

IMAM KHOMENI AND JUST WORLD ORDER

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INTRODUCTION

The debate on the desirability of a new World Order will continue to be on the world's agenda. The past two decades have produced new thinking about the urgent necessity for rearrangements, new patterns of mutual partnership and cooperation, interdependence and symbiosis as the panacea for the various threats to the very survival of man. This new thinking arose from the accidental re-definition of the world and their imposition of strange values on the peoples of the world having conquered everywhere. The major threat to man's survival was the bipolar world of communism and capitalism with their attendant cold war, star war, energy crises, moral crises and atomic annihilation of mankind.

The muslim world was sadly trapped and specially targeted in these crises. The consequent death knell that the muslim confusion sounded on Islam and the muslim world is too sad to repeat. At the peak of this degrading perplexity and uncoordinated reactionalism of muslims around the world, Allah raised a decisive thinker, a motivator, inspirer and active change agent from Iran, Ayatollah

Khomeini; whose life and work not only restored muslim confidence but also introduced a new dimension into world thinking and established, at least, the third pole - Islam on the world agenda. Ayatollah Khomeini, in short, lived and worked to change the world political order and, within two decades, completed work on an Islamic revolution and established an Islamic State at the time muslims had lost the hope of ever seeing Islam again. Thus, did Khomeini lay the foundation for a renewed confidence in muslims about Islam; a new hope for Islam and muslim survival and also a new approach of dealing with the muslims by our enemies and urgent need for new muslim thinking in view of sophisticated onslaught against us world-wide.

This paper examines the issues involved in the life and work of Imam Khomeini with respect to Islamic revivalism, muslim destiny and responsibilities in the light of our intellectual stagnation in the face of sophisticated, multifaceted and untiring cleansing war against muslims world wide. It is divided into five sections none of which tells any story about Khomeini because the world already knows him and Islamic Republic of Iran, the new consciousness among muslims since 1979 and the renewed vigour of kufar to exterminate the unexterminatable - Islam are evidences of Khomeini's enigmatic and dynamic personality. Section one traces Islam before Khomeini with emphasis on the state of muslims then, and the boldness of kufu and kufar to recreate a kufu world after Khomeini had successfully challenged and sought to replace the world with a better one on Allah's agenda - Islam. Mention is also made about the

decadence of Islam as it emboldened kufar but was shocked by Khomeini's bolder and more decisive Islamic agenda.

Section two reviewed the muslim and world reaction to the success of Khomeini's new Islam and new definition of the world.

Section three discusses the effects of the new world order with respect to the re-newed onslaught on Islam and muslims including the gulf and middle east crises and the propagation of terrorism, fanaticism, extremism and, sadly, ethnicism and sectarianism among muslims; leading to further weakness, disunity, decadence and irrelevance.

Section four calls for sober reflection among the muslim intellectuals and leaders with respect to issues of muslim degradation today. They are challenged to reverse the dangerous and self-annihilating tendencies and consequences of the present muslim action.

Section five concludes with a call for globalised, de-ethnicised, de-sectarianised Islam and universal muslims through constant dialogue and production of another world class Khomeini not linked to any geographical region or material blood so that Khomeini might not die.

1.1 Allah's Agenda for Muslims and Islam:

When Allah was going to create Adam, He told the Angels "I am going to establish on earth, a vicegerent". (Q2:30). The significant issues in this statement affect the destiny and responsibilities of man. Allah did not say He was going to create but 'establish'. This means that every facility for man's survival and success in

would be provided for man. Allah also confirms this in (Q17:70) and emphasises the spiritual implications of differences in endowments while emphasising the issue of vicegerency. (Q6:165) Allah then promised man inheritance of power on conditions that man believes correctly and engages in righteous deeds (Q24:55). In the same verse, however, Allah promised degradation for those who go back to kufr (unbelief).

The summary of Allah's agenda for muslims is therefore that we are His vicegerents on earth as human beings; implying that we should carry out the responsibilities of creating a paradise on earth as witnesses to mankind (Q2:143) and 22:78). Our focus in life should therefore be a constant engagement in progressive actions that will change and recreate the jungle of our world into a paradise describe by Allah and experienced by Adam. We are, in short, masters of the material world which must be conquered in order to make it what its creator wants it to be through our efforts. This is the main thrust of Ibadah, Ma'ruf and Jihad.

The early muslims properly understood Islam in the light of a perfect guidance and a sure method of attaining success in the fulfilment of the covenants of vicegerency, witnesses and servants of the Merciful Allah. They knew that it is only by carrying out these responsibilities that they would have worshipped Allah in the true sense of it and succeed materially here on earth and achieve success interms of Aljannah in the hereafter.

