In the Name of Allah, the Compassionate, the Merciful
Şahīfeh-ye Imām

An Anthology of Imām Khomeinī's Speeches, Messages, Interviews, Decrees, Religious Permissions, and Letters

Volume 2
October 24, 1965 – September 7, 1973
[Ābān 2, 1344 – Shahrīvar 16, 1352 AHS]

The Institute for Compilation and Publication of Imām Khomeinī's Works
(International Affairs Department)
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For easy access to particular topics, please refer to *Sahifeh-ye Imām*, volume 22, which includes:

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

Date: October 24, 1965 [Abān 2, 1344 AH / Jamā‘ī al-Thāni 28, 1385 AH]
Place: Najaf, Iraq
Subject: Government’s prevention of the flow of telegrams
Occasion: Imām Khomenei’s exile from Turkey to Iraq
Addressee: Muhammad Ḥusayn Anzābī, Tabriz

In His Most Exalted Name

His Eminence Thiqat al-Islām and honorable preacher Āqā Shaykh Muhammad Ḥusayn Anzābī, may his blessings last:

Your telegram congratulating my arrival at the holy cities¹ is greatly appreciated. Since my reply to telegrams may not have been delivered, I am responding via a letter. I pray to God for your success and the success of all those who spread or propagate the holy teachings in order to make the pure word of Islam supreme. Please keep me in your prayers. May God’s peace and mercy be upon you.

According to our information, my telegrams have not been delivered as the telegrams sent to me from Iran have not been delivered. Apparently the purpose behind this is to create division and anxiety. Please relay this information to the esteemed gentlemen and others, in anyway you deemed appropriate.

Rūḥullāh al-Mūsawi al-Khomeini

¹ ‘Aṣbaṭ al-‘Aṣbāḥ al-Mamālīkh: the term refers to some cities in Iraq where Shī‘a Imāms are buried such as the city of Kadhāli al-Mutallā, where Imam Ḥusayn (as), the third Imām is buried, the city of Najaf al-Askari, the burial site of Imām ‘Ali (as), the first Imām; the city of Kūzmām where Imām Mas’ud al-Kūzm, the seventh Imām and Imām Muhammad al-Naqi, the ninth Imām, are buried; and the city of Sāmirā, is where Imām Jafar al-Askari, and Imām Muhammad al-Taqī, the eleventh and tenth Imāms are buried.
Letter

Date: October 25, 1965 [Aban 3, 1344 AHS / Jamadi ath-Thani 29, 1385 AH]
Place: Najaf, Iraq
Subject: Message of gratitude
Occasion: Imam Khomeini's exile from Turkey to Iraq
Addressed: Sayyid Shahabuddin Najafi Mo'asifi (one of the great Religious Reference Authorities)

In the Name of God, the Compassionate, the Merciful

His Eminence Ayatullah Aqā Najafi, may his blessings last:

Please be advised that I have received and greatly appreciate the letter which you have sent with your son. I pray to God for your health and your success. Indeed I should thank the whole nation of Iran and the great Religious Reference Authorities and scholars of the religious centers of learning especially in Qum. I pray to God for their glory and grandeur. Coming to these holy cities is a great honor and victory both in terms of visiting the holy shrines of the saintly leaders of Islam as well as the great Religious Reference Authorities and scholars and the noble learned persons of Najaf, Karbala and the other holy cities. However, the importance of remaining in Iran makes it imperative that if the ban is lifted this servant of the noble nation and of the independence of the country should return as soon as possible and share in the grief and happiness of the esteemed nation of Iran in general and the esteemed scholars in particular. I hope that the eminent scholars and students of the religious centers of learning especially in Qum continue as before in learning and disseminating the holy religion without being deterred in their resolve to continue. I ask God for their success and for the glory of Islam and the Muslims. If you would accept, please pray that all ends well for me. May God's peace and mercy be upon you.

Ruhullah al-Musawi al-Khomeini
Jamadi ath-Thani 29, 1385 AH

1 As the burial site of Imam 'Ali ibn Abi Talib ('a), Najaf has several religious seminaries and Islamic educational centers. Imam Khomeini ('r) spent about 13 years of exile in this city.
Letter

Date: October 25, 1965 [Abān 3, 1344 AHS / Jamāḍi ath-Tha‘īn 29, 1385 AHS]
Place: Najaf, Iraq
Subject: Reply to the congratulatory message on Imām Khomeini’s arrival in Najaf
Addressee: Muḥammad-Taqi Falsafī

[His Eminence Mr. Ayyatullah Khomeini:
I congratulate your arrival at the holy shrine of Imām ‘Alī (‘a) and pray to Almighty God for your health and long life.

Muḥammad-Taqi Falsafī]

In His Most Exalted Name

His Eminence Huǧjat al-Islām wa-l-Mulimīn and honorable preacher Mr. Falsafī, may his blessingslast:

Please be advised that I am grateful for your congratulatory message on my arrival at the holy cities. I have responded to a similar telegram in the past which may have not been delivered since according to my information, my telegrams are not being delivered. Likewise telegrams sent to me from Iran have not been delivered either. By the grace of God, Muṣṭafā is fine and sends his greetings. I pray to Almighty God for your success in spreading the holy injunctions and ask for your prayers. May God’s peace and mercy be upon you.

Rūḥullāh al-Muṣawī al-Khomeini

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1 The abbreviation, “‘a” stands for the Arabic invocative phrase, ʿalayhi-s-salām, ʿalayhimis-salām, or ʿalayhi-s-salām (may peace be upon him/her/they), which is used after the names of the prophets, angels, Imāms from the Prophet’s progeny, and vails (‘a).

2 The text of Imām Khomeini’s previous telegram from Najaf to Mr. Falsafī is as follows:

“His Eminence Huǧjat al-Islām wa-l-Mulimīn Mr. Falsafī, may his blessings last:

Thank you for all your kindness. I pray to Almighty God for the glory of Islam and the Muslims.

Khomeini”
Letter

Date: October 29, 1965 [Abâb 7, 1344 AHS / Rajab 4, 1385 AH]
Place: Najaf, Iraq
Subject: Message of gratitude
Occasion: Imam Khomeini's arrival from Turkey to Iraq
Addressee: "Ulumā" of the town of Khvānsār

In His Most Exalted Name

Rajab 4, 1385 AH

Eminent and learned scholars and Ḥujjat al-Islāms of Khvānsār, may their blessings last.¹

Please allow me to thank you for the congratulatory message which you sent on my arrival at the holy cities. Due to the fact that my telegrams are not being delivered I am responding by mail. I pray to Almighty God for the continuous success of the great scholars, May God prolong their blessings in making the pure message of Islam supreme and I ask for your prayers. May God’s peace and mercy be upon you.

Rāhullāh al-Mūsawī-ʾal-Khomeini

¹ On the envelope was thus addressed:

"Iran, Khvānsār, His Eminence Ḥujjat al-Islām Mr. Sayyid Muḥammad-All ibn ar-Riḍā, may his blessings last."
Letter

Date: October 29, 1965 | ʿĀshūrā 7, 1344 AH / Rajab 4, 1385 AH | Place: Najaf, Iraq
Subject: Message of gratitude
Occasion: Imam Khomeni’s residence in Najaf
Address: Sayyid Mahdi Yathribi

In His Most Exalted Name

Rajab 4, 1385 AH

His Eminence Hajjat al-Islām Mr. ‘Alāj Sayyid Mahdī Yathribī, may his blessings last:

Please allow me to thank you for the congratulatory message which you sent on my arrival at the holy cities. Due to the fact that my telegrams are not being delivered I am responding by mail. I ask Almighty God for Your Eminence’s continuous success in making the pure message of Islam supreme and I ask for your prayers. May God’s peace and mercy be upon you.

Ruhullāh al-Mūsawī al-Khomeini

P.S. If the learned ‘ulamā’ or other residents have sent any telegrams they have not been delivered to me.
Letter

Date: October 30, 1965 [Abâb 8, 1344 AHS / Rajab 5, 1385 AH]
Place: Najaf, Iraq
Subject: Message of gratitude
Occasion: Imam Khomeini’s residence in Najaf
Addressees: Rashti scholars and students residing in the Qum Religious Seminary

In His Most Exalted Name

Rajab 5, 1385 AH

Eminent scholars and respected students of Rasht, may their graces last:

Please allow me to say that I have received and am grateful for the congratulatory message of the esteemed and respected gentlemen about my arrival at the holy cities and since I have been informed that my telegrams are not being delivered in the same manner that telegrams from Iran have not been delivered to me I am not responding via telegram.

I ask Almighty God for the continuous success of the respected gentlemen in gaining knowledge of religious sciences and spreading divine laws and I ask for your prayers. May God’s peace, mercy and blessings be upon you.

It is important for me to emphasize that the gentlemen scholars and students that they should remain in that same holy seminary and to continue to engage in learning and propagation. My absence should not lead to the gentlemen’s lethargy and/or wavering. Whatever God wills is the most fitting. And God willing, as soon as the obstacles are removed, I will be again among the gentlemen students of Qum.

Râhullâh al-Mûsawi al-Khomeini

1 The congratulatory telegram from the scholars and students of Rasht residing in the Qum seminary was sent on the occasion of Imam’s transfer from Turkey to Iraq (Najaf). This telegram was signed by 45 clergymen and students.
Letter

Date: October 30, 1965 {Ābān 8, 1344 AHS / Rajab 5, 1385 AH}
Place: Najaf, Iraq
Subject: Reply to the congratulatory message on Imām Khomeini’s arrival in Najaf
Addressee: Majdiddin Mīshāhī

In His Most Exalted Name

His Eminence Thiqat al-Islām Mr. Majdiddin Mīshāhī, may his blessings last:

Please allow me to state my great appreciation for your congratulatory message on my arrival at the holy cities. Since I have been informed that my telegrams are not being delivered and that telegrams coming from Iran for me have likewise not been delivered I will not respond by telegram. I ask Almighty God for your continuous success and ask for your prayers. May God’s peace, mercy and blessings be upon you.

Rūhullāh al-Mūsawī al-Khomeini
Rajab 5, 1385 AH
Letter

Date: November 4, 1965 [A.H. 1344 / Rajab 10, 1385 AH]
Place: Najaf, Iraq
Subject: Reply to the congratulatory telegram on Imam Khomeini’s arrival in Najaf
Addressee: Sayyid Asadullah Nabawi, Dezful

In His Most Exalted Name

Rajab 10, 1385 AH

His Eminence Hujjat al-Islam wa-Shamī‘in Mr. Hāj Sayyid Asadullah Nabawi, may his blessings last:

Please allow me to state to Your Eminence that your congratulatory telegram about my arrival at the holy cities is greatly appreciated. Since I have been informed that my telegrams are not being delivered and that telegrams coming from Iran for me have likewise not been delivered I will not respond by telegram. I ask Almighty God for Your Eminence’s continuous blessings in making the pure teachings of Islam supreme. May God’s peace, mercy and blessing be upon you.

Rūhullāh al-Mūsawī al-Khomeini

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1 SAVAK prevented this letter from being delivered and like many of Imam’s letters, it was confiscated and impounded.
Letter

Date: November 4, 1965 [A.H. 1344 / Rajab 10, 1385 AH]
Place: Najaf, Iraq
Subject: Reply to the congratulatory message on Imam Khomeini’s arrival in Najaf
Addressee: Sayyid Husayn Bodla

In His Most Exalted Name

Rajab 10, 1385 AH

His Eminence Sayyid al-A‘lām wa Ḥujjat al-Islām Mr. Husayn Bodla, may his blessings last;

Please allow me to state that your congratulatory letter on my arrival to the holy cities is greatly appreciated. I ask Almighty God for Your Eminence’s success in disseminating the divine laws and the greatness of Islam and the Muslims, and ask for your prayers. By the grace of God Mustafā is fine and sends his regards. May God’s peace, mercy and blessings be upon you.

Rūḥullāh al-Mūsawī al-Khomeini
Letter

Date: November 6, 1965 / 15 Aban, 1344 A.H / Rajab 12, 1385 A.H
Place: Najaf, Iraq
Subject: Reply to the telegram on Imam Khomeini’s arrival in Najaf
Addressee: Ali Ma’sumi Hamedani

In His Most Exalted Name

Rajab 12, 1385 A.H

His Esteemed Eminence Ayatullah Mr. Akhound, may his blessings last:

Please allow me to state that your telegram asking about my condition is greatly appreciated. Since I have been informed that my telegrams are not being delivered and that telegrams coming from Iran are not being delivered to me, I am not replying by telegram. By the grace of God and thanks to Him I am fine. I hope that Almighty God would deem it so in the future from now on as well. I ask for your continuous blessings and ask for your prayers. May God’s peace, mercy and blessings be upon you.

Ruhullah al-Musawi al-Khomeini

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1 In Sahifeh-ye Nur the date is Rajab 13, 1385 A.H / 8/16/1344 A.H, but in Imam’s handwritten letter it is dated Rajab 12.
Telegram

**Date:** Circa October-November 1965 [Abān 1344 AHS / Rajab 1385 AH]
**Place:** Najaf, Iraq
**Subject:** Expression of gratitude for the congratulatory telegram on Imam Khomeini's arrival in the holy sites
**Addressee:** Maḥmūd Ṭabāṭabā’ī

Qum

His Eminence Ayatullāh Mr. Ḥāj Āqā Maḥmūd Ṭabāṭabā’ī, may his blessings last:

I am grateful for your kindness. I ask Almighty God for the greatness of Islam and the Muslims.

Khomeini
Letter

Date: November 9, 1965 [Åban 18, 1344 AHS / Rajab 15, 1385 AH]
Place: Najaf, Iraq
Subject: Condolence on the passing away of Mr. Fumani’s father
Addressee: Husayn Fumani

In His Most Exalted Name

Rajab 15, 1385 AHI

His Esteemed Eminence `Imād al-A’ūlā wa Thqiqt al-Islām Mr. Āqā Husayn Fumani, may his graces last:

Please allow me to state that after arriving in the holy cities I was informed of the death of your father, may God, the Exalted, have mercy on him. Since I have been informed that my telegrams are not being delivered and that telegrams coming from Iran are likewise not being delivered to me I am sending you my condolences in this manner. I ask Almighty God for your continuous success and ask for your prayers. May God’s peace, mercy and blessings be upon you.

Rūhullāh Mīsawī al-Khōmeini
Letter

Date: November 12, 1965 [Abān 21, 1344 AHS / Rajab 18, 1385 AH]
Place: Najaf, Iraq
Subject: Reply to the congratulatory letter on Imam Khomeini’s arrival in Najaf
Addressee: Sayyid Muhammad-‘Ali Dāmghānī, Hamedān

_In the Name of God, the Compassionate, the Merciful_

Rajab 18, 1385 AH

Please allow me to inform Your Eminence that the letter stating your health status and your message of support is greatly appreciated. I pray for your continuous health and success. By the grace of God I am fine and I hope that while next to the dome of the holy shrines of the Infallible Imāms (‘a) I get an opportunity to renew the bygones. I hope that Your Eminence will pray that all ends well for me. May God’s peace and mercy be upon you.

Rūhollāh al-Mūsawi al-Khomeini
Speech

Date: Circa October 1965-September 1967 [Circa 1344-Shahrivar 1346 AHS]
Place: Shaykh Ansâr Mosque, Najaf, Iraq
Subject: Self-purification and preservation of unity
Addressees: The 'ulamâ', scholars and students of Najaf Religious Seminary

I seek refuge in God from the accursed Satan
In the Name of God, the Compassionate, the Merciful

Baseless differences as conspiracy of the enemy

I had intended today to proceed with my scheduled seminar, however yesterday two of the gentlemen came to me and told me things which caused me distress and so I deemed it necessary to take the opportunity to remind you of a few matters. It has even been said, privately, that if the situation is not controlled, it could cause severe disagreements and in some cases even fighting. I don’t know what these disagreements are about. Are they about worldly things? If so, you have nothing in this world. What do we have in this world to disagree over? If they put all our possessions together, they would not be enough to provide a comfortable life. Was it necessary for the gentlemen to rise up and form factions over such a meaningless and insignificant matter and for it to be feared that three of these factions may start fighting each other over some matters? Is it not possible that there are other hands involved here—hands which seek to bring shame on the theological schools, to bring more shame than this? Do you not think that this is what your enemies are after and they are involved in this in a way that you cannot see? Your enemies work furtively, they are clever, cunning and deceitful. There is a hand behind all this, an impure hand which seeks first to besmirch you and then destroy you so the people will think that the [akhîmak]. Is it not possible that they penetrate your groups by pretending to be religious, holy and pious or that they deceive some of you and place some of these gullible people among you to spread ideas which lead to vitiation and aggravate the already demoralized state of the theological schools?

1 For further information on the circumstances surrounding this speech, refer to Barvosi va Tabâlî i.e. Nâhjol-î Imâm Khunâmî [Study and Analysis of Imam Khomenei’s Movement], the section “Imâm Khunâmî in exile in Iraq,” vol. 2, pp. 117-148 and “The beginning of a mission in Najaf,” vol. 2, pp. 151-227.
Conspiracy to create chaos in the religious seminaries

How many do we in fact number? Those of us presently at the Najaf center and the Shi'ah theological schools of other cities and countries, how many are we? Does our number reach twenty thousand? Let us suppose there are two hundred thousand of us, including the village akhund group and others; if these two hundred thousand people had a consensus of opinion and followed that which Islam has demanded, then they could achieve much. But when among these two hundred thousand people—even if we say they don't have two hundred thousand differing opinions—each person, each front, as you say, has an independent view and according to that the opinions of other fronts are attacked, we can achieve little. Is this how our community is to act? Are we to humiliate one another in this way, our old men humiliating old men, our young men humiliating young men, our young men humiliating the old men and our old men humiliating the young men, while one group looks for an excuse to add to the already sullied state of the theological center and excite discord in the name of this and that front? The outcome of this discord will be to the benefit of those who view the schools as being detrimental to their interests and who seek their annihilation. They will acquire a favorable outcome from this, and the nation will not express distress at your plight, the people will say this was the situation in the schools and it has not changed; this is still the situation that you see now.

Bogus factionalism

It saddens me when a young man comes here from Europe and stays with us for only a short time, only six to eight days, and comments on the situation here. He didn't say anything to me personally, although he visited me once or twice during his stay, but he told one of the gentlemen here that: "It's fortunate that it was I, the son of an akhund, who came to Najaf; if somebody else had have come and seen the situation here what would he have made of it?" I do not know what, in these few days, a person who is studying abroad and who is not of our occupation, even though his father is, has seen in this blessed school to make him comment so! Who was he in contact with and what have they told this student of modern sciences to dishearten him so about the situation in Najaf? If there are some hands involved here and these hands force you to say "I am from this faction, he is from that faction and so-and-so is from the other faction," and God forbid this becomes so and factions are created even in one school, and one day a

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1 It refers Mr. Sadiq Tabatabai, the son of Ayatollah Sulhan, who at that time was studying in Germany.
dispute erupts in one school which affects all the other schools and the impure hands fan the flames of this dispute, then this will besmirch us in the eyes of the world. It will bring disrepute not only on me and you, but on a one-thousand-year-old theological center and the pious religious scholars who, praise be to God, are many in society. In addition to this, how will we answer to God for allowing this to happen?

The defect of knowledge without practice

Our traditions tell us that the dwellers of Hell are vexed by the stench which emanates from an ‘ālim who does not act according to his knowledge. Why do you think this is so? It is because there is a difference between someone who is an ‘ālim and someone who is not. There is a difference in some aspects. If God forbid, an ‘ālim deviates from the right path, he could lead an ummah astray. I have seen this for myself in some of the provincial towns which I used to visit in the summer time. In some of these towns, for example Mahallat, I saw that the people were well-instructed in their duties; the community was well-trained in its religious duties. If one looked a little

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1 The establishment of the theological center at Najaf should, in truth, be attributed to Shaykh ‘Umar (1172-1274). In 1258, the Mongol invader Hulagu (Hulagu), grandson of Genghis Khan, invaded Baghdad giving the city over to plunder and flames. With the help of the opponents of the Shi‘ah, he wreaked destruction on the centers of Shi‘ah learning and religion in the city and burnt down the great library of Baghdad which housed thousands of volumes of precious and unique books. In the wake of the devastation, Shaykh ‘Umar found conditions appropriate for the continuation of his social and scientific endeavors in Baghdad and thus moved to Najaf. Gradually, a large group of students joined him there and the foundations of the great theological center of Najaf were laid.

Shaykh ‘Umar was an erudite, innovative religious scholar whose legacy includes many scientific works. He is one of the most outstanding and influential scientific figures of Shi‘ah history, such that even today the Shi‘ah religious schools are influenced by his work. He is known as the “Shaykh of the people”. After his death, his son Shaykh Abū‘l-Ḥasan al-Muhammad ibn ‘Umar, who later became a famous authority on the science of the traditions, acquired the leadership of the school Abū‘l-Ḥasan was known as “Muḥallat al-Thani” because of his asceticism and immense knowledge.

After Shaykh Abū‘l-Ḥasan and his son, the theological center entered a more illustrious phase of its history through the presence of leading scholars of Islamic jurisprudence (fiqh): principles of jurisprudence (ṣa‘īl or wuḍū‘ al-ṣa‘īl), etc. Then for a while the center fell from the limelight, and this continued the situation until the migration of the students of the late ‘Abdullāh al-Bāb al-Bahlīlī to Najaf, and consequently the beginning of the center’s period of scientific movement with the appearance of such distinguished scholars as Sayyid Bāb al-‘Uẓmān, Muḥammad ibn Dāwūd, ‘Uthmān al-Ghāṣimī, Muhammad ‘Umar Najafī (the writer of Jawāhid al-‘alāmī) and Shaykh Murtadā Asgharī. In a short period of time, the theological center became renowned as one of the highest possible calibers.

2 Mahallat, a town southwest of Qum.
closer, one saw that these towns had a righteous ʿālim to instruct them. If there were just a few righteous, devout clerics in a society, in a town, a few clerics who were attentive to their religion, who were aware of what their knowledge meant and acted accordingly, then there wouldn’t be any need to preach at all, the very existence of such men would be like a sermon. We have seen people whose mere existence has had a beneficial effect on others. There were clerics in Qum whose mere existence served as a lesson to others. Tehran, on the other hand, as far as I know, is quite different. The situation there differs according to the different areas of the city. In one area you see that a corrupt person wears a turban or has become the congregational prayer leader and he has led a group of people astray! And how strong is the stench that emanates from him! It’s a stench which affects us even here, a stench that we produce in this world, not that which someone else adds to that we already have. This is a stench of our own making. Whatever happens in the Hereafter is what we have prepared here and what we take with us to the Hereafter. We shall not be called to account for anything other than our deeds; these are our own deeds.

Corruption of the scholar ʿālim means corruption of the world ʿālam

When an ʿālim is corrupt and puts a theological center in danger, this stench which emanates from him pervades not only a theological center but an ummah too. It is this stench that now our sense of smell cannot properly perceive. If we go to Hell, God forbid, there we will perceive this stench. And it is this stench which will vex the people of Hell.

In the same tradition it is related that the most distressed people on the Day of Judgment are those who spoke of justice and good conduct but acted to the contrary. These people invite others to do good, and those who heed their call and act accordingly; they are the ones who will go to Heaven. But the person who makes the call, the ʿālim who does not act according to his knowledge, he will go to Hell! So one may see, for example, that the grocer who listened to my guidance, my instructions and interdictions enters `eternal happiness,' and it is I who, because I did not act according to my own knowledge, enters Hell. How distressing this is!

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1 It is a saying of Imam Ja‘far as-Sahih, al-Kifl, vol. 2, p. 229.
2 “Eternal happiness” is a reference to Sūrat al-Tawbah 9:21: “Their Lord doth give them glad tidings of a mercy from Himself, of His good pleasure, and of Gardens for them, wherein are delights that endure.”
The etiquettes and duties of the people of knowledge

The responsibilities of an 'alim are truly great. Just as the scholar is spoken very highly of in the traditions (hadiths), so too is he spoken highly of in the Qur'an. Concerning the duties (of the 'alim) which have appeared in our holy traditions refer to the appropriate sections of the books al-Kafi and Wasi’il. Refer especially to Usul al-Kafi concerning these matters, the duties of clergymen, the duties of an 'alim, those rules pertaining to the instructors and the instructed.

God knows that all these terms tie us down. However much we delve into the terminology of the religion it will be to the detriment of the Muslims in this world and the next iif we don't practice self-purification. Words alone...
have no effect. If the science of tawhīd is accompanied by a sinful soul, then this very science of tawhīd will be harmful to the human being! There were some people who were erudite in the science of tawhīd, and yet they misled people, causing some to stray from the right path. There were some people who knew more (about your subject) than you do, but because they themselves had deviated from the right path when they entered a society they caused that society to digress also.

Deviation of the ‘ālim is a blemish to Islam and the religious seminaries

One should be careful about these things. The point is that the position of the ‘ālim is such that he has to be careful about these things. If a grocer does something wrong, the people say that such and such a grocer is a bad person. The same applies to an herbalist, an office worker, whoever. But the position of the clergyman among the people is such that if an ākāḥīd does something wrong the people say the ākāḥīds are like this, they don’t say that one particular ākāḥīd is bad. They make no distinction between the ākāḥīds. But the ākāḥīds are humans too; there are good and, God forbid, bad among them also, however the people don’t make any distinction between them. If I do something wrong they say the ākāḥīds are like this, and this is a blow to Islam, the theological schools and the Islamic laws. If we destroy our standing in society, if the centers of learning begin fighting one another and cause one another to be eliminated from the minds of the people, if we curse each other, accuse each other of being unrighteous, call each other unbelievers and create a great hullabaloo, if we disparage one another and destroy one another, then Islam will no longer be strengthened in society through our teachings, we can no longer disseminate Islam. Islam is a trust in our hands. God, the Blessed and Exalted, has entrusted His religion to us, to all of us here and others in other places. Do not betray this trust. This factionalism is tantamount to treason. Are you of two different religions? Does your religion have different denominations? Does each of your teachers invite you to join one of the denominations? What does all this front-making mean? This one supporting that teacher, that one supporting another teacher! This is wrong. This is unbelief. This is a great sin, of the mortal kind if this corruption results from it. Don’t act in this way.

1 The science of tawhīd is that discipline of theology which seeks to establish the doctrine of divine unity and related doctrines by means of rational argument.
Religion means no quarrel!

These are very petty disagreements over very insignificant and meaningless matters! If we look at them from a materialistic point of view, then you have nothing to disagree over. How much stipend do you get? The money is only enough for your cigarettes. I once read in a newspaper or a magazine, I can't remember where, that the budget the Pope has for a priest in Washington—I can remember I worked it out—came to more than the entire budget received by the Shi'ah theological centers! You have nothing to fight over. If you are fighting over religion, then religion gives you no cause to fight. Praise be to God, you have religion, but religion is no cause for argument. The underlying reason of all these disagreements goes back to this world. One deceives oneself by thinking: "Religious duty demands that I join such and such a faction!" Does religious duty demand that you abuse Muslims, affront your teachers, and insult another human being like yourself? Do these constitute your religious duty? Gentlemen, these are things of this world! These come from satisfying one's carnal desires. ¹

Impure hands are bent on silencing the religious seminaries

If, while studying, one takes a step towards self-purification... these theological centers are found wanting in this area. Very little attention is paid to self-purification; this matter is hardly discussed in the centers. Those people who hold classes dealing with self-purification, moral edification and spiritual counsel are very few. Some impure hands have caused these matters to be omitted from the schools' curriculum, they have sullied the schools. Oh gentlemen, why do you say, in a derogatory tone, that so-and-so is a "devotee of the pulpit"?² Well, what of it; let him be a devotee of the pulpit, Ḥadżrat Anfīr (Imām ‘Alī) was a devotee of the pulpit also. This has all come about so the theological schools will be deprived of their spirituality. In material terms, the schools have nothing, they have (only) their standing in society, their reputation, and it is this that the governments are afraid of. The governments are not afraid of you or I; you and I have no power. If governments are afraid of an akhīnd or a marja', it's not because of his

¹ Carnal desires: desires that degrade man down to the level of beasts if submitted to.
² It refers to the usage at the Najaf theological center of the derogatory term, “ahl-e minbar” (translated as “devotee of the pulpit”) which was used to describe those not seen as being learned in jurisprudence [fīqh] and principles of jurisprudence [ma‘āl] but who preferred to preach and teach moral edification. At the center, the exposition of the Qur’an and Nahy al-Balaghah was not even considered as being a science but was described as “a matter of secondary importance”. Science was confined to the fields of jurisprudence and principles of jurisprudence.
that we will be alive in ten years time? We may not be. The young should begin to think about self-purification now. I have reached old age and I know how difficult it is to do this when one is old. That isn’t to say that now I am speaking to you as a perfect human being, to attain this state, as the late Mr. [Jā] Shaykh[^1] used to say, is impossible. As I said before, I am a little older than you and as you come here to listen to me so I will tell you that while you are still young you can accomplish something. The roots of corruption are weak in the hearts of the young, but as man’s age advances... according to a certain tradition: “The heart of the human being is at first white (pure and unsullied). Then, whenever he commits a sin, a black spot appears on it and the more he sins, the more the black spots increase.”[^2] The heart of the young is subtle and pure, but then when a youth enters the community, when he becomes involved in the community, gradually, God forbid, his heart becomes sullied, he starts to sin, he commits sins continuously until neither a day nor a night passes without his sinning against God. Well, this black spot appears on his heart, not on this (physical) heart, on that heart which is spiritual and purified, and gradually the more he sins, the more the black spots increase until when he reaches old age the whole of his heart is blackened. When this happens, it is difficult for man to restore his heart to its original state. But you young men can do this. You have the ability, the ability which accompanies youth. On the one hand, you have this ability, and on the other the corrupt impulses within your hearts are weak. However, the older one becomes and with each step that one takes towards the Hereafter, the obstacles to man’s happiness in the Hereafter increase and his strength to resist them decreases. One cannot repent when one reaches old age.

The true meaning of repentance

Repentance is not accomplished simply by saying: “I turn to God in repentance!” It requires regret and such regret is impossible for persons who have engaged in backbiting and slander for fifty years, whose hearts have

[^1]: The late [Jā] Shaykh ‘Abdul-Karīm [Jā]īrī, the teacher of Imam and the founder of the Qum theological center said: “It is very difficult to become a mullah, but to become a perfect human being is impossible.”

[^2]: A tradition from Imām al-Baḥrī relates: “Each man’s heart is white. Whenever he commits a sin, a black spot appears on it. If he repents that black spot disappears, but if he continues to sin, the black spots increase until the whole of his heart is blackened and when that happened he can no longer turn to good. And these are the words of God, the Glorious and Dignified, which state: ‘By no means! But on their hearts is the stain of the ill which they do!’” (Sūrah al-Mā‘ārif) (Dealing with Fraud) 83:14). Refer to Bihār al-Anwar compiled by Muhammad Baḥrī Majlis, vol. 75, p. 332.
grown grey in the commission of slander and backbiting. Such people cannot repent. They will be caught up in sin to the end of their lives.

Sometimes the youth become involved in backbiting—they should not, they should not even allow someone else to backbite. It is related in a tradition that a member of the Prophet’s household said that if someone attends a gathering where backbiting takes place, that person should get up and leave that gathering. One of the people listening to this said that such an action could not be done, the reply given was: “If they were abusing your father wouldn’t you get up and stop them? You would!” There is another tradition which says that one should not allow backbiting to take place, that he who listens to backbiting is one of the backbiters. So we don’t need to backbite to be one of the backbiters, it is sufficient for us just to listen to the backbiters. Do not let this corruption come about; advise each other against doing such things.

**Trustworthy and temporary faith**

How many of you young people have spent your lives doing this? It has no great benefit for you. You are wasting your youth. If you give this youth to the cause of God, spend it in the way of God, then it will not be wasted, you will not lose anything. If, God forbid, you spend your youth like those attached to this world, you will have squandered your youth and you will have nothing of this world either. At least they will have enjoyed this world and its goods. The same cannot be said of you. You will be in a state of loss both in this world and the Hereafter.\(^2\) We are in a state of loss if the love of this world and the love of the self gain dominance over us and prevent us from perceiving truths and realities and hinder us from the path of guidance. Gradually this love of the world and self-love will begin to increase in us to the point where Satan asks for our faith. It is said that all the efforts of Satan are devoted to this one goal: to snatch away men’s faith. He may succeed in taking it from us at the very end of our lives. No one has been given a guarantee that he will retain his faith permanently. Our faith may only have been given to us on trust.

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\(^1\) The Holy Prophet said: “The hearer of backbiting is one of the backbiters.” For further information, refer to *Al-Mubahijat al-Bayyidi*, vol. 5, p. 260 and Imam Khomaini’s *Sharah Chehel Hadith* [An Exposition of Forty Hadiths], p. 270.

\(^2\) “In a state of loss in this world and the Hereafter,” is from *Sūrah al-Hajj* (The Pilgrimage) 22:11: “There are among men some who serve God, as it were, on the verge: if good befalls them, they are, therewith, well content; but if a trial comes to them, they turn on their faces. They lose both this world and the Hereafter; that is loss for all to see.”
final remedy is the fire," and God forbid that this should happen, for, as it is related in a tradition "they will dwell therein for ages." This fate of which I speak awaits many of us, even those who accept guidance and guard their religion. It awaits you and me. Each period of time there lasts for many thousands of years. Gentlemen, in this world you cannot bear to hold a warm stone in your hand, in the Hereafter it is fire that awaits you. Be afraid of that fire! Throw these fires out of the schools; throw these differences out of your hearts. Purify yourselves. You intend to enter a society, to purify the people, but you cannot do this (if you remain in your present state). How can he who is not able to set right his own affairs do this for anybody else? This factionalism is wrong, it is sinful. These actions will destroy the schools. Stop this hooliganism.

The danger of the enemy's influence in the seminary

I am very much afraid that some people are attending these gatherings who do not belong to the center. Perhaps the students of the center are themselves all purified, good people and it is these people, who, by using others, create religious duties so that the students believe that what they're doing is in accordance with their religious duties. Thus they manage to create corruption in the Najaf religious seminary. These people are afraid of true human beings. They want true human beings to be destroyed. These hands work in the schools such that they destroy the standing in society of whoever is useful for the future of Islam so that he can no longer be beneficial to Islam and Muslims. You should be beneficial to Islam. What effect does a useless creature who neither studies here nor teaches, who does nothing, have on people? Those who have finished their studies, those who have nothing to do here, well they should go and begin their work, begin instructing and purifying the people.

1 "The final remedy is the fire," *Nahj al-Balagha*, Speech 167. It is one of the famous sayings of Imam ‘Ali (a).
2 In *Sura an-Naba* (The Great News) 78:23, it is said: "They will dwell therein for ages." Imam as-Sadāq in his commentary on this verse has said: "Ages [العمر] here means eighty long periods of time [80] and each [80] is eighty years, each year is three hundred and sixty days and each day is like one thousand years that you know of as a year." *Ma‘ām al-Akbar*, p. 220, the section on the meaning of al-‘ayr.
3 *Hujjah* is the name given to a long stretch of time of unspecified length. In some traditions it has been described as being eighty years of the years of the Day of Judgment and each day of these years is one thousand of the years of this world. *Ma‘ām al-Akbar*, p. 126.
Moral program for the future of seminary students

You young people should prepare yourselves for the future. Your future will be much more difficult than ours. We no longer have a future. How much longer am I going to live? I am seventy years old, I’m at the end of my life; perhaps I only have a few more days left to live. You should make yourselves beneficial for the future of Islam. Your future is a difficult future; you should be prepared for it. The hands of many enemies await you from all classes. Prepare yourselves, reform yourselves, and purify your morals. Throw the love of the world, this world that we don’t have, out of your hearts. Those attached to this world have (the pleasures of) this world too, but we only have the love of this world, we only have this corruption, we don’t have this world or its pleasures. The source of all sins is the love of the world. It is related in a tradition that two fierce, bloodthirsty wolves who attack an untended flock of sheep from the front and back, take longer to destroy that flock than it does for love of wealth and position to destroy the faith of the believer. And apparently, according to some other traditions, it is from the love of the self and the love of the world that these transgressions occur. Even if the traditions do not actually say this, the truth is such. This love of the self, this love of position destroys Islam, destroys our religion. Think a little bit and throw this love out of your hearts. This world is nothing. It’s not right for you to bind yourself to this world in love, especially this world of yours.

It was my duty today to speak to you gentlemen on this matter, to the extent that I am able, so that you will pay more attention to what is happening and what is likely to happen. These actions will not only cause loss of face for those perpetrating them, but to a society, a country and to Islam as well. You will be held gravely responsible in this matter if you do not stop this corruption. Stop these petty differences and the like, for they are very insignificant. We ourselves are insignificant; we don’t understand just how insignificant we are. We seem to have put this world of ours before everything. This love of the self that we harbor... we have nothing! They have taken everything away from us. They have pushed us into the corner of a school, into the corner of a house. Are we now going to fight over this corner?! Is this worth fighting over? Gentlemen, what are these things that you are saying? You should show compassion and understanding towards others. Everyone has the right to do what he wants. What has it got to do

1 Imam as-Sadiq says: “The source of all sins is the love of the world.” *Usul al-Kafi*, vol. 2, pp. 131, 315

superior to all others. The Prophet himself wrote a letter to Heraclius which is preserved in the book Sahih al-Bukhari, and in fact, as is recorded in history, he wrote letters to four rulers, the rulers of Iran, Rome, Egypt and Abyssinia. These letters, if I am not mistaken, have been preserved, and I have seen his actual letter in a Turkish museum, if I remember rightly. In

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1 Heraclius the First (c. 575-641 CE) defeated Phocas the Byzantine (Eastern Roman Empire) emperor in 610 CE and succeeded him as emperor. Initially, Heraclius was defeated in his war with the Persians and lost Syria, Palestine and Egypt. However, he mustered his army and once again attacked the Persians and retrieved his lost lands. The war between the Sassanid (Sassanid) and Byzantine empires ended with the death of Chosroes Parviz, the Persian king. In the last years of his reign, Heraclius remained in his palace eventually dying in 641 CE.

After the rise of Islam, in 628 and 629 CE, the Prophet began to disseminate the message of Islam outside of Arabia and to invite the kings and leaders of the neighboring countries to Islam. For example, the Most Noble Messenger in the letters that he wrote to the Byzantine emperor and the king of Persia asked them to free the servants of God and allow them to worship the one God who has no partner and is the True Monarch. The letter that the Prophet sent to the emperor Heraclius read thus: "In the name of God, the Compassionate, the Merciful. From Muhammad the Prophet of God to Heraclius the Great Emperor of Rome. Greetings to him who is the follower of righteous guidance. Verily, I bid you to bear the divine call of Islam. Turn to Islam so that you may be saved and God rewards you both in this world and the Hereafter. 'Say, O People of the Book! Come to common terms in between us and you that we worship none but God and ascribe no partner unto Him and that none of us shall take others for gods besides Him. And if they turn away then say: 'Bear witness that we are they who have surrendered unto Him.'" [Juz' is from Surah Al-i Imran (The Family of Imran) 3:64. Refer to Tafsir al-Tabari, p. 443].

2 The third Muslim century saw the compilation of the various Sunni collections of hadith (sayings or traditions of the Prophet) into six books recognized as containing authentic or "sound" hadith and which have since become standardized. Of these six collections, referred to as "Sahih al-Bukhari", the "Six Authentic Collections", the most famous and most authoritative is that of Muhammad ibn Isma'il al-Bukhari (810–78 CE), Sahih al-Bukhari. Bukhari, who was a Persian, selected out of the 600,000 traditions he collected from 1,000 shaykhs in the course of sixteen years of travel and labor in Persia, Iraq, Syria, the Hijaz and Egypt some 7,567 traditions which he classified according to subject-matter such as prayer, pilgrimage and jihād. Bukhari's tomb outside of Samarkand is still visited by pilgrims today.

3 After the conclusion of the Treaty of al-Hudaybiyyah which ensured a period of peace between the Muslims and their enemies, the Prophet of Islam sent letters to the kings and rulers inviting them to embrace Islam. The letters of the Prophet were divided into several categories. One category contains his letters to the kings and princes of different countries, amongst them the four letters of the Prophet of Islam to the rulers of the day: Chosroes Parviz, the Shah of Persia; Heraclius, the Roman Emperor; the Negus (Najashi) of Abyssinia; and Cyrus ibn-Musaqiqis the Egyptian ruler.

4 In Turkey there are two museums called Istanbul Museum and Ankara Museum which were established in 1866 and 1923, respectively. They contain many historical artifacts and works of art. In 1964, Imam visited these two museums. When he first arrived in Turkey, Imam began to learn the Turkish language by the teach-yourself method and on the third day of his
these four letters, the contents of which are the same, be invited the four rulers to Islam and monotheism. This was the first step; this was the basis from which to convey the truth of Islam to the entire world, to all the empires of the world, and to introduce true Islam to the people. Unfortunately, apart from the Abyssinian king, none of the rulers gave a positive reply and so the Noble Messenger’s invitation, his attempt to introduce Islam to them ceased. Still, through numerous hardships, the Noble Messenger himself, and those who were responsible for the leadership of Islam after him, strengthened Islam, and it was passed down through the generations until now when it has been entrusted to us. Islam is now entrusted to this generation which exists now. This generation is responsible for Islam and the Islamic laws, and this responsibility changes according to the different classes of people. The responsibility of some is very great and that of others not so great.

Program for life and government in Islam

Those whose responsibility is very great are the Muslim governments, the Muslim heads of state and the Muslim kings. Their responsibility is great and perhaps greater than all other classes. Islam is now entrusted, according to the will and ontological command1 of God, the Blessed and Exalted, to the hands of these people. They are responsible for protecting Islam, for guarding its laws, and preserving ideological unity under Islam. They are also responsible for introducing Islam to the civilized world so that it won’t be thought that Islam is like Christianity (nominal, not true Christianity); a spiritual relationship between the people and God, the Blessed and Exalted, and nothing more. Islam has a program for life, a program for governance. Islam ruled for five hundred years or more, it reigned even though the laws of Islam at that time were not put into practice as they should have been. Still, even with only half of them in implementation, Islam administered a

exile he visited the mosques, historical centers and other parts of Ankara. Imam’s visits were made under the watchful eye of the Iranian and Turkish security agents. Toward the end of his period of exile in Turkey and while visiting some parts of the city of Izmir, Imam Khomenei saw the graves of forty clergyman. When he asked his Turkish companion the reason for their death, he was told that these clergyman were executed on the orders of Amturk because they opposed his policies and defended Islam. Imam refers to this subject in his later speeches.

1 *Takwir* meaning “ontological command”. Philosophers and theologians distinguish this, which refers to the laws of creation and which all must obey by the very nature of things, from the “legislative (tashri’i), command,” which refers to the laws set down by God in revelation and which man can obey or disobey according to his own free will. The “ontological command” is referred to in such verses as: “His command, when He desires a thing, is to say to it “Be,” and it is!” Surah Yi Sin 36:81.
thousands of millions of divided people cannot do anything either. However, if these seven hundred million, if only four hundred million of them, two hundred million of them, were to unite together, join hands in brotherhood together, protect each other’s borders, protect their own boundaries, if they were to unite in the Islamic community which is common to us all, in the religion of monotheism which is common to us all, in the Islamic interests that we share, then the Jews would no longer covet Palestine and India would no longer have designs on Kashmir. That is why they don’t let you unite. The hand that wants to take your resources away from you, that want to take your wealth free of charge, that want to plunder both your underground resources and those that lie above the ground, they won’t let Iraq and Iran, Iran and Egypt, Turkey and Iran unite together. They won’t let them join forces.

It is the duty of the leaders to sit down together and reach a mutual understanding. They should protect their own borders; each one should preserve their boundaries and territorial integrity then join forces against that foreign enemy who causes you so much harm. There is a group of thieving Jews in Palestine who have kept more than a million Muslims dispersed for ten years, more than ten years, and have occupied Islamic lands. All the Muslim leaders do is mourn over their plight, but if they unite, how can this bunch of thieving Jews take Palestine from you and drive the Muslims out of Palestine while you look on helplessly? If they unite, how can the poor, wretched Hindus take our dear Kashmir from us while the Muslims look on helplessly?

1 Kashmir is situated in north-west India and neighbours Pakistan and Afghanistan. It is a mountainous region of great natural beauty and fertile land covering an area of 242 square kilometers and with a population of about five million people. The majority of Kashmiris are Muslim and because they converse mostly in the Persian language Kashmir is also known as “Iran Minor”. Before colonization by the British, Kashmir had an independent government, but at the time of the British assault on India, this country was also occupied and until 1947 was controlled by the British. After the division of the Indian subcontinent into two independent states of Pakistan (Muslim) and India (Hindu), the state of Kashmir with a 70% Muslim population was supposed to be incorporated into Pakistan, however, India would not relinquish it and the annexation did not take place. Consequently, in 1949 Kashmir was partitioned, the north-west area becoming Azad Kashmir [Free Kashmir] controlled by Pakistan, and the remainder being incorporated into India as the State of Jammu and Kashmir. However, the dispute over Kashmir did not end with partition and both Pakistan and India continued to lay claim to the other’s portion. Pandit Jawaharlal Nehru, the first Prime Minister of independent India, against his moral inclinations, opposed the vote of the United Nations Security Council which recommended that the future of Kashmir be determined by a democratic referendum. Nehru approved the laws that the Parliament of Kashmir, which was an artificial Parliament, had ratified calling for union with India (1957).
These matters are all too clear, but sometimes one needs reminding of them. The leaders themselves know these things, but they should give them more thought. They should sit down together in meetings; they should come together, reflect on these matters and put aside these petty differences. Islam is now in your hands. The heads of Islam, the kings of Islam, the presidents and the shaykhs of Islam, those who have leadership in Islam should realize that God, the Blessed and Exalted, has given them this leadership and now they have a responsibility. Becoming the head of a nation, the leader of a people carries with it a responsibility for those people, for the life of the people, for what happens to those people.

Protecting the wealth of Muslims

Wealth lies in the hands of the East. Oil, this important resource, is in the hands of the East, in the hands of the Muslims—what which lies in Islamic lands. The world has progressed because of these important reserves of oil. Others need this oil. Every country which has progressed has done so through these reserves, every country which has won a war has done so because of oil. These oil reserves are in your hands. Praise be to God, Iraq has oil. Praise be to God, Iran has oil, Kuwait has oil, Hijaz has oil. This is one of the astounding things, the oil is in the hands of the Muslims so others should come and bow down before you, they should kiss your hands, kiss your feet and buy these reserves at the highest price; you shouldn’t bow to them. God willing you don’t. The wealth lies in your hands, they should be the ones who flatter you, but unfortunately we see that this is not the case. The imperialists have dealt with this matter, they have deceived some countries into thinking that they should flatter them, that they should pay them compliments and offer them something so that they come and take their wealth away (as they have done in other areas of the world). This is distressing.

Supremacy lies in the unity of expression

As long as there is no unity, as long as the heads of Islam don’t create unity, as long as they don’t think about the misfortunes of the Muslim nations, about the problems that Islam and the laws of Islam have to contend with, about the alienation of Islam and the Holy Qur’an, they cannot have sovereignty. They should think, they should act so they find supremacy. If they consider this matter, if they act on it, then they will become masters of the world. If they introduce Islam to the world as it truly is, and if they put it
the whole world and their missionaries have traveled all over the world preaching its message. It is said that as the Islamic countries, those countries which were under the yoke of imperialism, one by one in recent years broke free from the imperialist’s grasp, so the Pope’s missionaries entered these countries and began to convert the people there to Christianity. Yet we, even in our own communities cannot do this, we cannot present the laws of Islam as they truly are even to our own society. We do not take our debates beyond the bounds of the book on ritual purity or the book on khumus or whatever. We don’t talk about the politics of Islam. We don’t talk about the divine ordinances of Islam. Not being able to implement the divine ordinances does not mean that we shouldn’t present them to the world. We should propagate them. The world should know that Islam has a program.

Islam has a program for everything, for all kinds of life. Who should introduce this other than the ‘ulama’? The ‘ulama’ of Islam (may God increase their number) go through much trouble (for Islam) and endure many hardships, nevertheless their responsibility demands more from them than this. God, the Blessed and Exalted, has given might to the ‘ulama’. He has given them greatness; men listen to them; nations obey them. Their position brings with it responsibility; just as the Prophet of Islam (peace be upon him and his descendants) had responsibility and rose up for his responsibility, so too they must rise up for their responsibility. They should introduce Islam and Islamic laws as they truly are, not that Islam which is in the hands of a

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subject, refer to The Gospel of Barnabas and Jesus, A Prophet of Islam by Muhammad ‘Ati ur-Rahim.

1 Some of the Islamic countries which have freed themselves from the direct domination of foreigners and have apparently regained their independence in the last half a century are listed: Algeria, Tunisia, Chad, Djibouti, Sudan, Senegal, Guinea, Mali, Morocco, Mauritania, Niger, from French colonialism; Bahrain, United Arab Emirates, Qatar, Gambia, Maldives, Sierra Leone, Oman, Kuwait, Malaysia, Nigeria, South Yemen, from British colonialism; Libya from Italian colonialism; and Somalia from British and Italian colonialism.

2 Khums: literally means one-fifteenth. According to the Shi’a school of jurisprudence [fiqh], this one-fifteenth tax is obligatorily levied on every adult Muslim who is financially secure and has surplus in his income out of annual savings, net commercial profits, and all movable and immovable properties which are not commensurable with the needs and social standing of the person. Khums is divided into two equal parts: the Share of the Imam (sultan al-Imam) and the Share of the Sayyids/Saadis (descendants of the Prophet) (sultan al-Sa’dah). Accordingly, the Share of the Imam is to be paid to the living Imam, and in the period of Exile, to the most learned living mujahid who is the giver’s murji’ at-taqadd (Source of Emulation). The other half of the khums, the Share of the Sayyids/Saadis, is to be given to needy pious Sayyids who lack the resources for one’s year respectable living in consonance with their various statutes. For more information, see Sayyid Muhammad Reza, Khums: An Islamic Tax, http://www.al-islamic.org/practice/practice-khums.html.
few pseudo-saints and consists of just a book of prayers.\footnote{Magāth al-SAin [Keys to the Gardens of Paradise]: the standard manual of Shi‘i devotion containing the supplicatory prayers of the imāms, as well as formula for recitation at particular times or during visitation of the tombs of the imāms. Its compiler, Shaykh ‘Abbās Qummi, was a scholar of vast learning who died in Najaf in 1940.} We should tell the world about this great commodity and about the progressive laws that we have. We don't need to refer to anybody else's laws. We've got laws for everything. Islam has prescribed man's duties; it has laid down the laws. The Muslims do not need to follow anybody else's laws. Now our youth, these young people in the universities, whether here, in Iran or in other countries, they don't know what true Islam is, or they don't even know what Islam is at all. They don't perceive Islam as being anything other than namāz and a few laws for ritual purity and so on. They think that if they want to become practicing Muslims and act according to Islamic precepts, there is nothing for them to act on. They believe this because Islam has not been presented properly. They ask: “What program does Islam have for us to act on?” Such and such a group has a program, such and such a creed has a program, it has a program for life and we want a program for life, but Islam is just something individual between man and God, the Blessed and Exalted, and nothing more than this. Islam has no program for us to act on.” They think this because they don't know Islam. They have no knowledge of the laws of Islam; they think Islam has no program for life. It is up to the ‘ulamā’ of Islam to rectify this. Of course they can't do it by themselves because of the problems they have, but it is their responsibility to set this matter right. They must explain Islam, all aspects of Islam, all doctrines of Islam, all ordinances of Islam, to the world. They should write and publish books concerning the laws of Islam. If they are successful in securing a radio program for themselves to convey their message, then they should use it to present Islam accurately to the world, so the world will understand what we have (in Islam), and even though we have this, still we live as we do. This is a great responsibility on the shoulders of the distinguished ‘ulamā’ (may God elevate their word). You, the distinguished religious scholars and young ‘ulamā’, also have responsibility. The responsibility of the future of Islam is on your shoulders, and it is a very heavy responsibility.

Self-purification

You should begin from now to meet this responsibility; these young sixteen-year-old men, these twenty-year-old men who are studying in the religious schools, in all schools, should begin from now, in accordance with
the will of God, in accordance with the divine commands. They should be such that for each step they take for the acquisition of knowledge, they take one for self-reform and moral purification. If, God forbid, there is an 'ālim who has not reformed himself, not purified himself; if, God forbid, there is an 'ālim who is not as Islam requires him to be, then this is more of a loss than a benefit. All the false religions which have been invented or created were founded by educated people, people who were educated in the religious schools but who had not purified themselves. If you take note, you will see that all the heads of false religions are from amongst those who have studied, who are clergymen, but those who have not purified themselves.¹

A glance at Imám ‘Alī’s conduct

This place is in the sanctuary of Hadrat Amīr [Imám ‘Alī], may God’s peace be upon him. Being here in the holy land of Najaf, in the sanctuary of Hadrat Amīr, may God’s peace be upon him, also carries with it many responsibilities. Just being here in Najaf is different than, for example, being in Kuwait, Tehran or Baghdad. Being in Najaf is itself something else, it carries with it responsibility. One should look at what conditions Hadrat Amīr, may God’s peace be upon him, lived under, how he conducted himself in private and in public. One should think about the life of Hadrat Amīr, may God’s peace be upon him. One should take note of all the troubles he went through for Islam, how many times he was wounded, how much he suffered, how many times he fought in battle, how thirsty he went. One should consider these things. One such Islam has been entrusted to us, has been entrusted to you gentlemen. You have a responsibility. God forbid that in your quest for knowledge you think to comprehend the subtleties of the religious sciences but overlook spiritual refinement. Reform yourselves; purify yourselves through the teachings of Allah, through the laws of Allah. If you do not do this, then knowledge is of no use. If there is no purification, then that light which God, the Blessed and Exalted, places in the hearts of those He pleases will not be placed.²

¹ Refer to the biographies of people such as Muhammad ibn ‘Abdul Wahhāb, the founder of Wahhabism: Shaykh Zaynud-Dīn Ahmad Īkhā, the leader of the Shaykhi sect and Sayyid Kāzim Rashed, his successor.
² It refers to the hadith: “Knowledge is a light which God places in the heart of those He wishes.” Al-Muhajjar al-Baydā, vol. 5, p. 45.
Purification for understanding the divine light

That knowledge which brings illumination, that light which God, the Blessed and Exalted, grants, calls for expertise. It will not be granted to just any heart. Not every heart is worthy of it. If one does not purify himself, if one does not empty his heart of ugly morals, does not correct his vile deeds, if one does not turn to God and does not surrender his whole heart to Him, God the Blessed and Exalted will not place this light in his heart. This is not vain talk. You cannot turn around and say: “No, I know the intricacies of the religious sciences so I’m all right.” No, many knew the intricacies of religious sciences. Ghazzâlî knew them very well. Abû Hanîfah also knew them well. There are many people who know the intricacies of the religious sciences better than any, yet God the Blessed and Exalted has not placed that light in their hearts. This light calls for purification, for suffering and self-discipline. Gentlemen, you have come here and joined this group, now you have to discipline yourselves, you have to take pains, you have to observe your duties, and you have to call your soul to account.1 In the evening, when

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1 Ḥujjat al-Islām Abû Ḥanîfah Muhammad ibn Ghazzâlî al-Tâbî was born in Iran in 1058 at Tâbâb, Khorāsân, where he died in 1111. Al-Ghazzâlî is recognized by many as a great theologian of Islam and the final authority for Sunni orthodoxy. Starting his religious life as orthodox, al-Ghazzâlî soon turned to Sufism. He spent many years traveling from place to place before eventually going to Baghdad to preach and teach. It was there that he composed many works as his masterpiece,伊伝 "Ulum ad-Dīn [The Revivification of the Sciences of Religion]. His other well-known works include: Fūṣûl al-Ilm, Tabâhât al-Fikrât fi al-Islām, Al-Iqâm ad-Dîn wa al-Ibâdât [The Maintenance of Religion and the Obligations of Religious Duty] which is 伊伝 "Ulum ad-Dīn re-presented on a smaller scale for Persian readers. Al-Ghazzâlî was, however, among a number of classical Sunni authorities who attempted to legitimize both the hereditary caliphate and the usurpation of power by military dynasties, by means of their political theories. The influence of these theories has far outweighed the circumstances that produced them and it continues to affect the political attitudes of Sunni Muslims, although it is now diminishing. Abû Nuʿmân ibn Tâbîn (668-767 CE) also known as Abû Hanîfah the founder of the Hanafi school of thought, was of Iranian origin and was born in Kufah. Although a merchant by profession, Abû Hanîfah learnt Islamic jurisprudence [fiqh] in his youth and became an influential jurist. However, he regarded the Qur’an as being created and he did not attach special importance to the hadîths [sayings and traditions] of the Prophet. He rejected many (about four hundred) and only accepting a few as being “sound” or correct and thus applicable. He insisted on the right of qiyâs or analogical deduction in his teachings, leading to what we call legal fiction. In all fields, he exaggerated some points and ignored others. Abû Hanîfah was a student of Imām Jaʿfar as-Sādiq (v) for two years. One day Imām as-Sādiq found Abû Hanîfah’s answer to a question on Islamic jurisprudence to be incorrect. He reproached him and said: “Woe unto you. What is your reference? Fear God and do not apply analogical deduction based on your own reasoning.”

1 Calling one’s soul to account is examining one’s deeds, one’s thoughts and one’s heart in order to purify one’s soul. Imām Khâneqâh, in his ethical and mystical work, Sharkh-e Chehel Hadîth [An Exposition of Forty Hadîth], cites the examination of one’s soul as well as
you have finished your studies, late at night, consider how many wrong deeds, God forbid, you carried out that day; God willing there won’t be any. Consider how many times, God forbid, you spoke ill of someone that day; how many times you were impudent to the religious scholars. Do you realize what it means before God if one word of insolence is spoken to the marji’i of Islam? One has openly waged war with God! They are the friends [awliya'] of God.

For every step taken in the quest for knowledge, there should be at least one step taken towards moral purification, towards strengthening one’s faith, towards establishing faith in one’s heart. These matters need thinking about: they call for self-examination and guarding against evil. You gentlemen should be on your guard; you should guard yourselves against evil from morning till night. Man’s soul is rebellious, if it is neglected for one moment, God forbid, it will draw the human being towards unbelief not just sinfulness. If the human being is neglectful, Satan won’t be satisfied with his moral depravity, he wants man’s unbelief. His ultimate goal is to create unbelief. It begins with small sins which gradually grow into bigger sins until eventually it reaches the stage when, God forbid, it turns the human being away from Islam. You should be on your guard. From the minute you wake up in the morning, from when the call to prayer [adhan] is made, or, God willing, even before that, you should be on your guard against evil. In these gatherings you have, whether with two people, four people, ten or a hundred people, you should guard yourselves against committing evil acts. Respect you elders, respect your friends, and respect the believers. You should not have an evil tongue, God forbid. You should not create problems and arguments. If you think that someone is doing something that in your opinion he shouldn’t be doing or he does not do something that you believe he should

binding oneself with the resolve not to do anything against God’s commands [mustahriq] and guarding against evil [maqduqah] as necessary acts of a seeker of truth who is battling with his self [mujahid].

The word awliya’ has been retained here because of the depth of its meaning. Normally translated as helpers, friends, guardians, administrators, Hamid Algar in his book Islam and Revolution p. 161, n. 2, informs us that the word awliya’ also refers to those who possess the quality of intrinsic nishabah i.e. governance. In Shi'is belief, they are the forefathers among the prophets and the Twelve Imams who succeeded Prophet Muhammad (s). The word awliya’ indicates primarily their spiritual rank, whereas the word inam designates their function of leadership. According to some theologians, the awliya’ are those whose belief is sound, who perform their religious duties and who as a result have attained proximity to God. In the general sense that can be deduced from the Qur’an, 16:62-63: “Verily the friends [awliya’] of God—those who believe and guard against evil—shall suffer no fear nor shall they grieve.” it means “Friends.”
do, take him as being correct in his course of action or lack of action as the case may be. One should not, without giving the matter due attention, be insolent, God forbid, to a believer, a Muslim, a religious student, a seeker of knowledge, let alone a religious scholar or a marja'. One should guard oneself against doing such things. One should be careful and observe all these points if one is to be favored by God.

Purification while still young

Later on you will have a weighty responsibility. If you become the 'ālim of a city, you have responsibility for that city. God willing, if you become the 'ālim of a country, you have responsibility for that country. If you become the marja' of an Islamic community, you have responsibility for that community. You should begin now laying the foundations for the time that you will carry out this responsibility and fulfill your obligation. From now you should think about this. Don't say: "Well no, we'll study our lessons now and later on, God willing, when we are older, we will turn to moral purification." This is not possible. You can reform yourselves while you are young, but if, God forbid, you do not begin to purify yourselves now, then you will find it very difficult to do so when you are old, when your will power is weak and the enemy strong. As man's age advances, his will power weakens and the army of Satan in his heart becomes strong. Then it will be impossible to purify oneself, and even if it were possible, it would be very difficult. You should begin now, begin while you are young. Every step you take now is towards the grave. There is no time to waste; there is no reason to hold back. Every minute which passes of your honorable lives takes you a little bit closer to the grave, to the place where you will be asked questions, where you will be called to account. You should not neglect this task for you are getting closer to death. No one has given you a guarantee that you will live for a hundred and twenty years. We don't have a hundred and twenty years, maybe one dies at twenty-five, maybe at fifty, maybe sixty, perhaps, God forbid, just now. There is no guarantee. You should think about this. You should guard yourself against evil. You should purify your morals, God willing, purify them even more than they now are. Act according to the teachings of Islam, according to the laws of Islam, so that, God willing, you will be favored by God and, under the pure dome of the shrine of Imām 'All (may God's peace be upon him), you will be granted the light of that knowledge which has the approval of God, that knowledge which is light, that knowledge which brings you close to God, the Blessed and Exalted.
This knowledge calls for self-discipline and sacrifice. You are already making sacrifices, so add this one to the others.

I pray to Almighty God that He grant you success (the audience replies with “Amen”). I pray to Almighty God that He grant glory and greatness to Islam and the Muslims (“Amen”). I pray to Almighty God that He grant glory and greatness to the marāji’ of Islam (“Amen”). I pray to Almighty God for the long life of the marāji’ of Islam (“Amen”). I pray to Almighty God for the moral purification of the students (“Amen”).
Letter

Date: November 20, 1965 [Aban 29, 1344 AHS / Rajab 26, 1385 AH]
Place: Najaf, Iraq
Subject: Reply to the congratulatory letter on Imam Khomeini’s arrival in Najaf
Addressee: Mirza Muhammad Thaqafi, Tehran

In the Name of God, the Compassionate, the Merciful

Rajab 26, 1385 AH

Allow me to bring to your esteemed attention that your blessed letter indicating your fortunate health and your empathy and gracious kindness toward me is greatly appreciated. I ask Almighty God for Your Eminence’s health and success. Thanks to God Almighty, Mustafâ and I are fine and hope that under the immaculate dome of the Imãms of Islam, may peace and salutations be upon them, we can make up for lost time gone by. Please give salâm to Mr. Hasan Aqâ, may his blessings last long, who, as I have heard, all praise is due to Allah, goes to the mosque three times a day. I hope he can renew the greatness of his esteemed ancestors. I pray for your other dear sons. I sincerely hope that you please include us in your auspicious prayers during the times known for prayers being answered. May God’s peace and mercy be upon you.

Rûhullâh al-Mûsawî al-Khomeini

1 The envelope is addressed, thus: “His Eminence Bâji al-Islâm wal-Muslinîta Mr. Thaqafi, may his blessings last.”
2 Mr. Hasan Thaqafi (Imam’s brother-in-law).
Letter

Date: November 23, 1965 | Ḥijri 2, 1344 AH / Rajab 29, 1385 AH
Place: Najaf, Iraq
Subject: Message of gratitude
Addressee: Sayyid Muhammad Jalālī, Hamedān

In the Name of God, the Compassionate, the Merciful

Allow me to bring to your esteemed attention that your kind letter indicating your health and your empathy toward me is greatly appreciated. I ask Almighty God for Your Eminence’s health, success and for His approval of you. I was saddened to hear that you expressed frustration and weariness. Wherever you go you will face difficulties. I ask Almighty God to rectify all the affairs of the Muslims. I hope from you for prayers of goodness. May peace be upon you.

Rūḥullāh al-Mūsawī al-Khomeinī

1 On the envelope it is thus written: “His Esteemed Eminence Sayyid al-A’lām wa ʿIrjīm al-Iṣlāh Sayyid Muhammad Aḥūn, may his blessings last, Rajab 29.”
Letter

Date: Circa 1965 [1344 AHS / 1385 AH]
Place: Najaf, Iraq
Subject: Message of gratitude
Addressees: Muslim students

In the Name of God, the Compassionate, the Merciful

Dear esteemed Muslim students, may Almighty God assist them:

Your respected telegram was received and appreciated. Since my telegrams may not reach you as other telegrams have not, I am replying by mail. I hope that Almighty God blesses all Muslims, especially you dear students who are the spiritual capital of the country, by serving Islam and the country of Islam. With everyone’s combined striving the hands of foreigners can be cut off from this country. You respected students should strive to strengthen the spirit of belief in Almighty God in yourselves and others so that in its shadow you can defend Islamic countries and save yourself and your brothers from this pitiful condition. May peace be upon you.

Rūhullāh al-Mūsawī al-Khomeinī
Letter

Date: Circa November 22, 1965-January 20, 1966 [Azar or Dey 1344 AHS / Rajab or Shahravan 1385 AH]¹
Place: Najaf, Iraq
Subject: Expression of concern on the condition of Qum Religious Seminary
Addressee: One of the scholars of Qum Religious Seminary

In the Name of God, the Compassionate, the Merciful

Please allow me to bring to Your Eminence’s attention that your dignified letter indicating your health is greatly appreciated. Your good health and success is invoked for. All praise be to God, my condition is not bad. I am concerned about the theological seminary in Qum. The fear is that if my absence is prolonged, the gentlemen scholars will become shaky. I ask God for the rectification of issues.

Please remind the esteemed scholars, may Almighty God assist them, that I very much like to be among them and share in their sorrow and happiness. The scholars and the distinguished people of Qum who have truly proven their loyalty are the source of my hope and my eyes are enlightened through them. As soon as the ban on my return is lifted, if Almighty God wills, I will see myself among them.

The other matter which you need to relate anyway you deem fit in Qum, Tehran and other places is the issue of not receiving telegrams from Iran. During the first or second day of our arrival, we received some telegrams of which a few either the address was unknown or the sender was not identified. After that, all of a sudden, all letters and telegrams have stopped coming and it is obvious that they are being held back. We have also received the news of them being held up in other cities. It is possible that their intention is to create concern. You and other respected gentlemen please point this issue out and state that this is the reason for telegrams not being received.

I have read what you wrote. I ask Almighty God for resolve in the matters of concern. From you and other gentlemen I ask for prayers that all ends well. I saw a copy of the telegram which you sent but the original has not been delivered. I thank the scholars and teachers and ask for their success and approval by God Almighty. May peace be upon you.

¹ In the book, Huf Hêzâr Sîl [Seven Thousand Days], vol. 1, p. 208, the letter is dated Dey 1343 AHS.
صفیه‌ی امام Volune 2

رضا ناصری‌مدرس
Letter

Date: November 23, 1965 [Azar 2, 1344 AHS / Rajab 29, 1385 AH]
Place: Najaf, Iraq
Subject: Message of gratitude
Occasion: Imam Khomeini’s residence in Najaf
Addressee: Banî Šadr, Hamedân

Rajab 29, 1385 AH

His Eminence Āyatullāh Mr. Banî Šadr, may his blessings last:

Please allow me to bring to your esteemed attention that your respected letter indicating your health and consoling me was greatly appreciated. From what I hear you have recently taken some action and all praise is due to God, it has removed [my] worry. I pray for the grandeur of Islam and the Muslims. I ask from Your Esteemed Eminence to pray that everything will end well. May God’s peace, mercy and blessings be upon you.

Rūhullāh al-Mūṣawī al-Khomeini

P.S. As you said you have sent a telegram. Most of the telegrams and letters, as I have heard, have not arrived. Likewise, most of my telegrams are not been delivered. No matter how I try I cannot recall that a telegram from you had ever been received. I also checked the office but found nothing. In case the telegram had been received, I have definitely replied and it did not reach you.
Letter

Date: November 28, 1965 [Azar 7, 1344 AHS / Sha'ban 4, 1385 AH]
Place: Najaf, Iraq
Subject: Message of gratitude
Addressee: ’Abdul-Jalil Ja‘fari, Kermānshāh

In His Most Exalted Name

Sha’ban 4, 1385 AH

Please allow me to bring to Your Eminence’s attention that your honored letter which was written on the occasion of the auspicious feast of the first revelation [mubāth] is greatly appreciated. It seems that our children have caused you some trouble. God willing, you will forgive us. All praise is due to God, I am physically fine and am concerned about the current situation. God willing, Almighty God will determine the glory of Islam and the Muslims. At the time of acceptance of the prayers I hope to receive your good prayers that all ends well for me. May peace be upon you.

Rūhullāh al-Mūsawī al-Khomeīnī

1 On the envelope, Imām’s handwriting reads: “His Emineent Eminence ‘Imād al-‘Ālam wa Ḥujjat al-Islām Mr. ‘Abdul-Jalil Ja‘fari, may his blessings last.”
2 Mr. Sayyid Ahmad Khomeini had gone to Kermānshāh for an occasion and was Mr. Ja‘fari’s guest.
Letter

Date: November 30, 1965 [Azar 9 1344 AHS / Sha‘bān 6, 1385 AH]
Place: Najaf, Iraq
Subject: Message of gratitude
Occasion: Imam Khomeini’s residence in Najaf
Addressee: ‘Ali Asghar Šāliḫī, Kermān

Shu‘bān al-Mu‘azzam 6

Please allow me to bring to your esteemed attention that your venerable letter indicating Your Eminence’s health and expressing kindness is highly appreciated. Health and success is requested from Almighty God for you. All praise is due to God, I am fine and hope that in these holy shrines Almighty God will rectify past mistakes and shortcomings. I sent the receipt back with the carrier of your venerable letter. I hope that at the time of acceptance of prayers, I will not be forgotten. May peace be upon you.

Rūhullāh al-Mūsawī al-Khōmeini

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Letter

Date: December 3, 1965 [Azar 12, 1344 AHS / Sha\'b\'an 9, 1385 AH]
Place: Najaf, Iraq
Subject: Message of gratitude
Occasion: Imam Khomeini's residence in Najaf
Addressee: Sayyid Mahdi Yathribi, K\'ash\'an

In His Most Exalted Name

Sha\'b\'an 9, 1385 AH

His Eminence, Sayyid al-A\'lam wa l\'ujjat al-Isl\'am Mr. Yathribi, may his blessings last:

Your venerable letter indicating your health and containing your comforting words is appreciated. Your health, success and approval are requested from Almighty God. I hope that you will pray that all ends well for me. May God's peace and mercy be upon you.

R\'uhullah al-M\'usaw\'i al-Khomeini
Permission

Date: December 5, 1985 [Āzar 14, 1344 A.H / Sha'bān 11, 1385 A.H]
Place: Najaf, Iraq
Subject: Setting aside one-third of the Imam's ('a) Share for helping the poor and needy

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

His Esteemed Eminence Grand Ayatollah Mr. Khoneini, may his life be prolonged:

After expressing greetings and dedication, since it is winter and every year you were benevolent in providing charcoal to the poor, I humbly ask you to order that attention is paid to this matter and that you allow the believers to use the Imam's ('a) Share for this benevolent endeavor.

Sayyid Muhammad Tabātabā'ī
(on behalf of some Qum's residents)
Sha'bān al-Mu'azzam 11, 1385 A.H

In the Name of God, the Compassionate, the Merciful

At the present condition I cannot be at the service of the dignified poor of Qum and other cities as I would like to. With the information that I have regarding the conditions of the poor people without refuge I am very worried and saddened for them during the winter season. I ask the dignified, wealthy and altruistic people among the Iranian nation, may Almighty God assist them, to be mindful of the poor in their own respective areas in any state or city which they are in, and to not be content about the fact that the poor and destitute respected people suffer from cold and hardship in their sustenance. In particular I ask the altruistic people of Tehran and Qum to provide effective assistance for attaining charcoal for the respected poor of these two important centers. I hope that they can shoulder this great responsibility well and see themselves in the presence and under the observance of Almighty God who has given this wealth. If charity and donations are not enough for this endeavor, then the believers and the respected population in all areas, may Almighty God assist them, are permitted to use one-third of the Imam's ('a) Share. This should be done under the supervision of the respected
‘ilamā’ in their area, may Almighty God make what they preach paramount, or of the trusted members of the community, may Almighty God assist them. I ask Almighty God for the success and approval of everyone and for the glory of Islam and the Muslims. May God’s peace, mercy and blessings be upon them and upon the righteous servants of God.

Rūhullāh al-Mūsawī al-Khomeinī
Letter

Date: December 6, 1963 / 1344 AHS / Sha'ban 12 / 1385 AH
Place: Najaf, Iraq
Subject: Reply to the congratulatory letter on Imam Khomeini's residence in Najaf
Addressee: Faqih Marandi

In His Most Exalted Name

Sha'ban 12, 1385 AH

His Eminence Murawwi al-Ahkám Mr. Faqih Marandi, may his glory last:

Your honored letter indicating your health and expressing kindness towards me is greatly appreciated. Your health and success and that of other gentlemen, students and scholars, may Almighty God assist them, is requested from God Almighty. The sincere kindness and emotions of the gentlemen scholars is appreciated and acknowledged. May Almighty God make all successful in gaining useful knowledge, righteous deeds and bring things to a good end. I hope that you and other gentlemen pray that all ends well for me. May peace be upon you.

Ruhollah al-Musavi al-Khomeini
Letter

Date: December 7, 1965 [Azar 16, 1344 AHS / Shaban 13, 1385 AH]
Place: Najaf, Iraq
Subject: Reply to the congratulatory letter on Imam Khomeini’s arrival in Najaf
Addressees: ‘Ulama’ and teachers of Qum Religious Seminary

In the Name of God, the Compassionate, the Merciful

Esteemed Eminencies, distinguished scholars, grand teachers, and venerable learned persons of the theology school in Qum, may God continue His blessings upon them:

The highly regarded open letter of the esteemed gentlemen has been received and highly appreciated. The copy of the telegram that you mention was not delivered upon my arrival; it has now been received. The benevolent emotions of the general public in Iran and in particular the theology schools, and in particular the holy theology school of Qum, is greatly appreciated. It is hoped that, God willing, the service of all sectors towards the holy religion of Islam is brought to the approving attention of the Master of the Age, may Allah expedite his glorious advent. I am tormented by the hardship that has been inflicted during these times upon the Muslim nation of Iran and in particular on the learned and on the believers. I ask Almighty God for victory, success and approval of all and for the glory of Islam and the Muslims. I hope that I will be included in the sincere prayers of the esteemed gentlemen. May God elevate their words. May God’s peace, mercy and blessings be upon you.

Ruhollah al-Musawwi al-Khomeini
Permission

Date: December 16, 1965 [Āzar 19, 1344 AHS / Shābān 16, 1385 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Muhammad Mu'minī Shahrizâdî

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence ‘Imād al-A’lām wa Maḥdî al-Anām wa Thiqat al-Islām Shaykh Muhammad Mu’minī Shahrizâdî, may his graces last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of the Imām of the Time, may God’s peace and salutations be upon him, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the various religious taxes and even the blessed Share of the Imām (‘a) and spend one third of it for purposes made mandatory by religious law and remit the other two thirds to this humble servant or my representative in Qum to be spent in the religious seminaries. He is also permitted to circulate as necessary as well as to collect and deliver the religious payments as prescribed above.

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

Ruhullāh al-Müsawī al-Khomeinî
Shābān 16, 1385 AH

1 According to another handwriting dated Abān 12, 1347 AHS [November 3, 1968] under the margin of this permission, Mr. Mu’minî Shahrizâdî has been also authorized by Imām Khomeinî to collect the Share of the Šahādât and pay the third portion of such funds to the poor and pious Šahādât.
Letter

Date: December 11, 1965 [Azar 20, 1344 AH / Sha'ban 17, 1385 AH]
Place: Najaf, Iraq
Subject: Message of gratitude
Addressees: Isfahani 'ulamāʾ and clerics residing at Qum Religious Seminary

In the Name of God, the Compassionate, the Merciful

The respected and most learned Isfahani scholars residing in Qum, may their graces last:

I do acknowledge with gratitude the receipt of the respected letter of the gentleman, which conveys their kindness to me and expresses sublime sentiments. It is hoped that the honorable gentlemen and the young class of students, may Allah assist them, taking into account the heavy responsibilities which, God willing, will be shouldered by them, and the protection and preservation of Islam and the interests of Muslims that will be entrusted on them, will prepare themselves right now to defend this magnificent fortress. Through inner struggle and strengthening of the foundations of piety, they have to purge from their hearts the love of the world and carnal desires, which is the fountainhead of all sins, so that the problems of life will become easy for them while the hardships in the way of serving Almighty Allah and the sacred laws of Islam will become sweet for them. Although the extent of sufferings, troubles and tyrannies inflicted on the Islamic seminaries, the esteemed scholars and other esteemed brothers is unpleasant and hangs heavy on my shoulders, from other angles it was to the benefit of Islam and the Muslims. It was the divine mercy and grace that awakened the Islamic nation and revived the path of the pious predecessors to some extent. In this second stronghold of my exile 1 under the protection of the holy domes, 2 I pray for Islam, the Muslims, religious seminaries, and the painstaking and suffering young class. May God’s peace and mercy be upon you.

Ruhollah al-Musawi al-Khomeini

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1 It refers to Iran after his transfer from Turkey.
2 That is, holy shrines.
Letter

Date: December 13, 1965 [Azar 22, 1344 AH / Shabaan 19, 1385 AH]
Place: Najaf, Iraq
Subject: Reply to the congratulatory message on the arrival and residence of Imam Khomeini in Najaf
Addressees: The Azari 'ulamā‘ and clerics residing at Qum Religious Seminary

In the Name of God, the Compassionate, the Merciful

Shabaan al-Mu‘azzam 19, 1385 AH

The respected and most learned Azari scholars residing at Qum Religious Seminary, may their graces last:

I do acknowledge with gratitude the receipt of the respected letter of the gentlemen, which conveys kind sympathy and religious sentiments. I wish to thank the seminary scholars in general and the Qum Religious Seminary in particular for the intolerable sufferings they have sustained. Whether joyous or gloomy, this life will expire and all of us will be called to the divine tribunal for judgment. It is therefore better for us to spend our short life to serve Islam and the Muslims so that we will have a white face at the court of the Almighty God and can be included among his true servants. As young scholars who will become the vanguards of the laws of Islam in the future, you have heavy responsibility to shoulder and from now on you must prepare yourselves to defend and serve Islam and the Muslims.

I pray to God, the Exalted, for the glory of Islam, the Muslims and the 'ulamā‘ of Islam, and for the dignity you, learned scholars, in this life and the next. May God’s peace, mercy and blessings be upon you.

Ruhullah al-Musawi al-Khomeini
Message

Date: December 14, 1965 [Azar 22, 1344 AHS / Shab‘an 19, 1385 AH]
Place: Najaf, Iraq
Subject: Reply to the congratulatory message on the arrival and residence of Imam Khomeini in Najaf
Addressees: The Zanjani ‘ulama’ and scholars residing at Qum Religious Seminary

In the Name of God, the Compassionate, the Merciful

The respected and most learned Zanjani scholars residing at Qum Religious Seminary, may their graces last:

I do acknowledge with gratitude the receipt of the respected letter of the gentlemen, which conveys kind sympathy and religious sentiments. I am grateful for the efforts and kindness of the honorable nation of Iran, particularly the learned scholars and clerics, may their blessing last. I pray to God, the Exalted, for their success and assistance (to be rendered to them). Although my exile to Iraq has provided me the opportunity to visit the holy shrines of the Imams of Islam, may God’s peace and salutations be upon them all, and thanks to God, I have been favored by the religious sources of emulation and senior scholars and the blessing of the holy shrines, my absence from the holy seminary in Qum and my failure to partake in the suffering and pains of the Iranian nation, specially religious seminary, has caused my anxiety and sadness. You should worry for the unfavorable incidents that you learned scholars—may Allah, the Exalted, always assist you—have suffered in your effort to serve Islam and the Muslims. By relying on the immense blessings of God, the Blessed and Exalted, you should struggle along the path of propagation and protection of Islam, and of defending the seminaries and faith so that you would be successful and glorious in the Holy Presence of God, the Exalted.

I pray to God, the Exalted, for the glory of Islam and the Muslims, particularly those who serve the ordinances of Islam. May God’s peace and mercy be upon you.

Ruhullah al-Musawi al-Khomeini
Letter

Date: December 14, 1965 [Azar 23, 1344 AHS / Shawal 20, 1385 AH]
Place: Najaf, Iraq
Subject: Reply to the message of sympathy and felicitation on the arrival of Imam Khomeini in Najaf
Addressees: The Isfahani 'ulama' and students of Isfahani Religious Seminary

In the Name of God, the Compassionate, the Merciful

The respected and most learned Isfahani scholars of Isfahani Religious Seminary, may their blessings last:

I thank you for your respected letter, which was dispatched during my banishment from Turkey to Iraq, and expressive of your kind sentiments and sympathy for my exile. These banishments, imprisonments and tortures which I suffer for defending the progressive commandments of Islam, repelling the domination of the foreigners from the lands of Islam, and protecting from being robbed the independence and integrity of the Islamic states and the cradle of the Shi'ah faith, which is favored the Imam of the Age, may our souls be his ransom, are a matter of honor to the Muslim nation and therefore are pleasant and delightful. The sacred religious seminary and the old as well as new universities and the young class of the great Islamic nations should prepare and equip themselves for the dark periods, which one can envisage in the future when Islam would require to be defended more than ever before. With all its bewitching charms, you and I will leave this life. Thus, it is better that we spend our short life and remaining time to serve Islam and the Muslims, and to liberate the Muslim countries from the clutches of oppression, imperialism and despotism. You, respected gentlemen, must struggle and give up vain desires and expel love of worldly things so that you will be qualified to serve the luminous heavenly laws. Wherever I am, I do pray for the Muslim nations and especially the unsheltered Iranian nation. I fervently hope that due to His special favor to the religious seminaries, God, the Exalted, would sever the hand of the wicked and protect the Muslim countries from them. May God's peace and mercy be upon you.

