

The contribution of Imam Khomeini in the development of the Islamic World

(Political-Economical-Social-Spiritual-Cultural)

1. Ayatollah Khomeini is not dead. He lives! He lives with his speeches and his works. He is the hope and the light of all the deprived and oppressed peoples of the world. He lives and guides us from the place he is.

"Life is a gift from God", he used to say, and advised: "For this reason, when He wants, it has to be paid off to Him."

2. Maybe we are feeling pain for the death of our Imam. Maybe our heart is shaken with tears. But the pain and the tears are united with the flame of our revolution which reinforces the strong decision of the entire nation for the final victory and the triumph over the evil powers. Iran remains steady on the road of revolution

The Islamic Revolution was and still is a cultural revolution. The awakening of Islam was and is the revolution in which our People believed whole-soul to the Godly values as Imam incarnated them.

3. A Greek lawyer who visited Iran writes: "In front of me I was witnessing scenes of complete devotion to God, an entire nation, millions of people faithfully and respectfully expressing their faith and their decision to sacrifice even their lives if they had to, for the dignity and respect of human personality and as they confessed, they never had them before-during the previous regime - which treated them even worse than the animals. That's why they revolted."

4. North Tehran used to be the region of aristocracy. South Tehran was the city of the deprived and oppressed with a history of martyrdom, and many times has been a victim. Even today they say stories to you: "One of the targets of the revolution was to bring down the borders, not only among the nations but also those borders existing in Tehran, as well as in every big city."

It is a fact that from the very beginning, the Islamic Revolution, headed by Imam Khomeini, considered freedom and human rights as unbreakable and inviolable principles, and for these values peoples of the entire world have struggled and continue to struggle sacrificing human lives.

This bitter and tragic reality is not unknown today mainly to those people who love freedom and respect truth.

5. It is true that Imam Khomeini did not simply proclaim the principles of the revolution; he incarnated them, he lived with them. The house that he was living, in Jamaran, Tehran, was not his property. He paid rent. It was not permitted to the Leader of the Revolution, who was a servant of God, to have any kind of property.

The plainness and simplicity of Khomeini was proverbial. An Egyptian journalist writes in an article in the newspaper *Al Ahram*: "Imam Khomeini used only once in his life the telephone, when he was living in France, and never again. Ayatollah Khomeini picked up the receiver, when he was told that his elder brother wanted to speak to him. And he did not speak at all! He only listened."

His faith to God cannot be described. "In the name of God, the compassionate, the Merciful". He always began his speeches in this way. With, soft, smooth, peaceful movements, lightly joining his hands - and someone said that this proved his grandeur through his noble gestures which created a holiness during his speeches.

He always stressed the need of unity of the Muslim World for the Glory of Allah and the establishment of the Islamic Revolution. With a strong and keen voice Imam Khomeini explained to the People that the Great Power with the support of America, which considered Islamic Revolution a threat, urged the Baathist regime of Iraq to proclaim war against Imam "bombarding civilians, schools, hospitals, killing woman and children of Muslims."

Immediately after, being moved and with tears in his eyes he was repeating: "They are slandering us through the mass-media that our enemies have at their disposal and condemn us spreading lies that in our streets men and children do not dare to circulate because we kill them. They say that we torture the prisoners and the POW's. Lies, lies lies! All these are lies!."

6. However, there was never any talk or article about the use of chemical weapons which were tested on

civilian Iranians and the soldiers of Iran, despite the official denunciations, on March 12th, 1985, the General Secretary of the United Nations, said: "For the first time, during this unproclaimed war, the regime of Iraq has deployed on a large scale chemical weapons against the Iranian forces."

And, of course, the General Secretary of the United Nations condemned this action of the Iraqis.

However, none of those International Organizations who pretend that they fight and support the human rights, have never condemned this action of the Iraqis.

7. Concerning the assassinations and killings which were reported in the International Mercenary Press, here is the real face of this social problem as it is presented in the Greek newspaper "VRADYNI"/21-8-84, which published the following: "The Revolutionary Court of Tehran condemned to death 26 persons who were immediately executed, reported the Iranian radio-station. The executed, among who there were also two women, were found to be guilty for smuggling and the other three were accused as homosexuals. With these executions the number of the anti-Khomeinists who were executed in Iran reached the number of 108." The above was published in VRADYNI newspaper on 21-8-1989.

After investigations and serious searchings it was confessed that, during the first period that the Ulama took the authority, the executions which were more, mainly were for crimes related to sex and narcotics but later on for political reasons of treason and spying.

More concertedly, on January 24th, 1982, twenty persons were executed in the prisons Kasr in Tehran with on the charge of drug-smuggling. Characteristically, the Iranian newspaper "ISLAMIC REPUBLIC" reports; "The murderer of a little girl was executed and a man was condemned to death and was executed on charges of homosexuality."

On the other hand, the Islamic Republic news agency "IRNA", reported that nine of the persons who were executed in Tabriz, beginning of August 1982, after the decision of the Revolutionary Court, were found guilty for "espionage" working for the occupation-regime of Jerusalem as well as "for collection of money and transfer of it to the Zionist State." The same news-agency "IRNA" reports that in November 1982, 17 leftists, who were against the regime, were executed in various cities, after their conviction by the revolutionary courts because they were involved in criminal actions against "innocent civilians".