The early muslims struggled against all odds and became great masters of the Universe, teachers of mankind

and standard bearers of true civilisation. They turned their own world into a paradise; enjoyed their world and extended the bliss to other worlds. They ruled most part of the world and made mankind benefit from and enjoy the bliss of true worship in Islam.

1.2 The Succeeding Generation.

Those who succeeded the early generation began to enjoy only the material benefits of the struggle of the early generations. They luxuriated in the political, social and economic orders which the sweat and blood of the early generation produced. They did not make any contribution. They began to degenerate when they concentrated only on the ritual, the mystical and, in some cases, the cultural and the aesthetic.

1.3 Occidental Ascendancy

At the time muslims were arguing about the sacredness of the blood of a mosquito, the occidental world had learnt the best part of Islam that had been abandoned by the largest number of muslims. The ascendancy of the occident which began with the crusades, climaxed in imperialism, colonialism and total enslavement of the muslims - land, brain, mind and all.

At the peak of muslim degeneration, they woke up from their slumber into the realities of sophisticated Kufu in the name of imperialism with its colonising and enslaving Democracy, Parliamentarianism, Capitalism, Socialism, Welfareism and other related isms. The muslim world had been conquered and all our values had been lost including the last vestige of a reminder- the Caliphate by 1925.

1.4 Muslim Reaction

The few conscious muslims who reacted to this sorry State of affairs were mostly confused, uncoordinated and ineffective. In some cases, opportunists exploited the general situation to further confound the muslims and compound the problems. We may catch the near perfect picture of the situation in Bisudin Javidan's words:

The upheaval caused by various "Islamic" sympherooses, and the incompetence of the Muslim intellectuals, has led the Muslim Societies into social disarray.

The social order *which* operates most of the time in Muslim Countries is continuously strained, frequently violated, occasionally disrupted. There are always a few individuals who fight against the enforced domination of various "isms" and for what they consider to be Islamic values and norms. But the majority is uprooted and drifts in the ocean of social change and technological despotism, buffeted by occidental moral norms, adopting wholesale alien social habits and outlooks, often sinking into crime and corruption, violence and vice.

... for the muslim masses, politics has become a zero-sum game in which they stand to lose all and gain nothing whatever the system..... The leadership uses the revolutionary ideology for apologetic purposes; it serves them both as the vindication of the use of their power, and as a means of stabilising-it- in short as a new 'opium' of the people.

Thus, Since the day of their independence, the Muslims have been ruled by elite minorities in the name of tra-

had and still has implications for the muslims and the world at large. One of such is the restoration of confidence and hope in the minds of the muslims world wide that Islam is still relevant, practicable and true at all time. Another is the shock which the whole world received at the realisation of an Islamic state in the last part of the twentieth century Iran. The world was forced to realise and acknowledge the necessity for Islamic item and a new world order on the world agenda. Imam Khomeini thus laid the foundation for a just world order with the success of the Islamic Revolution and a tripolar world emerged with foundation for a truly bipolar world of kufu and Islam. Imam Khomeini did not just succeed in giving Iranians an Islamic state, he gave the muslims of the world the hope of a just world proceeding from the success of an Islamic state in the face of and despite intensive and all pervasive western domination and total eclipse of the muslim world at the time. This must not go unchallenged. The challenge eventually came in the form of incitement of the world, especially the muslims, against Iran and creation of dissonance and disunity among muslims with respect to the Islamic Revolution and the Islamic Republic. The Iran - Iraqi War was a mere manifestation of the success and the success of world kufu against Islam and muslims and their desperate efforts to prevent a just world order demanded by the Islamic Revolution and also as articulated and vigorously campaigned for by Imam Khomeini.

The need to stop this challenge, which Islam began to pose to the world kufri became more urgent with the warm embrace and overwhelming enthusiasm with which the muslim world, especially the youth, welcomed the revolution. The world kufri could not afford the enigmatic infection of the whole world with "a Khomeinic malady". The demand and love for Islam and Khomeini took a dramatic dimension when anti Khomeini propaganda turned into Khomeini craze in the United States. The world was shocked to realise in the early eighties that the man they thought was living in the past had actually surpassed them in thinking and had overtaken them in aspiration for justice, freedom and peace. World kufri did not fold its arms. It began a multifaceted on-slaught against Islam through an attack on Khomeini and the Islamic resurgence he represented. This onslaught produced the damaging reaction of the muslim world to the revolution, the Imam and his people with its attendant consequences on the muslim psyche and the future of Islamic civilisation. The muslim contribution to the attack on Islam also continues to assist world kufri in further removing the hope of muslims in Islamic survival.