Ruhullah al-Masawi al-Khomeini

61
Letter

Date: December 14, 1965 [Azar 23, 1344 AHS / Shaba'han 20, 1385 AH]
Place: Najaf, Iraq
Subject: Reply to the congratulatory message on the arrival and residence of Imam Khomeini in Najaf
Addressees: The Shirazi 'ulama' and clerics of Qum Religious Seminary

In the Name of God, the Compassionate, the Merciful

The respected and most learned Shirazi scholars residing at Qum, may their graces last:

I thank you for your respectable letter which conveyed the kind sympathy of the Muslim nation, particularly the religious seminaries and you, learned gentlemen, may Allah elevate their words. At this time when regretfully the foreigners are rapidly and strongly setting up and fortifying propaganda and non-propaganda bases in the Muslim countries and by launching anti-human propaganda through the press and other means, distort the progressive commandments of Islamic as contrary to truth, and have applied all-out pressure on the religious and scientific seminaries which is the only stronghold of Islam and the independence of the Muslim countries and is the only barrier that repels the aggression of the foreigners, it is the duty of the learned clerics and grand preachers and scholars to defend Islam and religious seminaries with all their might and through their propagation introduce Islam as it is. You gentlemen, who in the future will have to shoulder the heavy responsibility by the will of God, the Exalted, must prepare and strengthen yourselves and be ready to tolerate difficulties to elevate the word of truth so that you can glorify the Muslim nation and the 'ulama' of Islam. I beseech God, the Exalted, for the success and confirmation of all the 'ulama' of Islam and the esteemed scholars, and I hope for the the glory of Islam and the sacred religious seminaries. May God's peace, mercy and blessings be upon you.

Ruhullah al-Musavi al-Khomeini

62
Message

Date: December 14, 1965 [Azar 23, 1344 A.H / Shahrī bān 20, 1385 A.H]
Place: Najaf, Iraq
Subject: The need for preparation of religious seminaries to shoulder (more) responsibilities in the future
Addressee: Tehrāni 'ulama' and scholars residing at Qum Religious Seminary

In the Name of God, the Compassionate, the Merciful

Sha’h bān al-Mu’ādham 20, 1385 A.H

The respected and most learned Tehrāni scholars residing at Qum Religious Seminary, may their graces last:

I do acknowledge with gratitude the receipt of the respected letter of the gentlemen, which expressed your sympathy and kind sentiments. I pray to God, the Exalted, for your health, success and confirmation in serving Islam and the Muslims. By the will of God, the Exalted, I hope the younger class of the religious seminaries will prepare themselves through inner struggles and communion with God, to defend the sacred commandments of Islam and the interests of Muslims so that in the near future when they will be entrusted with the duty of defending and safeguarding Glorious Qur’an and divine laws, they will be ready to serve Islam and spare nothing whatsoever for the sake of their protection. In this second place of banishment,1 I pin my hope on the future devoted young class of the Muslim countries, particularly the eminent students of the religious seminaries, and under the protection of the holy shrines of the Imāms of Islam, may peace and salutations be upon them, I pray for their success and the glory of Islam, the Muslims and sacred seminaries. May God’s peace and mercy be upon you.

Rāhullāh al-Musawī al-Khomeini

1. Iraq.
Permission

Date: December 14, 1965 [Āzar 23, 1344 AHS / Shābān 20, 1385 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Mahdī Muṣṭafā Kermānī

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

Praise be to Allah, Lord of the worlds; may God’s salutations be upon the best of His creation and the noblest of mankind Muhammad and his pure progeny.

It is hereby confirmed that His Eminence Malādī al-Anām wa Thiğat al-Islām Mr. Āqā Shaykh Mahdī Muṣṭafā Kermānī, may Allah always assist him, has been granted my permission to be in charge of the financial affairs which depends on the permission of a fully-qualified jurist. He is also permitted to collect religious funds such as religious taxes, to use them for lawful religious ends, to receive and spend from the blessed Share of the Imām, may our souls be his ransom, and to remit the remainder to this humble servant. It would be appropriate that the pious brothers should profit from the blessings of his existence, benefit from his knowledge, and not to respect him as much as possible. In all the related affairs, he is advised to exercise caution which is the way to salvation. May God’s peace, mercy and blessings be upon him and the rest of our pious brethren.

Humbly yours,

‘Ābdul-Haḍī al-Ḫusaynī ash-Shirṣāzī
Dhū’l-Qa’dah al-Ḫārīm 16, 1381 AH

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

The abovementioned has been granted my permission in the manner specified above.

Rūḥullāh al-Mūsawī al-Khomeinī
Shabān 20, 1385 AH
Message

Date: December 15, 1965 [Azar 24, 1344 AH / Sha'ban 21, 1385 AH]
Place: Najaf, Iraq
Subject: Reply to the congratulatory message on the arrival and residence of Imam Khomeini in Najaf
Addressees: Ulama' and scholars of Najaf

In the Name of God, the Compassionate, the Merciful

Sha'ban al-Mur'azam 21, 1385 AH

The respected and most learned scholars of Najaf, may their blessings last long:

Thank you for the letter which is a copy of your telegram that had not been dispatched and contains kind sentiments toward me. My exile to Turkey and from there to Iraq must not be a matter of concern because it took place for the performance of duty, the defense of the laws of Islam and the welfare of the Muslims, the repulsion of the influence of the foreigners on the Muslim countries, and the eradication of tyranny and oppression. I hope that the eminent scholars will prepare themselves for further sacrifice for the sake of the sacred laws of Islam and the independence and territorial integrity of the Muslim countries and be not scared of deplorable events happening to them in their discharge of duty for the sake of God and the truth. Under the protection of the holy shrines of the Imams of the religion, may God's peace and salutations be upon them, I pray to God, the Exalted, for the success of all Muslims, particularly the distinguished ulama' and protectors of Islam, to eradicate corruption and cut off the hands of the foreigners from Islamic lands. May God's peace and mercy be upon you.

Ruhullah al-Musawi al-Khomeini

65
Letter

Date: January 1, 1966 [Dey 11, 1344 AHS / Ramadan 8, 1385 AH]
Place: Najaf, Iraq
Subject: Message of gratitude
Addressee: Sayyid Muhsin Hamedani

In His Most Exalted Name

Month of Fasting 8, 1385 AH

Your Eminence Sayyid al-A‘lām wa Thiqat al-Islām Mr. Aqā Sayyid Muḥsin Hamedānī, may his graces last:

I do acknowledge with gratitude the receipt of your respected letter, which indicated your health and your kindness toward me. I pray to God, the Exalted, for your health and success. One of the respected scholars there had given me before the glad tidings of your arrival and now that I learned from your letter that you will come, I am doubly pleased. I have much affection to those like you who discharge their religious duties and whose actions are endorsed by me. I pray to God, the Exalted, for you to become a beneficial servant of Islam and the Muslims. I hope that by the will of God, the Exalted, the honorable inhabitants will benefit fully from your presence. I agree to whatever arrangement you might have. I hope on these blessed days and nights, you remember me (in your prayers). May God’s peace and mercy be upon you.

Rūhullāh al-Mūsawī al-Khommīnī
Letter

Date: January 30, 1966 [Bahman 10, 1344 AHS / Shawwāl 8, 1385 AH]
Place: Najaf, Iraq
Subject: Reply to the telegraphic message of felicitation on the occasion of 'Īd al-Fitr
Addressee: Sayyid Muhammad-'Ali ibn ar-Ridā

In His Most Exalted Name

Shawwāl 8, 1385 AH

I do acknowledge with gratitude the receipt of your telegram of congratulations on the occasion of the auspicious 'Īd al-Fitr. I hope God will make Islamic and religious holidays auspicious for Muslims. Our festival begins at a time that Muslims get rid of their present problems and the glory of Islam and the Muslims returns. I beseech God, the Exalted, for such a day. Since there is more probability of the receipt of letters, I did not send a telegraphic reply as they don't usually deliver. I pray to God, the Exalted, for you to be granted success and assistance. May God's peace and mercy be upon you.

Rūhullāh al-Mūsawī al-Khōmeini

1 Sayyid Muhammad-'Ali ibn ar-Ridā; a prominent clergyman in Khwānsār town. On the envelop Imām Khōmeini has written: "To His Eminence Sayyid al-Ā'lam wa Ḥujjat al-Islām Aṣū ibn ar-Ridā, may his graces last".
Letter

Date: February 4, 1966 [Bahman 15, 1344 AHS / Shawwāl 13, 1385 AH]
Place: Najaf, Iraq
Subject: The satellite nature of the United Nations and other foreign organizations
Addressee: Sayyid Muḥammad-Ridā Saʿīdī, Tehran

In His Most Exalted Name

Shawwāl 13, 1385 AH

I do acknowledge with gratitude the receipt of your noble letter which indicated your health and had been sent under the veil of nobility and piety. I thank you for your efforts. Concerning the issue you have raised, since it is not advisable to give you a detailed reply, I explained it to Mr. ‘Allamah al-Hudā Ahwāzī so as to relate it to you. What I have said in brief is that foreign organizations such as the United Nations and others are merely satellite entities that have been created for the interests of the powerful countries and the hegemony of the weak ones. It is against the interest of the clergy and Islam to establish connection with the political entities from Muslim countries who are residing abroad. What has been attributed to me that I am too radical is not true as you have guessed. I have not taken a radical measure. I beg pardon from God, the Exalted, for my lapses and shortcomings. I pray to this Sacred Essence to grant me success in serving Islam and the Muslims. I hope for your benevolent prayers for a good ending. May peace be upon you.

As you have moved to Tehran, I am glad as the capital is more than in need of active ‘ulamā’. Your excellent efforts are acknowledged and appreciated.

Rūḥullāh al-Mūsawī al-Khomeini
Letter

Date: February 12, 1966 [Bahman 23, 1344 AHS / Shawwāl 21, 1385 AH]
Place: Najaf
Subject: The need to strengthen Qum and Isfahān Religious Seminaries
Addressee: Sayyid Husayn Khādīmī

In His Most Exalted Name

I do acknowledge the receipt of your respected letter dated Shawwāl 10. I pray to God, the Exalted, for your health and prosperity. As you have succeeded in managing the Isfahān sacred religious seminary, thanks to God, the Exalted, and that you are discharging your duties with good intentions, I am grateful. I hope God will perpetuate that blessing. Thanks to God, I enjoy good health but am unhappy and anxious about the conditions in Iran and the problems of the Muslims there. I hope God will bestow immediate relief. As you wrote, "I hope I could help the Qum Religious Seminary," I am grateful. It is necessary for the gentlemen to maintain the Qum Religious Seminary and not to allow it to be defeated, God forbid. Tell Mr. Kāhpaḵī to meditate on this subject. I ask your pure self to exert more efforts for the prosperity and relief of the Muslims. May God’s peace and mercy be upon you. Right now I have no intention to know what you have written to me through my brother³ but I am sure that your letters will not remain unanswered and maybe I have mailed my answer but they have not delivered it to you. Maybe I can locate your letter among other letters at my leisure and reply to you again.

Rūhullāh al-Māsawī al-Khūnejī
Shawwāl 21, 1385 AH

¹ Sayyid Husayn Khādīmī: one of the clerics in Isfahān. On the envelope of the letter, it is thus written with the handwriting of Imam Khomeini: "To His Esteemed Eminence Sayyid al-Ummām al-ʿĀmmī wa Ḥujjat al-Islām wa-ʾl-Musārūrūn (115) Aqīf Husayn Khādīmī, may his blessings last."
² Sayyid Murūdī Pasandīdah, brother of Imam Khomeini.
Letter

Date: February 17, 1966 [Bahman 28, 1344 AHS / Shawwal 26, 1385 AH]
Place: Najaf, Iraq
Subject: Reply to the letter concerning religious sums
Addressee: (Probably) Muhammad Hasan Arabi,1 Qum

Shawwal 26, 1385 AH

I do acknowledge the receipt of your letter. I wish for your health and prosperity. I am sad to note your account about the condition of the late Mr. Shahidi and his descendents. I don’t know to whom I must refer such subjects and what can I do under my present circumstances. Here no money reaches from Iran or elsewhere at all, except very small amounts which are not worthy to mention. The conditions in Iran are such that you can notice. Such problems like the above occur again and again and are referred to me, and I can’t find a solution for them. If you locate people in Majallat or elsewhere who are willing to pay from the blessed Share of the Imam ('a) to settle their debts or cover the expenses of their heirs, I will permit such payments. I hope God, the Exalted, will give us relief so that problems can be solved immediately. May peace be upon you.

Ruhollah al-Musawi al-Khomeini

Regarding dispatching somebody to Majallat I don’t think it proper for another person other than you or Mr. Aasari2, and if it is really proper, I cannot discern.3

1 Imam Khomeini’s son-in-law.
2 Mr. Yahyé Aasari Shirazi.
3 This letter has been taken from Imam Khomeini’s file in SAVAK headquarters. Below the letter it is thus written: “This letter is one of the documents discovered from Khomeini’s house, being filed in his records. Mehr 1, 1347 AHS [September 23, 1968].”

70
Letter

Date: March 12, 1966 [Esfind 21, 1344 AHS / Dhu‘l-Qa‘dah 19, 1385 AH]
Place: Najaf, Iraq
Subject: Diversity of opinions of the ‘ulama’ and unity of the enemies
Addressee: Sayyid Ruhullāh Khātemi, Ardekān, Yazd

In His Most Exalted Name

Please be apprised that your respected letter, which indicates your health condition and expresses kindness toward me, is hereby acknowledged. The issues that were written are correct and I have not been negligent of them. However, as Your Eminence is well aware of our unstable condition as well as of the difference in ijtiḥād and views in all issues, kindly confirm that the issue, though meant for reforms, is also at the apex of predicaments.

Based on the previous confinement, I am of the opinion that I have to undertake the task which is a prelude to this kind of affair and a vanguard of understanding between the gentlemen. Some are not at all ready while some others, who apparently knew what the way for reform is, did nothing. There are yet others who resorted to divergent excuses. As a whole, we will be awakened only when nothing can be done anymore and the ways are already limited for us. Others are active and united in obtaining their erroneous goals while we are disunited and discordant in claiming for our rights. “And the complaint is to God and only to Him do we rely both in times of adversity and prosperity.”

Concerning the honorable religious seminary of Ardekān, the expenses spent from the blessed Share, and the further need for it, which you have written, Your Eminence is granted my permission and the previous tasks are in order. I pray to God, the Exalted, for success and divine succor for you. It is hoped that at the times of acceptance of prayers you would pray for me. May God’s peace and mercy be upon you.

Ruhullāh al-Mūsawī al-Khomeinī
Dhu‘l-Qa‘dah 19, 1385 A.H.
**Permission**

**Date:** March 13, 1966 [Esfand 22, 1344 AHS / Dhu‘l-Qa‘dah 20. 1385 AH]

**Place:** Najaf, Iraq.

**Subject:** Permission in financial and religious law affairs

**Addressee:** Sayyid Ruhollah Khātemī

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

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

It is hereby confirmed that His Eminence Sayyid al-‘Ulamā’ al-A‘lām wa-Hujjat al-Islām Mr. Aqā Sayyid Rūhullāh Khātemī, may his blessings last, has been granted my permission to be in charge of the financial and religious law affairs where his supervision is the duty of a fully-qualified jurist during the occultation of *Wali al-Amr*.¹ may Allah expedite his glorious advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also my representative in the collection of religious funds such as various religious taxes, to use them for lawful religious ends, to collect the blessed Shares and spend the same to cover his economic needs, to use the remaining Share of the *Sādāt* in the prescribed area and spend half of the blessed Share for the maintenance of the region’s religious seminary as well as for other uses as he deems appropriate and remit the other half to this humble servant for the maintenance of religious seminaries. He is also permitted to render assistance as he deems appropriate as well as to collect and donate.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope that he will not forget me in his benevolent prayers.” May peace be upon him and the pious servants of God.”

Rūhullāh al-Mūsawī al-Khātemī

Dhu‘l-Qa‘dah al-Ja‘rām 20, 1385 AH

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¹ *Wali al-Amr:* literally, ‘Master of the Affair’ is one the titles of the 12th Imām Mahdi (*a*), the others being *Wali al-‘Amar* [Master of the Age], *Imām as-Zaman* [leader of the Time], etc.

72
Letter

Date: March 19, 1966 [Examil 28, 1344 AH / Dhu'l-Hijjah 26, 1385 AH]
Place: Najaf, Iraq
Subject: Patience and perseverance against difficulties and hardships
Addressee: Sayyid Muhammad Riḍā Sa'di

In His Most Exalted Name

Thank you for your letter which conveys your health. You had the conditions and expressed your anxiety about the calamities. Although you are justified, but should under such difficult circumstances arise to discharge his (religious) duties and succeed to serve (the people), it is no cause for anxiety. We must be alarmed at a time that clerics do not discharge their services and God forbid they refuse to comply with their duties. I hope Allah will help people like you to succeed to stand firm during all the calamities and difficulties and not to be frustrated against any happenings whatsoever. Almighty God is with you and by discharging your duties He will approve your deeds and even if you are superficially defeated the final victory lies with the people of the faith and those who discharge their duties. All these hue and cry and show and the opening the doors of tyranny is the proof of weakness. Only weak people need to resort to oppression and tyranny. You must not be anxious in the handling of your daily affairs and do not allow weakness to overcome you. By Allah’s blessing these things are temporary and will be over eventually. But with regard to the subjects raised about the radio, its transaction is permissible provided no unlawful use is made. But there is no prohibition against lawful use of radio. As to the growing of beard, I maintain my former opinion, I consider the government to be the proprietor, but if anything is rumored about me you must not admit them before verifying it with me, because recently it seems a series of slanders have been spread about me which is the last poison of the enemy. I hope for your benevolent prayers. May peace be upon you.

Rāhullāh al-Mūsawī al-Khōmeinī
Permission

Date: March 19, 1966 [Esfand 28, 1344 AHS / Dhul-Qa'dah 26, 1385 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid Ya'qub Mūsawi Zanjānī

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence Sayyid al-'Ulama’ al-A’lam Mr. Aqā Sayyid Ya’qūb Mūsawi Zanjānī, may his graces last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of Wali al-Amr, may Allah expedite his advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the blessed Share of the Imām, spend it for his economical sustenance and to spend the Sādāt’s Share for the religiously specified area and to remit the balance to this humble servant to be spent for the religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope that he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Ruhullāh al-Mūsawi al-Khomeinī
Dhul-Qa’dah al-Harām 26, 1385 AH
Letter

Date: Circa March or April 1966 [End of Esfand 1344 or beginning of 1345 AHS]¹
Place: Najaf, Iraq
Subject: Refutation of rumor
Addressee: One of the Iranian students residing in Europe

Recently it has been rumored in Iran that I am not permitted to meet the representative of students residing in Europe and that several representatives of Muslims dwelling in Europe have traveled here and have failed to meet me, and have raised similar allegations. Although this is false and the rumor might have been spread by the establishment² to alarm young university students and cause separation between me and them, it is better for the students residing in Europe to get rid of the misunderstanding themselves, because the establishment will take advantage of such false rumors. May peace be upon you.

Rāhullāh al-Mūsawī al-Khomeinī

¹ The photocopy of the Imam's letter was published without indication of the date in the issue no. 45 of 16th of Azar monthly magazine. In the book, Hāl Hīzār Sāl [Seven Thousand Days], vol. 1, p. 255, it is dated as Esfand 28, 1344 AHS [March 12, 1965], but in the Šaḥīḥ-e Nūr (22-volume edition), vol. 22, p. 11, it is undated.
² The Shah's regime.
Letter

Date: March 23, 1966 / Farvardin 3, 1345 A.H / Dhul-Qa'dah 30, 1385 A.H
Place: Najaf, Iraq
Subject: Message of gratitude
Addressee: Sayyid Muhammad-Taqi Shabristani (Najaf)

In His Most Exalted Name

Dhul-Qa'dah 30, 1385 A.H

I do acknowledge with gratitude the receipt of your respected letter which informs me of your health and conveys your kindness to me. I pray to God for your health and prosperity. Thanks to God, I am in good health and I hope that under the holy shrines of the Imams of Islam, may God's peace be upon them all, I will be able to pray for the glory of Islam, the Muslims and the distinguished 'ulama' of the sacred religious seminaries. At the moments of acceptance of prayers, I hope for your benevolent prayers for a good ending. Mustafâ was invited some of the gentlemen to perform haji pilgrimage and he has gone for the past few days. May God's peace and mercy be upon you.

Ruhullâh al-Mûsawi al-Khomeini

Regarding the amount which is deposited with Mr. Aqa Sayyid Ibrahim Taibi, it is up to you to decide and I agree and endorse whatever you will do with that money.

Ruhullâh al-Mûsawi al-Khomeini

76
Permission

Date: March 24, 1966 [Farvardin 4, 1345 AHS / Dhul-Hijjah 1, 1385 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Muhammad Mu'min Qummi

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence 'Imād `Ulamā' al-A'lam wa Thiqat al-Islām Mr. Aqā Shaykh Muhammad Mu'min Qummi, may his grace last long, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of Wafī al-Amr. may Allah expedite his glorious advent, "so that he will be in charge of the mentioned affairs while exercising caution." He is also permitted to collect religious funds such as the various religious taxes and to spend the same on religiously prescribed cases, and even the blessed Share of the Imām (a) and spend it for his own sustenance and to remit the balance to this humble servant for the maintenance of the holy religious seminaries.

"And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope that he will not forget me in his benevolent prayers." May God's peace, mercy and blessings be upon him and our pious brethren.

Rūḥullāh al-Mūsawī al-Khomeinī
First day of Dhul-Hijjah 1385 AH
Letter

Date: March 27, 1966 [Farvardin 7, 1345 AHS/ Dhu’l-Hijjah 4, 1385 AH]
Place: Najaf, Iraq
Subject: Answer to letter and emphasis for fortification of Qum and Najaf religious seminars
Addressee: Sayyid Mahdi Yathribi

In His Most Exalted Name

Dhu’l-Hijjah 4, 1385 AH

I do acknowledge with gratitude the receipt of your kind letter which indicated of your health and kindness to me. I pray to God for your health and prosperity. I am grateful to you for being attentive to the Qum Religious Seminary. Of course these days that the sacred seminary is confronted with every sort of calamities, the scholars in all cities must pay closer attention to the seminary so that by Allah’s blessing they will suffer no weakness. I beseech God, the Exalted, for the glory of Islam, the Muslims and the ‘ulamā’ of Islam. Of course, you must pay more attention to the Qum seminary and if it would be appropriate for you to pay attention to me also because one cannot refuse human expectations. I pray to God, the Exalted, for the health and success of all those who serve the binding religious law. May God’s peace and mercy be upon you.

Ruhullāh al-Mūsawī al-Khomeini
Letter

Date: April 13, 1966 [Farvardin 24, 1345 AHS / Dhu’l-Hijjah 21, 1385 AH]
Place: Najaf, Iraq
Subject: Letter of condolence on the demise of Mr. Falsafi’s father
Addressee: Muhammad-Taqi Falsafi

In His Most Exalted Name

Dhu’l-Hijjah 21, 1385 AH

His Eminence ‘Imād al-A’lām wa Ḥujjat al-İslām honorable preacher, may his blessings last:

I am sad to learn of the calamity that befall you, nay to the Muslims. I hope, by His will, God will bestow health, abundant patience and mercy to you and other members of the bereaved family. I didn’t send you a telegram because I was afraid they won’t deliver it to you just as so far they have refused to deliver my telegrams and letters. May God’s peace and mercy be upon you.

Rūḥullāh al-Mīsawī al-Khomīnī
Letter

Date: April 15, 1966 [Farvardin 26, 1345 AHS / Dhul-Hijjah 23, 1385 AH]
Place: Najaf, Iraq
Subject: Message of gratitude
Addressee: Muhammad-Taqi 'Alimi

In His Most Exalted Name

Dhul-Hijjah 23, 1385 AH

His Eminence 'Imām al-A'lam wa Thiqat al-Islām Mr. ʻĀqī Shāykh Muḥammad-Taqī 'Ālimī, may he live long.

I received your noble letter which indicated your health. I pray to God to grant you health, assistance and success. I hope God, the Exalted, will protect the glory of Islam and religious seminaries through His universal favor. I hope for your benevolent prayers at the moments when supplications are acceptable. May peace be upon you.

Ruhullāh al-Māsawī al-Khūmīrī
Letter

Date: April 21, 1985 [1345 A.H / Dhul-Hijjah 29, 1385 AH]
Place: Najaf, Iraq
Subject: Complaint, asking about health and prayer
Addressee: Husayn Khandaqahidi

In His Most Exalted Name

Dhul-Hijjah 29, 1385 AH

His Eminence ‘Imād al-‘alam wa Thiqaţ al-Islām Mr. Ḥusayn Āqā Khandaqahidi, may his blessings last:

I have learned that you have complained saying that I have failed to answer your so-and-so letter. The more I ponder the less I can remember your letter, but all I know I have always answered your letters, unless your signature has not been readable or you have failed to leave an address. I was much anxious to ask after your health as well as your uncle’s and brother’s from your son when he was staying in Najaf and he didn’t speak of your sickness. Anyhow, I pray to God for your health, recovery and welfare, and I hope for the granting of success and assistance to you. I beg your pardon if I have lapses on these matters. I hope that this holy sanctuary, I can succeed to pray for the welfare of the Muslims particularly the elect ones among them.

I hope for your benevolent prayers for a good ending. May God’s peace and mercy be upon you.

Rūhullāh al-Mūsawī al-Khomeini
Permission

Date: Circa April 21-May 21, 1966 [Ordibehesht 1345 AHS / Muharram 1385 AH]
Place: Najaf, Iraq
Subject: Reply to the inquiry on the repair of village bath
Addressee: Yusuf Baqiri Jazilahidi

In His Most Exalted Name

If the public bath is needed by the village and you cannot build it out of other funds such as donations, you are permitted to withdraw from the blessed Share of the Imam (a) and repair the bath. If they want to send money to Qum, they must send to Hujjat al-Islam Aqa Shaykh Ali Akbar Islami Turbat, my representative, to be spent in the religious seminary. God will ing, may you be successful.

Ruhullah al-Musawi al-Khomeini

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1 Imam Khomeini issued his reply to a letter dated 2/12/1345 AHS [April 2, 1966] of the inhabitants of Yali village, Kajfe District, Jazilahid, town of Nain, who were asking permission to secure ten thousand dinars to be spent for the repair of a bathhouse by a pious person with the name of Haji Hasan, and include the sum in the blessed Share of the Imam (a).
Permission

Date: May 4, 1966 [Ordbehesht 14, 1345 AHS / Muḥarram 12, 1386 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: 'Ali Akbar Islāmī Turbaṭī

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny ('a)), it is hereby confirmed that His Eminence Imād al-ʿālam wa Huṣn al-Ḥaram Mr. Āqā Shaykh ʿAlī Akbar Islāmī, may his graces last, who has been considered trustworthy and reliable, has been granted my permission to collect every fund that the faithful, may Allah grant them success, want to remit to this humble servant. This includes the blessed Share of the Imam ('a), the Share of the noble Ṣāḥib as well as other funds. He is also permitted to have funds change hands and allow grace periods as deemed necessary, and to collect the same. Those who have funds change hands, through the undersigned or my representatives are authorized to repay their debts to the former to be spent for the blessed religious seminary. His Eminence is also authorized to spend the aforementioned funds for the religious seminary and for the stipends of seminary students in the same manner as prescribed.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope that he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our faithful brethren.

Rūhullāh al-Mūsawī al-Khomeinī
Muḥarram al-Ḥarām 12, 1386 AH

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Permission

Date: Circa April 21-May 21, 1966 [Ordibehesht 1345 AHS / Muharram 1386 AH]
Place: Najaf, Iraq
Subject: Permission in religious affairs
Addressee: Sayyid Hasan Faqih

[...There is a person who, as a habit during the past years, had been remitting some Share to you or to Mr. Iṣhrāqī through me. In the meantime, being authorized by Your Eminence or the latter, he had been distributing the one-third of the Share of the Imam ('a) among his poor relatives. Since Mr. Iṣhrāqī is not within reach, this person requests your authorization in order for him to continue acting as he did during the previous years. He wants to distribute the one-third Share, which amounts to 412 tumans, in the same manner. If possible, would you please write him an unconditional authorization with respect to the annual Share?

Another issue: A few years ago, this person had paid four hundred tumans to a learned man on account of the Share of the Imam ('a) and before a repayment of the same, the learned man had died. What is to be done in this case? Finally, Mr. Wālid conveys his greetings and humbly pleads for your prayers.

Sayyid Hasan Faqih
Nim-Avard School
Iṣfahān]

In His Most Exalted Name

He is authorized to act as he did before and remit the other two-thirds to my representatives in Qum. My representative in Qum is Mr. Iṣlāmī, who, in the absence of Mr. Iṣhrāqī, resides in my house in Qum. As for the amount that had changed hands through the person in question, if it has been done through a power of attorney from the jurist, it is due that jurist. And if it was drawn to the order of that person himself, then it should, as a precautionary

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2. Aft Akbar Iṣlāmī Ṭūkhtāl.
measure and with the permission of the religious judge, be given to that person's heir.¹

¹ This letter was discovered in the SAVAK’s files. The SAVAK of Qum had dispatched the letters to Tehran under cover no. 21815, dated 16/3/45, for the attention of the Directorship of the Third Department of SAVAK.
Permission

Date: May 11, 1966 [Ordibehesht 21, 1345 AHS / Muharram 19, 1386 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Dawud Tehranî

In His Most Exalted Name

Let it be known that His Eminence Murawwiy al-Ahkâm Mr. Āqā Dawud Tehranî, may God, the Exalted, assist him, is permitted to relate authentic Prophetic narrations from our companions' celebrated books, may God be pleased with them. He is also permitted to collect the religious funds such as zakāt and alms incognito, spend economically the same for his subsistence, and spend the excess in the religiously prescribed area. He is also permitted to collect the Share of the Imám (a), withdraw an amount to supplement his subsistence, and remit the excess to this humble servant to be spent in the religious seminaries.

"And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope that he will not forget me in his benevolent prayers." May God's peace, mercy and blessings be upon him and our pious brethren.

Ruhullāh al-Mūsawī al-Khomeinī
Muharram al-Harâm 19, 1386 AH

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1 Some of the chains of narration of hadith from Imám Khomeini reach up to Thiqat al-jāmī, Shaykh al-Kulaynî, author of the noble Al-Kāfî, as indicated at the beginning of Sharḥ-e Chehel Hadith, p. 3.
Permission

Date: May 17, 1966 [Ordibehesht 27, 1345 AHS / Muharram 25, 1386 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Muhammad Yazdi

In the Name of God, the Compassionate, the Merciful

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

His Eminence ‘Imad al-A’lam wa Thiqat al-Islam Mr. Aqā Shaykh Muhammad Yazdi, the honorable preacher—may his graces last—has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of Wali al-Amr, may Allah expedite his glorious advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect religious funds such as zakāt and alms incognito and to spend the same on religiously prescribed areas. He is also permitted to collect the blessed Share of the Imam (a) and economically spend it for his sustenance. He can spend the remaining one-third in the religiously prescribed area, and to remit the other two-thirds to the undersigned or to my representatives to be spent in the religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of pious, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope that he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Ruhullah al-Musawi al-Khomeini
Muharram al-Ijarām 25, 1386 A.H.
Permission

Date: Late May 1966 [Early Khordadh 1345 AHS / Safar 1386 AH]
Place: Najaf, Iraq
Subject: Spending the blessed Share of the Imam ('a) to repair the mosque and the madrasah
Addressee: Sayyid Muhammad Jawad Afdal Harandi

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

His Eminence Ayatullah—may Allah prolong his presence among the people of guardianship\(^1\) and increase his honor through His Honor:

The mosque and the madrasah of the late Hujjat al-Islam Fadil Isfahani, known as Hilal, may Allah, the Exalted, be pleased with him, was ruined and inactive. Thus a group of people decided to have them repaired. As permitted by the late Ayatullah Burujerdii and the kind patronage of al-Hajj Muhammad Hassan, I spent two thousand tumans from the blessed Share of the Imam ('a). An unfinished nocturnal prayers hall with no doors has been built, and thanks to God, religious services and Friday congregational prayers are performed. If Your Eminence would permit, I will spend one thousand tumans to have the door repaired. May your days of prosperity and honor last long.

As-Sayyid Muhammad Jawad Afdal Harandi]

|In His Most Exalted Name|

In case no other means such as alms, charities, and donations are available for the repair, you are authorized. I wish you success, God willing.

Ruhullah al-Musawi al-Khomeini

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Permission

Date: June 4, 1966 [Khordad 14, 1345 AH / Safar 14, 1386 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Hādi Bāriḵūn Qazvīnī

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny ('a)), it is hereby confirmed that His Eminence Ḥusayn b. 'Alī Thiqāt al-Īslām Mārżūqī Hādi Bāriḵūn Qazvīnī, may Allah always assist him, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of the Wali al-Amr. may Allah expedite his glorious advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect religious funds such as zakāt and alms incognito and to spend the same for the prescribed areas. He is also permitted to collect the blessed Share of the Imam ('a) and economically spend it for his sustenance. He can spend the remaining one-third for the religiously prescribed purposes and the promotion of the message of Islam, and to remit the other two-thirds to the undersigned to be spent in the religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope that he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūḥullāh al-Mīsawī al-Khomeinī
Ṣafar al-Muṣaffār 14, 1386 AH

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Letter

Date: June 9, 1966 [Khordad 19, 1345 AHS / Safar 19, 1386 AH]
Place: Najaf, Iraq
Subject: Performing the divine duty
Addressee: Muhammad-Ridā Saʿīdī

In His Most Exalted Name

Ṣafar 19, 1386 AH

His Eminence, Sayyid al-ʿUlamāʾ al-Aʿlām wa Thiqat al-Islām, Mr. Saʿīdī-
May his blessings last long:

Thank you for your respected missive that was expressive of your good
health and your being out of danger. You had reported a complaint of the
state of affairs. If we succeed in following our divine duty, the result is
achieved whether we reach the result we sought or not. I expect from people
like yourself patience and waiting for the desired relief. Never become
disappointed in the divine grace. Relief is close at hand, God willing. Many a
time it happens that Almighty God, out of His special grace, will cause man
to suffer from such matters so as to forcefully attract his attention to His
Eternal Being. Many a time the blessings will manifest themselves in the
form of furious rage. Pray to Almighty God to make us steadfast on our way
to reach the divine cause, solidify our hearts in confronting the hardships in
the course of our goal, and not to deprive us of His special grace. Purity and
prosperity are to the prisoners and to those whose hopes remain unfulfilled
and good ending belongs to the virtuous. Thus, be patient, in the same
manner as the resolute men (grand prophets) were patient and forbearing in
facing hardships. May God's peace be upon him.

Rūhullāh al-Mūsawī al-Khomeini

90
Statements

Date: June 25, 1966 [Tir 4, 1345 AHS / Rabî’ al-Awwal 6, 1386 AH]
Place: Najaf, Iraq
Subject: Expansion of the students-led struggle
Addressee: Mr. Mâstâ (International Affairs Secretary of the World Confederation of Students)

[The International Affairs Secretary of the Confederation traveled to Iraq, on his way back from a seminar at the international conference of the Philippine students, and was received by Hadrat Āyatullâh Khomeini and announced the Iranian students’ support for the campaigns by the progressive clergymen and the person of Hadrat Āyatullâh.

Hadrat Āyatullâh’s talks with the Secretary of the World Confederation took place on June 25 [Tir 4] in the holy city of Najaf and revolved around the method of future cooperation between the clergy and the students... The Secretary of the Confederation briefed Hadrat Āyatullâh about the Confederation and various aspects of its activities. Hadrat Āyatullâh Khomeini, while expressing regret for the state of affairs at home... and referring to the imprisonment of a large number of the patriotic ones, made the following statement:]

“This campaigns must be expanded and have the entire nation partake in them. The students must continue their campaigns in unison and do not forget the oppressed people of Iran and all they are going through. The future of the country will be entrusted in the hands of the young generation and they should not neglect in protecting and safeguarding it. We, the clergymen are with you on this course and we cooperate with you in conformity with the Islamic precepts.

[Hadrat Āyatullâh stated that in future and at an appropriate occasion, he would write something through the Confederation.]"
Letter

Date: June 30, 1966 / Tir 9, 1345 AHS / Rabī‘ al-Awwal 11, 1386 AH
Place: Najaf, Iraq
Subject: Acknowledgment of the receipt of fund
Addressee: Sayyid Isma‘il Mar‘ashi

In His Most Exalted Name

Rabī‘ al-Awwal 11, 1386 AH

I respectfully acknowledge the receipt of your respected missive and pray for your good health and success. As for the fund and the missive indicating that it had been delivered to Mustafā in Mecca, he delivered the funds while the missives were also received. However, at this time, those missives you are writing about are [buried] among other missives, locating of which is not possible in this hot weather. Should you deem it necessary, please write the name of the payer of the fund and the amount of it so that a receipt will be issued. Perhaps an opportunity will rise and the missive itself will surface.

As for the one-third and the Share for the use of the institute, please use the one-third that is in your possession for the essential purposes. As for the propagation expenses a missive has been received from Ahwāz in response to which I authorized the sum they were asking for; I cannot authorize more than that. May peace be upon you.

Rūhullāh al-Mūsawī al-Khomeinī
Letter

Date: July 3, 1966 [Tir 12, 1345 AHS / Rabī’ al-Awwal 14, 1386 AH]
Place: Najaf, Iraq
Subject: Necessity of sending funds to Najaf
Addressee: Rida Hujjat, Ahvālān

In His Most Exalted Name

Rabī’ al-Awwal 14, 1386 AH

His Eminence ‘Imād al-A‘lām wa Thiqat al-Islām Mr. Āqā Rida Hujjat, may his graces last:

I am in receipt of your kind letter and pray for your good health and success. As for the remittance of fund for some of the clergymen who reside in Qum, I have given my instruction to investigate the causes. Should you receive any funds, please either remit the same to me in Najaf or remit them to my proxy in Qum, who in the absence of Mr. Ishraqī, is His Eminence Mr. Islāmī. Send these to my home address for the attention of Mr. Āqā Shāykh ‘All Akbar Islāmī Turabi. At the moment when prayers are accepted, I hope for (your) benevolent prayers. May peace be upon you.

Ruhollah al-Musawi al-Khomeini

1 Shahābuddin Ishraqī.
Receipt

**Date:** July 3, 1966 [1345 AHS / Rabī’ al-Awwal 14, 1386 AH]

**Place:** Najaf, Iraq

**Subject:** Receipt of religious funds

[Remarks: Imām Khomeini’s *muqalladīn* followers, ¹ acting in accordance with their religious duty, would dispatch religious funds to him via different routes, despite the restrictions and strict control that were enforced by the Iranian and Iraqi regimes in connection with Imām Khomeini. Imām Khomeini would in turn issue the acknowledgments for those funds and send them through the bearer of the funds. Since such receipts of the religious funds were large in number, we only publish a number of cases as specimen. The following sample is one of such specimen.]

**In His Most Exalted Name**

A sum of two thousand (2,000) tumans as the blessed Share of Imām (+) was received from Mr. Ḥaj ‘Alī Akbarzadeh—may God always assist him—through His Eminence ‘Imād al-Islām Mr. ʿĀqī ʿRidā Hujjatī—may his graces last.

Rūhullāh al-Māsawī al-Khomeini
Rabī’ al-Awwal 14, 1386 AH

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Letter

Date: Circa June 22–July 22, 1966 [Tir 1345 A.H. / Rabi’ al-Awwal 1386 A.H.]
Place: Najaf, Iraq
Subject: Inquiring about the health of the family and relatives
Addressee: Shahabuddin Ishraqi

In His Most Exalted Name

His Eminence ‘Imād al-‘A‘lām wa Ḥujjat al-Islām Mr. Ishraqi,1 may he live long;

I am in receipt of your esteemed missive that was expressive of your good health. But you had not mentioned whether or not you had received my missive, including the recent missive about the authorization for the possession of that fund. In any case, I pray to Almighty God for your good health and that of Siddiqah2—the honorable apple of my eyes. Same goes for your children.

Thanks to God, I am in good health and the weather here is not a cause of concern as yet especially that we have a good basement and thanks to God, all facilities are available. The only cause of concern is Iran’s situations. May Almighty God grant improvement, God willing.

I am glad that you have found the time for your study and having nothing to worry about. I had a missive from Mr. Lāvāsānī;3 he had mentioned, “I transferred a sum of one thousand tumans.” Let’s assume that it has been received. In closing, I pray for your good health. May God’s peace and mercy be upon you.

Ruhullāh al-Mūsawī al-Khomainī

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1 Imam Khomaini’s son-in-law.
2 Siddiqah Musafawi, Imam Khomaini’s daughter.
3 Sayyid Muhammad Siddiq Lāvāsānī.
Permission

Date: August 14, 1966 [Mordād 23, 1345 AHS / Rabī‘ ath-Thāni 26, 1386 AII]
Place: Najaf, Iraq
Subject: Authorization for attorney’s right of substitution
Addressee: Muhammad Hāshimiān

In His Most Exalted Name

Rabī‘ ath-Thāni 26, 1386 AII

After praising (God) and offering salutations (to the Prophet and his pure progeny (‘a)), it is hereby confirmed that His Eminence ‘īnād al-‘Ulamā‘ al-A‘lām wa Ḥujāj al-‘Islām Mr. Hāj Shaykh Muhammad Hāshimiān, may his graces last, who is my representative, has the right of substitution and to retain trustworthy persons in whatever manner he deems fit and authorize them in the financial and religious law affairs. He is also permitted to deliver the blessed Share of the Sādīq to the local poor, religious and pious Sādīq. “I hope he, whose supplications are heard, will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our faithful brethren.

Rūḥullāh al-Mūsawī al-Khomeinī
Permission

Date: August 24, 1966 [Shahrivar 2, 1345 AHS / Jamādī al-Awwal 7, 1386 AH]
Place: Najaf, Iraq
Subject: Permission to collect religious funds
Addressee: Ismā'īl Intīsārī Mazandarānī

In the Name of God, the Compassionate, the Merciful

Jamādī al-Awwal 7, 1386 AH

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

It is hereby confirmed that His Eminence Shaykh al-A'īm wa Hujjat al-Islām Mr. Āqā Shaykh Ismā'īl Intīsārī Mazandarānī, may his graces last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of Wāli al-Amr, may Allah expedite his glorious advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the blessed Share of the Imām (‘a) and economically spend one half of it for his sustenance. He is to spend the excess in the religiously prescribed areas and remit the other half to this humble servant or my representative in Qum to be spent in the religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope that he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and the rest of our Muslim brethren.”

Rūhullāh al-Mūsawī al-Khomeinī
Jamādī al-Awwal 7, 1386 AH
Letter

Date: September 13, 1966 [Shahrivar 22, 1345 AHS / Jamādi al-Awwal 27, 1386 AH]
Place: Najaf, Iraq
Subject: Inquiring about the relatives
Addressee: Mirza Muhammad Thaqafi

In His Most Exalted Name

Jamādi al-Awwal 27, 1386 AH

I respectfully inform you that I pray to Almighty God for your good health and prosperity. Same goes for the members of your family. It has been some time that I have not had first-hand information about your health. I hope you have recovered from your minor ailment. Please inform me of your health. Thanks to God, I am in good health and I hope to succeed to pray under the sacred domes for the Muslims and Islam and the distinguished 'ulamā', may Allah always assist them. At the moment when the supplications are answered, I hope for your benevolent prayers for a good ending. Please give my regards to His Eminence Thiqa al-Islām Mr. Āqā ʿAṣārāl-Ḥasan, may Allah always assist him. I hope he is pursuing his studies diligently. I had intended, in case of a pilgrimage to Qum, to ask Your Eminence to send him to Qum to follow his schooling. Even now I assume that if you see it expedient, I will not refrain from anything I can do to help. In closing, I would like to renew my sincerity and convey my regards to the distinguished 'ulamā' and Ḥujjat al-Islāms, may their blessings last, and request for their benevolent prayers. May God's peace and mercy be upon you.

Rūḥullāh al-Mūsawi al-Khomeini

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1 In the envelope of the letter, it is thus written: "Ḥadrat Ayatullāh Mr. Thaqafi, may his blessings last."
2 Ḥasan Thaqafi.
Letter

Date: September 19, 1966 [Shahrivar 28, 1345 AHS / Jamādi ath-Thānī 4, 1386 AH]
Place: Najaf, Iraq
Subject: The importance of self-purification
Addressee: Šādiq Khalkhāli, Qum

_In His Most Exalted Name_

Jamādi ath-Thānī 4, 1386 AH

His Eminence ‘Imād al-A’lām wa Thiqat al-Islām Mr. Khalkhāli, may his graces last:

Only one piece of missive was received from you. The delay in responding was due to the fact that your missive made me depressed. It would be better for people like you who, thanks to God, are involved in religious studies, to try your hand a bit in the area of refinement. If some individuals have gone wrong, God forbid, it should not be repeated anywhere else or be written to anyone else or handed over to everyone. In any case, I pray to Almighty God for your success and prosperity. I feel sorry for the difficulty you are having. I am also sorry that in my absence people like you are not taken care of. I pray to Almighty God to improve this, God willing. I wrote something to Ḥadrat Ḥāfẓu’s Pasandideh and I will write to Mr. A’rābī
d or Mr. Islām this very day. I hope for your benevolent prayers. May God’s peace and mercy be upon you.

Rūḥullāh al-Mūsawī al-Khomeini

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1 Muhammad-Ḥasan A’rābī, Imām Khomeini’s son-in-law.
2 Islām Turbaft, Imām Khomeini’s representative in Qum.
Letter

Date: September 19, 1966 [Shahrivar 28, 1345 AHS / Jamādi ath-Thānī 4, 1386 AH]
Place: Najaf, Iraq
Subject: Message of gratitude
Addressee: Šadr Maḥallātī - Ravār, Kermān

In His Most Exalted Name

His Eminence, ʿImād al-Īslām Mr. Šadr Maḥallātī, may his graces last:

Two pieces of missives were received here from you in the past few days. I was glad to hear of your good health and thank you for your show of kindness. It was indicated that you had sent some telegrams and letters; none has been received. I hope that you succeed in being of service in that location, God willing, I hope for your benevolent prayers. May peace be upon you.

Rūhullāh al-Mūsawī al-Khomeinī
Permission

Date: September 20, 1966 [Shahrivar 29, 1345 AHS / Jamādī ath-Thāni 5, 1386 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Mahmūd Sanābādī

In His Most Exalted Name

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

It is hereby confirmed that His Eminence ‘Imād al-A‘lām wa Thiqat al-Islām Mr. Ḥāj Shaykh Mahmūd Sanābādī, may his graces last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of Wali al-Amr, may Allah expedite his advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the religious funds such as zakāt and abstention from obligations regarding unknown persons, and spend them for the religiously prescribed area. He is also permitted to collect the blessed Share of the Imam (‘a) and economically spend the same for his sustenance. He is to deliver the remainder to this humble servant to be spent in the religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope that he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rāhullāh al-Mūsawī al-Khomeinī
Jamādī ath-Thāni 5, 1386 AH
Permission

Date: Circa 1966 | 1345 A.H / 1386 A.H
Place: Najaf, Iraq
Subject: Confirmation of permission for religious law affairs
Addressee: Sayyid Ibrahim Muqaddas Tonekaboni

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence Murawwiq al-Ahkām wa Thiqat al-Islām Mr. Aqa Sayyid Ibrahim Muqaddas Tonekaboni, may Allah always assist him, is permitted by the undersigned, Sayyid Murtada Pasandideh, on behalf of the grand marja’, Hadrat Ayatullah al-Umm Aqa Khomenei, may his sublime presence endure, to collect religious funds from the blessed Share of the Imam (‘a) as well as the Share of the noble Sadd. If need be, he can economically and cautiously spend up to one-third of this sum for his personal expenses. He should remit the excess to Hadrat Ayatullah or one of his indisputable representatives, receive a receipt for the whole collected funds and deliver to the payers. He is also to collect ‘restitution of inequity’ [radd al-mazālim] and other religious funds and remit the same to His Eminence or his representatives. “May his success be fulfilled and increased in doing good deeds and avoiding slyness. At the moments when the supplications are answered, I ask him not to forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon us, him and His pious servants.

Humbly yours,
Sayyid Murtada Pasandideh

In His Most Exalted Name

In case you have the permission from Hadrat Hujjat al-Islām wa-Muslimin Mr. Pasandideh, may his blessings last, you are therefore permitted to act accordingly.

Rahullah al-Musawi al-Khomeini
Letter

Date: September 27, 1966 [Mehr 5, 1345 AHS / Jamādī ath-Thānî 12, 1386 AH]
Place: Najaf, Iraq
Subject: A need for endorsement concerning granting religious permission
Addressee: 'Alīnia Ashrafī Isfahānī, Kermānshāh

In His Most Exalted Name

Jamādī ath-Thānî 12, 1386 AH

I respectfully inform you that your respected missive that was expressive of your good health was received. Thank you for your show of kindness. I pray to Almighty God for your good health and success. Thanks to God, I am in good health. As for the authorization for your respected son, you had not endorsed it. In case permission from the local authorities is needed, kindly endorse the request and include a second copy in order for authorization to be granted.

At the moments when the supplications are answered, I hope for your benevolent prayers. May peace be upon you.

Rūhullāh al-Mūsawī al-Khomeinī
Letter

Date: October 5, 1966 [Mehr 13, 1345 AHS / Jamādī ath-Thānī 20, 1386 AH]
Place: Najaf, Iraq
Subject: (Message of) gratitude and a few ethical reminders
Addressee: Muhammad Husayn Behjati

In His Most Exalted Name

Jamādī ath-Thānī 20, 1386 AH

Thank you for your pleasant and noble missive that was expressive of your kindness and affection for me. I pray to Almighty God for your good health and your success. I am short of words to thank the Almighty the Creator and Conqueror of the hearts, who, through His generous grace has directed all those pure and untainted hearts to this impeccable and humble servant. The only thing that gives me hope at these final days of my life is the special favors and kindnesses of friends like you. I only hope that Almighty God will treat me with your kind of goodwill that you have bestowed upon me. At His Threshold, we are nothing but naught and have nothing to offer to the station of the Friend; whatever there is, is because of Him.

My dear ones, endeavor and struggle in reaching the right path and approaching His station of grandeur and glory. Life is too short and what better way there is to spend it but serving Him and sacrifice it for Him. I pray to Almighty God for everyone’s success and acceptance. I also pray to Almighty God to make the world contemptible in our view and create in us an ever-increasing desire for glancing His Visage. May God’s peace, mercy and blessings be upon you.

Rūhullāh al-Māsawī al-Khomeinī
Letter

Date: Unknown
Place: Najaf, Iraq
Subject: Ethical reminders in connection with self-building in young age and preparedness for hardships
Addressee: Muhammad Husayn Behjat

In His Most Exalted Name

I do hereby acknowledge the receipt of your message that was expressive of your good health as well as your show of kindness for me. Thank you for the pleasant expressions, which were indicative of your heartfelt emotions. I pray to Almighty God for your good health and your acceptance. My days are numbered and I hope that all prayers are answered and Almighty God acts according to His all-encompassing favor and His grace. I hope, too, that He does not show severity in the reckoning. You gentlemen, who are in your prime of life, will in no time reach old age. Do not let your youth be misspent; spend it in serving the Creator and the people, and seek the pleasure of the Mawlā, a great be His power. The refinement of the carnal soul is much simpler in the young age than it is in the olden years when you get weak. It is then that man’s strength is vanished and the root of unethical behavior, the origin of which is the love for the material world and carnal desires solidifies and makes the task of refinement very difficult. If you do not prepare yourself now you may, God forbid, confront hardships, the tolerance of which could become very hard and unpleasant. Try to suppress the love for this material world, fame, and ambition, since the danger of them during old age is the severest of the disasters.

I pray to Almighty God for your success and acceptance and those of the learned men and the ones endowed with learning. May peace be upon you.

Permission

Date: October 26, 1966 [Âbâbât 4, 1345 A.H. / Rajab 11, 1386 A.H]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid Mirzâ Hashimi

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

Praise be to Allah, Lord of the worlds; may God's salutations be upon the best of His creation and the noblest of mankind Muhammad and his pure progeny.

It is hereby confirmed that His Eminence Malādī al-Anām al-Hijjat al-Islām Mr. Aqā Sayyid Mirzâ Hashimi, may his blessings last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist. He is also permitted to collect the religious funds, such as khums, zakât, absolution from obligations regarding unknown persons, and absolute pious gifts, and spend the same for the religiously prescribed purposes. He is also permitted to collect the blessed Share of the Imām, may our souls be his ransom, and after meeting the needs, spend one-third for the religiously prescribed cases and remit the excess amount to this humble servant.

"And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers." May God's peace, mercy and blessings be upon him.

Humbly yours,

'Abd al-Hâdî al-Ḥusaynî ash-Shirāzî
Dhūl-Qa'dah al-Haram 9, 1380 A.H

1 Khums: in Islamic terms, it refers to the one-fifth of the income of spoils, which Muslims should pay to the Imām ('a) or to his successor. A Share of this fund should be spent for the charity deeds and the other Share should be given to the needy. Zakât.
*In His Most Exalted Name*

[Act] according to the written text; he is also permitted on my behalf. May he be successful, God willing.

Ruhullah al-Musawi al-Khomeini
Rajab 11, 1386 AH
Receipt

Date: November 24, 1966 [Azar 3, 1345 AHS / Sha'ban 11, 1386 AH]
Place: Najaf, Iraq
Subject: Acknowledgment of the receipt of fund
Addressee: Sayyid Hasan Mirdian

In His Most Exalted Name

An amount of one thousand and five hundred (1,500) tumanis, the blessed Share of the Imam ('a), was received from His Eminence Mr. Aqā Sayyid Hasan Mirdiyan—may God always assist him—through His Eminence Mawwuj al-Ahkam Mr. Aqā Shaykh 'Ali Akbar Sulaymānī Najafibādi—may God always assist him, I have acknowledged the amount of nine hundred and thirty five (935) tumanis, the blessed Share that he has paid to the needy. I have also acknowledged the amount of four thousand and fifty two (4052) tumanis, the Share of Sādāt that he has paid to poor Sādāt. And he is also authorized to pay the amount of one thousand, four hundred and forty eight (1,448) tumanis, the remainder Share of the Sādāt, to the poor and pious Sādāt. May he be successful, God willing.

Ruhullāh al-Mūsawī al-Khomeinī
Sha'ban 11, 1386 AH
Permission

Date: November 24, 1966 | Azar 3, 1345 AHS / Shabān 11, 1386 AH
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid Muhammad ‘Ali Sa’īdat Behbahānī

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence Sayyid al-A‘lām wa Thiqāt al-Islām Mr. Ḥāj Sayyid Muhammad ‘Ali Sa’īdat Behbahānī, may his graces last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of Wāli al-Amr, may Allah expedite his advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the blessed Share and spend the Share of the noble Sādit for the religiously prescribed area. He has in his possession, one-third of the blessed Share of the Imaam (n) to be spent either on his sustenance, if needed, or for the religiously prescribed area and remit the other two-thirds to this humble servant to be spent in the blessed religious seminars.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope that he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūḥullāh al-Mūsawī al-Khomeinī
Shabrān al-Mu‘azzam 11, 1386 AH
Permission

Date: unknown
Place: Najaf, Iraq
Subject: Permission for spending religious funds
Addressee: Islāmī

In His Most Exalted Name

Honorable Mr. Islāmī:

I pray for your good health. Please excuse my being brief.

1. As for the Friday Imām at Ḥadrat ‘Abd al-‘Azīm (Mosque), I am giving my permission.

2. As for the people of knowledge, or the clerics who deliver funds, you are authorized to act as needed.

3. As for the person who has had funds change hands at Medina, he does not need to pay the remainder.

4. The persons whom you have dispatched for religious propagation, you are authorized to help them in whatever way you deem fit. May peace be upon you.
Letter

Date: December 4, 1966 [Azar 13, 1345 AHS / Sha'ban 21, 1386 AH]
Place: Najaf, Iraq
Subject: Acknowledgment of the greetings on the occasion of the celebration of Nisf Sha'ban
Addressee: 'Allamah Ayatullahi

In His Most Exalted Name

Sha'ban 21, 1386 AH

I do hereby acknowledge with gratitude the receipt of your letter of felicitations on the auspicious occasion of the birthday of Wali al-'Ayr, may God expedite his advent. I pray to God for your good health, success, and prosperity. Let us hope that Almighty God will make this auspicious for all Muslims in general and in particular for the distinguished 'ulama', may God increase those like them. At the moments when the supplications are answered, I hope for your benevolent prayers. May God's peace and mercy be upon you.

Ruhullah al-Musawi al-Khomeini

1 On the envelope it is thus stated: "His Eminence 'Imam al-Islam wa Rukn al-Islam Mr. 'Allamah Ayatullahi, may his graces last."
Permission

Date: December 12, 1966 [Azar 21, 1345 AH / Shawwal 29, 1386 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid Hashim Fakhruddin Rashīt

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny (‘a)), it is hereby confirmed that His Eminence ‘Imād al-A‘lām wa Murāwwij al-Akhām Mr. Āqā Sayyid Hashim Fakhruddin Rashīt, may Allah always assist him, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of Wālī al-Amr, may Allah expedite his advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also authorized to collect the blessed Shares and economically spend them for his sustenance and remit the remainder of the noble Sādāt’s Share for the religiously prescribed area and remit the remaining Share of the Imām (‘a) to this humble servant or my representative in Qum.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūḥullāh al-Mūsawī al-Khomeinī
Night of
Sha‘bān al-Mu‘āz zam 29, 1386 AH
Letter

Date: January 3, 1967 [Dec 13, 1345 AHS / Ramadān 21, 1386 AH]
Place: Najaf, Iraq
Subject: Message of gratitude
Addressee: Sayyid Muḥammad Ḥusayn Langarūdī

In His Most Exalted Name

Ramadān 21, 1386 AH

Thank you for your respected missive that was expressive of your good health and your kindness for me. I wish you good health and success. Thanks to God, I am in good health and pray to Almighty God for my being of service and pray for the religious seminaries.

With regards to the issues that you had written about, at this juncture I am unable to comment on them. Let us hope that Almighty God will solve the problems and anxieties thereof. At the moments when the supplications are answered, I hope for your benevolent prayers. May God’s peace and mercy be upon you.

Rūhullāh al-Mūsawī al-Khomeīnī
Letter

Date: January 4, 1967 [Dey 14, 1345 AHS / Ramadān 22, 1386 AH]
Place: Najaf, Iraq
Subject: Acknowledgment of the receipt of letter
Addressee: Abū’l-Qāsim Wākīlī

In His Most Exalted Name

Ramadān 22, 1386 AH

His Eminence Ḥāj Mirzā Abū’l-Qāsim Wākīlī, may Allah always assist and keep him:

Your noble missive that was expressive of your good health was received. I was glad to have previously received the news of your pilgrimage to Qum. I was not negligent in giving you my blessings and pray for you. May God bless you with success, good health and prosperity of this world and the next and make everyone the servers of the sacred religion and of the Living Imām, may God expedite his advent. No matter how you look at it, this world is ephemeral and with all its pleasantness and unpleasantness will pass speedily. What is important is to win the attention of those endowed with religious authority (‘a) and the pleasure of the Almighty Creator. Let us hope that we will all succeed and prosper in meeting them. I was in particular worried and disturbed about your respected father, His Eminence Ḥāj Wākīlī, may God, the Exalted, assist him, who did really experienced hardship. Thanks to God, for returning you to him. Let us hope that Almighty God will grant him good health and prosperity and the good of both worlds. Please convey my regards to his honor. Let us hope that the difficulties facing our other friends and the servers of the sacred religion are soon solved. May God’s peace and mercy be upon you.

Rūḥullāh al-Mūsawī al-Khomainī
Letter

Date: January 8, 1967 [Dey 18, 1345 AHS / Ramadān 26, 1386 AH]
Place: Najaf, Iraq
Subject: Offering thanks for a congratulatory telegram on the occasion of Imām Khomīnī’s residence in Najaf
Addressee: Abūdhar Bīdār

In His Most Exalted Name

Ramadān 26, 1386 AH

His Eminence ʿUmdat al-ʿĀlām wa Murawwīj al-ʾAḥkām, Mr. Abūdhar Bīdār, may God, the Exalted, assist him:

Thank you for your noble message that was expressive of your feelings and emotions. I pray to Almighty God for your success and confirmation. Thanks to God, the hardships that you had mentioned have passed. Let us hope that Almighty God will redress. You had mentioned that you had sent a telegram and a letter. As you have guessed, they are not received by the same token that they have not delivered many other telegrams and letters. The delay in my response has been due to finding a reliable person. May you prosper and enjoy good health, God willing. May peace be upon you.

Rūhullāh al-Mūsawi al-Khomiṣī
Letter

Date: January 23, 1967 [Bahman 3, 1345 AHS / Shawwāl 12, 1386 AH]
Place: Najaf, Iraq
Subject: Message of condolence
Addressee: Muhammad Khandaqābādī

In His Most Exalted Name

His Eminence ʿUmdat al-Fudalāʾ Mr. Ṭāqā Muhammad Ṭāqā Khandaqābādī, may God, the Exalted, assist him:

I heard about your bereavement either yesterday or today and felt sorry of the news. I pray to Almighty God to grant you and the remaining members of the family a lot of patience and a great reward and grant them, you in particular, good health and prosperity. Please give my regards to His Eminence Ḥujjat al-Islām Mr. Khandaqābādī Senior,1 and Ḥujjat al-Islām Ṭāqā Jawād and extend my condolences to them. May peace be upon you.

Rūḥullāh al-Mūsawī al-Khomeīnī

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1 Jaʿfar Khandaqābādī
Letter

Date: February 5, 1966 [Bahman 16, 1345 AHS / Shawwāl 25, 1386 AH]
Place: Najaf, Iraq
Subject: The necessity of boosting the morale of theological students and scholars
Addressee: Muhammad-Ali Gerāmī

Shawwāl 25, 1386 AH

His Eminence ʿImād al-ʿAʾlām wa Thiqāt al-Īslām Mr. Gerāmī, may his graces last:

Your noble missive was received and I hereby do apologize for the delay in responding. Due to my weakness and back pain toward the end of the blessed month of Ramadān, I stayed at home. This incidence was repeated, thus causing delay in my responding to your missive. I am saddened and anxious of the state of affairs in Iran in general and the situation in the Qum region in particular. I am also uncomfortable about the difficulties experienced by the scholars and theologians. However, what gives relief is that in the course of serving the faith, whatever difficulties come up are agreeable and whatever we have is a blessing from Islam and no matter how much we sacrifice, we still have not done justice to Islam. I hope that Almighty God with His comprehensive knowledge would compensate for our deficiencies. I hope you will recover from your leg pain before then.

It goes without saying that the scholars should do their best in keeping the theological school running. Whatever Almighty God has destined is for our own good and such pressures should not disappoint the clergy in reaching their objectives. I pray to Almighty God for success and confirmation of all.

As to the issue of the remote cities that you had mentioned, let us hope that Almighty God will arrange for the situation in such a way that we find the power for such a success. I hope for your benevolent prayers. May peace be upon you.

Rūhullāh al-Mūsawī al-Khomeīnī
In His Most Exalted Name

Dhū‘l-Qa‘dah 13, 1386 AH

This is to acknowledge the receipt of your noble missive that was expressive of your good health. I pray to Almighty God for your good health and success. I wonder if your going to Gonbad Kāvīs was at your own volition, or you were sent into exile there. It would have been nice if you had mentioned that.

It is hoped that Almighty God would remedy this inconvenience, God willing. And may God bless people like you with the goodness of this world and the next. I also hope for your benevolent prayers. May peace be upon you.

Ruhullāh al-Mūsawī al-Khomeinī
Permission

Date: March 2, 1966 [Eshand 11, 1345 AHS / Dhul-Qa'dah 20, 1386 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Fadlullah Mutlaq

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny ('a)), it is hereby confirmed that His Eminence ‘Umdat al-A‘lām wa ‘Imād al-Islām Mr. Ḥāj Shaykh Fadlullah Mutlaq, may his graces last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of Wali al-Amr. may Allah expedite his advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the blessed Share of the Imam ('a) and economically spend one-third of it for his sustenance and remit the two-thirds of it to this humble servant or to my representatives to be spent in the religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūhullāh al-Māsawī al-Khomeini
Dhū’l-Qa’dah al-Harām 20, 1386 AH
Letter

Date: March 2, 1966 [Esfand 11, 1345 AHS / Dhul-Qa’dah 20, 1386 AH]
Place: Najaf, Iraq
Subject: Introducing the ways for remittance of the religious funds
Addressee: Fadlulláh Mu’tlaq

In His Most Exalted Name

Dhul-Qa’dah 20, 1386 AH

His Eminence ‘Imád al-A’lám wa Thiqat al-Islám Mr. Háj Shaykh Fadlulláh Mu’tlaq, may his graces last:

Your noble missive was received. Following the fulfillment of standard procedures, the authorization was sent. In case you are going to remit any funds, either remit this to Najaf, c/o Mr. Khalkhlí (Háj Shaykh Naṣrulláh) or to Mr. ‘Áqí Shaykh ‘Ali Akbar Islámi, my representative in Qum.

At the moments when the supplications are answered, I hope for your benevolent prayers. May peace be upon you.

Rúhulláh al-Músawí al-Khomeíni?

P.S. Kindly acknowledge the receipt of the authorization.
Letter

Date: March 9, 1966 [Esfand 18, 1345 AHS / Dhū‘l-Qa‘dah 27, 1386 AH]
Place: Najaf, Iraq
Subject: Inquiring about the relatives and appreciation for writing Tafsīr-e Ravān-e Jāvid [Commentary on the Eternal Soul]
Addressee: Mirzā Muhammad Thaqafi

In His Most Exalted Name

Dhū‘l-Qa‘dah 27, 1386 AH

Thank you for your missive and the attachment, a blessed commentary on the Ṭavān-e Jāvid ["The Eternal Soul"]. I appreciate your achievement of such a valuable service and pray to God to greatly reward you and for the use of this work by others.

I hope you have had a complete recovery from your illness and ailment. Thanks to God, I am in good health, and even though such problems as chest pain and backache still exist, thanks to God, they are not that important. My mental ailment intensifies every day and this trend persists. May it be that by the will of Almighty God something good will happen and we take our complaints to Almighty God. I expect your benevolent prayers for a happy ending. May God’s peace, mercy and blessings be upon you.

Ruhullāh al-Mūsawī al-Khawānī

P.S. Kindly convey my regards to the esteemed Ḥujjat al-Islams of the seminary of discussions [hawzah al-muhājāthah]—may their blessings last—and I hope for their benevolent prayers.
Letter

Date: Unknown
Subject: Reply to a letter about a religious law question and sending marginal notes to 'Urwah' al-Wuthqāi ["Most Trustworthy Handhold"]
Addressee: Unknown

In the Name of God, the Compassionate, the Merciful

I do acknowledge with gratitude the receipt of your respected missive that was expressive of your good health was received here. I pray to God, the Blessed and Exalted, for your good health and success. I am optimistic about the goodwill of such persons like you and I sincerely hope that Almighty God will treat me according to the goodwill of you gentlemen and disregard my shortcomings.

As for the issue that was mentioned, I did not see it advisable to write anything about it. Given the ease as it has been presented, there is no impediment for the ritual bathing [ghusl].

The "Marginal Notes to the 'Urwah" is subject to the same being given to you for delivery. At this time when I am staying here, it is not appropriate for me to dispatch them. I hope you will not forget in your prayers. May God's peace, mercy and blessings be upon you.

Rūhullāh al-Mūsawi al-Khomeinī
Letter

Date: March 21, 1967 [Furvardin 1, 1346 AHS / Dhu’l-Hijjah 9, 1386 AH]
Place: Najaf, Iraq
Subject: Message of condolence
Addressee: Sayyid Mahdi Yathribi

In His Most Exalted Name

Night of Dhu’l-Hijjah 9, 1386 AH

I do hereby inform you that as stated by Mr. Abjahi’s, you have suffered a bereavement. I pray to Almighty God to grant you patience and reward and grant the remaining members of the family, you in particular, good health and prosperity.

Thanks to God, I am in good health and I hope to succeed in serving the theological schools. At the moments when the supplications are answered, I hope for your benevolent prayers for a happy ending. The fund transfer that you had sent c/o Mr. Abjahi was received. May God’s peace and mercy be upon you.

Ruhollah al-Musavi al-Khomeini
Permission

Date: April 5, 1967 [Farvandin 16, 1346 AHS / Dhul-Hijjah 24, 1386 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Muḥsin Ḥaḍraẕī Qīchānī

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny ('a)), it is hereby confirmed that His Eminence al-Ālim al-Āmil Thūqat al-Īslām ash-Shaykh Muḥsin Ḥaḍraẕī, may his graces last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of Wālh al-Amr, may Allah expedite his advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also authorized to collect the blessed Share of the Imām ('a) and economically spend the same for his sustenance and remit the remainder to this humble servant to be spent in the religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūḥullāh al-Mūsawī al-Khomeinī
Dhul-Hijjah 24, 1386 AH

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Letter

Date: April 9, 1967 [Farvardin 20, 1346 AHS / Dhul-Hijjah 28, 1386 AH]
Place: Najaf, Iraq
Subject: Acknowledgment of the receipt of letter
Addressee: Unknown

In His Most Exalted Name

Dhul-Hijjah 28, 1386 AH

I beg to inform you that your respected missive that was expressive of your good health was received here. I pray for your good health and prosperity. Since there is a high urgency here, I would not bother you any more. I handed your authorization to your brother. He is assumed to deliver. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Telegram

Date: April 14, 1967 [Farvardin 25, 1346 AHS / Muharram 3, 1387 AH]
Place: Najaf, Iraq
Subject: Inquiring about the arrest of Mr. Qummi
Addressee: Hadi Milani

Masihhad (Iran)

Hadrat Ayatullah Milani, may his blessings last:

The incidence of Ayatullah Qummi is a cause of grief. Please inform me of his health. I pray for your health and prosperity.

Khomeini
Permission

Date: April 15, 1967 [Farvardin 26. 1346 AHS / Muharram 4. 1387 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid Jalaluddin Taheri Isfahani

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence Sayyid al-A’lim wa ‘Imād al-Anām wa Thiqat al-Islām wal Muslimīn Mr. Jaf Sayyid Jalāl Taheri, may his graces last and Allah multiple the people like him, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of Wālī al-Amr, may Allah expedite his advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the blessed Shares and economically spend the same for his sustenance, spend the Share of the noble Sādāt for the religiously prescribed area, spend the one-third of the blessed Share of the Imam (‘a) for the promotion of the message of Islam as well as for the religiously prescribed area, and to remit the other two-thirds to this humble servant to be spent in the religious seminaries. He can also act as my representative to have funds change hands and allow grace periods as deemed necessary, and to collect and give in the manner stated.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of pious, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Ruhullah al-Musawi al-Khomeini
Muharram al-Harām 4, 1386 AH
Open Letter

Date: April 15, 1967 [Farvardin 26, 1346 AHS / Muharram 4, 1387 AH]¹
Place: Najaf, Iraq
Subject: Details of the corruption and treasons of the Shāh and Hoveydā’s administration
Addressee: PM 'Amīr 'Abbās Hoveydā

_In the Name of God, the Compassionate, the Merciful_

"There is no power above that of God and He is Almighty and Great."

Honorable Mr Hoveydā:

I deem it necessary to admonish you all and remind you of some of the things that, willy-nilly, must be pointed out. During this long period of time that, due to the ‘crime’ of opposing the grant of immunity to the Americans, which shattered the foundation of the country’s independence, I am living in exile in contravention to the religious laws and the Constitution, I have been heaped with the sufferings that are inflicted on the oppressed and defenseless people of Iran. I am more or less aware of, and have suffered for, the afflictions perpetrated on this noble nation by the tyrannical regime.

It is much to be regretted that the cacophony of your reforms has not gone beyond the propaganda of the censored radio and newspapers and a bunch of hyperbolic literatures. The nation is becoming poorer and poorer everyday. The bankruptcy of the bazaar and the respected traders is on the rise day after day. The result of such brawl and exaggerated propaganda is a black market for the foreigners and keeping the nation in poverty under the guise of ‘advanced nation’. Your illegal police state and your predecessors follow the wishes of those who want the Eastern nations to stay backward, like the government of the Middle Ages, the government of bayonets, oppression and prisons, the government of suffocation and deprivation of freedom, and the government of terror and bullying. Under the name of constitutionalism, the worst form of a despotic and stubborn regime in the name of Islam is the greatest blow to the figure of the Holy Qur‘ān and the

¹ In _Shahīfū-ye Nūr_ (22-volume set), vol. 1, p. 132; _Naḥūya-ye Imam Khomeini_ [The Movement of Imam Khomeini], vol. 2, p. 217, this letter is dated Farvardin 27, 1346 AHS [April 15, 1967]. Based on the date indicated in the handwriting, the correct date is Farvardin 26 [April 14].
heavenly precepts. In the name of the Islamic sublime teachings, you are violating every single Islamic teaching and if, God forbid, you find the opportunity, you will continue such violations. Under the guise of advancement and progress, you have kept the country in a state of backwardness. These are the bitter facts of which I should make the whole world aware. I will point to some so that those who are unaware will either feign ignorance, feel the sense of responsibility or will not be deceived by your hypocrisy.

One such fact is the anti-national ceremonies that are held several times a year for personal gains and every time they create tragic sufferings for Islam and the Muslims and the poor and barefooted nation of Iran. The extravagant expenses of such feasts are collected from the poor and unsheltered people of Iran under the point of police bayonets. It is said that for only one such feast, which I cannot call it anything but lust and sensual desires and a gamble with the people’s emotions, an amount of four thousand million rials has been spent. Half of this amount has come from the nation’s treasury and the other half from the bazars and people from other walks of life under duress and intimidation. The money coming from sucking the poor nation’s blood is being spent on fame-seeking ambitions and vested interests of a few. As long as this nation is in such a kind of bizarre situation and is not aware of its duty and right, everyday is a festivity and full of joy for you all while there is nothing in it for the people but misery and wretchedness. Pen is ashamed of putting on paper so much transgression that had been afflicted upon the honor of Muslims and the violation of Islam that have accompanied such inauspicious feasts. You occupy luxurious palaces and move from one palace to another once every few years where you spend extravagant millions of rials that you embezzle from this miserable nation... that is beyond its imagination. There, you witness the poverty and hunger of this nation, the bankruptcy of the bazaar, the unemployment of the university graduates. You witness a disrupted agriculture and farming, a messy state of the bazaar, the domination of Israel over the country’s economic affairs or even, as it has been reported, the interference of Israel in the country’s cultural affairs. You witness a lack of prime living necessities in the villages not far away from the capital, let alone the remote villages. These include potable water, bathing facilities and hygiene provisions. You witness the rampant moral corruption throughout the country and the stern negation of trust and faith in the villages. You witness the formation of funds under the guise of ‘Cooperatives,’ and extortion by government agencies of the already deceived and remorseful farmers. Last but not least, you witness
imprisonments, intimidations and illegal banishments of people. You plunge in pleasure and indulge in sensuality and shameful games and then sound the death knell at the graveyard called Iran. How in the world can you come to terms with your conscience to indulge in flattery with the foreigners only to keep your ephemeral reign and offer to them the nation’s treasures in gratis or in return for a paltry sum while exercising cruelty and oppression to your underlings, i.e. this miserable nation? Why do you content yourselves to introduce the Muslim country as underdeveloped to the world? The violation of the Constitution is a documented acknowledgment of backwardness. An illegal and sham referendum is a documented acknowledgment of backwardness. Disregarding the freedom of the nation in electing their (parliament) representatives and planting notorious individuals at the order of others—without the nation’s involvement—are signs of weakness and backwardness.

You all know that if the nation will take its destiny in its hands, your position will not remain as such and you must throw in the cards for good. If you only give ten days freedom to the newscasters and the writers, then your crimes will be made public. But, you do not have the courage to give that freedom. "A clear conscience fears no accuser." Depriving the press of its freedom and the dictates of the so-called Security Organization is an acknowledgment of backwardness. The holding of celebrations for occasions that are even unheard of in other countries while incurring backbreaking expenses and imposing financial burdens on the nation is another manifestation of such acknowledgment. Submission to the demands of the puppet government of Israel, while endangering the country’s economy, is an acknowledgment of weakness and servitude as well as an acknowledgment of treason to Islam and the Muslims. Granting immunity to the foreigners is a decisive acknowledgment of backwardness, abjectness, and unconditional submission to them. Do you realize what a treason you have committed to this nation and to Islam? Do you know what blow you have afflicted this country’s independence with? Of course, those who oppose your schemes are labeled as traitors and are sent into exile!

Mr. Hoveydā! The unfortunate speeches that nevertheless have been published involve confessions that are damaging to the very foundation of the country’s independence; something that is beyond this writing. Why don’t you prevent the printing and publication of such books? Are you intentionally gambling with the honor of this country or are you having such a defective brain, which prevents you from comprehending this? Are the ‘ulamā’ of Islam who are the protectors of the independence and territorial
integrity of the Muslim countries, guilty of anything except admonishing? Are the theological centers guilty of anything but being in the service of Islam, the Muslims and the Muslim countries? The foreigners see this as a barrier to their influence here and thus are determined to annihilate and exterminate them, and you, all are the enforcers of others’ orders and tempted by their dollars. If not a blind obedience to the lords of the dollars, what else can you call the assault on the theological centers, the armed attack on the Faydiyyah Madrasah and the courtyard of the holy shrine in Qum, and the mass murder on Khordad 15? What outcome did you achieve out of putting pressure on the grand maraji’, the distinguished ‘ulama’ and the seminary students, as well as the assault on the universities, but service to the foreigners? Obviously, they do not want to see that the Holy Qur’an and its precepts rule over the Muslim nations as they can plunder the resources without anyone there to raise any objection but instead to grant them immunity. They do not want us to be part of the free people or our speakers to have any freedom. Sadly enough, you are the enforcing agents; the kind of agents who follow blindly and unquestionably. The theological schools have always been and continue to be the corps of literacy, ethics and righteousness in its true sense; this is without exaggeration and devoid of any propaganda. If you are real lovers of learning, why do you attack the centers of learning? Why do you shed innocent bloods at the Faydiyyah Madrasah and the universities? Why don’t you leave the students of the theological schools alone? Why do you treat our students in foreign lands as such?

Mr. Hoveyda! I have the duty to admonish you all. You hailed and have been nurtured in this homeland and have become the recipients of titles of honors. Don’t play with the honor of this nation. Instead of this much hyperbole and brawl, render service to those barefooted and unschooled people. Or, at least do not allow them to suffer under various pretexts. Don’t extort this bankrupt people. Don’t put so much pressure on the nation’s ‘ulama’, seminarians and university students just to satisfy the caprices of others. Israel is the enemy of Islam and the Muslims. Don’t sign a treaty of brotherhood with Israel, the enemy of Islam and the Muslims, who has rendered homeless more than a million unschooled Muslims. Don’t hurt the heart of the Muslims. Don’t open the hands of Israel and its mercenaries to the Muslims’ market beyond what you have already done. Don’t endanger the country’s economy for the sake of Israel and its functionaries. Don’t dump the nation’s culture for the sake of their capricious desires. Fear the Almighty God; do not send the already-deceived young girls to the barracks. Don’t transgress the honor of the Muslims. Do you still deny the bitter fact of
what you had previously denied and subjected its revealer to a law suit? Do
you deny the atrocities you committed during the '25th anniversary' and the
cultureless activities that you practiced there?

Fear the wrath of God; fear the wrath of the nation. Do not fool around
with Almighty God's precepts under the guise of an advanced religion; do
not damage the Islamic precepts of the Holy Qur'an in the name of the
Qur'an. Don't behave barbarically with the theological schools for the sake
of a sham and useless military conscription; do not treat the sincere servants
of culture and education and the nation as a whole in a savage way. And
finally, do not make the 'ulamā' of the ummah to treat you otherwise.

The aforementioned are just a brief account of your atrocities in dealing
with the nation's faith and secular life. There are more to be said. I am
expressing this much so that you may wake up through admonition and come
to your senses; so that the leaders of Islam, the grand 'ulamā' and the
honorable preachers would sense their responsibility; perchance the young
generation, the intellectuals and the merchants of different walks of life will
wake up and come to their dutiful senses; perchance the advocates of the
humanity come to their dutiful senses; perchance the United Nations and
similar organizations will not yield to the interests of the powerful countries
and not consent for the weak nations to be trampled by the interests of the
superpowers; and perchance the ruling body and the tyrannical regime will
come to their senses before it is too late. "Verily, thy Lord is ever on
watch."1 "And God surrounds them all."2 May peace be upon those who
follow the guidance.3

Ruhullah al-Musawi al-Khomeini
Muharram al-Haram 4, 1387 AH

1 Sūrah al-Fatīr 89:14.
3 It is a reference to the Qur'an 20:47. The verse contains a clear warning to the Pharaoh of his
end in case of rejection of faith. Moses and Aaron ('ur) were directed to convey this message.
The full verse is this: "So you go to him and say: 'Surely we are two messengers of thy Lord.
So send forth the Children of Israel with us, and torment them not. Indeed we have brought to
thee a message from thy Lord, and peace be upon those who follow the guidance.'"
Permission

Date: April 15, 1966 [Farvardin 26, 1346 AHS / Muharram 4, 1387 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid Muhammad 'Ali Qadhi Tabataba'i

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence Sayyid al-'Ulama' al-A'lam wa Malja' al-A'nâm wa Hujaat al-Muslimin wal-Islam Mr. Haji Sayyid Muhammad 'Ali Qadhi, may his blessings last and Allah multiple the people like him, has been granted my permission to act as my representative and collect the financial and religious law affairs funds, and their remittance to the religiously prescribed areas. He is also permitted to collect the blessed Shares, remit the Share of the noble Sâdîq to the religiously prescribed area and spend the one-half of the blessed Share of the Imam ('a) in promoting the message of Islam, as well as to spend it in whatever way he deems fit in a cautious way and to remit the other one-half to this humble servant to be spent in the religious seminaries.

"And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers." May God’s peace, mercy and blessings be upon him and our pious brethren.

Ruhullah al-Mu'sawi al-Khomeini
Muharram al-Ḥarām 4, 1387 AH
Message

Date: April 16, 1967 [Farvardin 27, 1346 AHS / Muharram 5, 1387 AH]
Place: Najaf, Iraq
Subject: The necessity of resistance in confronting the plots of the Shah’s regime
Occasion: Intensification of activities of the Shah’s regime to gain domination over the theological seminaries
Addressees: The ‘ulamā’ and clerics of the seminaries in Qum, Mashhad and Tehran

In the Name of God, the Compassionate, the Merciful

Their Most Eminences the learned scholars and the students of the blessed seminaries in Qum, Mashhad, Tehran, and other theological centers—may their graces last:

In this place of exile and away from home, I am more or less aware of and suffer from the lamentable situation in Iran and in particular that of the theological centers. I know what dreadful dreams the oppressor regime has seen for Islam, the Muslims, holy precepts of the Qur’an, and servants of the sacred religion. You, the ‘ulamā’ and the clergymen are ‘criminals’ in their eyes. Your crime is that you serve the religion and the Qur’an, and oppose the domination of the aliens on the Islamic lands. Your crime is that you oppose the machinery of the tyrannical and despotic regime which plunders and loots. Your crime is your knowledge and your action in not submitting blindly before the aliens and their ignominious lackeys. This is also true of the intellectuals, the educated and the young generation, since they, too, are experiencing privations, sufferings and hardships.

