perceived as fearful by your dubious enemy and your bursting strength took the satanic plots to the distant abyss.

[It was] For Allah, how many criminal plots of the tyrants that you have diverted from Islam, indeed they intended to devour the greenery and remove its glory and exaltedness. You have poured a massive cloud on the

raging fire that was filled with misguidance, thus it was quelled and the evil conspiracy surrounded the conspirator.

A towering view has appeared from your exaltedness, it can neither be estimated nor can it be forgotten. The creator of a soul, wherein guidance is pure, the beauty of resistance is perfumed and certainly its branches are intertwined and its roots have expanded, thus nothing is issued from it except in the form of good nor does anything flow from it except in sublimation and transcendence. Indeed the desires of ignorance are distant from it and it has become estranged from its world that is radiant with the beautiful morning from the darkness of misguidance, thus its centre is glowing and its apparent side is brilliant light.

The eyes of the world surprisingly concentrate on you, how you continue to revolt, the multiple conspiracies that have surrounded you from all sides and the arrow of evil that has targeted you from every side?

Which capable power desired that and thus approved it and similar to you, in it there is necessary destruction and compulsory death?

Indeed it is the sky, o creation of the sky; you are within its sight, why do you yield to the miserably oppressive a channel; certainly Allah has breathed in it the spirit of resoluteness? Thus arise in its face with the courage of conviction and destroy his fragile plot with a firm plan. You should wait for him at every outpost; thus let him stand in respect of that with fear, observation and horror, not desire in anticipation and arrogance. He should see in it with his blind eye something from the light of the 'Alawid will and from the light of support and direction so that he would remain with confusion that causes him to stand and sit while fear blows into him an angry cyclonic wind. Certainly he has sensed that today you have confined him in his world, thus wherever he turns you are a revolution ignited, a standard raised, a giant awakened and a calamity that is attracted.

O my Lord, is this death sorrowful and distressing, imprisoning people afflicted with pain thus they have refrained from everything except tears and sighing? Or is it the thunderous awakening that this great revolutionary [who has died] has sent, the creator of the greatest revolution after the revolution of his Grandfather al-Husayn (pbuh)?

O my Lord, what should I see of what this body is doing? Indeed he is motivating the people as if he is their spokesperson, articulating with the most eloquent and arousing of speeches. It is as if he has an iron hand that vibrates in the air as a symbol of bravery and strength. It is as if he has a unique position amongst the masses in respect of their revolution. Here is the nation that is faithful to him, in their commitment on the day that their Imam came, on the 12th of Bahman from the land of exile and it was

preparing for all possibilities of difficulties. Certainly it had prepared for him the instances of blood spilling and sacrifice, in order that the revolution may reach its goal. It was as if they were – as they were bidding him farewell to his abode and grave - walking behind his body at the beginning of their revolutionary path to all fears. They spent everything valuable and expensive for it by his command, repeating their revolutionary slogans, reviving their covenant and allegiance and declaring their commitment to him and their ardent love. They made sacrifices for that at the fountain of determination and truthful arousing regarding the allegiance. How sublime and amazing was the revolution of the deceased wrapped in his shroud, like the custom of his grandfather, the master of the martyrs, who engineered a revolution through his martyrdom that has no cut-off and nor does it have end. Generations inherit it as if it is the natures [of people] and virtues.

This is his revolutionary will and testament to [hold on to] the book and the progeny, awakening anew, referring to the path of guidance in the presence of diversity and illuminating the path of wayfarers in the darkness of misguidance. The first action of the revolutionaries is their reference to the path and program and this is what that late revolutionary did. This is the juice of his heart that was extracted from between the claws of death in order to register it in his eternal will and testament as a program for the revolutionaries, a direction for the leadership and the righteous and a guide for the astray and the misguided. The ink of his words is his striving and eager heart, its sublime meanings are his pure and purified soul, its radiant and glowing contents are his shining and bright feelings, its teachings and concepts are his guided and guiding self that sketches the path of the revolution, the program of the government, the suitability of the ruler and administrators, the path of justice and fairness, what is to the benefit of Islam and the Muslims, the happiness of the oppressed and the deprived, the duties of the ruler in respect of the subjects and the responsibility of the latter in respect of the former, the relationship of this Islamic entity to its surroundings, the spots of maladies in this entity and the symbols of misguidance and deviation in its false leadership. What is the responsibility of the Nation of Islam in respect of their religion due to the excessive froth that has surrounded it [i.e. the Nation], thus they have returned to it like a wrecked boat. All these were the important chapters in the revolution of the late Leader that he exploded while he was taking the steps of tranquillity and contentment to the eternal world.