2.1 Muslim and World Reaction:

As mentioned in the preceeding section, the muslim world first reacted to the revolution with positive enthusiasm and vibrating echo of demand for a just world order demanded by Islam and as successfully articulated and established by the Islamic Revolution in Iran. The enthusiasm soon disappeared by the combined negative

attitudes of muslims borne of sectarian campaign and black-mailing propaganda against Iran, the Imam and Islam in general.

The muslims began their negative attitudes through the propagation of sectarian implications of 'Shiaism' which was partly attributed to Imam Khomeini and explained as "the satanic back up for the success of the kufritic Revolution". To these groups of muslims, the Imam succeeded because he was not propagating Islam but 'Shiaism'. Their own conception of "Shiaism" is 'kufru' and the Imam and all his supporters are 'kufar'. This dangerous reaction mainly provided the spiritual dimension to the decrease in enthusiasm and eventual disillusionment of muslims about the revolution. Literature was produced explaining and campaigning against Iran and its Shia tendencies.

The implications of this state of affairs, to me, are not as grave as the understanding of the cause and goal of the exercise. Although muslims were further divided and loyalty to Islam was deflated; although the spirit of revolution was quenched in some muslim youth and some eventually backslided; the saddest aspect of the propaganda was the lack of understanding of the cause and goal of the misunderstanding. The world kufru manipulated the general traditional muslim leaders to intellectualise "Shiaism" as kufru and at the same time succeeded in making the Iranians propagate the hateful and divisive tendency without immediate and effective caution. Emotions and sentiments were therefore wiped up by our enemies using all orthodox outlets to make the general muslims fear, hate and run away from

Islam by running away from kufr which the Iranians represent.

However, this reaction and its consequences should be understood in the light of muslim intellectual stagnation and uncoordinated political miscalculation which assisted the enemies in infiltrating us and almost achieving their aim. The muslim reaction is a manifestation of the world 'kufr' reaction. It was a multicoloured propaganda with predominant black, grey and white colours. It was then ably assisted by external propaganda and overwhelming media campaign against Islam and Islamic Revival as epitomised by Iran. It was an attempt to put out the light of Allah in the name of a just World Order demanded by Imam Khomeini through his life and work. But it failed. Rather than succeed Islam became the main pole challenging the capitalist pole and the world became truly bipolar.

3.1 Effects of the New World Order:

Imam Khomeini, through the Islamic Revolution, gave a new meaning to Islam. The world no longer saw Islam as a religion meant for the Seventh century. Islam became known as an active force, a political system a world order, a mystic order, a gnostic path, an epistemological system and indeed a total and totalist approach to productive life.

These new meanings brought to Islam, also at the same time, implied new meanings for the world. It was a challenge of unimaginable proportion. Two basic tools employed by Imam Khomeini in achieving outstanding success in mass mobilisation, among others, are the manipulation of the Jumat services and other congregational worship systems

of Islam; and the concept of change in the meaning applied to Q13:11 "Allah will not change the condition of a people until they change it themselves". Imam Khomeini's methods and his intellectual endowments were too understandably dangerous for the world to ignore. The effect of a mistaken disregard to the enigma known as Khomeini would have been understandably too costly for a desperate world of kufri in a bitter struggle for survival.

The world therefore reacted in two major ways; blackmail and wars. The successes of Imam Khomeini's work produced a new approach and strategy to deal with the muslim menace". One way is media propaganda campaign to discourage muslims from loving Islam and the other are the various wars and crises instigated and financed by the world kufri to dampen the interest of the 'rational' muslims in Islam. Thus, the various other names popularly attached to Islam and muslims are the blackmailing aspect of the psychological warfare on us. An active muslim is either a fanatic, extremist or terrorist. And it is either a war in the gulf or a battle in Palestine, Lebanon or "terrorist attack" in the U.S. all of which must be linked with Iran as the actual message and focus of the revolution.

The sad aspect of the effects is the production of badly ethnicised Islam. If the Iranians were arabs; perhaps the enemies would not have succeeded this far. Perhaps if there was never "Shiaism", the muslim world won't have been successfully manipulated and mobilised against Iran and the Imam. The greatest effects of all these sectarianisation and ethnicisation of Islam by muslims

are the furtherance of our weakness, disunity, decadence, and irrelevance; leading to virtual self annihilation. But the best effect is the creation of a truly bipolar world of Islam and kufr especially after the collapse of the soviet union. The foundation for a just world order had thus been successfully laid.