The plan of imperialism is to wipe out Islam and the sacred precepts of the Holy Qur’an. The tyrannical regime is the enforcer of their nefarious objectives. The plan is to keep the country underdeveloped under the guise of reforms and to crush the universities and the seminaries under the guise of knowledge-lovers and Literacy Corps, and to trample on the sacred heavenly precepts in the name of Islam and to wipe out one after another the undisputable precepts of the Qur’an in the name of the sacred Islam. You need to render your military service, serve time in prison, and undergo persecutions, torments, insults, and exiles in order to pave the way for the

1 This date based on the book, Nahdat-e Imām Khōnain [The Movement of Imām Khōnain], vol. 2, p. 213. However, it is dated Muharram 8, 1387 AH in the book Nawdat-e Rāḥāniyyūn-e Irān [The Movement of the Iranian Clergy], vol. 5, p. 273.
agents and elements of Israel. The residents of the palaces should indulge in debauchery and frivolity in order to serve their masters to their satisfaction. They are required to remove the trouble-making section of the people, that is, the renowned scholars, the learned personalities and awakened youth, from their path and the preachers should swallow their words unless the regime’s criminal deeds and acts of treachery are interpreted by them as acts of progress and advancement. There is a plot for the eradication and manipulation of the Constitution which stipulates the guarantee of the religion of Islam and its precepts.

The law that guarantees individual and social freedom must be abandoned and be replaced by bayonet, suffocation, and imprisonment. These are the castles that the puppet regime has built in the air or in their narrow minds—oblivious to the fact that they cannot gamble with a great nation and its emotions and feelings; oblivious to the fact that they cannot toy around with the power of God, the Exalted. I hereby assure you respectful clergymen and the nation of Iran that the regime will face defeat. Their predecessors were slapped on the face by Islam; they will experience it, too.

O respected young and old learned scholars and students! Be patient and resist; don’t yield to oppression. These (people) are on the verge of annihilation and you live on. Bayonet cannot endure vis-à-vis the sentiments of a nation. Those blunt and fictitious swords will be sheathed. We have seen days of utmost darkness and most horrendous and mournful days under the reign of their predecessors. We have seen years of confrontation with the governments of suffocation and terror, with the governments of plunder and cruelty and lack of multi-faceted freedom; yet we resisted until they were gone. Now you, too, should resist until these people are also gone and face punishment for their misdeeds.

Do not surrender. Do not yield to their sham trials. Their plan is to make headway step by step. The more you retreat, the more they make advancement. They have girdled their loins to annihilate you. Don’t ever presume that they will give up if you surrender or behave with politeness and submission. On the contrary, it is with your face of resistance and opposition and by expression of your beliefs and raising the slogans against their tyranny that they will retreat.

Let the free people and nations of the world be acquainted with the acts of oppression let loose by the government machinery and inform them about the state of oppression which the Muslim people of Iran are suffering from. Expose their crimes in all possible ways before the people of the world. Almighty God is on your side. Shake hands of unity and brotherhood with
one another and stop trivial differences in order to survive and for God’s precepts to last long.

The eminent grand marājī and the distinguished ‘ulamā, may their blessings last, should not consent to the annihilation of the religious schools under despised abjectness. Death with honor is better than life in abjectness and bondage. I pray to God, the Exalted, for the grandeur of Islam and the Muslims. “Faint not nor grieve, for ye will overcome (them) if ye are (indeed) believers.” May God’s peace, mercy and blessings be upon you.

Rūḥullāh al-Ḥūsain al-Khūnārī

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1 Surah Al-Ikhtyār 3:139.
2 This declaration has been reported by the people of West Azerbaijan on 1346 AH [December 27, 1967] as follows: “As per recently received information, a number of typewritten manuscripts entitled ‘Hadāsah’—plural of Ḥadrat—learned men and students of the blessed theological schools at Qum, Tehran and Mashhad, the content of which has been in opposition of the country’s interest have been received in Tabriz and have been distributed amongst his supporters stealthily.”
Letter

Date: May 3, 1967 [Ordibehesht 13, 1346 AHS / Muharram 22, 1387 AH]
Place: Najaf, Iraq
Subject: Expression of gratitude for the dispatched letter
Addressee: Heydar 'Ali Jalali Khomeini

In His Most Exalted Name

Muharram 22, 1387 AH

His Eminence 'Imad al-A’lam wa Thiqat al-Islami Mr. Jalali, may his graces last:

Your noble letter arrived. Now that the bearer has left the Holy City of Mecca, I am responding to yours. I pray to God, the Exalted, for your health and success. It is hoped that you would be successful in your service to the sacred law of Islam and the Muslims. I hope for your benevolent prayers. May peace be upon you.

Ruhollah al-Musawi al-Khomeini

1 Keeping in view the SAVAK’s measure of preventing the letters to reach the addressees in Iran, Imam Khomeini was trying to send his letters in other ways.
Letter

Date: May 10, 1967 (Ordibehesht 20, 1346 AHS / Muḥarram 29, 1387 AH)
Place: Najaf, Iraq
Subject: Acknowledgment of the receipt of letters
Addressee: Sayyid Ḥusayn Yaʿqūbī Khalkhāfī

_in His Most Exalted Name_

Muḥarram 29, 1387 AH

His Eminence Sayyid al-ʿAlām Mr. Āqā Sayyid Ḥusayn Khalkhāfī—may his graces last:

Your noble two missives were received. I pray to Almighty God for your good health and success. At the moments when the supplications are answered, I hope for your prayers. May peace be upon you.

Rūhullāh al-Mīsawī al-Khomeīnī

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1 In response to a call for paper from the Institute for Compilation and Publication Imam Khomeini’s Works, Sayyid Ḥusayn Yaʿqūbī Khalkhāfī has attached a photocopy of the Imam’s letter (the aforementioned letter) and has stated: “I had a lot of documents all of which they destroyed when I was imprisoned (during the Shah’s regime).”
Letter

Date: May 27, 1967 [Khordad 6, 1346 AHS / Safar 17, 1387 AH]
Place: Najaf, Iraq
Subject: Reply to two religious questions
Addressee: Muhammad-Husayn Behjati

In His Most Exalted Name

Ṣafar 17, 1387 AH

His Eminence ʿImād al-Aʾlām wa Thiqāt al-Īslām Mr. Āqā Shaykh Muhammad Ḥusayn Behjati—may his graces last.

Your two noble missives were received. I pray to Almighty God for your good health and confirmation. As for the temporary marriage contract, one hour, two hours, with the intention of close relationship,¹ the opinion is that if they seriously intend to marry even though for the aforementioned intent, the contract is correct. However, precaution is in order as to the desired extent. For those who have already done so, there is no problem as to marriage relationship, they should give in. As for those who have not yet chosen a domicile, if they intend to return home or Qum, for example, their namāz² is shortened.

At the moments when the supplications are answered, I hope for your prayers. May peace be upon you.

Rūhullāh al-Mūsawī al-Khomeini

¹ The inquiry is about temporary marriage [muṭʿah] that is done for the reason of intimacy. For further information on muṭʿah, visit: http://www.al-islam.org/islamic-trust/muta.
² Namāz: the Persian term for the ritual prayer.
Letter

Date: May 27, 1967 [Khordad 6, 1346 AHS / Safar 17, 1387 AH]
Place: Najaf, Iraq
Subject: Crushing Islam under the name of Islam
Addressee: Muhammad-‘Ali Gerami

In His Most Exalted Name

Safar 17, 1387 AH

His Eminence ‘Imād al-‘Ālam wa Thqat al-Islām Mr. Gerāmī, may his graces last:

Your noble missive was received. Thank you for your show of kindness. I pray to God, the Exalted, for the favorable opinion of friends like you. Thanks to God, I am in good health. However, the situation in Iran in particular, and that of other Muslim nations, in general, is much to be regretted. They are following a premeditated plot of crushing Islam in the name of Islam. The authorities are either ignorant or, God forbid, some of them reign negligence. Most regrettable is the issue of compromise, which is observed in the conduct of some of the men of influence. However, such matters should not be a cause for weakening and discouragement of the learned men and the young generation. Almighty God is on your side and all these brawls will be suffocated, God willing.

In His Most Exalted Name: “By the time, man is in loss except those believe, do righteous deeds, and exhort one another to truth and exhort one another to patience and constancy.” The learned scholars should exhort one another to truth, and in the way to truth, exhort one another to patience.

I assure you all of victory; an assurance of prevalence of right over falsehood. No one could fool around with a nation’s sentiments; but the most important is the test of Almighty God. “By Allah, you will be severely subjected, bitterly shaken as in sieving.”

1 Sūrah al-‘Alaq 103:1-3.
2 It is part of Nahj al-Balāghah, Sermon 16: “By Allah who sent the Prophet with faith and truth you will be severely subjected, bitterly shaken as in sieving and fully mixed as by spinning in a cooking pot till your low persons become high and high ones become low, those who were behind would attain forward positions and those who were forward would become backward. By Allah, I have not concealed a single word or spoken any lie and I had been
They pour us all into this nature's huge boiler, whose bottom line spells hell, and turn us upside down and bring it to a boil so that the hell-dwellers are distinguished. Be careful that, God forbid, you all would be among the hell-dwellers. To compromise with the hell-dwellers is the greatest and the most obvious sign of being a hell-dweller. Don't be among them. I pray to Almighty God for the success and triumph of all the gentlemen—may Allah always assist them. May God's peace and mercy be upon you.

Ruhullah al-Musawi al-Khomeini
Letter

Date: June 3, 1967 [Khordad 13, 1346 AHS / Safar 24, 1387 AH]
Place: Najaf, Iraq
Subject: Considering the seminary students’ stipends
Addressee: ‘Atāullāh Ashrafi Isfahānī

In His Most Exalted Name

Ṣafar al-Muẓaffar 24, 1387 AH

His Eminence Shaykh al-‘Ulamā’ al-A‘lām wa Ḥujjat al-Islām Mr. Ḥāj Āqā ‘Atāullāh Isfahānī, may his graces last:

Thank you for your noble missive that was expressive of your good health and a show of your kindness for me. I pray to Almighty God for your good health and success.

Thanks to God, I am in good health and pray to God to make me successful in serving Islam and the Muslims. I hope to be subject to your prayers for a good ending. As for your noble son’s stipend, I have asked in writing for a general consideration of such matter. God willing, it will be acted upon. May God’s peace and mercy be upon you.

Rūhullāh al-Mūsawi al-Khomeinī
Letter

Date: June 4, 1967 [Khordad 14, 1346 AHS / Safar 25, 1387 AH]
Place: Najaf, Iraq
Subject: Introducing legal proxies in Tehran and Qum
Addressee: His Excellency

In His Most Exalted Name

Safar 25, 1387 AH

His Eminence Sayyid al-‘Alîm wa Thiqat al-Islâm Mr. Hizâwâh, may his dignity last:

Your noble missive was received. I ask for your good health and success. I am attached to you and those like Your Eminence. If there has been any delay in responding, that should not be a cause of worry for you. I pray to Almighty God to grant you and us success so that we can be of sincere service to Islam and the Muslims and the divine precepts. I hope for your benevolent prayers. My representative in Tehran is Hâj Sayyid Muhammad Şâdueh Lâvâshî and in Qum, Mr. Aqâ Shaykh ‘Ali Akbar Islâmî. Of course, this is not limited to only these two persons, but they were named for meeting the need. May peace be upon you.

Rûhullâh al-Mûsawî al-Khâmeînî
Message

Date: June 7, 1967 [Khordad 17, 1346 AHS / Safar 28, 1387]
Place: Najaf, Iraq
Subject: Sanction on the sale of weapons and oil as well as (severance of) commercial and political relations with Israel
Addressees: The heads of Muslim governments

In the Name of God, the Compassionate, the Merciful

I have repeatedly invited the Muslim governments to unity and brotherhood vis-à-vis the foreigners and their mercenaries. They want to sow discord among the Muslims and the Muslim governments; to keep our esteemed Muslim governments in bondage and submission to imperialism; and to use their spiritual and material resources.

I have repeatedly warned the governments, in particular the government of Iran, of Israel and its perilous agents. This cancerous gland that has been planted in the heart of the Islamic lands with the support of the powerful imperialist countries and whose roots of corruption are threatening the Muslim countries everyday, should be uprooted through the determination and concerted efforts of the Muslim countries and the great Muslim nations. Israel has committed armed uprising against the Muslim countries; thus, its annihilation is a necessity for the Muslim governments and their nations. Assisting Israel, whether in the form of selling weapons and ammunitions, or oil, is unlawful [harām] and contrary to Islam. Relations with Israel and its agents, whether political or trade relations, is unlawful and contrary to Islam. The Muslims must stop using Israeli products and goods. I pray to Almighty God for the victory of Islam and the Muslims. May peace be upon those who follow the guidance.

Rāhullāh al-Mūsawī al-Khāneñūmī

1 In Šahīch-ye Nūr (22-volume set), vol. 1, p. 139, this message is dated Khordad 18, 1346 AHS [June 8, 1967].
Letter

Date: June 29, 1967 [Tir 8, 1346 AHS / Rabī’ al-Awwal 20, 1387 AH]
Place: Najaf, Iraq
Subject: Greetings and recommendation for the treatment of the specified patients
Addressee: Sayyid Muḥammad-Riḍā Saʿīdī

In His Most Exalted Name

Rabī’ al-Awwal 20, 1387 AH

His Eminence Sayyid al-Aʿlām wa Thiqat al-İslām Mr. Saʿīdī, may his graces last:

Your noble missive was received. I pray for your good health and success. It is hoped that the patients will get well completely. Please visit them. Postponing the treatment longer than this is irrelevant. I pray to Almighty God for their well being. I hope I will be in your good prayers for a good ending. Please inform me of your good health and that of the patients. May peace be upon you.

Rūḥullāh al-Mūsawī al-Khomeini

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Message

Date: Circa 1967 [1346 AHS / 1387 AH]
Place: Najaf, Iraq
Subject: Glad tidings of a bright future for the oppressed nations
Occasion: The Tenth Annual Meeting of the Islamic Societies of Students to be held in Europe
Addressee: The Union of the Islamic Societies of Students in Europe

In the Name of God, the Compassionate, the Merciful

The Union of the Islamic Societies of Students in Europe:

A missive from the gentlemen—may Allah always assist them—reporting the tenth annual meeting and a copy of your letter to the respected students of the religious sciences—may Allah always assist them—was received and I found it encouraging.

During these last moments of my life, and being entangled in difficult situations and a lot of multifaceted adversities and serious concerns about the deplorable news on Iran; the ever-increasing pains and calamities afflicted upon the noble Muslim nation and our old and young student brothers; the deplorable state of affairs; the lack of basic means of living in most areas; the outburst of corruption and absence of culture in the tyrannical regime; the promotion of prostitution and debauchery particularly in the capital; the cultural, social, and political backwardness mixed with empty and deceitful bragging; the non-harnessing of the perverts and imperialists in the centers of learning, mosques and other gathering of Muslims, and the hajj pilgrimage ceremonies at Mecca; the weakening of the Islamic beliefs due to the Corps of dubious nature;¹ the spending of the nation’s treasure against the interests of Islam and the nation; and the plundering of the sources of income and the national resources. Above all, there is the indisputable domination of the right and left imperialist countries and their wicked Zionist agents on our nation’s lives and wealth; the public insecurity emanating from the so-called Security Organization, imprisonments, exiles, and the unjustified, illegal and tyrannical executions; and the barbaric and inhumane tortures and persecutions and other tragedies. As I feel that the classes of zealous young

¹ “Corps” here is meant the Literacy Corps, the Health Corps, and in particular the Religious Corps, whose tune of establishment for the purpose of challenging the faith and the spirituality was heard in the air during those days.

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seminary and university students inside the country and abroad and intellectuals of other walks of life of the noble Muslim nation—may Allah always assist them—are awakened from the several hundred years of deep slumber that had, with the help of narcotic melodious songs of the wicked agents of imperialism, over the nations; that they are now awakened and are seeking remedies; that the seminary and university students have unity and cooperation with the other awakened groups in this holy Islamic movement which, God willing, will lead in the cutting off of the hands of the foreigners and imperialists, and the destruction of the foundation of the imperialists-lovers and the West-struck, I am very glad and feel proud.

Such unity is the first step that has been taken toward the freedom of the oppressed nations notwithstanding the foreigners and the servants of their blind eyes and dumb tongue, and plays as the basis of the final defeat of the plunderers and their wicked agents. It was the latter who through their long years of venomous propaganda had set your brothers and offspring of this nation against each other and each became disgusted of one another. At the same time the cruel enemies of the weak nations attain their aims by enslaving the Muslim nations under fetters and chains, and sucking their blood under tight security.

When I now see that you dear offspring have found the foundation of course and have joined together on the basis of Islamic unity and the radiant glowing beam of the Holy Qur’an—the weak nation’s order of freedom and a guidance on the nature of the movement of the men of history and the pure prophets in every era against oppression and the imperialist and the exploiters—has radiated on your hearts, I give myself the glad tidings that God willing, a bright light of life is awaiting the oppressed nations.

It is upon you young intellectuals not to give up so that you could awaken those in lethargy. By exposing the treasons and the crimes of the imperialists and their uncultured followers, awaken the negligent ones and abstain from the difference of expression, discord and carnal desires, which are the chief of all the corruptions. Face Almighty God with your needs and He guides you through that path and helps you with the supernatural army of God. “And those who struggle in Our path, We will certainly guide them in Our ways. And verily God assists the righteous ones.”

I pray to Almighty God for the severance of the foreigners’ hands and those of their agents and wish success and confirmation for those who have shown dedication and have courageously risen up along the path of the

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1 Surah Al-'Ankabût 29:69.
sublime goals of the Holy Qur'an and the beloved Islam. May God’s peace and mercy be upon you.

Rūhullāh al-Mūsawi al-Khomeini
Letter

Date: July 16, 1967 [Tir 25, 1346 AHS / Rabî’ ath-Thānî 8, 1387 AH]
Place: Najaf, Iraq
Subject: Acknowledgment of the receipt of dispatched letter
Addressee: Sayyid Taqî Bayân

In His Most Exalted Name

Rabî’ ath-Thānî 8, 1387 AH

His Eminence Mr. Āqā Sayyid Taqî Bayân, may he live long:

Your noble missive was received. I pray to Almighty God for your good health and success. I hope, God willing, your difficulty is resolved and you succeed in your religious concerns. I pray for you and I hope for your benevolent prayers. May peace be upon you.

Râhullāh al-Musawi al-Khomeini
Letter

Date: July 17, 1967 [Tir 26, 1346 AHS / Rabī’ ath-Thani 9, 1387 AH]
Place: Najaf, Iraq
Subject: Asking permission to spend the Sādāt’s Share [Sahm as-Sādāt]
Addressee: Wali Allāh Rahnamā

In His Most Exalted Name

His Eminence ‘Umdat al-Akhŷar Mr. Ḥāj Wāli Allāh Rahnamā, may Allâh always assist him:

As written by His Eminence Sayyid al-‘A’lâm Mr. Āqā Sayyid Asadullāh Fīrūzābâdī—may his grace last—you have promised to pay him an amount of 2,000 tumans (on the account of) the Share of the noble Sādāt. You are hereby authorized to pay; the offer is accepted. May you be successful, God willing.

Râhullâh al-Mûsawî al-Khômeini
Rabī’ ath-Thâni 9, 1387 AH

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Letter

Date: July 19, 1967 [Tir 28, 1346 AHS / Rabī’ ath-Thānī 11, 1387 AH]
Place: Najaf, Iraq
Subject: Permission to travel to Ābādān for the purpose of propagation [tablīgh]
Addressee: Sayyid Muḥammad-Riḍā Saʿīdī

In His Most Exalted Name

Rabī’ ath-Thānī 11, 1387 AH

I beg to inform you that your noble missive was received. Your previous missive was also received to which I responded. I hope, by the will of God, the Exalted, you are successful and victorious. As for your going to Ābādān, in case you realize that your being there will be more beneficial for the promotion of the precepts of Islam, there is no objection to it. I pray to Almighty God to make us all successful in serving. I hope for your benevolent prayers. May peace be upon you.

Rāhullāh al-Mūsawī al-Khomeinī
Telegram

Date: Circa July-August 1967 [Mordād 1346 AHS / Rabī‘ ath-Thānī 1387 AH]
Place: Najaf, Iraq
Subject: Congratulations on being set free from jail
Addressee: Husayn-‘Ali Muntazirī

Najafībād, Iran

His Eminence Hujjat al-Islām Mr. Muntazirī, may his blessings last:
I am pleased to know of your arrival. Trouble and weariness passed away; reward and remuneration remained.

Khomeinī
Telegram

Date: Circa July-August 1967 [Mordad 1346 AHS / 1387 AH]
Place: Najaf, Iraq
Addressess: Husayn-‘Ali Muntaziri, Qa‘di, Manṣūr, Īzādī, and Ḥujjatī

Najaf, Iran

C/o Ḥujjat al-Islām Mr. Muntaziri and His Eminence Thiqat al-Islām Mr. Qa‘di:

Mr. Manṣūr, Mr. Īzādī, Mr. Ḥujjatī — may they always be assisted: Allah gives you the glad tidings of paradise.

I wish you clerics and the blessed theological center success and victory.

Khomeini

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1 This telegram has been obtained from Imam Khomeini’s records in SAVAK. The SAVAK report is dated Shahrivar 6, 1346 [August 28, 1967].
Letter

Date: August 19, 1967 [Mordad 28, 1346 AHS / Jamādī al-Awwal 12, 1387 AH]
Place: Najaf, Iraq
Subject: Message of gratitude
Addressee: Hijāzī

In His Most Exalted Name

Jamādī al-Awwal 12, 1387 AH

His Eminence Sayyid al-A’lām Mr. Hijāzī—may he always be assisted:

Your Eminence’s telegram is received today. They had previously written about the troubles you have gone through and I hereby want to extend my gratitude. Now that there is a trusted traveler on his way, I deem it necessary to extend my appreciation and extend my thanks to you. May Almighty God grant people like you the blessings of this world and the next. I pray to Almighty God for your good health and confirmation.

Rūhullāh al-Mūsawī al-Khomeini
Permission

Date: August 27, 1967 [Shahrivar 5, 1346 AH / Jamādi al-Awwal 20, 1387 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: ‘Abbās Farrukhī

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny ('α)), it is hereby confirmed that His Eminence ‘Imād al-A‘lām wa Thiqāt al-Islām Mr. Āqā Shaykh ‘Abbās Farrukhī, may his graces last, has been granted my permission to be in charge of the financial and religious law affairs, recognizing the subject matter and precepts in a cautious manner. He is also permitted to collect the blessed Share of the Inām ('α) and economically spend the same for his sustenance.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūhullāh al-Mūsawī al-Khomeini
Jamādi al-Awwal 20, 1387 AH
Speech

Date: September 8, 1967 [Shahrivar 17, 1346 AHS / Jamadi ath-Thani 3, 1387 AH]

Subject: Plot by the regime to annihilate Islam and make the country dependent (on others)

Occasion: SAVAK’s assault on the religious schools in Qum

Audience: Clergymen and seminary students of Najaf

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

Awakening of the clergy and the nation

The scheme of the government in Tehran is more serious than first imagined. Their design in closing the Faydíyyah Madrasah and imprisoning the ‘ulama’ and religious students is to cause disruption in the Madrasah and to destroy Islam and the clergy. They want neither Islam to exist nor the clergy, for they realize that as long as Islam and the clergy exist in the country they cannot implement the orders of their masters and make Iran completely dependent on foreigners. By the festivals¹ that they create every day and the weaponry that they are constantly buying from this place and that,² by their wasteful spending and extravagance, they are trying to drive

¹ Holding ceremonies and festivals was one of the devices used by the Shah for both amusing and deceiving the people and covering up his weaknesses, defects and disappointments and that of his regime. Included among these festivals are: The Shah’s birthday on October 26 [Aban 4 AHS]; the anniversary of the White Revolution on January 26 [Bahman 6, AHS]; Women’s Emancipation Day on January 7 [Dey 17, AHS]; the Shah’s escape from danger on February 4 [Bahman 5 AHS]; the anniversary of the coup d’etat of June 18 [Khordad 28 AHS]; the liberation of Azerbaijan on December 12 [Azar 21 AHS] and... the costly and extravagant international festivals like the 25th anniversary of the Shah’s rule, the anniversary of the crowning ceremony, the festival marking two-and-a-half millennia of monarchy; and dozens more like these. More than thirty different festivals and anniversaries were held during the 60’s and 70’s, all of them very costly and all of which were related to the Shah’s family and the monarchical system. On different occasions, the Shah issued proclamations and delivered speeches severely condemning these festivals, which were paid for from the earnings of the deprived masses.

² The Shah purchased arms from all Eastern and Western arms-manufacturing companies. In 1966, the Pentagon agreed to sell Iran the latest models of F-4D Mac Donald Phantom jet fighters. After this purchase, which also included the purchase of other numerous and diversified military equipment, the Shah placed a big order with Britain and France. In 1967, on a trip to Moscow, the Shah announced that he had signed an agreement with the Russian government for the purchase of 110 million dollars worth of Soviet military equipment including personnel carriers, trucks and anti-aircraft weapons. The Shah’s moves toward closer relations with the Russians prompted America to bolster its military relations with Iran.
the Iranian nation towards calamity and bankruptcy and, God forbid, to make us the beggars of America and Israel. But be assured, they will not succeed. Praise be to God, the nation is awake and the Iranian clergy know what their duties are. The imperialists have not been able to deceive the clergy of Iran and put them to sleep, and, God willing, with this awareness they will sever the hands of the traitors to Islam and the country. You have a duty to help your brothers in Iran in whatever way possible. Persevere in the face of difficulties and be steadfast; even this expression of sympathy and support for the oppressed people of Iran will itself be effective. May God awaken everyone from the slumber of ignorance... ¹

such that the sale of American arms to Iran in 1976 was more than $113.2 million, rising to more than $3 billion in 1975 and reaching $4 billion in 1976.

Permission

Date: September 9, 1967 [Shahīrvar 18, 1346 AHS / Jamādi ath-Thānī 4, 1387 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid Mahdi Makki Kāshānī

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations to the Prophet and his pure progeny (‘a)), it is hereby confirmed that His Eminence ‘Umdat al-‘Alam wa Murawwij al-Ahkhām Mr. Āqā Sayyid Mahdi Makki Kāshānī, may Allah always assist him, has been granted my permission to be in charge of the financial and religious law affairs, recognizing the subject matter and precepts in a cautious manner. He is also permitted to collect the blessed Share of the Imām (‘a), economically spend the same for his sustenance and remit the remaining Share of the noble Sādāt to the local known religious Sādāt, remitting the remainder of the blessed Share of the Imām (‘a) to this humble servant or to my representatives in Qum.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūhullāh al-Mūsawī al-Khöneinī
Jamādi ath-Thānī 4, 1387 AH
Letter

Date: September 26, 1967 [Mehr 4, 1346 AHS / Jamādi ath-Thānī 21, 1387 AH]
Place: Najaf, Iraq
Subject: Appreciation of the steadfastness vis-à-vis difficulties
Addressee: (Probably) Sayyid Husayn Langarudi

In His Most Exalted Name

Jamādi ath-Thānī 21, 1387 AH

I beg to inform you that your noble missive was received. I pray for your
good health and your success. I appreciate and thank you for your
persevering for the cause of the school. I hope that Almighty God will
improve the affairs. We should not shirk our duties, whether there is a
progress or not; it makes no difference if we act properly. May God make all
of us successful to serve. May peace be upon you. You had not mentioned
what the stated funds are for.

Rūhullāh al-Mūsawī al-Khomeinī
Permission

Date: October 17, 1967 [Mehr 25, 1346 AHS / Rajab 12, 1387 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: 'Abd ar-Rahmān Fiqhi

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny (a)), it is hereby confirmed that His Eminence 'Umdat al-A'lam wa Murawwiij al-Ajkām Mr. Aqā Shaykh 'Abd ar-Rahmān Fiqhi, may Allah always assist him, has been granted my permission to be in charge of the financial and religious law affairs, recognizing the subject matter and precepts in a cautious manner. He is also permitted to collect the religious funds such as zakāt and alms incognito, economically spend the same in the religiously prescribed areas. He is also permitted to collect the blessed Share of the Imām (a), economically spend it for his sustenance and remit the remainder to the religious seminaries.

"And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers." May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūhullāh al-Māsawī al-Khomeini
Rajab 12, 1387 A.H.
Letter

Date: October 25, 1967 [Ābān 3, 1346 AHS / Rajab 20, 1387 AH]
Place: Najaf, Iraq
Subject: Explaining Iran’s deplorable situation
Addressee: Muḥammad Shariʿat Isfahānī (Shaykh ash-Sharʿah)

In His Most Exalted Name

Rajab 20, 1387 AH

I beg to inform you that two respectful missives that were expressive of your good health and your heartfelt grief were received. Iran’s problems are not limited to one or two cases that you can easily express. Following the publication of a missive that was written to Hoveydaṣ,1 a great number of people have been either imprisoned or exiled both among the learned men, such as Mr. Montazerī, and other classes of people. This, according to the report we have received, has found massive circulations in large cities such as Tehran, Mashhad, Kermān, Shīrāz, and Qum. Some radio stations have also aired its content with prior notice and this has annoyed the regime. Even the ‘Itīlāʿ ālā newspaper had covered two sensitive lines and, of course, has criticized what had been written. Pressures on the people from all walks of life continue. Suggestions have been passed to the clergymen for a meeting and expression of congratulations. As it is said, in some of the newspapers, Mr. Ḥakim has been charged with expressing congratulatory remarks through the minister of economy. God willing, it is not true. Mr. Mīlānī had been told that there was a pressure for a meeting to which he did not consent; he has requested for a memorandum in writing. According to what we know, Mr. Golpaygānī has proposed to Mr. Ḥakim whether they should express the congratulatory remarks. Feasts and scandals have reached their zenith. According to what we know, it has been proposed to some of the ‘ilmāmā in cities to set up feasts in the mosques and recite the adhānīn [call to prayer]; such examples are abundant.

As to the issue of invitation extended to Your Eminence, this issue was raised last year and Mr. ʿĪjā Aqā Ḥasan Shīrāzī, the brother of Mr. ʿĪjā Aqā

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1 It refers to Imām Khomeini’s open letter to Hoveydaṣ, dated Farvārdīn 26, 1346 AHS [April 14, 1967].

2 Meeting with the Shīh.
Muhammad,¹ came over repeatedly and said that he had held conversations resulting that chances are that if people like you write a collective letter to the King of Saudi Arabia, it might be effective. It was then said that Mr. Khātūn either has written or will write such a letter and that Mr. Shahīmiddī has promised to talk this over with the King while on hajj pilgrimage. Finally, and although I was assured that nothing would materialize in Hijāz on these matters, I wrote something and Mr. Shīrāzī delivered. After some time a helter-skelter letter was received from the Hijāz Embassy. This year Mr. Hajj Aqa ʿHasan² came over and said that a diplomatic delegate, was due to be dispatched there and they have promised for the judges to be present there for discussion. They mentioned the names of a bunch of people who were not qualified on this issue. I did not interfere because I believe that even if a meeting is being held, and both parties do the dispute show up, it won’t result in any positive outcome. Furthermore, the frightening part of the matter is that our participants could not carry a fruitful dialogue with the participants who label the former as infidels and heretics, and thus the meeting would turn a failure and condemnation throughout. I gave him a brief summary of the issue, I also told him that the abovementioned people (you were not among them) do not have the competency [over that issue]. I also remarked that even if he deemed doing it, not to do it in a way to put all the forces of the Shi’ah at the forefront; rather, a few people representing an area and not representing all the Shi’ah countries and the ‘ulama’ and after a few words, would turn incapable.

I do not approve of the essence of the issue in hand and consider a dialogue as harmful. They expect from the gentlemen the correct hadith in their own style about the domes and shrines. If you come short of anything, and say that a huge tent is for vigilance, you have confirmed their words and you are condemned throughout while you have practically condemned other sacred thresholds. This could be reflected as such and in its entirety in the Muslim countries. At the same time, the foundation of religion in these territories is in danger of blasphemy while their agents are praised and cleansed by the grand authorities. The tragic affairs are either silenced or confirmed. You will come to see what would happen and what they will do after a while if. God forbid, Almighty God will grant a respite. God is with the former and against the latter. May peace be upon you.

Rūhullāh al-Mūsawi al-Khomeini

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¹ Mr. Sayyid Muhammad Shīrāzī.
² Mr. Ḥasan Shīrāzī.
P.S. A huge number of commandos laid siege to my house in Qum and prevented the narration of the tragedies of Karbalā. However, the afternoon restriction was lifted. And as it is heard, a huge number of people gathered in the evening. The commandos have also taken my brother from Qum to Tehran where they set him free. It has been some time now since they closed the Faydiyyah Madrasah. Following some reforms the most important of which has been the photos and the slogans, which have been outwardly rejected and are in reality under strict watch, one night, walls were covered with graffiti and the offenders are not caught yet. Some have been caught. The state of affairs in Qum is tragic and this kind of school management is even more tragic. These are what have been reported.
Letter

Date: December 1, 1967 [Āzar 10, 1346 AHS / Sha'bān 28, 1387 AH]
Place: Najaf, Iraq
Subject: What is important is the performance of duty
Addressee: Sayyid Ṣadiq Rūḥānī

In His Most Exalted Name

Sha'bān 28, 1387 AH

I beg to inform you that I have repeatedly inquired from informed or semi-informed individuals about your good health and have succeeded in making a pilgrimage and praying for you and other clerics at the sacred shrines of the pure Imāms ('a). Now that I hear that you have moved, I am not sure as to what the situation now is. I hope this is all a cause of your satisfaction and Almighty God will grant relief, God willing. What makes the matter easier is the fact that in the course of fulfilling our duty and satisfying obligations no pain or toil is of any importance and these few days will pass in one way or the other. "To Him is the return." I pray to Almighty God for general improvements. May God's peace and mercy be upon you.
Letter

Date: December 17, 1967 [Aṣar 26, 1346 AH / Ramadān 15, 1387 AH]
Place: Najaf, Iraq
Subject: Expression of gratitude of the received letter
Addressee: Sayyid Muḥammad-Ḥusayn Langarūdī

In His Most Exalted Name

Ramadān 15, 1387 AH

His Eminence Sayyid al-Aʿlām wa Ṭāljat al-Īlām Mr. Aqā Sayyid Muḥammad Ḥusayn Langarūdī, may his graces last:

Thank you for your noble missive that was expressive of your good health and your show of kindness for me. I pray to God for your good health and success. As for the school, there is no point for worry. One should be worried only when one does not fulfill their divine duties. I hope Almighty God will improve the Muslims’ affairs and hasten the advent of Imām Mahdī. At these precious moments, I hope for your benevolent prayers for a happy ending. May peace be upon you.

Rūḥullāh al-Mūsawi al-Khomeini
Permission

Date: December 25, 1967 [Dcý 4, 1346 AHS / Ramadán 23, 1387 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Faydulláh Dárá'í

In the Name of God, the Compassionate, the Merciful

Praise be to Allah, Lord of the worlds; may peace and salutations be upon Muḥammad and his pure progeny; and may Allah's curse be upon all their enemies.

It is hereby confirmed that His Eminence ʿImád al-Aʿláam wa Thiqat al-Isláam Mr. Ağá Shaykh Faydulláh Dárá'í, may his graces last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of Wáli al-Amr, may Allah expedite his glorious advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the blessed Share of the Imám (ʿa), spend one-third of the same in the religiously prescribed area and remit the two-thirds to this humble servant to be spent in the religious seminaries. He is also permitted to have funds change hands as well as remittance in a manner mentioned above.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rúbúlláh al-Músawí al-Khómeíni
Ramadán al-Mubárak 23, 1387 AH
Letter

Date: January 12, 1968 [Dey 22, 1346 AHS / Shawwāl 11, 1387 AH]
Place: Najaf, Iraq
Subject: Reply to four questions on economic and endowment issues
Addressee: Ḥusayn Fūmānī

In His Most Exalted Name

Shawwāl 11, 1387 AH

His Eminence ‘Umdat al-A‘lām wa Thiqat al-Islām Mr. Fūmānī, may his graces last:

Your noble missive was received. I pray for your good health and confirmation. As for the issues that were mentioned:

1. As for the “key-money,” this is a detailed account that I have covered in the book, Tahrīr al-Wasilah, volume 2. If the “key-money” is being taken from the person who has in turn taken it from the owner of the property—in the same manner that I have indicated there—there is no problem. And if someone decides not to vacate the property that is rented to them unconditionally, or to obtain “key-money,” this is not permitted.

2. “Key-money,” in cases where it is lawful is subject to khums.

3. The bank money, in cases where it is a loan with interest, is unlawful but if it is without interest or if it frees one’s self from usury, it is unobjectionable.

4. The place that has been endowed to Ḥaḍrat Sayyid ash-Shuhadā’1 (ṣ.a) cannot be turned into a mosque. It must be used for the same purpose that it was endowed. I hope for your benevolent prayers. May peace be upon you.

Rūḥollāh al-Mūsawī al-Khomeinī

1 It refers to the Doyen of the Martyrs, Imām Husayn (ṣ.a).
Letter

Date: January 14, 1968 [Dey 24, 1346 AHS / Shawwāl 13, 1387 AH]
Place: Najaf, Iraq
Subject: Asking apology for the troubles
Addressee: Sayyid Muhammad Ṣādiq Lavāsānī

In His Most Exalted Name

Shawwāl 13, 1387 AH

I beg to inform you that your noble missive was received today through Mr. Nahwī. I hereby apologize for the trouble that you have been put through in going to Qum every month to help. I hope that your warm inclination causes appeasement for all and the anxieties of the gentlemen are thus alleviated. It was indicated that the state of my health was not satisfactory and in a... way. God willing, your respected patient is in her good general health. Thanks to God, I and others are in good health and pray to Almighty God for making me succeed in serving the gentlemen.

Rūhullāh al-Mūsawī al-Khomeinī

1 The writing on the envelope reads: “His Eminence Hujjat al-Islām Mr. Āqā Sayyid Muhammad Ṣādiq Lavāsānī, may his blessings last.”
2 This part is not legible.
Letter

**Date:** January 25, 1968 [Bahman 5, 1346 AHS / Shawwal 24, 1387 AH]
**Place:** Najaf, Iraq
**Subject:** The unlawfulness of the money gained from lottery ticket
**Addressee:** Unknown

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**In His Most Exalted Name**

Shawwal 24, 1387 AH

I beg to inform you that your noble missive was received. I pray for Your Eminence’s good health and success. As for the lottery ticket that was written, the “deal” is void and the wealth that is gained through it is unlawful and must be returned to their original owners. In case they could not be located, assume it as property with unknown owner. For detail, refer to the *Risālah-ye Tahrir al-Wasilah*, where I have written in detail about this. I hope for benevolent prayers. May peace be upon you.

Ruhullāh al-Mūsawī al-Khomeinī
Permission

Date: January 25, 1968 [Bahman 5, 1346 AHS / Shawwāl 24, 1387 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid Muhammad Ḥāẓīrī

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence Sayyid al-ʿĀlām wa Thiqat al-ʻĀlām Mr. ʿĀqā Sayyid Muḥammad Ḥāẓīrī, may his graces last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of Wālī al-Amr, may Allah expedite his advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the blessed Share of the Imām (ʻa), economically spend the same for his sustenance and remit the remainder of the Sāḥīr’s Share to the religiously prescribed areas and to the noble Sāḥīf, may Allah multiply their blessed offspring, and the remittable of the remainder from the blessed Share of the Imām (ʻa) to this humble servant to be spent in the religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of pious, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūḥullāh al-Mūsawī al-Khājemīnī
Shawwāl al-Mukarram 24, 1387 AH
Letter

Date: Circa 1967 [1346 AHS / 1387 AH]
Place: Najaf, Iraq
Subject: Permission for the expenditure of religious funds
Addressee: 'Abdullāh Islāmī

In His Most Exalted Name

Mr. 'Abdullāh Islāmī, may God always assist him:

Your noble missive was received; God willing, may you be successful and in good health. I hope for your benevolent prayers. The 450 tumans of the Ṣādāt has apparently been received. You are authorized to spend 50 tumans at the local place. I became aware of伊斯fāhān; you need not to inquire. The responses to your honored correspondence have been sent out along with the receipts; God willing, you have either received or will receive them soon. May God's peace and mercy be upon him.

Please give the attached envelope to Mr. Tehranī, the newly arrived.
Letter

Date: January 26, 1968 [Ruhman 6, 1346 AHS / Shawwāl 25, 1387 AH]
Place: Najaf, Iraq
Subject: Family-related; announcement of news on good health
Addressee: Mirzâ Muhammad Thaqafî

In His Most Exalted Name

Shawwāl 25, 1387 AH

I beg to inform your honor that I always pray for your good health and prosperity. I hope, God willing, that your have completely recovered from your minor illness. Thanks to God, I am in good health. I pray to Almighty God for the improvement of the Muslims' affairs. A variety of enormous difficulties, and the problem with sending and receiving of correspondence and the probability of non-delivery of correspondences have prevented me to inconvenience you. Otherwise, I do always remember you and do pray for you whenever I have the honor of visiting the holy shrines. May peace be upon you. Please convey my regards to Mr. Hāj̄ Aqā Ḥasan⁵—may God always assist him—and your other sons and all the friends.

Rūhullāh al-Mūsawī al-Khūnejī
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¹ It is written on the envelope, thus: "To His Eminence Ḥujjat al-Islām wa-Mūsām Mr. Thaqafî, may his blessings last."
⁵ Ḥasan Thaqafî.
Letter

Date: February 3, 1968 [Bahman 14, 1346 AHS / Dhū’l-Qa’dah 4, 1387 AH]
Place: Najaf, Iraq
Subject: The necessity for preserving the prestige of knowledge and Islam, and of acting upon divine duties
Addressee: Muhammad-‘Ali Gerāmī

*In His Most Exalted Name*

Night of Dhū’l-Qa’dah 4, 1387 AH

I beg to inform you that your noble missive that was expressive of your emotions and good health is hereby acknowledged. The goodwill of you gentlemen makes me so hopeful. I hope Almighty God will treat me through such goodwill of yours. In my view the situation is not of importance. God is the protector of the house and we must act according to our duty. Now whether a result ensues or not should not concern us; that’s up to Him. What concerns us all is the preservation of the prestige of knowledge and that of Islam and act upon the divine duties. Please pray so that we all become successful. It is hoped that Almighty God will familiarize everyone with this issue. The availability or unavailability of the stipend, the house being open or closed, and the flowing in of the funds or lack of it, don’t matter. Rather, all these are tests which we should handle with utmost patience. “God encompasses them from all sides.”¹ There is nothing left of this world for man to spend time worrying about the lack of it. May God’s peace and mercy be upon you.

Rūhullāh al-Mūsawī al-Khomeini

¹ Sūrah al-Burāj 85:29.
Permission

Date: February 13, 1968 [Bahman 24, 1345 AHS / Dhul-Qa'dah 14, 1387 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid Ahmad Du'a'i Yazdi

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence Muawwiy al-Ahkam Esteeemed Mr. Sayyid Ahmad Du'a'i Yazdi—may Allah, the Exalted, assist him—has been granted my permission to be in charge of the financial and religious law affairs, recognizing the subject matter and precepts in a cautious manner. He is also permitted to collect the blessed Shares, economically spend the same for his sustenance, if needed, and remit the remainder of the Sadat’s Share to the religiously prescribed area and remit the remainder of the blessed Share of the Imam (a) to this humble servant to be spent in the religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Ruhullah al-Musawi al-Khomeini
Dhul-Qa'dah al-Huram 14, 1387 AH
Letter

Date: March 4, 1968 [Esfand 14, 1346 AHS / Dhul-Hijjah 4, 1387AH]
Place: Najaf, Iraq
Subject: The promise of victory and occurrence of a great outburst
Addressee: Muhammad Yazdi

In His Most Exalted Name

Dhul-Hijjah 4, 1387AH

Thank you for your noble missive which carried the news of your good health and a show of your kindness to me. The resistance of the esteemed learned men of the Qum theological school and their show of patience in relation to the young generation’s hardships results in full hope in the continuance of their grandeur.

The uprising of the men of truth from the pre-Islamic eras and since the advent of Islam has been accompanied by grave problems that make the problems of you respected gentlemen and the pressures from the cruel regime vis-à-vis those easy. Nevertheless, under the circumstances and the problems both in- and outside, I should offer my thanks for your resistance. I am self-assured of and promise you gentlemen of nearing victory, whether I will see it happen in my lifetime or not.

The fire that is lit in the center of chests and hearts is not going to be distinguished. Or, at east, it will not subside soon and it is possible that you all will witness its huge explosion.

"Let them perish those who perish from insight and let them survive those who live on upon their insight." Do not be disappointed and do not despair; be strong and invigorate others and admonish them to be patient and seek the truth. God is with you. May peace be upon you.

Rıħullāh al-Mūsawi al-Khomīnī

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1 In Sahifeh-yeh Vār (the 22-volume set), vol. 27, p. 75, this letter is dated Farvārdīn 26, 1346 AHS [April 15, 1967]. As the date Dhul-Hijjah 4, 1387 AH is in the original manuscript, the date Esfand 14, 1346 AHS is correct.
2 Surah al-Anfal 8:42.
Letter

Date: March 4, 1967 [Estād 14, 1346 AHS / Dhū‘l-Hijjah 4, 1387 AH]
Place: Najaf, Iraq
Subject: The necessity of fulfilling one’s duty
Addressee: Sayyid Muhammad Riḍā Sa‘īdī

In His Most Exalted Name

Dhū‘l-Hijjah 4, 1387 AH

Thank you for your noble missive that was expressive of your generous emotions. I pray for your good health and success. God willing, it is hoped that your presence at the place where you are will be an effective one and it is used by the general public. What is important is that we do serve and fulfill our duties no matter under what circumstance so that we are not put to shame by our own conscience. Reaching our goals or not depends on the Divine Providence and nothing is in our hands and what is obvious is that there is an end to all this flaunting and Almighty God will preserve the grandeur of Islam. I pray to Almighty God for a happy ending and I hope for your benevolent prayers. May peace be upon you.

Rūḥullāh al-Mūsawi al-Khomeini
Letter

Date: March 7, 1968 [Esfand 17, 1346 AHS / Dhul-Hijjah 7, 1387 AH]
Place: Najaf, Iraq
Subject: The necessity for remittance of funds to Najaf
Addressee: Sayyid Muhammad-Hasan Langarudi

In His Most Exalted Name

Night of Dhul-Hijjah 7, 1387 AH

I beg to inform you that your respected missive was received and I hereby wish you good health and prosperity. As for the authorizations that were mentioned and due to the position that has been imposed on me at this time and the evil propaganda that are going on from inside and outside have almost blocked the remitting of funds. Under such conditions, it is appropriate that Your Eminence and my other friends put more efforts on helping this end.¹ My expectations and problems here are ever-increasing while prohibitions and intimidations from that end² continue. Under this situation how could I issue such an authorization? I pray to Almighty God to grant a relief so I can extend meritorious service to all the gentlemen. I hope for your benevolent prayers. May peace be upon you.

Rahullah al-Musawi al-Khomeini³

¹ The theological school in Najaf.
² The Shah’s regime.
Permission

Date: March 24, 1968 [Farvardin 4, 1347 AHS / Dhul-Hijjah 24, 1387 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Muhammad Ḥikmat Gonābādī

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence ‘Umudat al-A‘lām wa Murawwīj al-Ahkām Mr. Āqā Shaykh Muhammad Ḥikmat Gonābādī, may his graces last, has been granted my permission to be in charge of the financial and religious law affairs, recognizing the subject matter and precepts in a cautious manner. He is also permitted to collect the blessed Share of the Imām (‛a), economically spend the same for his sustenance and remit the remainder to this humble servant to be spent in the religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of pious, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūhullāh al-Mūsawī al-Khomeinī
Dhul-Hijjah al-Hārām 24, 1387 AH
Reply to a Query

Date: Circa 1968 [1347 AHS / 1388 AH]
Place: Najaf, Iraq
Subject: Annulment of the permission for the regime’s collaborators

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

His Eminence the Grand Marja’ of the Shi‘ah World Ijadrat ‘Ayatullāh al-‘Uzmā Aqā Khomīnī—may his sublime presence endure:

After offering my salutations and greetings, I am honored to request your view on the following: There are individuals who have previously had Your Eminence’s authorization to collect the blessed share of the Imām (‘a). These individuals have, during the past years, delivered sermons in the pulpit in favor of the incumbent regime and against the religion. They have also committed unreligious acts. The question is, are these individuals still bound to their course of action and should they be given the blessed Share of the Imām (‘a) or not? May Allah perpetuate your presence.

In His Most Exalted Name

Those who have confirmed or do confirm the oppressed regime, and act contrary to the pure religion, if they have any authorization from me, is null and void; the faithful should not give religious funds to them, particularly the blessed Share of the Imām (‘a). “May Almighty God protect us from our inner carnal desires.”

Rūḥullāh al-Mūsawī al-Khomainī

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1 In the book, Haft Hizār Rūz [Seven Thousand Days], vol. 1, p. 331, the reply of Imām Khomainī is dated earlier part of Farvardīn 1346 AH [latter part of March 1968]. In Sahīfah-ye Nūr [old edition], vol. 1, p. 141 and (new edition) vol. 1, p. 240, it has no date and among the documents of Shahrīvar 1346 AH [August-September 1967].
Permission

Date: April 3, 1968 [Farvardin 14, 1347 AHS / Muḥarram 4, 1387 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid Ahmad Naqībūr

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny (‘a)), it is hereby confirmed that His Eminence Sayyid al-‘Abīl wal-‘Abāl wa Murawwīj al-Aḥkām Mr. Hāj Sayyid Ahmad Naqībūr(zādeh), may his graces last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of Wāli al-Amr, may Allah expedite his glorious advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the blessed Share of the Imām (‘a), economically spend the same for his sustenance and to spend the remainder of the Šādār’s Share...¹ to be spent in the religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” He is permitted to have funds change hands, allow grace period as deemed necessary and collect the sum and remittance in the manner mentioned above. May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūḥullāh al-Mūsāwī al-Khomeinfī
Muḥarram al-Ḥarām 4, 1388 AH

¹ That part is illegible.
Statements

Date: April 9, 1968 [Farūrūdīn 20, 1347 AHS / Muharram 10, 1388 AH]
Place: Karbala, Iraq
Subject: The necessity of paying attention to the life-giving teachings of Islam
Occasion: Huṣaynī 'Ashurā
Addressee: Students of Basra University

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

...When the imperialist agents approach us (clergymen), they remark, “The generation of the youth, the educated, and the college students are corrupt. They have lost their religious and national beliefs and are gone astray, and they blindly imitate the foreigners.” When the same agents approach you (the university students), they say, “The marāji’ and the clergymen are superstitious and reactionaries, and do not understand the realities of the time and to follow them means a retrograde movement and a step backward. The condition for progress and advancement is in ignoring such fanatic and old-fashioned elements and their beliefs, and staying away from them!” Now, in spite of the will and efforts of the discord-mongers and imperialists, it is incumbent upon you and us to deepen our spiritual and intellectual relations and in any case, to have mutual agreement. United and with the aid of experiences and information and each other’s dynamism, bring about our stability, grandeur, prosperity, advancement, and supremacy.

You educated youth, the tomorrow’s office-holders and incumbents should be on the alert and be awake. You should challenge all the elements of backwardness, discord and abjectness of your nation. If you pay close attention, you will come to realize that the most important element of the Muslims’ decadence is keeping a distance to, and a lack of awareness of, the true and life-giving teachings of Islam. It is the same Islam that in the darkest era of history brought into existence the most glorious and the most brilliant civilization and prompted its followers to the zenith of grandeur, power and supremacy. At a time when the same followers renounced those teachings and joined a perverted and superficial way that they named ‘Islam,’ it was natural that it had lost its grandeur and ancient greatness and fall into a dark and murky day of today’s nature...
Letter

Date: April 10, 1968 | Farvardin 21, 1347 AHS / Muharram 11, 1388 AH
Place: Karbalā, Iraq
Subject: Family-related; announcement of good health
Addressee: Mirzā Muhammad Thaqafi

In His Most Exalted Name

Muharram 11, 1388 AH

I do acknowledge with gratitude the receipt of Your Eminence’s blessed missive which was expressive of your good health and your show of kindness for me. I pray to Almighty God for good health and prosperity for Your Eminence and your family members. The whole of my retinue and me are in good health. At the moment, we are in Karbalā al-Mu’alla, praying for you. Since the time is so limited and the arrival of letter will possibly be delayed, Khānum¹ will trouble writing you later on. For now, she is fine and sends her regards. Regards to your respected son. May peace be upon you.

Khūneisī

¹ Khānum: Literally means ‘woman’ or ‘wife’. It is formally used as a title of respect for women. In this context, Imām Khūneisī is referring to his spouse.
Letter

Date: May 2, 1968 [Ordibehesht 12, 1347 AHS / Safar 4, 1388 AH]
Place: Najaf, Iraq
Subject: Expression of gratitude for the received letter
Addressee: Muhammad Faqih Marandi

In His Most Exalted Name

Safar 4, 1388 AH

His Eminence 'Umdat al-'Atām wa Murawwīj al-Ahkām Mr. Āqā Shuykh Muhammad Faqīhī Marandi, may his life long.

Thank you for your noble missive that was expressive of your good health and your show of kindness for me. I pray to God for your good health and success. I was sorry to hear of Mr. Bāghmīshēh's illness and I hope he has recovered by now. I wrote something about him to Mr. Islāmī.¹ I hope for your benevolent prayers. May peace be upon you.

Rūhullāh al-Mūsawī al-Khānīnī

¹ Mr. Islāmī Turbašī, Imām Khomeinī's representative in Qum.
Permission

Date: May 2, 1968 [Ordibehesht 12, 1347 AHS / Safar 4, 1388 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Muhammad-Kazim Nasiri

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny (‘a)), it is hereby confirmed that His Eminence ‘Imad al-A’lam wa Thiqat al-Islam Mr. Hajj Shaykh Muhammad-Kazim Nasiri, may his graces last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of Wali al-Amr, may Allah expedite his glorious advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the religious funds such as zakât and alms incognito, spend the same in the religiously prescribed places. He is also permitted to collect the blessed Share of the Imam (‘a), to spend half of it either for his sustenance in an economical manner or in other religiously prescribed areas, and to remit half of it to this humble servant to be spent in the religious seminaries. He is further permitted to have funds change hands, allow grace period as deemed necessary, and to collect, spend and remit as mentioned above.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope that he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Ruhullah al-Musawi al-Khomeini
Safar al-Muazzafar 4, 1388 AH
Letter

Date: May 26, 1968 [Khordad 5, 1347 AHS / Safar 28, 1388 AH]
Place: Najaf, Iraq
Subject: Permission to spend the funds
Addressee: Muhammed Yazdi

In His Most Exalted Name

Ṣafar al-Khāyr 28, 1388 AH

His Eminence ‘Umdat al-A‘lām wa Thiqat al-Islām Mr. Yazdi, may his grace last,

Your noble missive was received. I pray for your good health and confirmation. As for Mr. ʿImām who resides in Širāz, he is authorized to spend half of the funds in that place and remit the other half. As for the other issue that had been mentioned, no anxiety-free solution has been presented as yet and whatever has been said has proved inaccurate. Let us hope that Almighty God will amend the affairs. With much of an interest that I have in the respected theological school, and considering serving it as a necessity, nonetheless there has not been any solution that could be enforced - without bothering the gentlemen. Until then, trust in God. I hope for your benevolent prayers. May peace be upon you.

Rūhullāh al-Mūsawī al-Khūneinī
Permission

Date: June 2, 1968 [Khorīd 12, 1347 AHS / Rabī‘ al-Awwal 5, 1388 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: ‘Ali Akbar Mas‘ūdī

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence ‘Imād al-A‘lām wa Thiqaṭ al-Islām Mr. Āqā Shaykh ‘Ali Akbar Mas‘ūdī, may his graces last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of Wālī al-Amr, may Allah expedite his glorious advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the blessed Share of the Imām (‘a), to economically spend the same for his sustenance and spending one-third of the remainder in promoting the message of Islam as well as in the religiously prescribed area, and to remit two-thirds to this humble servant to be spent in the religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūḥullāh al-Mūsawī al-Khomīnī
Rabī‘ al-Mawlūd 5, 1388 AH
Permission

Date: June 2, 1968 | Khordad 12, 1347 AHS / Rabi’ al-Awwal 5, 1388 AH
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid Husayn Ḥujjat

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny (a)), it is hereby confirmed that His Eminence Murâwwij al-Aḥkām wa ‘Umdat al-Ālām Mr. ʿĪj Sayyid Ḥusayn Ḥujjat, may his gracess last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision depends on the permission of a fully-qualified jurist “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the blessed Shares, to economically spend half of the same for his sustenance and to remit the remainder to this humble servant to be spent in the religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūhullāh al-Mūsawī al-Khomenī
Rabi’ al-Mawlūd 5, 1388 AH
Permission

Date: June 2, 1968 [Khordad 12, 1347 AHS / Rabi’ al-Awwal 5, 1388 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Mahdī Karrūbī

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny (a)), it is hereby confirmed that His Eminence ʿUmdat al-ʿĀlam wa Murawwīj al-ʿĀkām, ʿārāʾ Shaykh Mahdī Karrūbī, may Allah always assist him, has been granted my permission to be in charge of the financial and religious law affairs which depends on the permission of a fully-qualified jurist “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the blessed Share of the Imām (a), to economically spend half of the same for his sustenance and to remit the remainder to this humble servant to be spent in the religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūhullāh al-Mūsawi al-Khomeinī
Rabiʿ al-Mawlid 5, 1388 AH
Letter

Date: June 5, 1968 [Khordad 15, 1347 AHS / Rabi' al-Awwal 8, 1388 AH]
Place: Najaf, Iraq
Subject: Gravity of the situation and the governments' enforcement of the colonial wicked thoughts
Addressee: Muhammad Sharif at Isfahani (Shaykh ash-Shari'ah)

I beg to inform your honor that your respected missive, which had covered some issues that are alien to most branches of knowledge, was received. The situation is graver whose consequences could be comprehended accurately. If the plot is similar to the Turkey plan that was imposed on Mustafa Kamal,¹ which he accepted and enforced it to the fullest of his power, then it will be all over with this side, especially Iran. Of course, the Turks did show some resistance. But I don't think we will even show any resistance and the government will enforce the others' wicked thoughts, though in the name of the sacred religion of Islam! And we content ourselves with the very word; in other words, we pretend to be happy only to disclaim responsibilities in front of the people. If there is a talk, one would say monarchy is preferred and even there they will not consider the principal culprit. All being said, some telegrams have recently been received in behalf of some of the gentlemen requesting the absolution of the principal culprit. They had also superficially claimed on the press that it is, perhaps for the sake of convenience. To sum up, now there aren't more than two factions: Either the silent or the detrimental speakers. "The command is of God, the Exalted."

The book Tahrir al-Waslah was published in the same manner as you had noticed and some copies found their way to Iran. There they published the issues on defense independently as is narrated and perhaps because of that, aggravations on my house have been intensified. In my view, this action, if not beneficial, is not of importance. What is important is that I do not know what they and we have to do under such circumstances. There's no hope from within our own side. May God improve (the affairs). May peace be upon you.

¹ Mustafa Kamal, known as Atatürk, was among the main factors behind the fall of the Ottoman Empire. He was the enforcer of the policies of the United Kingdom and that of the West in Asia Minor. He became the first president of modern Turkey.
ش剽به-یه یمین Volume 2

رُحْلَّیّه ال‌مُسْعَوی ال‌خُمْنی
رَابِّ ال‌آوْوَل ۸، ۱۳۸۸ هـ
Permission

Date: June 10, 1968 (Khordad 20, 1347 AH / Rabī’ al-Awwal 13, 1388 AH)
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Ghulām-Ridā Karimī Yazdī

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny (‘a)), it is hereby confirmed that His Eminence ‘Imād al-‘Ālam and Mu‘āwiyah al-Akhām Mr. Hāj Shaykh Ghulām-Ridā Karimī Yazdī, may Allah always assist him, has been granted my permission to be in charge of the financial and religious law affairs which depends on the permission of a fully-qualified jurist “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the blessed Share of the Imām (‘a), to economically spend half of the same for his sustenance and to remit the remainder to this humble servant to be spent in the religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rāhullāh al-Mūsawī al-Khomeinī
Rabī’ al-Mawlid 13, 1388 AH
Letter

Date: June 17, 1968 [Khordad 27, 1347 AHS / Rabī‘ al-Awwal 20, 1388 AH]
Place: Najaf, Iraq
Subject: Greetings
Addressee: Sayyid Ibrāhīm Muqaddasī Tonekābomī

In His Most Exalted Name

Rabī‘ al-Awwal 20, 1388 AH

His Eminence Murawwj al-Aḥkām Mr. Āqā Sayyid Ibrāhīm Muqaddasī, may God always assist him:

Your noble missive which was expressive of your good health and your show of kindness for me was received. I pray for your good health and success. I hope you will not forget me in your benevolent prayers. Please convey my regards to your respected father. I hope for his benevolent prayers for a happy ending. May peace be upon you.

Rāḥullāh al-Mūsawi al-Khomeinī
Letter

Date: June 17, 1968 [Khordād 27, 1347 AHS / Rabī‘ al-Awwal 20, 1388 AH]
Place: Najaf, Iraq
Subject: Reply to letter
Addressee: ‘Abd al-Majīd Mu‘āḏkhāh

In His Most Exalted Name

Rabī‘ al-Awwal 20, 1388 AH

His Eminence Murawwīj al-Aḥkām Mr. Āqā Shaykh ‘Abd al-Majīd Mu‘āḏkhāh, may God always assist him:

Your noble missive was received. I pray to Almighty God for your good health and success. With regards to the thesis that was written, I do not have any information about the original manuscript. In the course of this transition, such writings have not remained in my hands, and I do not have in mind anyone whom I can refer to. You pursue your education in other academic fields for now and in its due time Almighty God will grant guidance. I hope for your benevolent prayers. Concerning your pilgrimage here, there is no barrier if you hold a visa. May peace be upon you.

Rūḥullāh al-Mūsāwi al-Khomeini
Letter

Date: June 20, 1968 | Khordad 30, 1347 AHS / Rabī’ al-Awwal 23, 1388 AH
Place: Najaf, Iraq
Subject: Permission for the religious funds
Addressee: Ḥusayn Fūmani

In His Most Exalted Name

Rabī’ al-Awwal 23, 1388 AH

His Eminence ‘Umdat al-A’lām Mr. Āqā Shaykh Ḥusayn Fūmani, may his graces last:

Your noble missive was received. I pray for your health and success. I wrote to His Eminence Ḥāmid Naṣrallāh to remit his funds to Your Eminence. You are authorized to spend one-third of the blessed Share of the Imām (‘a) for your sustenance or the religiously prescribed cases and deliver one half of the Sādāt’s Share to the poor and pious Sādāt. Remit the remainder through the same means that you already used, if possible. Otherwise pay to the order of Mr. Ḥāj Sayyid Muḥammad Sādiq Lavāsāni, and he will receive receipt voucher. I hope for your benevolent prayers. May peace be upon you.

Rūḥallāh al-Mūsawī al-Khomeinī
Letter

Date: July 22, 1968 [Tir 31, 1347 AHS / Rabī' ath-Thānī 25, 1388 AH]
Place: Najaf, Iraq
Subject: Prayer for success in the propagation of the faith
Addressee: Mūhsin Gharawī Qāchānī

In His Most Exalted Name

Rabī' ath-Thānī 25, 1388 AH

His Eminence 'Imād al-'Alām wa Thiqat al-Islām Mr. Gharawī, may his graces last:

Your noble letter which was expressive of your good health and your show of kindness for me was received. I pray to Almighty God for your good health and success. Thanks to God, based on tradition, the status of your act of promotion is good and is improving everyday. I hope, God willing, you will be successful in promoting the sacred religion and you are well-off. I hope for your benevolent prayers. May peace be upon you.

Rāhullāh al-Mūsawī al-Khomaḵī
Letter

Date: Circa 1968 [1347 AHS / 1388 AH]
Place: Najaf, Iraq
Subject: Stipends of the seminary students
Addressee: Sayyid Ahmad Khomenei

In His Most Exalted Name

My dear Ahmad,

I hope you are fine. Your letter to your mother arrived. Again you insist regarding the person in question.1 What is this insistence for? Do not you know my way of not admitting intercession in cases like this? Such actions are not to my religious and worldly expediency. I have been informed that you go to Tehran every month to collect the stipends of the companions. I was amazed, even did not believe in it. Do not do it yourself. Let someone go and get it for you. It is frivolous to do this every month. Reduce your Tehran trips. Inform Mr. Lavâšâni2 that the statement of accounts for the month of Ramadan has sent has not reached me yet.3 Inform him further that a reliable traveler is not at hand to send him replies to his letters and send him the receipt.4 God willing, I will do so as soon as I find someone. Tell him

1 It refers to Ayatullah Râhînî Shâhân whose plan and that of Hâj Ahmad Khomenei was to gather a number of scholars, by any means possible including money, in the house of the Imam so that the Imam’s messages and stances would be speedily sent to Qum and other theological centers. The Imam opposed the idea. Hâj Ahmad wrote another letter to the Imam by means of his mother and the Imam repudiated him again and Hâj Ahmad admitted the rightful position of the Imam.

2 It refers to Ayatullah Sayyid Muhammad Šâhîd Lavâšâni.

3 Hâj Sayyid Ahmad Khomenei narrates: “There were reasons for letters not reaching the Imam. a) Bashfulness of the carrier who took the letter and automatically, the money for its carriage, but inspite of his own will, being shy to refuse, had to tear it; b) Sometimes the matter was discovered and the SAVAK got hold of the letters. However, the names that Mr. Lavâshâni and the Imam’s attorneys in the cities supplied the Imam with more fictitious names. For example, they would tell someone whose name was Mahmoud Taqawi that you are Taqi and receipt for him send Taqi and in the account books they would write: Paid to Taqi, say, 1,000 tumans and when Mr. Lavâšâni was asked by the SAVAK who Taqi is he would answer, “I am Mr. Khomenei’s attorney and do not know the individuals, whoever comes and collects the receipt.” When the danger was over they would inform the man concerned to come and get the receipt. Of course, most of Imam Khomenei’s followers did not want receipts.”
moreover that if something happened to that respectable person, let his respectable son do it. If power of attorney is needed let me know. So, I will send it. May peace be with you. I expect you to pray for me just as I pray for you and your wife.

Your father

1 Hāj Ahmad Khomenei has narrated: “Following severance of the Imam’s Qum stipend we decided to pay the stipend as any way possible. We sent Adī Hāj Shāhkh Ḥasan Sānī Tā and Aqā Hāj Shāhkh Mahallāhī to the house of Ayatollāh al-'Umgā Hāj Mirzā Ahmad Ashīyānī (Tehran’s prominent clergy on the level of Ayatollāh Khwānībādī) saying, ‘Money is available but they do not let us give it to the theological students; we are ready to send the money in your name and it will be your stipend from this month.’ After a long discussion, he said that he must make an angry Ayatollāh Hāj Bāghū Ashtiānī, his son, made the angry and the response was favorable and then they asked for the Imam’s written permission. The Imam wrote a very respectful letter to Grand Ayatollāh Ashtiānī, who is a philosopher and judge, and twenty years senior than the Imam and had permitted the funds to be accepted and cash on hand to be paid out in his name. This action reverberated in Tehran centers like the sound of an explosion and it was obvious that the anti-Imām clergy would not remain quiet. Many went to him saying that his prestige was beyond his being an attorney of Mr. Khomenei but he paid no attention and for some time stipends had been paid in his name. Hāj Shāhkh Ḥasan Sānī Tā, former director of the 15th Khordad Foundation, who at that time was next to the Imam’s attorney and was fully empowered to manage the house of the Imam in Qum, was giving the Imam’s stipend. It was agreed that when it was time to give the stipends he would go and sit among the distributers so that the few students who were unaware of the matter knew that it was the Imam’s stipend that was being given. He did this during the month. The SAVAK filed state, ‘Aqīq-e Hāj Shāhkh Ḥasan Sānī Tā who has been paying the stipends of Mr. Khomenei’s students had sat in the place where the stipend of Mr. Khomenei has been given in the name of Ashtiānī so that it would become clear that the stipends belong to Khomenei.” During the second month the SAVAK of Qum via Aqīq-e Hāj Mirzā Aḥmad Qāsim Ashtiānī who was the Imam’s attorney and was assigned by the late Ashtiānī to pay the Imam’s stipend in the name of Mr. Ashtiānī, wrote a note to Mr. Sānī Tā, “It is not necessary that you should be here and must leave the meeting!” He consulted me and it was agreed that he should not leave because all knew that it was the Imam’s stipend and we had better not give an excuse to the SAVAK. Ayatollāh al-'Umgā Hāj Ahmad Ashtiānī was not feeling well then and was about to pass away. The Imam wrote to Mr. Lāvādashī and enquird whether he thinks fit that power of attorney be given to Ayatollāh Aqīq-e Hāj Bāghū Ashtiānī who was about the same age of the Imam. The Imam liked Mr. Lāvādashī so much that he consulted him lest he, as a fully empowered attorney of the Imam, be offended. Therefore, Ayatollāh Hāj Muhammad Bāghū Ashtiānī paid the Imam’s stipend to the end and as such, the Imam’s stipend was not cut off in Qum. The case of šahīdīyyah or stipend in the theological centers is very crucial in the stabilization of the Reference Authoritativeness [maqā'īyah] as well as the struggle.”
Letter

Date: August 12, 1968 [Mordad 21, 1347 AHS / Jamadi al-Awwal 17, 1388 AH]\(^1\)
Place: Najaf, Iraq
Subject: Acknowledgment of the receipt of letter
Addressee: Sayyid Muhammad-Ridā Sa‘īdī

*In His Most Exalted Name*

Jamādi al-Awwal 17, 1388 AH

His Eminence Sayyid al-A‘lām wa Thiqat al-Islām Mr. Sa‘īdī, may his blessings last:

I assume one missive has been received from you to which I have not responded yet. As per Mr. Muntazir’s writing, you had indicated that you had sent a number of letters to which I have not responded. In any case, I solicit your good health and success. If there has been any negligence in correspondences, God willing, there is none in our interest toward the people like you, may Almighty God always assist you. It is hoped that Almighty God will grant people like you success to serve. I hope for your benevolent prayers for a good ending. May God’s peace and mercy be upon you.

Rūhullāh al-Mūsawī al-Khomeinī

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\(^1\) In *Ṣaḥīḥ-e Nūr* (the 22-volume set), vol. 1, p. 140, the letter is dated Shahrīvar 21, 1346 AHS [September 12, 1967].
Letter

Date: August 28, 1968 [Shahrivar 6, 1347 AHS / Jamādī ath-Thānī 3, 1388 AH]
Place: Najaf, Iraq
Subject: Permission for spending of zakāts and other alms prescribed by law for fighting against Israel
Address: A group of Palestinian devotees [Fadā’iān]

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

The Blessed Presence of the Leader of the Mujāhidin¹ His Eminence Ḥujjat al-Islām wa-l-Muṣlimīn Ayatollāh al-‘Uzmā Ṭāhir Khānemān, may his sublime presence endure:

O Great Leader!

It is not unknown to your blessed attention that the treason and criminal hands of the Jewish infidels, deserving to be fought against, have dominated the Al-Aqṣā Mosque and other Islamic lands while they have rendered homeless the innocent Muslims of that homestead to take refuge in the deserts. And now, in order to release the holy lands and taking back the Islamic lands, there is no other remedy but armed resistance under the name of Fadā’i Operations.

Under such circumstances and background, are those Muslims who are able to carry arms or those who can financially afford to support the mujāhidin refuse from this religious service and ignore the situation? Is it permissible for the affluent to sit still vis-à-vis this ruinous danger and do not take any steps forward and do not take any action for the expulsion of the infidels from the Islamic lands? Should resistance necessitate, is it permissible to expend from the religious taxes such as zakāt, etc., to arm and train the Muslims? Please express your blessed opinion in this regard. May your help to us continue.

A Group of Fadā’iān]

¹ Mujāhidīn (sing. mujāhīd): those who struggle in the way of God, those who perform jihād.
I had reminded you before as well that the usurper regime of Israel and its aims are a great danger for the Muslim countries and it is feared that if the Muslims would give them time, the opportunity will be lost and it will be hard to put a check on those plans. And since the danger is aimed at the very foundation of Islam, it is incumbent on the Muslim nations in particular, and on other Muslims in general, to remove this source of corruption by whatever means possible and do not refrain from helping the defenders. It is also permissible to expend from the zakāts and other ḥaram prescribed by law for this issue of vital importance.

I pray to Almighty God to bring about the cause of warning and awakening of Muslims and avert the wickedness of the enemies of Islam from the Muslim territories. May peace be upon those who follow the guidance.

Rūḥullāh al-Mūsawī al-Khomeini
Jamādī ath-Thāni 3, 1388 AH
Permission

Date: September 18, 1968 [Shahrivar 27, 1347 AHS / Jamadi ath-Thani 24, 1388 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Muhammad Šādīq Tehrānī

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence ‘Imād al-‘Alām wa Ḥujjat al-Islām Mr. Āqā Shaykh Muhammad Šādīq Tehrānī, resident of Qum, is my fully-empowered representative for collecting religious funds that include the blessed Share of the Imām ('a). Share of the noble Šādīt and other funds. It is acceptable for those faithful who want to deliver funds to the undersigned to give to him. And those who want to have a receipt from me, a receipt will be sent to them after they have remitted the funds to him. He is also permitted to have funds change hands, allow grace periods as deemed necessary and to collect the funds, and to remit the same to me and whoever has a debt to me has the permission to pay to the above mentioned person; this is acceptable.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūhullāh al-Mūsawī al-Khūneqīni
Jamādi ath-Thānī 24, 1388 AH
Permission

Date: September 29, 1968 [Mehr 7, 1347 AHS / Rajab 6, 1388 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: 'Abd ar-Rahîm Sâdiqî

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence 'Imâd al-A'lam wa Thiqat al-Islâm Mr. [Jâj] Shaykh 'Abd ar-Rahîm Sâdiqî, may his graces last, has been granted my permission to be in charge of the financial and religious law affairs which is dependent on the permission of a full-qualified jurist, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the blessed Share of the Imam ('a), to spend half of it in the prescribed religious area, including his sustenance in an economical manner, and to remit the other half to this humble servant to be spent in the religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rûhullâh al-Mûsâwî al-Khomeini
Rajab al-Murajjab 6, 1388 AH
Letter

Date: October 4, 1968 [Mehr 12, 1347 AHS / Rajab 11, 1388 AH]
Place: Najaf, Iraq
Subject: Message of gratitude
Addressee: Sayyid Muhammad Riḍā Sa'īdī

In His Most Exalted Name

I beg to inform you that your noble missive was received. I pray for your good health and long life. Thank you for all the trouble you go through to help despite your retirement. I pray to Almighty God to grant you reward. Verily, God is bountiful. I hope for your benevolent prayers. May peace be upon you.

Rūḥullāh al-Māsawī al-Khomeinī
Interview

Date: October 11, 1968 [Mehr 19, 1347 AHS / Rajab 18, 1388 AH]
Place: Najaf, Iraq
Subject: The necessity for fighting against Israel and cooperating with the Palestinian fighters
Interviewer: Al-Fatah representative

Question: [Leader of the mujâhidin, please express your blessed opinion with regards to giving from the religious funds such as zakât, and the Share of the Imam (‘a), to the courageous mujâhidin who fight in the warfronts and the arena of honor under the command of Al-Fatah.]
Answer: In the Name of God, the Compassionate, the Merciful. It is absolutely proper, even incumbent for a portion of the religious funds such as zakât and the Share of the Imam (‘a) to be allocated to these combatants in the way of God in sufficient amount. To the mujâhidin who fight in the front and sacrifice their lives with the intention of annihilation of the infidel and inhuman Zionism, and struggle for the revival and recovery the Islamic grandeur and honor and fight for holding dear the noble history of Islam and it is incumbent on any Muslim who believes in God and in the Day of Judgment to use all their force and power in this course and finally to reach one of the two good things: martyrdom or victory and it is upon you to go to the fire line in vengeance for the bloodshed and to cleanse the stain of disgrace. God willing, you will embrace the radiant victory that is awaiting you, and give the good news to those liberal faithful that God is supporting any manly determination and seekers of the right. Our brothers to whom final victory belong, God willing, i.e., the outstanding men of the Fatah movement and the fighters of the ‘Asifah forces and other liberal Fadâ’iyyân are among the mujâhidin in the way of God and supporting and helping them with all force and possibilities is incumbent. God will make them successful.

Q: [Following the outburst of the fire of the holy revolution in the land of Palestine and suracing of a number of achievement under the leadership of

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1 This interview was translated in four languages: Arabic, Turkish, English, and French, by the Al-Fatah Organization. It was then published in a wide circulation along with viewpoints of several Imam and Shi’a ‘ulama’, including that of the late Mr. Hakîm.
Al-Fatah, what is your opinion about our brothers who are resisting (against the enemy) in the occupied lands?"

A: In the Name of God, the Compassionate, the Merciful. The first and the last opinion about our steadfast and combatant brothers is for them to unrelentingly and tirelessly continue their combat, for life means faith and struggle for its sake. "Life is belief and struggle." There is no doubt that in the Islamic thought, death is preferable to life in contempt. Under the status quo, no solution is left to us but to fight with all our strength and possibilities so that we can earn the honor and dignity for ourselves and those coming in the course of the splendid history of Islam. The Holy Qur'an so states: "Make ready for them all that count of (armed) force and of horses tethered. That thereby ye may dismay the enemy of Allah and your enemy:" 1

"O ye who believe! If ye help Allah, He will help you and will make your hold firm. 2 "Dread not their reproach, for ye will overcome them if ye are (indeed) believers." 3 "Relent not in pursuit of the enemy. If ye are suffering, lo! they suffer even as ye suffer and ye hope from Allah that for which they cannot hope. Allah is ever Knower, Wise." 4

Q: As for the intensifying armed combat that is going on in the holy land of Palestine, and the savagery of the Zionists that is employed against the Arab and Islamic ummah, kindly express Your Eminence's opinion so that our Muslim nation in all countries will mobilize their whole material and spiritual forces and join in the jihād.

A: In the Name of God, the Compassionate, the Merciful. As I have pointed out before, under the status quo and after one's submission to the sacred laws of Islam, nothing is more of an obligatory duty than defending the honor of Islam. When you realize that the blood of your innocent brothers and sisters are shed in the holy land of Palestine and when you notice that our territories have been occupied and our homes are demolished at the hands of the Zionist criminals, under such circumstances there is no other course left but continuing of jihād. It is incumbent upon every Muslim to extend his material and spiritual aids to the lofty struggle. God is the supporter of such will and He is behind such intention.

1 Surah al-Anfal 8:60
2 Surah Muhammad 47:7
3 Surah Åli-'Imran 3:139
4 Surah an-Násr 4:104

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Q: [Now that the hands of Zionism have infiltrated in every vital affair of the Islamic Iran, in Your Eminence's view what would be the most fundamental course of action that the Muslim nation of Iran could follow to sever the hands of Israel in Iran, and thus, enabling our Iranian brothers to follow suit with the Palestine combatants.]

A: In the Name of God, the Compassionate, the Merciful. The fundamental course of action is for the Muslim nation of Iran to cut their trades with the agents of Zionism and other imperialist stooges who are stationed in Iran and press them both materially and psychologically and narrow down all their rays of life. To sum up, engage in an economic sanction against them. Also, challenge them in other fields so that they are forced to cut their ties with Iran and its Muslim nation. As a result, the nation of Iran would be able to put all its material and spiritual means in the hands of the Palestine mujahidin.

Q: Under the present regrettable state of affairs, it is incumbent on all Muslims to mobilize all their forces to liberate the occupied lands and to revenge on the occupiers. "God will make them successful." There is no doubt that the duty of the Muslims who reside in the remotest places in the world is (equal) to the duty that the Muslim nation of Palestine has. Muslims are like a single body and they all are equal in terms of the general responsibilities. Discord and racism have no place here and there is no distinction between the Muslim nations but piety and abstinence. "Lo! The noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware." 2 "Allah is sufficient for us! Most Excellent is He in Whom we trust!" 3

3 *Sūrat Al-i Inâm* 3:173.
Letter

Date: Circa 1968 [1347 AHS / 1388 AH]
Place: Najaf, Iraq
Subject: Acknowledgment of the troubles
Addressee: Sayyid Muhannad-Ridâ Sa‘îdî

In His Most Exalted Name

His Eminence Sayyid al-‘Ulamâ’ al-A‘llam Mr. Sa‘îdî, may his graces last:

Your esteemed missive was received. Although my guess is that I have responded to it, but since yours was among the unanswered correspondences, it is possible that it was not being responded to. In any case, as some of your mu’îds have stated, thanks to God, full success has resulted for you training the faithful and for promoting the sacred religion. I have such a high interest in people like you but I might not be able to express my inner emotions as they really are. I might not be able to respond to your emotions but Almighty God is able to subject you, the servants of the religion, to His divine dispensations and bless you with His grace. At this sacred threshold I pray for Islam and the Muslims, in general, and for the distinguished ‘ulamâ‘, the servants of the sacred religion, in particular. I pray to Almighty God for their grandeur at this holy shrine of the Mawlâ (‘a). I hope to be among the recipients of your sincere prayers. May God’s peace and mercy be upon you.

Rûhullâh al-Mûsawî al-Khomçînî
Permission

Date: October 22, 1968 [Mehr 30, 1347 AHS / Rajab 29, 1388 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Yadullah Sharbani

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny ( 'a)), it is hereby confirmed that His Eminence 'Umdat al-A'lam wa Murawwiyy al-Ahkaam Mr. Haj Sayyid Yadullah Sharbani, may Allah always assist him, has been granted my permission to be in charge of the financial and religious law affairs which depend on the permission of a fully-qualified jurist, after recognizing the precepts, subjects and the exercise of caution. He is also permitted to collect the blessed Shares for his sustenance in an economical manner, to deliver the surplus of the Sadaat's Share to the poor and pious Sadaat, to remit the remainder to this humble servant or to my representatives, and to receive funds receipts to be passed on to the payers of those funds.

"And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers." May God's peace, mercy and blessings be upon him and our pious brethren.