How many deaths of great leaders has been followed by [acts of] renegade and desertion, the death of Khomeini however released the ailing body from the youthful spirit in order that it may be overwhelmed by the

Khomeini [phenomenon] and become a revolutionary and capable [individual] in the nation so that it may rise with that unique soul with its noticeable youthfulness, thus keep it revived as a path, spirit and revolution. It was not exposed to death for certainly it is life that was solely for eternity; it was not targeted by annihilation for certainly it was beyond its law. Thus it is not surprising, for this is the soul of Islam, for certainly Allah has ordained the eternity of this religion and its everlastingness. Indeed the immense ethical revolution in this decadent and lowly world was a part of the revolution of the death of Khomeini, that character through which the master of virtues of righteous leadership was radiant; it was asceticism and seclusion from this world. The seclusion that he allied with was a companion of the night and not being intimate with anybody else. Such an intimacy that it was not pleasant to live without it. The great leader died and ears could not recall a worldly testament of his to his wife, family and only son, that they should inherit from his huge presence, position, leadership and the vast kingdom like others apart from him to the east and west have inherited from their royal fathers and possessors of authority, the resources of the people, their leadership, individuals [through enslavement] and interests, exploiting it like they please and desire, but rather the ears of his family and spouse remembered and were conscious of his testament to them with patience in the face of the bitterness of life and its pains, marching to the end with the religion, God-consciousness, virtues and desire to acquire it.

Indeed those who did not acquire exalted virtues like the Imam had and were not informed of his asceticism, his abstinence from this world, his truthfulness in it and did not believe the news about it and then they saw with the witnessing eye what the people of this world engaged into. They did not see opposition to him as appropriate for the people of the Hereafter and their actions – they assumed that the Imam would bequeath the leadership after him to his son. Certainly it was sufficient for them the reality of the Imam with his self and his household by abandoning the pleasures and beauties of this world, the exclusion of his son from all affairs of government, authority and positions of power. When the reality after the Imam appeared before them, they saw everything and were shocked his household had nothing after him in existence of that which he created through his divine strength, except the condolences of mourners. They met them with patience, accountability and recollections, hastening to the allegiance of the new leader who had been selected through criteria, principles and fundamentals, supported and assisted in the choice by the references and directions of the Imam.

Take the example of asceticism for the one who assumes or knows that shortly he will be invited [by the angel of death] and will respond positively. His mind is diverted from seeking the assistance of doctors from the region who excelled in medical care. They went to him, repeatedly requesting him to receive him welcomingly and desirously. They sought through his treatment the pride of this world, good relations and fulfilling the right choice and its thanks or to invite him – if he wills – to Iran, to come to him in that condition and for this purpose. The Imam sufficed with the medics of his country while he knew that they were not better than the doctors of other countries, he sufficed with the doctors that were trained in his country while he knew that they were not better than others in this field.

Indeed there were those who were FROM a lower position than him who would travel to every part of the inhabited world in search of a cure and they would find it. He however refused except the embrace of his country, the cure of its doctors and the incisions of its surgeons. His position was not similar to the one of those sons of the nation who had no access to medical care outside Iran nor did they have the ability to seek access.