On the other hand, the General Prosecutor of the

Iranian regime, on November 1981, accused severely the foreign embassies in Tehran, and mainly the Embassy of Egypt which he accused of "supporting financially as well as with every other possible way the organization of Mudjahedins to continue their struggle against the revolutionary regime of Tehran."

8. Human masses became the power of the Revolution. These masses under the leadership of Imam Khomeini gave the deadly stroke on imperialism and changed immensely its crisis. These human masses showed that they were decisive to defend with every sacrifice to their revolution. They knew that there was not any other solution.

They wouldn't accept any defeat or compromise because they knew very well that something like it would mean a return to a barbarous, middle-aged, worse even than that one of the Shah's regime. The Revolution awakened the masses and helped them in breaking out of the fear and terror that they had for imperialism.

Imam Khomeini with his Government opened the gates of Iran to all the deprived and oppressed peoples of the world.

The close ties of the masses of the deprived and oppressed with their leadership and above all with Imam Khomeini, played the deprived role in their solid and unshaken devotion to the revolution and their self-sacrifice during the war.

"Hold on together, united under God, do not disperse" (Quran 3:103)

9. Imam Khomeini, without special privileges, remained always united with the people, being continuously with them with ideological and political dialogue. Their most eminent target was the massive gatherings for the prayer of Friday. In these gatherings the calling of the masses was the most obvious proof of the popular support of the revolution. The ties of the masses of the deprived and oppressed with Imam Khomeini had only one answer: "War until Victory! Revolution does not know any boundaries!"

The revolution was mainly started by the Mustazafins, the deprived. Beyond the liberation from the imperialistic yoke they were also seeking the social justice.

The social justice-however-united against the revolution, the imperialism, the reactionary Arab nationalists, the Sultans and the Amirs of the Gulf, the Liberal bourgeois and the servants of the Munafeqins (hypocrites). In spite all that, the Islamic Revolution succeeded in surpassing all these difficulties.

What the USA, USSR and even the Muslim countries were not able to understand was that, Ayatollah Khomeini was the protector of the Mustazafins (oppressed). That is why all their conspiracies failed!

The revolutionary organization of the Islamic Republic like the PASDARANS, ENGHELAB (Guards of the Revolution) and the KOMITEH (Committees), encountered all those who were fighting against the revolution, by following the path of martyrdom, ready and willing to sacrifice themselves, knowing that the only thing to lose was their chains.

10. Hotel "ESTEGHLAL" (Independence which before the revolution was "HILTON" Hotel, sheltering before the friends and visitors of Shah (all names from International Imperialism), today is the foundation of PASDARAN-ENGHELAB and its guests represent revolutionary and anti-imperialistic movements from all countries of the world. In their majority, from countries of Asia and Africa. Here is a remark which was made by a representative of an African country, which explains a lot of things: "Before the revolution, most of us that are here, could enter in this place only as cleaners or carrying the luggages of the VIP clientele!" Today the change is obvious. In the salons of another hotel, the "INTERNATIONAL", representations from Arab and African countries often came. Those salons, before the revolution were full with "drinks" and "cheap girls" and other "kinds" of entertainment of the pre-revolutionary time. Certainly, the gentlemen of the old time must find this new atmosphere "boring" and suffocating" feeling nostalgic for the time of Pahlavis...

Outside hotel "INTERNATIONAL", little further down, one could see in the pre-revolutionary time, poor neighbourhoods, small shops, poor small houses of a world that was slowly dying.

Today, one can see in Tehran, every day new buildings showing up, big department stores in which a great majority of the Tehran's population is working in.

Imam Khomeini, after the sixteen-years of exile returned to Iran, and the final victory of the revolution became a fact (11th February 1979). Imam Khomeini created a history and he gave back the authority to the Iranian people who had been oppressed for 2500 years by a tyrannical monarchic regime. The Muslim Ummah, after a long, hard struggle, under the guidance of this great personality, Imam Khomeini, overthrew the regime of Pahlavi and all those arrogant forces which supported the Shah.

11. Imam Khomeini, first of all, with his brave attitude towards the oppressive policy, gave inspiration to the people of Iran and urged every Muslim soul to

revolt. And as an Iranian proverb says: "Drop by drop, all drops gathered together make an ocean". Thus, one by one, the People united and became an angry sea, with their hearts united and started to roll down the streets of Tehran. The false value of the arrogant force and shaking and the oppressed nations-like Iran are not easily deceived anymore.

Imam Khomeini with a proclamation asked the People and the clergy, the month of Ramadan, to go to the mosques and expose without any fear, the crimes of the regime and discuss plans for an Islamic Government. At the same time he was urging the young students of Theology who had studied in Qum and other religious centers to enlighten the minds of the people. These factors accelerated the fast expansion of the movement.