Ruhullah al-Musawi al-Khomeini
Last day of Rajab al-Murajab 1388 AH
Permission

Date: October 25, 1968 | Ābān 3, 1347 AHS / Shā‘bān 2, 1388 AH
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Muhammad-Riḍā Kāzinī

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence ‘Īmād al-Ulūmā’ al-A’lām wa Hujjat al-Islām Mr. Āqā Shaykh Muhammad-Riḍā Kāzinī, may his graces last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of Wāḥīf al-Amr, may Allah expedite his glorious advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the blessed Share of the Imām (‘a) and spend the same in the religiously prescribed cases. He is also empowered to have funds change hands, allow grace period as deemed necessary, and to collect funds. The faithful, may Allah always assist them, are permitted to deliver through him the funds they need to send to the undersigned.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūḥullāh al-Mūsawī al-Khomeinī
Shā‘bān al-Mu‘azzam 2, 1388 AH
Permission

Date: November 2, 1968 [Aban 11, 1347 AHS / Shaban 10, 1388 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Muhammad Kiyāṭ-Nezhād

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence ‘Imād al-A’lām wa Thiqat al-Islām Mr. Hāj Shaykh Muḥammad Kiyāṭ-Nezhād, may his graces last, is authorized to take charge of the financial and religious law affairs, that is dependent on a fully qualified faqīh. He will be in charge of the mentioned affairs, using caution and after recognizing the subject matter and the precept in a cautious manner. He is also permitted to collect the blessed Share of the Imām (‘a), to spend one-third of it for his sustenance in an economical manner and in other religiously prescribed cases, and to remit the two-thirds to this humble servant or my representatives to be spent in the significant religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūḥullāh al-Mūsawi al-Khomeinī
Shaban al-Mu’azzam 10, 1388 AH
Permission

Date: November 3, 1968 [Abān 12, 1347 AHS / Shu‘bān 11, 1388 AH]
Place: Najef, Iraq
Subject: Permission to collect the Sādāt’s Share
Addressee: Muhammad Mu‘minī Shahrizādī

In His Most Exalted Name

His Eminence is permitted to collect the Sādāt’s Share, deliver one-third of the same to the poor and pious Sādāt, and the two-thirds to this humble servant or my representative. May He be successful by the will of God.

Rūhullāh al-Mūsawī al-Khomeinī
Sha‘bān al-Mu‘azzam 11, 1388 AH

1 Based on the marginal note of Imām Khomeini’s original permission dated Azar 19, 1344 AHS (December 9, 1965), this permission was issued under the name of Mr. Muhammad Mu‘minī Shahrizādī.
Letter

Date: October 4, 1968 | Ābân 13, 1347 AHS / Sha'bân 12, 1388 AH
Place: Najaf, Iraq
Subject: Message of gratitude
Addressee: Muhammad-Taqī Hakīmī

In His Most Exalted Name

Sha'bân 12, 1388 AH

His Eminence 'Umdat al-'Ālām wa Thiqat al-Īslām Mr. Āqā Shaykh Muhammad-Taqī Hakīmī, may Almighty God always assist him:

Your noble missive was received. I pray for your good health and success. I hope for your benevolent prayers. Concerning the issue that was mentioned, God willing I will do some recommendations. May peace be upon you.

Rūhullāh al-Mūsawī al-Khomeini
Letter

Date: November 3, 1968 [Āhān 14, 1347 AHS / Shaban 13, 1388 AH]
Place: Najaf, Iraq
Subject: The necessity of overthrowing the Pahlavi dynasty and of uprising as a duty
Addressee: Sayyid Muhammad-Rıdā Sa‘īdī

In His Most Exalted Name

His Eminence Sayyid al-A‘lām and Thiqat al-Islām Mr. Sa‘īdī, may his graces last:

Your noble missive was received. I pray to Almighty God for your good health and success. With regards to the mosques, I had been informed before, too. It was even said that they have also decided upon the Sayyid ‘Aṣīzullāh Mosque.1 However, I am not aware of the truth of it. In any case, the strongholds should not be vacated to the extent possible. Uprising, as a sense of duty to the extent that commensurate with possibilities, is essential. If we do not neglect it, there is nothing to fear of. Let us assume that we face an outwardly defeat, but if we succeed in drawing Almighty God’s consent, the affairs become easy. My hours are counted and I am worried about the general conditions and in particular that of the theological schools. I do not know where all their extremism vis-à-vis our carelessness is taking us? “What brings calmness in general is the fact that the Ka‘bah is endowed with a caretaker, i.e. the Almighty God.”2 Thanks to God, this bond thread is unbreakable, however tenuous it becomes. You young generation should not be disappointed, with a strong resolution, be prepared and avail yourselves of the opportunity to serve. Our pious predecessors, may Allah be pleased with them, lost an unusual opportunity at the time of the departure of their wicked predecessors.3 There were more opportunities that were lost until this tragedy happened. So long as this wicked family is in place, there will be no hope for a happy ending. I pray to Almighty God for the improvement of the condition of all the Muslims and in particular the theological schools, and for their awakening. I hope for your benevolent prayers. May peace be upon you.

1 Sayyid ‘Aṣīzullāh Mosque: one of the grand and famous mosques in Tehran. The reference is made to the action by the Endowments Organization’s supervision of the mosques during the Shah’s regime.
2 Subh al-Arwa‘, vol. 15, p. 145.
3 The clerics who did not exploit the opportunity that arose as a result of Ridā Khan’s abduction (the wicked predecessor).
Rūhullāh al-Mūsawi al-Khomeīnī
Sha'bān 13, 1388 A.H.
Permission

Date: November 10, 1968 [Aḥād 19, 1347 A.H. / Shuʿbān 18, 1388 A.H.]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Husayn Rajabi

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny ('a)), it is hereby confirmed that His Eminence ʿUmdat al-Aʿlām wa Murawwij al-Āhkām Mr. Āqā Shaykh Husayn Rajabi, may Allah always assist him, has been granted my permission to be in charge of the financial and religious law affairs whose supervision depends on the permission of a fully-qualified jurist, "so that he will be in charge of the mentioned affairs while exercising caution and after recognizing the precept and subject." He is also permitted to collect the blessed Share of the Imām ('a), spend the same for his sustenance and remit the remainder to my representatives to be spent in the significant religious seminaries.

"And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers." May God's peace, mercy and blessings be upon him and our pious brethren.

Rūhullāh al-Mūsawī al-Khānemi
Shaʿbān al-Muʿazzam 18, 1388 A.H.
Permission

Date: November 10, 1968 (Aban 19, 1347 AHS / Shawal 18, 1388 AH)
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Mirza Baqir Bostanabadi

In the Name of God, the Compassionate, the Merciful

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

His Eminence ‘Imad al-Ulama’ al-A’lam wa Hujiat al-Islam Mr. Hajj Mirza Baqir Aqa Bostanabadi, may his blessings last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of the Wali al-Amr, may Allah expedite his glorious advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the blessed Share of the Imam (a), spend one-half of it on the prescribed cases on whatever way he deemed appropriate, and to remit the other half to be spent in the significant religious seminaries. He is also authorized in having the funds change hands and in giving grace periods as he deems convenient as well as in collecting the funds, spending and remitting in the manner mentioned above.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Ruhullah al-Musawi al-Khomeini
Shaban al-Mu’azzam 18, 1388 AH
Letter

Date: November 15, 1968 [Aban 24, 1347 AHS / Sha'ban 23, 1388 AH]
Place: Najaf, Iraq
Subject: Message of gratitude
Addressee: Mirzâ Hisan Mustawfi Kamare'î

In His Most Exalted Name

Sha'bân al-Mu'azzam 23, 1388 AH

His Eminence Kamare'î, may be live long:
Your respected missive was received. Two or three nights ago a person brought over the news of your leaving; this caused an anxiety. At the very sacred place, I pray to Almighty God for your good health. Now that your missive has been received it is clear from its content that, praise be to God, it has not been very important. I pray to Almighty God for good health and prosperity for you, your family members and other relatives. Thanks to God, we are in good health and Mustafâ is sincerely yours. It was written that there is someone from the port... Although it is not so much of an importance and no avoidance is feasible from such matters, but I have ordered for it to be investigated. Please convey my regards to all your relatives, in particular your respected sons. May peace be upon you.

Rûhullâh al-Mûsawî al-Khomeînî

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1 This part is illegible.
Permission

Date: November 16, 1968 [Ābān 25, 1347 AHS / Shābān 24, 1388 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Muhammad-'Ali Shārī'

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence [Hujjat al-Islām] Mr. [Ijāj] Shāykh Muhammad-'Ali Shārī', may his graces last, who spent a long period of his life on learning the religious sciences, has been granted my permission to be in charge of the financial and religious law affairs and the blessed Shares and spend the Sādīq's Share in the corresponding cases, to spend one-half of the blessed Share of the Imām ('a) for the promotion of the sacred laws of Islam [shari'ah] and for his sustenance in an economical manner, and to remit the other half to this humble servant to be spent in the sacred religious seminaries. I hope I have been faithful in whatever affairs I have carried on.

"And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers." May God's peace, mercy and blessings be upon him and our pious brethren.

Rāhullāh al-Musawi al-Khomeinī
Letter

Date: December 16, 1968 [Azar 25, 1347 AH / Ramadān 25, 1388 AH]
Place: Najaf, Iraq
Subject: Announcement of good health
Addressee: Unknown

In His Most Exalted Name

Month of Fasting 25, 1388 AH

I beg to inform you that your respected missive is received. I pray for your good health and success. Thanks to God, I am in good health and am in need of the gentlemen's benevolent prayers. I pray to Almighty God for the improvement of the Muslims and the theological schools' condition. May peace be upon you.

Rūḥullāh al-Mūsawi al-Khomeini
Letter

Date: Unknown
Place: Najaf, Iraq
Subject: Reply to a letter
Addressee: Mīrzā Jawād Tehrānī

In His Most Exalted Name

I do acknowledge with gratitude the receipt of your noble missive which was expressive of your good health and a show of your kindness for me. I pray for your good health and prosperity. With regards to the issues that had been written are being noticed. It is hoped that I would be able to take action as best as possible. I hope for your benevolent prayers. May God’s peace and mercy be upon you.

Rāhullāh al-Māsawī al-Khūmīnī
Letter

Date: Circa 1968 [1347 AHS / 1388 AH]
Place: Najaf, Iraq
Subject: The necessity for practice in the affairs related to the religious funds
Addressee: Sayyid Ahmad Khomenei

"Kindly give this sheet of paper to Ahmad."

God willing, you are successful in your studies of religious sciences and in self-purification. Firstly, send no more cheese; it is good for neither of us; I thank you. Secondly, with regard to the telephone,¹ do not write for telephone to be installed and that you will pay for it. I do not want to install a telephone and you have no money except that which belongs to the poor. It is better to begin practicing preservation of religious funds and avoid excesses. God shall be pleased with you. Peace [be with you].

Your father

¹ Hāj Ahmad narrates: “Mrs. Khomenei severely suffered from the lack of telephone line in Najaf. Whenever she wanted to talk to her children in Iran she had to fall in line in 48-degree heat for long hours or go with apology, to the house of Hāj al-Abād wal-Mundūm Hāj Shāykh Nazrulīth Khāleqīth although she was ever well received. Once in a while the excessive summer made her shed tears but the Imam would not authorize installation of a telephone in his house in Najaf and until their departure for Paris it lacked telephone connection. The Imam had told his wife, ‘I do not consent to you making a telephone call from the office to Iran.’ In Najaf subscription to telephone was then 25 Iraqi dinars (about 500 tomans). I wrote that I had money of my own; you install the telephone; I pay the amount to Ayatollah Pasandidēh, the Imam’s representative. The Imam wrote this letter. Also, their house in Najaf with its scorching heat had been without refrigerator for years and they lived in it in hardship.”
Permission

Date: January 3, 1969 [Dey 13, 1347 AHS / Shawwal 14, 1388 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid ‘Abbas Mir Yūnusī

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence Sayyid al-‘A’lām wa Thiqat al-İslām Mr. ʿAlāj Sayyid ‘Abbas Mir Yūnusī, may his graces last, is authorized on my behalf to take charge of the financial and religious law affairs, that is dependent on the permission of a fully-qualified faqih. He will be in charge of the mentioned affairs, using caution. He is also authorized to collect the blessed Share of the Imām (‘a) and spend the same for his sustenance in an economical manner and remit the remainder of the noble Sādāt’s Share to the poor and pious Sādāt. He will remit the remainder of the blessed Share of the Imām (‘a) to this humble servant to be spent in the religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūhullāh al-Mūsawī al-Khomeinī
Shawwāl al-Mukarram 14, 1388 AH

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Letter

Date: January 16, 1989 [Dey 26, 1347 AHS / Shawwāl 27, 1388 AH]
Place: Najaf, Iraq
Subject: Islamic slaughter

In His Most Exalted Name

Shawwāl 27, 1388 AHS

I do acknowledge with gratitude the receipt of your respected letter, which indicates your good health.

Concerning the slaughtered animal as it has been written, there is no problem in terms of "unlawfulness" to act as stated,¹ for several reasons:

First of all, it is valid according to the Islamic slaughter; this issue is obvious and is indicated in the Sahīh of Muhammad ibn Muslim, Section 15, Book on Slaughter, second hadith and it is obvious that the slaughterer is the overseer of what is being slaughtered. Here, this is an automatic blade which does not cause any injury to the animal, and the murder is by way of motive attributed to him (the slaughterer). It is like throwing a person in a truct with many beasts of prey where the murderer is induced but the eater is a fierce animal.

Another thing is the utterance of tasmiyah, i.e., a Muslim slaughterer's utterance of the name of God during the course of slaughtering. And here a tasmiyah that is from a recorded tape is neither a Muslim's tasmiyah, nor a remembrance of God [dhikrullah]. It is rather an echo of a remembrance of God. If this is that person's [dhikrullah] then it should be sufficient in the

¹ The response of Imām Khomeini is in reply to a query on the unlawfulness of the slaughtering of animals by means of the automatic electrical equipment whereas the utterance of "In the Name of God" is from a pre-recorded cassette tape played at every slaughtering. As it is explicitly mentioned in Imām’s response, his favor in this case revolves around the unlawfulness of the slaughtering for the reasons that: First of all, both the slaughterer and the overseer of the animal being slaughtered is the equipment and not a Muslim. Secondly, the saying of tasmiyah, i.e., a Muslim slaughterer’s utterance of the Name of God at the time of slaughtering has not been fulfilled and the utterance of “In the Name of God” from the tape is but an echo of the previous dhikr [remembrance of God] vis-à-vis the remembrance of the Name of God by the slaughterer himself and at the time of the slaughtering. Thirdly, in the method of slaughtering by means of electrical equipment, the head of the animal is slaughtered from the neck (back) of the neck. This is while one of the conditions of the lawful religious slaughtering is the cutting of the four veins located in the throat area (the point of the slaughtering).
ritual prayers and denotes a sentence from such a narrative as the sixth Sahih
Halaštī, previous chapter, the fifth narrative but (rather) the outward of the
sacred ayah, upon contemplation.

Next, slaughtering from the nape of the neck is harām [unlawful] and the
bases are: the Sahih of Muḥammad ibn Muslim, Chapter 4, and other
traditions, and the outward meaning of the traditions is that the starting point
of the slaughtering must be the throat or other jugular veins which is the spot
of the throat used to kill an animal; and the nape of the neck is not the [right]
spot of the throat to use to kill an animal.

In any case, its unlawfulness does not create any problem. In Iran, it is
done as was mentioned. However, they first deceived some of the gentlemen
and stated that the slaughter is done Islāmically and the rest is done by
machine. Yet, as one clergy was saying, it is done in the same manner as is
indicated in the question raised and there is no trace of tasmiyāt, even on the
tape; such as he claims. I hope for your benevolent prayers. May God’s peace
and mercy be upon you.

Rūhullāh al-Mūsawī al-Khūnānī
Permission

Date: February 8, 1969 [Bahman 19, 1347 AHS / Dhū’l-Qa‘dah 20, 1388 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: ‘Abd al-Khāliq Iṣfahānī

In the Name of God, the Compassionate, the Merciful

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

His Eminence ‘Imād al-A’lām wa Thiqāt al-Islām Mr. Āqā Shaykh ‘Abd al-Khāliq Iṣfahānī, may his graces last, is authorized to take charge of the financial and religious law affairs, that is dependent on the permission of a fully qualified faqih. He will be in charge of the mentioned affairs, using caution. He is also authorized to collect the blessed Share of the Imām (‘a) and spend the same for his sustenance in an economical manner and remit the remainder to this humble servant to be spent in the ignificant religious seminars.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūhullāh al-Mūsawī al-Khomeinī
Dhū’l-Qa‘dah al-Ḥarām 20, 1388 AH
Letter

Date: March 1, 1969 [Esfand 10, 1347 AHS / Dhūl-Hijjah 12, 1388 AH]
Place: Najaf, Iraq
Subject: Acknowledgment of the receipt of letter
Addressee: Šābīrī

In His Most Exalted Name

Dhūl-Hijjah 12, 1388 AH

His Eminence Thiqaṯ al-Islām Mr. Šābīrī, may his graces last:
Your respected missive was received. I pray for your good health and prosperity. I hope, by Almighty God’s will, through the blessing of your noble being, a wide range of propagation is done for the people’s guidance. I hope for your benevolent prayers. May peace be upon you.

Rūḥullāh al-Mūsawī al-Khomeinī
Permission

Date: March 11, 1969 | Esfand 20, 1347 AHS / Dhul-Hijjah 24, 1388 AH
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Murtada Mutahhari

In the Name of God, the Compassionate, the Merciful

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

His Eminence ‘Imād al-‘Ulamā' wa Huqā’ al-Islām Mr. Hāj Shaykh Murtadā Mutahhari, may his graces last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision depends on the permission of a fully-qualified jurist during the occultation of Wali al-Amr; may Allah expedite his glorious advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also authorized to collect the blessed Share of the Imam (a) and spend one-half of it in such cases as are beneficial for the exaltation of Islam, the promotion of the sacred precepts and the elevation of the foundation of the sacred religion; and to remit the other half to this humble being to be spent at the significant religious seminaries. He is also empowered to have funds change hands, allow grace periods as deemed necessary and in collecting, spending and remitting in the manner mentioned above.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūhullāh al-Mūsawī al-Khomeini
Dhul-Hijjah al-Ḥarām 24, 1388 AH
Permission

Date: March 16, 1969 [Esfand 25, 1347 AHS / Dhu‘l-Hijjah 27, 1388 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Ghulam-Husayn Ishraqi

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure
progeny ('a)), it is hereby confirmed that His Eminence ‘Umdat al-A‘lim wa
Murawwij al-Akhām wa Thiqat al-Islām Mr. Ḥāj Shaykh Ghulam-Husayn
Ishraqi, may his graces last, has been granted my permission to be in charge
of the financial and religious law affairs whose supervision depends on the
permission of a fully-qualified jurist. He will be in charge of the mentioned
affairs, using caution and after recognizing the subject matter and the precept
in a cautious manner.

He is also authorized to collect the blessed Shares of the Imam ('a) and
spend the same for his sustenance in an economical manner and remit the
remainder to this humble servant to be spent at the religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been
advised by the pious predecessors to keep company of piety, to evade carnal
desires and to be meticulous in his worldly and afterworld affairs. I hope he
will not forget me in his benevolent prayers.” May God’s peace, mercy and
blessings be upon him and our pious brethren.

Ruhullāh al-Muṣawwī al-Khomcini
Dhū‘l-Hijjah al-Ḥarām 27, 1388 AH
Permission

Date: March 17, 1969 [Harām 28, 1388 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: 'Ali Tehrānī

In the Name of God, the Compassionate, the Merciful

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

His Eminence 'Imād al-Allāh and Hajjat al-Islām Mr. Hājī Mirzā 'Ali Aqā Tehrānī, may his graces last, is authorized on my behalf to take charge of the financial and religious law affairs whose supervision depends on the permission of a fully-qualified jurist during the occultation of Wali al-Amr. may Allah expedite his glorious advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also authorized to collect the blessed Share of the Imam (‘ā) and spend one half of it for the religiously prescribed causes, including his sustenance in an economical manner and remit the remainder to this humble servant to be spent at the religious seminaries. He is also empowered to have funds change hands, allow grace period as deemed necessary and in collecting, spending and remitting in the manner mentioned above.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company with piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūhānī al-Mūsawī al-Khōmeini
Dhūl-Hijjah al-Hāram 28, 1388 AH

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Letter

Date: March 20, 1949 [Esfand 29, 1347 AHS / Muharram 1, 1389 AH]
Place: Najaf, Iraq
Subject: Preserving the Islamic strongholds and the merit of acting upon the duty
Addressee: Sayyid Muhammad Rizā Sa‘īd

In His Most Exalted Name

I beg to inform you that your two respected missives, one of which did not bear a date and covered a request for an authorization for Mr. Jusaynī and the other one dated Bahman 12 [March 1] were received. I pray for your good health and prosperity. You had complained of the conditions. What is certain is that every day it is getting worse. Given our own situation, there is no hope unless with the help of a hidden hand, God willing. However, in fulfilling our duties, we should not await the definite result. If we are known in the Sacred Presence of God, the Exalted, as faithful to duty, this in itself is the ‘result.’ I pray to Almighty God to make all Muslims, particularly the people of knowledge, successful in performing our duty. It was mentioned that ‘I was determined to resign from the office of the mosque.’ This is surprising! In any position that one serves, they should stand firmly vis-à-vis any hardships. I recall that during the pressure for the change of clothes, I asked one of the Friday congregational prayer leaders, ‘What would you do if they forced you to change your clothes?’ He stated: ‘I will stay at home and will not leave my house.’ I said: ‘But if they forced me into it and I am the Friday leader, I will attend the mosque the very same day with a new garment.’ We should keep the strongholds and when the time is ripe, crush the adversary through collective resignation. Unfortunately, we neither have that nor this. I pray to Almighty God for your success and prosperity. I hope for your benevolent prayers for a happy ending.

For the time being, I am sending the authorization in reliance to the recommendation of Hadrat Ayatullah Ṭāleqānī and Your Eminence. Should you happen to have a meeting with His Eminence, please convey my regards. May God’s peace, mercy and the blessings be upon you.

Rūhullāh al-Mūsawī al-Khōmeinī
Muharram al-Harām 1, 1389 AH

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Letter

Date: Circa 1969 [Early 1348 AHS / 1389 AH]
Place: Najaf, Iraq
Subject: Acknowledgment of the receipt of letter
Addressee: Ḥusayn Fūmānī

In His Most Exalted Name

His Eminence ʿImād al-ʿAlām wa Murawwīj al-ʿAṣkām Mr. Fūmānī, may Almighty God always assist him:

Your noble missive was received. I pray for your good health and success. It is hoped, God willing, that you be successful more than before in promoting the precepts of the most luminous religion, and that the faithful will benefit from you. May peace be upon you.

Rūḥullāh al-Mūsawī al-Khomeinī
Letter

Date: April 5, 1969 [Farvardin 16, 1348 AH / Muharram 17, 1389 AH]
Place: Najaf, Iraq
Subject: Permission for the use of the blessed Share of the Imam (a)
Addressee: Sayyid 'Abdās Mir Yūmūsī

In His Most Exalted Name

Muharram 17, 1389 AH

His Eminence Sayyid al-A'īm wa Thiqat al-Islām Mr. Mir Yūmūsī, may his graces last,

Your respected letter was received. I pray for your good health and success. It was mentioned, “A person owes one thousand dinars, the blessed Share of the Imam (a) and desires to pay some of it to his poor family members. Is he authorized to pay one-third of it to his poor and faithful (family)?” He is authorized to pay one-third of it to his poor, pious and religious family members and remit the remainder. I hope for your benevolent prayers. May peace be upon you.

Rūhullāh al-Mūsawī al-Khomeinī
Letter

Date: April 18, 1969 [Farvardin 29, 1348 AH; Muharram 30, 1389 AH]
Place: Najaf, Iraq
Subject: Reply to the cases of the subject and questions brought up in Mr. Pasandideh's letter
Addressee: Sayyid Murtaza Pasandideh

In His Most Exalted Name

I beg to inform Your Eminence: Your respected missive dated Muharram 24 [April 11, 1969] was attended to tonight, the 30th. I pray for your good health and prosperity. I beg to inform you of the following:

1. Would Your Eminence keep your silence during these brawls in the same way that I do?

2. It was mentioned that you are being very affectionate and merciful to everyone. Thank you for your kindness and protection. By the will of God, may your kindness never cease.

3. So far Mr. Hasanbakish has been correct. Perhaps he has not been facing some circumstances or that Sayyid has forced him into it. In any case, please be kind to him.

4. As to Pakistan and Afghanistan, please act in whatever way you see expedient.

5. If that person's being a Bahá'í and his [aid] to the foreigners is certain, people should avoid him and trading with him. But if it is not certain, it is not necessary to do so and you will be better off if you evade the question. Definitely, do not give a written reply.

6. People who have been creditors should withdraw from this bank and give to the poor.

7. To consume and take in from the hujjat you have mentioned is expedient and to expend or transfer to other place so that you are protected from being accused of anything.

8. It is not convenient to name the testators at this time and I would not give out their names. To mention the testators' names is not convenient. I would not give out their names for the time being. You, too, please do not talk about the succession status and the vicegerents of the Prophet (s). It is possible that in a near future I sent you the bequest in a sealed envelope.

9. Care is to be taken as to the new arrival passengers and their families.
Letter

Date: April 22, 1969 [Ordibehesht 2, 1348 AHS / Safar 5, 1389 AH]
Place: Najaf, Iraq
Subject: Expression of gratitude for the received letter
Addressee: Sayyid Kiramatullah Malik Husayni

In His Most Exalted Name

Safar al-Khayr 5, 1389 AH

His Eminence Sayyid al-A‘lām wa Hujjat al-Islām Mr. Malik Husayni, may his graces last:

Thank you for your respected missive which was expressive of your good health and a show of your kindness for me. I pray to Almighty God for your good health and prosperity. At the moments when the supplications are answered, I expect to be included in your prayers. May peace be upon you.

Ruhullāh al-Mūsawi al-Khomeinī
Permission

Date: April 22, 1969 [Ordibehesht 2, 1348 AHS / Safar 5, 1389 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Muhammad Lashkarī Diya' al-Hādī Qazvīnī

_In the Name of God, the Compassionate, the Merciful_

After praising (God) and offering salutations (to the Prophet and his pure progeny ('a)), it is hereby confirmed that His Eminence, Murawwīj al-Ahkām Āqa Shaykh Muhammad Lashkarī Diya' al-Hādī Qazvīnī, may God always assist him, is authorized to settle the faithful accounts in view of the blessed Share of the Imam ('a) and the noble Sādat's Share. He is also authorized to collect the blessed Share of the Imam ('a), to spend one half of the same for the religiously prescribed cases, including his sustenance in an economical manner, and to remit the other half to this humble servant or my representative in Tehran and Qum. The faithful who have settled their accounts are themselves authorized to pay the noble Sādat's Share to the poor and pious Sādat. God willing, they will be successful.

"And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers." May God's peace, mercy and blessings be upon him and our pious brethren.

Rūhullāh al-Mūsawī al-Khomiṣī
Ṣafar al-Khayr 5, 1389 AH
Letter

Date: April 28, 1969 [Ordibeşer 8, 1348 AHS : Safar 11, 1389 AH]
Place: Najaf, Iraq
Subject: Expression of gratitude for the received letter
Addressee: Muhammad Kiyā'ī-Nezhād

In His Most Exalted Name

Safar 11, 1389 AH

His Eminence 'Umar al-Askarī wa Murawwīj al-Aṣkāmī Mr. Ḥāfiẓ Shaykh Muhammad Kiyā'ī-Nezhād, may God always assist him:

Your respected missive was received. I pray for your good health and success. Thanks to God, I am in good health and I hope for your benevolent prayers. Please give my regards to His Eminence Mr. Qādiri—by the will of the Exalted, may he be successful. May peace be upon you.

Rūhullāh al-Mūsawī al-Khomeynī
Permission

Date: May 25, 1969 (Khordad 4, 1348 AHS / Rabi’ al-Awwal 8, 1389 AH)
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid Hasan Ismā’iliyyān Najafābādī

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny (`a)), it is hereby confirmed that His Eminence Murawwjī al-Aḥkām Mr. Āqā Sayyid Hasan Ismā’iliyyān Najafābādī, may Almighty God always assist him, is authorized to take charge of the religious affairs, which is dependent on the permission of a fully qualified faqīh. He will be in charge of the mentioned affairs, using caution and after recognizing the subject matter and the precept. He is also authorized to collect the blessed Shares and spend the Share of the noble Sādiq and one-third of the blessed Share of the Imām (`a) in the religiously prescribed areas, including his sustenance in an economical manner, and to remit the two-thirds to this humble servant to be spent at the religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūhullāh al-Mūsawi al-Khomeini
Rabi’ al-Awwal 8, 1389 AH
Letter

Date: Circa 1969 [1348 AHS / 1389 AH]
Place: Najaf, Iraq
Subject: Stipends of the seminary students
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

My dear son,

God willing, you are healthy and successful. Praise be to God, we are healthy. They had written from Isfahan that someone had come to collect stipends. You know that this kind of action is opposed to my method. We had sent money order; there was no need for this sort of action. I hope your preoccupation with studies and self-purification continues more than ever. May peace be with you.

Your father

The letter you had sent through Mr. Ali has arrived. Regarding the stipend there is no contradiction between my letter and all that has happened. It was arranged that Mr. Ridâ takes from Diba² and send it to Dâneš³ but according to his writing there was no need for a draft or order and it has been paid for what concerned my own. Next month if it funded in Qum, nobody will be required for it. If it was not funded in Qum and Mr. Ridâ did not obtain it from his father’s⁴ funds, refer to Diba’s and whenever you feel you may need, advise me to write them for funding. Concerning the disputes of those two gentlemen, I am not unable, nor have I time to listen to these nonsensical talks. At the end of my life I am involved in domestic and foreign matters. I hope by the arrival of death such things will come to an end.

1 It refers to the son of Ayatullah Lavâsâni.
2 It refers to Mr. Khalkhâl’s business counterpart in Tehran.
3 It refers to Ayatullah Mîrzâ Abâl-Qâsim Dâneš, fully empowered attorney of the Imam and former Friday congregational prayer leader in the city of Ashûyân.
4 It refers to Ayatullah Lavâsâni.
Permission

Date: May 28, 1969 [Khuradad 7, 1348 AH / Rabī‘ al-Awwal 11, 1389 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: İhsan Namazı Khoräsání

In the Name of God, the Compassionate, the Merciful

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

His Eminence Ḥusayn al-A‘rām wa ‘Iḥrāq al-Islām Mr. Āqā Shaykh İhsan Namazı Khoräsání, may his graces last, is authorized to take charge of the financial and religious law affairs that is dependent on the permission of a fully qualified jurist. He will be in charge of the mentioned affairs, using caution. He is also authorized to collect the blessed Share of the Imām (as), to spend one half of it for the religiously prescribed area, including his sustenance in an economical manner, and to remit the other half to this humble servant to be spent at the significant religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūhollah al-Mūsawī al-Khomeinī
Rabī‘ al-Mawīlād 11, 1389 AH
Letter

Date: June 4, 1968 [Khordad 14, 1348 AHS / Rabīʿ al-Awwal 18, 1389 AH]
Place: Najaf, Iraq
Subject: Permission for collecting and delivering the religious funds
Addressee: Sayyid ʿAlī-Naṣī ʿTabāsī

In His Most Exalted Name

Rabīʿ al-Mawlūd 18, 1389 AH

His Eminence Sayyid al-ʿAlām and Hujjat al-İslām Mr. Hāj Sayyid ʿAlī-Naṣī ʿTabāsī, may his graces last:

Thank you for your respected mission which was expressive of your good health and your show of kindness for me. I pray to Almighty God for your good health and success. Thanks to God, I am in good health and I hope that with your prayers and other respected gentlemen I could enjoy mental comfort. As for the fund that you had mentioned you could spend. You are authorized, from now on, to accept all the funds that are directed to this humble servant and are referred to you and spend one-half of them and remit the other half to Najaf or Tehran for the attention of Hāj Sayyid Muhammad Sādiq Lavāsīnī to be remitted them to this humble servant. I hope for your benevolent prayers. May God’s peace and mercy be upon you.

Rūḥollāh al-Mūsawī al-Khūmānī
Permission

Date: July 17, 1969 [Tir 26, 1348 A.H / Jamadi al-Awwal 2, 1389 A.H]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid Ahmad Najafi

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny ('a)), it is hereby confirmed that His Eminence Sayyid al-A'lam Mr. Aqa Sayyid Ahmad Najafi, may his graces last, is authorized to take charge of the religious affairs, which is dependent on the permission of a fully qualified jurist. He will be in charge of the mentioned affairs, using caution and after recognizing the subject matter and the precept. He is also authorized to collect the blessed Shares, to spend the Share of the Saudat and one-third of the blessed Share of the Imam ('a) in the religiously prescribed expenses, including his sustenance in an economical manner, and to remit the two-thirds to this humble servant to be spent at the significant religious seminaries.

"And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers." May God’s peace, mercy and blessings be upon him and our pious brethren.

Ruhullah al-Musawi al-Khomeini
Jamadi al-Awwal 2, 1389 A.H
Letter

Date: July 20, 1969 [Tir 29, 1348 AHS / Jamādi al-Awwal 5, 1389 AH]
Place: Najaf, Iraq
Subject: Religious funds
Addressee: 'Aṭā'ullāh Ashrafi Isfahānī

In His Most Exalted Name

Jamādi al-Awwal 5, 1389 AH

His Eminence Ḥujjat al-İslām wal-Muṣlimīn Mr. Ḥājī Mīrzā 'Aṭā'ullāh Ḥisfahānī, may his blessings last:

I do acknowledge with gratitude the receipt of your respected missive which was expressive of your good health and a show of your kindness for me. As for the funds that you had already remitted to His Eminence Ḥujjat al-İslām Mr. Ishraqī1 in Qum, you have my approval. Also from now on, and as before, please remit to him in Qum. Please spend the existing funds for the debt on the property that you had kindly mentioned. I hope that, by the will of God, the Exalted, the above-mentioned debt is soon paid off in full. I pray to Almighty God for the continuance of Your Eminence’s genealogies in the promotion of the lofty message of Islam. Thanks to God, Mustafa2 is in good health and sends his regards. At the moments when the supplications are answered, please do not forget this humble in your benevolent prayers. May God’s peace, mercy and the blessings be upon you.

Your Eminence is authorized to repay your debts from the receivable funds and remit the excess amount to Qum.

Rūḥullāh al-Mūsawi al-Khomeini

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1 Ṣahāḥuddīn Ishraqī, Imām Khomeini’s son-in-law.
2 Sayyid Mustafa Khomeni.
Permission

Date: July 22, 1969 [Tīr 31, 1348 AH / Jamādī al-Awwal 7, 1389 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid Muhammad-‘Ali Ṭabātabā‘ī

In the Name of God, the Compassionate, the Merciful

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

His Eminence Sayyid al-Afḍil wa Imād al-‘Ālam Mr. Āqī Sayyid Muhammad-‘Ali Ṭabātabā‘ī, may his graces last, is authorized to take charge of the religious affairs, which is dependent on the permission of a fully qualified jurist. He will be in charge of the mentioned affairs, using caution. He is also authorized to collect the blessed Shares, to spend the Share of the Sādūq and one-third of the blessed Share of the Imām (‘a) in the religiously prescribed areas, including his own consumption in an economical manner, and to remit the two-thirds to this humble servant to be spent at the religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Ruhullāh al-Mūsawī al-Khomeini
Jamādī al-‘Ulā 7, 1389 AH
Letter

Date: July 25, 1969 | Mordad 3, 1348 AHS / Jamādī al-Awwal 10, 1389 AH
Place: Najaf, Iraq
Subject: Prevention of the publication of the leaflets on seeking religious advices
Addressee: Sayyid Muhammad-Riḍā Sa’īdī

In His Most Exalted Name

His Eminence Sayyid al-A’lām wa Thiqat al-Islām Mr. Sa’īdī, may his graces last:

Your noble missive was received. I pray for you good health and prosperity. The Istifā’āt [Seeking Religious Advice] leaflet was also received. I do not see it convenient for these leaflets to be printed and published in the present manner for the reasons that I do not see fitting to explain right now. You should disregard their publication in this manner especially with the phrases on the verso of the sheet. May God’s peace and mercy be upon you.

Rūḥullāh al-Mūsawi al-Khomenī

1 The SAVAK’s report so indicates. “... Muhammad-Riḍā Sa’īdī, is one of the extremist clerics and a staunch supporter of ‘Ayatullāh Khomenī. He prints and distributes brochures that include Khomeni’s fatwas. Among them, he recently printed and published a publication entitled Seeking Religious Advice, whose introduction reads in Arabic, thus:

“Seeking Religious Advice from a marja’ [religious reference authority] except whom nobody is worthy of leadership and except whom no one has the qualifications for the leadership of the nation and the improvement of the affairs. This marja’ is the most suitable in character, nature and speech to the Imam of the Time (a). For, first of all, like the Imam of the Time for this marja’ there are two absences, the minor and the major. Secondly, he has the most outstanding characteristics for leadership, i.e. he is known for his uprisings for truth. Thirdly, mentioning his name is prohibited as this is one with the Imam [Wabi al ’Asr] (a). This marja’ is Rūḥullāh Khomenī.”
In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and pure progeny ('a)), His Eminence Murawwiy al-Aškām Mr. Hāj Sayyid Bāqir Mūsawī, may Allah always assist him, is authorized in the financial and religious affairs, which is dependent on the permission of a fully-qualified jurist. He will be in charge of the mentioned affairs, using caution. He is also authorized to collect the blessed Shares of the Imām ('a) in the amount necessary for his sustenance and to remit the excess for the maintenance of the significant religious seminaries. “And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūḥullāh al-Mūsawī al-Khomeini
Jamādī al-Ūlā 23, 1389 AH
Permission

Date: August 11, 1969 | Mordad 20, 1348 AHS / Jamadi al-Awwal 27, 1389 AH
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid Abū‘l-Faḍl Sājjadī

_In the Name of God, the Compassionate, the Merciful_

After praising (God) and offering salutations (to the Prophet and his pure progeny ('a)), it is hereby confirmed that His Eminence ‘Umdat al-Fudālā wa Murāwwij al-Ahkhām Mr. Āqā Sayyid Abū‘l-Faḍl Sājjadī, may God always assist him, has been granted my permission to be in charge of the financial and religious affairs, whose supervision depends on the permission of a fully-qualified jurist, “so that he will be in charge of the mentioned affairs while exercising caution and after recognizing the precepts and the subject matter.” He is also authorized to collect the blessed Shares, to spend the Share of the Sādāt and one-third of the blessed Share of the Imām ('a) in the religiously prescribed cases, including his sustenance in an economical manner, and to remit the two-thirds to this humble servant to be spent at the significant religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūḥullāh al-Mūsawī al-Khomeinī
Jamālī al-Ulā 27, 1389 AH
In His Most Exalted Name

Janādī al-Awwal 27, 1389 AH

His Eminence ‘Imād al-‘Ālam wa Thiqat al-Islām Mr. Gerāmī, may his graces last:

Thank you for your noble missive which was expressive of your kind emotions. I pray for your good health and success. Although tiny is tiny in your eyes, but if on through you one person is guided that is more valuable than the great impossibilities. I hope Almighty God will sufficiently affect your propagation and increase your success and triumph every day. I hope for your benevolent prayers for a happy ending. May peace be upon you.

Rūhullāh al-Mūsawī al-Khomeinī
Letter

Date: August 26, 1969 [Sha'ban 4, 1348 AHS / Jumadi ath-Thani 12, 1389 AH]
Place: Najaf, Iraq
Subject: Message of gratitude
Addressee: Muhammad Yazdi

In His Most Exalted Name

Jumadi ath-Thani 12, 1389 AH

I beg to inform you that your noble missive was received some time ago. But I did not see it convenient to send the response straightforward. Now that there is a trustworthy traveler, I want to reciprocate your kindness. I hope you are enjoying good health and prosperity. Thanks to God, I am in good physical condition. I hope to secure my mental health through the sincere prayers of you gentlemen. I was glad to hear that His Eminence Mr. Mas'udi has moved to Shiran where he is being found beneficial. It is hoped that through the blessings of the gentlemen, God would protect the Muslim youth from the wickedness of corruptions. May God's peace and mercy be upon you.

Ruhollah al-Musawi al-Khomeini
Permission

Date: August 26, 1969 [Shahrivar 4, 1348 AH / Jamadi ath-Thanî 12, 1389 AH]
Place: Najaf, Iraq
Subject: Permission in religious law affairs
Addressee: Muslim Dârah Ardabîlî

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny (‘a)), it is hereby confirmed that His Eminence ‘Umdat al-Afuqî wa Murâwwij al-Aqâm Mr. Hajj Shaykh Muslim Dârah Ardabîlî, may God always assist him, has been granted my permission to be in charge of the religious law affairs whose supervision is dependent on the permission of a fully qualified jurist in a cautious manner and after recognizing the precept and the subject matter. He is also authorized to collect the blessed Share of the Imâm (‘a), to spend the same for his sustenance in an economical behavior, and to remit the excess amount to this humble servant for preserving the significant religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rûhiyyâh al-Mušawî al-Khomeînî
Jamâdi ath-Thâni 12, 1389 AH
Permission

Date: August 26, 1969 [Shahrivar 4, 1348 AHS / Jamadi ath-Thani 12, 1389 AH]
Place: Najaf, Iraq
Subject: Permission in religious law affairs
Addressee: Ramadhan-'Ali Mu'allimi

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny (a)), it is hereby confirmed that His Eminence 'Umdat al-Fudalâ wa Marawwil al-Ahkâm Mr. Aqâ Shuykh Ramadhan-'Ali, may God always assist him, has been granted my permission to be in charge of the religious law affairs whose supervision is dependent on the permission of a fully qualified jurist in a cautious manner and after recognizing the precepts and the subject matter. He is also authorized to collect the blessed Share of the Imam (a), to spend the same for his sustenance in an economical behavior, and to remit the excess amount to this humble servant for the preservation of the significant religious seminaries.

"And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers." May God's peace, mercy and blessings be upon him and our pious brethren.

Rûhullâh al-Musawi al-Khomeini
Jamâli ath-Thani 12, 1389 AH

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Permission

Date: September 12, 1969 | Shaban 21, 1348 AHS | Jumādī ath-Thānī 29, 1389 AH
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Ja'far Muhajirani Haemedi

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny ('a)), it is hereby confirmed that His Eminence 'Umdat al-A'lam wa Murawij al-Ahkām Mr. [Haj] Shaykh Ja'far, may his prosperity last, has been granted my permission to be in charge of the religious law affairs whose supervision is dependent on the permission of a fully qualified jurist in a cautious manner and after recognizing the precepts and the subject matter. He is also authorized to collect the blessed Share of the Imam ('a) the amount needed for his subsistence in an economical behavior and until the time he renders in one of the religious services.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūhullāh al-Mīsāwī al-Khomeini
Jumādī ath-Thānī 29, 1389 AH

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Permission

Date: October 4, 1969 [Meht 12, 1348 AHS / Rajab 21, 1389 AH]
Place: Najaf, Iraq
Subject: Permission for the collection of religious funds
Addressee: Muhammad Taqi Daudji

In the Name of God, the Compassionate, the Merciful

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

His Eminence Imam-Al-Abbas wa-Hujjat al-Islam Mr. Aqa Shaykh Muhammad Taqi Daudji, may his graces last, is authorized to collect the blessed Share of the Imam (a), to spend one-half of it in the religiously prescribed area, including his sustenance in an economical manner, and to remit the other half to this humble servant to be spent at the significant religious seminaries. He is also empowered to have funds change hands, allow grace period as deemed necessary and in collecting, spending and remitting in the manner mentioned above.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Ruhollah al-Musavi al-Khomeini
Rajab 21, 1389 AH
Letter

Date: October 6, 1969 [Mehr 14, 1348 AHS / Rajab 23, 1389 AH]
Place: Najaf, Iraq
Subject: Message of gratitude
Addressee: Sayyid Ahmad Najafī

In His Most Exalted Name

Rajab 23, 1389 AH

I beg to inform you that your respected missive was received. I pray for your good health and prosperity. It is hoped that Almighty God will make you successful in the promotion of the lofty religious laws in Tehran, and the inhabitants of that locality will benefit from your enlightenment and guidance. I hope for your benevolent prayers. May peace be upon you.

Rūhullāh al-Mūsawī al-Khomēnī

1 The envelope of the letter reads: "His Eminence Sayyid al-A'īm wa'īn al-Istān Mr. Illī Sayyid Ahmad Najafī, may his graces last."
Letter

Date: Unknown
Place: Najaf, Iraq
Subject: Reply to a letter on religious funds; token of enthusiasm
Addressee: Unknown

In His Most Exalted Name

After offering my greetings and salutations, I would like to state that your missive of Safar 18 was received. I pray for your good health and success. I don't remember at all writing anything that would imply any complaints of you. I have a special interest in you and will not forget you kindness to this humble servant; I pray to Almighty God for your good health, prosperity and reward.

With regards to the issues that you had written, I authorize all as they were, except some items:

Item 1: You know that I rarely authorize it in the mosques; in this case and in case of item 3, I authorize one half of what was mentioned, on the condition that the mosque is in need of the present and it could not be made up in any other way. Item 5: One cannot calculate after the spending. Item 10: You are authorized for everything that you had been authorized before. I authorize in all the issues you had mentioned. As to Mr. Aqa Sayyid Hasan Isfahani, he is authorized for the Share of the Sadaq and one half of the Imam's Share; I will not authorize more than that. I will send his receipt in case he remit the fund in the same manner that he is authorized, give him his receipt. Otherwise, vouchsafe it.

Two items of three hundred (300) tumans were received on the first of Dhi’l-Qa’dat and three hundred and twenty one (300) tumans for prayers and fasting were received one was received on [Dhi’l-Hijjah] 24. Again, the two recent items are not received yet. God willing, they will arrive next month. They should be spent for prayers and fasting. Meanwhile, your letters have not remained unanswered and all the receipts have been sent. I am not sure if you still keep the same old address you had in Tehran or not. Please let me know.
Letter

Date: October 31, 1969 [Aban 9, 1348 AH / Shawal 19, 1389 AH]
Place: Najaf, Iraq
Subject: Family-related; wedding congratulations
Addressee: Fatimah Tabatabai

In His Most Exalted Name

Shawal al-Mu‘azzam 18, 1389 AH

Greetings to the esteemed lady:

I am so glad that Ahmad was joined in marriage with a great and respected family (as yours). I hope, by the will of God, the Exalted, and under the auspices of your sacred ancestors may you enjoy a happy, flourishing and prosperous life together. By the will of God, the Exalted, this marriage will be auspicious, blessed and brimmed with good luck, and prosperity in this world and the next. Thanks to God, you enjoy moral greatness inherited from your great father and paternal ancestors and your respected great mother as well as from your maternal ancestors. It is hoped that by the Name of God, the Exalted, Ahmad, too, enjoys such features of greatness. You are always in my benevolent prayers. Please give my regards to Hujjat Sayyid al-‘Ulama’ al-A’lim wa Hujjat al-Islam Mr. Sadri, may his blessings last, and the respected lady, your mother, may she live long. May God’s peace and mercy be upon you.

Ruhollah al-Musawi al-Khomeini

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1 The wife of Mr. Sayyid Ahmad Khomeini
2 Sufi of ‘Ulama’ (from amongst the ‘ulama’ of Khomeini).
3 Sayyid Sufi of the ‘ulama’ of Khomeini.
4 Sayyid Muhammad Hujjat Sufi Tabatabai, the father-in-law of Sayyid Ahmad Khomeini.
5 Mrs. Sufi of Sadi.
Permission

Date: November 3, 1969 / Ābān 12, 1348 AH / Shab‘ān 22, 1389 AH
Place: Najaf, Iraq
Subject: Permission in religious law affairs
Addressee: Sayyid Muḥammad-Bāqir Musawi Dorche‘ī

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations to the Prophet and his pure progeny (‘a), it is hereby confirmed that His Eminence ‘Umdat al-‘Ālim wa Murawwīj al-Āḥām Mr. Āqā Sayyid Muḥammad-Bāqir Musawi Darche‘ī, may Almighty God always assist him, is authorized to collect the noble ‘Umdat’s Share—may God multiply their blessed generation—in the amount needed for his sustenance in an economical manner. If what he collects is insufficient, he is authorized to collect the blessed Share of the Imam (‘a) in the amount needed for his sustenance in an economical manner and as long as he is engaged in one of the religious affairs.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Ruhullāh al-Mūsawī al-Khomeinī
Shab‘ān al-Ma‘azzam 22, 1389 AH
Letter

Date: November 18, 1969 | Abān 27, 1348 AHS / Ramadān 7, 1389 AH
Place: Najaf, Iraq
Subject: The promotion of faith in non-clergy garments
Addressee: Sayyid Muhammad-Riḍā Sa‘īdī

In His Most Exalted Name

Month of Fasting 7, 1389 AH

I beg to inform you that your noble missive was received. I pray for your good health and success. As to the thing that was placed in the attached sheet, as has been narrated, is not the Āqā [the Imam] but his son. As is noted, people have changed colors. But that is not so important; perhaps that would be an extenuation of my heavy burden of sin. "And God encompasses them from all sides."

With regard to the person who is preaching in non-clergy clothes, some points have been raised and I do not recall, under any circumstances, to have met with him and have raised anything. However, if he is really a propagator and useful, why then the gentlemen object? There is one point though. It is said that in this manner they intend to put an end to the clergy domain. If there is any truth to it, then it is essential to have this serious mischief expelled. In any case, do not quote anything from me because neither side of the issue is clear to me.

As for the fire in the Al-Āqṣā Mosque, and the fact that it should not be repaired until Israel’s domination is in place, I have written something that has been published in some of the periodicals here. I hope for your benevolent prayers. May God’s peace and mercy be upon you.

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1 Surah Burāq 85:20.
Permission

Date: November 19, 1969 | Ābān 28, 1348 AHS / Ramādān 8, 1389 AH
Place: Najaf, Iraq
Subject: Issuance of Permission in financial and religious law affairs
Addressee: Husayn Haqq-Shenās

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny (‘a)), His Eminence Murawwī al-Aḥkām wa ‘Imād al-A’lān Mr. Aqā Shaykh Husayn Haqq-Shenās, may Allah always assist him, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is dependent on the permission of a fully-qualified jurist, and after recognizing the precepts and the subject matter in a cautious manner. He is also authorized to collect the blessed Share of the Imām (‘a) and spend one-half of it for the religiously prescribed expenses, including his sustenance in an economical behavior, and to remit the other half to this humble servant to be spent by the significant religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace and mercy be upon him and our pious brethren.

Rūḥullāh al-Mūsawi al-Khomeinī
Ramādān al-Mubārak 8, 1389 AH

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Letter

Date: November 19, 1969 [Abān 28, 1348 AHS / Ramadan 8, 1389 AH]
Place: Najaf, Iraq
Subject: The necessity of making the society aware
Addressee: Muhammad Hakimī

In His Most Exalted Name

Ramadān al-Mubārak 8, 1389 AH

His Eminence Thiqat al-Islām Mr. Hakimī, may his generosity last long:

As I have not met Mr. Azarm,¹ I do have some familiarity with his state of mind. Once before and following my transfer to Iraq, I had seen a piece of poetry that was rather indicative of his thoughts. Now that I see his high ranking, Payam [Message], I express my appreciation to him. I am spending the last days of my life, and unfortunately I could not serve the dear Islam and the Muslims. The nations which, with enormous populations, vast lands, precious natural sources, a very brilliant history and culture as well as heavenly laws, under the bondage of imperialism, are dying of hunger, are entangled in nakedness, poverty, misery and backwardness, and are waiting for their death, and the governments, which are formed by the hands of imperialism, cannot serve anyone but them. The present differences between the heads of the Muslim states—that is, a legacy of feudalism and the age of savagery and has been created by the hands of foreigners aimed at holding the nations backward—has deprived them of the opportunity to contemplate on their interests. The spirit of disappointment and despair that has been injected on the nations and even the Muslim leaders by the hands of imperialism has prevented them from thinking of a solution. It is hoped that the younger generation who have not yet reached the weakness and frigidity of the old age, would awaken the nations by whatever means they can. Through poetry, verses, lectures, books, and whatever else that would cause awareness of the society, they should not even neglect to do this even in the private gatherings. Let it be that one or more men of high ambitions and zeal are found to put an end to this unfortunate states. The educated youth should not lose their hopes by this foreign-made brawl and

¹ Nīmat Mirzāzadeh whose penname is Azarm, is a contemporary poet from Khorāsān province.
do not indulge in the debauchery that has been staged by the order of the imperialism to keep them backward. The vigilant individuals will reproduce and find co-thinkers and companions and consolidate their arrays and stand fast, be serious and strong-willed at the time of hardship. They should not forget to exhort one another to truth and exhort one another to patience, which is a divine injunction. I pray to Almighty God for the grandeur of Islam and the Muslims. Kindly convey my regards to Mr. Azarn and whoever is thinking of a remedy. May peace be upon you.

Rūhullāh al-Mūsawī al-Khomeini
Message

Date: January 1, 1970 [Dey 11, 1348 AHS / Shawwāl 22, 1389 AH]
Place: Najaf, Iraq
Subject: The treason of the colonial rule in creating a gap between the younger generation and Islamic issues
Addressee: The Persian-speaking Group, Union of Islamic Societies of Students in Europe

The students of Persian-speaking group in Europe of the Union of the Islamic Societies—may Almighty God always assist them:

Your noble missive dated Ramadān al-Muhārak 23 was received and made me aware of the content. It calls for thanks and appreciation that the younger generation is attentive to such issues and they seek remedies. Unfortunately, until now the treacherous hands of imperialism have, through different means, created a deep gap between the younger generation and the illustrious issues of the faith as well as the valuable precepts of Islam. They misrepresent the younger generation to the clergy and vice versa. As a result, the unity of thought and action was destroyed and it paved the way for wicked intentions. It is further unfortunate that these same mysterious systems prevented the educated class to contemplate on the sacred precepts of Islam—in particular its organizational, social and economic laws. Using various propagandas, they shammed the idea that everything that Islam has to offer is praying precepts and nothing else. Whereas Islam’s political and social laws outnumber its praying topics. Now, my days are numbered and I hope that Almighty God will give you, the educated class, the opportunity to endeavor in the course of the Islamic objectives, one of which is the cutting off of the hands of the oppressors, and the uprooting of despotism and imperialism. Try to study the Islamic heavenly laws, which have descended from the very source of the divine revelations, which deal with all aspects of life and are more practical and more beneficial than all other religious duties. Do not fall under the influence of the foreigners’ spiteful propaganda. I pray to Almighty God for your success and the grandeur of Islam and the Muslims.

Rūhullāh al-Mūsawī al-Khomeinī
Shawwāl 22, 1389 AH
Permission

**Date:** January 16, 1970 [Dey 26, 1348 AHS / Dhū’-Qa’dah 8, 1389 AH]

**Place:** Najaf, Iraq

**Subject:** Permission in financial and religious law affairs

**Addressee:** Ahmad Mu‘tahhari

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

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

His Eminence ‘Imād al-A’lām wa Thiqāt al-‘Ilām Mr. Ḥāj Shaykh Ahmad Mu‘tahhari, may his graces last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is dependent on the permission of a fully-qualified jurist, and after recognizing the precepts and the subject matter in a cautious manner. He is also authorized to collect the blessed Share of the Imam (‘a) and spend one-half of it in the religiously prescribed cases, including his sustenance in an economical behavior. He is also authorized to have funds change hands, allow grace period as deemed necessary and collect, spend, and remit in the manner mentioned above.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace and mercy be upon him and our pious brethren.

Rūḥullāh al-Mūsavī al-Khomeinī

Dhū’-Qa’dah al-Ḥarām 8, 1389 AH
Letter

Date: January 17, 1970 (Dec 27, 1348 AHS / Dhul-Qa'dah 9, 1389 AH)
Place: Najaf, Iraq
Subject: Stipends of the seminary students
Addressee: Unknown

In His Most Exalted Name

I beg to inform you that your respected missive was received. I pray for your good health and success. As for the topic that was mentioned, I personally disagree with any action as such and consider non-action better than acting in this way. Moreover, suppose that I release myself from the worry here, still the dimensional theorem that was mentioned is problematic. This in such a way that even you yourself may not be aware of. It could be said that the important figures who were helping enormously, because of the fear of people—from the regime and otherwise—have withheld payment. Istahān—one of the places that weren’t it for the consideration of fear—could have made me needless of others. Nevertheless, some small amounts are coming in from there about which nothing could be done. By such statements, I do not intend to say that these issues are of importance to me. Rather, these are mentioned so that the gentlemen should not suppose that it is possible to pay stipends in Najaf and Qum. Moreover, I cannot cut here anymore and it is not convenient either; the continuance of both is not possible. The matter is entrusted to Almighty God. Perhaps after this, He will provide a relief. May peace be upon you.

A sum of one thousand dinars and another one hundred and thirty-two dinars were received from Your Eminence. I hope for your benevolent prayers.

Dhul-Qa’dah 9, 1389 AH
Letter

Date: January 23, 1970 [Bahman 3, 1348 A.H / Dhul-Qadih 15, 1389 A.H]
Place: Najaf, Iraq
Subject: Message of gratitude
Addressee: Muhammad Kiyâ'i-Nezhâd

In His Most Exalted Name

Dhul-Qadih 15, 1389 A.H

His Eminence ʿImād al-Aʿlām wa Thiqat al-islām Mr. Kiyâ'i-Nezhād, may his graces last:

Your respected missive was received. I pray for your good health and success. At the moments when the supplications are answered, it is hoped that you include me in your prayers. May peace be upon you.

Rūḥullāh al-Māsawī al-Khomeini
Letter

Date: January 27, 1970 [Bahman 7, 1348 AHS / Dhul-Qa'dah 19, 1389 AH]
Place: Najaf, Iraq
Subject: Family-related
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

Dhul-Qa'dah 19, 1389 AH

Dear Ahmad,

I responded to your missive a couple of days ago and in that I had made some complaints. God willing, you will forgive me and it is hoped that from now on you will get the point. God willing, Almighty God protects you and makes you successful in your study. I wonder if Shahr al-Sun'ah has been completed, or are you still working on it? Write me about the condition of your studies.

'Iqlim' is spelled with an ‘а’ [hamza] and not an ‘ء’ ['ayn]. Peace [bc with you].

You father

Please deliver the enclosed letter to Faridah. Follow your chest diet and have it invigorate so you get full recovery.

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1 'Iqlim: the name of the Imam's household attendant in Najaf whose name was apparently misspelled in Sayyid Ahmad Khomeini's letter, writing it with an ‘ء’ ['ayn] and the Imam corrected it.

2 Mrs. Faridah Mustafawī (Imam Khomeini's daughter).

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Permission

Date: February 11, 1970 [Bahman 22, 1348 AH / Dhu'l-Hijjah 4, 1389 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Husayn Yazdi Isfahani

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations to the Prophet and his pure progeny (a), it is hereby confirmed that His Eminence 'Umdat al-A'lam wa Murawwijd al-Ahkâm Mr. Aqā Shaykh Husayn Yazdi Isfahani, may his graces last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is dependent on the permission of a fully-qualified jurist, in a cautious manner. He is also authorized to collect the blessed Share of the Imam (a) and spend the same for his sustenance in an economical manner and to remit the excess amount to this humble servant or to my representative to be spent at the significant religious seminars.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers” May God's peace and mercy be upon him and our pious brethren.

Rūhullāh al-Mūsawi al-Khomeinī
Dhūl-Hijjah al-Jarām 4, 1389 AH
**Letter**

**Date:** February 12, 1970 [Bahman 23, 1348 AHS / Dhul-Hijjah 5, 1389 AH]

**Place:** Najaf, Iraq

**Subject:** Paying no attention to the groundless statements of mischief-mongers

**Addressee:** Sādiq Khalkhāli

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**In His Most Exalted Name**

Night of Dhul-Hijjah 5, 1389 AH

(Its Eminence ‘Imād al-A‘lām wa Thiqat al-Islām Mr. Khalkhāli, may his generosity last long:

Your respected missive was received. I am of the opinion that some different roots have prevailed in Your Eminence's heart from which your long letter has originated. One is affection which is one of your integral characteristics. Another one is your kindness to me in which I do not doubt. And yet another one is emotional problem! These have caused you to believe in what you have been told and of which I do not have any information whatsoever. You took the matter for granted and derived from the subjects, which I did expect of you and wrote: “I am bleeding at the heart because of you [!]” I do not bleed at heart even because of those who assumedly have done me harm. Even if it is so, I will not put it in words. You have a special place in my heart and as I have repeatedly said in hardships and dangers and ahead of others, God willing, endangered your life for my goal which is anyone else's goal. How could I be annyoed of you deep in my heart? Or, even if, God forbid, there was any annoyance, should we mention it to others? This is so, especially with reference to such a false misinterpretation: “Rest assured that I will not forget your affection until my last breath.”

What made me enormously upset were the sentences mentioned at the end of your missive whereby you indicate: “Such and such was a ladder for going up” and so on. Of course, these sentences have been written at a time when the nervous system has been in command. However, your affections should have overcome the emotions.

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1 Imam Khomeini's missive is a response to the letter dated Dhul-Qa'dah al-Harām 1389 AH of Sādiq Khalkhāli to him.
When you write, “You have portrayed me exactly like Aqā Muhammad Khān of Qajar, the head of the Qajar dynasty!” I should emphatically say that you are totally wrong! You did not have the position of scaffolding during those days; it was a common goal and you recognized and acted accordingly, may God reward you. Nor did I have, or do I have now, any opinion as such of people like you who are the rays of hope and the apples of my eyes. At present I am in a state that I cannot bother you more, but you should know that I am and I will be interested in you. There was another sentence in your missive that irritated me, too. I was very surprised of you that how in the world and after all those experiences you do not have a clear understanding of me. You supposed that if you attend “classes,” I will be annoyed. You are absolutely mistaken! I hope, God willing, you will not accept as true everything you hear from others. Act accordingly before doing some research, albeit from my person.

Now, with regards to Mustafā, he and you are two friends of the same age, and you are entitled to deal with the complaints in whatever way you wish. But remember not to take for granted anything you hear about him either. It is possible that some mischief-mongers want to create some sort of trouble between you two. I did not show your missive to him and did not say anything, but I did not detect in him any lack of affection to you. I hope for your benevolent prayers. What causes happiness is that there remains only a few days room for these talks; and the few more breaths that are left of me will subside and all those talks will end. May God’s peace and mercy be upon you.

Rūḥullāh al-Mūsawī al-Khūmī
Letter

Date: February 17, 1970 [Bahman 28, 1348 AHS / Dhul-Hijjah 10, 1389 AH]
Place: Najaf, Iraq
Subject: Avoidance of participation in the local disputes
Addressee: Sayyid Muhammad-Ridā Sa’īdī

_In His Most Exalted Name_

Day of ‘Īd al-Adhā 1389 AH

I beg to inform you that your noble missives were received, but there was a lack of outbound traveler to carry the response. Now, I am responding. I read your detailed missive. I had once before notified you not to take part in these local disputes. You keep to your own business. It is against your faith and the worldly expediency to confront people of that nature. I cannot write anything about people; you yourself are a man of distinction; you know that if someone claimed that such-and-such has referred to me is not correct. Up to this time, I have not referred to anyone in and outside Tehran. Only in the past I referred to a couple of subjects who are now deceased. You don’t believe any of these. Again, I repeat, do not engage in these arguments so that you are able to continue serving Islam. May peace be upon you.
Letter

Date: March 7, 1970 [Esfand 16, 1348 AHS / Dhul-Hijjah 28, 1389 AH]
Place: Najaf, Iraq
Subject: Greetings
Addressee: Sayyid Jalāluddin Ïahîrî Ïsfâhâni

In His Most Exalted Name

Dhúl-Hijjah 28, 1389 AH

His Eminence Sayyid al-A'îm wa Thiqat al-Islâm Mr. Ïahîrî, may his graces last:

It is rumored that you have some health problem and it is even said that your leg has been injured. This has made me worried. Please brief me on your health. I hope by the will of Almighty God, He will grant you complete recovery. I hope for your benevolent prayers. May peace be upon you.

Rûhullâh al-Mûsawî al-Khâmeînî
Permission

Date: March 27, 1978 [Farvardin 7, 1349 AHS / Muharram 19, 1390 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Farajullah Isfahani

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

Praise be to Allah, the Lord of the worlds; may peace and salutations be upon Muhammad and his pure progeny.

His Eminence Tha'qat al-Islam Aga Shaykh Farajullah Isfahani, may Allah always assist him, is authorized to take charge of the financial and religious law affairs, and the collection of the blessed Share of the Imam ('a) in the amount sufficient for his sustenance. "And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers." May God's peace and mercy be upon him and our pious brethren.

Humbly yours,

'Abd al-Hadi al-Husayni ash-Shirazi
Abu l-Qasim al-Musawi al-Khuri
Mahmud al-Husayni al-Shahrudi
Rabi' ath-Thani 5, 1383 AH
Dhu'il-Hijjah al-Jum'ah 16, 1380 AH

In His Most Exalted Name

As per aforementioned writing by mine, he is also authorized.

Mujibun al-Tahabot'i al-Hakim
Dhu'il-Qadah 4, 1383 AH

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In His Most Exalted Name

As per aforementioned writing, he is authorized on my behalf. By Almighty God's will, he will succeed.

Ruhullah al-Musawi al-Khomeini
Muharram 19, 1390 AH
Permission

Date: April 15, 1970 [Fārvārdīn 26, 1349 AHS / Safar 8, 1390 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Mūḥammad Ḥusayn Bchjafa Ardekānī

In the Name of God, the Compassionate, the Merciful

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

His Eminence ‘Imād al-ʿAlām wa Thiqaṭ al-İslām Mr. Hāj Shaykh Muhammad Ḥusayn Bchjafa Ardekānī, may his graces last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is dependent on the permission of a fully-qualified jurist, “after recognizing the precepts and the subject matter in a cautious manner.” He is also authorized to collect the blessed portion of the İmām (‘a) and spend the same for his sustenance in an economical manner. He is to remit the excess amount to this humble servant or to my representative to be spent at the significant religious seminaries. He is also authorized in having the funds change hands, allow grace period as deemed necessary and collect, spend, and remit in the manner mentioned above.

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

Rūḥullāh al-כיםawi al-Khomeinī
Safar al-Muzaffar 8, 1390 AH
Letter

Date: April 27, 1970 [Ordibehesht 7, 1349 AHS / Sfār 20, 1390 AH]
Place: Najaf, Iraq
Subject: Religious permission
Addressee: Sayyid ʿAbbās Mīr Yūnūsī

In His Most Exalted Name

Sfār 20, 1390 AH

His Eminence Sayyid al-Aʿlām wa Thiqat al-Islām Mr. Mīr Yūnūsī, may his graces last:

Your noble missive was received. Concerning the person who wants to give more than one-third himself, as I understand, I do not think that he has paid what he already owes me. In case he has paid his debt, you are authorized to give him permission for one half. As for others, in case they refer, you are authorized to permit up to one-third only if they pay the balance, otherwise they are not authorized. I hope for your benevolent prayers. May peace be upon you.

Rūḥullāh al-Māsawī al-Khomeini

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Permission

Date: May 5, 1930 (Ordibehesht 15, 1349 AHS / Safar 28, 1390 AH)
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid Tahir Murtadawi

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny ('a)), it is hereby confirmed that His Eminence 'Umdat al-A'īm wa Murawwiy al-Ajkām Mr. Aqā Tahir Murtadawi, may Allah always assist him, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is dependent on the permission of a fully-qualified jurist, “after recognizing the precepts and the subject matter in a cautious manner.” He is also authorized to collect the blessed Share of the Imām ('a) and the Share of the grand Sādār and spend the same for his sustenance in an economical manner. He is to remit the excess amount from the Sādār’s Share in the religiously prescribed area and to remit the excess amount of the blessed Share to this humble servant to be spent at the significant religious seminars.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace and mercy be upon him and our pious brethren.

Ruhullāh al-Músavi al-Khūneini
Safar al-Muṣaffar 28, 1390 AH
Letter

Date: May 16, 1970 [Ordibehesht 26, 1349 AHS / Rabī‘ al-Awwal 10, 1390 AH]
Place: Najaf, Iraq
Addressee: Muhammad Kiyā‘-Nezhād

In His Most Exalted Name

Rabī‘ al-Awwal 10, 1390 AH

His Eminence Murawwīj al-Ahkām wa ‘Inād al-‘A‘lām Mr. Kiyā‘-Nezhād, may his graces last:

Your noble missive was received. I pray to Almighty God for your good health. It is hoped that you do not forget me in your benevolent prayers for a happy ending. May peace be upon you.

Rūhullāh al-Musawi al-Khomeini
Letter

Date: May 19, 1970 [Ordibehesht 29, 1349 AHS / Rabi‘ al-Awwal 13, 1390 AH]
Place: Najaf, Iraq
Subject: Greetings and recommendation for the treatment of illness
Addressee: Sayyid Jalaluddin Tahiri Isfahani

In His Most Exalted Name

Rabi‘ al-Awwal 13, 1390 AH

His Eminence Sayyid al-A‘lam wa Thiqat al-Islam Mr. Tahiri, may his graces last:

Your respected missive was received. I was glad to hear that you are recovering from your leg ailment. It is hoped that by the will of Almighty God, your other illness is cured, too. I fervently pray for you and I am worried of your health. However, thanks to God, you are still young and the mental and youth power will help for your speedy recovery.

Thanks to God, I am in good physical health. It is hoped that with the sincere prayers of the gentlemen, the mental worries will be cured. I wonder how expert the physicians in Isfahān are; perhaps you will be better off if you went to Tehran where a faster recovery will ensue. If I can help in any way, I am prepared to do anything for you to recover.

I pray to Almighty God for your recovery. I have not received any missives from you except this one which was received through honorable Mr. Imāmī.

It was mentioned that I have to send four or five receipts. Please write to me the names and the amounts of funds so I can dispatch. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Permission

Date: May 28, 1970 [Khordād 7, 1349 AHS / Rabīʿ al-Awwal 22, 1390 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Muhammad-ʿAlī Rabbānī

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny (ʿa)), it is hereby confirmed that His Eminence Thiqū al- Islāmī Mr. Ilāḥ Shaykh Muhammad-ʿAlī Rabbānī, may his graces last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is dependent on the permission of a fully-qualified jurist, “after recognizing the precepts and the subject matter in a cautious manner.” He is also authorized to collect the blessed Share of the Imām (ʿa) and spend one-third of it in the religiously prescribed area, including his sustenance in an economical manner, to remit the two-thirds to this humble servant to be spent at the significant religious seminaries, and to give the receipts of funds to the payers.

“And I advise him, may God, the Exulted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūḥullāḥ al-Mūsawī al-Khūmīnī
Rabīʿ al-Mawlūd 22, 1390 AH
Message

Date: Circa May-June 1970 [Khordad 1349 AHS / Rabi‘ ath-Thani 1390 AH]
Place: Najaf, Iraq
Subject: Providing the expenditures of an heir from the Shares of the Imam (‘a) and
Sādāt
Occasion: Martyrdom of Sayyid Muhammad-Ridá Sa‘ídí
Addressee: The faithful and residents of Ghiyathi Street

In His Most Exalted Name

All the respected faithful residing in the locality of the Mosque\(^1\) of the
late pious Thiqat al-Islám Mr. Hāj Sayyid Muhammad Ridá Sa‘ídí, may
Allah have mercy on him, are authorized to pay to their heirs from the Share
of the noble Sādāt and the blessed Share of the Imam (‘a)—in the amount
of ordinary-economical consumption. It is advisable to take utmost care of the
minors of the deceased who was killed in the path of Islam and the welfare
of the Muslims. I pray to Almighty God for everyone’s success and
confirmation.

Rúhulláh al-Músawi al-Khómeini
Rabi‘ ath-Thani 1390 AH

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\(^1\) It refers to the mosque situated along Ghiyathi Street, Tehran.

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Permission

Date: June 7, 1976 [Khordad 17, 1349 AHS / Rabī‘ ath-Thānī 2, 1390 AH]
Place: Najaf, Iraq
Subject: Permission in religious law affairs
Addressee: Sayyid Muhammad Ḥusayn Mīshāb

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny ('a)), it is hereby confirmed that His Eminence Thiqat al-Islām Mr. Ḥāj Aqā Shīkh Muhammad Ḥusayn Mīshāb, may Almighty God always assist him, is my representative in Wazīrabād in the district of Kabul and Sarī Chešme and Farākh Ism and Gurūn Devar the district of Meydān of the vicinity of Kabul, in collecting the blessed Share of the Imām ('a) and other religious funds. He is also authorized to spend one half of the blessed Share and the whole of other funds in the religiously prescribed cases and deliver the other half to this humble servant, to be spent at the significant religious seminaries, and give the receipts of payment to the payers of the funds. Would the respected residents pay their funds to him and for him to act as it was said above, by the will of Almighty God, he will be clear from obligation and be rewarded.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God's peace, mercy and blessings be upon him and our pious brethren.

Rūḥullāh al-Mūsawī al-Khomeīni
Rabī‘ ath-Thānī 2, 1390 AH
Date: June 9, 1970 [Khordad 19, 1349 AHS / Rabī' ath-Thānī 4, 1390 AH]
Place: Najaf, Iraq
Occasion: Non-interference on the issues of marja'iyah following the demise of Mr. Hakim
Addressee: Sayyid Ahmad Khomeni

**In His Most Exalted Name**

Rabī' ath-Thānī 4, 1390 AH

Dear Ahmad,

I hope you are, God willing, healthy. I am fine, thanks to God, and have no physical ailment. To be sure, spiritual ennui is plenty.

I deem it necessary to remind you that in these days there may be posed questions regarding the issue of Reference Authority (marja'-e taqlidī), or God forbid, entanglements may take place there among and between the young. You and all my friends must stay away from such issues, not interfering even as much as a single word. Just as I have recommended the same thing here, neither pros nor cons.

I wish you success and divine confirmation. I am delighted to know that, thanks to God, you are fully engaged in work and I am also glad to know that you are assigned as an instructor. It is a fine occupation. Teach, from the start, as you go on learning; teach even if it is to one pupil. I wish you success. May God's peace and mercy be upon you.

Your father

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1. This points to the issue of Reference Authority (marja'iyah) that started after the demise of Ayatollah al-Uzma Sayyid Musavi al-Hakim on Khordad 12, 1349 AHS (May 2, 1970) and became a topic of discussion in the theological centers. On page 553, vol. 2 of the book, *Nahđa' e Imam Khomeini* [The Movement of Imam Khomeini], one of the members of the Imam's office in Najaf is quoted as saying: "Imam spent that night in prayers and contemplation. In the morning, after regular prayers he called me in and said, 'Tell my friends I don't want them to enter into such arguments on the level of theological centers in order to support me.'"
Letter

Date: July 7, 1970 [Thīr 16, 1349 AHS / Jamādī al-Awwal 3, 1390 AH]
Place: Najaf, Iraq
Subject: Reply letter
Addressee: Sayyid Ahmad Wāḥidī Jalānūn

In His Most Exalted Name

Jamādī al-Awwal 3, 1390 AH

His Eminence Sayyid al-Aʿlām wa Thiqat al-islām Mr. Wāḥidī, may his graces last:

Your noble missive was received. I pray to Almighty God for your success and triumph. It is hoped that by the will of Almighty God your noble person is the source of blessings and the promotion of the sacred religion in that sacred place. I sent a receipt for the amount mentioned via the bearer. God willing, it will reach you. I hope for your benevolent prayers. May God’s peace and mercy be upon you.

Rāhullāh al-Mūsawī al-Khūneinī

1 Mr. Wāḥidī has explained on the margin of the letter, thus: “The first missive of his honor was received with honor following his establishment in Syria via the late Shaykh Muḥammad Montazīr (under the pseudonym Samīr).”
Permission

Date: July 7, 1970 | 16 Tir, 1349 AH; Jamadi al-Awwal 3, 1390 AH
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: ‘Ali Akbar Shamsabadi

In the Name of God, the Compassionate, the Merciful

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

His Eminence Mirawwî al-Abkâm Mr. Aqâ Shaykh ‘Ali Akbar Shamsabadi, may Almighty God always assist him, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is dependent on the permission of a fully-qualified jurist, “after recognizing the precepts and the subject matter in a cautious manner.” He is also authorized to collect the blessed Share of the Imam (‘a) and spend one-third of it for his sustenance in an economical manner and the religiously prescribed cases, and remit the other two-thirds to this humble servant and receive a receipt to pass on to the payers of the funds. He is also authorized in collecting the Share of the Sâdât and spend the same for the poor and pious Sâdât, in collecting the other religious funds from zakât, and absolution from obligations regarding unknown persons, etc. and spending the same for the miscellaneous uses.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecesors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Ruhullâh al-Müsawi al-Khomeini
Jamadi al-Awwal 3, 1390 AH
Letter

Date: July 11, 1970 [Fir 20, 1349 AHS / Jamadi al-Awwal 7, 1350 AH]
Place: Najaf, Iraq
Subject: American capitalists’ incursion in Iran
Occasion: The martyrdom of Sayyid Muhammad-Ridá Sa’idi
Addressees: The scholars and students of theological schools

In His Most Exalted Name

The learned scholars and students of the theological schools, may God always assist them:

Iran’s recent events of which the murder of the late Sa’idi resulted from, is much regrettable. It is not the late Sa’idi who has collapsed in the corner of his prison cell in a regretful manner. Rather, many an innocent and oppressed individuals are subject to assaults, cruelties, savageries, tortures, and inhumane treatments in the dungeon. Their crime? Telling the truth. This booty which has for long time been plundered by the leftists and the rightists and at times has been openly divided is now planned to be divided under different titles and with utmost demagogy. On the one hand, there are the leftists, whose objective is to drive the East and the Muslim nations into slavery. They swarm into Iran under the guise of establishing the iron foundry (whose interest for the colonialism and acquiring the prestige for the oppressed regime much greater than the interest that this nation receives). On the other hand, experts and great American capitalists rush to Iran under the disguise of the greatest foreign investment rush to Iran to lead this oppressed nation into slavery. They are capitalists whose every moment of life, according to some newspapers, costs thousands of dollars. Now, one should see why they congregate in Iran? Is it for sympathizing and human loving purpose?! Those who have rendered the world miserable through bloodshed and have buried alive tens of thousands of humans for the sake of

1 In Šabīleh-ye Nūr (the 22-volume series), vol. 1, p. 154, this letter is dated as Mordād 1349 AHS.
2 It refers to the establishment of the Isfahān iron foundry and its management by the Soviet experts.
3 It refers to the entrance of some American capitalists headed by Rockefeller to Tehran at the invitation of the Shah and the conclusion of the biggest investment agreement at that time after which the Single Announcement was published by the specified signature of Mr. Sa’idi that led to his arrest and martyrdom.
their carnal desires now claim to be our good friends! Or, is it the influence of the Iranian government and the grandeur of the Shah which causes all this?? Everyone knows this as well. Or, the political and economic self-interest with its vast range, the base of which is Iran and behind that is the other Muslim states and other Eastern nations on the one hand, and self-defeat of the scandalous regime of Iran vis-à-vis the left and the right imperialism on the other hand, are the cause of all these miseries?!

The nation of Iran should well know that if Almighty God gives respite to this self-foser regime vis-à-vis the foreigners and the cruel vis-à-vis its own people, this would not be the last exploitation of the underground and over-the-ground reservoirs of this country. They should be waiting for worse; if there is one! At the present, everything, from the agriculture, to science, minerals, forestry, and even distribution of goods throughout the country and tourism are put in their hands while nothing is left for the nation of Iran but drudgery and menial work for the capitalists and add to that abject, poverty and destitution. You cannot think of the dreams they have in store for these countries.

I have repeatedly pointed out the danger of the regime of Israel and its agents and a need for passive resistance and avoidance of trading with them. Now they are opening the road for a greater disaster; they want to lead this nation into slavery. It is incumbent on the clergy, the statesmen, young students of the religious schools and the universities and all walks of life to raise their objection before the enforcement of this mishap and its deathful consequences. They should let the world know that these agreements are against the will of the people.

I hereby declare that any agreement that is signed with the capitalists of the United States and other imperialists is against the will of this nation and against the precepts of Islam. The members of the Iranian legislative houses are not considered the elective representatives of the people and therefore their votes are illegal and against the constitution and the will of the nation. There should be held a referendum on these issues under the supervision of the world neutral authorities in order to determine the will of this nation.

I offer my condolences to the nation of Islam in general and the nation of Iran in particular for the murder of this great Sayyid and a devotee scholar. He lost his life on the preservation of the Muslims’ interests and serving Islam. I pray to Almighty God for relief from the mischief of the tyrannical regime and the filthy agents of imperialism. May peace be upon those who follow the guidance.
سیاهچال‌های مذهبی - جلد دوم

روحالله موسی کهانی
Letter

Date: July 13, 1970 [Tir 22, 1349 A.H. / Jamādi al-Awwal 9, 1390 A.H.]
Place: Najaf, Iraq
Subject: Reply to the question on the conscription of the religious seminary students (during the Shah’s regime) vis-à-vis their being exempted from the service
Addressee: Sayyid Muhammad Husayn Langarūdi

[In His Most Exalted Name]

The Illuminated Presence of His Eminence Ayatullah al-Uzma Sayyid al-Khomeini, may his sublime presence endure:

Respectfully, after salutations and greetings, I do hereby inquire your blessed opinion on the seminary students’ joining the army or the issuance of an exemption from the regime where there is a choice between one of the two choices: joining the army or request for a scholastic exemption. Your opinion is sought. In particular, we request that you explicitly express whether the acquisition of an exemption from the schools, which are under their control (or in their absence but takes place under their six-year program): Do you see it permissible or not, even though it might necessitate joining the army? Rumor goes around that you see in particular such acquisition as expedient. You were also a witness to many seminary students acquiring an exemption in this way. Therefore I hereby inquire your sound judgment in a clear and explicit way. May peace be upon you. May your help to us continue and far-stretched.

Langarūdi
Rabi’ al-Awwal 1390 A.H]

[In His Most Exalted Name]

His Eminence Sayyid al-A’lam wa Hujjat al-Islam Mr. Langarūdi, may his graces last:

Your noble missive was received. I pray for your success and good health. As for the military service, in any way that they could acquire exemption, if it does not entail any unlawfulness, there is no objection.
hope for your benevolent prayers for a happy ending. May peace be upon you.

Rūhullāh al-Mūsawī al-Khomeini
Jamādī al-Awwal 9, 1390 AH
Letter

Date: July 16, 1970 [Th 25, 1349 AHS / Jamādi al-Awwal 12, 1390 AH]
Place: Najaf, Iraq
Subject: Religious permission
Addressee: 'Aṭāullāh Ashrafi Isfahānī, Kermānshāh

In His Most Exalted Name

Jamādi al-Awwal 12, 1390 AH

His Eminence 'Imād al-A'lām wa Ḥujjat al-İslām Mr. Taliban Āqā 'Aṭāullāh, may his graces last:

Your noble missive was received. Nowadays, what is acceptable and according to Almighty God’s consent, is the preservation of the honor of the clergy and to act according to duty with utmost dignity and wisdom. Thanks to Almighty God, people like Your Eminence and my other friends are and will stay aware of these issues. As for the persons who refer for permission to the family members or the men of knowledge, please take action in whatever manner that you see expedient. Of course, if at all possible it should not exceed one-third. However, if there are cases where it is expedient to permit more, or accept the action, you have the prerogative. Likewise, you have permission to extend help to certain learned men and the like in whatever manner you see expedient. I hope for benevolent prayers for a happy ending. May God’s peace and mercy be upon you.