Let's come to the milestones of the revolution that was created by the death of Khomeini, this awakening of the faithful that manifested in the rising sorrow that impacted on millions of Muslims all over the world. They did neither fear in that regard the censure of censors nor the scrutiny of its tyrannical rulers, but rather they challenged them as if they were rising against them, trampling with the step of determination and bravery the barriers of threats that were between them and the love of the Imam and his adoration and expressing it in any way possible. The nation's awakening in Iran was unseen before in history. Certainly, millions had risen – like the one who was awoken from sleep – in fear and bewilderment not believing the news at the first hour, thereafter they came to their senses, slowly but surely. They were assisted by the light of the clear essence of the death of Prophets and righteous servants so that they may remove the darkness of doubt that thickened their hearts with extreme personal bewilderment for their loss and the refusal to surrender to failure in the amazing love that has given the impression that its beloved was everlasting, eternalised by its love and that light which they loved, has circled around him and dissolved in him, thus it will never be extinguished.

It surrendered to the existing reality and pitch-black spread all over Iran, the blackness of charred sorrow were in their bereaved hearts, embodying pain in a manner never imagined or embodied before that in this world in the form that it appeared over the Muslim nation in Iran, in regret for the demise of the Imam, in sorrow for his separation and burning for their af-

fliction with him. It took off in the form of a revolution of volcanic mourning that shook the vacant hearts, awoken sick hearts, broke the shackles of souls that were imprisoned by carelessness and foolishness, to revive everything – the signs of regret and the determination of atonement - paying the allegiance of truthfulness and commitment. The amazing thing in the revolution of sorrow was those arrows and thorns that spread in the violent wind of the unique scene of loyalty and exceptional sacred love and the truthful covenant that was not mixed with anything on the continuation of the journey on the path of truth, light and steadfastness. The steadfastness of firm mountains on the program of the Imam, not moving an inch from the position of firmness by catastrophic calamities and severe tragedies, it progressed being attracted by the hatred of hate-mongers and the gloating of enemies to strike their hearts, gorge out their eyes and leave them in total confusion, a dangerous surprise that melted them, a frightful fear that his talons alternatively attacked, tearing them up into pieces and transforming them into portions devoured by the crows of evil and destruction. Thus there was no delight of the eyes that assumed indeed it was a surprise gift and there was no pleasure of the heart that considered him to be the only son of the victim. There was neither peace of mind for those who neither hardened the concern and anxiety nor was there the arrogant, restful and enjoyable life with the absence of the giant monsters. Conqueror of the arrogant, leader of the oppressed, thus Khomeini, those who assumed his death was an end, but his loss became a beginning that had no end and the leader that occupied the hearts which became his refuge and retreat, began to lead and move it from within through its reins whereas he used to lead it through the reins of his words and speeches. Thus as his soul occupied the souls of the nation, his grave became its eternal shrine, a destination that was spreading its affection, thus burning, dissolving and death with the fire of love became a necessary aim through its devoutness in its worship.

Thus when Khomeini through his death attained this status, his death became the object of honour and steadfastness for an immense affair and a massive transformation occurred in his nation through this. It became a giant leap on his path to his goal that brought him extremely close and terminated the misguided hopes, thus its companions bit their nails in sorrow, grief and anger. They went on to stuff themselves with greater confusion through the death of Khomeini which was life giving in the most beautiful of manners and forms. This was after they had previously stuffed themselves due to his never before seen life. It had appeared before them in a manner that defied norms and exceeded the customary, blowing in its

trumpet (the revolution), reviving the dead from the bodies of the humiliated to the point of resurrecting it (the leadership of the oppressed) and leading them as a symbol to its pleasures (freedom and self-determination). Where you see the arrogant humbled by abasement and they are pursued by a period of defeat and humiliation [sticking the nose in the quagmire of defeat, disgrace and the loss of a false reverence].

Have you seen the funeral procession to the BeheshtīZahrā Cemetery? Did you see before that or during [the procession] the overflowing of love penetrating the hearts, moving bodies to touch that coffin, stroke the face – for the sake of blessings – with hands that passed on the coffin that carried him or the shroud that he was wrapped into? Have you seen that gathering of millions which had gone on to wrestle the government over the body of its leader and Imam, refusing except to carry it in their hands, relieving some of their thirst by embracing; touching and smelling him before his garden like grave do that to him?