4.0 Issues in the Muslim Degradation and call for sober Reflection:

Imam Khomeini had lived and gone. Only his works remain for us to learn by and improve upon. It is not considered valuable to gather any where and sing the praises of an achiever and depart. It is more valuable if we can extend the achievement and expand the frontier of success. It is in the light of this fact that I present the following issues for sober reflection for muslim intellectuals round the world as a step towards immortalising the good works of Imam Khomeini.

4.1 Dominant Trends and Dominant Paradigm:

By this I mean muslims must find an acceptable balance between the dynamic, ever-changing world of realities within which we must operationalise the never-changing Absolute Reference Frame of Islam - Quran and Sunnah. One question that must be answered as an in road into other related issues is this - can muslims afford to continue to allow ethnic, sectarian and opinionated issues (shrouded in Quran and Sunnah as screen) to permanently and continuously divide us when the world kufr is uniting and integrating daily. against us? Remember European Union and other globalisation moves are not for nothing but against Islam.

4.2 Taqlid versus Ijtihad:

Can muslims afford continuous closure of the door of Ijtihad and allow slavish and unprogressive following of Taqlid to annihilate us in a changing world? Can we afford strenuous and impossible conditions to deter progressive and dynamic Ijtihad in our ever demanding and changing world?

4.3 Infotech and Globalisation of kufru versus ethnicised and fractionalise Islam.

Continuous hold of an ethnic group on the power and control of Islam and muslims have resulted into two dangerous tendencies - cerebral feudalism of the muslims by the arabs and disillusionment of the muslim-intellectuals about possible rise and productive contribution of muslims to the world. The just order envisaged by Imam Khomeini therefore becomes a joking matter in the face of these linguistic, ethnic and divisive tendencies among muslims. Can we afford to live in a global village and shut ourselves out of relevance deliberately?

4.4 Materialisation of the spiritual and spiritualisation of the Material:

Muslims have strangely divided their world into the spiritual and the material. You are either worldly if you want to make progressive contribution to Islam or spiritual if you are passive and irrelevant. The wrong assumptions about spiritualism and spiritual development have led to the misleading assumption that "what is worldly can not be godly and vice-versa". This is a notion that

Islam seeks to correct but which is strangely being forced on muslims today due to the intimidation of the kufri world by its material success. Can we afford to allow this cancer to grow?

4.5 Trivialisation of Taqdir:

Muslims have trivialised Taqdir so much that we have become docile - accepting everything as Allah's decree as already predicted by our prophet. The consequences of this belief are better imagined in terms of muslim relevance in a competitive world.

The results of all these diseases in our midst include the following: exclusion of muslim thinkers and activists from making productive and progressive contribution; fear of being branded an enemy of a particular muslim interest group or pole results in withdrawal; intellectual stagnation results in submission of muslims to degradation and oppression through belief in Taqdir and end time prophecies; all of these have the implication of social apostasy and actual worship of kufri in the name of Euro-American thinking, concepts and organisations. The U.N and its agencies; the IMF and its affiliates and their direct several concomittances are too scaring to discuss with respect to our faith and fate. We are in this condition because we have misplaced mysticism as an antithesis to materialism and rationalism; we have stagnated for too long and we have become accustomed to intellectual laziness and consequently we continue to be irrelevant and so the just order envisaged by Imam Khomeini continues to elude us.

5.0 Conclusion:

This paper has emphasised the cause of muslim decadence, degeneration and hopelessness as intellectual stagnation, laziness and luxury. It has illustrated the solution in the personal life and work of Imam Khomeini as an embodiment of knowledge sacrifice, action and perseverance. He was a combination of a mystic and a soldier. He came at a time when the muslim world had lost all hopes of survival and revival. He changed the world agenda with his shocking overthrow of the shah of Iran and the eventual completion of the revolution which ushered in the Islamic Republic in Iran. This is the consummation of the Imam's call for a just world order which attracted the muslims the world over and woke them from their slumber.

At the same time, it sensitised the world kuffar against Islam and gave them an insight into the new strategies to deal with Islam. They have not succeeded. But they might, unless we continue where Imam Khomeini left off. Many more Khomeini's could be and should be produced by the muslim world. But our Islam must be globalised, de-ethnicised, de-sectarianised so that every muslim becomes a universal muslim without fear of unquranic labelling and blackmail. This is the only way to achieve the just order envisaged by Imam Khomeini. And this is the only way the Imam shall not die.