Rūḥullāh al-Mūsawi al-Khomenī

In His Most Exalted Name

Your Eminence’s other missive that had been written before was received. The inquirers who themselves have paid their funds or a part thereof, explain the issue to them so they know that they could not spend it on their own and if they did, it will not be taken into account. However, for those who didn’t know this before, please accept their doing and discharge them from debt.

Rūḥullāh al-Mūsawi al-Khomenī

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Letter

Date: July 18, 1970 [Tir 27, 1349 AHS / Jamadi al-Awwal 14, 1390 AH]¹
Place: Najaf, Iraq
Subject: The necessity of confronting the propaganda of the enemies of Islam
Occasion: Commemoration of the Sixth Annual Congress of the Islamic Societies Union of the Students in Europe
Addressees: The Union of the Islamic Societies of the Students in Europe

In His Most Exalted Name

Jamādī al-Awwal 14, 1390 All

The Union of the Islamic Societies of the Students of Farsi Group in Europe:

After offering my greetings and salutations, I do acknowledge the receipt of the message of the Sixth Annual Congress of the Union. The young generation's interest in the recognition and introduction of the true visage of Islam is appreciated. Today, before anything else we are duty bound to neutralize the several hundred years of propaganda of the foreigners and the imperialist agents.

The experts of colonialism, through hypocrisy and rose and in the name of Islamophile and Orientalism paint thick coating on the illuminated face of Islam and introduce Islam through the architectures, paintings, historical buildings, and fine arts. They [inject] into the societies the tyrannical, anti-Islamic governments of the 'Ummayads, 'Abbasids, and Ottomans in the name of Islamic caliphate while hiding the true visage of Islam behind these curtains. Thus, today it is difficult to make the human societies, even the Muslims', to understand the government of Islam and its constitutional, political, economic, and social organizations. One should try to unveil the several-hundred-year of poisonous propaganda.

You, the young generation are duty bound to awaken the West-struck and reveal the atrocities of their anti-humanistic governments and that of their lackeys. Try to intensify your ranks by reminding the societies in general, and the children of Islam in particular, of the method of Islamic government, which was unfortunately short lived. But in that same short time, it illuminated the way and method of Islam on the guardianship

¹ In Sahifeh ye Nur (the 22-volume set), vol. 1, p. 153, this letter is dated Khordad 10, 1349 AHS.
[wilāyāt] and the guardian [wāli]. I pray to Almighty God for everyone’s success in serving Islam’s objectives. May God’s peace and mercy be upon you.

Rāḥullāh al-Mūsawī al-Khomeinī
Permission

Date: July 22, 1970 [Jūr 31, 1349 Hīs / Jamā'ī al-Awval 18, 1390 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Hadi Ruhani

In the Name of God, the Compassionate, the Merciful

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

His Eminence, Imad al-Allam wa Thiqat al-Islam Mr. Hajj Shaykh Hadi Ruhani, may his graces, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of the Living Imam, may our souls be his ransom, "so that he will be in charge of the mentioned affairs while exercising caution." He is also authorized to collect the blessed Share of the Imam ("a) and to spend one-half of it for the religiously prescribed cases, including the students' stipends of Sadr Babol Madrasah and the school's needs. He is to remit the other half to this humble servant for the maintenance of the significant religious seminaries and receive the receipt to be given to the payers of the funds.

"And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope for his prayers and admonitions" May God's peace and mercy be upon him and our pious brethren.

Ruhullah al-Musawi al-Khomeini
Jamadi al-Awval 18, 1390 AH
Permission

Date: July 22, 1970 [Tir 31, 1349 AHS / Jamūdī al-Awwal 18, 1390 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid Ḥusayn Mūsawī

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny ('a)), it is hereby confirmed that His Eminence Murawwīj al-Aḥkām Mr. Ḥāj Sayyid Ḥusayn Mūsawī, may God always assist him, is my representative in Dūwlat Khānī and Lūlanj for the financial and religious law affairs that is dependent on the permission of a fully-qualified jurist, in a cautious manner and after recognizing the precepts and the subject matter. He is also authorized to collect the blessed Share of the Imām ('a), spend one-third of it for the religiously prescribed cases, and to remit the other two-thirds to this humble servant and receive a receipt and pass the same to the payers of the funds. He is also empowered to collect the blessed Share of the noble Sāḥīf, spend the same for the poor and pious Sāḥīf, and to collect the other religious funds from zākātī and the absolution from obligations regarding unknown persons, etc. and spend the same for the miscellaneous uses. Let it be known that a power of attorney had already been written in his name and since it was claimed that it did not reach him it was renewed.

“And I advise him, may God, the Exalted, assist him to keep company of piety and to be cautious. I hope for his prayers and admonitions.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rūhullāh al-Mūsawī al-Khomeini
Jamūdī al-Awwal 18, 1390 AH

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Permission

Date: July 24, 1970 [Mordăd 2, 1349 AHS / Jamadi al-Awwal 20, 1390 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid Muhammad-Rasayn Mişbah

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny ('a)), it is hereby confirmed that His Eminence 'Imād al-A'lmān wa Thiqat al-İslām Mr. Ḥāj Shāh Muḥammad Ḥusayn Mişbah, may Almighty God always assist him, is my representative in the areas of Wazir Ābd, the district of Kābul, Sāfī Cheshmeh and Forākh Alām, Gadaī Davār, Su, and Tāmūr in the province of Māydān, around Kābul, for the financial and religious law affairs that is dependent on the permission of a fully-qualified jurist, in a cautious manner and after recognizing the precepts and the subject matter. He is also authorized to collect the blessed Share of the Imām ('a) and spend one-half of it for the religiously prescribed cases, and remit the other half to this humble servant and receive a receipt and pass the same to the payers of the funds. He is also empowered to collect the blessed Share of the noble Sādāt, to spend the same for the poor and pious Sādāt, and to collect the other religious funds from zakāts and the absolution from obligations regarding unknown persons, etc. and spending the same for the miscellaneous uses. Let it be known that a power of attorney had already been written in his name and since it was claimed that it did not reach him it was renewed.

"And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope for his prayers and admonitions." May God's peace, mercy and blessings be upon him and our pious brethren.

Rūhullāh al-Mūsawī al-Khomīnī
Janādī al-Awwal 20, 1390 AH
Letter

Date: Circa July-August 1970 [Mordad 1349 AHS / Jamadi ath-Thani 1390 AH]
Place: Najaf, Iraq
Subject: Introducing Islam to the human societies
Occasion: The publication of a pamphlet in commemoration of Khordad 15
Addressees: The Persian-speaking students in America and Canada

In His Most Exalted Name

Jamadi ath-Thani 1390 AH

The Persian-speaking students group in America and Canada:

I noticed the pamphlet that had been provided in commemoration of the crimes of Khordad 15 and the campaign of genocide that was perpetrated by imperialism with the aim of suppressing the nation of Iran. Although, due to your distance from the crime site some of the topics were inadequate and some did not match the reality, but the topics were fundamentally right.

Khordad 15 will not fade away from memories and it should be kept alive on its anniversary, the more the better. Khordad 15 that fell on twelfth of Muharram was a live document in a brave opposition of the nation of Iran vis-à-vis despotism of the foreigners' agents and in the wake of the left and the right imperialism. It was a flaring flame of the movement of Master of the oppressed vis-à-vis the Bani 'Umayyad despotic regime—may God's curse be upon them. The devotion of the heroic and religious nation of Iran under the auspices of Hazrat Sayyid ash-Shuhadā (‘a) under the patronage of the great event of 'Ashura, the heart-rending tragedy of the twelfth day of Muharram and Khordad 15 should stay alive and immortal. This great document vis-à-vis the empty claims of the tyrannical regime's slogan, “The people are with us” should not be forgotten. A Muslim could not agree with or aid an oppressive and tyrant system; a system that wipes out the Islamic precepts one after another. Those who have joined this system and are obedient to it are nothing but a bunch of individuals soiled with disgraceful lust. The noble nation of Iran and God's pious men strongly hate this bunch.

You educated youth, wherever you are, you have crucial duties: The duty of defending Islam, which is an indisputable one for anyone. Next there is the

1 The day is not stated in the manuscript, but in Sahifeh-e Nūr and Nahdat-e Risāliyyān, vol. 5, p. 325, it is dated Shahrivar 1 [Jamadi ath-Thani 20 / August 22].

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defense of the homeland and her independence, which is one of the indispensable duties in Islam. Then is the duty of introducing the great religion of Islam to the human societies - its aspects regarding the system of government, dispensation of justice as well as in regard to the behavior of the ruler toward the people and the way how a governor should deal with public funds. You should introduce Islam so that other regimes and governments would realize the meaning of government and the know-how of guarding a nation. So the human societies would realize what kind of government Islam is seeking. So that the erroneous thoughts imposed on our youth by the imperialist agents, would change. Do your best and you yourselves act according to the Islamic precepts and make others to follow suit. Try to remove the thick curtains that the aberrant have drawn on the bright face of Islam. By the will of Almighty God, He will make you successful.

In conclusion, I would like to extend my thanks and appreciation to you youth and to the youth in other countries who, away from their homeland, serve Islam and the Muslim countries. May peace be upon you.

Ruhullah al-Misawi al-Khomeini

Your letter that was attached to a brochure had not been brought to my attention before; it was just recently given to me by one of the clergymen.
Permission

Date: August 5, 1970 [Mordād 14, 1349 AH / Jamādī ath-Thānī 2, 1390 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid Shah Muhammad Husayn Mişbāḥ

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny ('a)), let it be known to all the faithful of the districts of Meydān in Sanglīkāh, Kolāneh Khomār, Zimānī, Dawgān, and Dāwī, that His Eminence 'Imād al-A'lam and Murawwīj al-Ākām Mr. Ḥāj Sayyid Shāh Muhammad Husayn Mişbāḥ, may God always assist him, is my representative for the financial and religious law affairs that is dependent on the permission of a fully-qualified jurist, in a cautious manner and after recognizing the precepts and the subject matter. He is authorized to collect the blessed Share of the Imām ('a), to spend one-third of it for the religiously prescribed cases, and to remit the other two-thirds to this humble servant and receive a receipt and pass the same to the payers of the funds. He is also empowered to collect the blessed Share of the noble Sādūr and spend the same for the poor and pious Sādūr, and to collect the other religious funds from zakārs and the the absolution from obligations regarding unknown persons, etc. and spending the same for the prescribed uses.

“And I advise him, may God, the Exalted, assist him to keep company of piety and to be cautious. I hope for his prayers and admonitions.” May God’s peace, mercy and blessings be upon him and our pious brethren.

Rāhu'llāh al-Mūsawī al-Khomeinī
Jamādī ath-Thānī 2, 1390 AH
Letter

Date: August 10, 1970 [Mordād 19, 1349 AHS / Jamādi ath-Thānī 7, 1390 AH]
Place: Najaf, Iraq
Subject: Illegal acts of the Shāh’s regime
Addressee: Sayyid Shāh Muhammad Husayn Misbāh

In His Most Exalted Name

Jamādi ath-Thānī 7, 1390 AH

His Eminence Murawwīj al-Ahkām wa’d-Dīn Mr. Ilāh Sayyid Shāh Muhammad Husayn Misbāh, may his graces last:

Your respected missive was received and I was aware of its subject matter. I pray to Almighty God for your success and victory in the promotion of the sacred faith and the true religion.

His Eminence Hujjat al-Islām Mr. Khalkhālī mentioned your subjects. The thesis and permission were sent. God willing, they will arrive there. It is surprising that many theses that were sent as per request by the most learned ‘ulamā’ of Kabul and other cities in Afghanistan were not received except some of them. To some it is even a probability that the government of Iran has a hand in the lack of delivery. I cannot believe that the government of Afghanistan will follow the government of Iran in this matter. Would Your Eminence and other gentlemen please be aware that the government of Iran is determined to select for Muslims a person who acts according to its will so that they can hush up any injustice done. And God knows best. I expect Your Eminence’s benevolent prayer. May peace be upon you.

Rāhullāh al-Mūsawī al-Khomeini

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1 Nasrullāh Khalkhālī: Imam Khomeini’s representative in the holy city of Najaf.
Letter

Date: August 14, 1970 [Mordad 23, 1349 AHS/ Jamādī ath-Thānī 11, 1390 All]
Place: Najaf, Iraq
Subject: Family-related
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

Jamādī ath-Thānī 11, 1390 All

Dear Ahmad,

It had never happened before that correspondences from all you and Ma’sūmah Khānum’s arrive here simultaneously. After the Khānum’s departure letters from all of you arrived. Khānum is now in Syria. God willing, she will fly from there to Iran. I am alone and in good health. Your brother is also in Syria, or in Lebanon. The weather there is hot and it has reached 48 (degrees) but our place is good and you are being missed here. Please give my regards to all your sisters and to Ma’sūmah Khānum. I am unable to send them any responses now for the reason that I do not like to overburden Mr. Kashmīrī who is heading for Iran with lots of letters. You convey my regards to all and extend my apology for that. Please inform me of your health and of Khānum’s arrival. It has been a long time since I have heard from Mr. Lavāsānī. Please inform me of his health, too. Also please send a message to him to inform me of his health. May peace be upon you.

1 Sayyid Muṣṭafā Khomeneī’s wife.
2 Imām Khomeneī’s wife.
3 Sayyid Muṣṭafā Khomeneī.
4 Sayyid Muḥammad Šādīq Lavāsānī.
Letter

Date: August 30, 1970 [Shahrivar 8, 1349 A.H /Jamad al-Thani 27, 1390 A.H]
Place: Najaf, Iraq
Subject: The need to avoid differences
Addressed: The faithful of Qawl Khish village

In His Most Exalted Name

Dear Messrs. Faithful, Elderly and Men of Influence of the Qawl Khish village—may God always assist them:

The gentlemen’s missive was received and I was aware of its subject matter. I was unaware of Afghanistan’s situation. Following the demise of the late Ayatullāh Ḥakim, may his soul be sanctified, at the suggestion of some reliable (sources) amongst a group of the seminary students of Afghanistan, and through these same authorities, representatives were issued in some areas. According to some correspondences received, each area should have a separate representative and if in one area there are two individuals, and this is a cause of disputes, it is not advisable to give a representative where someone else had already been chosen. If such a thing has been practiced before, it is due to lack of information. Those areas that were to be assigned to Mr. Mīshāh, had already been given to some other persons and it is not advisable to repeat this. It would be good if the local elderly men and the noblemen of the district take action to solve the dispute. It can be deduced from the gentlemen’s writings that His Eminence Mr. Mīshāh himself has noticed that repetition is not expedient. It is hoped that Almighty God will grant everyone success and the gentlemen are acting upon their duties in a friendly manner. May peace be upon you.

Ruhullāh al-Musavi al-Khomeini

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1 Sayyid Muhammad Husayn Mīshāh; one of the individuals in Afghanistan who was authorized by Imām Khomeini to collect the religious funds.
Permission

Date: September 5, 1970 [Shahrivar 14, 1349 AHS / Rajab 3, 1390 A.H.]
Place: Najaf, Iraq
Subject: Permission in religious law affairs
Addressee: Sayyid 'Ali Akbar Wa'iz Isfahani

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny ('a)), it is hereby confirmed that His Eminence 'Imad al-A'lam Mr. Aqa Sayyid 'Ali Akbar Wa'iz Isfahani, may Almighty God always assist him, has been granted my permission to take charge of the financial and religious law affairs that is dependent on the permission of a fully-qualified jurist, in a cautious manner. He is also authorized to collect the blessed Share of the Imam ('a) and remit the Share of the noble Sadaat to the religiously prescribed area, including his sustenance in an economical manner, and to remit the two-thirds to this humble servant to be spent in the significant religious seminaries.

"And I advise him, may God, the Exalted, assist him to keep company of piety and to be cautious. I hope for his prayers and admonitions." May God's peace, mercy and blessings be upon him and our pious brethren.

Ruhullah al-Musawi al-Khomeini
Rajab al-Murajjab 3, 1390 A.H.
Letter

Date: September 7, 1970 [Shahrivar 16, 1349 AHS / Rajab 5, 1390 AH]
Place: Najaf, Iraq
Subject: Acknowledgment of the receipt of funds and issuance of permission for the spending of the Imam’s (‘a) Share
Addressee: Sayyid Musin Hamedani

In His Most Exalted Name

His Eminence Sayyid al-A‘lām wa Thiqat al-Islām Mr. ‘Āqā Sayyid Musin Hamedānī, may his generosity last long:

I beg to inform you that your missive and the amount you had sent were received and the requested receipts were issued and sent. As for the 1,000 tumāms debt of your respected son-in-law His Eminence Mr. Zamān, may his success last, that you had mentioned, if His Eminence Mr. Ḥāji Husayn ‘Āqā Tehranī Rad, may God make him successful, would pay the above mentioned amount on account of the blessed Share of the Imam (‘a), that is acceptable. In conclusion, I pray to Almighty God for your continued success and I beg for our prayers. May God’s peace, mercy and blessings be upon you.

Rūhullāh al-Mūsawi al-Khomeini
Rajab al-Murajjab 5, 1390 AH
Letter

Date: September 10, 1970 [Sha'ban 19, 1349 AHS / Rajab 8, 1390 AH]
Place: Najaf, Iraq
Subject: The violation of a number of attorneys
Addressee: Sadiq Khalkhāl

In His Most Exalted Name

Rajab 8, 1390 AH

His Eminence 'Imād al-A'īlām wa Thiqat al-Islām Mr. Khalkhāl, may his graces last:

Your noble missive was received. Thank you for your show of kindness. Concerning the issues that you had written, the more important of all, i.e., the issue of monthly stipend has been acted upon. However, there remain two things to be scoured of, which I do not assume for them to drag on. One is the prevention by the regime; you had indicated that there was no one willing to promote; there are many who are willing to promote. You may point out to the lack of remittance of funds. With the situation as is, some of my representatives are scoured of accepting funds, and the majority of my authorized representatives, although some of them collect good funds, they do not deliver. They consider the property of the Imām ('a) as their own property and beyond. Under such circumstances, I do not assume that it is feasible to continue. However, it was done for the time being to see what comes out of it. As for the troubles that the seminary students, may God always assist them, have gone through, I pray to Almighty God to grant them success and confirmation. As for Khalkhāl, leave that to a more appropriate time. God willing, I hope for your benevolent prayers. May peace be upon you.
Permission

Date: September 11, 1970 [Shahriyar 20, 1349 A.H / Rajab 9, 1390 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Jalal Ayatullah

In the Name of God, the Compassionate, the Merciful

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

His Eminence, Shaykh al-'Ulama' al-A'lam wa Hujjat al-Islam Mr. Haj Shaykh Jalal Ayatullah, may his blessings last, has been granted my permission to be charged with the financial and religious law affairs that is dependent on the permission of a fully-qualified jurist, "so that he will be in charge of the mentioned affairs while exercising caution." He is also authorized to collect the religious funds and remit the same to the prescribed cases. He is authorized in collecting the blessed Share of the Imam (a) and spending one half of it in any way expedient based on the religious procedures and remit the other half to this humble servant to be spent at the significant religious seminaries. He is empowered to have the funds change hands and to grant grace periods as he sees expedient, and to collect, spend, and remit in the manner indicated.

"And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope for his prayers and admonitions." May God’s peace and mercy be upon him and our pious brethren.

Ruhullah al-Musawi al-Khomeini
Rajab al-Murajjab 9, 1390 AH

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Permission

Date: September 14, 1970 [Shahrivar 23, 1349 AHS / Rajab 12, 1390 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid 'Abdullah Diya'ri

In the Name of God, the Compassionate, the Merciful

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

His Eminence 'Imād al-ʿĀlam wa Ḥujjat al-Islām Mr. ʿīj Sayyid 'Abdullah Diya'ri, may his graces last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of the Wali al-Amr, may Allah expedite his glorious advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also authorized to collect the religious funds and spend the same in the religiously prescribed cases. He is my representative in collecting the blessed Share of the Imam ('a) and spending one half of it in any way expedient in the religiously prescribed cases, and remit the other half to this humble servant to be spent at the most significant religious seminaries. He is empowered to have the funds change hands and to grant grace periods as he sees expedient, and to collect, spend, and remit in the manner indicated.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope for his prayers and admonitions”

Ruhullāh al-Mūsawī al-Khomeinī
Rajab al-Murājiah 9, 1390 AH
Letter

Date: September 30, 1970 [Mehr 8, 1349 AHS / Rajab 28, 1390 AH]
Place: Najaf, Iraq
Subject: Research about the claimant of proxy on behalf of Imam Khomeini
Addressee: Haydar 'Ali Jalali Khomeini

In His Most Exalted Name

Rajab 28, 1390 AH

His Eminence 'Imād al-A'lam wa Thiqat al-Islām Mr. Jalāli, may his graces last:

Your noble missive was received. I pray for your success and confirmation. According to what is known from some missives, a person by the name of Aqā Sayyid Huāyīn Nurīzādeh is collecting funds from people in Eynvarzan and around Māzandarān under the pretext of having proxy from me. This man’s name is not registered in my ledger. Would you inquire from him about his claimed authorization? Also, he has not remitted the funds that he has collected. You see into this and inform me accordingly.

With regards to assisting the persons that you had mentioned, and who are busy with the study of the books, Al-Ma‘ālim and Al-Mughni, you have my authorization. As for the suggestions made to send a person to the Eynvarzan Mosque, you have the authorization. Send a pious person who is able to do propagation, God willing, you will be successful. I expect your benevolent prayer. May peace be upon you.

Rāhullāh al-Mūsawī al-Khomeinī
Reply to a Query

Date: October 7, 1970 [Mehr 15, 1349 AHS / Sha’bān 5, 1390 AH]
Place: Najaf, Iraq
Subject: Hujjatīyyah Society being permitted to use the funds to combat Bahā’ism
Remarks: This permission was later cancelled by Imam Khomeini

[His Eminence Āyatullāh al-Ḥājj Āqā Rāhullāh Khomeini, may his sublime presence endure:

May peace be upon you. Perhaps you can with your blessed memory recall that a few years ago a group of religious and faithful individuals under the leadership of Hadrat Hujjat al-Islām Mr. Hāj Shaykh Mahmūd Jalābī had regular meetings in order to combat the man-made Bahā’ism. In these meetings, there included teaching of useful topics where they familiarize the participants with the high station of the Living Imām (‘a).

Recently the domain of the activities of these meetings has surpassed Tehran, Isfahān, Mashhād, Shirāz, and other important areas; it has even reached the remote villages. By the special grace of the Hadrat they have been able to guide some 500 members of the misled sect of Bahā’ism and convert them to the sacred religion of Islam. They also were able to save a great number of sceptic individuals who were in the danger of falling prey of that group. First of all, what is the opinion of your blessed Hadrat Āyatullāh about the group and the necessary action? Second, how do you see empowering of this sect and cooperating with them? Third, if need be, could the religious funds be used in this way or not? Would you please express your blessed opinion very explicitly? May God’s peace, mercy and blessings be upon you.]

In His Most Exalted Name

In the abovementioned assumption, the gentlemen’s action is appreciated by and meets Almighty God’s consent. Cooperation with them is also to the satisfaction of the Living Imām—may Allah expedite his advent. The faithful have the permission to give to them from the religious funds such as zākāts and other lawful funds. If need be, you are authorized to pay to them from the one-third of the blessed Share of the Imām (‘a). Of course, this should be

1 Refer to the next footnote.

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done under the supervision of committed individuals and if His Eminence Hujjat al-Islām Mr. Ḥalabī—may his blessings last—can do this, let the funds be paid under his supervision. I pray to Almighty God for their success.

Rahāl al-Mūsawī al-Khūneynī
Sha'bān al-Mu‘āẓẓam 5, 1390 AH

1 For the reasons of the unsound positions taken by the ʿAṭṭārīn-e Ḥujjātīyāh [Ḥujjatīyāh Society] and exploration of the ʿAbbāsī’s regime and cooperation of some of the members of this society with the ʿAbbāsī’s regime, Imām Khomeini, after being informed of these issues, nullified the previously-issued authorization. In 1350 [1971], he wrote in response to a letter by Mr. Gerāzī who had asked an opinion about the status of the Ḥujjātīyāh Society and its founder: “The meetings arranged by the mentioned person are detrimental. Since the time I have been informed of this, I have not confirmed him and God willing, never will.” Imām Khomeini, in the famous “Charter of the Clergy” so states, “... Yesterday, the Ḥujjātīyāh sanctified the battle and, in the thick of light, exerted all their efforts to break the strike festooned with lights on the occasion of the mid-Shaʿbān in the ʿAbbāsī’s interest. Today, they pretend to be more revolutionary than and outdo the real revolutionaries! These undeveloped peasants of yesterday, who have disgraced Islam and the Muslims through their silence, have literally broken the back of the Prophet (ṣ) and his chaste household. For these peasants, the title of Wilāyat [vicegerency] has not served anything but amassing wealth and pleasure-seeking are today claim to be the founder and the inheritor of the Wilāyat and beggar the Wilāyat of the Shīʿites.”

Mr. Ḥāshemī Rafsānī, in an interview on Ḥujjātīyāh Society, and Imām Khomeini’s nullification of the authorization, so states: “Another event that had presented itself was the Ḥujjātīyāh Society. What this body had in mind years back was to start a campaign against the Bahāʾīs. They founded a society whose job was to identify the Bahāʾīs, who were later condemned and the Muslims were prevented from approaching them. Overall, the regime grew in favor of such activities for they would not offend the regime. The Bahāʾīs, too, had ordered their people not to get involved in politics. They had forbidden any struggle and the regime did not trouble them. They had arranged some classes where they would gather the Muslim kids together and taught them the principles of ideology. Since this group did not approve of and combat and was absorbing a group of combatant forces, we were in opposition with it.”

The criticism that we had about it was due to its going on and mobilizing a group of the young forces and that in many places the combatant forces had joined them. The battlefield was becoming vacant and we were under the impression that our principal mission at this time was to challenge the regime. We saw all this as weakening agents. Thus, there was a confrontation between this group and the forces of the Imām’s line. Even at the beginning, the Imām had apparently given this group authorization to use the blessed Share of the Imām (ʿa). But later on and when it got to that point, he withdrew the authorization. The Imām was asked by one of the Qurʾān’s instructors about this and the Imām’s response was that: “No, they could not be given the Share of the Imām (ʿa).” And naturally, they were looking for Mr. Ḥalabī. 309
Letter

Date: October 7, 1970 [Mehr 15, 1349 AHS / Sha'ban 5, 1390 AH]
Place: Najaf, Iraq
Subject: The Friday congregational prayers at Najaf and Isfahān and the negative positioning of some high-ranking personalities of the seminary
Addressee: Sayyid Ja'far ad-Din Tāhirī Isfahānī

In His Most Exalted Name

I beg to inform Your Eminence that your noble missive was received. Before receiving your missive, I was very worried about your illness; I hope, by the will of Almighty God, you will fully recover from your ailment. However, seeing a neurologist is advisable. In Isfahān, you have Dr. Nafīštī, I saw him once I had a sickness. His diagnosis was good. In any case, do not procrastinate and go and see him. The point you had indicated about the Friday congregational prayers, it seems as though you have not been present in the societies of the most learned ‘ulamā’ and are not aware of the distraction of the mind and diversity of opinions. At Najaf, Mr. Sādiqī started Friday congregational prayers and encountered a sanction by old men and opposition of some of the sources of imitation. Where in the world can you see the likelihood of ‘ulamā’ grant privilege to someone above themselves and certify that privilege in practice—whether in Tehran, Isfahān, Qum, or other cities?!

Having influence with the intellectual class does not have any effect on this matter. Of importance is the elderly class. By the will of Almighty God, He will improve our societies and awaken us from this deep slumber. May peace be upon you.

1 Muhammad Sādiq Tehranī.
Letter

Date: October 8, 1970 [Mehr 16, 1349 AHS / Shaba 6, 1390 AH]
Place: Najaf, Iraq
Subject: Condolence on the death of Mr. Muntaziri’s mother
Addressee: Husayn ‘Ali Muntaziri

In His Most Exalted Name

Please be apprised that it was recently reported that your respected mother has returned to the mercy of the Lord. I beseech God, the Exalted, for her forgiveness and patience and recompense for the remaining ones. I hope for your benevolent prayers for a good ending.

As reported Mr. Tāhirī is sick. Give the enclosed letter to him and if he is in need, give him from any one of the contributions that is at your disposal for the purpose of his treatment. May God’s peace be upon you.
Letter

Date: October 16, 1970 [Mehr 24, 1349 AHS / Sha'ban 14, 1390 AH]
Place: Najaf, Iraq
Subject: Inquiry of condition
Address: Sayyid Jalāluddin Tāhirī Isfahānī

In His Most Exalted Name

Sha'ban 14, 1390 AH

His Eminence Sayyid al-ʿālām, Thiqāt al-ʿālām Mr. Sayyid Jalāluddin Tāhirī, may his blessings last:

I express my greetings and salutations to you. It has recently been mentioned that your health is in poor condition, which is a cause for worry. I hope that by the grace of God, the exalted, by now your illness has been removed. In any case inform me of your health. Thanks to God, the Exalted, I am in good physical condition and I hope that through your prayers mental anxieties will also be removed. May God's peace and mercy be upon you.

Rūhullāh al-Mūsawī al-Khūneinī

It is possible that letters be sent in the same manner through the mail. They can be sent to the following address: Najaf, Āyatullāh Burūjerdī Madrasah through His Eminence Thiqāt al-ʿālām Mr. Sattārī to be delivered home.1

1 The above letter was sent by a courier. Since the SAVAK prevented letters to be sent to Imām Khāneini, the Imām wrote a different address.
Permission

Date: October 18, 1970 [Mehr 26, 1349 AHS / Shahrībān 16, 1390 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid Mahdi Taḥābāt

In the Name of God, the Compassionate, the Merciful

Praise be to Allah, Lord of the worlds; may God's peace and salutation be upon Muhammad and his pure progeny, and His curse be upon all their enemies.

It is hereby confirmed that His Eminence Sayyid al-A'īmī Muḥammad al-Āqā The Sayyid Mahdi Taḥābāt, may his blessings last, has been granted my permission to be in charge of financial and religious law affairs which depends on the permission of a fully-qualified jurist, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect religious funds such as the blessed Share of the Imam (ʻa), Share of the noble Sādiq and other funds. Furthermore, he is permitted to spend one-third of the blessed Share and all other funds in the areas as prescribed by religious laws such as for his sustenance in an economical way and he must remit one-third to this humble servant or my representative at... to be spent in the significant religious seminaries. He is equally authorized to give loans, a respite if advisable, and to collect, spend and remit in the above-mentioned manner.

“And I advise him, may God assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be cautious in worldly and after-world affairs. I hope he will not forget me in his prayers and admonitions.”

Rūḥullāh al-Mūsawī al-Khomeinī
Shahrībān al-Mu’azzam 16, 1390 AH

1 Illegible.
2 Giving to the creditor and taking it back as a loan, and repeating this action until the full amount of the price is reached.
Letter

Date: October 22, 1970 [Mehr 30, 1349 AH / Sha'bán 20, 1390 AH]
Place: Najaf, Iraq
Subject: Family-related, inquiry of relatives' health
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

Sha'bán 20, 1390 AH

Dear Ahmad,

Your letter has been received. I desire your and the others’ health and happiness. I hope, God willing, your marriage is accompanied with health and happiness. Inform me of your health and that Khánum and the children. Presently, I have something to do and cannot trouble you more than this. We are all fine. May God’s peace be upon you.

Give my regards to Khánum, the girls and others.

Your father

Deliver the enclosed letter to Mr. Āqī Sayyid Sādiq Rūhání Qummí.
Letter

Date: Circa October- November 1970 / Aban 1349 AHS / Ramadān 1390 AH
Place: Najaf, Iraq
Subject: Determining debts and religious funds
Addressee: Mahmoud Muttajiyān

In His Most Exalted Name

His Eminence Hāj Mahnūd Muttaqiyyān, may Allah assist him:

Your noble letter has been received. The cases whose account is exactly unclear for you and in need of lapse of time are that which you have certainly given in usury; divide them into five parts and you are permitted to postpone the uncertain case until the account becomes clear. You are authorized in the Share of the Safār in the same manner that you received permission. As to the blessed Share of the Imam (‘a), it is not permissible for you to pay it to anyone other than my representative. His Eminence Hāj Shaykh Muḥammad-Sadiq Tehrānī, it is not acceptable. May you be successful and assisted by God, the Exalted.

Rūḥullāh al-Mūsawī al-Khomeinā
Month of Fasting 1390 AH
Letter

Date: November 7, 1970 | Ābān 16, 1349 AHS / Ramadān 7, 1390 AH
Place: Najaf, Iraq
Subject: Wedding congratulations; monthly stipends of the seminary students
Addressee: Sayyid Ahmad Khomenei

In His Most Exalted Name

Dear Ahmad,

Your letter which was undated arrived; it is only clear that it was written after the fifteenth of Sha'bān. I congratulate you and your respected wife on your marriage. May you have a long and happy life. Whenever I go to the holy shrine I pray for all of you. May it be accepted by the will of God, the Exalted. However, as to your request for an increase of the monthly stipend, in certain respects it is not advisable. Firstly, as it has recently been observed it is not certain if the funds will reach me. There may be a hand or different hands involved that will not allow them to be received. Therefore, increasing them is not advisable and secondly, it is possible that if you increase them, the objections will increase and the government in any way possible will be inclined to object to the principle. Therefore, for the time being caution requires the same manner that exists to be continued; do not rush until we see what comes next. As for the external (men's apartment) I cannot interfere everyday. Act in any manner you see advisable and do not be very particular. The coming or going of the companions or individuals is not important. In any case, act in any manner you see advisable. You may also consult with His Eminence Mr. Suhaylī1 in regards to these affairs; act in any appropriate manner. I received a letter from Khānum2 from Tehran to which I replied. Extend my regards to your respected wife.

Your father

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1 Sayyid Muhammad Bāqir Suhaylī Tabāni (one of the instructors of Qum's theological school); the father-in-law of Sayyid Ahmad Khomenei.
2 Khānum Khomenei's wife, who at that time was in Iran.
Permission

Date: November 11, 1970 [Ábad 20, 1349 AHS / Ramadán 11, 1390 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Muhammad Ismā'īl Najafi

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny ('a)), it is hereby confirmed that His Eminence Imād al-A'lam wa Murāwiy al-Abkām Mr. Ṭāqī Shaykh Muhammad Ismā'īl Najafi, may his blessings last, is my representative with observance of caution in the financial and religious law affairs as well as in the blessed Share of the Imam ('a), which is collected from the believers. Furthermore, half of it is to be spent in the prescribed areas while the other half is to be remitted to this humble servant for the maintenance of the theological schools, and the receipt for the collected funds is to be given to the payers of the funds.

“And I advise him, may God assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs. I hope he will not forget me in his benediction prayers and admonitions.” May God’s peace, mercy, and blessings be upon him and our faithful brethren.

Rūhullāh al-Mūsawī al-Khōmeinī
Month of Fasting 11, 1390 AH
Letter

Date: November 18, 1970 [Aban 27, 1349 AH / Ramadān 18, 1390 AH]
Place: Najaf, Iraq
Subject: Delivery of goods in place of monetary funds (religious debts)
Addressee: Sayyid Shāh Muhammad Husayn Mishālī

In His Most Exalted Name

Month of Fasting 18, 1390 AH

His Eminence Sayyid al-A'īm, Munawwī al-Alkām Mr. Hāj Sayyid Shāh Muhammad Husayn Mishālī, may his life last.

Your noble letter arrived and I was informed of its contents. It was written that the eminent believers pay the funds in goods. You and other representatives, may God always assist them, are authorized in a manner you see advisable to accept the goods, to sell them for the present market price and remit their sums. However, you gentlemen should warn the believers that if they price the goods for a higher price than that of the market, they are not exempt from their obligation in regards to the extra portion and they are responsible for it.

Another matter that is necessary to be pointed out by you is that no one is allowed to interfere in the area in which His Eminence Imād al-A'īm Mr. Hāj Shaykh Muhammad Husayn Ghaaznavī is the representative and if the inhabitants of that area give their funds to someone else without his permission, they are not exempt from their obligation, and anyone who without his permission interferes in that area is discharged from representation. Inform the inhabitants of this matter so they may understand their obligation.

Rūhullāh al-Māsawī al-Khūnī
Letter

Date: November 26, 1970 (Azar 5, 1349 AHS - Ramadan 26, 1348 AH)
Place: Najaf, Iraq
Subject: Family-related
Addressee: Sayyid Ahmad Khani
c

In His Most Exalted Name

Month of Fasting 26, 1390 AH

Dear Ahmad,

Your letter has been received. I am pleased to hear of your health. Congratulations for the marriage. I hope that, God willing, you are in good health and prosperous. I pray for all of you. You have the right to feel uneasy about my comment regarding the house. However, since I always expect you to take into account all aspects, if sometimes, being upset as I have said something unfair, you ought to forgive the old father. In any manner you see advisable give the house to the seminary students. Furthermore, you did not write as to how the monthly stipend was given, who gave it and on what grounds it was given. Khani
c thanks to God, has arrived safely and is busy entertaining visitors. Inform me of the quality of your lessons, discussions and occupations. Extend my greetings to the honorable and respected bride. I hope she is fine by the will of God, the Exalted.

Your brother and his family are fine; they had gone for 'Ilhaf... last night they returned. I pray for your health.

Your father

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1. His wife.
2. The wife of Imam Khani
c
3. Mrs. Fatima Ta'labi
c, the wife of Mr. Sayyid Ahmad Khani
c.
4. Mr. Sayyid Mustafa Khani
c
5. 'Ilhaf: Section in a mosque wherein the individual occupies himself only with prayer, recitation of the Holy Quran, supplication and other devotional acts.

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Letter

Date: Circa November-December 1970 / Āzar 1349 AHS / Shawwāl 1390 AH
Place: Najaf, Iraq
Subject: 'Ayn Warzān Mosque
Addressee: Haydar 'Ali Jalālī Khomeini

In His Most Exalted Name

His Eminence 'Imād al-Ālam wa Thiqāt al-Īslām Mr. Jalālī, may his graces last:

I pray for success and assistance from God, the Exalted, for you. It has been written that a mosque in 'Ayn Warzān was built under the supervision and approval of His Eminence Ayatullāh Khwānsārī, may his blessings last. However, some individuals have had temptations. That which was done with his supervision was correct and must not be obstructed. Communicate this to all of the respected inhabitants. May you be successful by the will of God, the Exalted.

Rūhullāh al-Mūsawī al-Khomeini
Month of Shawwāl 1390 AH

The noble letter and the parcel were received through Mr. Ra’ūfī.
Letter

Date: December 8, 1970 [Azar 17, 1349 AHS / Shawwal 8, 1390 AH]
Place: Najaf, Iraq
Subject: Family-related; ordering payment of the monthly stipends to a couple of individuals
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

Shawwal 8, 1390 AH

My dear Ahmad,

I do not know if recently a letter from you has arrived, in which this letter will be the answer of or has not arrived and this is going to be a beginning letter; anyway I beseech God the Most High for your health and happiness. Thanks to God, I am fine although I have become very tired and there is no way out.

The matter which is necessary for me to point out and for which I am waiting your answer is the importance of taking care of the family of Mr. Aqa Sayyid Ahmad Kalantari who is imprisoned.

First, inquire of the location of his father-in-law's residence; afterward inquire from him the whereabouts of Mr. Kalantari's family members. If they are in Tehran, it is necessary to give them hundred tumans per month. Either you yourself prepare the amount and in an assured way send it to them or request Mr. Tehrani\(^1\) to give the amount every month to them in an assured way (without anyone being aware of).

Another matter is that Khaimat\(^2\) insists on giving Mashhadi Rida\(^3\) extra fifty tumans; you cannot disobey her order. Carry out her command. Inform me of your condition. Give my regards to the respected family. I pray for everyone's health. Give my regards to your sisters. God willing, everyone is well and happy.

Your father

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\(^1\) Mr. Mohammad Sadiq Tehrani, the Imam's representative

\(^2\) The wife of Imam Khomeini

\(^3\) The attendant in Imam Khomeini's house in Qum.
I plan on writing to Mr. Lavāsānī to buy you a refrigerator as a wedding gift and one also for Mr. Aqā Rida, his own son, for the same occasion. If you also mention it to him there is no problem. Whenever I write to him I will mention it.

\[\text{1 Mr. Sayyid Muhammad Sāhāq Lavāsānī: Imam Khomeini’s fully-authorized representative in Tehran.}\]
Permission

Date: December 8, 1970 | Azur 17, 1349 AH | Shawwal 8, 1390 AH
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid Shah Muhammad Husayn Mishbah

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations to the Prophet and his pure progeny (a), it is hereby confirmed that His Eminence Sayyid al-A'lim Mr. Sayyid Haj Shaikh Muhammad Husayn Mishbah, may his blessings last long, is my representative in Qawil Khishi and its districts in the financial affairs with the observance of caution as well as in collecting the blessed Sharee of the Imam (a). He is authorized to spend one-third of it on the prescribed religious cases and two-thirds is to be remitted to this humble servant. Receipt of collection is to be given the payers of the funds. The inhabitants and the believers are authorized to pay their funds to him and to receive a receipt of payment. After people received the receipts, you may consider yourself exempt from the due.

Be it known to all that no one has the right to disturb him in the mentioned area, be it my representative or others. May he be successful and assisted by the will of God, the Exalted.

May God’s peace and mercy be upon you and our faithful brethren.

Ruhollah al-Musawi Khomeini
Month of Shawwal 8, 1390 AH

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1 Qawil Khishi, one of the Shi'ah-inhabited regions in Afghanistan.
Permission

Date: December 13, 1970 [Azar 22, 1349 AHS / Shawwāl 13, 1390 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Ghulām-Husayn 'Adīlī

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny (‘a)), be it known to all the faithful of the villages of Gol Nīcheh, Jelo Gorg-hā, Shānīyeh; the entire Jawshar-khāū and Hiygah-hā, Siyā Khūl-hā; Jangalak; Siyālkhāb; Kazārgh; Dahan Ghulām-hā; Deh Dāvūd, Sar-Pol, Manjā and its districts; Sarbaghāndi; Pāy-Kotāl; Qāš Gheyghān-hā; Qa'īq Gheyghān-hā; and the entire Nāv-e Gheyghān-hā, that His Eminence Murawwij al-Ahkām Mr. Shaykh Ghulām Husayn 'Adīlī, may God always assist him, is my representative in the financial and religious law affairs whose supervision depends on the permission of a fully-qualified jurist with observance of caution, and in collecting the blessed Share of the Imām (‘a) whose one-third is to be spent in the prescribed religious cases while the other two-thirds is to be remitted to this humble servant, and the receipt of payment should be given to the payers of funds; he is also authorized to allow the payers of the funds to give themselves the Sādāt's Share to the poor and pious Sādāt.

Be it known that the above-mentioned areas were previously in the name of Mr. Sayyid Husayn Jān and from now on they have been transferred.

“And I admonish him, may God assist him, to keep company of piety and to be cautious in his affairs. I hope for his prayers and admonitions.” May God's peace, mercy and blessings be upon him and our faithful brethren.

Rūhullāh al-Mūsawī al-Khomeini
Shawwāl 13, 1390 AH

1 Names of some districts, villages and regions in Afghanistan.
Permission

Date: December 13, 1970 [Azar 22, 1349 AHS / Shawwāl 13, 1390 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs (for some regions in Afghanistan)
Addressee: Husayn Jān Wā'īzī

In the Name of God, the Compassionate, the Merciful

Almighty! Praising (God) and offering salutations (to the Prophet and his pure progeny (s)). be it known to all the faithful of the villages of Nāzi̇rān Mīrzānī; Khālidī; Dāhan Tākeh Ghāl; Mānjī; Kūlehī; Khaqān; Dāhan Mānjī; Sūrkhāk; Divkān; Dāhan Nādī Kandī; Sar Tākeh Ghāl; Qāsh; Dāhan Nūn Mīyānī; Pushtīch Mānjī; Dāhan Nūsī; Sar Nūsī; Bāgh Sāng; Dāhan Dīvālak; Chebel; Wajī; Bēygh-‘Alī Āwīyā; Bēygh-‘Alī Sūflā; Dāhan Jīhāzarah; Jāy Sūrkhī; Jumāleh-ye Pusht-e Lūhā; Dāhan Chahār Āsīyā; Bām Ān; Sar Chahār Āsīyā; Minār Āwīyā; and Minār Sūflā, that His Eminence Mūrawwīj al-Aḥkām Mīr Shāykh Husayn Jān Wā‘īzī, may God always assist him, is my representative in the financial and religious law affairs which requires the permission of a fully-qualified jurist with the observance of caution, and in collecting the blessed Share of the Imam (a) whose one third is to be spent in the prescribed religious cases while the other two-third to be remitted to this humble servant, and the receipt of payment is to be given to the payers of funds. He is also authorized to allow the payers of the funds to give themselves the Sādiq’s Share to the poor and pious Sādiq.

Be it known that the above-mentioned areas were previously in the name of Mr. Sayyid Husayn Jān and from now on they have been transferred.

"And I admonish him, may God assist him, to keep company of piety and to be cautious in his affairs. I hope for his prayers and admonitions."

Rūḥallāḥ al-Mūsawī al-Khomēnī
Shawwāl 13, 1390 A.H
Letter

Date: December 28, 1970 [Dey 7, 1349 AHS / Shawwal 28, 1390 AH]
Place: Najaf, Iraq
Subject: Monthly stipends of seminary students; seriousness in studies and moral purification
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

My dear Ahmad,

Your letter has been received by means of Mr. ‘Ali. I desire your good health. In regards to the subject matter that was written, I must say: The money of a ‘small liver’ does not need a calico tablecloth.¹ I am now breathing my last breaths, and the problems that I have are enough and I do not desire more. Too much work has completely deranged the condition of living. It is hoped that by His will, God, the Exalted, will make available means so that I can plan for my last days. Your ideas, thank be to God, the Exalted, are young and overfulfilled with hope and they do not go with my tired and worn out ideas. What I want from you is that you seriously study and discuss and never neglect them; during your studies make an effort to edify your morals and strengthen the base of the sacred religion. By the time you think of formalities, consultants and followers for me, I will be gone. As it has been written from Tehran, it is not clear if they can continue giving the monthly stipend; I had predicted it. Furthermore, because the gentlemen do not have correct information of behind the scenes they continuously write to increase it. Your brother had a cold for two days as well as a slight fever, but thanks to God, it has passed and today and yesterday he went to class and also came here but his hand is troubling him a bit. Possibly, it is due to the cold, and it is not important. It will get better, God willing. Convey my regards to your sisters and wife. May you be happy and fine by the will of God.

Your father
Shawwal 28, 1390 AH

¹ A Persian proverb which means: “Something that is not important does not need formalities.”
² Mr. Sayyid Musaffi Khomeini,

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Permission

Date: January 9, 1971 [Dey 19, 1349 AHS / Dhul-Qa'dah 11, 1390 AH]
Place: Najaf, Iraq
Subject: Permission in religious law affairs
Addressee: Husayn-'Ali Muntazir

In His Most Exalted Name

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

His Eminence ‘Imād al-‘Ulama’ wa Hujjat al-Islām Mr. Shaykh Husayn-’Ali Muntazir, may his grace last, is my representative in collecting religious funds such as the blessed Share of the Imām (a), the grand Shi‘a’s Share, unknown owners’ share and others. Those who want to send their religious funds to me can send them through him. His collecting and receipt of payment is the same as my collecting and receipt of payment. He is also my representative in giving loans of the religious funds and granting a respite, if seen to be advisable, and in collecting the same.

“And I advise him, may God assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs. I hope he will not forget me in his prayers and admonitions.” May God’s peace, mercy and blessings be upon him and the pious servants of Allah.

Rūhullāh al-Mūsawī al-Khōmeini

\[^{1}\text{A property whose owner is unknown.}\]
\[^{2}\text{Giving to the creditor and taking it back as a loan and repeating this action until the full amount of the price is reached.}\]
Letter

Date: January 22, 1971 [Bahman 2, 1349 AHS / Dhul-Qa’dah 24 1390 AH]
Place: Najaf, Iraq
Subject: To remind of different affairs
Addressee: Sayyid Ahmad Khameini

In His Most Exalted Name

My dear Ahmad,

May you be fine and happy by the will of God, the Exalted. You did not answer to some of the issues which I previously wrote:

1. In regards to the inquiring of the family of Mr. Kalântar, I wrote for you to inquire them if they are in Tehran and then give them three hundred tumans per month, in any means you know possible.

2. You did not write anything in regards to the library, I do not know in what condition it is. As soon as possible hand it over to the seminary students, and inform me.

3. As it has been mentioned for receiving money from Mr. Lavâsanî you yourself go to Tehran. This matter causes me to worry; discontinue doing so.

4. In regards to the girls’ passports take formal action; however, do not resort to other individuals.

5. In regards to the consultant whom you have repeatedly written about, I do not see it advisable. Furthermore, its negative is more than the positive. Do not talk to him; rather, leave him in silence.

6. Do not occupy yourself with anything besides your discourses and lessons; follow up your lessons and discourses as much as possible and finish ‘the technicalities’ [ṣūfī] level as soon as possible.

7. You and your sisters should not withhold sending letters; constantly send them to me.

8. Give my regards to your sisters and the respected family. May peace be upon you.

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1 Sayyid Ahmad Kalântar
2 Sayyid Muhammad Sâliq Lavâsanî, Imam Khameini’s representative in Tehran.
3 Lessons in the theological seminaries are taught in three phases: ‘the preliminaries’ [muqaddimât], ‘the technicalities’ [ṣūfî], and ‘the advanced studies’ [bakhsh al-khârîj]. As ‘the preliminaries’ phase the lessons are mainly jurisprudence [fiqh], methodology and some marginal and complimentary lessons. ‘The advanced studies’ consists of two parts: elementary and higher instruction, and presently the books on fiqh and principles of faith are being taught.
İsmi: Your father
Letter

Date: January 23, 1971 [Bahman 3, 1349 AHS / Dhū‘l-Qa‘dah 25, 1390 AH]
Place: Najaf, Iraq
Subject: Acknowledgment of the receipt of letter
Addressee: Sayyid Mahdi Ṭabātabā’ī

In His Most Exalted Name

Dhū‘l-Qa‘dah 25, 1390 AH

His Eminence, Thiqa al-Islām Mr. Ḥāj Sayyid Mahdi Ṭabātabā’ī, may his 
graces last. I beg to inform you that your respected letter arrived. I pray for your health and success. I hope for your benevolent prayers. May peace be upon you.

Rūhullāh al-Mūsawī al-Khomeini
Letter

Date: Circa January-February 1971 [Bahman 1349 AHS / Dhu'l-Hijjah 1390 AH]
Place: Najaf, Iraq
Subject: The necessity of Imam Khomeini’s message to the hajj pilgrims not to be circulated before its appointed time
Addressee: Sayyid Hamid Ruhani Ziyāratī

In His Most Exalted Name

I forgot to mention that these papers should under no circumstances be circulated in Iraq especially Najaf and they should not be given to those who speak abroad. Moreover, the gentlemen should not at all mention them.¹

¹ The above note is pertaining to Imam Khomeini’s message in the year 1971 to the pilgrims of the House of God. However, its circulation before its appointed time, during hajj was the reason for the Shah’s regime’s preventing its distribution during the season of hajj.
Message

Date: Cira January-February 1971 | Bahman 1349 AHS / Dhu'l-Hijjah 1390 AH
Place: Najaf, Iraq
Subject: Warning to the Muslims of the world in regards to Palestine and the revealing of crimes committed by the Shah’s regime
Addressees: The pilgrims to the Sacred House of God

In His Most Exalted Name

To all the pilgrims to the Sacred House of God, may God Almighty always assist them:

After offering my profound greetings and salutations, [I would like to state that] now that owing to the feebleness and negligence of the Muslim nations, the wicked clutches of imperialism have penetrated the furthest parts of the vast lands of the nation of the Qur’an and all of our wealth and resources are poured into their mouths under the feigned name of being nationalistic, the venomous culture of imperialism has infiltrated the remotest districts and villages of the Muslim countries, pushed back the culture of the Qur’an, and places our youngsters in multitudes at the service of the foreigners and imperialists. Everyday, under a new tune and deceitful names, it misguides our youth. It is necessary for you, the nation of Islam, who for the purpose of performing the hajj ceremonies, have gathered here at the land of revelation to use this opportunity to ponder upon a solution. In solving the problems of the Muslims, you must exchange views and have mutual understanding.

You should bear it in mind that this huge gathering, which takes place annually here at this sacred land at the command of God, the Exalted, obliges you, Muslim nations, to struggle for the realization of the sacred goals of Islam and the sublime objectives of the pure shahadah along the path of advancement and exaltation of the Muslims, and the unity and solidarity of the Islamic society. In the way toward independence and uprooting the cancer of imperialism, you must be in unison and concordant in view. Listen to the sufferings of the Muslim nations from the tongues of the people of each country and in solving their problems, do not spare any kind of actions. Think about the poor and destitute of the Muslim countries. Think of a remedy for the liberation of the Islamic land of Palestine from the clutches of Zionism, the obstinate enemy of Islam and humanity. Do not neglect
assisting and cooperating with the self-sacrificing men who are fighting for the liberation of Palestine.

In a bid to awaken the nations, it is necessary for the intellectuals and scholars who are participating in this gathering, from whichever country they may be, to issue well-reasoned out statements along with the exchange of views, to distribute them in the land of revelation among the Muslim societies, and to disseminate the same upon their return to their respective countries. In those statements they should call upon the heads of Muslim countries to set before their eyes the goals of Islam, to set aside their differences, and think of a solution for the deliverance from the clutches of imperialism.

If the heads of the Islamic countries put aside their internal differences, become familiar with the lofty goals of Islam and incline on Islam, they will not become such abject and prisoners of imperialism. It is these differences of the heads of Muslim countries that have created the Palestinian Question and do not allow it to be solved. If the seven-hundred-million Muslims1 with their vast and wide countries had a political maturity, and were united and organized in one row, it would not be possible for the powerful imperialist governments to penetrate their countries let alone a bunch of Jews who are agents of imperialism.

In this grand gathering of hajj, which must be exploited in favor of Islam and the Muslims, it can indeed regretfully be witnessed that contrary to the objectives of the Revealer of revelation some venomous pens of the agents of imperialism distribute for years pamphlets entitled, Al-Khittef al-Aridah2 and the like at the center of revelation with the aim of dividing the Muslim ranks, and thus, helping the imperialists. Though lies and calumnies they want to separate a population of approximately one-hundred-and-fifty million persons3 from the ranks of the Muslims. It is a surprise as to how the government of Hijaz allows these misleading pamphlets to be distributed in the center of revelation.

It is necessary for the Muslim nations to avoid this type of divisive and imperialist books and publications, and to ostracize those who are against the unity of Muslims. In this sacred gathering of hajj exchange views firstly, on fundamentals issues of Islam and secondly, on the particular issues of the

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1 The world's Muslim population at the time of the issuance of the message.
2 Al Khattef al-Aridah: an anti-Shi'a pamphlet that the Saudi Wahhabi's have been massively publishing and distributing during the hajj season as well as throughout the Muslim world.
3 It refers to the Shia population in the world at that time.
Muslim countries such as those happening inside the countries to their Muslim brothers through the hands of imperialists and their agents. In this sacred congregation, the populace of every country must give a report of their nation's sufferings to the Muslims of the world.

Now, as a duty I will give you a small account of the sufferings of the oppressed nation of Iran so that the Muslims of the world will be informed of what is happening to the defenseless people of this Muslim country. The sinister works of imperialism in this country seem to be more than in any other Muslim country. Israel, which is today the recognized enemy of Islam and the Muslims and which has for a long time been waging a war against the Muslim nations, is interfering in all the economic, military and political affairs with the collaboration of the filthy government of Iran. It must be said that Iran has become a military base for Israel and in reality America. In this country, the foreigners have immunity in its true sense of the word while the 'ulama', scholars, academicians, and other classes are not immune to any oppression. The honorable merchants, one after another, become bankrupt; the oppression and pressure of the ruling system have severely strained the throat of this oppressed nation. Strangulation, imprisonment and persecution of the Middle Ages are prevalent. In the name of 'Knowledge Corps', 'Health Corps' and other deceitful names, the sinister imperialist agenda simultaneous with the spread of corruption are under operation in the remotest districts and villages. Resistance against knowledge and culture more intensely continues. By the order of the imperialists, they want the ill-fated nation to remain backward. With the claim of Islam and pretending to be righteous Muslims, they are set to destroy Islam and one after another obliterate and destroy the sacred laws of the Qur'an. The distinguished 'ulama' and students of the Islamic sciences are struggling under the pressure of the imperialist agents. The imperialists want to take possession of religious schools, mosques and Islamic assemblies and to a certain extent they have carried out this plan. Based on unfounded excuses, they attack the universities. They bring the honorable youth from the universities to the jails and the barracks. The latest incidents of the Iranian universities and the savage and merciless attacks of the tyrannical regime on the students have caused us great regret. This inhuman method is another example of the imperialist agenda to suppress the universities and the students. I strongly condemn these Gengis-Khan methods and Middle Ages acts. I am certain that the zealous and patriotic students will never retreat or surrender.

This shameful and bloody revolution referred to as 'White Revolution', which in just one day, tanks and machineguns (as it is well known) butchered
fifteen thousand Muslims, has made the nation's life glimmer. It made the life of besieged villagers and farmers more miserable. Now in most of the districts and villages, clinics, doctors, and medicines do not exist. There are no signs of schools, bathhouses, potable water, and as confessed by some newspapers, in some villages innocent children are starving as the tyrannical regime spends hundreds of millions of rials of the country's capital on shameful celebrations: birthdays of this and that, celebration of the twenty-fifth anniversary of reign, celebration of coronation, and worse than all tragedies, the sinister celebration of the 2500-year-old monarchy that God only knows what tragedies and dark days came upon the people and what means of extortion and plunder have been employed by the imperialist agents. If the enormous and stupendous budget that is spent on this commonplace affair were spent on filling the hungry stomachs and providing for the misfortune, our sufferings could be lessened to some extent. However, the profiteers and self-interested ones do not allow them to think of the nation. By spending the money of the Muslim nation, the tyrannical regime celebrates and decorates with lights for the monarchs who, in every age have crushed the nation under the boots of the army; the monarchs who have always been endowed with the right to oppose religion; the monarchs who have been the archenemy of Islam and torn the blessed letter of the Holy Prophet (s); the monarchs whose example in this age is before the eyes of all. The world should know that these celebrations and merrymakings are not related to the noble nation and Muslims of Iran; rather, the hosts and participants of these celebrations are the enemies of Islam and the Iranian nation.

I shake the hands of all the Muslim nations and the freedom-fighters of the world who are working to cut off the roots of imperialism and the imperialists for the sake of freedom of the Muslim countries and the breaking of the chains of captivity. I beseech God, the Exalted, to ward off the mischief of the tyrannical regimes and the filthy agents of imperialism. I pray to God for the acceptance of the devotional acts and rites of all. May God's peace, mercy and blessings be upon you.

Ruhullah al-Musawi al-Khomeini

Fundamentally, Islam is against the basis of monarchy. Anyone who observes the conduct of the Prophet of God in governance would realize that Islam has come to destroy these imperial palaces of oppression. Monarchy is one the dirtiest and most shameful manifestation of reactionary behavior.¹

¹ At the time of the publication and circulation of the message, this part was omitted. Sayyid Hamid Ruhani states the reason for this as follows: "A bitter memory that I have about this message is the Imam's omission of the eminent and valuable part this message. The message had not even come out of print that the late Imam urgently requested the following to the publisher: "Since it is possible that difficulties may occur during the hijab ceremony due to the publication of this message for the publishers and for being captured by the monarchal regime of Iran, I do not see it advisable that the matter in which I brought against the monarchal foundation and monarchy in this message be published. Furthermore, it is possible for those involved in distributing this message to be apprehended in Iran, and this would be accompanied with the danger in which the Sharia regime may have them decapitated on the charges of uprising against the monarchal rule. For this reason, kindly omit those few sentences that reject the basis of monarchy." (Something close to these contents) Nahiyat-e Imam Khomeni (Imam Khomeini's Movement), vol. 2, p. 698.
Letter

Date: January 23, 1971 [Bahman 3, 1349 AHS / Dhul-Qa‘dah 25, 1390 AH]
Place: Najaf, Iraq
Subject: Acknowledgment of the receipt of letter
Addressee: Sayyid Mahdi Tabataba‘i

In His Most Exalted Name

Dhul-Qa‘dah 25, 1390 AH

His Eminence Sayyid al-A‘lām, Thiqa al-‘Islām Mr. Tabataba‘ī, may his blessings last:

I beg to inform you that your noble letter had arrived quite sometime. However, since there was no safe means and I did not want to send a letter by post, my reply was delayed. I hope for your benevolent prayers. I hope that by the will of God you will always be in good health. May peace be upon you.

Rūhullāh al-Mūsawī al-Khomeinī

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1 It is to be noted that the SAVAK severely controlled the Imām’s letters and correspondences and it would identify the recipients of the letters and put them under pressure and trouble.
Letter

Date: February 6, 1971 [Bahan 17, 1349 AHS / Dhu‘l-Qa‘dah AH]
Place: Najaf, Iraq
Subject: Notifying in regards to different issues
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

Dear Ahmad,

Your undated letter arrived. God the Most High willing you are in good health.

1. Regarding the library as I was unaware of the building’s condition I suggested that if possible build more rooms for the seminary students; if it is not suitable then allocate them to those who are married as you are free to decide on this affair.

2. In regards to going to Tehran for the monthly tuition, what was meant was the monthly tuition for the companions; if it was not true I thank you for telling me.

3. Take good care of your honorable uncle during his stay in Qum. Take care of his living facilities, accommodation, food, and other affairs, especially in regard to respect.

4. Concerning Mr. Ashtiyān and his son I did not understand why they are worried; it is better to mention their funds; I cannot interfere much in

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Mr. Sayyid Ahmad Khomeini in regards to the footnotes of this letter wrote:

1. My first suggestion was not to build eight big rooms each of them be given to a married couple. At first Imām was against this plan; after I explained the condition of the library to him he agreed to this suggestion.

2. It is misreported that for receiving the monthly stipends of Imām’s followers I would go to Tehran. From the Imām’s point of view this was very much dignified. The incident was not true that I would go to Tehran. The amount of money in Qum was enough and it paid for the monthly stipend. All together the funds of Imām’s followers were more than one thousand five hundred dinars.

3. We believed that Mr. Laviṣānī was not in good terms with Mr. Ashtiyān and that he would not refer the people to him which resulted in not enough money reaching them and they would evade receiving money (after all the funds that were first put at their disposal were finished) from Mr. Laviṣānī and other representatives. Furthermore, it was not possible to give the monthly stipend in another name, as they were not at the level of being a Religious Reference Authority; we just heard that from this point they were worried. On the one hand, pressure from the clergymen against the Imām was too much on him [Ashtiyān]: “You yourself are on the level of being a Religious Reference Authority: in your last days you have become Mr.
these affairs, it is better for them to be resolved over there. I will write (as you say) and inquire from my representative in Tehran. Do not give much attention to these worldly matters.

5. I will write for them to give the money for the passport. God willing, you will be successful and aided; be serious in your studies, but before that, you should be serious in edifying your morals. May God’s peace be upon you.

Your father

We are assembled in Karbalā al-Mur’alla and I pray for you. As it is written from Iran there is disorder in the funds; from the outside they are forwarded to different people instead of giving them to my official representative Mr. Tehrānī and it seems that they desire to limit him. This matter is not correct and the funds must reach him and if (your) uncle is present, through both of them and the gentlemen, assemble in Tehran or Qum so that it will be spent on the theological schools in Qum. This manner that was written is a very bad one and results in incorrect expenses. You are ordered to investigate who change the people’s mind about my representative and you must write it to me. May God’s peace be upon you.

Khomeni’s representatives. This was not little pressure, but his Islamic and religious spirit was in a way that he was not affected by these talks. The SAVAK realized this from the beginning but Imām’s name being not existing satisfied them at least outwardly. We reached this conclusion that the SAVAK was afraid of preventing the monthly tuition from reaching the Imām and keeping his representatives of the people’s reach; the people would not abandon the Imām; they would directly give the money to the combatants and this was more dangerous for the SAVAK than the monthly stipend reaching the seminary students of Qum. Finally, we were constantly in contact with Mr. Afsahi.
Letter

Date: February 9, 1971 [Bahman 20, 1349 AHS / Dhul-Hijjah 12, 1390 AH]
Place: Najaf, Iraq
Subject: Introducing representatives in collecting religious funds

In the Name of God, the Compassionate, the Merciful

Since the remittance of the religious funds (directly) to me and receiving receipt of payment is troublesome for the faithful, may God always assist them, those who want to send the funds to me should do so through His Eminence Hujjat al-Islām wal-Muslimīn Mr. Hāj Murtadā Pasandideh, my elder brother, or through His Eminence Hujjat al-Islām Mr. Hāj Shaykh Muhammad Šādiq Tehrānī, my representative in Qum, and from which ever you receive a receipt of payment it is the same as a receipt of payment from me. May you be successful and aided by the will of God, the Exalted.

Ruhullāh al-Mūsawī al-Khūmānī
Month of Dhul-Hijjah 12, 1390 AH
Letter

Date: February 10, 1971 [Bahman 21, 1349 AHS / Dhul-Hijjah 13, 1390 AH]
Place: Najaf, Iraq
Subject: Reply to some religious questions
Addressee: Sayyid 'Abbas Mir-Yunusi

In His Most Exalted Name

Dhul-Hijjah 13, 1390 AH

His Eminence Thiqat al-Islam Mr. Mir-Yunusi, may his graces last:

Your noble letter arrived; your success and happiness is beseeched.

1. One who did not keep an account but had profits must divide all of his earnings into five parts.

2. The farmer mentioned in the letter, who did not keep an account, must estimate the result; if his seeds is the subject of khums he must divide his produce into five parts even if it is in the middle of the year.

I hope for your benevolent prayers. May peace be upon you.

Ruhullah al-Musawi al-Khomeini

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Letter

Date: February 12, 1971 [Bahman 22, 1349 AHS / Dhī‘l-Hijjah 14, 1390 AH]
Place: Najaf, Iraq
Subject: Necessity of being alert to the plans of the sowers of seeds of discord; some points in regards to religious representatives
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

Dhī‘l-Hijjah 14, 1390 AH

Dear Ahmad,

May you be healthy and happy by the will of God, the Exalted. It has been a while that I feel from your letter that you, unaware, have been instigated to limit or expel my representative in Tehran. Even your letters have exceeded just writing to me and they were written to others, which have been instigating. You are not experienced and aware as I do. You do not know the people the way I do, and at present you are unable to distinguish different motives. I have been associated with these people for over 40 years. Those which I have chosen, whether in Najaf or Tehran, were after long associations with them. You should know that in regards to an effective and attentive person who is in Najaf there are hands at work to disturb him in any manner possible, also in regards to the person that is in Tehran. I do not know anyone more attentive or more correct among my friends than him. You have repeatedly written to me that the number of representatives must be increased. While representation is not restricted there are many people although attentive representatives are few. And we ourselves with our own hands are putting them (representatives) aside and this injures me and not the individual concerned. If it were permissible, I would religiously explain some of the affairs so that you would wake up from your deep sleep. I request that you do not write matters concerning me together with conditions

1 Mr. Nasrollah Khalkhali
2 In regards to this letter Mr. Sayyid Ahmad Khomeini reports: At the time of receiving the letter, the subject which Imām pointed out, that is to say, the hidden hands planning to create disputes between the Imām’s companions and the separation of them, was not perceptible. However, after the revolutionaries’ victory access to the SAVAK’s documents revealed that individuals associated to the SAVAK in Najaf and Qom were specially given this duty. Furthermore, Imām’s letter indicates its precision and far-sightedness.
concerning me to anyone, and I request you to occupy yourself with your own lessons. Moreover, write to me what is necessary and if you see a fault you have no right to write to anyone other than me, since you and the addressee of your letter are not correctly informed of the condition of our atmosphere and you also look toward everyone with pleasant character. May God’s peace be upon you.

God willing you will not be upset by my fatherly advice.

Your letter dated Bahman 3 [January 23] has now arrived; in it you have again written in regards to Mr. Ashtiyani’s matter. Again by your harsh tone it is apparent that you have been instigated a great deal; know that my representative in Tehran does not act contrary to my well being. I have inquired from him and am awaiting the answer. But his going to Qum was not unadvisable. At times, you say that the lack of interference of my companions is not correct and at times you say interference of that individual is not correct. However, those who want to disturb Mr. Ashtiyani cannot be quieted and I am not one to write people everyday to remove worry. The monthly stipend for Qum is not important and I do not want to gain reputation through it. You do not need to be worried by this. Be aware not to upset my close friends on my behalf by your doings or the addressees of your letters. Pay close attention to the information people give to you. It is possible that they were instigated by other causes and want to carry out their plans by using your own hands. Nevertheless, this does not mean that whenever you hear something not to write it to me. Refer to me and if you see it advisable write of those who report these affairs.

I hope my dear and the apple of my eyes is not disturbed by my advice. May peace be with you.
Letter

Date: February 24, 1971 [Esfand 5, 1349 AHS / Dhū’l-Hijjah 27 1390 AH]
Place: Najaf, Iraq
Subject: Necessity for effort in rectifying the society
Occasion: Death of Mr. Hakim (one of the grand maraj')
Addressees: The distinguished 'ulamā' of Shirāz

In the Name of God, the Compassionate, the Merciful

Their Venerable Eminences distinguished 'ulamā' and Hujjat al-Islāms of Shirāz, may their blessings last:

I beg to inform Their Venerable Eminences that after some months the telegram sent on the demise of the late Ayyatullah Hakim, may God have mercy on him, has arrived and is acknowledged. I hope that under the auspices and attention of the eminent distinguished 'ulamā', may Allah multiply their kinds, the theological schools will take effective steps in edifying the society, especially the young generation, and that their valuable attempts will neutralize the sinister plans being carried out one after another. With utmost regret and sorrow, it must be admitted that the people of falsehood are united and concordant in their falsehood while the people of truth are unlike that. However, we must not be disappointed that Islam and the Muslims have witnessed very dark and hard days for God, the Blessed and Exalted, by His power, would extinguish the wicked ones at an appointed time. The latest tune of 'Religious Corps' seriously threatens the foundation of the clergy and its independence, and it up to us to combat it with utmost seriousness and not to allow this divine trust on our shoulders to be trampled upon by the fanatics of those who are ignorant of God. Struggle to make the nation aware of the sinister plans of the enemies of Islam.

I beseech God, the exalted, for the health, happiness, and confirmation of Their Venerable Eminences. May God's peace, mercy and blessings be upon you.

Rāhullāh al-Mūsawī Khomeini
Letter

Date: February 28, 1971 [Esfand 9, 1349 AHS / Muḥarram 2, 1391 AH]
Place: Najaf, Iraq
Subject: Acknowledgment of the receipt of letter
Addressee: Sayyid Mahdi Ṭabāṭabā’ī

In His Most Exalted Name

Muḥarram al-Ḥarām 2, 1391 AH

His Eminence Sayyid al-A’lām wa Thiqat al-Islām Mr. Ṭabāṭabā’ī, may his blessings last:

Your respected letter, which indicated your respected physical health, arrived. I beseech God, the Exalted, for your health and success. I hope for your benevolent prayers for a good ending of life. May peace be upon you.

Rāhullāh al-Mūsawī al-Khomeinī
Letter

Date: February 28, 1971 [Eid al-Adha 1392 AH / Muharram 2, 1391 AH]
Place: Najaf, Iraq
Subject: Emphasis on refraining from carrying out propaganda in his favor
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

My dear Ahmad,

Your letter arrived. In a previous letter I inquired if Mr. Lavāṣīn has given funds along the way. He answered, “So far, such a thing has not happened and that I have never given any funds to him, and did not and will not interfere in these affairs. However, there are seditious individuals doing mischief.” I, myself, guessed that it was baseless. An information received from Qum is that Mr. Rahbānī and you are planning to give extra monthly stipends for a hundred people with the purpose of increasing the coming and going at the house. I am very surprised at you in that you still do not know me! I never desire to commit such inhumane acts nor do I desire you to commit them. In these affairs never act without referring to me although it is possible that this news is like most of the others. In any case, inform me and keep this way of thinking away from you. Give my greetings to His Eminence Hajjāt al-Islām wa'l-Mulūm your honorable uncle. I am worried about him. I fear that this going and coming at the house may cause uncleanliness for his health and will not permit him to rest in Qum. Convey my greetings to you respected wife. May you be both fine and prosperous by the will of God, the Exalted. Peace [be with you].

Your father
Muharram 2, 1391 AH

1 In regards to this letter Mr. Sayyid Ahmad Khomeini wrote: “He meant the late Ayatollāh Rahbānī, a former member of the Guardianship Council. After an exchange of views he and I reached the conclusion that for delivering the Imam’s message and for more contact with the seminary students a monthly stipend would be given to approximately one hundred individuals so that with their contact with the other students the Imam’s message would be spread more quickly in the theological schools and other places. Imam thought that for enabling the house to be crowded and for flourishing the issue of his being a murājat at tājīfāt we made such a decision.

2 Sayyid Murājāt Pascantelkh.
Letter

Date: February 28, 1971 [Esfand 9, 1349 AHS : Muharram 2, 1391 AH]
Place: Najaf, Iraq
Subject: Message of gratitude
Addressee: Murtadawi

In His Most Exalted Name

Muharram 2, 1391 AH

His Eminence Sayyid al-A'lam Mr. Murtadawi, may he live long:

Your noble letter arrived. Concerning the issue written, it has been done. May you be successful by the will of God, the Exalted. May God's peace be upon you.

Ruhollah al-Musawi al-Khomeini
Letter

Date: March 3, 1971 [Esfand 12, 1347 A.H / Muharram 5, 1391 A.H]
Place: Najaf, Iraq
Subject: Message of gratitude
Addressee: Ḥaydar-ʿAli Jalālī Khomīnī

In His Most Exalted Name

Muḥarram 5, 1391 A.H

His Eminence Imād al-Aʿlām Thiqāt al-ʿIslām Mr. Jalālī, may his graces last:

Your noble letter from Madīnah al-Munawwarah\(^1\) arrived. Thanks to God, the Exalted, you have succeeded in paying homage to the land of revelation. May Allah accept your (devotional) acts. Although I am not free from illness it is not important. I hope for your benevolent prayers for a good ending of life. May God’s peace, mercy and blessings be upon you.

Rāhullāh al-Mūsawī al-Khomīnī

\(^1\) Madīnah al-Munawwarah: literally, the Illuminated City of Medina.
Letter

Date: March 11, 1971 [Esfand 20, 1349 AHS / Muharram 13, 1391 AH]
Place: Najaf, Iraq
Subject: Emphasis on reconciliation between two of Imam Khomeini's companions
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

Muharram 13, 1391 AH

My dear Ahmad,

May you be both healthy and happy by the will of God, the Exalted. A letter from Mr. Şən'ī arrived which was very long and if the issues written are true, he and you are responsible in the second rate and are confirmers of chaos. At any rate, it is better that peace and harmony would prevail between the two gentlemen. Try hard to make peace between these two, so that I will not be worried more than this. Mr. Şən'ī, based on the notion that Mr. Tehrānī has written something to me, wrote some issues which has made me anxious. I am awaiting the news of their reconciliation. I do not know why the gentlemen have differences; what value does these few days of life have that one disturbs his friends?! Unless religious issues are at stake, and it is only for the sake of God, the realization of which is immensely difficult. Give my greetings to all the children. Thanks to God, now my health is good. If you heard that I was ill it was not important and now I am no longer ill. It was just weakness due to old age and until you have not reached it you do not know what it is! Peace [be with you].

Your father

I received a letter from Mr. Sayyid Mūsā 'Alawi, he complains about his condition. As you deem it advisable, try to help him every month or every now and then.
Permission

**Date:** March 17, 1971 [Eid-al-Fitr 26, 1349 AH / Muharram 19, 1391 AH]

**Place:** Najaf, Iraq

**Subject:** Issuance of permission in financial and religious law affairs

**Addressee:** Ghulam-‘Ali Mu‘īn

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

After praising (God) and offering salutations (to the Prophet and his pure progeny ('a)), it is hereby confirmed that His Eminence ‘Imād al-A‘lām wa Thiqat al-Islām Mr. Hāj Shaykh Ghulam-‘Ali Mu‘īn, may his graces last, is authorized in financial and religious law affairs with the observance of caution. He is permitted to collect the blessed Share of the Imām ('a) and to spend the one-third as prescribed such as spending for his sustenance in an economical manner, and to remit the two-thirds to this humble servant to be spent in the significant religious seminars. He is also authorized in granting loans, giving an advisable respite, collecting, spending and remitting in the manner mentioned.

"And I advise him, may God assist him, to keep company of piety, and be righteous and cautious. I hope for his prayers and admonitions." May God’s peace, mercy and blessings be upon him and our faithful brethren.

Rūḥullāh al-Mūsawī al-Khomeini
Muharram al-‘Hārām 19, 1391 AH

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1 Giving to the creditor and taking it back as a loan and repeating this action until the full amount of the price is reached.
Letter

Date: March 25, 1971 [Farvardin 5, 1359 AH / Muharram 27, 1391 AH]
Place: Najaf, Iraq
Subject: Necessity of elimination of differences between the clergy
Addressee: Muhammad Yazdi

In His Most Exalted Name

His Eminence 'Imād al-ʿĀlam wa Thiqāt al-ʿIslam Mr. Āqīl Shaykh Muhammad Yazdi, may his grace last:

Your noble letter arrived. I beseeched God, the Exalted, for your health and confirmation. I hope that by the will of God, the Exalted, the theological center of Qum and other believers are benefited from His Eminence’s guidance. What has recently upset me is the disputes, which I do not know by which hands have occurred in the theological center of Qum between the people of pulpit or rather altar, and in the same manner between the people of knowledge and the people of pulpit in Tehran. It is the same sort of disputes that took place among the Christian religious when their countries were taken over. Today that the principles of the Islamic laws are robbed by the foreigners and their servants, instead of unity of expression this sort of discord and insult with each other and the excommunication of some is a cause for great sorrow. It also displays the society’s lack of growth. People like you should exert effort; perhaps you will succeed in waking up the gentlemen from their slumber before everything is lost, if it has not already been. To God, the Exalted, we take our complaint. May peace be upon you.

Rūhullāh al-Mūsavi al-Khomeini

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\(^1\) It refers to the dispute that occurred among the clergy, which was instigated by the regime after the publication of the book, Shukr o Jawālī, written by Šafi‘ī Ansāf. 

\(^2\) It refers to the incidents related to the overthrow of the Byzantine Empire (Eastern Roman Empire) in 1453.
Letter

Date: April 19, 1971 [Farvardin 30, 1350 AHS / Safar 23, 1391 AH]
Place: Najaf (in Iraq)
Subject: Family-related; permission of sale of library
Addressee: Sayyid Ahmad Khomeini

_In His Most Exalted Name_

Safar 23, 1391 AH

My dear Ahmad,

May you be successful by the will of God, the Exalted. The persons have arrived and they all speak highly of you. God willing, you will always be kind to each other, especially with Mrs. Fātimah. 1 Thanks to God, we are fine. The issue, which I would like to point out, is that Mr. Sādūqī Yazdī 2 may come to Qum and ask to buy the library and build a school. If he comes and requests, give it to him so that my mind will be at peace. I hope that you occupy yourself with studies and discourse, and avoid other affairs. May peace be upon you.

Your father

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1 Fātimah Ṭahāqabī, the wife of Sayyid Ahmad Khomeini.
2 Muḥammad Sādūqī Yazdī
Permission

Date: April 1971 [Ordibehesht 1350 AHS / Rabī‘ al-Awwal 1391 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid Khaṭīm Husayn

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny (‘a)), His Eminence Murawwīj al-Aḥkām Mr. Hāj Sayyid Khaṭīm Husayn, may Allah always assist him, in the regions of Dāymar: Dād ‘Ulyā, Kaj Āb, Nirān and over those residing in Kabul and those who are concerned with the above mentioned villages and the village and people of Āb Pā‘īn, is my representative in financial and religious laws affairs, which depends on the permission of a fully-qualified jurist, with the observance of caution in discerning law and subject and in collecting the Imām’s (‘a) Share, one third of which to be spent as prescribed by religious law and other two-thirds to be sent to this humble servant and a receipt of payment to be given to the payers of funds.

I advise him, may Allah assist him, to keep company of piety and to be cautious in his worldly and afterworld affairs; I hope he will not forget me in his benevolent prayers; may God’s peace, mercy and blessings be upon him and our faithful brethren.

Let it be known that on the first day of the lunar month [Rabī‘ al-Awwal 1, 1391 AH] the region has been entrusted to him as the representative and since it was claimed that it was not given to him: I renew it.

Rūḥullāh al-Ṣūfawī al-Khomīnī

1 Āb Pā‘īn: a region in Afghanistan
Letter

Date: May 10, 1971 [Ordibehesht 20, 1350 AH / Rahbi al-Awwal 14, 1391 AH]
Place: Najaf, Iraq
Subject: Stipends of the seminary students
Addresser: Sayyid Ahmad Khomeini

Rahbi al-Awwal 14, 1391 AH

Dear Ahmad,

I hope you are fine. Mr. Khalkhali has delivered Mr. Dibahi’s drafts in order to pay off through Mr. Rida Lavasani all deficiencies relating to the month of Rahbi al-Thani. You have to compute the amount deposited with Aqaa and Hajj Shaykh Muhammad Sadiq and claim the remainder from Mr. Rida.

Khanoon and others have been on a pilgrimage to Kaimayn and Samara for a week. They are due to come back today but at this hour of the afternoon they have not returned yet. I hope you pray for us. Do not worry about the rumors, and tell Aqaa not to worry also. Peace be with you.

Your father
Letter

Date: May 18, 1971 [Ordibehesht 28, 1350 AHS / Rabî’ al-Awwal 22, 1391 AH]
Place: Najaf, in Iraq
Subject: Necessity for confronting the prevalence of the colonial culture
Addressee: Sayyid Sâdiq Šâhâbâ’î

In the Name of God, the Compassionate, the Merciful

Rabî’ al-Awwal 22, 1391 AH

His Eminence Šâhâbâ’î, may Allah always assist him:

Your letter dated Ordibehesht 6 [April 26, 1971] arrived. You asked for my opinion regarding the annual meeting of the Persian language group in Europe. It is first necessary for the young educated generation to pay attention to the issues that have been buried throughout the years by the treacherous hands of reactionism and imperialism. It is hoped that by the will of God, the Exalted, this disgraceful spot, which has been made by the Church propaganda for long time on the forehead of Westernized individuals, will be removed.