Have you seen that which resembles military rule at the place of his refuge, it alone cannot replace its honourable body from the hands of millions who wanted to bury him in their hearts besides his soul that had descended upon them?

Have you seen what the replica of resurrection on the day of Accountability has done at the grave of the Imam? It was as if the earth had extended, split and discharged its burdens, as it should. It was as if people had come forth, males and females, young and old, boys and girls, from their graves scrambling towards the summoner, where the separation has become great, every wet-nurse was made to neglect [what she suckled], every pregnant female delivered her offspring and every person left with what sufficed him from the calamity and confined it to himself, occupied with it from the rest of his friends?

Have you seen those who were able to throw themselves in the grave, before their leader was made to rest, through the power of exploding ardent love and extreme sorrow propelled like a volcano? It was as if they were saying: Bury us instead of our leader?

Have you seen those thousands of hearts that had been afflicted by the shock of the funeral like it was afflicted by pain and injuries that they addressed hastily or that they referred to the hospitals?

Have you seen those for whom the earth became narrow by the grasp of pain inspite of its expanse and they confined themselves by the heat of grief, thus they did not find except in death an expanse and a salvation,

thus they left this world in which they lived after the sun of the Imam eternally set?

Have you seen this and others, you would have seen a unique scene for the exceptional pain; the love for the individual and the awakening never before witnessed this world. The great revolution that was born of death and never did the greatness of any [individual] give birth to something similar.

Indeed, the tragedy has melted the soul and transformed it into a liquid, poured into the mould of eternal commitment to the program of Khomeini, after it had purified it – through heating – from all blends, in order that it may return purer and cleaner. That was the practice of the Imam in his tremendous striving for his immense goal and massive hopes. It was thus that he hoped to attain his desires and reach his destination.

Have you seen in the signs of that revolution, which were revived by the events of this death those grave amazing questions that were incited by its agitator?

What has unified the small and the big during that difficult calamity?

Who has unified all these hearts in this tragedy on the basis of sorrow and made them immune from the rope of grief?

Who had planted this love in the hearts of that man who never appeared before the people nor did he burden them with the load of the unique and continuous struggle and its unique requirements, thus they were challenged by advancing with him on his difficult and complicated path with various calamities and different kinds of hardships. Thus he returned captivating the souls through his love, shackling their hearts with the chains of his extreme affection for certainly through that calamity he was purifying the preciousness of love from its impurities?

With which power was that leader able to penetrate the expanses of the hearts and souls in order to conquer them victoriously?

Who made death under his command and on his path the most desired aspiration? Transformed suffering for it and in the course of it a desired aim?

What secret was behind the strength of his words to take the reins of this nation where he pleases regarding affairs of a similar nature and their contradictions, conformity of requirements and their inconsistencies and the nation surrendered like the submission of the friends [of Allah] to the will of the Prophets and heavenly revelation?

The analysis of scholars and experts cannot find an answer to this exhausting affair in their customary studies and examination of the affairs of social life, its customs and traditions. If indeed they looked at the belief in

the unseen and the religious phenomenon they would have found in it glowing references, which remove the band of confusion while they are searching in the dark for an answer.

The knowledge of this reality (the role of religion and its effects) was an aim that Khomeini strove for the intellects to comprehend, hearts to submit to it in this world and what that knowledge necessitates by the killing of the optimistic hopes of the enemies of Islam – after death – for the raiser of the standard of the increasing awakening and the pioneering return, falling in the pit of destructive pessimism and stifling hopelessness due to the deviation of this Nation or its divergence from its course. All those were the elevated signs of the milestone of Khomeini's revolution after his death. By Allah, it was the most beautiful of revolutions, by Allah; its founder was the greatest of revolutionaries.