In another declaration of his, after a demonstration, he said: "Our People are in a crossroad

The victory and success will be to send away the Shah or otherwise the people will be crushed under the boot of the tyrant until the end... The honour and proud in front of God, the Creator and his creatures, or God forbid, continuous inferiority and disgrace...

A Nation ready to resist, can send away the great powers.

By order of Imam Khomeini, that time, the workers and the personnel of an oil-company took part in a strike and, as a result of it, the oil export stopped.

And all these were always the results of his repeated and decisive demonstrations of Imam Khomeini for expansion and continuation of the strikes.

Imam Khomeini arrived in Iran on February 1st, 1979 being welcomed by one of the most enthusiastic and massive receptions which ever appeared in history.

From the airport Imam directly went to the cemetery Behesht-e-Zahra. Millions of people welcomed him lined up in 33 kms. distance from the airport to the cemetery Behesht-e-Zahra... "Our Lord, do us the good in this world and good in the other world and save us from the punishment of fire"...

12. The people in villages lived in poverty and deprivation, not being able for the very little needs of life to satisfy. On June 17th, 1979 (that's four months after the glorious victory of the Islamic Revolution), by decree of Imam Khomeini, a new foundation was established by the name "JIHAD_E-SAZANDEGHI", having as seat the city of Tehran and branches all over Iran. The aim of this foundation is the development and the cultivation of villages and the serving of the deprived residents of the most distant areas of the country.

For the reconstruction, the "JIHAD" Foundation had volunteers working with it from all classes of the society; unskilled workers, technicians, engineers and others who had knowledge in medicine. Some time later, the organization "JIHAD" grew and developed largely having in its service a great number of enthusiastic workers, devoted to the improvement of the conditions of health and welfare in the poor and underdeveloped areas that had been totally neglected by the previous hateful regime of the Shah.

In the conference for the development of the countryside, which took place on June 4th 1985, it was demanded that more attention be given to programming for the countryside. In the "jihad-e-Sazandeghi" (Holy War for reconstruction) the masses were taking over the functionings fronts of work: The struggle against illiteracy and cultural improvement of the people, reconstruction of agriculture, livestock, veterinary, medical-medicines insurance, development projects. Thousands of schools were built including, hospitals,

bridges anti-flood projects. Assistance was given for the cultivation of the land, care of animals, vaccination and insurance for the poor population.

It must be noted that the contribution and assistance of the combatants of "Jihad-e-Sazandeghi" in the reconstruction of the destroyed from the war cities, was more than valuable.

Concerning the hypocritical tears of the anti-revolutionaries and the imperialistic means of mass media that "the Iranian economy is crushed", the only thing which is really crushed is the base of privileges of a handful of capitalists who were exploiting the mustazarins, the deprived for the sake of the imperialistic West.

13. In one of his last speeches, Imam Khomeini made a wish that Allah will help the Islamic countries to be liberated from the hands of the criminals and the oppressors as well as all the Islamic and non-Islamic people from the exploitation and oppression.

Imam Khomeini's Impact on Islamic World

The Muslim Ummah passed through a crucial period of one decade since the advent of the Islamic Revolution on February 11, 1979, under the leadership of Imam Khomeini to the time of his demise, June 3, 1989. The Ummah has been facing many problems and burning issues and the Muslim peoples of different countries continue to struggle in varying degrees for overcoming the problems. Imam Khomeini as a true leader of the Muslim Ummah had to devote a part of his multidimensional role to deal with the problems of the Muslim world and the Ummah. His concern over the problems and the miseries of the Ummah has special significance. Therefore, his ideas, approach and role in dealing with the problems and issues of the contemporary Muslim world deserve to be properly surveyed and analysed and to find out lessons for the whole Ummah.

Views of the Quran and Sunnah of Prophet (S) with regard to the muslim community and responsibility of cooperation among themselves

The Holy Quran and Sunnah categorically stressed the need for Muslim Brotherhood and cooperation among themselves. According to the Holy Quran "Muslims are but a single brotherhood"¹ "They are friends and

protectors of one another."² (AL-Quran). Therefore the holy Quran commands the Muslims that "If they seek your duty to help them..."³ (AL-Quran). If Muslim peoples do not help one another, according to the Holy Quran "there would be turmoil and oppression on earth and great mischief."⁴ Al-Quran also emphatically exhorts the Muslims to fight "in the cause of Allah and of those who are being ill-fight" "in the cause of Allah and of those who are being ill-treated and (oppressed) from men, women and children..."⁵ Particularly where some Muslims are oppressed other Muslims must come forward to help them. It is the normal behaviour and attitude of every Muslim to help other Muslim because "Muslim are (by nature) compassionate among each other"⁶

Holy Prophet (S) also explained the same idea of brotherhood and cooperation. He says, "Believers are like a wall - one part of it strengthens the other part"⁷ "They are like a (human) body in friendship, love and affection and kindness. If one part of it becomes ill, whole part responds in fever and sleeplessness."⁸ Prophet (S) also says; A Muslim is brother of another Muslim, he neither oppresses him nor let him to be destroyed.⁹ "The blood of Muslim is same. They are alike against other."¹⁰