Although I am spending the old age of indisposition and have not attained desirably any of the hopes that I had, I firmly believe that through the movement that emerged by the help of God and led to the closeness between the secularly educated and religious scholars, this light will not be extinguished and everyday the cleavage that has been brought by the merchant traitors of the East and West with the aim of colonizing the Muslim nations would be removed through a worldly movement and all the classes of the seminary and university graduates. Through information on the sufferings and dissatisfactions, they would look for the remedy and reconstruction.

What can be said as the mother of all maladies is this ever-increasing prevalence of the alien culture of imperialism, it is this current and daily increase of the foreigners’ colonial culture that has for many years trained our youth with poisoned ideas, and the internal agents of imperialism have aggravated it. From a corrupt imperialist culture nothing will be produced

1 In the 22-volume Sahîheh-e Nau vol. 1, p. 161, the inverted date of the letter was April 26 but in the book Seven Thousand Days May 16 was inserted. But today supported by the date inserted in the handwritten copy May 18 is the correct date.
2 Shameful stain is intended.
except colonized employees and employers. You must try to study the mischief of the present culture and inform the nations about it. By the will of God, the Exalted, it would be undermined. Replace it with the Islamic humane culture so that the future generations will be trained through such a man-building and justice-fostering method.

You must struggle to let the mode of the Islamic government and the Islamic rulers’ conduct toward the Muslim nations be known to the world so as to pave the ground for the establishment of the government of justice and equity in place of those imperialistic governments whose foundation is oppression and plundering. If the young generation, to whichever section of society they may belong, understood the character of the Islamic government, which unfortunately did not continue but for a few years in the days of the Prophet (sa) of Islam and during the very short rule of the Commander of the Faithful, [Ali] (as), the very basis of the tyrant and oppressive governments and the deviated communist schools and others shall by itself be shattered. These sky-scaper palaces and these selfish kingly dreams and the void governments which were established by nations, have attracted the people towards corruption. If the Islamic government is established in which the head is equal to the peasants and his seat of power is the mosque on warm soils, the sultan governs with worn-out shoes and apparels, and the nation lives in peace and justice, then the foundation of the left and right corruptions would cease to exist.

You must struggle to regain what you have lost during the surrogate governments, the most important of which being mental independence whose requisite is the feeling of contempt toward such governments. It is necessary for you to thoroughly study the incidents happening in the Muslim countries through the hands of the imperialist agents, and after conducting an analysis the nations should be made aware of the consequences of their (agents’) mischief. You must meticulously study the incident- and rumor-mongering activities aimed at fortifying the edifice of imperialist rule in the Muslim countries such as the incidents in Turkey and the Siyāhkal incident. It is necessary for you to vehemently denounce the internal rifts, most of which seems to be hatched by the hands of the treacherous organs so that they could comfortably continue their iniquitous filthy lives. Condemn anyone who kindles such kind of differences. You have to render sacrifices to regain the glory and grandeur of Islam—the most important of which is its spiritual glory—so that under the rule of divine justice all classes will live in welfare and comfort.
I beseech God, the Exalted, for success and aid for the respected gentlemen who are in the service of Islam and the Muslims. May God’s peace and mercy be upon you.

Rūhullāh al-Mūsawī al-Khūnequipment
Permission

Date: May 19, 1971 [Ordibehesht 29, 1350 AHS / Rabi’ al-Awwal 22, 1391 AH]
Place: Najaf, Iraq
Subject: Issuance of permission in financial and religious law issues
Addressee: Muhammad Qasim Gonabadi

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence ‘Imad al-A’lam wa Murawwija al-Ahkam Mr. Shaykh Muhammad Qasim Gonabadi, may Allah always assist him, has been granted my permission to be in charge of the financial and religious law affairs that depend on the permission of a fully-qualified jurist, with the observance of caution. He is also permitted to collect the blessed Share of the Imam (’a) whose one-third is to be spent as prescribed by the religious law, such as this economical sustenance while the other two-thirds is to be remitted to this humble servant, and the receipt of payment is to be given to the payers of the funds.

“...And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope for his prayers and admonitions.” May God’s peace and mercy be upon him and our pious brethren.

Rahullah al-Musawi al-Khomeini
Rabi’ al-Awwal 23, 1391 AH
Permission

Date: May 19, 1971 [Ordibehesht 29, 1350 AH / Rabi' al-Awal 23, 1391 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Muhammad Sadighi Tehranii

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence Imad al-A'lam Mr. Shaykh Muhammad Sadighi Tehranii, may his graces last, has been granted my permission to be in charge of the financial and religious law issues that depend on the permission of a religious judge, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the blessed Share of the Imam ('a) and spend half of it as prescribed, such as for his sustenance in an economical manner, and to remit the other half to be spent in the significant religious seminaries.

“I advise him, may Allah assist him, to observe piety and righteousness. I hope for his prayers and admonitions.”

Ruhullah al-Musawi al-Khomeini
Rabi' al-Awal 23, 1391 AH
Letter

Date: May 21, 1972 (Ordibehesht 31, 1350 AH / Rabi’ al-Awwal 25, 1391 AH)
Place: Najaf, Iraq
Subject: Wishing good luck in promoting the holy religious laws
Addressee: Ibrahimi

In His Most Exalted Name

Rabi’ al-Awwal 25, 1391 AH

His Eminence Murawwiy al-Ahkam Mr. Ibrahimi, may his graces last:

Your respected letter arrived; I pray for your success and happiness. I am pleased that you were successful in carrying out your religious duties and in the promotion of the holy religious laws. I hope for your benevolent prayers for a good ending. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Letter

Date: Gírz· April-May 1971 [Ordibehesht 1350 AH / Rabi' al-Awwal 1391 AH]
Place: Najaf, Iraq
Subject: Religious funds
Addressee: One of Imam Khomeini’s representatives in Qum

In His Most Exalted Name

After greetings and benedictions, I beseech God, the Exalted, for your health and happiness.

Your letter dated Dhul-Qa'dah 16 and your other letter arrived together. Here is the answer to your first letter with the description that was written:

One who can give his religious debt must give it and you must collect it rather than give it to his inheritors. There is no objection to the transaction with those who do not know they are helping Israel, however, you must privately inform them so it will not become known.

Here is the answer to your second letter dated Dhul-Hijjah 17: As written by Zaki, no letter was received but since approximately no letter has recently arrived, it is possible that after prevention is eliminated it will arrive, therefore, for the time being I am waiting for the next news.

Report of you paying three hundred and twenty-one tumans to the Sadat has arrived.

1. Give permission to the son of the late Sayyid Fakhruddin in any manner you like.
2. You are authorized to give permission in any manner you deem advisable to anyone whom do you trust and is seeking permission.
3. You are authorized to give funds to those you consider deserving.
4. Give permission to the two persons who took a loan and are seeking permission for mosque, based on the present need and the absence of alternative means.
5. You are authorized to give permission to those who gave an account of the Sadat’s Share and you know it advisable to give permission to them.

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1. It refers to Jewish tradesmen
2. For sometime the Shah’s regime prevented Imam Khomeini’s letter from reaching the addressees in Iran and its agents also prevented letters sent to him from Iran from reaching him.
3. Giving to the creditor and taking it back as loan and repeating this action until the full amount of the price is reached.
In regards to printing the book I do not give permission. I will send the recent receipt and the previous receipt to Beirut. I hope they will arrive.

I will give the five-thousand-worth receipt that was mailed for Mr. Sattārī to him. Sixty-five tumans on account of Mr. Ḥāshimi Rafsanjānī is supposed to be given to you or Ahmad for the Sādār, give it to them (Sādār).

Give the opposite sheet to Mr. Ḥāj Muḥsin Muḥaddithzādeh and request his due funds upon receiving it pay it to the poor Sādār.

Give the included receipts to Āqā.¹ It seems that one of the two receipts is sufficient but I will send both since they were in two different letters.

¹ Mr. Sayyid Murtadā Pasandideh.
Letter

Date: May 23, 1971 [Khordad 2, 1350 AHS / Rabi’ al-Awwal 27, 1391 AH]
Place: Najaf, Iraq
Subject: Instruction on receiving money orders and religious funds
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

Rabi’ al-Awwal 27, 1391 AH

Dear Ahmad,

It seems that when the children were there we had more letters from you and we, too, wrote more often. It is quite some time since I have had a letter from you. By the will of God, the Exalted, I hope you are fine. Thanks to God, we are all fine. A money order\(^1\) for the first part of the month is issued; take as much as you need; do not get more. If the situations are the same for the first part of the month of Jamādī al-Awwal a new draft shall be issued; do not worry.

God willing, I hope by all means you are preoccupied with your lessons and discourses and not mindful of any other thing. I wish you success. May peace be with you.

Your father

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\(^1\) It means order of payment for the stipends of seminary students.
Permission

Date: May 26, 1971 [Khordad 5, 1350 AHS / Rabī‘ ath-Thānī 1, 1391 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Safar-‘Ali Shari‘at

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence ‘Imād al-A‘lām wa Thiqat al-Islām Mr. Haj Shaykh Safar-‘Ali Shari‘at, may his graces last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of Wali al-Amr, may Allah expedite his glorious advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the blessed Share of the Imam (‘a) whose one-third is to be spent as prescribed by religious law while the other two-thirds is to be remitted to this humble servant for the preservation of the significant religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace and mercy be upon him and our pious brethren.

Rūhullāh al-Músawi al-Khomeini
Rabī‘ ath-Thānī 1, 1391 AH

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Letter

Date: June 14, 1971 [Khordad 24, 1350 AHS / Rabi' ath-Thani 1, 1391 AH]
Place: Najaf, Iraq
Subject: Stipends of the seminary students
Addressee: Sayyid Ahmad Khomenei

In His Most Exalted Name

My dear Ahmad,

Your letter dated Rabi' ath-Thani 14 arrived. I am delighted to hear that you are fine. Your cable, too, has arrived. With regards to the stipend, I wrote to say that I will send a draft, out of caution. I knew there was enough (funds) over there; I would not volunteer for issuing a draft. It was agreed that as long as you do not refer to Tehran, nothing shall be given for this month. I collected here the twenty thousand which was drafted; that is, Mr. Rida' has collected it in Qum on my account. If, God willing, you have a surplus there, do send me for assistance here. I am glad to know that the gentlemen have made it up between them. I hope they will always live in peace. We are all fine but the departure of the children made me lonely. I hope they are all fine.

My reply to [your] uncle's letter and the receipts will be sent by some other means; say salam to him on my behalf.

Regarding the footnotes of this letter, Sayyid Ahmad Khomenei has written these:
1 At the start of paying stipends to students of Qum there was need of help from Mr. Lavasani, Imam's attorney in Tehran and help was obtained. Later on, Qum was able to manage itself and could send money to Najaf and theological centers in other cities.
2 It refers to Hajjat ul-Islam Aqta Rida', the clergy son of Hajjat Ayatullah Lavasani.
3 Najaf al-Asrak Theological Center.
4 This refers to the misunderstanding that existed between Ayatullah Pasandideh and Mr. Tehrani, which within a short period was changed into a close friendship.
5 It refers to the daughters of the Imam who went to see him once every two years.
6 The Imam acted according to the knowledge he had of men who went to visit him in Najaf. If a visitor was coward, he would not give him any letter. If the visitor was average he would give ordinary letters and if he was a comrade he would be exalted with sensitive letters. receipts of religious funds and Imam's share or portion to carry. For, if the messenger got into trouble, many others could get in trouble, and he roughly handled by the Shah's regime and SAVAK, and to find out why, for example, so and so has delivered the Imam's Share [salam al-imam] to Mr. Khomenei.
Your father
Rabī' ath-Thānī 20, 1391 AH
Letter

Date: June 22, 1971 [Tir 1, 1350 AHS / Rabi‘ ath-Thani 28, 1391 AH]
Place: Najaf, Iraq
Subject: Problems of the people in the region
Addressee: Mirza Mahmad Nizâm, Fasâ

In His Most Exalted Name

Rabi‘ ath-Thani 28, 1391 AH

His Eminence ‘Imád al-A’lâm wa Hujját al-Islâm Mr. Hâj Mirzâ Mahmad Nizâm, may his graces last:

Your respected letter indicating your noble health and expressing kindness toward me is acknowledged. I beseech God, the Exalted, for your health and success. I was touched by the public condition of the districts and the straitened circumstances of its respected inhabitants. It is hoped that by the will of God, their difficulties will be removed through your efforts and that of the respected inhabitants and the wealthy individuals of the districts. In case there is the need to spend the blessed Share on this issue, then the faithful are authorized to give to the needy in this matter.

I beseech God, the Exalted, for the improvement of the conditions of all the Muslims. I hope for your benevolent prayers for a good ending. May God’s peace and mercy be upon you.

Râhullâh al-Mâsâwî al-Khâmeînî

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1 ‘Imád is referring to the famine and deplorable condition of the people Fasâ districts at that time. This issue has also been mentioned in ‘Imád’s message in protest to the holding of the celebration for 2,500 years of monarchy.
Letter

Date: Circa 1971 | 1350 AHS / 1391 AH
Place: Najaf, Iraq
Subject: Sorrow in regards to indifference of some 'ulamā’ towards unity and expressing views in regards to the Hujjatyyah Association
Addressed: Muhammad-All Gerami

In His Most Exalted Name

His Eminence ’Imād al-A'lam Thiqaq al-Islām Mr. Gerami, may his graces last:

I do acknowledge the receipt of your letter and noted its contents. It has been written that you have sent several letters to which I have not replied. I do not remember except one letter from you, and I do not know if I replied and it did not arrive as do many other letters, or if it was neglected. At any rate, none of the fundamentals possibilities that you had concluded were and are not in my mind, and I did and do not have any worry about you. Maybe the travelers did not deliver even most of the letters and if they would arrive the replies met also the same fate. Concerning the unkindness of some of the gentlemen, it is not important as long as you act upon your duty and your account with God, the Exalted, is clear. Through tiresome efforts I wanted to remove or lessen the existing suspicion among the different classes, especially among university graduates, toward the religious scholars, however, the gentlemen themselves do not agree or some of them "And Allah, all unseen, surroundeth them," or perhaps I have not understood some of the issues. Concerning the person” that was written about, his meetings’ cause harms. Since I have become aware I have not confirmed him, and by the will of God, the Exalted, I will not do so. In the end, I hope for your benevolent prayers and my concern toward those similar to you is reserved. May God’s peace and mercy be upon you.

Ruhollah al-Musawi al-Khomeini

1 Sahih al-Bukhari 85:20.
2 Mr. Mohamad Hubabi.
3 It refers to the meetings held by the Hujjatyyah Society.

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Speech

Date: June 22, 1971 [Yr 1, 1350 AH / Rabi' al-Thani 28, 1391 AH]
Place: Shaykh Ansari Mosque, Najaf, Iraq
Subject: Economic problems of the people; the holding of festivities to mark the 2,500 years of monarchy; the incumbency of the 'Imām’s uprising
Occasion: Holding of festivities to mark the 2,500 years of monarchy
Addressees: Clergy and seminary students of Najaf

I seek refuge in God from the accursed Satan
In the Name of God, the Compassionate, the Merciful

I feel it is my duty on certain occasions to draw the gentlemen’s¹ attention to some aspects of the problems facing the people of Islam and it may be that you will consider it your duty also to attempt to aid your Muslim brothers, even if only by way of propagation, telegrams and letters.

Usurpation of rule from Ḥaḍrat Amīr (‘a) as the greatest disaster that befall Islam

From the beginning, the Muslims and Islam were plagued by the carnal desires of some people which, after the death of the Prophet (s), prevented the true Islamic government from being set up and which are the cause of our problems today. If they had allowed the government that Islam calls for to be set up, the ruler that God, the Blessed and Exalted, had designated, that the Most Noble Messenger had appointed² to rule, if they had allowed that system to come into being, the government to be an Islamic government, the governor to be he who was designated by God, then the people would understand what Islam really is and know the true meaning of an Islamic government. Unfortunately, after the death of the Prophet the people were led away from that which he had ordered, and this deviation was not only confined to that time, rather it prepared the grounds for a permanent deviation such that throughout subsequent Muslim history, apart from the

¹ It refers to the great 'ilmārī and marāji'ī of the theological centers in Najaf (Iraq) and Iran.
² It refers to the events of Ghadir Khumm where the Prophet appointed Imām ‘Ali as his successor based on a divine instruction. For detailed information on sources and narrators, as well as maps of Ghadir Khumm, visit: “Ghadir Khumm in the Qur’an, Hadith and History,” http://www.al-islam.org/ghadir/.
short time that Imam 'Ali ('a) ruled, a true Islamic government could not be established.

What Mu'awiyah\(^1\) did, with the help of those personalities and elders from before the time of Islam, brought about these troubles for the Muslims and Islam. This internal conflict, which was worse than any other conflict, embroiled Imam 'Ali, and after his rule, the system of government lost its Islamic character entirely and was replaced by a monarchical regime. However, the short time that Imam 'Ali ruled and determined his own governmental policies—even with all the problems he faced: the Battle of the Camel;\(^2\) the Battle of Siffin;\(^3\) the battle with the

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\(^1\) On June 24, 656 CE, Imam 'Ali was proclaimed caliph at the Prophet's Mosque in Medina. Practically the whole Muslim world acknowledged his succession and he was the first and only caliph in whose selection a great majority of the community took an active part. He was martyred on January 25, 661 CE after governing for only four years and seven months.

\(^2\) During the caliphate of Abu Bakr, the first of the four "rightly-guided" caliphs, Mu'awiyah ibn Abi Sufyān was the head of a battalion in the caliph's army, and Abu Bakr never gave him a position higher than that. However, under the rule of the second caliph, 'Umar ibn al-Khattāb, he was appointed governor of Jordan and Damascus. Mu'awiyah gradually strengthened his position until at the time of the third caliph, 'Uthmān ibn al-'Affān, he became governor of all of Syria. As governor of Syria, Mu'awiyah began to act more and more like a monarch, such that Imam 'Ali, upon assuming his position as fourth caliph, issued orders for his dismissal.

\(^3\) In the aftermath of the murder of the third caliph, 'Uthmān, Imam 'Ali was acknowledged as caliph, but from the moment of his accession he had to face opposition within the Muslim community from many different areas and shades of opinion. The first challenge to his authority came from within the Quraysh itself. Imam 'Ali's close identification with the Ansār, the helpers; those who had given the Prophet and his followers shelter and home at the most critical moment of his mission; and his reluctance to accept the nomination of Abu Bakr as first caliph, had alienated him from many of the Quraysh who now felt they had to challenge him to preserve the position their tribe had won. The rebellion centered on Zubayr ibn al-'Awqāf, Talhā ibn 'Umayyadh and the Prophet's wife, 'A'isha. Zubayr and Talhā were both early converts to Islam and supporters of the caliph 'Uthmān during whose caliphate they had acquired position and great wealth. They were ambitious for the caliphate and did not wish to see power pass from the Quraysh tribe, to which they belonged. 'A'isha, who was the daughter of Abu Bakr, refused to return to Medina from the 'Umrah [lesser pilgrimage] when informed of the nomination of Imam 'Ali. Some time later, Talhā and Zubayr, with the excuse of going to perform the 'Umrah, joined 'A'isha in the holy city of Mecca and planned for battle. Their aim was to capture Basra—which they achieved massacring many people and unceasingly throwing out the governor in the process—divide Iraq and bring an end to Imam 'Ali's rule. After much hesitation, Imam 'Ali finally marched to Kufā, accompanied by his three sons Hasan, Husayn and Muhammad, 'Abdullāh ibn 'Abbas, 'Ammār ibn Yāṣir, and Muhammad ibn Abu Bakr (the brother of 'A'isha) and there he succeeded in gathering a strong force. On December 9, 666 CE, outside of Basra at a place called Khariba, Imam 'Ali met and defeated the coalition in a battle styled, 'The Battle of the Camel,' after the camel on which 'A'isha rode which was the rallying point for the rebels. Both Talhā and Zubayr fell,
Kharjites—served as a lesson for the Muslims and they came to understand what Islam really is, to a certain extent at least.

A manifestation of ‘Ali’s (‘a) Islamic government

If they had allowed the government to retain its Islamic form and the people to live in the shelter of an Islamic government, perhaps all these misfortunes which afflict us in the present day would not have come about. The governor who was chosen by God, the Blessed and Exalted, to exercise rule over that ummah was a person who, when he became ruler, when

and Imam ‘Ali magnificently mourned the fallen and had them honorably buried. A’ishah was captured and sent back to Medina accompanied by her brother. This victory strengthened Imam ‘Ali’s position in Iraq, Iran, Yemen, Mecca and Medina and consolidated his authority in Egypt and Africa.

Upon assuming his position as new caliph, Imam ‘Ali inaugurated his rule by dismissing most of the provincial governors appointed by his predecessor and erecting the oath of fealty from the others. However, Mu’awiyyah, the governor of Syria, refused to be dismissed and, withholding his homage from Imam ‘Ali, he tried to implicate him in the murder of the third caliph ‘Uthman, and on the pretext of avenging his death, he rallied his forces and set off toward Kufa to do battle with him. On the plain of Siffin south of al-Raqqa, on the west bank of the Euphrates, the two armies stood face to face. Skirmishes, said to be about ninety in all, dragged on for weeks as neither side seemed anxious to fight. The final encounter took place on July 28, 657 CE. Under the leadership of Malik al-Ashhtar, Imam ‘Ali’s forces were on the point of victory when the shrewd, wily ‘Amr b. al-‘As, Mu’awiyyah’s leader, resorted to a ruse. Copies of the Qur’an fastened to horses were suddenly seen thrust in the air—a gesture interpreted to mean an appeal from the decision of arms to the decision of the Qur’an. Urged by his followers, Imam ‘Ali accepted Mu’awiyyah’s proposal to arbitrate the case. Hostilities ceased after a confrontation which had lasted one hundred and ten days and left 70,000 dead, 45,000 being from Mu’awiyyah’s army. The acceptance of the principle of arbitration was to prove disastrous for Imam ‘Ali and it alienated the sympathy of a large body of his own followers. For more information refer to Philip K Hitti’s History of the Arabs, pp. 178-186.

The Kharjites of al-Mawqifin (a name given them by Imam ‘Ali and meaning “those who missed the truth of religion”) were a group of quasi-bourgeois, narrow-minded Muslims who were originally followers of Imam ‘Ali and fought with him at the Battle of Siffin. Initially they supported arbitration, pushing Imam ‘Ali to accept it; however, later they revolted against it arguing that because God was the only true arbitrator, Imam ‘Ali and those who agreed with him in the arbitration were not just wrong they were unbelievers, hence they could have no dealings with them. On Imam ‘Ali’s return to Iraq from Siffin, this group split off from his army and set up camp on the banks of the Nahrawan canal. The Kharjites (or sweeter MU) became a force group who believed that they were the only true Muslims, and as such they began terrorizing the people whom they regarded as unbelievers. Imam ‘Ali was at first able to talk to them and persuade some of them to come in their hostilities but eventually he was forced to take up arms against them. In 659 CE he attacked their army under the leadership of Abdullah bin Wahab al-Raqibi at Nahrawan almost annihilating them. Nahrawan was the third and last battle Imam ‘Ali had to partake in with his internal enemies.
everyone gathered around him and swore allegiance to him, lived more frugally than the most impoverished of our religious students or grocers. His food was stale oat bread, and it is said that at the end of his life the bread that he ate was so hard and dry that he had to break it with his knees and eat it with water. It is related that Imam ‘Ali used to say: “I am afraid that in some corner of my realm there is a hungry person and how can I sleep with a full stomach when one of my subjects goes hungry.” This was what an Islamic system of government meant.

The greatest disaster that befell Islam was the usurpation of rule by Mu’awiya from Imam ‘Ali. This disaster was even worse than the tragedy of Karbala, and the misfortunes that descended upon Imam ‘Ali and Islam at that time were worse than those which befell the Deyan of the Martyrs [Imam Husayn (a)]. The greatest disaster of all at that time was that they did not allow the people to perceive the true meaning of Islam. Even today the people are unsure of what Islam really is, what an Islamic government is, what Islam requires and what programs Islam has for governance. Even today, Islam remains obscure. The people of Islam should mourn the usurpation of rule from Imam ‘Ali and commemorate those five or six years when he governed, when even with all the problems he faced and all the troubles that were created for him he maintained a true Islamic system. They should commemorate his justice, the fact that he was on one with his people, that his standard of living was lower than that of others while his spirit rose ever higher above the horizons. They should commemorate God. They should commemorate a ruler who, when he hears that an anklet has been stolen from a non-Muslim woman living under the protection of Islam,2 wishes to die of shame.3

1 ‘Uba ibn ‘Alqama said: “I entered Imam ‘Ali’s house and saw that he was eating dry bread with stale milk. I asked: ‘O Commander of the Faithful, how do you live off such food?’ He answered: ‘The Prophet of God ate bread which was drier than this and wore clothes which were coarser than those that I wear. I am afraid if I do anything other than this I will not be reunited with the Messenger of God’.”

2 The word used is dhimmi meaning a non-Muslim citizen of a Muslim state whose rights and obligations are contractually determined. They have to pay the jizya tax in exchange for the protection they receive and in lieu of the taxes, such as zakat, that only Muslims pay.

3 It refers to the attack of Sufyan ibn ‘Awf on the city of Anbar that took place at the time of Imam ‘Ali’s rule. One of the soldiers stopped two women, one a Muslim and the other a dhimmi and robbed them of their anklets, bracelets and earrings.

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Relationship between the faithful and the law

“...As for those who disbelieve, they engage in pleasure and in eating as the beasts eat, and the fire shall be their abode.” This is the distinguishing feature. One who eats and takes his pleasure with no concern for what is permitted or forbidden [haram], who pays no attention to the condition of the people or to the ordinances of the Islamic laws, such a person is like an animal, he eats as the beasts eat and the “fire shall be his abode.” According to a tradition, the unbeliever eats with seven stomachs, whereas the believer eats with only one. The believer has just one stomach which accepts only that which is lawful. He adapts his appetite, his other desires to the laws of Islam so that he does not violate those laws. But the unbeliever eats with seven stomachs. Satiating one’s lusts without concern for the laws of Islam, this constitutes one stomach. Satiating one’s anger without concern for the law, this is another stomach. Satisfying one’s carnal desires, this is another. Another three are created from a mixture of any two of the above three, and another one comes from all these three together. That makes seven. The unbelievers have seven stomachs but the believer has no more than one, and his stomach is satisfied in the way of the law. Islam has commanded just one way. It’s not the case that the believer follows his anger or his lusts, these are controlled by him. All these forces within him are subordinate to the power of wisdom, and this itself is subject to the law of Islam. The Muslims should mourn the passing of that government of wisdom, that government of justice, belief and God: they should commemorate those few years of Imam ‘Ali’s rule.

... Gentlemen, these matters of which I am to speak are not imaginary. Unfortunately, I have received letters and complaints from Iran about the situation there which do not cease to trouble me. One of the respected ‘ulama’ of Shiraz has written saying that famine has afflicted some families in the south of the country to the extent that hunger has forced them to sell their children. One of the ‘ulama’ from Qom has also written to me about the situation in the country saying that he wanted to arrange some food and

1. Surah Muhammad 47:12.
2. The word used is mi’ a meaning stomach. The Prophet said: “Soon after I leave you, there will be food that the believer will eat with one stomach and the unbeliever with seven.” Wasa’il ash-Shafi’i, vol. 16, p. 406.
3. Some of the disasters that Imam refers to here were reported in the newspapers of the day. Kayhan newspaper dated May 31, 1971 [Khordad 10, 1351 AH] reported: “Many deprived people are so poor that with heavy hearts and tearful eyes they are abandoning their beloved children on the wayside and street corners so that they do not have to witness their gradual death. Their pictures and particulars continually appear in the newspapers.”
clothes for the impoverished people, and I agreed that he could use money from the charitable contributions for this purpose. Letters have also arrived from Tehran telling me that there is famine in Baluchistan and Sistan and in the outlying regions of Khurasan such that the people have swarmed into the major cities and because of hunger they can no longer keep their livestock. While these tragic circumstances and conditions prevail around the country, millions of humans are to be spent celebrating in honor of the monarchy. According to reports, 80 million tunmans are to be spent on Tehran alone preparing the city for the festivities. Experts have been invited from Israel to take care of the arrangements for the celebrations, from Israel, that country which is the enemy of Islam, which is at present at war with Islam, which destroyed the al-Aqsa Mosque— a crime which some people sought to cover up. In addition, according to the world's major radio stations, Iranian oil

1 Share of the Imām's vakālāt, monies paid to the Imām, or, in the period of his occultation, to the ḥādiṣā, for charitable disbursement.
2 After the arrest and exile of Imām Khomeini in 1963 (1342 AH), the opponents of the Shī'ī's regime embarked on an underground struggle. From 1966 onwards, the Shah, in a bid to demonstrate his power and position, and also to disturb the people and keep them amused and occupied, began to hold many festivals. The most important of these was the celebration marking 2,500 years of monarchy in Iran. For the holding of this festival, which is remembered as the greatest show on earth, a city comprising portable palaces and tents furnished with the most expensive decorations was erected beside the ancient site of Takht-e Jamshid (Peteropolis). Nine kings, five queens, twenty-one princesses and numerous presidents, vice-presidents and prime ministers from different countries of the world attended the ceremonies. The food at Peteropolis was prepared by the expensive international restaurant "Maxims" of France aided by other leading French and Swiss chefs and caterers. The only food on the menu that was Iranian was caviar (which the Shah would not touch); almost everything else came from France. The dishes, cutlery, wine glasses and tea cups used were the best of their kind and the most expensive in the world. All this was taking place at a time when the majority of Iranian people did not enjoy such basic amenities as water, electricity and medical care. Time magazine, in its August 4, 1980 edition wrote: "Even the story-teller Shahrazad, in her one-thousand-and-one tales, could not bring alive the magnificent scenes of the celebrations for 2,500 years of Iranian monarchy at the ruins of Takht-e Jamshid. When the Shah held this great show at Takht-e Jamshid, he saw himself as the heir to one of the oldest monarchical regimes in the world which would endure for centuries and even till the end of history. Which one of his distinguished guests could have imagined that the history of 2,500 years of monarchy in Iran would end with Muhammad Reza Shah himself?"
3 The Al-Aqsa Mosque, the site in Jerusalem where the Prophet ascended to heaven in the eleventh year of his mission (Qur'an 17:1); also the complex of mosques and buildings erected on the site. The chief of these was set afame by the occupiers of Palestine on August 21, 1969. The day after this disaster, the Iranian newspapers led their readers to believe that the fire had not been started intentionally and that the Zionist regime was also shocked and saddened by the event. It was also announced through an official declaration that: "The Shah and the people of Iran, like other Muslims, will be among the first to compensate for the
tankers are on their way to Israel filled with Iranian oil for a country which is at war with the Muslims! These are the actions of the kings that we have to hold festivals for!

**Disgraced monarchy**

Since its inception to the present time, the Iranian monarchy has befouled history. The crimes of the kings of Iran have blackened the pages of history. It is the kings of Iran who massacred their own people, who beheaded them and built towers with their skulls. Should the Islamic nation now honor the

damage done by this fire and will proudly pay their share to rebuilding the Al-Aqṣa Mosque – the qiblah of the Muslims... A bank account was subsequently opened and the people were asked to donate money to pay for the damage. At that time, Iran was opposed to the mosque's repair for he wanted this crime of the Quds martyrs to remain for all the Muslims of the world to see and for it to act as a further provocation for the Palestinian cause.

After the defeat of the Arab governments in the Six Day War with Israel in 1967, the Arab world witnessed an increase in anti-Western, especially anti-American, sentiment among its people. America had always shown itself to be Israel's patron and main supplier of arms. Thus, the Arab countries decided that in the event of another war with Israel, they would cut the production and export of oil to the West. Later, in October 1973, the Arab oil weapon was unleashed on behalf of the Egyptians and Syrians who had once again embarked on a war with Israel in an attempt to free their territories from Israeli occupation. The Organization of Arab Petroleum Exporting Countries, meeting in Kuwait on October 17, 1973 decided to cut production and bring about a total embargo on all oil for the US and the Netherlands until Israel withdrew from all occupied Arab territories. The rich industrialized countries were at first appalled by this action which threatened to place their economies in jeopardy. However, the US and its allies were only marginally affected by the embargo because the Shah announced his opposition to it and agreed to increase production of Iranian oil to meet the needs of the Western market. One of the fundamental aims behind this increase was to meet the requirements of Israel and South Africa.

1. The history of monarchy in Iran has been marked by atrocities. In the just a few: In 1356, Yeşil, among the most celebrated practitioners of the custom of building skull-pyramids, slaughtered 70,000 people in Yeşil and built a pyramid with their skulls. The eighteenth-century monarch ᴇᴅɪs-Shakir Afsar in 1744 set off to crush a rebellion against him led by the Governor-General of Fars Province, Qoll Qoll Ağa. As he approached the rebel's base in Shiraz, the people of that town, afraid for their lives, seized the Governor-General and handed him over to ᴇᴅɪs-Shakir’s troops. The monarch then decided not to carry on to Shiraz but went to Kerman instead to where he summoned all the aristocrats, officials and leaders of Fars province and, along with the leaders of Kerman, had most of them killed and built two towers from their heads. Shiraz was sacked by his soldiers anyway and they pillaged every house and slaughtered many citizens. In 1744, ᴇᴅɪs-Muhammad Khan Qolār attacked the city of Kerman in a bid to capture his adversary, Lutf ‘Alī Khān Zand, who had sought refuge there. He proved successful in entering the city and Lutf ‘Alī Khān fled to Bami where he was later captured, blinded and put to death. ᴇᴅɪs-Muhammad Khān then killed or gouged the eyes out of numerous people in vengeance for their giving shelter to Lutf ‘Alī Khān. He then transferred the bodies of the dead to the city of Bami where he had a number of skull-pyramids.
rule of such monarchs with a celebration?! Should the merchants of the
bazaar in Tehran now be forced to contribute to such festivities?! One should
commend the ruler in whose shelter the Muslims lived comfortably. One
should commemorate a ruler who, when he hears that an anklet has been
stolen from a non-Muslim woman living under the protection of Islam,
wishes to die of shame, not he who, because a slogan is uttered in the
university which runs counter to his carnal desires, sends his men to the
university to beat the students. Gentlemen, according to reports that have
reached here, some female students needed surgery as a result of the blows
and wounds they received. This crime happened just recently but here in
Najaf no one is aware of it (the audience weeps). I am not able to mention the
other shameful deeds that they perpetrated. Why did this happen? Their only
crime was opposing the twenty-fifth hundredth anniversary celebrations and
saying: "We have no need of this festival, we are hungry, put an end to the
hunger of the Muslim people; do not celebrate over the corpses of the
people." Gentlemen, let the world know about these things. Why is Najaf so
sound asleep? Do we not have a responsibility? Is our only duty to study?
Should we pay no attention to the problems of the Muslims? Are we not to
protest that the oil belonging to Iran and Islam is sent to a country which is at
war with Muslims? Is there no cause for protest here? Should we not speak
about this?! Which kings are we to commemorate? What happiness have
kings ever brought the people? Should we commemorate Aqâ Muhammad
Khân Qâjâr?! Even in my time the Qâjârs were still committing atrocities.
Should we commemorate the monarch who massacred the Muslims in the
mosque of Gohar Shad in such numbers that the walls were stained with
blood and the gates of the mosque had to be closed so that none see the

[1] Here Imâm is alluding to the quietism of the \textit{marâjî} and \textit{ulama}' of Najaf and their
opposition to his policies and his involvement in such matters.

[2] Aqâ Muhammad Khân Qâjâr (1741-1797) was the founder of the Qâjâr dynasty. After the
merciless killing of Lutf 'Ali Khân Zand in 1794, he made Tehran his capital and crowned
himself king. Aqâ Muhammad Khân was a fearless, bloodthirsty and cruel man. When in his
battle with Lutf 'Ali Khân Zand he captured the city of Kermân and failed to find Lutf 'Ali
Khân, the latter having fled to the city of Bârûn, he ordered the massacre of the people of
Kerman. Some inhabitants escaped with their lives only to be blinded under the personal
supervision of the Shâh. His soldiers gouged 35,000 eyes out of their sockets and took 30,000
women and children prisoner. Aqâ Muhammad Khân went mad at the end of his life and met
his death at the hands of three of his servants. Refer to \textit{Shâh-e Hâfez-e Rijâ'î-e Siyâsî-ye Irân},
vol. 3, pp. 246-257.
spectacle? Should we celebrate the rule of that monarch who was responsible for the events of Khordad 15, who killed, according to one of the 'alula', four hundred people in Qum alone, who had fifteen thousand people massacred throughout Iran? Should we commemorate the rule of these people? Even those that were reputed to be 'good' were vile and cruel. It is related that one such 'good' monarch, for whose soul prayers are said, once on the way to `Abd al-`Azîm ordered a group of poor hungry soldiers, who had dared to assemble about his coach to ask for bread and because a stone thrown by one of them had struck his carriage, to be strangled with a rope. The order was carried out in part before one of the great ministers, one of the noblemen of Iran, objected saying that they were only poor servants of God and shouldn't be treated so. His intervention caused the rest to be spared.

1 In late 1935, Râbi` Khân gave orders for strict enforcement of his decree requiring men to wear Western headgear and the Islamic veil of women to be removed. This move angered the people and prompted opposition from the clergy. Ayaunüllâh Háj Aqä Husâyn Qumî, a religious leader of Mashhad, traveled to Tehran in protest. He set up residence in the vicinity of the shrine of `Abdul-`Azîm (a descendant of Imâm Hasan) and when the people heard of his arrival, they rushed from all areas of Tehran to the shrine to see him. The gathering of people there worried Râbi` Khân, and he gave orders that the residence of Ayaunüllâh Qumî and the shrine be surrounded and no one be allowed to enter. When news of this occurrence reached Mashhad, the people held a large gathering in the new courtyard of the shrine of Imâm Râbi` (rv) and immediately orders were given to show those gathered there. After this event, Bahîlî, a famous preacher of Khordad province, called the murderers of those murdered in the incident to come together at the mosque of Gâhar Shâh, part of the shrine complex in that city. Upon hearing of this second large gathering, Râbi` Khân ordered that machine-gun fire be used to disperse the crowd and that mercy be shown to no one. Police in Mashhad, along with the infantry, entered the mosque and massacred several hundred people. The bodies of the martyrs and even the wounded were then mercilessly loaded onto trucks and taken out of the city where they were buried in a mass grave. The site of this grave is known as the 'seat of carnage'.

2 It is written that Nasiruddin Shâh had set off to make a pilgrimage to the shrine of `Abdul-`Azîm. Along the way, his entourage was stopped by a group of soldiers who had gathered on the road to complain to the Shâh about their commander, `Aly ad-`Dawlah, who had stolen from their rations and wages. Their commander, who was accompanying the Shâh, came forward and began to shout at the soldiers, but they abused him and threw stones at him. One of the stones struck the royal carriage, angering the Shâh. On his return to the city, he ordered that the soldiers be summoned into his presence. In a bid to prevent the killing of the poor soldiers, the courtiers brought a number of those who were young, tall and handsome before the Shâh so that he might spare them because of their youth. But the Shâh ordered that they all had to be strangled. News of this event was reported in the European newspapers of the time, and the Shâh, in an attempt to cover up his crime, dismissed the commander of the soldiers. Refer to Ahzâb-ye Na`vârîye Iran, p. 226.

3 The person referred to is Mirzâ Yûsuf Aînîyânî (1812-1886) known by the title Mustawfî al-Munîlîk and nicknamed 'Aqiq.
This was one of the ‘good’ monarchs; the deeds of the evil monarchs are much worse, as we are witnessing now.

We should mourn for these governments

They eat with seven stomachs! They pay no attention to the nation, to the elementary needs of the nation. People address themselves to us constantly from all over Iran asking permission to use the charitable taxes for the building of bathhouses. So what is all this talk about the Iranian people being prosperous and content? Are they prosperous when they sell their children because of hunger? Is Iran now prospering? They are now extorting money by pressure and force from the merchants of the bazaars of the country so they can spend some of it on these shameful festivities and use the rest for themselves or their agents. They spend the wealth of the poor people and Muslims for these celebrations, and from the country’s budget they spend millions, tens of millions on such an amusement, such an idiotic spectacle. For what? To satisfy their carnal desires. So that it can be said that we are the people who have celebrated; we are proud that we had Aqa Muhammad Qajar, we are proud that we had Nadir Quli. God knows what a ruthless butcher he was. Should we commemorate these people? The Muslims must

1 Nadir Quli Afshar Qorlekhani (1687-1747), one of the kings of Iran and the founder of the Afsharid dynasty, was a prisoner of the Uzbeks in his youth and after escaping from them, he entered the service of the governor of Abiyarid. While in his service, Nadir Quli showed great expertise, and for this reason as well as his success in crushing the governor’s enemies, he was promoted to a position close to the governor and married his daughter, Gunbar Shal. A short while after, Nadir led a successful uprising against his master and ordered that he be skinned alive in front of him. Following these events, Nadir Quli entered the service of the Safavid ruler Shah Tahmasp and, as head of his army, he won back all the Safavid territories which had fallen into the hands of the Russians, Ottomans and Afghans and crushed all his internal and external enemies. In 1732, Nadir Quli deposed Tahmasp in favor of his infant son, Abbas, and in 1736 he formally assumed power himself and became known as Nadir Shah. His constant campaigns were paid for by enormous taxes and heavy contributions and were, on numerous occasions, the direct cause of famine in many areas of the country. Indeed, his bloody assault on India in 1738-39 was prompted by the promise of an immense bounty to replenish his depleted treasury. Nadir Shah’s rule, like that of most of the Persian kings, was marked by atrocities, bloodshed and oppression. Eighteen years of war during his reign wrought destruction and famine on the country and brought much suffering to the people. His lust for blood led him to murder on a massive scale, the slaughter of the people of Shiraz in 1744 and the erection of two huge towers made from their heads serves as just one example of the atrocities he committed against the people. Intrigues against him were rife, and when in 1747 an attempt was made on his life, he had his own son, Rida Quli Mirza, blinded because he suspected him of complicity in the plot. At the end of his life he went insane and killed a great number of his tribal chiefs and courtiers. However, his intention to kill some of his army heads and relatives was not realized as in 1747 he met his death at the hands of a group of
mourn the existence of such rulers. They should commemorate a ruler who, when he thinks that someone may be going hungry in a far corner of his realm, suffers hunger voluntarily himself. His seat of government was the mosque in Kufah, his bench of judgment was situated in one corner of the mosque and he “ate food as a slave eats and sat as a slave sits.” According to tradition, he once bought two tunics, and finding one of them better than the other, he gave the better one to his servant Qanbar. The other he kept for himself, and since its sleeves were too long for him, he tore off the extra portion and in this torn garment the ruler of a country ten times the size of Iran went out to deliver his sermon. This gives cause for celebration.

Awaken Najaf

Gentlemen, come to your senses; awaken Najaf. Protest against these crimes. If one hundred telegrams were sent from Najaf in a polite form and showing full respect, even using the title ‘His Most Exalted Highness’, requesting that these hungry people be fed, that all this expense that the government wants to pay out on these affairs be spent on this unfortunate hungry nation, on this poor, bankrupt people some of whom have run away from Iran and some of whom are here; if one hundred telegrams were sent to Iran by the religious scholars and students here, it may have some effect. But unfortunately, such an idea occurs to no one and I should be only too grateful that no one complains to me about my criticisms of the Iranian government! Really, don’t we have a duty to perform here? Should we just sit back and pay no attention to the circumstances of the people or to what tragedies befall them? Is it enough for us to simply go to Imam ‘Ali’s shrine, pray for them and come back? We who depend on Islam for our living—even though our budget may only be little, still we are living off that—are we not to lift a

chiefs from his own tribe of the Affar who conspired together with some of the Qa‘ibah chiefs. Refer to Shahr-i-Hafiz-e Raymond, ed. Iran, vol. 1, p. 191.


The true name of Qanbar was Abi ‘isha Mawali ibn Mu‘ammah. He was an African slave who was freed by Imam ‘Ali. Qanbar was the name that Imam ‘Ali gave him. Qanbar was very devoted to Imam ‘Ali and was dedicated in his service to him. For his part, Imam ‘Ali trusted Qanbar greatly. After Imam ‘Ali’s martyrdom, Qanbar entered the service of Imam Husayn and just before the uprising of Imam Husayn, he was imprisoned by the Umayyads and was eventually martyred during the reign of ‘Abd al-Malik ibn Marwan at the age of sixty-five by Hajjaj ibn Yusuf al-Haqqi.

It refers to the title of the Shi‘a sect used for himself.
finger for the sake of Islam? Is tarātūlah-Islam? Well, fair enough, in its place it is, but is that enough? Is it enough that we gather in such and such a mosque and study Islamic jurisprudence (fiqh) and dogmatic theology (tafsīr) but remain unaware of the concerns of Muslims. Is: Are we to ignore this Jew who wants to seize all the lands of Islam up to Iraq and destroy these shrines? Is then that person who gives him oil a Muslim? Do we not have cause to object, to ask why are you giving the oil of Muslims to the unbelievers? Why are you giving the oil of Muslims to people who are at war with the Muslims? Of course, he will answer: “I, a servant, I’ve been given orders and I have to carry them out.” Naturally, a servant has no other choice but to obey his masters. He said himself in one of his speeches that the Allies had installed him on the throne: “The Allies, after occupying Iran, thought it fitting that I should be in control of affairs, and they agreed to my accession to the throne.” May God curse them for thinking it fitting. Someone who is a puppet has to serve his masters; he cannot do otherwise. All this stems from following carnal desires. Attacking the universities comes from nothing other than carnal desires. Attacking the Faydiyyah Madrasah and the perpetration of such unthinkable, opprobrious deeds there stem from carnal desires. They insulted the Qur’an and Imām Ja’farī in this attack, they set fire to the students’ turbans and threw some of them off the roof of the building. One young sayyid was brought to our house with a broken back after they had thrown him off the roof. Should we now celebrate the rule of such a person? There is nothing for us to celebrate. What is there for the Iranian nation to celebrate? It’s the duty of the Iranian nation to engage in passive struggle.

1 Tarātūlah is one of the subjects discussed in the study of the principles and ordinances of Islamic law that the Usulīs have referred to in their investigations into commands (to prevent the contradiction of two commands). Refer to Akhīnam Khwarṣūn, Kafi al-Usul.

2 The Shi‘īs.

3 On January 26, 1965 [Bahrān 6, 1343 A.H.], the Shi‘īs, in a message delivered to the people of Iran on the occasion of the anniversary of the announcement of the White Revolution (January 26, 1965), said: “He (Raf‘ Khan) had to go. They felt that his son and successor was of the same sentiment as he, and of course, this was so. So what was to be done? For two or three days the Allies of that time and the occupiers of Iran were hesitant about recognizing the new Iranian regime, that is, my rule... but then they said well, the king must remain but the role of the king must be that of a powerless overseer.” This confession was later concealed from the public and all copies of it were collected. Refer to The Rise and Fall of the Pahlavi Dynasty, Memoirs of General Farshid, vol. 1, p. 100.

4 The assault on the Faydiyyah Madrasah took place on March 22, 1963 [Farvardin 2, 1342 A.H.] and coincided with the anniversary of the martyrdom of Imām Ja‘far as-Sādiq (a). The Shi‘īs theological centers have been recognized for many years as being the centers for the teachings of Imām as-Sādiq, and because of this, Imām saw this shameful act on the part of the regime, in which copies of the Qur’an were also set alight, as an affront to Imām as-Sādiq.
against this festival, acts of violence are not necessary. They should refrain from participation in these festivities and remain indoors during the days of the festival. They should avoid participating as far as possible.

If all the 'ulamā' of Iran were to protest collectively against these celebrations would the authorities arrest them all, banish them or execute them all? If all the 'ulamā' of Iran, who number at least 150,000, all the mullahs, marāji', Ḥuṣayn al-Isāmān and Ayatullāh were to protest and break this seal of silence, this silence which in fact endorses these atrocities, would the authorities destroy them all? If they were able to do this, they would first destroy me, but their interests do not permit them to do so. It would be only in their interest to destroy me!

What life is this that I lead? Death to this life of mine. They imagine that I am very happy and content with my life and so they think that they can threaten me. Let them come, the sooner the better.1 Death as soon as possible would be better than this life; then I might join the presence of the Most Noble One in the Hereafter, where nobleness and kindness reign supreme, and be delivered from this life of misfortune. What life is this that I lead, constantly hearing the cries and moans of our oppressed and tyrannized people? Every day news arrives of the atrocities they have committed against the young women. How they have killed some of them, how bandits and riffraff attacked the university at lunch time and poured boiling liquid from the pans over the students' heads. For what? Because they said down with

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1 Here Imām is giving his reply to the threats made against him by the regime and which Ḥuṣayn al-Isāmān has written about in his memoirs: "In the killing of America's pawn, Teymūr Bakhtiyār—who was made the Military Governor of Tehran after the coup d'état of August 19, 1952 (Mordad 38, 1332 A.H.) and later became the first head of SAVAK—by SAVAK agents in a completely secret operation (ref to the Memoirs of General Pardust, vol. 1, p. 415) while he was on hunting in Iraq and as he was being closely guarded by the Iraqi Ba'ath party, the deputy head of SAVAK in Qum came to the house of Mr. Ishrāqi, Imām's son-in-law, to deliver, as he put it, a very important message from SAVAK headquarters to himself and Mr. Ishrāqi. He spoke for more than an hour, but the gist of his message can be summed up in a few sentences: "After killing Mr. Bakhtiyār, the Iraqi government now intends to assassinate Mr. Khomaini in Najaf and lay the blame for it on us—the Iranian government! Tell Mr. Khomaini about this." As he was leaving, he said: "If you wish, you can also divulge this matter to the public, it will be alright!" After his departure I told Mr. Ishrāqi: "SAVAK has a particular aim and wants everyone to know about this." I told Imām about the matter, but I did not tell anyone else. Our silence compelled SAVAK to go to Mr. Falsafi, the famous preacher, and tell him what they had told us. Mr. Falsafi, who was not aware of the truth of the matter, made it public in one of his sermons. Imām Khomaini's understanding of this message was that the regime had threatened him and in effect what they were saying was: "We killed Bakhtiyār even though he was closely guarded by Iraq, you have no one to guard you!"
so-and-so and long live so-and-so. Should they kill people because of this? They said why do we need a 2,500 years of monarchy celebration? Those people should celebrate who have some kind of life, who have a government under whose protection they are happy and comfortable. One should celebrate the rule of Imam 'Ali whose people were protected within the shadow of his sword, whose people were secure; no one was afraid of his rule. No one was afraid of the government because it was a government of justice and a government of justice excites no fear. But is this the case with the Iranian government? In our country circumstances are such that everyone lives in fear waiting for the government agents to burst into their homes. They may be innocent, but the authorities attack, arrest and torture now on the strength of mere suspicion. It is just like the time of Ibn Ziyad and Hajjaj when it was even suspected that someone might be a follower of Imam 'Ali he was seized and destroyed.1 If someone offers them a word of advice or publishes a few copies of an admonitive pamphlet, they arrest him and take him off to some unknown destination. If someone utters a word from the pulpit, if he says something which does not even have much impact on the people, still he is arrested and carried off to prison. Don’t we have a duty to at least expose these crimes?

The necessity of the clergy’s collective protest against the holding of celebration marking the 2,500 years of monarchy

What do I consider as my duty? I consider it my duty to remind you that such things are taking place, to cry out with all the strength at my command and to write and publish with whatever power my pen may have. If my colleagues too consider it proper, if they regard the nation of Islam as their own nation, if they consider that nation to comprise of their followers then let them do the same. And if they do not consider it proper, they must decide for

1 After the death of Imam 'Ali, the Shi'ah suffered persecution at the hands of subsequent rulers on numerous occasions. 'Abdullilh ibn Ziyad (died 686), one of Yazid's henchmen, from the beginning of his governorship over Kufah when he martyred Muslim ibn 'Aqiil to the end of his life, killed, tortured or imprisoned twelve thousand Shi'ah for the crime of devotion to Imam 'Ali. It was on his orders that many followers of Imam 'Ali had their hands and feet severed and their tongues cut out. Maysimah al-Farrar was one who suffered this cruel fate at the hands of Ziyad because he refused to curse Imam 'Ali and continued in his unsurpassing loyalty to him and his house even after Imam 'Ali's death. Ziyad participated in the battle against Imam Hassan at Karbala. Another ruthless, bloodthirsty governor at the time of the Umayyad caliphate was Hajjaj ibn Yusuf al-Thaqafi (661-714 CE) who considered the non-believers and fire-worshippers to be superior to the followers of Imam 'Ali. He was infamous for the cruelty he displayed on behalf of his masters in both Iraq and the Hijaz, and killed thousands of people simply because they were Shi'ah. Refer to Tarikh ash-Shi'ah, p. 48.
themselves, and may God watch over them. What are we to do in the face of all these problems? Even though we have still not purified ourselves, for if we had we would be thinking about these problems, should I now sit and speak to you about ethics and self-purification while the Muslims and the foundations of Islam are being destroyed?  

You have a path of action open to you. Each of you writes a letter of protest to the government of Iran. A stamp doesn’t cost much, even though your income is very little; write a letter for God’s sake. Tell them to abandon this festival, to feed the hungry. Ask the learned scholars and authorities of Najaf to give some advice to the Iranian government. Do not even say they must protest, rather, by way of exhortation and counsel let them ask very politely that they cease behaving towards our people in this way. They are making the people suffer, and if they are allowed to continue unrestrained still worse misfortunes will descend upon us. Every day new events are created. They even have special experts for dreaming up these events. Every day they create a new festival, a new idiotic spectacle. If matters continue on their present course, we will be faced with events in the near future that none of us can even imagine.

It may be effective if we make our protests known to the Islamic countries which plan to take part in these vile festivals. If we ask them not to partake in these sordid celebrations, not to participate in the murder of the Iranian nation. Tell the Islamic countries to shun all participation in this festival that is being arranged by Israeli experts and engineers on the outskirts of Shiraz.  

Israel’s conspiracy against Islam

Experts from Israel are taking care of the arrangements from Israel, that enemy of Islam and the Qur’an which a few years ago attempted to corrupt the text of the Qur’an and now impugns the Qur’an unworthy statements. Just recently the Israelis claimed that Surah Five Verse Six of the Qur’an says that after casing nature, the Muslim does not have the right to wash his hands with soap only with water, and that this has been the cause of

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1 Here Imâm’s words show quite clearly his isolation in the struggle and his alienation in Najaf. The prevailing atmosphere of quietism and indifference in the school is also made quite obvious.
2 It refers to the celebrations of 2500 years of Iranian monarchy which were held at Takht-e Jamshid, fifty-six kilometers north-east of Shiraz on the Marx Dasht plateau.
3 Soon after the Six Day War, it was reported that copies of the Qur’an were circulating in the territories seized by the Zionists, as well as in African countries, from which all verses critical of the Jews had been excised.
some of the diseases in Germany. This matter created such a hullabaloo in that country. What is Verse Six of Sūrah Five? It is a verse which talks about ritual cleanliness.¹ This is what the Israelis are like. They bear so much animosity towards Islam. Our students abroad vigorously protested against this and refuted these statements, may God strengthen and assist them. They wrote to the newspapers, but some of the government-controlled press did not accept their arguments and those which did not really give enough publicity to their counter-arguments. They met with the authorities and told them that this was a lie; they proved its falsehood in articles in their newspapers and magazines. They performed such a great service for Islam. Can the same be said about us? They are the students of the modern sciences, but they are Muslim, they are awake while you and I as students of the traditional sciences are asleep or involved with other things. One should not speak out about the situation here! Speaking out is incompatible with the position of a marja’ or an ākhīnd! Shouldn’t the ākhīnds speak out?²

Interference in politics as duty of the clergy

Were not the Prophet and Imām ‘Alī religious scholars and did they not preach long sermons? How is it that now, when it is the turn of the present generation of religious scholars to speak out, we make excuses so we can shirk our responsibility. Gentlemen, do not let yourselves be taught to think like this. It is your duty to serve Islam, and service to Islam does not just mean studying, this is only one aspect of it. You have a duty to concern yourselves with the problems of the Muslims. You have a duty to interfere. How often we have been told we must not interfere in affairs of state. It seems that we have in fact come to believe that we should not interfere in the

¹ Sūrah al-Mā’idah 5:6: “Oh ye who believe! When ye prepare for prayer, wash your face and your hands (and arms) to the elbows, rub your hands (with water) and your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. God doth not wish to place you in a difficulty but to make you clean and to complete His favor to you, that ye may be grateful.” In 1974, a West German newspaper claimed that the spread of a contagious disease among Muslims was due to their lack of personal hygiene and that this had been brought about because the Qur’ān had prohibited Muslims from washing themselves with soap. The article cited Verse Six, Sūrah Five in support of its claim and stated that because Muslims wash themselves without the use of soap or any other cleansing agent, bacteria was not killed and disease followed. This article was not left without answer and the Muslim students in Europe wrote articles refuting the claim and held a seminar on hygiene from an Islamic point of view.

² It points to the quietism of the Najaf theological center.
affairs of government, we should not object. Yet since the very beginning of history the prophets and scholars of religion have stood up to tyrannical governments. Did they not realize that they were not supposed to do this? When God the Blessed and Exalted sent Moses to destroy Pharaoh, didn’t He know that one must not struggle against kings? It is related in a tradition and quoted in either the work of Tabari or Ibn Athir, that the Prophet said that the title of ‘King of kings’ is the most repugnant of all titles in his eyes. It is one of the most hated titles given to a human being. This title is for God.

From the very beginning, the prophets and after them the Imams (a) all rose up against kings and tyrannical governments, not relinquishing the struggle even under conditions of extreme difficulty or imprisonment. Musa ibn Ja’far continued his struggle even in prison. Abū ‘Abdillah) practiced dissimulation [taqiyya] and related the maghribah tradition and at the same

1 Abū Ja’far Muhammad ibn Ja’far al-Tahiri (838-923 CE) who was born in Tabaristan in Iran is one of the great Muslim historians and the writer of Tarikh-e Taheri.

2 Izānūdīn ibn al-‘Athir (1160-1234) is one of the great Muslim historians and transmitters of Prophetic traditions. His history entitled Kamīl at-Tawārikh and famous as Tarikh-e ibn Athir is one of the famous history books.

3 It is related in a tradition accounted to the Prophet of Islam, thus: “The most hated of all titles in the sight of God is ‘King of kings’. Refer to Sahih Muslim, vol. 3, p. 1688.

4 Imām Abū'l-Hasan Musa, son of Ja’far: seventh of the Twelve Imams, and generally known as Imām Musa al-Kāsim. He was born in Musband in 744 CE and died in prison in Baghdad in 799 CE. In the book Durr at-Tamuz, an example of Imām Musa ibn Ja’far’s opposition to Harūn ar-Rashid is cited. Harūn ar-Rashid sent Fadl ibn Rabi’ to Imām Musa (a) in prison to give him a message. Fadl said: “I saw Imām at prayer. I stood waiting a while for him to finish. After finishing one prayer, he immediately began another, and repeated this act several times until I began to speak. I said: ‘The Commander of the Faithful sent me to you and ordered that I tell his brother to command anything he wants and bring it for him.’ Upon hearing this Imām said: ‘Neither have I money that will be of benefit, nor has God created me as one who plods.’ Then he said: ‘Allāhu akbar’ [‘God is Great’] and began to pray again.” The fourth Imam, ‘Abd al-‘Adl bin as-Sa‘diq (658-712 CE) even from his prison cell kept in contact with the combatants of his time and led the struggle against the oppressive regime.

5 In the language of the traditions and Islamic jurisprudence, “Abū ‘Abdillah” is the title by which the sixth Imam, Ja’far ibn Muhammad as-Sadiq is known.

6 The maghribah tradition is the tradition of ‘Umar ibn Hanzalah who asked Imam as-Sadiq, the sixth Imam, whether it was permissible in the event of a disagreement between two Shi’ah concerning a debt or a legacy to seek the verdict of the ruler or judge. He replied: “Anyone who has recourse to the ruler or judge, whether his case be just or unjust, has in reality had recourse to the judge (i.e. the illegitimate ruling power). Whatever he obtains as a result of their verdict, he will have obtained by forbidden means, even if he has a proven right to it, for he will have obtained it through the verdict and judgment of the judge, that power which God Almighty has commanded him to disbelieve in.” [Qur’an 4:60]. Imām
time he confronted them; he confronted them with words and propaganda and by this means he urged the people on in their struggles against the king. Imam Hasan rose up against the king of his day, Mu'awiya, as far as he was able, even though at that time most people had sworn allegiance to Mu'awiya and recognized him as their king. And when he was betrayed by a group of self-seeking, opportunistic followers and left without support, the very conditions of the peace treaty that he signed with Mu'awiya disgraced that monarch. Just as later, the bloody revolt of the Doyen of the Martyrs

ay. Sadiq then advised the Shi'a to refer to one of the jueinters i.e. one learned in the principles and ordinances of Islamic law, or, more generally in all aspects of the Faith. Those learned in the study of traditions have called this tradition the maqldah tradition, and even though its chain of authorities [i.e. is weak, still it is accepted and referred to by the jueinters. Refer to Wāsir 'ash-Shī'ah, vol. 18, the section on the attributes of judges, pp. 98-99; Imam Khumāni, Ktīh al-Bay'īn, vol. 2, p. 476.

1 During the last year of Imam 'Ali's caliphate, Mu'awiya ibn Abī Sufyān, the governor of Syria and the main challenger of Imam 'Ali, managed to bring a large part of the Muslim lands under his control. Nevertheless, he could not claim for himself the title of "Commander of the Faithful" while Imam 'Ali was still alive. Immediately after Imam 'Ali's death, the office of caliph was passed on to his eldest son Imam Hassan (a). His ascension as caliph by the people was a great cause of alarm to Mu'awiya who had been working for the office for many years and who with the death of Imam 'Ali at last saw a clear path to undisputed authority. He lost no time in taking action, he denounced the appointment, sent many of his agents and spies to arouse the people against Imam Hassan, gathered an army of 60,000 men and marched against the new caliph. When Mu'awiya's warlike intentions became clear, Imam Hassan had to prepare for battle. In a sermon delivered in the Friday Mosque, he invited the people to take part in a jihad against Mu'awiya. Initially the people showed fogginess and lack of enthusiasm to do battle with Mu'awiya. It was only when people such as 'Abi ibn Hilal, an old and devoted follower of Imam 'Ali and chief of the tribe of Tayyil, and Qayn ibn Sadiq ibn Ubadah al-Anṣārī, a trusted commander of Imam 'Ali's army, addressed the people urging them to respond to the call of Imam Hassan, did they come out to participate in the war. When the people announced their readiness to fight, Imam Hassan sent a vanguard of between 12,000 to 14,000 men under the command of 'Abaydullāh ibn al-'Abbās. Soon after, Imam Hassan left Kufa with his main army. However, before he reached his vanguard, some of the troops accompanying him began to show signs that they lacked the necessary ardor and were not ready to make sacrifices in a jihad for their faith. Mu'awiya's machinations brought about mutiny in Imam Hassan's army, his army bands received bribes and one after the other left the battlefield, leaving Imam Hassan to stand alone. Under such circumstances, Imam Hassan was forced to come terms with Mu'awiya. For a more detailed account of this event see The Origins and Early Development of Shi'a Islam, S.J.M. Jafri, pp. 130-148.

2 The terms of the peace agreement which was signed by Imam Hassan and Mu'awiya are as follows:

1) Governance lies with Mu'awiya on condition that he rules according to the Book of God, the Qurani (i.e. the practice) of the Prophet and the conduct of the righteous caliphs.
[Imām Husayn] disgraced Yazīd. The confrontation has always continued. Later on the great scholars of Islam fought against the tyrants who spent the wealth of their country on debauchery and trivial enjoyment abroad. One person in particular borrowed great sums of money and went to Europe twice, three times—but are human desires ever satisfied? The ‘ulamā’ opposed his actions. At that time they were strong.

The nation was vital and alert, the people supported them and they were successful in their struggle. If we too are vital and alert, we will be

2) The caliphate will be restored to Imām Hasan after the death of Mu‘āwiyyah and if anything were to happen to him, it would pass to Imām Husayn. Mu‘āwiyyah does not have the right to select a successor after him.

3) Mu‘āwiyyah will stop reviling and cursing Imām ‘Alī and he will not mention him in any other than good terms.

4) The treasury of Kūfah which contains five million dirhams will not be handed over to Mu‘āwiyyah. Mu‘āwiyyah will send two million dirhams annually for Imām Husayn. Preference will be given to the Banū Hishām over the Banū Utāyiyah in the granting of gifts and awards. One million dirhams will be divided among the relatives of those martyred while fighting for Imām ‘Alī in the battles of the Carma and Sītīm. All this will be paid from the revenues of the district of Ma‘ribidj.

5) The people from all over the land—Syria, Iraq, Yemen or the Hijāz will be secure and this includes every race, black or red. Mu‘āwiyyah will overlook any offences pending against them and no one will be called to account for past offences. The people of Iraq will not be punished in revenge for their past. The companions and followers of Imām ‘Alī, wherever they are, their lives, properties, women and children will be guaranteed and they will be kept safe and secure. They will not be persecuted, injured or deprived of their rights or privileges nor dispossessed of anything which they possess. No dangerous plot will be made for killing Imām Hasan ibn ‘Alī and his brother Imām Husayn, or anyone from the family of the Prophet and nowhere in the regions of the Islamic land will they be intimidated or threatened.

In his first speech in the mosque at Kūfah, Mu‘āwiyyah dismissed the agreement. However, at the same gathering, Imām Hasan delivered a speech in which he spoke of Mu‘āwiyyah’s treason. His speech was so effective that some of the people gathered there stood up and began to curse Mu‘āwiyyah. Refer to Salīr-e Imām Husayn [The Peace Treaty of Imam Husayn], pp. 33-358; 385-392; Shāykh Rādi Al-Yāsīn, Salīr Al-Hūsain: The Peace Treaty of Al-Husain, trans. Jānn al-Rushd (Qum: Anṣārīyā Publications, 1998), http://www.ansaribookstore.com.

1 During the reign of Muzaffar al-Din Shah (1896-1907), unrestrained spending, the plunderings of corrupt courtiers and the costs of the Shah’s extravagant European tours, emptied the country’s treasury. Circumstances were ripe for exploitation by the imperialist governments of Russia and Britain who, in attempts to increase their influence in the country, stepped in with offers of heavy loans to the bankrupt monarch. In return, they took control of the customs revenues, income from the northern fisheries and the telegraph office as well as some other privileges as insurances against the loans. Money received in loans amounted to more than two million English pounds and thirty-eight million Russian rubles. Active elements among the clergy of the time such as Ayatollah Tāhātāt and Ayatollah Behbahānī, brave preachers and even the newspapers of the day, objected to these measures and called on the people to stand up for their rights. Refer to Fāḥīḥat dar rāsīn, pp. 13, 19.
successful. But unfortunately each one of us persists in his own individual opinion, and naturally, if one hundred million people have one hundred million different opinions, they will be unable to accomplish anything, for "the hand of God is with the group." Solidarity and unity are essential, and isolated individuals can achieve nothing. If the 'ulama' of Qum, Mashhad, Tabriz, Isfahan and the other cities in Iran were to protest collectively today against this scandalous festival and this debauchery that they are about to bring about, if they were to condemn these crimes and extravagances which are destroying the people and the nation, all for the sake of satisfying their own carnal desires, be assured that results would be forthcoming. But as long as each one of us persists in his own individual opinion, persists in thinking that his religious duty is one thing while another believes it to be something else, this is disastrous for Islam. It is disastrous for Islam to have such clergymen. Such clergymen like me are disastrous for Islam. I say these things because an even darker future, God forbid, lies ahead of you.

The Doyen of the Martyr's uprising was also meant for setting up a government

You should give these matters some consideration. Do not spend your time creating religious duties for yourselves. It is the apathetic person who says it is not his religious duty to rise up against tyranny. You have more forces at your disposal than the Doyen of the Martyrs did, and he rose up and opposed the king of his time until he was killed. Had he been apathetic, God forbid, he could have said it was not his religious duty to rise up. His enemies would have been only too happy for him to remain silent so that they could attain their vile goals; they were afraid of his rebelling. But he dispatched Muslim to procure the people's allegiance to him so that he might overthrow that corrupt government and set up an Islamic government. If he had stayed in some corner in Medina and had nothing to do with anyone, and when that wretch told him to pledge allegiance he had done so, God forbid, they would have shown him a great deal of respect, they would have come to kiss his hand and carry him on their shoulders for he was the grandson of the Prophet. And if you sit silently by, you too will be respected, but it will be the kind of respect that is given to a dead saint. A dead saint is respected by

1 "The hand of God is with the group": a statement attributed to the Prophet, Sahih Tirmidhi, vol. 9, p. 10.
2 Mujahid, a cousin and follower of Imam Husayn and was martyred by the 'Umayyad forces.
3 Wa'il ibn 'Uba, the governor of Medina at the time who was told by Yazid, the new 'Umayyad ruler, to exact homage from Imam Husayn (as).

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everyone, but a living saint or Imam who speaks out has his head cut off. God knows were Imam Ali to stand up to them today, they would do the same to him. This all stems from following their desires, “they eat as the beasts eat”: they care not where their nourishment comes from or how it is obtained. As long as their needs and requirements are met, the world may drown in blood and entire peoples may be destroyed. They are animals. Let them know that the fire shall be their abode, that they are despised by the Islamic community and by all alert peoples throughout the world, and that the Muslims are repelled by the very notion of monarchy.

May God strengthen and assist you all. May He awaken you all. May He strengthen and aid Islam, the theological schools and the great ‘ulama’ and make them aware of these evils. It is your duty to pray for Islam and your fellow Muslims—those poor, hungry, wretched people in Iran—for those who suffer imprisonment, torture and banishment, for those who are in hospital and for those innocent girls who had such severe wounds inflicted on them. Pray for them, they are Muslims and they are oppressed.

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

Date: June 30, 1971 [Tir 9, 1350 AHS / Jamādī al-Awwal 7, 1391 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid Kīrāmatullāh Malik Husayn, Kohkiluyeh va Bāyer-Ahmad

In the Name of God, the Compassionate, the Merciful

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

His Eminence Sayyid A’lām va Hujjat al-İslām Mr. Ilāj Sayyid Kīrāmatullāh Malik Husayn, may his graces last, is hereby authorized by me to take charge of the financial and religious law affairs that are the duty of a fully-qualified jurist during the occulation of Wāli al-Amr (‘a), may Allah expedite his glorious advent. He will be in charge of the mentioned affairs while observing necessary precaution; he is also permitted to collect the blessed Share of the Imam (‘a) in which one third is to be spent as prescribed by religious laws in anyway he deems advisable and the other two-thirds is to be sent to this humble servant for the purpose of preserving the blessed seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope that he will not forget me in his benevolent prayers.” May God’s peace and mercy be upon him and our pious brethren.

Rūḥullāh al-Mūsawī al-Khomeini
Jamādī al-Awwal 7, 1391 AH
Permission

Date: July 4, 1971 [Tir 13, 1350 AHS / Jamādi al-Awwal 11, 1391 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Muhammad Bilāl Dāwud

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny ('a)), it is hereby confirmed that His Eminence Sayyid al-A‘lām wa Ṭūjjar al-Islām Mr. Shaykh Muhammad Bilāl Dāwud, May Allah always assist him, is authorized to take charge of the financial and religious law affairs that depend on the permission of a fully-qualified jurist with the observance of caution; he is also permitted to collect the blessed Share of the Imām ('a) whose one-third is to be spent as prescribed by religious laws while the other two-thirds is to be remitted to this humble servant and receipt of payment is to be given to the payers of the funds. He is also authorized to allow the payers of the funds themselves to give the Share of the Sādāt to the poor and chaste Sādāt.

"I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs; I hope he will not forget me in his benevolent prayers." May God’s peace, mercy and blessings be upon him and our faithful brother.

Rūhullāh al-Mūsawī al-Khomeini
Jamādi al-Awwal 11, 1391 AH
Letter

Date: July 7, 1971 [Tar 16, 1350 AHS / Jamādi al-Awwal 14, 1391 AH]
Place: Najaf, Iraq
Subject: Manner of selling the house
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

My dear Ahmad,

Your undated letter arrived. I do not know why you have become a careless ḥāmil so soon. From now on, write first the date on top of the letter and then begin so writing. With regard to the house, I gave the power of attorney to Mr. Aʿrābī. He should offer a fair price for the house, receive the payment and give the deed of sale. In receiving the payment, Mr. Aʿrābī should act as he thinks appropriate. That is, if Mr. Sādūqī asked to buy it for short period installments or gave check for short fixed time, it will be alright. Anyway the matters rest with Mr. Aʿrābī and the payment should be sent to Najaf. Regarding the seal of the gentleman mentioned, it was not right as you had written but he is not here, he has gone to Karbalā and Kāzimayn. I will mention it to him upon his return. His return is not definite. He may stay there until after the month of Rajab or later. I wish you health and happiness. May peace be upon you.

Your father
Jamādi al-Awwal 14, 1391 AH

P.S. Show this letter to Mr. Aʿrābī to act accordingly. Extend my regards to Mr. Sayyid Hasan Tahirī, and ask him not to give the permit to that person, either to keep it himself or tear it.

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1 It refers to Hajj Aqā Muhammad Hasan ʿArabī, the Imam’s second son-in-law.
2 It refers to the Martyr of the Altar [šahīd al-mīrābī], Ayatullāh Sadūqī.
3 It refers to Ayatullāh Sayyid Hasan Tahirī Khorrāmībādi, a lecturer in the Qum theological center.

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Permission

Date: July 7, 1971 [1350 A.H. / 14 Junad al-Awwal 14, 1391 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: 'Ali Haydar Nahavandi

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence 'Imad al-A'lam Mr. Shaykh 'Ali Haydar Nahavandi, may Allah always assistant him, is authorized by me to take charge of the financial and religious law affairs which are the duty of a fully-qualified jurist during the occultation of Waf' al-Amr, may Allah expedite his glorious advent, "so that he will be in charge of the mentioned affairs while exercising caution." He is also permitted to collect the blessed Share of Imam ('a) whose one-third is to be spent as prescribed by religious laws such as to be spent economically for his own sustenance while the other two-thirds is to be remitted to this humble servant for the purpose of preserving the significant religious seminaries; the receipt of payment is to be given to the payers of the funds.

"And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope that he will not forget me in his benevolent prayers." May God's peace and mercy be upon him and our pious brethren.

Ruhullah al-Mosawi al-Khomeini
Junadi al-Awwal 14, 1391 AH

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Letter

Date: July 13, 1971 [Tir 22, 1350 AHS / Jamādi al-Awwal 20, 1391 AH]
Place: Najaf, Iraq
Subject: Family-related; instruction to be diligent in studies
Addressee: Sayyid Ahmad Khomenei

In His Most Exalted Name

Jamādi al-Awwal 20, 1391 AH

My dear Ahmad,

I have replied to your letter; God willing, it has reached you. The point necessary to make is that Fahimah\(^1\) has paid about 100 tumans as custom charge for Khānum's\(^2\) lantern. Give her this amount. Meanwhile, Sughrah\(^3\) has a 500 tumans debt. Collect this money from Aqā\(^4\) and give it to her. I wish you good health. I hope you are more than ever before preoccupied with your studies.

Your father

In His Most Exalted Name

Husayn Mashhadi\(^5\) returned to Iran and will be there for two or three months. Pay him 300 tumans each month.

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1. It refers to the daughter of the Imam and wife of Mr. Burjerdhi.
2. Imam Khomenei's wife.
3. Sughrah was a maid in Haji Aqā Masjafā's house.
4. Sayyid Murtadā Posandideh.
5. The attendant in Imam Khomenei's house in Najaf.
Letter

Date: July 21, 1971 [Jumādah al-Awwal 28, 1391 AH]
Place: Najaf, Iraq
Subject: Manner of spending the Islamic funds and managing the religious schools
Addressee: Taqaddusi Turkemani, Pakistan

In the Name of God, the Compassionate, the Merciful

Jumādah al-Awwal 28, 1391 AH

His Eminence ‘Imād al-A‘lām wa Thiqat Mr. Taqaddusi Turkemani, may his graces last:

I do acknowledge the receipt of your kind letter and noted its contents. Before receiving your letter I had received a letter from His Eminence [Mujahid al-Islam Mr. Shari‘at] who had also written some of the issues you raised. Your and the other scholars’ efforts there are hereby acknowledged and appreciated; It is hoped that your efforts are in conformity with the blessed view of the Wali al-Amr, may Allah expedite his advent. Mr... has ordered that from half of the allowance given to the representatives half of which is to be spent on the school so that by the will of God, the Exalted, the school can be properly managed.

The points you have mentioned are all worthy of attention. However, the priorities are the orderliness of the representatives in Afghanistan and to see to it that the religious funds are not embezzled; and these depend upon the efforts of the eminent representatives in Kabul. I have mentioned this issue to some of the ‘ulama’ there. Consult with the other gentlemen and as much as possible make the affairs orderly in such a way that Afghanistan’s funds are divided into half; Half is to be allocated for Najaf for the purpose of managing the theological center wherein, thanks be to God, Afghani population is numerous; and half is to be spent for religious purposes in the region, the most important of which is the religious seminaries there whether in Kabul, Mazār Sharif or other region.

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1 Imām’s representative in Pakistan
2 Pakistan and Afghanistan.
3 This part of the letter is illegible.
4 Mazār Sharif: one of the well-known cities in Afghanistan.
Of course, all lessons of the students should be based on a program and under the supervision of you and the other honorable gentlemen. There must also be an examination committee to encourage the deserving ones and reject the idle ones. This issue is possible with the counsel of the gentlemen themselves and spending their precious time there. In case it is necessary I will mention to the representatives in general that they must help the schools; just inform me if it is necessary so that I could act accordingly. Since I am not completely aware of the situation in Kabul, I must be aware of it through you gentlemen. The affairs over there should be orderly so that the funds are spent in a religiously proper manner. Any of the representatives that, God forbid, goes beyond the bounds of religious law must be expelled.

In any case, I am not in any manner sparing aid. But the gentlemen should be aware that by all means the Iranian government is preventing the arrival of funds to this humble servant; otherwise it would be possible for funds from Iran to be sent there. I beseech God, the Exalted, for your success. May peace be upon you.

Rūhullāh al-Mūsawī al-Khomeini
In the Name of God, the Compassionate, the Merciful

Praise be to Allah, Lord of the worlds; may peace and salutations be upon our Master Muhammad and his pure progeny; and may Allah's curse be upon all their enemies.

It is hereby confirmed that His Eminence 'Imād al-A'lam wa Thaqat al-Islām Mr. Shaykh Hasan Bahrānī Dastū, may his graces last, is authorized by me to take charge of the financial and religious law affairs which are the duty of a fully-qualified jurist during the occultation of Wali al-Amr, may Allah expedite his glorious advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the blessed Share of the Imām (r) whose one-third is to be spent as prescribed by religious laws such as economically spending for his sustenance while the other two-third is to be remitted to this humble servant for the purpose of preserving the significant religious seminaries, and the receipt of payment is to be given to the payers of the funds.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope that he will not forget me in his benevolent prayers.” May God’s peace and mercy be upon him and our pious brethren.

Ruhullāh al-Mūsawī al-Khomeini
Jamā'd al-Awwal 29, 1391 AH
Letter

Date: July 29, 1971 [Mordād 2, 1350 AHS / Jamādi ath-Thānī 1, 1391 AH]  
Place: Najaf, Iraq  
Subject: Reply to the question on religious funds  
Addressee: Sayyid Ahmad Khomeni

In the Name of God, the Compassionate, the Merciful

Jamādi ath-Thānī 1, 1391 AH

Dear Ahmad,

Your letter arrived. Concerning the subject that had been written, you had only considered its superficial aspect while neglecting its responsibility dimension. I have a problem with the responsibility dimension for in similar cases, it has been observed that it did not reach the area or was wasted.¹

May you will be successful, by the will of God, the Exalted. May peace be upon you.

Your father

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¹ Apparently, the issue is related to religious funds.

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Permission

Date: July 31, 1971 [Mordad 9, 1350 AHS / Jamadi ath-Thanî 8, 1391 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: 'Ali Mudabbir

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny ('a)), it is hereby confirmed that His Eminence Murawwîj al-Ahkâm Mr. Shaykh 'Alî Mudabbir, may Allah always assist him, has been granted my permission to take charge of the financial and religious law affairs while exercising caution, whose supervision is the duty of a fully-qualified jurist during the occultation of Wâli al-Amr, may Allah expedite his glorious advent. He is also permitted to collect the blessed Share of the Imam’s (a) whose one-third is to be spent as prescribed by religious laws such as economically spending it for his sustenance while the surplus is to be remitted to this humble servant, and the receipt of payment is to be given to the payers of the funds.

“I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers.” May God’s peace, mercy and blessings be upon him and our faithful brethren.

Rûhullâh al-Mûsawi al-Khomeini
Jamâdi ath-Thânî 8, 1391 AH
**Letter**

**Date:** August 26, 1971 [Shahrivar 4, 1350 AHS / Rajab 4, 1391 AH]

**Place:** Najaf, Iraq

**Subject:** Acknowledgment of the receipt of letter and extending greetings

**Address:** Sayyid Mahdi Tabātabā'ī

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**In His Most Exalted Name**

Rajab 4, 1391 AH

His Eminence Sayyid al-A'īlam wa Thiqat al-Islām Mr. Ḥujj Sayyid Mahdi Tabātabā'ī, may his graces last:

Your respected letter which indicated the health of you and the family of the deceased and blessed Sa‘īdī, may God have mercy on him, gave me joy. I pray for the success and happiness of you all. What you have given to Mr. Pasandideh in Qum and that which Mr. Muntaziri intended is acceptable. I hope for your benevolent prayers.

Extend my regards to Sayyid al-A'īlam Mr. Ḥujj Sayyid Muhammad Sa‘īdī, may his glory last. May peace be upon you.

Rāhullāh al-Mūsawi al-Khomeini

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1 Martyr Sayyid Muhammad Ridā Sa‘īdī.

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Letter

Date: September 11, 1971 [Shahrivar 20, 1350 AHS / Rajab 20, 1391 AH]
Place: Najaf, Iraq
Subject: Acknowledgment of the receipt of letter
Addressee: ‘Aflūlāh Ashrafi Isfahani, Kermanshāh

In His Most Exalted Name

His Eminence Shaykh ‘Ulāmā’ al-A‘lām wa ʿUjjat al-Islām Mr. ʿIjāy Mr. ‘Aflūlāh, may his graces last:

Your respected letter arrived. I beseech your health, confirmation and happiness from God, the Exalted. Thanks be to God, I am fine. I hope for your benevolent prayers, especially for the elimination of spiritual distresses. May God’s peace and mercy be upon you.