Indeed those ignorant or seemingly ignorant ones were oblivious of the nature of belief in Allah and the unseen, the attachment of the Nation to its religion, its consciousness of its message, its knowledge of its leader and the necessity of its obedience to its master-ship. What [the Nation] had found in that leadership of divine characteristics and virtues and its excellences that springs forth from the spirit of Islam, its elevation and beauty. Through that they were hidden from the essence and nature of what that they considered to be secretive, which they do not have in their minds what will remove the curtain of blinds from their eyes of the knowledge of its reality and increase them with that which uncovers from them the shell of the pearl on solving its codes and its links. This secret is naught but three words: (faith, knowledge and the reality that embodies the sublime leadership). As from here love advances to permit to the beloved the warmth of the heart and grants to it the right of leadership.

Have you seen that sincere and devout worshipper in the niche of devoutness and humility had certainly directed his face in the direction of his Lord and attached his heart to Him. During that awesome night praying the night prayer on the sickbed while death had implanted its talons within him, these tools disputed it over him and instruments, which the doctors assumed, were the beneficial amulets in the face of overpowering death.

Indeed, I had seen him and remembered through him – prior to that I used to be confused in picturing and imaging – those righteous [believers] of the Prophets and the friends [of Allah] in the niche of devoutness in the presence of their Lord, beseeching and crying.

Have you seen that silent lamenting for that old man whose whiteness was like the whiteness of the heart, whose love and consciousness of his Lord kept him awake thus he stood in His presence on a night where he was

most in need of – while he was sick and exhausted – sleep and rest? Thus where are the ones who are forgetful and oblivious of the nightly glorification, its sacredness and radiance?

Hasten! Look at the sage of God-consciousness and knowledge on deaths-bed, indeed his eyes are deprived of sleep, his soul has been denied the sweetness of slumber, thus he had awakened it to beseech his most sublime beloved at the most precious hour for lovers, the sweetest time for the infatuated and the best conditions of connection in the sphere of the sacred yearning.

Have you heard the great news from the last person who was with him before he bade farewell to this world how he continued to remember Allah and sanctify Him with his tongue. He did not desist from that while he was in the last moments of his life? Rather how was it possible while he was the pure sage who continued to be confined to the niche of worship when he was exhausted from standing [in his acquainted manner] in the presence of his Creator – indeed he was ensnared by the trap of death and his honourable heart gradually withering away – praying to his Lord, not forgoing prayer even when faced with the catastrophe of death and the hour of the great turning point, the stage of transferring from this temporary world to that eternal house? His prayer this time was with the pointing of the finger when he failed to find another way to embody through it the prayer of his heart and soul. It was as if he was pointing with that finger to his Greatest beloved, saying to it: You alone, O my beloved, have protected the sanctuary of the soul thus it is in the domain of your love. You alone, O beloved, it has been pre-occupied [with] thus it has been purified, solely advancing to you even when the strike of death had come tearing apart this heart into pieces as if it does not feel and you act as you please. Unto you alone, O [the] beloved of the heart is the journey of this pulsating [individual], who continues to be enthralled by your love in his eighties and his continuous blood flowing in the veins of the fatigued body, strenuously striving towards you, seeking your union from the peak of passion to find you there at the pinnacle of splendour and beauty.

His [medical] attendants said: We did not see him in the manner that he was in except with ablution, facing the Qiblah at the time of ablution, a worshipper occupied with the remembrance of his Lord and his tongue murmuring – until the last moment of his noble life – His glorification. He did not forsake the supererogatory [prayer and actions] even while he had noticeable weaknesses on his body. Indeed his beloved [family] had seen him on that day in which he had left this world, certainly he had completed his obligations and supererogatory with an active and youthful

soul that was strengthened with faith, God-consciousness and divine love. Indeed he had motivated through love and affection that sick and weak body, thus he hastened towards worship that he did not separate from, or become disappointed with or and weakened by it.

In those days and hours, during the acuteness of sickness, the love and attachment of Khomeini to his Creator was revealed in the presence of witnesses while he used to conceal and hide it. Through his righteousness and sincerity he would cover his unique practices and beautiful stories from ears and eyes. Certainly it is bewildering to the intellect what was it that rose with the sick sage on the verge of death to worship strenuously and actively in a manner that youth and people of well-being from amongst the believers did not awaken for. Indeed it was a unique attachment that awoken his eyes and deprived him of the leisure of sleep while the causes of the sickness proceeded to request from him a comfortable slumber. Indeed it was the yearning soul of Khomeini, no soul other than it in this era embodied its yearning, it encompassed that embodiment which consumed its life, its activities, thought, pen and tongue, thus its hours were enthrallment, passion and love, its activities running on the paths of affection, love and fondness, its thought melted by the fire of the passion of its amazing love and its pen and tongue stood in the remembrance of that beloved.

Indeed there were two immense things that were the last to be seen and heard in the life of the Imam, turning the pages of history with the heart to appear on the most beautiful of its eras. That was the scene of the Prophets and the righteous bidding farewell to this world with the chant of love on the hymn of the welcoming angels, leaving this temporary life in preparation for the exalted get together with remembrance, glorification and praise. The call for the Muhammadi (but rather the Supreme Companion) yearning rings in the ear and the scene of the magnificent remembrance of the four glorifications and the testament of the sublime act with the prayer of the finger were the last of what the eyes of this world saw of him, being of the actions of that sacred [individual] approaching death in hospital. It was as if he was saying with his incantation what his grandfather al-Muṣṭaphā said before his heavenly ascension, while calling with the call of sacred love the succession with the embodiment of the sublime love.

The pure soul flows pleased and pleasingly to its compassionate Creator, arriving [in an atmosphere of] familiarity and delight to its honourable Lord. Here are the divine convoys – which waited the return of that great soul to the essence and to the world of manifestation and presence. Its course to the life of truthfulness in the beauty of eternity and the comfort of a peaceful and permanent life – surrounded it with dignity and venera-

tion and escorting it to its Lord with the chanting of salutations. The greatest manner in which the Benevolent received His beloved delegate who was arriving and dissolved in Him and the most beautiful thing being that He was aware of His ardent lover and devotee who was travelling towards him.

What is amazing to the millions of hearts that assumed their Imam and beloved – who had controlled their entire existence - to be a part of the law of this universe and to hold it together and thus its law has been disturbed but it does not quake and destruct. It affirmed the foundation of this world thus it did not tremor and shake. What was perplexing to the intellects of these fervent souls that assumed their beloved to be everything in its existence was that [material] things around Khomeini did not abandon their affairs while he was departing from this world. Thus the sky was standing on its pillars and not falling on to the earth. The earth was [with its] gravitational sides and not dismembered and mountains were fixed and not crushing on to the plains. Birds [with their wings] widespread not spewing [the contents of] their stomachs. The trees were erect on their trunks not bowing to the destruction of withering, water was flowing and not deep [into the earth] and the breeze was gentle, not volcanic nor ablaze.

This is how the phase of the physical Khomeini disappeared from existence, his bright and loving face was also absent. His sublime soul continued with its righteous and compassionate wings to shadow [the people] and to exude the warmth of the affectionate and caring life. From its bright lantern, the lights of the beautiful virtues and exalted qualities are spread-out, the hearts of the Muslims thrive, the souls of the believers flourish and the spirits of the righteous ascends to eminence and dignity.

His voice remains by raising the call as a path to majesty and prestige and a guide to dignity and progress, his program remains the program of valiant revolutionaries and his path the path of refusing rejecters. The Nation of Islam after him continues to seek enlightenment from his radiant guidance and trace the trail of his footsteps on the path of heaven. The Iran of Rūḥullah remained a sanctuary for guidance and religion and inciting the great assault on the throne of the arrogant. The commitment to Khomeini remained a visionary blessing like the whispering of the dew in the morning. His fragrant and powerful love continued to attract the reins of hearts to its Ka'bah and his noticeable shrine remains the focus of souls turning in its direction to recite the prayer of love and reverence.

That noble epithet (al-Khomeini) did not desist [as] the title of the revolution, struggle and resistance, the symbol of the uprising, sacrifice and self-giving, the source of the great awakening in the density of stagnation and the volcano of fear and anger striking the sanctuaries of oppression and

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denial. His pure and white hand continues to direct the worshippers to the path of deliverance from chains, shackles and extreme trials in the midst of evil and corruption.