Rūhullāh al-Mūsawī al-Khomeīnī
Rajab 20, 1391 AH
Letter

Date: Unknown
Subject: Message of appreciation for the promotion of religious laws and reply to a question
Addressee: Unknown

In the Name of God, the Compassionate, the Merciful

I beg to inform you that your respected letter indicating your honorable health is acknowledged. Thanks be to God, the measures you have taken, which were close to the goal, brought peace of mind for the respected inhabitants, and contributed in the promotion of the lofty shari'ah are acknowledged and appreciated. It is hoped that God, the Exalted, would grant you success and succor so that you can be more successful in promotion of the message of truth and in the propagation of the Ja'fari ('a) teachings. Concerning the workers, you can allow those whose occupations are not repugnant to the religious laws to remain in their jobs and if they incur surplus income they should pay khums. I request prayers from you. May God’s peace and mercy be upon you.

Rūhullāh al-Mūsawi al-Khomēsī
**Permission**

**Date:** September 24, 1971 [Mehr 2, 1350 AHS / Shabaan 3, 1391 AH]

**Place:** Najaf, Iraq

**Subject:** Permission in financial and religious law affairs

**Addressee:** `Abd al-Rahim Sāmat

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

[The Holy Presence of His Eminence Ra’is al-‘Ulamā’ wal-Mujāhidīn, Za‘īm ash-Shi‘ah Ayatullah al-‘Ugma Khōmeini, may his blessings last long:

I beg to inform Your Eminence that a certain person stated in his will that the fasts and prayers be offered on his behalf be at the discretion of the marja‘at-taqlīd of the time and to be paid for him. The above mentioned fasts and prayers are for about twenty years and the prescribed payment is two hundred and fifty tumans per month. Which is Your Eminence’s view: for it to be sent to Najaf (Iraq) or to Iran under the supervision of one of the gentlemen or your representatives as a reward for the fasting and praying, or to be at the executor of will’s discretion to be paid annually? Your order is obeyed.

First of Shab‘ān 1391 AH]

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**In His Most Exalted Name**

It should be acted upon with the supervision of Ḥujjat al-‘Islām Mr. Ḥayy Shaykh `Abd al-Rahīm Sāmat.

Rūhullāh al-Musawi al-Khāmeini
Letter

Date: September 24, 1971 (Mehr 20, 1350 AHS / Shawbân 21, 1391 AH)
Place: Najaf, Iraq
Subject: Family-related
Addresser: Sayyid Ahmad Khomeini

In His Most Exalted Name

Shawbân 21, 1391 AH

My dear Ahmad,

Your letter arrived; I am pleased to know of your health. In regards to the house,¹ in the gentleman’s letter I have written about it; act accordingly. Praise be to God, we are all fine. It is hoped that you are all fine and happy too. Send the enclosed letters² to their [respective recipients’] addresses. If you do not know Mr. Faqîh Imânî’s³ address, inquire from the Isfahânîs. Inform me of your health. Peace [be with you].

Your father

Place in an envelope the enclosed letter which is a reply to Mr. Sâdiq Râshîdî’s message of condolence, and deliver it to him.

Concerning the footnotes of this letter, Sayyid Ahmad Khomeini thus explains:

¹ That is, Imâm’s office [located at Yakhchâl Qâdî]
² Inside the letters sent through a traveler for me, the Imâm also used to enclose letters for others.
³ Mr. Faqîh Imânî: Ayyâdî Sayyid Kamâl Imânî, one of the competent ‘ulamâ’ of Isfahân, used to send funds to the Imâm.
Permission

Date: October 14, 1971 [Mehr 22, 1350 AH / Shababān 23, 1391 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Ghulam-Ridā ʿIrshādi

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence ʿImād al-Aʿlām wa Thiqat al-Islām Mr. ʿAbd al-Samad Ghulam-Ridā ʿIrshādi, may his graces last, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of Imām [Mahdi], may Allah expedite his glorious advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the blessed Share of the Imām (ʻa) whose one-third is to be spent as prescribed by religious law such as to be economically spent for his sustenance while the other two-thirds is to be remitted to this humble servant for the preservation of the significant religious seminaries, and the receipt of payment is to be given to the payers of the funds.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope that he will not forget me in his benevolent prayers and admonitions.” May God’s peace and mercy be upon him and our pious brethren.

Rūhollāh al-Mūsawī al-Khūneimī
Shababān 23, 1391 AH

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Speech

Date: October 19, 1971 [Mebr 27, 1350 AHS / Sha'ban 28, 1391 AH]
Place: Najaf, Iraq
Subject: Self-purification
Occasion: Arrival of the Holy Month of Ramadān
Addressees: A group of clergymen and students of the religious sciences

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

Ramadān the month of purification and repentance

God willing, you will meet the month of Ramadān with a healthy spirit. During the blessed month you will see yourselves in the banquet of God, the Blessed and Exalted, and you will see Him as your Host and to be really present. If, God forbid, once you wanted to insult an individual; you have to understand that you are insulting the servant of God in His Presence. If you backbit a believer, you have to know that in God’s Presence you backbit a believer. Your deeds—according to the Prophetic traditions—are to be presented before the Messenger of God (s). If your deeds are presented and the Messenger of God sees that you are a wrong doer, how upset would he be? You do not want the Messenger of God to be upset; so do not offend his blessed heart. If one day your and my records of deeds are taken and the Messenger of God sees them full of backbiting, slander, abusive language, and the like; in respect to the heart, as he is aware of, it is giving all attention to the world, and in respect to behavior, it is full of corrupt morals, malice, jealousy, and vengeance, and I say, pessimism toward the people, then perhaps seeing such things in the presence of God’s angels and in the presence of God, the Blessed and Exalted, he will be ashamed that this person is his follower, his Shī‘ah and a member of his ummah. If a person is related to another person, he is connected to him. Take for example, the brother of a person, son of a person, relatives of a person, and servant of a person; if the other person related to him commits something bad, the person would be ashamed of the people. You are all related to the Messenger of God. By your coming to these theological schools, you have connected yourselves to the jurisprudence of Islam. You have connected yourselves to the Messenger of God and the Qur’ān. It is possible for the Messenger of God to be offended by a bad deed. It is possible, God forbid, for him to curse us. God willing, compensate during the month of Ramadān. If you have
committed something, compensate for it. If, God forbid, you have committed a sin, repent before the arrival of the month of Ramadān; turn away from it. You have to know that there is a lot of dangers; you have to know that there are a lot of places that we must enter; there are a lot of dangers for us. By the will of God, you will enter the month of Ramadān with a wholesome and clean soul, and will act upon its duties during the month of Ramadān.

By His will, God will grant you all with success; place you all among the knowledgeable scholars; purify you all; purify the society through you; and remove the calamities from you.
Letter

Date: Unknown
Place: Najaf, Iraq
Subject: Reminders in regards to Qum’s library
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

Dear Ahmad,

Apparently I do not owe you any letters,1 neither you nor Khānum.2 God willing, you are engaged in a wholesome activity. I hope you are fine and happy. I do not know what made you go to the library; were there no students? Or, did you have them vacate? Write to me. It is very odd to have told them to leave. Anyway, seminary students must remain there; find housing for yourself and leave the place.3 Do not do this again. Regarding the internal problems I have written to the gentlemen but I doubt that the issue will be settled. Anyhow, it is not important. You give this matter too much importance while it is not so important. It makes no difference whether it becomes so or not. What is important is that you are busy with your studies and research. If you have authored anything send them for our benefit. May God grant you success. Extend my regards to your wife, children and Ma’sūmah Khānum.4 No more time now and if too much is written it may not be delivered to you! Peace [be with you].

Your father

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1 That is, “Why do you not write a letter?”
2 It refers to Imam Khomeini’s wife.
3 Concerning this, Hījj Ahmad Ḍa‘ī thus narrates: “A false report was sent to the Imam that I had dismissed the seminary students. Being aware of my personality, he had not accepted the report and referred to it with doubt in his letter. The story was entirely a lie. I had never lived in the library. The Imam’s library in Qum was opposite the Ḥujjatīyah School which was ransacked and shut down by the SAVAK. Later, we took about 12 seminary students there. The Imam sold the library and the place was converted into a clinic by the name of ʿIrāṭ-e Qur‘ān Clinic.”
4 It refers to the wife of Hījj Sayyid Musta‘fā Khomeini.

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Letter

**Date:** Circa 1972 [1350 AHS / 1391 AH]
**Place:** Najaf, Iraq
**Subject:** Emphasis on sending receipt
**Addressee:** Sayyid Ahmad Khomeini

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In His Most Exalted Name

Dear Ahmad,

May you be successful and healthy, by the will of God, the Exalted. Praise be to God, we are all fine but entangled. May God correct the situations. In conclusion, I hope for the benevolent prayers of the gentlemen. Give my regards to His Eminence [your] honorable uncle. The letters have all been answered and dispatched. Tell Mr. Qarahi to inform Sayyid that for nearly three months no receipt has been received. If possible, have him obtain the receipts and send them somehow; it has caused worry.

Your father

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1 It refers to Ayatollah Posansfesh.
2 Mr. Qarahi was Imám Khomeini's office manager for a long time in Najaf.
3 The real issue was prayers and fasting that had disturbed the Imam.
Letter

Date: Circa October 1971 [Abān 1350 AHS / Ramadān 1391 AH]
Place: Najaf, Iraq
Subject: The government’s seizure of Hāj Abu’l-Fath’s school
Addressee: Sayyid Muhammad Ḥusayn Langrūfī

In His Most Exalted Name

Month of Fasting 1391 A.H.

His Eminence Sayyid al-A’lām wa Ḥujjat al-Islām Mr. Langrūfī, may his graces last:

Your respected letter arrived. It was written that some people started a rumor in regards to Hāj Abu’l-Fath’s School which the government took into possession, saying I gave permission to someone or I took away its endowment. This is not true and most the issues that are associated to me are sheer lies and until you have not inquired from me do not believe in them. During these holy days I hope for benevolent prayers from you. May peace be upon you.

Ruhullāh al-Mūsawī al-Khomeinī
Letter

Date: November 1, 1971 [Abān 10, 1350 AHS / Ramadan 12, 1197 AH]
Place: Najaf, Iraq
Subject: The sale of Imām Khomaini’s library in Qum
Addressee: Sayyid Ahmad Khomaini

In His Most Exalted Name

Mr. Ahmad, may Allah always assist him:

Your letter and that of Mr. Ārabi arrived. Regarding the house, if Mr. Sadāqi agrees to this price he has priority; otherwise, let it be sold. Meanwhile Mr. Ḥā’erī-Tehrānī has written about the Haqqāni School; if they buy it with this price and Mr. Ārabi agrees, it is alright; otherwise do as you please. At any rate, the matter is with Mr. Sadāqi; he should be informed. If he buys it with the same price as for other custumers, give it to him. Otherwise, act as you please and the sooner, the better. I hope for your benevolent prayers.

Your father
Month of Fasting 12, 1391 AH

The enclosed letter should be sent to Qazvīn. If it is difficult for Mr. Ārābī to abide by the agreement he has made, he may rescind it and do as

Concerning these footnotes of the letter, Sayyid Ahmad Khomaini has thus written:
1. It means the same house about which a report had been sent to the Imam that Ahmad had allegedly evicted all the students and had occupied the house himself, which was baseless, and a sheer lie.
2. It refers to the Martyr of the Aḥrār [shahid al ahrār] Ayātollāh Sadāqi. Although the Imam was extremely interested in him, as the house was Imam’s Share, he considered, nevertheless, no difference between Mr. Sadāqi and others. Besides, he was in a hurry to sell it.
3. Hujjat al-Islām Shāykh Muḥāmmad Ḥā’erī-Tehrānī, a representative of Imam Khomaini.
4. Although the Imam was extremely interested in him but as the house was Imam’s share, therefore, he considered no difference between Mr. Sadāqi and others and was in a hurry to sell it.
5. Hujjat al-Islām Ḥasan Ārābī; Imam Khomaini’s son-in-law (the husband of Farīdah Maṣūfawi).
he pleases. Give my regards to him. I have no news from Mr. Rabbānī; you take care of his house (family); there is no more need for recommendation; it must be acted upon.

1 It refers to Āyatullāh Rabbānī Shārdžī. On November 1, 1974 he was imprisoned by the Shah’s regime. The Imam had recommended that his family be taken care of.
Message

Date: November 12, 1971 [Aban 21, 1350 AHS / Ramadān 23, 1391 AH]
Place: Najaf, Iraq
Subject: The playing of the imperialist tune from the throat of devotes
Occasion: The regime’s decision in organizing the Religious Corps
Addressees: The Iranian nation

In His Most Exalted Name

To all classes of the noble nation of Iran, may Allah always assist them:

After greetings and salutations, I have repeatedly mentioned that the only thing which can come between the imperialist governments and me, and not allow their control over the resources of the Muslim countries is Islam and its distinguished 'ulama'. This is a fact that has been proven throughout history to the imperialist governments. The wicked former prime minister of the imperialist British government is reported to have said: “So long as the Qur’an is in the hands of the Muslims we cannot make advancement in our goals.” The imperialist governments’ original plan is to eliminate the Qur’an, Islam, and the 'ulama'. In order to attain their imperialist goal, every so often they hatch a new plot through their wicked stooges and they manifest clearer their hostile-to-the-nation essence as they have recently been playing on the ‘Religious Corps’ tune through the dirty tongue of one of its submissive lackeys.

The tune of the Religious Corps is played at a time when the tyrannical regime is daily striking continuous blows at the body of Islam while the criminal hand of Israel is free in all of Iran’s economic, political and military affairs. Many of the distinguished 'ulama', honorable preachers, seminary students, and the noble nation of Iran are imprisoned, exiled and tortured. The zealous patriotic youth are executed and shot up or the initial steps for their trial and execution are prepared.

I warn of danger to the respected nation of Iran if, God forbid, the hands of the foreigners and the enemies of Islam succeed in this sinister and backbreaking objective. Firstly, they will put aside the distinguished 'ulama', preachers and propagators of Islam. Secondly, they will obliterate and destroy Islam and its heavenly laws. The threat posed by this ominous corps, which must be at the service of imperialism, is that it would justify and interpret all the Islamic truths in their interests. This is the greatest threat that
the Muslims and foremost of whom, the distinguished 'ulama', have ever encountered. From their long years of experience, they have realized that the eminent 'ulama' of Islam and honorable preachers have led the nations toward Islam and the Qur'an through their constant efforts and that they have never yielded to the threats and allurements in favor of the tyrannical regime and plundering foreigners. Through utmost effort they have preserved their integrity and have made the mosques and religious assemblies at the service of the Holy Qur'an and dear Islam. If some ill-reputed and ignorant of God turbaned men act in favor of the tyrannical regime, they are ostracized by the seminary society and Islamic communities. Thus, they have drawn this menacing design so that in their wrong imagination they could suppress the distinguished 'ulama' and propagators, make Islam as a plaything in the hands of their stooges, and uproot the foundation of faith in a bid to obtain their objective which is to appropriate all the resources of the country and keep the Muslim nation backward and colonized.

The Islamic nation must know that the services rendered throughout history to the Islamic countries by the religious scholars are innumerable. In the recent years, the deliverance of the country from its dire fate is indebted to the efforts of the 'marja' of the time, the late Mirza Shirazi, and the 'ulama' of the theological center. The theological centers and the distinguished 'ulama' always have been the vanguards of independence and the integrity of the Muslim countries. The services they have rendered under the inspiration of Islam for peace and the maintenance of order in the Muslim countries is one-tenth of the one-tenths that the governments and police forces have done although the country doesn't have any budget deficit. In the opinion of the foreigners and their treacherous stooges, this fortress must be destroyed so that they can easily continue their ignominious life filled with invasion, plunder and pleasure-seeking.

Now it is up to the zealous Muslims and especially the enlightened young generation to earnestly declare their aversion to this discordant, destructive tune and to increasingly attend the mosques and religious gatherings and express their devotion to Islam, the distinguished 'ulama' and honorable preachers, may their blessings last, all the more and through this expression, strike these imperialist agents of imperialism (may God forsake them) in the mouth.

1 Mirza Mohammad Hasan Shirazi, known as the Great Mirza Shirazi I, the grand religious authority of his time and among the high-ranking Shi'ite 'ulama', whose religious edict in banning the use of tobacco during the reign of Qajar Shah Naser al-Din is famous.
It is upon all the distinguished ‘ulamā‘ and respected preachers to be indifferent in any complaints they may have toward each other and to equip themselves, tighten their ranks and to find a solution together for this critical issue. It is also upon them, other intellectuals and those interested in Islam and the country’s independence to make the Muslim nation, especially the inhabitants of villages and small towns, be aware that the evil intention behind the deceiving term, “Religious Corps”, is to crush religion and the country’s independence. In anyway possible they must make the people aware of the mischief of this sinister plan.

I ask the young generation who are people of knowledge and pulpit, to give the older class and ‘ulamā‘ due respect, and I ask their eminences, the distinguished ‘ulamā‘, to act with kindness and affection toward the young generation. It is a certain hope that by the will of God, the Exalted, the filthy agents of the foreigners in this affair as well as in all the anti-Islamic and inhuman activities would be disgraced in the presence of the noble nation of Iran, may God always assist them. God, the Exalted, is the protector of religion and religious seminaries. ‘Lo! We, even We, reveal the Reminder, and lo! We verify are its Guardian.” 1 I beseech God, the Exalted, for the severance of the hands of imperialism and its treacherous agent. May God’s peace, mercy and blessings be upon you.

Ruhullāh al-Mūsawī al-Khomeinī

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1 “People of knowledge and pulpit”: the university and seminary students who are educated and engaged in religious propagational activities.

Reply to Queries

Date: November 17, 1971 [Abān 26, 1350 AHS / Ramadān 28, 1391 AH]
Place: Najaf, Iraq
Subject: Permission in using religious funds for the families of political prisoners

In His Most Exalted Name

(The Honorable Presence of Hadrat Ayatullah al-‘Uzmā Khonecini, may his jihād continue:

After offering my greetings and benedictions, I would like to state that keeping in view Hadrat Ayatullah’s edicts in his noble treatise, *Tawdīh al-Masā’il* [Explanation of Issues] on jihād, and enjoining what is good and forbidding what is bad [‘amr bi-l-ma’rif wa’n-nahy ‘ani’l-munkar], and considering also His Eminence’s statements on various issues on the customary and religious duties of all, the view of His Eminence is respectfully sought on whether it is permissible to use the religious funds to assist in the expenses of the family of political prisoners or not. In case it is permissible, in which category of the categories the abovementioned religious funds would belong, and to what extent are their limitations? May peace be upon you and the righteous servants of God.)

In the Name of God, the Compassionate, the Merciful

The individuals who, in accordance with their religious duty and for the purpose of protecting Islam, its sacred laws and the Muslim countries from the domination of foreigners, may Allah disgrace them, have risen up to enjoin what is good and forbid what is evil within the prescribed conditions and are incurring difficulties such as imprisonment or murder, while their family are in need of help and guardianship, in this case the believers from all classes are duty-bound to help and support them while totally preserving their esteem, and should not allow their brothers’ family to experience difficulties. They are permitted to spend up to one-third of the blessed Share of the Imam (‘a) in this cause.

I beseech God, the Exalted, to cut off the hands of the foreigners and their treacherous agents, and to grant success to the faithful in their service to Islam and the Muslims. Verily, He is the Grantor of favors.
Ruhollah al-Musawi al-Khomeini
Ramadan al-Mubarak 28, 1391 A.H
Letter

Date: Ramadān 4
Place: Najaf, Iraq
Subject: Religious funds
Addressee: Probably Sayyid Murtaḍā Pasandīch

In His Most Exalted Name

Month of Fasting 4

After greetings and salutations, I do acknowledge the receipt of your letters dated Rajab 28 and Sha'bān 24. I beseech God for your success and confirmation.

Until now the report of your giving 450 tumans to the Sādāt has yet not arrived; it is not too late, however. Concerning the other issue, if a fund is collected by force it may be repaid.1 If such is the case is such, it is authorized. I hope for your benevolent prayers. May peace be upon you.

After the unpleasant incident in Isfahān no more funds for the Sādāt have arrived from there. I do not know if the people are in difficulty or have other payment to pay. Inform me.

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1 That is, the amount of property seized by force in cases that the usurper refuses to pay. It is possible to take from his possessions even without his permission.

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Letter

Date: November 28, 1971 [Âzar 7, 1350 AHS / Shawwal 9, 1391 AH]
Place: Najaf, Iraq
Subject: Sale of house
Addressee: Muhammad-Hasan A'ribi

In His Most Exalted Name

Shawwal 9, 1391 AH

Honorable Mr. A'ribi, may he live long:

Your respected letter dated Month of Fasting 29\(^1\) arrived. I noted its contents. It is clear that the gentlemen, whether Mr. Ṣadūqī\(^2\) or Mr. Ḥārîrî\(^3\) are not willing to purchase in the same manner as others do. Therefore, without any hesitation, sell the house in the manner in which you made in the preliminary agreement. For me to keep waiting beyond this is no more justifiable. Finish the transaction and send its sum through Mr. Dībā'ī for Khalkhālī.\(^4\) As there is no hope for life, I can sell the house in installments. Secondly, do not refer; finish the transaction. I hope for beneficent prayers from you. May peace be upon you.

Rūḥullāh al-Mūsawî al-Khomeini

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\(^1\) That is, the holy month of Ramaḍān
\(^2\) Mr. Muhammad Ṣadūqī Yazdī
\(^3\) Mr. Mahdi Ḥārîrî Tehrānī
\(^4\) Mr. Nasrullāh Khalkhālī is in charge of Imam's financial affairs in Najaf.
Letter

Date: November 29, 1971 [Azar 8, 1350 AHS / Shawwal 10, 1391 AH]
Place: Najaf, Iraq
Subject: Family-related
Addressee: Sayyid Ahmad Khomenei, Qum

In His Most Exalted Name

Shawwal 10, 1391 AH

My dear Ahmad,

Your letter arrived; I am delighted to hear you are fine. I hope your respected wife Fā'īmah Khānum has by now recovered and is fine; give her my regards. Praise be to God, the Exalted, we are physically sound and if you are both fine, it is still better. I pray always for both of you. Mr. Mar'ashī, that is, Aqā Sayyid Ja'far Mar'ashī, who had come to Qum, informed me of the health of the respectable uncle and of yours. Extend my special regards to him. Do not be remiss in your service to him, although I do not know you won't. Write more often to apprise me of your well being. By the will of God, you are preoccupied with your lessons and discourses as well as with self-purification. I ask God, the Exalted, to grant you success. May peace be with you.

Your father

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1 By Fā'īmah Khānum it means Fā'īmah Ṭabājahī, wife of Hujjat al-Islām wal-Muslimīn Ḥāj Sayyid Ahmad Khomeneī.
2 Sayyid Murtadā Pasanddeh.

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Telegram

Date: December 23, 1971 [Dec 2, 1350 AHS / Dhul-Qa'dah 4, 1391 AH]
Place: Najaf, Iraq
Subject: The Iraqi Ba'athist regime's harsh treatment of Iranians residing in that country
Addressee: Ahmad Hasan al-Bakr (President of Iraq)

In the Name of God, the Compassionate, the Merciful

His Excellency Mr. President:

After offering my greetings, it is necessary for me to mention several issues and it is hoped they will be for the interest of the Muslims especially the Iraqi government.

At this time when all governments, including the powerful ones, try to draw the attention of other nations, acquire esteem for themselves and their nations, and to let their voice of justice draw the attention of the world, it is not expedient for the Iraqi government to commit any action which would elicit displeasure from among the free nations, especially the Muslims ones. At a time when in the forms of propaganda, governments want to expand their allies and alliances and to let nations join their block, it is not expedient for the Iraqi government to displease powerful governments and engenders propaganda against itself. The Iranian nation does not consider itself separate from the Iraqi nation, and at the time of difficulties of this Muslim country, the Iranian nation has been its pioneer defenders and fighters. Not too long ago has been the struggles of the distinguished 'ulama' of Iran, foremost of whom were the late Ayatullah Mr. Sayyid Muhammad Kazim Yazdi1 and Ayatullah Mr. Mirza Muhammad Taqi Shirazi2—may their souls be sanctified. According to the decree of Islam, the Muslims must be a single united front so as to be able to cut the bands of the foreigners and imperialists and thereby preventing them from interfering in their countries. From the economic point of view, let alone the political side of the matter, the expulsion of a large community and its investments which contributed to the

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1 Ayatullah Sayyid Muhammad Kazim Yazdi: leader of the Iraqi people's struggles against the British rule in Iraq.
2 Ayatullah Mirza Muhammad Taqi Shirazi: known as Mirzâ-ye Majâhid II of the Shi'ah movement who, after Mr. Yazdi, became the leader of the Iraqi people in their struggles against the British. His famous order was: "Demanding for the right of the people is obligatory."
growth of the economy, is not expedient. Countries which possess an excessive amount of capital do not see themselves needless of foreign investment and tourism and not to have confidence in their own capital. It is not advisable to expel nations thousands of which come to this country annually during their free time to perform pilgrimage to the holy sites and thereby bringing positive effects on its economy. It is my opinion that the harsh behavior of the officers has placed women and children in danger of the deadly cold, while it has also damaged the country’s political reputation and the nation’s economy. In closing, keeping this point and others in view, I advise you to reconsider your options and to maintain the Islamic brotherhood which God, the Exalted, and the Holy Prophet (s) have specifically ordained. Peace [be with you].

Rūhullāh al-Mūsawi al-Khomeini
Speech

Date: December 23, 1971 [Dey 2, 1350 A.H. / Dhul-Qa'dah 4, 1391 AH]
Place: Shaykh Ansari Mosque, Najaf, Iraq
Subject: Possible migration of Imam Khomeini to Lebanon
Occasion: The deportation of Iranians from Iraq
Addressee: Clergy, seminary students and Iranians residing in Iraq

In the Name of God, the Compassionate, the Merciful

Leaving Iraq

When I sent the Iraqi officials a telegram stating my views concerning their behavior, not only did they ignore my counsel; they reacted by taking the harsh measures that we all saw. After this I decided I need no longer remain. Tomorrow I shall request to leave, but wherever I may be, my affections will remain with you my brothers, just as if I were here. As for those of you remaining here, be you clergymen of Afghanistan, India ... Iraq or wherever, our relationship will remain the same once I have gone as it was when I was here... I hope that the Iranian clergymen will safely achieve their goals and, God willing, will find a position in one of the religious centers, either in Qum or, if this is not possible, then in Mashhad. In order to protect the religious centers of learning. I also hope that just as the Holy Prophet, peace be upon him and his descendants, left Mecca one day, thinking that he would never return, so you too who are being forced to leave this place, you whose ultimate desire is to be near Imam 'Alî and the religious center of learning in Najaf, will also one day be able to return. I hope that God, the

1 Relations between Iran and Iraq following the Ba'athist coup were reaching a critical state and the Ba'athist regime was deporting groups of Iranians from Iraq in the middle of winter to areas near the border. Imam Khomeini, in spite of all the limitations confining him as an exile, sent a telegram to the Iraqi President, sketching the unpleasant political outcome of this action, and detailing the role played by Iranians in helping Iraq to achieve liberation. He then voiced his opinions with regard to the Ba'athist officers' actions towards Iranian residents in Iraq. In his telegram Imam wrote: "It is my opinion that the harsh behavior of the officers has placed women and children in danger of the deadly cold, while it has also damaged the country's political reputation and the nation's economy. In closing, keeping this point and others in view, I advise you to reconsider your options and to maintain the Islamic brotherhood which God, the Exalted, and the Holy Prophet (s) have specifically ordained." However, in spite of this, the anti-Islamic Ba'athist regime ignored Imam's advice and continued exiling Iranians as before.
The Ba'athist regime of Iraq's behavior toward the vicinity of the Imams' ('a) graves

This theological center shall not be broken up; it cannot be broken up. All that can happen is that people can be changed around. Perhaps I am not worthy to be in the vicinity of the shrine of Imam 'Ali (a), but God willing, He shall choose from those who deserve to be near the Hazrat (Imam 'Ali) and defend Islam and the Shi'ah school of thought. In any case, no matter how much I think about it, it is not right for me to stay at a time when my friends are leaving, when our religious brothers are being sent away in such a manner. By comparison, I was told that when it was decided to throw the Jews out of Baghdad some time ago, they were given six months' notice and an official body was set up to ensure that the property of the Jews would be bought from them at a fair price. Yet this is the manner in which they behave with you and with the Iranian Shi'ah here. It is deplorable that this country should act in this way with those living in the vicinity of the holy shrines of the Twelve (Immaculate) Imams, peace be upon them, and it is no longer right for me to remain here. Tomorrow therefore, I shall request permission to go to Lebanon where, just as the two martyrs1 (may God bless them) attained martyrdom, so too, God willing, (the audience weeps heavily for a considerable length of time)...

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1 The two martyrs: the first martyr, Shamsuddin Muhammad ibn Makkii 'Anfud, the second martyr, Zaynuddin ibn 'Ali 'Abd. The first martyr was born in 1333 (734 AH) in one of the Jabal 'Amil villages in Lebanon. He was an eminent Shi'ah religious scholar who was an exceptional master of religious jurisprudence, Qur'anic commentary, hadiths and doctrinal theology. Some of his most famous works include Al-Lum`at al-Dimashqiyyah, Ask-Durus al-Shar`iiyyah fi Figh al-Ismiyyah; Kitab al-Ahrar-Dhikri and Al-Ulufiyyah fi al-Figh as-Sulh al-Yamaniyyah. He died on Thursday, Jamadi al-Awal 9, 786 AH (1385), after having been imprisoned for one year in Syria, during Barqiya's term of office as governor of Damascus. In accordance with a judicial decree issued by Judge Barhiuddin Majdli and 'Abd ibn Jamali Shafi'i, he had been hung and his corpse burned.

The second martyr was born in the year 1505 (911 AH) in Jabal 'Amil. He was a senior Shi'ah canonist and was proficient in most of the popular sciences such as religious jurisprudence, principles of jurisprudence, Qur'anic commentary, philosophy, discourse, gnostic-ism, astronomy, and medicine. His most important works include Ar-Rawdat al-Bahiyah fi Shabab al-Lami'at al-Dimashqiyyah and Ma'lidik al-Akhbar. He was arrested at the age of fifty-four in 1559 (965 AH), by order of Judge 'Uthman and while being transferred from Istanbul was killed by one of the enemies of the Shi'ah who had been sent by King 'Uthman.
Enduring unpleasantness and service to Islam

Wherever you gentlemen may be, wherever we may be, our hearts must be brave and we must be ready to endure whatever unpleasantness may come our way, be it in Iran or here in Iraq, and we must serve Islam. Do not imagine that this kind of hardship is detrimental to you, for this is not so. It is to your benefit, for not only will you be favored by God, the Exalted, but your deeds will achieve favorable results here in this world. Look how we are treated in Iran, and in whatever manner we are treated in Iraq. For a certain group of Shi'ah the situation is like that in Iran and like this in Iraq. These people, these merchants, businessmen, women and children, are now being sent to the borders in the bitter cold of winter, and there they meet with people who treat them more severely still. These poor, unfortunate people are worse off than you, and I truly feel sorry for them.

Be strong

In any event, you must be strong. Prepare yourselves and remember God the Blessed, the Most High. For He is your benefactor. (the audience weeps bitterly.) You have God on your side and He will help you, and God willing, this theological school will remain secure.

The day that Hāj Shaykh ’Abd al-Karīm passed away (may he rest in peace), it was said that there were more than one hundred religious students in the theological center but they were redundant religious students... soon afterwards however, once the oppressor was gone the theological school came to have five-thousand members, and now, praise be to God, it is still going strong and hopefully always will. God willing, the Blessed and Supreme Lord shall give you strength and will protect this theological school. I hope He will allow you to return to your homes and that you will strengthen your souls in order to endure hardships for the sake of God. In return, God the Blessed and Exalted will reward you. God willing, tomorrow I shall determine my future course. Tomorrow I shall hand in my passport and if they accept it so be it, but if they do not accept it then I shall remain here. May God keep and protect you all. It will be difficult for me to leave you gentlemen... (the audience weeps) but it is my destiny, it is something which has occurred and I submit to God’s will...¹

¹ At the end of this speech several sentences were spoken between Imam and a member of the audience which were not intelligible on the tape recording possessed by the Institute.
Letter

Date: December 25, 1971 [Dey 4, 1350 AHS / Dhul-Qa‘dah 6, 1391 AH]
Place: Najaf, Iraq
Subject: Family-related; informing of the well being
Addressee: Sayyid Ahmad Khomeni

In His Most Exalted Name

Dhul-Qa‘dah 6, 1391 AH

My dear Ahmad,

God, the Most High, willing you are fine. Different reports may have caused you to worry, however, praise be to God, there has been nothing to worry you about us so far. I ask God, the Exalted, to set right the affairs. Peace [be with you].

Your father
Letter

Date: December 29, 1971 [Dey 6, 1350 AHS / Dhū‘l-Qa‘dah 8, 1391 AH]
Place: Najaf, Iraq
Subject: Family-related
Addressee: Sayyid Ahmad Khomeni

In His Most Exalted Name

Dhū‘l-Qa‘dah 8, 1391 AH

My dear Ahmad,

By the will of God, the Exalted, may you are both fine and happy. We, praise be to God, the Exalted, we are all in good health. I hope God, the Exalted, will preserve you for us and you will be both happy and in good spirit. Give my regards to Hadrat Aqā.¹ For the time being we are unaware of the end results of the matter. I hope it will be good. May peace be with you.

Your father

¹ Sayyid Martāda Pasandīdeh.
Speech

Date: December 31, 1971 (Diw 10, 1350 AHS / Dhul-Qa’dah 12, 1391 AH)
Place: Shaykh Ansari Mosque, Najaf, Iraq
Subject: The necessity of preserving the religious seminaries
Addressees: Clergy, seminary students and Iranians residing in Iraq

In the Name of God, the Compassionate, the Merciful

The Prophet’s (ṣ) program in Mecca

During his time in Mecca before his migration to Medina, the Holy Prophet (peace and blessings be upon him and his descendants) was concerned only with propagating the word of God and acquainting the people with God the Exalted and with Islam. He had no assistant to help him combat the polytheists and spread Islam. Just as one sees in the Holy Qur’an, the Sūras which were revealed to him in Mecca concern the aspects of introducing Islam, preaching and guidance alone, there is no mention of disagreements or war and even the laws are spoken of less.

The expansion of Islam in Medina and the conquest and fall of Mecca

The ordinary man who looks only at the surface of things could not have predicted what benefits his migration from Mecca, under such unpleasant circumstances and having suffered a defeat, would hold for him. However, when he went to Medina, then the results of his migration became clear and he was able to spread the word of Islam and find followers there, eventually returning victoriously and successfully to Mecca in such a way that the elders of the Quraysh tribe were humbled before him, and even though this was so, the Prophet set them free.¹

¹ During the eighth year after hijrah (630 CE) the Prophet set out for Mecca. The Prophet’s uncle Ḥabīb left the camp to find someone from Mecca to send a message to the Quraysh telling them to present themselves to the Prophet or he destroyed. That night ‘Abbās met Ḥabīb Sufyān, gave him shelter and took him to the Prophet. Ḥabīb Sufyān became a Muslim that night. ‘Abbās said: “Ḥabīb Sufyān is a man who would like to benefit.” The Prophet said: “Whoever goes to his own home and closes the door shall be safe; whoever seeks shelter in the home of Ḥabīb Sufyān shall be safe, and whoever goes to the Masjid al-Harām shall be safe.” The way that the Prophet dealt with the people of Mecca revealed the benevolence of Islam and the generosity of this religion’s Prophet to those who once opposed him. The Quraysh had tormented Prophet Muhammad and his followers for twenty years and they feared the consequences, but when they had been conquered by him, they heard him say: “I free all of you.” See Tarīkh e Tafhīm e Islam, pp. 78-80, Ir'at Subhānī, The Messenger.
Now, even though a great many Iranians have become the scapegoats in the dispute between the governments and have been turned out of this country under such tragic circumstances, there may well be some great benefits to come from this action of which we are, as yet, unaware. May God, the Blessed and Exalted, return you all to this theological center just as the Holy Prophet (s) returned victoriously and triumphantly to Mecca, and may the day arrive when this theological center becomes even stronger than it is now. I am sure that, sooner or later, the theological center will return to its former state, and, God willing, if you act upon your religious and scientific duties, you too will return to Najaf.

Responsibility of the seminary students

The burden of knowledge is a heavy burden which is upon your shoulders. Not only is it your responsibility to learn a handful of terms and their meanings, but you have also been given the responsibility for preserving Islam and its precepts. You are the trustees of a divine revelation, and you must purify your souls while at the same time acquiring knowledge. And as you propagate your knowledge to others, you must also ameliorate your soul. Never fail to remember your obligations, be amicable and pleasant to one another, put aside your differences, be to one another as brothers, and


1 Historical records of the dispute between Iran and Iraq date back to the Safavid era, a period in which Iraq had still not reached independence and was part of the Ottoman Empire. However, the dispute between the two countries to which Imam is referring concerns the superpower conflict over the Ba‘athist coup d‘état in Iraq. On July 17, 1968 (Tir 26, 1347 AH) the British coup d‘état in Iraq brought the Ba‘ath Party to power. After a series of political changes and transformations, the American wing of the Iraqi government was cast aside and in reality the covert disagreements between Britain and America regarding their interests in the Persian Gulf became the basis of future disagreements and struggles between Iran and Iraq. These disagreements, which grew with every passing day with the unilateral abrogation of the Iran-Iraq border agreement by the Shah’s regime, reached a climax and resulted in worsening political relations between these two countries. Meanwhile, the Iraqi people and Iranian residents of that country became the scapegoats of these disagreements. The differences continued as long as the superpowers had disagreements concerning their interests in the Persian Gulf and after that peace prevailed.

2 The Iranians were banned from Iraq during the freezing cold of winter. They were not even given permission to take with them food, clothing and the other necessities required for a winter trip. They were taken in groups from their homes and picked up off the streets and packed into military trucks and then abandoned in the wilderness and mountainous areas. These Iranians had lived and worked long years in Iraq to become homeowners, then in a very brief space of time, all their possessions were confiscated and they were banned from their homes.
with a spirit of unity and purity work for Islam. You are all scholars, you are all the leaves of one tree and all from one root, and if you are faithful to your vow, God, the Exalted, shall be loyal to His vow and shall return you to the theological center. God willing, we shall meet again here. If I reach the end of my days and am not here with you, you all shall be here and gather together once again.

**Impossibility of the theological center’s decline**

In any event, this theological center will not sink into decline; it will remain in its place. Irrespective of the spiritual and divine aspects, even according to the laws of nature the theological centers will not vanish because they are held in esteem by all Muslims, especially the Shi’ah, and they have the support of the nation, and that which the nations support the government cannot oppose. Governments are transient, their lives short. The support for Najaf comes from great nations and because of this it will be preserved. Now in our theological center there are students from Afghanistan, Pakistan, India, Iraq and other Arab nations all acquiring knowledge, and this government, which certainly cannot be called a government, does not have the power to stand up to these nations, even though it may oppose you and it cannot oppose the nation. If the Iranian gentlemen are sent away, the others must remain and uphold their obligations to their religion. For you are like regiments of soldiers, if one regiment is attacked and defeated by the enemy, then another steps in to take its place and resolutely stands up to the enemy. It is the enemy’s wish that when one regiment is defeated the rest retreat leaving the battlefield deserted.

**Victory is with the oppressed**

The gentlemen who are here from other countries must stand firm and continue with their studies and with the purification of their souls. And if I, a student of religion, and the maraji’ leave, you must remain and continue with your duties. Of course, my leaving has reasons that maybe many of you are not aware of, but others must remain and not desert the fortress, for we have seen what can happen. The theological center in Qum was destroyed—such destruction! A few who were always under pressure and harassed put up resistance and soon there came a turnabout: the previous oppressor was  

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1. The Ba’athist regime of Iraq.
2. Riji’ Khali’.

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removed and the defeated center of that era became the six-thousand-strong theological center of today. You have not been defeated. If you look at the history of the oppressors and those oppressed around the world, you will see that the oppressed are always victorious. Mu‘awiyyah with all the power, wealth and greatness which he possessed was obliterated and today in Syria, the center of his realm, there is not even a trace of his grave...

The situation of these poor merchants who have stayed long years in Iraq and who have no friends, family, acquaintances, not even a single relation in Iran, is extremely sorrowful and it is my hope that the people of Iran will treat them well. They are guests and I expect the noble Muslim people of Iran to be kind to their guests and their brothers. Give them shelter, food and clothing. Help them to solve their problems and more importantly, familiarize them with the Iranian situation with which they are unfamiliar.

You gentlemen, who leave for Iran, send my regards to our Iranian brothers, tell them that I personally request that they help these brothers who number approximately a hundred thousand and have been expelled from Iraq and scattered throughout Iran and that they show them kindness...

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1 In one of Imam Khomeni’s writings he described the destruction of the theological center in this way: “Everyone has seen that the anti-religious propaganda was so widespread that most of the national newspapers occupied their own time and that of their readers with this matter and in whatever way possible they instilled irreligious ideas into the people... Propagation by the clergy was impossible during these twenty years. Holding gatherings for the propagation of religion was viewed (by the authorities) as being as bad as if not worse than, drug smuggling. Theological centers throughout the country which were the fountainhead of this propagation were taken over and either shut down or turned into centers of corruption for the youth. The Mawqifa Religious School, from which thousands of clergy had graduated, was converted into a place for a few Armenians. The Sepahsalar Religious School was given over to a few young people and renamed the Mawqifa School for their reforming and remains so even now.” See Nahdat-e Ruhaniyat-e Iran, vol. 2, p. 347.

2 Mu‘awiyyah is quoted as saying: “I am immersed in worldly riches!” And so he was. He was the first to create an empire of Arab aristocracy. The Green Palace, where he lived, was luxurious. It was a wonder to the eye. The walls, columns and floor of the palace hall were inlaid with expensive stones of yellow, black and white. His throne was carved out of white marble. In the year 680 CE when Mu‘awiyyah wanted to celebrate the twentieth year of his rule, half his body was paralyzed and he spoke with difficulty. When he died he was buried in a small grave.
Letter

Date: January 3, 1972 [Dey 13, 1350 AHS / Dhu‘l-Qa‘dah 13, 1391 AH]
Place: Najaf, Iraq
Subject: Family-related; informing of the well-being
Addressee: Faridah Mustafawi

In His Most Exalted Name

Mrs. Mustafawi,¹

We are all fine and for the time being we are not anxious of ourselves. May you be healthy as well, by the will of God, the Exalted. Give my regards to Mr. Atrabi² and to my dear Ferešté.³ Peace [be with you].

Your father

¹ Imām Khomeini’s daughter.
² Mr. Muḥammad Ḥasan Atrābī, Mrs. Faridah’s husband.
³ Imām Khomeini’s granddaughter.
Letter

Date: January 5, 1972 [Dey 15, 1350 AHS / Dhul-Qa’dah 17, 1391 AH]
Place: Najaf, Iraq
Subject: Family-related informing of health
Addressee: Siddiqlah Mustafaw

In His Most Exalted Name

Dhul-Qa’dah 17, 1391 AH

My dear Siddiqlah,¹

Your full-of-love letter arrived and brought joy [to us]. May God, the Exalted, grant you happiness, good spirit, honor, and respect. Praise be to God, the Exalted, we are all fine, though emotionally exhausted. It is hoped that God, the Exalted, will favor us with relief. Give my regards to Mr. Ishraqi.² I pray for my darling.³ Peace [be with you].

Your father

¹ Imam Khomeini’s daughter.
² Mr. Shahabuddin Ishraqi, Imam Khomeini’s son-in-law.
³ It refers to Imam Khomeini’s grandson.
Letter

Date: Winter 1971-2 [Winter 1350 AHS / 1391 AH]
Place: Najaf, Iraq
Subject: Necessity of accuracy in taking notes of the lessons
Addressee: Sayyid Muhammad Sajjadi

In His Most Exalted Name

By the will of God, the Exalted, may you be successful and assisted. I did not have enough time to carefully read your entire thesis. However, I studied some of the cases. I hoped that, by the will of God, the Exalted, you will gradually write better and more carefully, and thus preserving the entire prestige of the discussions. At the time of writing, whenever something is attributed to somebody, refer to his book.

You attributed something to the late Sayyid,¹ may God have mercy on him, whose authenticity is uncertain, and this is not correct. Apparently, you have attributed an issue raised by the late Aqā Shaykh Muhammad Ḥusayn Isfahānī to the late Aqā Nāʿīnī! There are also similar issues in the principal note of the subject; God willing, they will be eliminated gradually. Your criticism is acknowledged, although it is unjustifiable. At any rate, your efforts and service to the subject is worthy of acknowledgement. Be careful of your lesson note; write more neatly and give a bigger margin for it. Leave more spaces between lines. Write the words more clearly and do not let water spill on the pages. May you will be successful, by the will of God, the Exalted. May peace be upon you.

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¹ Mr. Sayyid Muhammad-Kāẓim Yazdī, the writer of *Arwaḥ al-Wathqā* in jurisprudence and one of the distinguished *ʿulamāʾ* of the Najaf theological center.
Letter

Date: January 22, 1972 [Bahman 2, 1350 AHS / Dhul-Hijjah 5, 1391 AH]
Place: Najaf, Iraq
Subject: Necessity of education and edifying morals
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

Dhul-Hijjah 5, 1391 AH

My dear Ahmad,

Your letter arrived. I am glad to know that you are fine. I recommend, with emphasis, that you preoccupy yourself with your studies and moral purification, and nothing else. Do not involve yourself in any affair. Praise be to God, the Exalted, we are fine. I hope for benevolent prayers from you. May peace be upon you.

Your father

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1 In regards to this, Sayyid Ahmad Khomeini has thus written: “These letters were sent by post and Hadrat Imam was writing this way to delude the SAVAK (agents).”
Letter

Date: February 3, 1972 [Bahman 14, 1350 AHS / Dhul-Hijjah 17, 1391 AH]
Place: Najaf, Iraq
Subject: Message of gratitude
Addressee: Muhammad Sadqi, Lebanon

In His Most Exalted Name

Dhul-Hijjah 17, 1391 AH

His Eminence ‘Imam al-A’lam wa Hujjat al-Islam Mr. Sadqi, may his graces last:

Your respected letter which indicated your health and kindness arrived and is acknowledged. A telegram had arrived from Lebanon whose signature was not clear. For the time being after the suggestion, negotiations took place and as of now there is relative peace. However, I do not believe that this affair would succeed. I hope for benevolent prayers from you. May peace be upon you.

Ruhullah al-Musawi al-Khomeini
Letter

Date: February 9, 1972 [Bahman 20, 1350 AHS / Dhīl-Hijjah 23, 1391 AH]
Place: Najaf, Iraq
Subject: Family-related and inquiry of relatives' health
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

Dhīl-Hijjah 23, 1391 AH

My dear Ahmad,

Khānum has just read your letter to me. I am glad that you are fine. May God keep you all in good health and happiness. Regularly inform me of your health. Praise be to God, the Exalted, we are all fine. May God, the Exalted, set things right. I have no news of (your) esteemed uncle; 1 inform me of his and others' health. After extending my greetings to Mr. Ārābī, 2 tell him that the amount of 50 tumans was received. I hope for benevolent prayers from you. Peace [he with you].

Your father

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1 Sayyid Murtūdā Pasandīdeh.
2 Muhammad Īsā Ārābī, Imām Khomeini's son-in-law.
Letter

Date: February 15, 1971 [Bahman 26, 1350 AHS / Dhū’l-Hijjah 29, 1391 AH]
Place: Najaf, Iraq
Subject: Some individuals’ misappropriation of religious funds
Addressee: Muhammad Hashimīn

In His Most Exalted Name

Dhū’l-Hijjah 29, 1391 AH

His Eminence ‘Imād al-A’lām wa Hujjat al-Islām Mr. Hashimīn, may his graces last:

I do acknowledge the receipt of your noble letter and noted its contents. You had complained of the opposition of some; it is clear that for every matter in which one is certain that problems will occur he will confront different individuals and motives. One should be concerned with his performance of divine duties and should not be anxious of other matters after doing his duty. May God, the Exalted, amend the matters.

The individuals who, after reminder, do not act upon their duty and religious procedures on the religious funds, you write to me in case...they were not awakened through admonition so that I can settle the issue concerning them. Those who receive religious funds in my name and have the excuse of having no access to me, either commit embezzlement or give them to someone else, in spite of the fact that I have representatives who are well known in Qum and Tehran such as my brother, Hujjat al-Islām Mr. Pasandpūdeh in Qum and Hujjat al-Islām Mr. ‘Ījād Sayyid Muḥammad Sādiq Lāvīčānī in Tehran and Your Eminence in Rafsanjan. Forbid them from their unscrupulous practice. In case they do not desist, take back my permission from them and send them. If they do not give them to you, write to me so that I could settle issue concerning them. I hope for benevolent prayers from you.

Concerning Mr. Falsāfī, since his pulpit has been inclined to this humble servant, I do not see it advisable for me to directly send something to him but

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1 It refers to the pulpit of Mr. Muḥammad-Taqī Falsāfī, a well-known preacher and sermonizer. During the month of Bahman 1350 AHS at Sayyid ‘Aẓmūlāl’s Mosque in Tehran he emphasized on the marājī’iyyah [religious authority] and leadership of Imām Khomeini as a reply to Senator Jamshīd A’lām’s idle talks. His speech was confirmed by those present at the mosque.
you are free and have been permitted to give by yourself any amount you think suitable to him for the acknowledgement of his efforts in all aspects. I hope you will not forget me in your benevolent prayers. May peace be upon you.

Râhullâh al-Mâsâwî al-Khômeini
Letter

Date: February 18, 1972 [Bahman 29, 1350 AHS / Muharram 2, 1392 AH]
Place: Najaf, Iraq
Subject: Message of gratitude
Addressee: Hijazi

In His Most Exalted Name

Muharram al-Ijarām 2, 1392 AH

His Eminence Sayyid al-A‘lām Khāṭīb al-Muḥṭaram Mr. Hijāzī, may his graces last:

After offering my greetings and salutations, I would like to acknowledge the receipt of your noble letter from Makkah al-Mukarramah. 1 I am grateful for your remembrance and benevolent prayers for me at the holy place. I do not remember the previous years' circumstances; maybe I answered but it did not arrive; your letter did not have any return address; therefore, through other means I answered. I hope that, God willing, you will always be healthy and happy. I hope you do not forget me in your benevolent prayers. May God’s peace and mercy be upon you.

Rūhullāh al-Mūsawī al-Khomeini

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Letter

**Date:** February 26, 1972 [Esfand 7, 1350 AHS / Muharram 10, 1391 AH]

**Place:** Najaf, Iraq

**Subject:** Necessity of eliminating differences in Kermānshāh region

**Addressee:** ʻAlīullāh Ashrafi Isfahānī

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**In His Most Exalted Name**

Muharram al-Hurām: 10, 1392 AH

I would like inform you that your noble letter dispatched from Tehran arrived. I pray for your health and success. As I have been suffering from fever I was not able to answer your letter in that way and I did not like you letter to remain without a reply. Recently, reports have recently arrived from Kermānshāh which have touched and saddened me. At this time when the eminent clergymen are need more ever of unity of expression and understanding, what has happened that in that area this sort of differences can be witnessed? *Marja‘īyyah* whose reality today is nothing but discussion of problems, is not worthy for the gentlemen to discuss. It is hoped that this condition will end as soon as possible. I hope for benevolent prayers from you and the other gentlemen. May peace be upon you.
Letter

Date: March 5, 1972 [Esfand 10, 1350 AHS / Muḥarram 13, 1391 AH]
Place: Najaf, Iraq
Subject: Condolence on the death of Mr. Muṭṭāja Muṭṭahhārī’s father
Addressee: Muṭṭāja Muṭṭahhārī

In His Most Exalted Name

Muḥarram al-Ḥarām 13, 1392 AH

His Eminence ʿImād al-ʿAʾlām wa Ḥujjat al- İslām Mr. Muṭṭahhārī, may his graces last:

As it was reported from the Holy City of Mecca the late Ḥujjat al- İslām, your father, may God have mercy on him, returned to the Mercy of the Lord. I pray to God, the Exalted, for a lofty station for him, and patience and recompense for you and the rest of your family. I had a special affection to him. “As what God, the Exalted wants, we will return to Him.” I hope for benevolent prayers from you. May peace be upon you.

Rūḥullāḥ al-Mūsawī al-Khoniṁī
Letter

Date: March 12, 1972 [Esfand 21, 1350 AHS / Muharram 24, 1392 AH]
Place: Najaf, Iraq
Subject: The necessity of being busy with the studies
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

Muharram 24, 1392 AH

Dear Ahmad,

Your letters sent to Mr. Khalikhali\(^1\) and me arrived. I have a complaint against the thing you acted upon as it was contrary to what I repeatedly have told you. The matter addressed to Mr. Khalikhali was unadvisable. This sentence means that such a person wants to cause corruption between the gentlemen and such a person. Besides studying and discourses do not have any other preoccupations, however, my main points are: I generally announced and gave orders to the gentlemen and it is not proper for me to write orders everyday. If the gentlemen themselves have complaints with each other, God willing, they will be removed.

In regards to those two individuals; besides that which you wrote me in regards to one of them no one else has written such to me nor has anyone complained. In any case, God willing, He will amend all affairs. Peace [be with you].

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\(^1\) Mr. Nasrullah Khalikhali, Imam Khomeini’s financial affairs representative in Najaf.
**Letter**

**Date:** March 23, 1972 [Farvardin 3, 1350 AHS / Safar 7, 1392 AH]

**Place:** Najaf, Iraq

**Subject:** Emphasis on more attention towards Mr. Sayyid Murtaza Pasandideh

**Addressee:** Sayyid Ahmad Khomenei

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**In His Most Exalted Name**

Muharram 24, 1392 AH

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Dear Ahmad,

I hope you are fine by the will of God, the Exalted. Praise be to God, the Exalted, we are all fine. I am worried of the fact that my esteemed brother is alone, do not allow him to incur difficulties. I do not know if the problem with the house is due to the months of Muharram and Safar or something has happened. Be careful in your writings and do not sign; preoccupy yourself with studies and purging the ego and do not interfere in anything. Give my regards to the girls and the lady of the house. May peace be upon you.

Khânun has a guest and does not have time to write. Praise be to God, the Exalted, she is fine as well as the rest. Deliver immediately the enclosed envelope through a secured means.

Your father

Safar 7, 1392 AH

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1 Mr. Sayyid Murtaza Pasandideh.

Sayyid Ahmad Khomenei in regards to this footnote wrote:

2 SAVAK often put siege to the Imam Khomeini's house in Qum and prevented traffic to it for weeks and months. He has asked whether traffic will be eased after the month of Muharram and Safar or not. This is because his only contact was with me and two workers by the names of Moshhadi-Rafi and Nid-Ali.

3 The Imam used this phrase to fool the agents of the contents of some letter were revealed. This was aimed at keeping me out of possible trouble. This point was constantly exchanged between him and me. I would reply that I am involved in nothing, for example in this same letter the Imam has written, "Be careful and don't sign the letter."

4 If it happened that these letters were related to the uprising, I and the others were not allowed to take copies of the letters as it was prohibited for us to open the letters. Unfortunately the recipients of the letters have not kept them and so a source of valuable documents relating to 15 years of the Imam's life in exile and his secret relations with the communist 'ulamäl and revolutionary people has been destroyed.
Letter

Date: March 24, 1972 (Farvāzānān 4, 1351 AHS / Safar 8, 1392 AH)
Place: Najaf, Iraq
Subject: Family-related; inquiry of relatives' health
Addressee: Faridah Mustafawi

In His Most Exalted Name

Safar 8, 1392 AH

My dear daughter,

Khānum has left me no subject of discussion nor space for writing. God willing, you and the others will have a happy 'Id, and will always be happy and in good spirit. Praise be to God, the Exalted, we are all physically sound.

I hope that mental worries would not last either. Constantly inform us of your health condition because the habit of receiving your letters make us worry. Give my regards to Mr. A'rabī and Mrs. Bereshteh. May all of you have a happy 'Id, by the will of God, the Exalted. Peace [be with you].

Your father

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1 Imām Khomeini's daughter.
2 The Imām's wife usually wrote lengthy letters to their children and the Imām also would write on a section of the letter.
3 The husband of Mrs. Faridah Mustafawi.
4 The child of Mr. Faridah Mustafawi.
Letter

Date: March 24, 1972 [Farvardin 4, 1351 AHS / Safar 8, 1392 AH]
Place: Najaf, Iraq
Subject: Sending ‘Id gifts for family members
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

Safar 8, 1392 AH

My dear Ahmad,

I hope you are both fine and happy, by the will of God. Praise be to God, the Exalted, we are all fine. I hope that through the gentlemen’s prayers the difficulties will be removed. For the children’s ‘Id gifts, Khānum has set aside ten dinars for each. She now requests me to inform you to give each one 200 tumans instead of ten dinars. Get 200 tumans for each from either your esteemed uncle or Mr. Lavāsānī and give the same to them. May God, the Exalted, keep you all healthy. Give my regards to your esteemed uncle. I am worried of his being alone; I hope he is fine by the will of God, the Exalted. Peace [be with you].

Your father

Also give one hundred tumans to Ḵāzinjūn on behalf of the Khānum.

Concerning this letter’s footnotes, Sayyid Ahmad Khomeini thus wrote:
1 Ḵāzinjūn: [Jay Sayyid Muhammad Ṣadūq Lavāsānī]
2 Ḵāzinjūn: Ayatollah Ḵāzinjūn, who was a sort of a father figure to the Khānum and many times he had told me: “Had I not been for him, I would not have been able to study.” He had immense respect for him in such a way that when Khānum arrived from Paris, Mr. Pasandīdah met the Khānum in the aircraft but when getting off the aircraft Khānum refused to get off first. As the situation at that time fell apart, I suggested that I would go with my uncle to the airport’s lobby and then return with Khānum which he accepted.
3 Ḵāzinjūn: Ḵāzinjūn, Khānum’s mother-in-law. The children used to call her “Ḵāzinjūn” and he also used to call her as such.

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Date: April 2, 1972 [Farvardin 13, 1351 AHS / Safar 17, 1392 AH]
Place: Najaf, Iraq
Subject: Denying the sending of a money order
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

May you be successful and assisted by the will of God. A few days ago I wrote to Mr. Riḍā to tell him that I did not send a money order to you; if someone did bring you a money order inform me who and how much it was. Be careful that the previous incident is not repeated with a false stamp and signature of the present Religious Reference Authority. This issue is important, reply to me; do not like always do not ignore. Inform me of yours, your families and Hasan’s health. Give my regards to the girls and your wife. May peace be upon you.

1 The father of Mr. Rigi Lavāsāni. Apparently, due to security reasons, Imām did not mention Mr. Lavāsāni’s name.
2 Mr. Sayyid Ahmad Khomeini in the margin of the letter wrote: Imām assumed that a money order was taken in his name to Ayatullah Lavāsāni with a false signature and stamp and a portion of money was received, he immediately mentioned to be careful of fraudulent signatures and stamps.
3 Imām’s grandson, Mr. Sayyid Hasan Khomeini is the child of Mr. Sayyid Ahmad Khoneini.
4 Imām Khomeini’s daughter.
5 Mrs. Fatimah Khomeini Tahātabādī. Mr. Sayyid Ahmad Khoneini.
Letter

Date: April 2, 1972 [Farvardin 13, 1351 AHS / Safar 17, 1392 AH]
Place: Najaf, Iraq
Subject: Family-related; informing of health
Addressee: Sayyid Ahmad Khumaini, Qum

In His Most Exalted Name

Safar 17, 1392 AH

My dear Ahmad,

I have just received your undated letter, which was apparently written in the early part of Muharram. Letters subsequent to this have also arrived. I am glad to know of your health. Praise be to God, the Exalted, we are all fine. The weather is very good. I am grateful to know that you are only engaged with your studies. May God, the Exalted, confer success upon you. Do not leave your uncle¹ alone. Of course, he should not have bad times. I hope for prayers from all of you. Give my regards to your uncle, all of the children and your wife.² May peace be upon you.

Your father

Today, Khânum has not eaten Kha'wâ. Praise be to God, the other days that she did she was fine.

¹ Mr. Sayyid Murtâdû Pasamûleh.
² Mrs. Fatimâh Tahâjâhûl.
Letter

Date: April 16, 1972 [Farvardin 27, 1351 AHS / Rabī‘ al-Awwal 2, 1392 AH]
Place: Najaf, Iraq
Subject: Family-related; inquiry of relatives’ health
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

Rabī‘ al-Awwal 2, 1392 AH

My dear Ahmad,

Your collective letters have arrived. I am glad that all of you are together and praise be to God, the Exalted, all of you are fine and happy. May God, the Exalted, always grant you all with health and happiness, by His will. By the grace of God, I am fine though there are a lot of emotional worries. Pray that God will rectify the situations. Inform me of your health as well as that of others.

I do not know how far you have in your studies and what you are now engaged with. Write to me about your studies and teachers. May God, the Blessed and Exalted, grant you success and confirmation. Give my regards to your great uncle and do not let him have a bad time. May peace be upon you.

Your father

1 Concerning this, Sayyid Ahmad Khomeini thus wrote: “Imam Khomeini emphasized a lot on the purity and refinement of teachers. He considered even the hand and head gestures of the teacher as affecting the students, let alone, a teacher who is weak in piety, or God forbid, one who backbites!”
2 Sayyid Mustafa Farahani.
Letter

Date: April 30, 1972 [Ordibehesht 10, 1351 AHS / Rabî’ al-Awwal 16, 1392 AH]
Place: Najaf, Iraq
Subject: Family-related; recommending the continuation of education and self-purification
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

My dear son,

By the will of God, the Exalted, I hope you are fine, happy and cheerful as well as occupied with your studies and moral refinement. Write to me about your studies, teachers, professors, and mentors. Do not neglect your esteemed uncle;¹ do not leave him alone by himself. Praise be to God, the Exalted, we are fine. It is hoped that all of you are also fine and happy. Peace [be with you].

Your father

¹ Sayyid Murtada Pasandideh.
Permission

Date: May 23, 1972 | Khurra'd 20, 1351 A.H / Rabî' ath-Thâni 27, 1392 A.H
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Sayyid 'Abbâs (known as Aqâ Sayyid Hâdî)

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny ('a)), it is hereby confirmed that His Eminence 'Imâd al-A'Îâm wa Murawwiy al-Ahkâm Mr. Sayyid 'Abbâs, known as Aqâ Sayyid Hâdî, may Allah always assist him, is my representative in the financial and religious law affairs which, during the occultation of Wâli al-Amr, may Allah expedite his glorious advent, depends on the permission of a fully qualified jurist with the observance of caution. He is also permitted to collect the blessed Share of the Imâm's ('a) which is to be economically spent for his sustenance while the remaining portion is to be remitted to this humble servant for the purpose of preserving the significant religious seminaries, the receipt of payment is to be given to the payers of the funds.

"I advise him, may Allah assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs. I hope he will not forget me in his benevolent prayers." May God's peace, mercy and blessings be upon him and our faithful brethren.

Rûhullâh al-Mûsawî al-Khomeînî
Rabî' ath-Thâni 27, 1392 A.H
Permission

Date: June 29, 1972 [Teh 8, 1351 AHS / Jamā'ī al-Awwal 17, 1392 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addresser: Sayyid Muḥammad Akbar, Pakistan

In the Name of God, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny ('a)), it is hereby confirmed that His Eminence Muawwiy al-Abkām Mr. Sayyid Muḥammad Akbar, the son of Sayyid Muḥammad Taqī, may Allah always assist him, is my representative in Pakistan on the financial and religious law affairs that depend on the permission of a fully-qualified jurist with the observance of caution. He is also permitted to collect the blessed Share of the Imām ('a) which is to be economically spent for his sustenance while the remaining portion is to be remitted to this humble servant, and the receipt of payment is to be given to the payers of the funds.

"I advise him, may Allah assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs. I hope he will not forget me in his prayers and admonitions." God's peace, mercy and blessings be upon him and our faithful brethren.

Rūḥullāh al-Māsawī al-Khomeinī
Letter

Date: June 30, 1972 | 19th 1351 A.H / Jamādī al-Awwal 18, 1392 A.H
Place: Najaf, Iraq
Subject: Reply to the letter on the permission in giving and receiving religious funds
Addressee: Sayyid Muhādī Jabā’i

In the Name of God, the Compassionate, the Merciful

Jamādī al-Awwal 18, 1392 A.H

I would like to inform you of the receipt of your noble letter. I pray for your health and success. Concerning the Share of the Sādūq that had been written, you are authorized to spend the Sādūq’s Share in the region and to give permission to those who themselves want to give directly their funds to the poor and chaste Sādūq. From your letter it is understood that you have forwarded the funds. However, it was not written through which individual you have done so; the above mentioned funds as well as that of Aqā Sayyid Muhammad ‘Alī have not arrived. Nevertheless, I sent receipts. Give my regards to the son of the late Mr. Sa’dī and the rest of the remaining ones. May you be successful by the will of God. May peace be upon you.

Rūhullāh al-Mīsawī al-Khūmeinī

1 Martyr Sayyid Muhammad-Ruḍa Sa’dī.
Permission

Date: July 4, 1972 [Tir 13, 1351 AHS / Jamādī al-Awwal 22, 1392 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Yadullah Khaza’ī Kunggāvari, Kermānshāh

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence ‘Imād al-A’lām Mr. Ịhaṣ Shuykh Yadallah Khaza’ī Kunggāvari, may Allah always assist him, has been granted my permission to be in charge of the financial and religious law affairs whose supervision is the duty of a fully-qualified jurist during the occultation of Wāli al-Amr, may Allah expedite his glorious advent, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the blessed Share of the Imām (’a) to be economically spent for his sustenance while the remaining sum is to be remitted to this humble servant for the purpose of preserving the significant religious seminaries.

“I advise him, may Allah assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be cautious in his worldly and afterworld affairs. I hope for his prayers and admonitions.” May God’s peace, mercy and blessings be upon him and our faithful brethren.

Rūḥullāh al-Mūsawī al-Khomeinī
Jamādī al-Awwal 22, 1392 AH
Message

Date: August 8, 1972 [Mordâd 17, 1351 AHS / Jamādī ath-Thânî 28, 1392 AH]
Place: Najaf, Iraq
Subject: Necessity for struggle to advance Islam’s lofty goal
Addressee: University Muslim Students residing in America and Canada

In His Most Exalted Name

Jamādī ath-Thânî 28, 1392 AH

The Muslim students residing in America and Canada, may Allah always assist them:

Your respected letter arrived. The indefatigable struggles and efforts of you, enlightened Muslim youth, along the path of proper understanding of Islam and discerning the truth of the Holy Qur’ân brings hope and joys for the vigilant Muslims. While acknowledging the spirit of Islam and of quest for truth of you, zealous and faithful youth, I deem it necessary to mention that in treading this noble path, you will incur many hardships and dangers, and the hidden hands of the enemies Islam from every direction will try to prevent you from reaching your goal.

The agents and hands of imperialism who know that when the nations, especially the young educated generation, become familiar with the lofty principles of Islam, definitely the imperialists will fall and be destroyed and the severance of their hands from the interests of the colonized nations and countries, have resorted to sabotage. By poisoning and tainting the minds and ideas of the youth, they try to hinder the manifestation of the splendidous countenance of Islam. By means of deceitful titles and colorful schools they mislead our youth. In your research and study of the truths of Islam in the political, economic, social, and other fields, it is necessary for you young Muslims to consider the validities of Islam and not to overlook the distinctions which separate Islam from the other schools of thought. Be careful not to confuse the deliverance-bestowing ordinances of the Holy Qur’ân and Islam with the wrong and misleading schools which are mere products of the human mind.

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1 In the 22-volume Sahîh-ye Nâr, vol. 1, p. 185 and its new edition, vol. 1, p. 328, it is dated Tir 22, 1351 AHS but the date in the handwritten manuscript is Jamâdî ath-Thânî 27, 1392 AH [Mordâd 17, 1351 AHS].

455
You must bear in mind that so long as the nation of Islam is attached to the imperialist schools of thought or compares the divine laws with them and put them side by side, it will never attain peace and freedom. These different schools of thought offered to the Muslims from the left and right are merely for the purpose of leading them astray; the desire is to keep the Muslims abject, humiliating, backward, and enslaved forever, and to keep them away from the liberating teachings of the Noble Qur'an. The left and right imperialists have agreed to struggle hand in hand to destroy the Islamic nation and Muslim countries, repress nations, and plunder their enormous capital and natural resources.

Israel was originated through the conspiracy and collaboration of the imperialist countries of the East and the West. It was created to suppress and colonize the Muslim nations. Today it is supported by all imperialists. By strengthening Israel militarily and politically and through the supply of lethal weapons, Britain and America encourage and incite it to commit continuous aggressions against the Arabs and Muslims, and to perpetuate its occupation of Palestine and other Muslim lands. The Soviet Union, by preventing the Muslims to become equipped and armed and through deceit, betrayal and policy of compromise, guarantees the existence of Israel. If only the Islamic countries and Muslim nations—instead of relying on the Eastern and Western Blocs—relied on Islam, set before their eyes the luminous and deliverance-bestowing teachings of the Holy Qur'an, and acted upon them, today they would not have been victims of the Zionist aggressions, be frightened by the American Phantom (jets) and subdued by the compromising inclination and Satanic trickeries of the Soviet Union.

The Muslim governments’ drifting away from the Holy Qur’an has brought the nation of Islam to this gloomy and deplorable condition, and subjected the fate of the Muslim nations and countries to the compromising policies of the left and right imperialists.

It is necessary for you, deserving youth of Islam—who are the hope of the Muslims—to enlighten the nations; to expose the sinister and destructive plans of the imperialists; to be more serious in the study of Islam; to learn and act upon the teachings of the Holy Qur’an; and to struggle with utmost sincerity in the publication, propagation and introduction of Islam to other nations as well as in the promotion of the lofty ideals of Islam. Exert more efforts for the implementation of the Islamic government and the study of its entailing issues. Reform and purify yourselves, be united and organized, and tighten your ranks. Produce more supporters and devotees. Do not neglect exposing the plots of the tyrannical regime of Iran against Islam and the
Muslims. Let the world hear the cries of your suffering brothers and Muslims of Iran and be sympathetic with them. Condemn the atrocities, murders, law-violations, and other crimes which are committed unabatedly in Iran. By the help of God, may the doors be opened for the independence and freedom of the Islamic nation and the elimination of oppression of the tyrannical regimes and servants of imperialism, and the threats posing against Islam and the Muslims be eradicated. Extend my greetings to all who struggle for Islam and in the way of Islam. May God's peace and mercy be upon you.

Rūhullāh al-Mūsawī al-Khomeinī
Letter

Date: Circa 1972 | 1351 AHS / 1392 AH
Place: Najaf, Iraq
Subject: Manner of paying fasting and prayer funds
Addressee: Sayyid Ahmad Khomeini

In the Name of God, the Compassionate, the Merciful

My dear Ahmad,

I hope you be fine and happy by the will of God, the Exalted. Praise be to God, the Exalted, we are physically sound. I hope for benevolent prayers from you. Concerning the issue of funds for fasting and prayers, it is better to give as in the previous manner. In case he does not agree act in another way. Also tell Aqā Shaykh to inform others. Apprise me of your health. Give my regards to all the girls as well as to your wife. I kiss Hasān.

Your father

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1 Concerning this, Sayyid Ahmad Khomeini has thus written: “At that time, the amounts of money that reached the offices of the Imām in Najaf or Qum for prayers and fasting were such that those who used to accepted this task rejected them. Hadrat Imām has written that I have to give the same amount and to increase it in case he does not accept.”

2 Sayyid Hasān Khomeini, grandson of Imām Khomeini.
Letter

Date: Circa 1972 [1351 AHS / 1392 AH]
Place: Najaf, Iraq
Subject: Taking care of the close ones and revolutionaries
Addressee: Sayyid Ahmad Khomeini

In the Name of God, the Compassionate, the Merciful

My dear Ahmad,

May you be successful and assisted, by the will of God, the Exalted. Praise be to God, the Exalted, we are all fine. Regarding Hajj Shaykh Muhammad Husayn Burujjirdi,1 collect five hundred a month from your respected uncle2 and in a respectful manner give it to him. As it is reported, Shaykh Sadiq Khalkhali’s (financial) condition is not good. Remind Aqa,3 may his blessings last, that he (Khalkhali) is of the learned scholars of the theological center; he should be taken care of.

Inform me of your and Aqa’s4 health. I read his latest letter today; God willing, I will reply. Apparently, the other letters have been answered, Give my regards to your sisters and wife.5 May peace be upon you.

Father

1 Hajj Shaykh Muhammad Husayn Burujjirdi, one of Imam Khomeini’s friends.
2 Sayyid Mustafa Pasandideh.
3 Ibid.
4 Ibid
5 Mrs. Fatima Tabatabai, the wife of Sayyid Ahmad Khomeini.
Letter

Date: Circa 1972 [1351 AHS / 1392 AH]¹
Place: Najaf, Iraq
Subject: Collecting the religious funds from Mr. Sayyid Murtada Pasadideh
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

Hāj Sayyid Ahmad Khomeini, may Allah always assist him:²

May you be successful by the will of God, the Exalted. Meanwhile, get one thousand tumans from His Eminence Āqā³ and give it to Thiqat al-Islām Hāj Sayyid ‘Ali-Naqī Kashmirī and extend my regards to him.

Rūhullāh al-Mūsawī al-Khomeini

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² Concerning the footnotes of this letter, Sayyid Ahmad Khomeini has thus written:

¹ These letters that do not have a date were mostly written at the back of my mother’s letters, which had dates. Thus, the Imam did not need to put the dates, otherwise he would have written the dates.

² This letter was formally written by the Imam as it covered one thousand tumans (which is a large amount according to the standard in the disbursement of religious funds) and thus Ayatollah Pasandideh needed the Imam’s seal and signature.

³ Hājī Āyatullāh Pasandideh.
Letter

Date: August 22, 1972 [Mordad 31, 1351 A.H / Rajab 12, 1392 A.H]
Place: Najaf, Iraq
Subject: Family-related; inquiry of health and informing of well being
Addressee: Faridah Mustafawi

In His Most Exalted Name

Rajab 12, 1392 A.H

My dear daughter,

Your noble letter arrived. I am happy to know of your and the others’ health. I am thankful that you remembered your old father. I hope that you are all happy and in good spirits. Aside from a telegram nothing has arrived from Khament; perhaps pleasant occupations prevent her. Your brother came from Karbalā on the 1st of Rajab; he is fine. Praise be to God, my physical condition is fine, thanks to God. Today I am considering going to Karbalā for the 15th of Rajab. Wherever I go I will pray for all of you and make pilgrimage on your behalf. Give my regards to Khatam and the rest. Extend my regards to Mr. A’rabi and my dear Fereşteh. I beseech God, the Exalted, for everyone’s health. May peace be with you.

Your father

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1 Imám Khomeni’s daughter.
2 Imám Khomeni’s wife; at the time of the letter she had gone to Iran to visit the children and relatives.
3 Sayyid Mustafā Khomeni.
4 Imám Khomeni’s son-in-law and Mrs. Faridah Mustafawi’s spouse.
5 Imám Khomeni’s grandson.
Letter

Date: August 27, 1972 [Shahrivar 5, 1351 AHS / Rajab 17, 1392 AH]
Place: Najaf, Iraq
Subject: Family-related
Addressee: Khadijah Thaqafi, Tehran

In His Most Exalted Name

Rajab 17, 1391 AH

Dear chaste and respected one,

Your first letter arrived when I was about to leave for Karbalá. Your second letter arrived today. Last night we returned from Karbalá; Mustafá and I had been there. Sughrání was sick and the others did not come. Now, she is fine, although very weak. Thanks to God, the others are fine.

When you went the weather was hot. One night I came down but for the time being it is not bad and I am comfortable. Mustafá came for the first of the month and is fine. Before your letter, a letter from dear Faridah arrived, to which I replied. God willing, it has arrived. On behalf to all of you, I paid homage to Karbalá and Najaf, and prayed for everyone. May God, the Exalted, make everyone healthy and happy. Every night Mustafá is regularly here and during the daytime Husayn sometimes comes; today Husayn and Maryam came. Last night everyone was here since we had arrived from Karbalá. We miss you.

After sending her greetings, Aqlim requests you to come back soon as your long absence affects us, and to get one hundred tumans from Ahmad to be given to her daughter. Act upon what Aqlim have said; that is, on both issues. Aqlim says: My daughter wrote that the items I entrusted to Hajj

1 Imam Khomeini's spouse. In this regard, Sayyid Ahmad Khomeini has thus written: "This letter is for my brother who had come to Iran. Every year two or three times she would come to visit the children and family members for a period of two to three months."
2 The house attendant of Sayyid Mustafá Khomeini.
3 Mrs. Faridah Mustafawí, one of Imam Khomeini's daughters.
4 Sayyid Mustafá Khomeini's children.
5 One of Imam Khomeini's attendants in Najaf.
6 In regards to this part of Imam Khomeini's letter, Sayyid Ahmad Khomeini has thus explained at the margin of the letter.
Shaykh ‘Abd-al-Ali’s son have not arrived. Make an inquiry whether they have arrived or have been lost.

Give my regards to our daughters as well as to Ahmad and his respected wife. Ahmad had written that the child is extremely homely; you also wrote the he resembles Ahmad. He has not gone too far! However, it was stated in the second letter that he took out after his mother’s side; it is a cause of pleasure. Delight me with your and other’s health. May peace be with you.

Father of the children

"By quoting the house attendant whose name is Aqfin, Imam wanted Khānum to return soon. If he would express it by himself, she may be put under mental pressure. However, at the end he could not hear it either as he told her at the end of the letter to listen to Aqfin's words!"

1 Mr. Sayyid Ahmad Khomeini wrote at the margin of the letter, thus: "Hāj Shaykh Abdul-Ali Qarali was the head of Imam’s office for years. I remember that he was in Qum during the last two or three years and Mr. Ridwāni (Guardianship Counsel) became the head of Imam’s office in Najaf."

2 Mrs. Fatimah Tabilabī, the spouse of Mr. Sayyid Ahmad Khomeini.

3 Mr. Sayyid Usman Khomeini
Letter

Date: August 28, 1972 [Shahrivar 6, 1351 AHS / Rajab 18, 1392 AH]
Place: Najaf, Iraq
Subject: Necessity of performing the hajj and ignoring the obstacles set by the governments
Addressee: Shi'abadi

In His Most Exalted Name

Rajab 18, 1391 AH

His Eminence ʿImād al-Aʿlām wa Ἠγγατ al-Islām Mr. Shi'abādī, may his graces last:

Your noble letter arrived. Concerning the hajj to the Holy House of God, it is obligatory for individuals who are capable to perform the hajj. This great religious duty, which the governments wanted to be abandoned by creating excuses and obstacles, should not be abandoned. I hope for your benevolent prayers. I pray for your success and happiness. May God’s peace and mercy be upon you.

Rūhullāh al-Mūsawī al-Khommī
Letter

Date: September 4, 1972 [Shahrivar 13, 1351 AH / Rajab 25, 1392 AH]
Place: Najaf, Iraq
Subject: Family-related
Addressee: Khedijah Thaqafi, Tehran

In His Most Exalted Name

My esteemed and honorable wife:

Your letter arrived. A few days ago I answered your two letters. Now, here is my reply to the third one. Firstly, concerning Faridah² you had written that due to a slight emotional problem you saw it advisable to take her to Mashhad; this has worried me. In addition, you wrote from Tehran you were together with Faridah but she did not write even a word. Besides, Fereshteh’s name was not mentioned and it seems that she is not with you. These points have disturbed me. Immediately inform me of her health, or if it is that she misses her family. It is hoped the latter is correct which is easier. Secondly, you briefly wrote about Mrs. Mimi’s surgery; I do not know what type of surgery it was. By the will of God, the Exalted, I hope it was successfully done. Thirdly, do not write anything briefly or ambiguously as it would make us worry. Fourthly, I hope your trip to Mashhad was a pleasant one and may God accept your pilgrimage. Mustafí went to Karbalá on the first of Rajab. During the past days he wrote you a letter. Thanks be to God, we are all fine; only Sughrí is weak but recovering. Aqlimí and Husayn-Mashhadí extend their regards. Give my regards to all of the relatives especially the girls. Inform me of Khazinji’s health. I hope for your prayers. The weather here is getting better; the nights are fine enough. [I do extend my] greetings to all of you.

Rajab 25, 1392 AH

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1 Imán Khomeini’s spouse
2 Faridah Mustafawi, Imán Khomeini’s child
3 Faridah Mustafawi’s child.
4 Imán Khomeini’s sister-in-law.
5 One of the house attendants of Sayyad Mustafí Khoméni.
6 Imán Khomeini’s house attendant.
Letter

Date: Circa 1972 [1351 AHS /1392 AH]
Place: Najaf, Iraq
Subject: Disagreement over the publication of the message of the combatant clergymen in Najaf
Addressee: Sayyid Hamid Ruhani (Ziyanati)

In His Most Exalted Name

As of the moment I cannot give an opinion on the main issue and I do know its would-be effect in the atmospheres that do not see Iran among the Muslim countries, and perhaps deemed justifiable whatever oppression is committed against the Iranian nation or the Shi'ah, or perhaps consider this accursed to be sent by God to suppress the Shi'ah nation! However, as you view it correctly, it is necessary to mention some points:

1. It does not seem correct to mention specific names. You yourselves know what would be the effect of respecting one and not naming another in an environment of akhunds. Besides, if the former could not take every atmosphere, it will cause worries.

2. On the third page concerning land reforms and women’s freedom, you have made the Iranian ulama’ to be in favor of them and this is contrary to the reality. Mentioning it is not proper either. It must be corrected and cases of land reforms and women’s freedom should not be mentioned.

3. Nothing has been written about the recent happenings.

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1 Concerning this letter, Sayyid Hamid Ruhani has thus explained: “The issue was pertaining to a message that the combatant clergymen of Najaf had made to be addressed to the ulama’ of Muslim countries as well as pertaining to the crimes of the Shah’s regime. Before publishing, they handed it over to Imam for which he wrote the above text. Thus, its publication was cancelled.”

2 Muhammad Reza Pahlavi.
Letter

Date: September 4, 1972 [Shahriyar 13, 1351 AHS / Rajab 25, 1392 AH]
Place: Najaf, Iraq
Subject: Family-related; inquiry of relatives' health
Addressee: Sayyid Aḥmad Khomeini

In His Most Exalted Name

My dear Ahmad,

Your letter arrived together with Khānum’s¹ previous letter. May you be healthy and successful in your quest for knowledge and piety by the will of God, the Exalted. Khānum’s letter worried me; immediately inform me of Faridah and for what reason which caused her to be taken to Mashhad.²

Give my regards to your esteemed uncle.³ I have already sent my reply to his letter. Give my regards to your respected wife. I hope the little one⁴ is fine by the will of God. Let me know his name. [Your] brother⁵ dines with me at nights; Husayn⁶ partakes the lunch with me and sometimes Maryam⁷ as well; on Fridays all of them are here. May peace be upon you.

Your father

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¹ It refers to Imām Khomeini’s spouse who had come to Iran from Najaf (Iraq) to visit the children and relatives for a couple of months.
² Imām Khomeini’s daughter. Concerning the cause of Imām’s worry, at the margin of this letter Sayyid Ahmad Khomeini has thus written: “Imām Khomeini had thought that Faridah’s only daughter Fereidūh had died.”
³ Sayyid Murtadā Pasandideh.
⁴ Sayyid Hasan Khomeini.
⁵ Sayyid Mustaḥfī Khomeini.
⁶ Husayn Khomeini, the child of Sayyid Muṣṭaḥfī Khomeini.
⁷ Sayyid Muṣṭaḥfī Khomeini’s daughter.
Message

Date: September 11, 1972 [Shahriyar 20, 1351 AHS / Shaw‘ban 2, 1392 AH]
Place: Najaf, Iraq
Subject: Describing the regime’s atrocities and tyrannies
Occasion: The dispatching of seminary students and clergy in the military service
Addressees: The Iranian nation, ‘ulama’ and clergy

In His Most Exalted Name

To the entire noble nation of Iran, especially the eminent clergymen, scholars, and seminary students, may Allah always assist them:

After profound greetings and salutations, let me state that the sufferings of the noble nation of Iran, particularly the young seminary and university class which is under the clutches of the illegal and uncommitted regime in Iran is indeed regrettable. Sending the ‘ulama’ and clergymen to military service for the ‘crime’ of expressing resentment toward the persecutions, tortures, executions, exiles, and imprisonments without legal and religious warrant, is an act of revenge that the puppet regime of imperialism is taking against Islam and its adherents.

You must go to the barracks; religious schools must be dishonored; imprisonments, exiles, summary executions must take place so that a wider door can be opened for the left and right foreigners as well as their agents such as Israel. Under the full-of-fanfare and much-trumpeted term, the White Revolution, in front of which the mass murder of Khordad 15 occurred, the Iranian nation must remain backward; the Qur’anic and Islamic culture be antiquated; laws violated; and corruption and debauchery be taken to the depth of this mourning place called Iran so that the new colonizer can easily continue its plunder while its ill-reputed agents can pound the head of this cemetery with luxury, pleasure and wealth-accumulation. Through the noise of progressive country and its blowing of horn, this strange country must be pushed back and deprived of the necessities and main concerns of a developing country. In the name of progress and advancement, the Iranian nation must be deprived of water, electricity, doctor, medicine and—as confessed by the newspapers affiliated to the establishment—many are even deprived of bread and primary cost of living, and if they ever breathe, their

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1 In Sahifeh ye Nim (new edition), vol. 1, p. 332 and Nahjol e Ruhaniyin e Iran, vol. 2, p. 84, this message is dated Mordhid 20, 1351 AHS [August 11, 1972].

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sound will be suppressed with a bayonet so that oil reserves and other
minerals of ours can be plundered and nothing but suffering, hardship,
imprisonment, and torture for the Iranian nation will be left.

In the name of “Mission for My Country,” this nation must remain in
desolate and backward state and Islam, which is the only sanctuary of this
nation and barrier in the way of the foreigners, must be crushed. It is as if
they are commissioned to crackdown on the enlightened young class
whether they are seminary or university graduates; to dishonor the religious
schools and imprison and torture the ‘ulama’; to offer all the sanctities of the
country to Israel and its masters; to give the foreign investors predominance
over the country’s remaining wealth; to spread the sources of debauchery and
violate the sanctity of the Qur’an; to grant immunity to the foreign advisers
and their workers while denying the same to the nation, clergymen, scholars,
and students; to extinguish the light of guidance in the name of Islam; and to
promote the neo-colonial culture to the remotest point of the country while
putting aside Islam and the Islamic culture. If God forbid, they have time,
they would carry out more missions.

You, nation of Iran! O pure-natured Muslims! Be more inclined to the
luminous ordinances of the Holy Qur’an, give your hands in alliance and
brotherhood to each other, abandon your differences, and think for the Holy
Qur’an and the dear Islam. Set before your eyes the teachings of Islam. Keep
the mosques and religious assemblies which are Islam’s fortresses against the
evils, vibrant and mobilized, and confront these heartless imperialists
wrathfully and loathsomeably. Violate any law contrary to justice and equality
as much as possible. Invite your brothers to justice and patience; study and
observe the ordinances of Islam and the conduct of the Islamic government.
Make the unaware aware. May the Omnipotent God uproot the foundation of
this oppression.

O you students of the religious sciences! O scholars and clergymen of the
holy seminaries, especially the holy seminary in Qum! Do not be scared of
these insolences and persecutions. You, who are the soldiers of Islam and the
Qur’an, are duty-bound to preserve this important fortress which is the target
of the foreigners and their agents. With complete confidence in, and reliance
on, God, the Exalted, and through asking assistance from the blessed souls of
the repositories of laws and protectors of the Qur’an, continue your work
which is the study of the Islamic jurisprudence, moral purification, and
enlightening and guiding the oppressed nation, as God Almighty is with you.

O you zealous soldiers of the Master of the Age, may Allah, the Exalted,
expedite his advent, who were dragged to the barracks! Intensify your
military training with utmost courage. Just as Hadrat Moses (‘a) was raised up in the arms of Pharaoh and twisted together the edifice of his tyranny and oppression, under the command of a pious authority may you also be able at an appropriate time to sever the malicious hands and eradicate these sources of corruption and oppression from their root and base.

I offer my condolences to all Muslims for the tragedies and atrocities perpetrated daily by the tyrannical regime against this calamity-striken and oppressed country. May God cut off the hands of the foreigners from the Muslim countries, especially Iran, and grant prosperity to the Islamic nation. May God’s peace, mercy and blessings be upon you.

Rūhullāh al-Mūsawi al-Khomeini
Letter

Date: September 11, 1972 [Shahrivar 20, 1351 AHS / Sha’bān 2, 1392 AH]
Place: Najaf, Iraq
Subject: Naming the newborn
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

Sha’bān 2, 1392 AH

My dear Ahmad,

Your letter along with a parcel arrived. May you be successful and assisted by the will of God, the Exalted, and your preoccupation with your studies and self-purification be continuous. Praise be to God, I am fine. A few days ago I have replied to your esteemed uncle’s letter; I hope it has arrived. I heard that you have named the baby, ‘Yāsir,’ it has not been a good choice and it may also be a cause of talks. One of the child’s rights over the father is for a good name to be given to him. An unconventional name may make people say something upon hearing it. For instance, they may say that it has been selected under such and such influences and considerations. This is not reasonable. Anyhow, it is up to you. Your brother and his kinsfolk are fine. He is with me at nights; that is, until after dinner. The weather here has become cooler and the nights are fine. May peace be with you.

Give my regards to the esteemed Aqā. The respected chaste one sends her greetings.

Concerning the footnotes of this letter, Sayyid Ahmad Khomeini has thus written:

1 The parcels were mostly public proclamations and reports of the struggle I used to send to Imām with due caution.
2 Hazrat Ayatullāh Pasandideh.
3 Imām was thinking that I have given the name ‘Yāsir’ after Yāsir ‘Arafāt, whereas in those days the names of the revolutionary figures of the early days of Islam such as Yāsir (father of ‘Ammār) and Maytham were frequently chosen for newly born infants. Therefore, I named my son ‘Hasan who is presently studying religious sciences in Qum.
4 My late brother, Sayyid Mustaṣfā Khomeini.
5 Ayatullāh Pasandideh.

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Letter

Date: September 11, 1972 [Shahrivar 20, 1351 AHS / Sha'ban 2, 1392 AH]
Place: Najaf, Iraq
Subject: Family-related; inquiry of relatives' health
Addressee: Faridah Mustafawi

In His Most Exalted Name

Sha'ban 2, 1392 AH

My dear Faridah,

As what Khânum had written, she is planning to take you to Mashhad. As you have written on the same day, she is in Tehran and you in Qum. As Khânum wrote, "Since Faridah is cheerless I want to take her to Mashhad," God knows how extremely worried I had been. Thanks be to God, today's letter has removed some of my worries. Write to me soon of your condition and the reason behind your worry, whether you were sick or something else. May the Creator of the worlds protect you, the light of my eyes. Give my regards to Mr. A'rabî and the respected Fereshte. Whenever I go to the shrine I pray for all of you, and on behalf of you all I send greetings. May peace be upon you.

Your father

Before the middle of Rajab a letter arrived from you and I replied. I have also replied to the Khânum's letter after the middle of Rajab; I hope it arrived.

[On the envelope:] To be delivered to dear Faridah. Aqlimâ sends her greetings.

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1 Imam Khomeini's daughter
2 At that time Imam Khomeini's wife had been in Iran to visit the children and relatives.
4 Imam Khomeini's house attendant.
Letter

Date: Circa September 1972 [Shahrivar 1351 AHS / Sharbān 1392 AHI]
Place: Najaf, Iraq
Subject: Family-related
Addressees: Siddiqah and Faridah Mustafawiz

In His Most Exalted Name

Sharbān 2, 1392 AHI

My darling Siddiqah and Faridah,

Your letter arrived from the Holy Mashhad. I pray for everyone's health. I hope you and the family members are fine and happy. Send Khānum2 soon; her visit to you is enough. We also have a right (to see her). Inform me of your health. For sometime I haven't had any news of Fahimah;2 tell her to inform me of her health. Give my regards to Mr. Ishraqi and Mr. A'rafi. May peace be upon you.

I pray for Ms. Fereshteh, the light of my eyes.4

Your father

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1 Imām Khomenei's daughters.
2 Imām Khomenei's spouse, who at that time from Najaf (Iraq) went to Iran to visit her children and relatives.
3 Mr. A'rafi and Mrs. Faridah's daughter.
4 Imām Khomenei's spouse.
Letter

Date: September 28, 1972 [Mehr 6, 1351 AHS / Sha'ban 19, 1392 AH]
Place: Najaf, Iraq
Subject: Family-related
Addressee: Khadijah Thaqafi, Qum

In His Most Exalted Name

Sha'ban 19, 1392 AH

Esteemed Khānum,

Your noble letter from Holy Mashhad arrived. I am delighted to know of your and the other ladies' health. DEFINITELY by now you have returned to Qum. It had been written that you did not receive any letter from me. I have replied to all your letters through Mr. A'rābī and have mailed them. By the will of God, the Exalted, by the arrival of this letter the preparations for your return will be completed. Inform me of your health. Give my regards to all of the girls. I am paying homage to Karbalā and Najaf on behalf of you all and praying for you all. Thanks be to God, the Exalted, we are all fine. Every night Mustafig is here while Husayn is at lunch time; sometimes Maryam too. On Fridays everyone is here. May peace be upon you.

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1 Imām Khomeini's spouse.
2 At the time Imām Khomeini's spouse was in Iran visiting relatives and went to Mashhad accompanied by her daughters and relatives.
3 Imām Khomeini's son-in-law.
4 Sayyid Husayn Khomeini (Imām Khomeini's grandson).
5 Sayyid Mustafig Khomeini's daughter.
Letter

Date: September 28, 1972 [Mehr 6, 1351 AHS / Sha'ban 19, 1392 AH]
Place: Najaf, Iraq
Subject: Family-related
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

Sha'ban 19, 1392 AH

My dear Ahmad,

Your undated letter arrived. I do not know why you do not put a date.¹ I hope, God willing, you and your family are fine and happy. Thanks be to God, we are all fine. The sickness of the heart was nothing important and now there are no signs of it. Do not leave me unaware of your noble uncle² and do not let him have a difficult time. Send Khānum¹ soon. Give my regards to all of the relatives. May peace be upon you.

Your father

¹ Concerning this, Sayyid Ahmad Khomeini has written, “Probably I (Ahmad Khomeini) did not put the date because if the letter contents were exposed the date would have an effect on the crime; that is, whether the letter is recent or not. (The SAVAK used to warn us of arrest should we make the least move and in case being arrested, given the letter having no date, at least I can reason out that the letter was written before the warning.)

² Sayyid Mufti Pasandideh.

³ Imāni Khomeini’s spouse.
Letter

Date: October 7, 1972 [Mehr 15, 1351 A.H / Sha‘bān 28, 1392 A.H]
Place: Najaf, Iraq
Subject: Family-related
Addressee: Khadijah Thaqafi

In His Most Exalted Name

Sha‘bān 28, 1392 A.H

My dear respected wife,

So far I have sent several letters, but I do not know if they arrived or not. I was informed of you through Fardah. Your letter from Mashhad arrived. I have no news from Tehran. I hoped you are always happy, in good spirit and busy visiting relatives, even though you have forgotten me. Your time of return is near, and I am tired of your absence. Thanks be to God, everyone is fine, however, approximately ten days ago [Usayn] got appendicitis and was operated on at Najaf Hospital, now he is fine; the stitches were removed. The others are fine. I occasionally incurred slight illnesses and I am now better.

Give my regards to all the ladies particularly the Khānum. I send my regards to Hujjat al-Islām waL-Muslinīn Mr. Thaqafi, and Mr. Hasan. May peace be upon you.

Father of your children

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1 Imām Khomeini’s spouse
2 One of Imām Khomeini’s daughters
3 Sayyid Husayn Khomeini, Imām’s grandson (child of Sayyid Mustafā Khomeini)
4 Mrs. Khātīr al-Malik, Imām’s mother-in-law
5 Thaqafi, Imām’s father-in-law
6 Hasan Thaqafi, Imām’s brother-in-law

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Letter

Date: October 7, 1972 [Mehr 15, 1351 A.H./Shab'ān 28, 1392 AH]
Place: Najaf, Iraq
Subject: Family-related
Addressee: Faridah Mustafawi, Qum

_In His Most Exalted Name_

Shab'ān 28, 1392 AH

My dear daughter,

Your noble letter arrived. As you have no illness or discomfort, thanks to God, the Exalted, I am extremely happy. By the will of God, the Exalted, may you always be healthy, happy and joyful. Thanks to God, we are fine. Because of an appendicitis operation Husayn is in Najaf Hospital for a few days and, thanks to God, he is fine. The others are fine. I have no news but that which you wrote about Khānūm. Certainly she is busy with visiting and recreation and has neglected us. God willing, she is fine and happy. We expect you to send back her soon. Give my regards to Mr. A'rābi and my dear Miss Feresheh. Inform me of your and the others' health. May peace be with you.

Your father

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1 Imam Khomeini's child
2 Sayyid Husayn Khomeini, Imam's grandchild
3 It refers to Imam Khomeini's spouse, who from Najaf (Iraq) went to Iran to visit her children and relatives.
4 Muhammad Hasan A'rābi, Imam Khomeini's son-in-law
5 Mr. A'rābi's child and Imam Khomeini's grandson.
Message

Date: October 11, 1972 [Mehr 19, 1351 AHS / Ramadan 3, 1392 AH]¹
Place: Najaf, Iraq
Subject: The heart-rending tragic events in Palestine
Occasion: The arrival of the Holy Month of Ramadan
Addressee: All the Muslims, Islamic and Arab governments, and the Palestinian revolutionaries

In the Name of Allah, the Compassionate, the Merciful

With the coming of the holy month of Ramadān, the month of mercy, forgiveness and blessings, I beseech God, the Exalted, to make all the Muslims more aware of the duties and responsibilities that the Creator of the worlds has given them; the responsibility of preserving the divine laws and acting upon the Holy Qur’ān which is the foundation of the revival of the honor and grandeur of Islam and the Muslims; the responsibility of preserving the unity of expression and being kind to brothers in faith as it is the guarantor of the Muslim countries’ independence and the expulsion of the colonial influence; the responsibility of discarding personal interests and sacrificing in the way of regaining what were lost through differences of expression; the heavy responsibility of the governments of Muslim countries in acting upon the Qur’ān and Islam, freedom from the yoke of imperialism, and being at the service of the Islamic nation. The responsibilities at the present time are perhaps more than those in the past; a time when the malicious claws of the imperialists have penetrated the depths of Muslim countries and by all possible means through their agents they try to create disunity among the Muslims as well as the heads of Muslim countries. Through various means they dissuade the Muslims from resorting to Islam and the Qur’ān so that they could easily attain their inhuman objectives which are the exploitation of the deprived class. It is a time when, by

¹ In Sahifeh-ye Nūr (22-volume), it is dated 19, 1351 AHS [November 10, 1972]. This is while the message on the occasion of the arrival of the holy month of Ramadān and the date in the handwritten copy is Ramadān al-Mubārak 3, 1392 AH [October 11, 1972 / Mehr 19, 1351 AHS]. But in Sahifeh-ye Nūr (new edition) the date has been corrected. By the way, the text in the Sahifeh-ye Nūr has many points of difference with the handwritten copy which is reflected in the book. Nahdat-e Imam Khomeini [Imam Khomeni’s Movement], vol. 3, p. 822. Probably the cause of difference is that Sahifeh-ye Nūr used the Farsi translation of the Arabic text.
designating their agents in the corners and sides of the Muslim countries under different names and deceptive titles—and at times, under the name of Islam—the imperialists have sidetracked the culture of the Qur'an and they open as wide as possible the way for their exploitation. That Iran and all that is happening therein is but heart-rendering tragedies, this Palestine which is now at the head of tragedies, this difference in expression and the devotions of some heads of Muslim countries who, though possessing vast natural resources, valuable reserves and seven hundred million population, have not been able to cut off the hands of imperialism and Zionism from the Islamic lands and to put an end to their lackeys' influence; these carnal desires and the puppetry of some Arab governments is the reason behind the failure of one hundred million Arab population to free Palestine from the clutches of Israel.

They must know that the goal of the powerful imperialist governments in creating Israel is not only the occupation of Palestine; rather, if they are given the chance, all Arab countries—God forbid—will meet the same fate of Palestine. Now that a group of self-sacrificing Palestinian men have courageously risen up against the bunch of usurpers and aggressors to determine their own destiny by themselves, which is the liberation of Palestine, and to make strenuous efforts to free their usurped lands and occupied territories, we can see what the agents of imperialism have done to them yesterday in Jordan and what they are doing now in Lebanon. Mischiefous and all-out propaganda and intrigues are underway; the impure hands of the imperialist agents are busy plotting to separate the Muslims from this self-sacrificing group and to expel them from sensitive and strategic centers where there is the possibility of operations and strike against the usurper forces of Israel.

In this state of affairs haven't the Muslims and governments of Islamic countries duty to God, the Exalted, and to their logic and conscience? Should the self-sacrificing men of Palestine be crushed at the hands of the imperialist agents in the colonized countries while the Muslims sit quietly or fan the flames of this filthy goal?

Do the Arab governments and Muslim residents of these countries not know that by the defeat of this group, other Arab countries will not be spared of the mischief of this wicked usurper?

Now, for the preservation of their independence, it is necessary for all Muslims and governments of the Islamic countries, especially the Arab

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1 It refers to the tragic massacre of the Palestinians on Black September (1970) in Jordan at the hands of King Husayn.
governments, to protect and assist this group of mujāhidīn [strugglers] and
not to deny them the supply of weapons and provisions. By relying on God,
the Exalted, and holding fast to the Holy Qur’ān, it is necessary for the
combatant devotees not to withhold from struggling along this lofty way and
to allow the estrangement of some elements amount to their estrangement.
Wherever they are, it is definitely necessary for them to behave properly with
the residents of the place and carry out the duties of their brothers in faith.

I hope that during these blessed days the awakened and wary Muslims,
especially the pious servants of God and the distinguished ‘ulama’; will pray
for the deliverance of the Muslims from the evil clutches of the foreigners;
in the religious assemblies during the holy month of Ramadān and other
great Islamic gatherings such as Friday prayer congregations and the ḥajj
rites to disseminate the truth to all Muslims; and to call on the followers of
the Qur’ān to the unity of expression and collaboration for the liberation of
Palestine and solving the destructive problems befalling the Islamic nation.

I beseech God, the Exalted, to cut off the hands of the foreigners from
the Muslim lands. “Verily He is the hearer and answerer.”

Rūhullāh al-Mūsawī al-Khūmānī
Ramadān al-Mubarak 3, 1392 AH
Letter

Date: October 21, 1972 | Mehr 29, 1351 A.H. / Ramadan 13, 1392 A.H.
Place: Najaf, Iraq
Subject: Family-related
Addressee: Faridah Mustafawi

In His Most Exalted Name

My loving daughter,

Your letter, after a long period of no news, waiting and worrying, arrived; it gave me joy. Other than you everyone else has forgotten me, especially Khânun who is engaged in visitation and recreation.¹ I hope everyone is fine, happy and cheerful, by the will of God. Praise be to God, we are all fine. Husayn who had undergone a medical operation is home from hospital and is doing fine. The weather here is pretty much fine but still the fans and air conditioners at the Shrine and a majority of other places are in use and until last night I would sleep on the rooftop. However, as a precaution I will sleep on the balcony tonight.

From Sidiqah² there is nothing and from Fâtima³ I have not received any letter for sometime. I hope they are fine. Khânun’s traveling time is over; approximately three months have finished; send her soon. Extend my greetings to everyone. I have no direct news from Ahmad or from your uncle;⁴ extend my greetings to the latter, Mr. Aʿrâbī⁵ and Mrs. Fereshteh.⁶

I hope that, God willing, everyone will be successful in fasting. I hope for prayers from you all. On Monday the moon was not seen here; was it seen in Qum or not? Peace [be with you].

Your father
Month of Fasting 3, 1392 A.H.

¹ Imam Khomeini’s wife who had gone to Iran from Najaf (Iraq) to visit her children and relatives.
² Imam’s daughter.
³ Imam’s daughter.
⁴ Mr. Sayyid Musta’di Pasandfeleh.
⁵ Muhammad Hasan A’râbī, Imam’s son-in-law.
⁶ Imam’s grandchild.
Permission

Date: Circa November 1972 [Abâb 1351 AH / Ramadân 1392 AH]
Place: Najaf, Iraq
Subject: Issuance of permission for spending religious funds
Addressees: Students and teachers of Buistân Theological School, Pakistan

In His Most Exalted Name

You are permitted to use the zakât and half of the blessed Share of the Imam's (a) for the theological school, but the other half must be forwarded to the undersigned for the religious seminary. May you be successful by the will of God, the Exalted.

Rûhullâh al-Müsawi Khomeînî

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1 Imam Khomeini's reply to a letter dated Ramadân al-Muhâran 4, 1392 AH by fifteen teachers and students of the theological center in Buistân, one of Pakistan's regions. These individuals in their letter wrote: "... [As] you are aware of, there have been schools in Buistân for the big and small ones among the Shi'ah male and female children. On the contrary, other schools are sensitive sites. If only these schools do not exist or if they are incorporated in other schools which are Wahhabî-oriented or government-run... If you kindly grant your permission for these institutes to receive the funds of the region from the Holy Imam's (a) Share and other funds, [it will be very good], otherwise [the condition of these schools] is in danger. For us, teachers and students of these schools, Hâj Shaykh Ijasan Parkarî (?) is a trustworthy representative.
Letter

Date: October 24, 1972 [Aban 2, 1351 A.H. / Ramazan 16, 1392 A.H.]
Place: Najaf, Iraq
Addressee: Khadijah Thaqafi, Qum.

In His Most Exalted Name

Night of Ramazan 16, 1392 A.H.

Respected Khānum,

Your letters dated Sha'ban 12 and 28 arrived. I was pleased to know of your and others' health. I had no news from any of you until when a couple of days ago Faridah's letter arrived; today your letter as well as Fahimah Siddiqah's and Ahmad's arrived. Praise be to God, we are all fine. Jusayn is fine and has left the hospital. I was glad to know of the Aqā and Khānum's reconciliation. It was indeed good news. Give my regards as well as my congratulations to both of you. For the time being we are awaiting your arrival. As reported by Mr. Sayyid 'Ali Khalikhāl it is better that you leave on Saturday's plane for Kuwait and from there come to Baghdad. Without any delay, you would arrive. Other airplanes have delays and it is not proper for you to be delayed in Kuwait, Syria or Beirut (Lebanon) for no necessary reason. I will send this letter to Tehran; as expected you should be in Tehran when it arrives. In regards to the matter related to Mr. Pasandideh I may write to him. May peace be with you.

Father of your children

1 Imām Khomeini's wife.
2 Imām Khomeini's daughter.
3 Imām Khomeini's daughter.
4 Mr. Thaqafi and his wife Mrs. Khāzin al-Muluk.
5 Sayyid 'Ali Khalikhāl, son of Mr. Naqallāh Khalikhāl.
Letter

Date: November 1, 1972 [A’ihan 10, 1351 AHS / Ramadān 24, 1392 AH]
Place: Najaf, Iraq
Subject: Necessity of forbearance
Addressee: ‘Āṯūllāh Asfahānī, Kerrānshāh

In His Most Exalted Name

Ramadān 24, 1392 AH

His Eminence Ḥāfiz Ḥusayn ‘Imād al-A’lām wa Ḥujjat al-Islām Mr. Ḥājī ‘Āṯūllāh, may his blessings last:

The receipt of your respected letter which expressed kindness toward me is hereby acknowledged with utmost gratitude. I pray to God, the Exalted, for your health and happiness. You expressed concern of the area’s condition. This type of worries is everywhere and patience toward it results in rewards and blessings from God. I hope that with forbearance on the part of others similar to you the matters will be amended. I hope for benevolent prayers from you. Mr. Shaykh Muhammad ‘Ali Āqā’ī is permitted to spend a reasonable amount from the Imam’s (’a) Share for his sustenance. May God’s peace and mercy be upon you.

Rūḥullāh al-Mūsawī Khomīnī
Letter

Date: November 14, 1972 [Abān 23, 1351 A.H / Night of Shawwal 7, 1392 A.H]
Place: Najaf, Iraq
Addressee: Fartadah Mustafawi

In His Most Exalted Name

My dear daughter,

Yesterday two letters arrived from you: one is dated the 13th while the other dated the 22nd of the month of Ramadān. I was very pleased to know of your health. I pray to God, the Exalted, for you and those who are related to you to be always healthy and happy. I was happy to hear the news concerning Mr. A'rabi and Mr. Ashrafi. It is obvious that, God willing, this year is the year of reconciliation as Khāzinān has also evidently reconciled with Father; I was also happy for this. I hope that your uncle also makes peace with his wife. A peaceful life is one of the great divine blessings, which probably does not have an equal. I also hope that Mr. Ashrafi will make peace with me as it will give me peace of mind in my last days. Give my regards to Mr. A'rabi, Mr. Ashrafi, and Ms. Fereshteh. I also had a letter from my dear Siddiqah to which I replied; God willing, it arrived. It has been a while since I had a letter from Khānum. I heard of her health from others. Most likely, too much visiting has caused her to forget me. Give my regards to all of the ladies. Tell Ahmad to send a picture of him and his child. Aqlīmā gives her regards. May peace be with you.

Your father
Night of Shawwal 7, 1392 A.H

1 Imam Khoneini’s daughter.
3 Imam Khoneini’s granddaughter.
4 Imam Khoneini’s daughter.
5 Imam Khoneini’s spouse, who at that time had gone to Iran from Najaf (Iraq) for the purpose of visiting her children and relatives.
6 Sayyid Ahmad Khoneini.
7 Imam Khoneini’s house-attendant in Najaf.
Permission

**Date:** November 20, 1972 (Aban 29, 1351 AHS / Shawwal 13, 1392 AH)
**Place:** Najaf, Iraq
**Subject:** Permission in financial and religious law affairs (for the Afghan cities)
**Addressee:** Ahmad Akhlaqi and Muhammad 'Ali Murawwīj

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

After praising (God) and offering salutations (to the Prophet and his pure progeny ('u)), let it be known to all the faithful of all the villages of Wazi, Sang Zard, Pol Hāji Muhammad 'Isā Bayk, Gūr Ghalk-hā, Koshk 'Ali Bayk-hā, Kūleh Saydān, Sarshūr Ābek, Dahan Ān, Kharch Sang, Kūleh Shafā Bayg, Sanggar 'Ali Bayg, Sar Sūkhteh, Dahan Sūkhteh, Qiyāghak, Sar Qiyāghak, Dahan Keychak, Sar Keychak, Sangar, Kūleh Sang, Nūghaybūl, Qal'eh, Dahan Dyūkān, Shūr Āb, Sangar Barāt-hā, Māyöl, Sarak Niābād Māyöl, Sang Qeshqeh, and Dahan Tānūr Tāq, that His Eminence Murawwīj al-Ahkām Mr. Shaykh Ahmad Akhlaqī and Murawwīj al-Ahkām Mr. Shaykh Ahmad Muhammad 'Ali Murawwīj, may God, the Exalted, assist them, are my representatives in financial and religious law affairs whose supervision depends on the permission of a fully-qualified jurist with the observance of caution. They are also permitted to collect the blessed Share of the Imām ('u) whose one third is to be spent as prescribed by religious laws while the remaining two-thirds is to be remitted to this humble servant. The receipt of payments is to be given to the payers of the funds. They are also authorized to permit the payers to give themselves the Sādāt’s Share to the poor and pious Sādāt. Let it be known to all that the representation of the above districts was previously in Mr. Sayyid ʻĪsā Jān’s name and for now on, it has been transferred from him.

I advise them, may Allah, the Exalted, assist them, to be pious and cautious; I hope they will not forget me in their benevolent prayers.

Rūhullāh al-Mūsawī Khāneqāh
Shawwal 13, 1392 AH

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Letter

Date: November 23, 1972 [Azar 2, 1351 AH / Shawwal 16, 1392 AH]
Place: Najaf, Iraq
Subject: Family-related, recommendation to studies
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

Shawwal 16, 1392 AH

My dear Ahmad,

Your letter dated 'Id at-Fitr arrived. I am glad to know that you and others are all fine. I ask God, the Most High, to grant you health and happiness. It is good that while engaged in Makāsīb and Kifāyāt, you attend also 'the advanced studies' [dars al-khārij] lessons; choose the one which is closer to your understanding. Convey my regards to Hujiyat al-Islām wal-Muslimin (your) esteemed uncle, may his blessings last. Praise be to God, the Exalted, and the rest are fine. Husayn has completely recuperated and now is going to school. Give the enclosed envelope to Mr. Lavāsānī through a reliable means. I ask God, the Most High, for your success in studies and purification. May peace be with you. Give name to my darling, apply for a birth certificate for him, and give my regards to his respected mother.

Your father

1 Makāsīb and Kifāyāt are courses that students of the theological centers must pass on high level. Makāsīb [Al-Makāsīb] is written by Shaykh Anṣārī (d. 1281 AH) and Kifāyāt al-Ustād is the work of Aḥkām Muhammad Kāzin Khurāsānī (d. 1329 AH). These are lecture courses on high level. Theological seminary lessons are about fiqh [jurisprudence] and usul al-fiqh [principles of jurisprudence] that strengthen the deductive reasoning of the individuals. The teacher who is a well-versed jurist himself puts forth the issues and discusses related viewpoints and arguments as well as his own view based on logical proofs.
2 Mr. Murtuza Pasandideh
3 Mr. Sayyid Mustafa Khomeini's child. Imām Khomeini is referring in the letter to his successful appendicitis operation.
4 Mr. Sayyid Muhammad Sādaq Lavāsānī. Imām Khomeini's fully-empowered representative in Tehran.
5 Mr. Sayyid Ahmad Khomeini's child (Jahan).
6 Mrs. Fatimah Tabāšībādī.
Letter

Date: November 25, 1972 [Azar 2, 1351] A.H. / Shawwal 16, 1392 A.H.
Place: Najaf, Iraq
Subject: Issuance of permission to use the Imam's ('a) Share
Addressee: Sayyid 'Abbas Mir Yuması

In His Most Exalted Name

Shawwal 16, 1392 A.H.

His Eminence Sayyid al-A'lam wa Thiqat al-Islam Mr. Haji Sayyid 'Abbas Mir Yuması, may his graces last:

Your respected letter arrived. I do acknowledge your efforts and hardships in promoting the pure laws of Islam. I pray for your success. Concerning the permission of using the blessed Share of Imam ('a) for the purpose mentioned, if the land funds and the funds that the people pay to the propagators are insufficient, you are allowed to receive the amount required from the blessed Share. If you have access to Mr. Ijjiat al-Islam Miskini, give him my regards. May God's peace and mercy be upon you.

Ruhullah al-Musawi Khomeini
Letter

Date: November 30, 1972 | Azar 9, 1351 A.H. / Shawwal 23, 1392 A.H.
Place: Najaf, Iraq
Subject: Family-related
Addressee: Faridah Mustafawi

In His Most Exalted Name

Shawwal 23, 1392 A.H.

Dear Faridah, my loving daughter:

Your respected letter arrived; I was happy to hear that all of you were fine. I hope you will always be happy and cheerful. Praise be to God, the Exalted, we are fine and awaiting Khānum’s arrival. I do not know if eventually they will give her permission to exit or not; it is with God, the Exalted, inform me of your and the others’ health.

Give my greetings to Mr. Aʿrabi and my sweet darling Ms. Fereshteh. The weather here is like spring, or rather, better than spring. Right now it is raining. I wish you were here. By His will, God, the Exalted, will provide the means for your coming here so that at the end of my life I can see you. Give my regards to my dear Siddiqah and Ahmad. By the will of God, the Exalted, may you be always healthy and happy. May peace be with you.

Your father

1 At that time, Imām Khomeini’s spouse traveled to Iran from Najaf (Iraq) for the purpose of visiting her children and relatives.
Letter

Date: December 13, 1972 [Azar 22, 1351 AHS / Dhū’l-Qa’dah 6, 1392 AH]
Place: Najaf, Iraq
Subject: Naming the child
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

Dhū’l-Qa’dah 6, 1392 AH

My dear son,

I hope you are fine and happy by the will of God, the Exalted. We are all fine, praise be to God, the Exalted, and are happy over the arrival of Khānum. God willing, you are now taking ‘the advanced studies’ [dars al-khārij]. Attend the lectures and choose the ones closer to your understanding. Regarding the baby’s name, I don’t know why you cannot decide.¹ Choose a name; of course, avoid a name that is strange to one’s mind. If you desire ‘Hasan’ is very good. Anyhow, select the name. Any name you and the baby’s mother choose will be alright for us. Give my regards to her² also. Kiss the baby on my behalf. Peace [be with you].

Your father

¹ Sayyid Ahmad Khomeini’s first child.
² Mrs. Fatimah ‘Abbāsinah.
Letter

Date: December 21, 1972 [Azar 30, 1351 AHS / Dhul-Qa‘dah 11, 1392 AH]
Place: Najaf, Iraq
Subject: Stating the conspiracy of the Shoah’s regime in destroying the foundations of Islam
Addressee: Muhammad Shari‘at Iṣfahāni (Shaykh as-Shari‘ah), Pakistan

In His Most Exalted Name

Let me inform Your Eminence that your respected letter dated the fourth of Dhul-Qa‘dah arrived. I am anxious of your illness. I hope you will recover soon and regain your sound health by the will of God. I am physically fine but spiritual indispositions and troubles both inside and outside the religious seminary are troubling me a lot.

Lately, in Iran some laws are in the process of being ratified and with their implementation, everything belonging to the religious scholars if anything is left, will be lost such as the approval of controlling the endowments in the ordinances of the scholars, mosques, pulpit, theaters, and others; rather, even appointing religious reference authorities and heads of theological schools.

I have been receiving letters and visits from Iran, but with the contradiction and diversity of views what can I do? I ask God, the Exalted, to rectify the situations. In regards to the funds that you favored in Lahore and the stipends that you appointed, have you written something on what manner should I deal with you? For the time being, the high expectations of assistance that they have cannot be met given the present situation in Najaf, the severance of relations and the many difficulties which I am experiencing. Therefore, if there are funds in the region and you require my permission for them, do inform me so that I can grant my approval; there is no problem after my confirmation of the school being beneficial. At the margin of (your) letter, it is thus written: “In regards to the twenty tumans, it has not been stated if it has been requested or not.” I did not understand the point. Perhaps, it has been mentioned in the previous letters. For the time being they are not also available. I hope for benevolent prayers from you. May God’s peace and mercy be upon you.

Ruhollah al-Musawi Khomenei
Dhul-Qa‘dah 14, 1392 AH

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Letter

Date: January 4, 1973 [Day 24. 1351 AH / Dhul-Qa'dah 28. 1392 AH]
Place: Najaf, Iraq
Subject: Reply letter and announcement of not receiving the previously sent letter
Addressee: Sayyid 'Abd al-Rahim Hāshimīzādeh

In His Most Exalted Name

Honorable Āqā Sayyid 'Abd al-Rahim Hāshimīzādeh, may God, the Exalted, assist him:

Your letter sent by post arrived; however, both your letter and the funds sent through Mr. Behbahānī did not. I do not remember a letter received from you that I did not answer. I hope for benevolent prayers from you. You are permitted to use half of the Sādūr's Share in your region. May peace be upon you.

Rūhullāh al-Mūsawī Khunainī
Permission

Date: January 31, 1973 [Bahman 11, 1351 AHS / Dhul-Hijjah 26, 1392 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Muhammad Hasan Rahimian Infahami

In the Name of God, the Compassionate, the Merciful

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

It is hereby confirmed that His Eminence Imam al-A’lam [Hajj Shaykh Muhammad Hasan Rahimian, may God, the Exalted, assist him, has been granted my permission to be in charge of the financial and religious law affairs whose supervision, during the occultation of Wali ‘Alam, may Allah expedite his glorious advent, depends on the permission of a fully-qualified jurist, “so that he will be in charge of the mentioned affairs while exercising caution.” He is also permitted to collect the blessed Share of the Imam (‘a), to spend one-third of it in the religiously prescribed cases such as his subsistence, and to retain the other two-thirds to this humble servant for the purpose of preserving the significant religious seminaries.

“And I advise him, may God, the Exalted, assist him, as we have been advised by the pious predecessors to keep company of piety, to evade carnal desires and to be meticulous in his worldly and afterworld affairs. I hope that he will not forget me in his benevolent prayers and admonitions.” May God’s peace, mercy and blessings be upon him.

Ruhollah al-Musawi Khomeini
Dhul-Hijjah 26, 1391 AH
Letter

Date: February 12, 1973 [Bahman 23, 1351 AHS / Muharram 8, 1393 AH]
Place: Najaf, Iraq
Subject: Letter of gratitude
Addressee: 'Atā'ullāh Ashrafi Isfahānī, Kermānshāh

In His Most Exalted Name

Muharram al-Ḥarām 8, 1393 AH

His Eminence 'Imād al-Aʿlām wa ʿIrājat al-Islām Mr. ʿIlāj 'Atāullāh, may his graces last:

Your respected letter inquiring about me is hereby acknowledged. I pray for your health and happiness. I hope the spiritual anxieties will end by the will of God. I hope for benevolent prayers from you. May peace be upon you.

Rūḥullāh al-Mūsawi Khomēnī
Letter

Date: Unknown
Place: Najaf, Iraq
Subject: Reply in regards to Khums, the Sādāt’s Share, visit to the holy sites, etc.
Addressee: Sayyid Murtada Pasandideh

In His Most Exalted Name

I beg to inform Your Eminence that two respected letters from you have arrived. I pray for your health and happiness. Because of slight eye sore I do apologize for not writing a long letter.

1. The shopping for the sisters should be independent; I do not allow personal; furthermore, it is permitted for you to give one third to economically support them.

2. In regards to individuals who possess cows and sheep if they cannot support themselves without them, then khums is not obligatory.

3. I give permission to the individual who received the Share of the Sādāt and in turn gave it to individuals other than the Sādāt, however it should not be repeated. In regards to the amount, the contrary was acted upon.

4. In regards to the seventy thousand Afghans who claim to have been robbed, do not give permission and declare it as a precaution.

5. There is no problem in visiting the holy sites or performing the 'umrah [lesser hajj], however they must avoid illegal affairs.

6. In regards to the newly established schools you are authorized to act as you see advisable.

7. Until now Labbani’s funds have not arrived. I ordered an inquiry from Mr. Khalkhali.¹ May peace be upon you.

¹ Mr. Nasrollāh Khalkhāli: a member of Imān’s office in Najaf.
Letter

Date: Unknown
Place: Najaf, Iraq
Subject: Reply in regards to religious funds and stating the wrong positions taken by some 'ulama'
Addressee: Sayyid Murtada Pasandideh

In His Most Exalted Name

I beg to inform Your Eminence that your honorable letters have arrived. I pray your health and happiness. His Eminence should not be upset by some of the 'ulama's actions. Throughout these periods, especially when I was in Qum, I incurred many troubles from some individuals as well as from unintelligent ones but I considered them unimportant or with great difficulty I forced them into certain actions. In any case it is not important that people and our own young class of teachers and university intellectuals, particularly the group abroad who understands issues better than us, have become entangled in the work in such a way that everywhere the head of...1 is faced with demonstrations. Your Eminence should be prepared for some individuals to verbally confirm more clearly than what they had claimed to. I am sorry that they are degrading the dignity of the clergy through their own hands, and they will not understand or do not want to understand; "And Allah, of unseen, surroundeth them." 3

Write to Mr. Shahrizâ to accept the Sâdâr's Share on my part and to give it to the seminary students. Mr. Rüdâvî informs me that he recently sent the receipt that you prepared. The gentlemen from Qum informed me of some affairs and issues, and they have also suspicion toward others. Besides, I advised them to preserve outward conduct. If it is possible, persuade Mr. Sayyid Ahmad to change his decision1 in traveling here as he is coming by different way, or God willing, it is a lie. Moreover, this will ruin his reputation as well as our society. I resorted through various means to discourage him, however you are closer and it is possible for you to persuade

1 In the original copy it was also this way (dots) which indicates the writer's style.
2 It refers to some religious seminary's high-ranking figures' implicit and explicit support of the Shi'ah.
3 Sâdâr al-Burûjî 85:20
4 Mr. Khwânsârî
some of his friends to prevent him from coming. Concerning the issue related to the Constitutional Law, I said it was clear. The self-interested and those connected to the government made themselves seem unaware; otherwise the specification is correct. Some have written that individuals come to me reporting lies in regards to others; seriously prevent them and do allow the contrary to happen. I give my permission on printing and translating writings. Furthermore, for the time being they are in exile. I will send forty thousand to Mr. Sanandaj but I am not giving from my own pocket and what they have given was put in the account of the Shares.
Letter

Date: February 18, 1972 [Bahman 29, 1351 AH / Muharram 14, 1393 AH]
Place: Najaf, Iraq
Subject: Expression of joy over the success in regards to religious propagation
Addressee: Muhammad Sadqi, Lebanon

In His Most Exalted Name

Muharram 14, 1393 AH

His Eminence ‘Imād al-A‘lām wa Ḥujjat al-Islām Mr. Sādiqī, may his graces last;

Your respected letter arrived. I am glad to know that, by the grace of God, the Exalted, you are successful in holding congregational and Friday prayers as well as in education and propagation. May you be more successful and assisted by God, the Exalted, by His will. In regards to the letter that was sent, for the time being I do not see it advisable. Whenever advisable, it will not be withheld by the will of God, the Exalted. I hope for benevolent prayers from you. May God’s peace and mercy be upon you.

Rūḥullāh al-Mūsawī Khomeinī
Letter

Date: February 23, 1972 [Esfand 4, 1351 AHS / Muharram 19, 1393 AH]
Place: Najaf, Iraq
Subject: The condition of the clergy before the revolution
Addressee: Muhammad-‘Ali Gerami

In His Most Exalted Name

Muharram 19, 1393 AH

His Eminence ‘Imād al-A‘lām wa Thiqat al-Islām Mr. Gerami, may his graces last.

Your letter arrived and I noted its contents. On the oft-repeated subjects I do not have either a negative or a positive view. Furthermore, I am deeply saddened by the present condition of the clergy. I pray to God, the Exalted, for everyone to become acquainted with Islam and their duties. Most of the issues of your letter were previously written; only the last sentence pertaining to Mr. Shirāzi remained unclear. I wish that such issues if ever connected to the main concern, be made clear. Even without affixing your signature, it is possible for you to write in detail the matter I would think of. I pray to God, the Exalted, for your success and I hope for benevolent prayers from you. May peace be upon you.

Rūhullāh al-Mūsawī al-Khomeini
Message

Date: March 14, 1972 [Esfand 23, 1351 AHS / Safar 8, 1393 AH]
Place: Najaf, Iraq
Subject: The ruling body’s plan to eradicate Islam and the Qur’an
Addressees: The ‘ulama’, preachers and Muslim nation of Iran

In the Name of God, the Compassionate, the Merciful

Their Eminences distinguished ‘ulama’, honorable preachers and the great nation of Iran, may God always assist them:

After greetings and salutations, allow me to state that at the present time we are experiencing heavy blows inflicted daily on Islam as well as ever more hardships and difficulties for the Muslim nations. On one hand, there are the Palestinian issue; the Al-Aqsa Mosque; the homelessness of the innocent people of that land; and the powerful imperialist governments’ support of the occupying Jews—the perpetuation of this cancerous gland is a great danger. God forbid, for all Islamic countries especially the Arab governments in the future. On the other hand, the repression of the Iranian nation under the clutches of the imperialist agents and its servants has brought serious and all-dimensional difficulties to the Islamic society. In a bid to eradicate the foundation of the Holy Qur’an and the liberating teachings of Islam, the plots of imperialists are underway, which are somehow to be carried out any time.

The day when Rida Khan came to power with the assistance of the foreigners, he was commissioned through the bayonet and total brutality to cancel Islamic ceremonies, and to destroy and eradicate the luminous ordinances of the Qur’an and Prophetic traditions. However, realizing that the people cannot be separated from Islam and the fundamentals of the Qur’an through the bayonet for the purpose of achieving their sinister and plundering motives, they resorted to neo-imperialist designs. By feigning Islam, they have come to eradicate the foundations of the Qur’an, take the Muslim nations in captivity and rid themselves of the great barrier (clergyman). By means of the deceitful plans called ‘Religious Corps’ and others, they want to smash this great barrier in order to achieve their wicked goals.

1 In Sahifeh ye Nur (22 volumes) vol. 1, p. 200, this message is dated as Farvardin 1352 AHS (March-April 1974). The date Safar 8, 1392 AH (Esfand 23, 1351 AHS) is correct.
Today, broader and wider plans are implemented that reveal the real face of the imperialist agents and the nature of their mission. These are plans through whose implementation they want to crush the oppositionist fronts and transform them into fronts that serve imperialism, Zionism and their agents. They wish to push back the distinguished 'ulamāʾ, honorable preachers and those who serve Islam, and replace them with the pseudo-turbaned men and agents of the corrupt organizations in occupying the pulpit of Islam and the Great Messenger (s). Instead of explaining the ordinances of the Qur'an and the truths of Islam, they want to create mouthpieces for the implementation of the sinister and anti-Islamic objectives of the surrogate and slave regime. These are plans through whose implementation they want, based on their corrupt notion, to convert the grand marājiʾ, distinguished 'ulamāʾ and honorable preachers as government employees—employees who are so contemptible and insignificant. They want to eradicate all the sanctuaries of Islam and the clergy, and to open as wide as possible the way for the imperialists. Finally, these are plans through whose implementation they want to erect, in lieu of the great oppositionist blockade to tyranny and despotism, a blockade that serves the tyrants and despots.

Now, as what has been repeatedly reported, in the process of implementing these dangerous imperialist plans they have started subjecting the mosques, places of mourning, religious schools, and other Islamic centers as well as the status of the clergy under the supervision of the anti-Islamic endorsement organization. They want to make the 'ulamāʾ, preachers and congregational prayer leaders as the implementers of the illegitimate designs of the tyrannical regime and filthy agents of imperialism, or to impel them to retreat and surrender the fortresses of Islam to the enemies and agents of the foreigners.

This is the dire consequence of the bloody revolution and imperialism which, through propaganda and demagogy they want to entitle and label as the 'White Revolution' and 'the Shah-People Revolution'. During the past gloomy decade, the oppressed people of Iran have gained nothing but poverty, abjectness, strangulation, mass murders, firing-squad executions, illegal executions, and filling the prison cells with the 'ulamāʾ, clergymen, and the youth of the Islamic nation. Violating the sanctuaries of Islam, torturing to death the 'ulamāʾ and the Muslim people, attacking the Faydyshah Madrasah and the universities, and the tragic massacre of Khordād 15 with (most widely known) fifteen thousand victims are the other products of this shameful revolution. Granting immunity to the American
military personnel and their relatives; shattering the country's reputation; obliterating the judicial independence; and giving predominance to the plunderers of America and Zionism over all the military, political, commercial, industrial, agricultural, and marketing affairs are yet another disgraceful results of this boastful revolution of the tyrannical regime that has held all these full-of-fanfare celebrations, merry-making and propaganda, and spent enormous sums from the sweat and toil of deprived and hungry people for these ignominious celebrations.

Now the tyrannical regime has a new dream for the Iranian nation. By purchasing excessive weapons and ammunitions from America for the amount of two billion dollars, which is approximately one hundred and fifty thousand million rials, it puts the Iranian nation at the brink of destruction and economic bankruptcy. It has shamelessly announced that the country's budget deficit on the issue of paying the amount will be recovered through foreign loans and tax increases! It is inconceivable for me that the aim for buying all these weapons is to expel the masters and imperialists as the regime itself has been their protégé, made Iran as their military base, and allowed their hands to have access in all the military, political and economic affairs of the country. Or, in fact, is it not in carrying out the plundering designs of America that, as the effect of weakening of the economic budget and political change on the basis of annihilation of nations by means of their own power and wealth, they want to further strengthen their base in Iran and to suppress the defenseless Iranian nation and other freedom-loving nations in the region which are struggling against the occupiers of Palestine and plundering foreigners?

At present, majority of the deprived nation of Iran are deprived of the basic life amenities, and according to some newspapers affiliated to the establishment, in Tehran alone one million people lack electricity, water, public health and other basic living necessities. It is a nation whose majority, due to poverty and indigence, cannot afford to send their children to the school and cannot satisfy the hunger of their innocent children, or they leave them on the streets while only pinning hope in God. It is a nation whose majority cannot afford to consult a doctor or buy medicine and as a result they die out of not consulting a doctor or lack of medicine, and according to some Iranian newspaper reports, in most Iranian cities and large provinces for every thirty-five thousand individuals there is only one doctor. It is a nation which, just last year, due to famine and hunger, is forced to leave its home to look for the daily bread and became vagrant, must pay such enormous sums from the country's budget on such a foolish affair!
Furthermore, there is a backbreaking $2 billion transaction, apart from the
transaction on weapons, that it has recently concluded with the imperialist
and aggressor Britain, and it has purchased all the weapons and ammunitions.
I am afraid that these deviations and foolish acts are a result of complication
with which some of the bloodthirsty rulers had been afflicted during the latter
part of their lives and had pulled their nation to dust and blood. For this
oppressed nation, I am afraid that the latter days of these tyrants who are on
the verge of death would lead them to insanity. For Islam and the Muslims, I
am afraid of nervous sicknesses to happen to these ruffians in old age.

Now, silence in the face of these plans and atrocities is tantamount to
suicide, welcoming a gloomy death, and the fall of a great nation. Before it is
too late, it is necessary for the silence to be broken, and protest and denial to
begin. It is for the ‘ulamā’ and preachers of Islam to expose in the mosques
and gatherings the behind-the-curtain plans of the establishment. In this great
tragedy that has befallen Islam and the Muslims, especially the distinguished
‘ulamā’ and honorable preachers, they should not refrain from any kind of
actions. The grand religious authorities should express their respected views
in the printed media. In this backbreaking state of affairs, those who
cooperate and have good relations with the establishment, or endorse these
plans and activities of the endowment organization and other corrupt
organizations and help in their advancement, or have been stipendiary of the
endowment organization and the tyrannical regime, should be rejected,
disgraced and made known to the nation. With those who have been
appointed and designated by the corrupt organizations to occupy the pulpit
and altar, the nation of Islam should not justly deal, not attend in their
gatherings, and not to listen to their sermons. Moreover, they should point
them out to each other and reject them from the Islamic society, and refrain
from mosques and assemblies that are supervised and run by the endowment
organization. As a gesture of protest and disapproval, the distinguished
‘ulamā’, honorable preachers and congregational prayer leaders should stage
a strike in an appropriate manner and stop going to the mosques and
mounting the pulpits for a limited period of time, and be certain that a
collective protest and public strike would be fruitful and the tyrannical
regime will retreat. It is necessary for the Muslim people, at the time of the
‘ulamā’ of Islam’s strike, which is for the preservation of the laws of the
Qur’an, to support them and follow suit.

I pray to God, the Exalted, for the eradication of the evil of mischief-
mongers and the cutting off of the hands of imperialism. May God’s peace
and mercy be upon you.
سالیخ‌یه انام Volume 2

رḩullah al-Musawi Khomeini
Message

Date: March 15, 1973 [Esfand 24, 1351 AH / Safar 9, 1393 AH]
Place: Najaf, Iraq
Subject: The Shah’s regime’s new intrigue in uprooting Islam
Addresser: The Union of Islamic Associations of Students residing in Europe, America and Canada

In His Most Exalted Name

To all Muslim students residing in Europe, America, and Canada—may Allah always assist them:

Your letter of agony which justly recounted some of the present sufferings and afflictions of the Islamic nation and society of the clergy was received. The sense of responsibility of the young generation and their untainted struggles in defending Islam and the principles of the Holy Qur’ān is a source of appreciation and hope.

In this second place of exile, I have pinned my hope on the Muslim seminary and university youth and I expect that with self-purification and sincerity, they would start their extensive and incessant study and research in the realm of understanding the laws of Islam and the luminous foundations of the Qur’ān; they should know and impart the authentic Islam. Awaken and inform the Islamic nation; inform them of the contrast between the Islam of God’s Messenger and His āwliyā’ and the corrupted Islam of Mu‘āwiyyah and the usurper and unjust governments of the satellite states of imperialism, which feed the people with televisions, radios and ministries; make the world aware that the Islam, which the surrogate governments are speaking of and with which they hold conference in the name of Islamic unity, is a forged and coaxed Islam of the ‘Umayyad and ‘Abbāsid rulers, which has been created to compete with the Qur’ān and the lofty precepts of the Great Prophet of Islam. Thus, we can now see that the imperialists and those who used to raise the Qur’ān in their hands and say: “So long as this Qur’ān is prevailing among the Muslims, we cannot control them,” are supporting such kind of Islam and Islamic unity so as to misguide the nation of Islam; make the Holy Qur’ān obsolete; extinguish the religion of God; and pave the way for the realization of their wicked motives and imperialist objectives.
As I have time and again warned of the danger if the Islamic nation does
not wake up and become aware of its responsibility; if the 'ulamā' of Islam
do not feel the sense of responsibility and act; if the authentic Islam which is
the cause of unity and movement of all Muslim schools of thought vis-à-vis
the foreigners and the guarantor of supremacy and independence of the
Muslim nations and Islamic countries remains hidden in the hands of the
agents and lackeys of the foreigners under the dark curtain of imperialism
and kindles the fire of differences and discord among the Muslims, then more
dismal and ominous days are lying ahead for the Islamic society and a
menacing threat is posing against the foundation of Islam and the ordinances
of the Qur'an.

Overt and covert onslaughts of the enemies of Islam and the international
aggressors against the Glorious Qur'an and liberating teachings of Islam
extensively continue from every direction. Many of the governments of
Muslim countries, as a result of self-alienation or as a mission, are the
executors of their sinister and treacherous plans. Whether those who render
lip service to Islam, organize conferences in the name of Islam or those who
cancel Islam as the official religion in the Islamic countries—wittingly or
unwittingly, all of them are threading the same path and that is the
implementation of the sinister and imperialist motives of the enemies of
Islam who want to perpetuate this deplorable condition of the Islamic
society; to let Israel dominant on the lives, wealth and lands of the Islamic
nation; to maintain forever the imperialist supremacy and predominance over
the Islamic world; to let the expansionist and destructive program of Zionism
in the Muslim countries be implemented; and to let directing their begging
hands and eyes toward the criminal imperialists as the profession of the
Islamic nation and governments of the Muslim countries which have always
been abject, contemptible and captive at the hands of the international
aggressors, and thus, not to let them attain independence, freedom, peace,
and security.

Of all these the most lamentable is the state of affairs in Iran wherein
through the publication of copies of the Qur'an; feigning Islam; and in the
name of 'Religious Corps', endowment organization and other deceitful
titles, the regime is commissioned to uproot Islam all at once, to degrade and
subjugate the Islamic nation even more, and to make the mosque and altar of
the Prophet of Islam (s) as a sort of propaganda agency of its anti-Islamic
(royal) court. For the implementation of these sinister plans the regime is
totally in need of the help and assistance of the servant and devoted pseudo-
clergymen. Through their cooperation it wants to manage the mosques and
other Islamic assemblies, control and superintend religious ceremonies, and penetrate the theological schools. Now, it is for the Muslim educated generation and the enlightened and wary people, with all efforts and in every possible way, to inform the Muslim nations of Islam, the Islamic leaders, and the heavy and gargantuan responsibilities of the ‘ulamā’ of Islam to make the people aware and ostracize the group of deviant pseudo-clergy men who have been directly and indirectly serving the tyrant regime. If only the Islamic nation is aware of the luminous principles of the Qur’ān and the heavy responsibilities of the ‘ulamā’ and leaders of Islam, the pseudo-clergy men and court-ōkhānd would be silenced in the society. If the ill-reputed fake turbaned men and pseudo-clergy men who are silenced in the society do not able to deceive the people, the tyrannical regime will not succeed in the execution of the sinister plans of the imperialists. First of all it is necessary to settle the issue of the pseudo-clergy men. They are the most dangerous enemies of Islam and the Muslims today, and by their hands and the hands of the stooges of imperialism, the menacing plots of the old enemies of Islam are put into action. They must be removed from the theological schools, mosques and Islamic gatherings so that we could sever the hands of the imperialist aggressors and enemies of Islam from the realm of Islam and the Holy Qur’ān and defend the independence and preservation of the Muslim countries and Islamic nation.

It is hoped that the distinguished ‘ulamā’ and grand religious authorities of Islam would take a preventive action against the treachery and influence of the foreigners and imperialist agents in the religious seminaries and the society of clergy men; ostracize and defame the hands of the enemies who are in the midst of the clergy and threaten the fall and degradation of Islam and the clergy; and not permit a handful of the deceived and worldly to sacrifice the one-thousand-year-old independence of the Shi‘ah before the altar of the whims and caprices of the enemies of Islam and hirplings of imperialism. I beseech God, the Exalted, for the ever-increasing success of all the Muslim students in serving Islam and the Muslims. May God’s peace and mercy be upon you.

Rūhullāh al-Māsawī Khomīnī
Safar 9, 1393 AH

507
Letter

Date: March 18, 1973 [Esfand 27, 1351 AHS / Safar 12, 1393 AH]
Place: Najaf, Iraq
Subject: Reply letter and referring to the mental sufferings
Addressee: Mahdi Tabataba’i

In His Most Exalted Name

Safar 12, 1393 AH

His Eminence Sayyid al-A’lām wa Thiqat al-Islām Mr. Tabātabā’i, may his graces last:

Your respected letter was received sometime ago; however, there are only few reliable individuals through whom I can send the reply. I hope for your benevolent prayers. It is hoped that, God willing, you are always successful, healthy and happy. Thanks be to God, the Exalted, I am physically fine; however, there are many mental worries. It is hoped that God will set right (the affairs). May God’s peace and mercy be upon you.

Ruhullāh al-Mūsawī Khomeneī

1 At that time, the Iranian and Iraqi regimes were strictly limiting Imām Khomeneī’s communications and correspondences, and possessing Imām Khomeneī’s letter or message would entail severe punishment such as imprisonment and torture.
Message

Date: March 25, 1973 [Farvardin 5, 1351 AHS / Safar 19, 1393 AH]
Place: Najaf, Iraq
Subject: Awake and awake those who are asleep!
Occasion: Celebration marking the 2,500 years of monarchy
Addressees: Ulama’, university students, businessmen, villagers and other classes

In His Most Exalted Name

Safar 19, 1393 AH

To my dear friends, the young classes of clergymen, university-educated, businessmen, villagers and other classes:

After offering my salutations, I urge you to spend the forces which God, the Exalted, has favored you with in the way of pleasing Him. At present you possess a magnificent force of youth; a force which can bring Islam and your country to the peak of grandeur and honor and can cut off the hands of the criminals from the Muslim countries as well as your country; a force that once you use in the way of truth, have eternity and will become an everlasting power, and if used foolishly and erroneously in this world will bring suffering and slavery and in the hereafter punishment and humility. Awake; awake those who are in deep slumber! Live and give life to the dead and offer sacrifices under the banner of tawhid [monotheism] for destroying the red and black offices of imperialism and the worthless ones who have sold themselves! Expel the ignominious oil-devourers and their disreputable agents from the Muslim countries as it is done with trash. Stay away from their unending celebrations, which in reality are lights in the cemetery. It is hoped that you, my dear ones, will very soon hold celebration for the death of imperialism and its agents; if we, the old ones, do not witness it, at least you, young ones, will do. I beseech the Eternal Power for the unity of the magnificent power of the Muslims. Extend my greetings and salutations to the young Muslims and the beloved ones of the country of the Commander of the Faithful, peace and salutations be upon him.

Ruhullah al-Musawi Khomeini

509
Letter

Date: Circa March 1973 [Early part of 1352 AHS / 1393 AH]
Place: Najaf, Iraq
Subject: Expressing view in regards to the text of the requested biography of an Egyptian writer
Addressee: Sayyid Hamid Rishani (Ziyarat)

In His Most Exalted Name

What I omitted was either very exaggerated or untrue. In my opinion, if you want to write a description of the undersigned for the Egyptian book, it should be simple and lack of epic poems and prose. It should dwell more on describing the latest movement, and its quality and effects on the enlightened class and other classes. Without any exaggeration, mention should be made on the movement's opposition to Israel as it really does. My professor in the higher level of studies is the late Aqa Mir Sayyid Ali Yathribi Khoshani, may God have mercy on him.

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1 An Egyptian writer who was in the process of compiling a book on the description of today's prominent figures of Islam, asked for Imam Khomeini's detailed biography from Mr. Sayyid Hamid Rishani. Mr. Rishani chose the part pertaining to Imam's biography from the book he was then writing, the book, Barrani va Tabliti az Nishan-e Imam Khomeini [The Study and Analysis of Imam Khomeini's Movement]. As he sent it to the Imam for comment, His Eminence wrote the above note.
Letter

Date: April 4, 1973 [Farvardin 15, 1352 AHS / Safar 29, 1393 AH]  
Place: Najaf, Iraq  
Subject: Family-related and related to religious law affairs  
Addressee: Sayyid Ahmad Khoneimí

In His Most Exalted Name

&Safar 29, 1393 AH

Dear Ahmad,

Your letter dated 10th of Safar arrived. I wish you health and happiness.

1. Personally take the enclosed envelope to Mr. Zanjani's house and collect 3,000 tumans from Hujjat al-Islam Wal-Muslimin, [your] noble uncle and give it to him.

2. I sent one thousand tumans as New Year gift for you and your wife as well as the three girls—200 tumans for each.

3. As indicated in letters from Tehran, Mr. Tehrani allows ample funds for some institutions like the 'Alawi School. Advise him that such institutions do not need his funds and he ought to be more careful in such allowances.

4. It is alright to let Mashhadi Rigi and Mashhadi Nadi 'Ali' be paid 500 and 400 tumans each respectively.

Deliver the enclosed envelopes through a secured means. I ask God to grant you success in studying religious sciences and in moral purification and turning away from worldly materials. May peace be upon you.

The Imam's Memento (Sayyid Ahmad Khoneimí) has thus written regarding this letter's footnotes:

1 It refers to Ayatollah Hujjat al-Islam Zanjani, may God have mercy on him, a very sincere friend of the Imam. The letter could not be found by referring to Ayatollah Aqá Mír Mírshaykh Zanjani. Apparently it has been lost.

2 His Eminence Ayatollah Sayyid Mushtaqi Pasandi

3 That is, the dear sisters of the addressee.

4 It refers to Ayatollah Shaykh Muhammad Sádiq Tehrani, representative of the Imam. He was exiled long after the expiration of his power of attorney.

5 Mashhadi Rigi and Mashhadi Nādī 'Ali were attendants in the house of the Imam in Qum; each used to receive 250 tumans monthly salary, however after I received permission from the Imam, their salary were increased.

511
Letter

Date: April 19, 1973 [Farvardin 20, 1352 AH / Rabi‘ al-Awwal 5, 1393 AH]  
Place: Najaf, Iraq  
Subject: Condemning the laborers’ function in Western countries  
Occasion: Rushing of Turkish laborers to West European countries  
Addressee: ‘Ali Qarṣī

In His Most Exalted Name

[The Holy Presence of the Great Leader of the Muslims Ḥājī Sayyid Rūḥullāh Khomīsī, may he live long:]  
A religious query to His Eminence: Muslim men and women are leaving our country (Turkey) to go to Germany, Holland, Belgium and other non-Muslim countries for the purpose of work. While over there most of them commit acts which bring disrespect for Islam and disgrace for the Muslims. Out of one hundred ninety-nine of them abandon their obligatory devotions; they commit sins such as gambling, consuming alcohol, adultery, and at times, marrying those who are religiously mahram\(^1\) for them, and other acts which are not worthy of mention. In the sacred religion of Islam, are such kinds of jobs, migrations and their earnings ḥalāl or not? Please state the verdict for it.

Qārṣ Ĥājī ‘Ali  
Turkey]

In the Name of Allah, the Compassionate, the Merciful  
To Whom we seek help

The subject you wrote caused me great sorrow and has touched me. Such kinds of works bring the wrath of God, the Exalted, and hurt the heart of the awliyā’, may God’s peace be upon them. Doing such acts that entail disrespect for Islam and the Muslims is among the grave sins and transgressions.

Migrating from the dār al-islām [Abode of Islam] to the dār al-kufr [Abode of Disbelief], which necessitates these types of grave sins and

\(^1\) Mahram: of close relationship and marriage is prohibited.
working for the unbelievers, which requires the defamation of the sacred religion of Islam is forbidden and its rewards is the hell fire, and it is unlawful. It is necessary for the distinguished 'ulama', concerned authorities, and all the different classes of Muslims to prevent these migrations, which amount to the defamation of the Islamic government and nation. I pray for the awakening of the Muslim nations and the severance of the hands of foreigners. May peace be upon those who follow the guidance.

Ruhullah al-Masawi Khomeini
Rabi' al-Awwal 5, 1392 AH

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In the parlance of Islamic jurisprudence, it means 'forbidden.'
Letter

Date: April 22, 1973 | Farvardin 23, 1352 AHS / Rabi` al-Awwal 8, 1393 AH
Place: Najaf, Iraq
Subject: Sending greetings to Shahid Sayyid Muhammad Ridâ Sa`idî’s family
Addressee: Sayyid Mahdi Tabâtabâ’î

In His Most Exalted Name

His Eminence Sayyid A’lâm Thiqat al-Islâm Mr. Tabâtabâ’î, may his graces last:

Your respected letter arrived. I pray to God, the Exalted, for your health and success. I am happy that the late Shahîd’s (may God have mercy on him) sons are studying religious sciences. I hope God, the Exalted, will grant success to everyone. Extend my regards to your respected wives and children. I hope for your benevolent prayers for a good ending. May God’s peace and mercy be upon you.

Rûhullâh al-Mûsawi Khomînî

1 Shahîd [Martyr] Sayyid Muhammad Ridâ Sa`idî.
Permission

Date: May 6, 1973 [Ordibehesht 16, 1352 AHS / Rabī' al-Thānī 3, 1393 AH]
Place: Najaf, Iraq
Subject: Permission to collect the Imām's ('a) Share
Addressee: Mirza Asadi

In the Name of Allah, the Compassionate, the Merciful

After praising (God) and offering salutations to the Prophet and his pure progeny ('a), it is hereby confirmed that His Eminence Marāwjī al-Aḥkām Mr. Hāj Mirzā Āqā Asadi, may God always assist him, has been granted my permission to collect the blessed Share of the Imām ('a), to spend it as prescribe by the religious laws for his economic sustenance, and to remit the two-third to this humble servant to be spent for the significant religious seminaries. He is also authorized to grant loans,\(^1\) collect and remit it in the manner mentioned.

"And I advise him, may Allah always assist him, toward purity, struggle and caution in all affairs. I hope for his prayers and admonitions. May peace be upon him and our faithful brethren.

Rūhullāh al-Mūsawī Khomīnī
Rabī' ath-Thānī 3, 1393 AH

\(^1\) Giving to the seller and taking back as a loan and repeating this action until the full amount of the price is reached.
In His Most Exalted Name

My dear Ahmad,

I hope you are fine by the will of God, the Exalted.1 Thanks be to God, we are all fine but in need of prayers. I sent a reply to your uncle’s2 letter through different means. I hope it will arrive. Pay lots of attention to him; serving him is a duty for you. I send my regards to the girls and your wife. I kiss Hasan3 from far.

Your father

You better designate a place in Tehran or Qum so that I can send certain letters there.

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1 Sayyid Ahmad Khomeini at the margin of this letter has thus written: “To prevent the SAVAK agents’ surveillance of me, the Imam has tried to transmit his messages through various channels. For this reason, I had been summoned or arrested by the SAVAK for many times. God knows what I went through in those days.”

2 Sayyid Murad Habatabadi, Imam Khomeini’s brother.

3 Sayyid Hasan Khomeini: Sayyid Ahmad Khomeini’s child.
Letter

Date: Unknown
Place: Najaf, Iraq
Subject: Family-related; inquiry of relatives' health
Addressee: Sayyid Ahmad Khomeini

In His Most Exalted Name

My dear Ahmad,

Your letter arrived. We are glad to learn that all are fine. We are difficulties; future will tell. Inform me of your and the others' health. Write to me in detail as to where Mr. Hindi\(^1\) went, what he was treated for, and what were the findings.

Give my regards to Aqa.\(^2\) Serve him in this cold winter season lest he would have a bad time. Convey my regards to the ladies collectively. I kiss Hasan from far.

Your father

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\(^1\) It refers to Sayyid Nūrūddīn Hindi, Imān's brother who, due to a pulmonary illness, has gone abroad.

\(^2\) Sayyid Murtuza Pisandideh.
Permission

Date: May 11, 1973 [Qa’dah 21, 1352 AHS / Rabī’ al-Awwal 8, 1392 AH]
Place: Najaf, Iraq
Subject: Permission in financial and religious law affairs
Addressee: Muhammad-Ḥusayn Fahimī

In the Name of Allah, the Compassionate, the Merciful

After praising (God) and offering salutations (to the Prophet and his pure progeny ('a)), it is hereby confirmed that His Eminence Murouwīj al-Ājkām Mr. Sāyyid Ḥusayn Fahimī, may God always assist him, of the Bānisānîy region which is among the regions of Bānyān, is my representative in the financial and religious laws affairs whose supervision depend on the permission of a fully-qualified jurist, with the observance of caution and after determining the decree and subject. He is also permitted to collect the blessed Share of the Imam ('a) whose one-third is to be spent as prescribed by religious law while the other two-thirds is to be remitted to this humble servant, and the receipt of payment is to be given to the payers of funds.

"I advise him, may Allah assist him, to keep company of piety and to be cautious in his worldly and afterworld affairs. I hope for his prayers and admonitions." May God’s peace, mercy and blessings be upon him and our faithful brethren.

Rūḥullāh al-Mūsawī Khomeinī

519
Letter

Date: May 17, 1973 [Ordibehesht 23, 1352 AHS / Rabī‘ al-Thānī 10, 1393 AH]
Place: Najaf, Iraq
Subject: Reply to the letter
Address: Sayyid Shāh Muḥammad-Ḥusayn Miṣḥābī, Afghanistan

In His Most Exalted Name

Rabī‘ al-Thānī 10, 1393 AH

His Eminence Sayyid al-A‘lām wa Thiqāt al-İslām Mr. Miṣḥāb, may his graces last:

Your respected letter arrived. I pray to God, the exalted, for your health and success. It was written that a letter on the part of a group of respected individuals from there was sent but a reply by it did not arrive. I do not remember such a matter. It is possible that the letter or its reply did not arrive. At any rate, I am grateful to the respected gentlemen for their kindness. Convey my greeting to the gentlemen. I hope for your and others’ benevolent prayers. May Allah’s peace and mercy be upon you.

Rūhullāh al-Mūsawī Khomeīnī

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1 Afghanistān’s cooperation and collaboration with the Iranian regime was responsible for the prevention of Imām Khomeīnī’s letters from reaching the addressees in Afghanistan. This action was done more seriously in Iran and was carried out by the SAVAK. Concerning the Iranian regime’s relations with the Afghanis and the Iranian government’s assistance to the government of Afghanistan, refer to Aḥmad b. Ṭāhir ‘Ālam’s (the then Royal Court Minister) notes in the book, Mām va Shāh [The Shāh and I].

520
Letter

Date: May 17, 1973 [Ordibehesht 27, 1352 AHS / Rabīʿ al-Thānī 10, 1393 AH]
Place: Najaf, Iraq
Subject: Acknowledgment of the receipt of letter
Addressee: Sayyid Mahdi Tabataba’i

In His Most Exalted Name

Rabīʿ al-Thānī 10, 1393 AH

His Eminence Sayyid al-Aʿlā wa Thiqāt al-Islām Mr. Tabātabā’ī, may his grace last:

Your respected letter arrived. I pray for your health and success. A reply was sent for your previous letter as well as an answer for the religious issue written. By the will of God, the Exalted, it has arrived by now. I hope for your benevolent prayers. May peace be upon you.

Rūḥullāh al-Mūsawī Khomeneī
Letter

Date: Circa 1973 | 1352 AHS / 1393 AH
Place: Najaf, Iraq
Subject: Family-related; monthly stipends of one of the seminary students
Addressee: Faridah Mustafawi

In His Most Exalted Name

Ṣafar 13

My dear Faridah,

Your respected letter arrived. I am glad to know of your honor’s health. I pray to God, the Exalted, for the health and happiness of you all. Thanks to God, the Exalted, we are all physically sound. Convey my regards to Mr. A’rabī and my dear Fereisheh. I hope for benevolent prayers from everyone.

There is one issue which you must tell Ahmad; of course you will not forget; tell him: Mr. Mehsin the son of Mr. Shaykh Ḥabibullah Arākī has arrived in Qum for sometime but does not receive a monthly stipend from you. As his father has come to me, you are hereby requested to give him a monthly stipend. The mentioned person is supposed to be good and studious. May God’s peace and mercy be with you.

Your father

\[1\] Imām Khomeini’s daughter.
Letter

Date: June 8, 1973 [Khordad 18, 1352 AHS / Jamādi al-Awwal 6, 1393 AH]
Place: Najaf, Iraq
Subject: Necessity of refraining from differences
Addressee: Sayyid 'Abd ar-Riḍā Ḥijāzī

In His Most Exalted Name

Jamādi al-Awwal 6, 1393 AH

His Eminence Sayyid al-A’lām Mr. Ijāl Sayyid ‘Abd ar-Riḍā Khaṭīb, may God always assist him:

Your noble letter arrived. I pray to God, the Exalted, for your health and success. It is regrettable that the respected gentlemen who consider themselves as servants of Islam, instead of exerting more efforts for the unity of expression and to increase the number of their friends, for only a petty excuse they have engaged in dispute with each other and as the ill-wishers add fuel to it, its depth are made deeper and the lofty goals are not accomplished. I expect all of you and those related to you to put aside these petty differences and to be equipped for the lofty goals of Islam and to add friends to your ranks. I beseech God, the Exalted, for everyone’s success in achieving these lofty goals. I hope for your and the other gentlemen’s benevolent prayers. May peace be upon you.

Rūḥollāh al-Mūsawī Khāmeini
Letter

Date: Circa 1973 [1352 AHS / 1393 AH]
Place: Najaf, Iraq
Subject: Permission in religious laws
Addressee: 'Abdullāh Islāmī

In His Most Exalted Name

Mr. 'Abdullāh Islāmī, may God always assist him:

Your noble letter arrived. May you be successful and healthy by the will of God, the Exalted. I hope for benevolent prayers from you. Apparently, the notice on the sum of 450 (tumans) concerning Sādīq's Share has arrived. You are authorized to spend thirty tumans in that area. I am aware of Isfahān; it is not necessary for you to inquire. Replies to your noble letters and the receipts of all have been sent. God willing, by now they have either arrived or will arrive. May God’s peace and mercy be upon you.

Give the enclosed envelope to Mr. Tehrānī who recently arrived there.
Letter

Date: Circa 1973 (1352 AHS / 1393 AH)
Place: Najaf, Iraq
Subject: Acknowledgment of the receipt of letter
Addressee: Muhammad Kiyāṭi-Nezhad

In His Most Exalted Name

Jamādī al-Awwal 6, 1393 AH

His Eminence ʿImād al-ʿAlāʾīm Mr. Kiyāṭi-Nezhād, may his graces last:

Your respected letter arrived. I pray to God, the Exalted for your health and success. It is hoped that, by the will of God, the Exalted, you will remember me in your benevolent prayers for a good ending. May peace be upon you.

Rūḥullāh al-Mūsawī Khomeini
Letter

Date: Circa 1973 [1352 AHS / 1393 AH]
Place: Najaf, Iraq
Subject: Religious funds
Addressee: Unknown

In the Name of God, the Compassionate, the Merciful

In case he did not accept that case for prayer and fasting, tell Āqā\(^1\) to act as follows:

Order dollars, German marks or Swiss francs to be brought and sent to Mr. Namakt in Tehran, at Sīnā’s Inn, and order him to send it to Muwaffiq Sa’dī to be given to Mr. Khalkhālī.\(^2\) Mention this issue also to Mr. Hāj Sayyid Muḥammad-Ridā Gharawī and Mr. Ḥāj Sayyid Muḥammad ‘Alī, the son of Mr. Hāj Sayyid Muḥammad Sādiq.\(^3\) Another way is to send them to Kuwait for Mr. Hāj Sayyid Ismā‘īl Behbahānī. At any rate, inform me of whatever amount is given so that I can keep the fasting and prayer.

Inform me of Mr. Hāj Shaykh ‘Abd al-‘Alī’s\(^4\) condition.

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\(^1\) Sayyid Mūsā Ḥasanī Pasandošī.

\(^2\) Naṣṣūlīh Khalkhālī, Imām’s representative in Najaf.

\(^3\) Sayyid Muḥammad Sādiq Lavāsānī, one of Imām’s representatives in Tehran.

\(^4\) Ḥādī Ṣubkānī, a peripatetic Shaikh of Sufism.
Letter

Date: Circa 1973 [1352 AHS/ 1393 AH]
Place: Najaf, Iraq
Subject: Family-related; inquiry of health
Addressee: Sayyid Ahmad Khomenei

In His Most Exalted Name

My dear Ahmad,

I hope you are fine by the will of God, the Exalted. Inform me of your health. Khânum is worried, even though we have news of your good health. At any rate, inform us as soon as possible. convey my regards to Aqa. Extend my greetings to all of my dear ones. Peace [be with you].

Your father

1. Ímâm’s wife.
2. Mr. Sayyid Murtada Pasandideh.
Letter

Date: June 25, 1973 [Tīr 4, 1352 AHS / Jamādī al-Awwal 23, 1393 AH]
Place: Najaf, Iraq
Subject: Using the religious funds
Addressee: Muhammad-Sādeq Tehrānī (Imām Khomeini's representative)

In His Most Exalted Name

Jamādī al-Awwal 23, 1393 AH

His Eminence Ḥujjat al-Islām Mr. Tehrānī, may his graces last:

Your noble letter arrived. Concerning the issue that had been written I must say that it's not that I have confirmed such an amount; rather, since the mentioned institutes will be managed and not in need of your permission I wanted to tell you not to give permission.³ Some individuals had written that you have permitted more rather than the amount you have written. I have neither confirmed nor refused it. I do trust and have confidence in you. Anyway, the intention has been warning and reminder. I hope for your benevolent prayers. May peace be upon you.

³ Refer to Ismā‘īl Khomeini's letter dated Farvārdis 15, 1352 AHS [April 4, 1973] to Sayyid Ahmad Khomeini, section no. 3.
Letter

Date: August 21, 1973 [Mordād 30, 1352 AHS / Rajab 22, 1393 AH]
Place: Najaf, Iraq
Subject: Expressing view on returning to Najaf
Addressee: Muṣṭafā Ashrafi

In His Most Exalted Name

Rajab 22, 1393 AH

His Eminence ‘Imād al-‘Ālām wa Thiqāt al-Islām Mr. Ashrafi, may his graces last:

Your noble letter arrived. Concerning the issue of your return to Najaf al-Ashraf or stay in Iran, with respect to the view of His Eminence Mr. Wāhid, may his blessings last, it seems that given the condition that has transpired in the blessed seminary in Najaf and the fear of discord, your coming is more advisable, even though the Qum seminary is very good and to strengthen and assist it is necessary. It is hoped that God, the Exalted, will provide the means for whatever is best for you.

Convey my best wishes for His Eminence and I hope for benevolent prayers from you both. May God’s peace and mercy be upon him.

Rūhullāh al-Mūsawī Khomeini
Letter

Date: August 24, 1973 [Shahrivar 2, 1352 AHS / Rajab 25, 1393 AH]
Place: Najaf, Iraq
Subject: Following the book Wilayāt al-Faqīh’s publication
Addressee: Burūjerdi

In His Most Exalted Name

Rajab 25, 1393 AH

His Eminence ‘Imād al-A‘lām wa Thiqat al-Islām Mr. Burūjerdi, may his graces last:

Your noble letter arrived. I pray to God, the Exalted, for your success and confirmation. Concerning the book that had been written, I am not supposed to give an opinion. As it is reported, the book Wilayāt-e Faqīh wa Hukmat-e Islāmi is under press in Najaf in both Farsi and Arabic; however, I do not have proper information regarding its publication. In any case, to print and publish it depends on your own discretion; I will not interfere. I do not know where you have decided to settle. Of course, Qum is a good center. May peace be upon you.

Rühullāh al-Mūsawi Khomeini


530
Letter

Date: September 7, 1973 [Shahrivar 16, 1352 AHS / Shab‘an 9, 1393 AH]
Place: Najaf, Iraq
Subject: Endurance of difficulties
Addressee: ‘A’ūllāh Ashrafī Isfahānī, Kermanshāh

In His Most Exalted Name

Shab‘an 9, 1393 AH

His Eminence ‘Imād al-A‘lām wa-l Hujjat al-Islām Mr. Ilāj Āqā ‘A’ūllāh, may his graces last:

I do acknowledge the receipt of your noble letter which indicated your health and expressed kindness toward me. I pray to God, the Exalted, for your success and confirmation. You expressed concern for the region’s condition. This condition is not true for the lower region; there is no resort but forbearance. It is hoped that, by His will, God, the Exalted, will favor you with the reward of forbearance. I hope for benevolent prayers from you. May God’s peace and mercy be upon you.

Rūḥullāh al-Mūsawī Khomeinī