

DEFENDING THE PROPHET OF ISLAM

IMAM KHOMEINI AND SALMAN RUSHDIE

(BY: HAMID ANSARI.)

At the conclusion of the Iraq-Iran war, the political leaders of the West began a new offense against Revolutionary Islam. In previous years, during the Iranian defense, and in confronting the Hezbollah of Lebanon, the Islamic Movement of Palestine, and Islamic Jihad of Afghanistan and after the death of Anwar Sadat by the hands of the Muslim revolutionaries of Egypt (14/7/1360; 4 October 1981), those leaders had realized that the advancing Islamic movement could not be smashed by weapons and military action. The new front was one of psychological, cultural and ideological type. The dispute between the Sunnis and Shias had faded away by the alertness of Imam Khomeini and the authorities of the Islamic Republic. Those leaders had to attack the religious fundamentals and sacred things, the love of which had generated the unity of objectives and modes of recent Islamic moves. The account of Salman Rushdie's obscene book, The Satanic Verses, whose publication was officially supported by the Western governments, was a prelude to cultural attack. Had Muslims, regardless of their beliefs, languages and countries, opposed the West in unison.

The outcomes of this event established the existence of the Islamic Society as a single united ummat. It showed that in spite of internal disputes and lateral differences, if properly led, the Muslims can, as

pioneers in reviving religious values, assume a decisive role for the future of the world. Similarly, this decree destroyed the supposition of Westerners that, in accepting the Resolution 598, Imam Khomeini has forsaken his revolutionary objectives.

The Islamic society not resisted and protested against the insults of this book made to the great, dignified Prophet of Islam (pbuh), the enemy would have conquered the first stronghold. Next, the sanctities and fundamentals of faith that have produced in Islamic societies, the belief in supernatural and moral values, would have come under attack by subtle ruses. It is these sacred things that form the identity of religious thought as well as the identity of the Islamic unity, and by throwing doubt upon them, the world of Islam and

Islamic movements would lose their identity from within and will be disarmed when confronting Western cultural and ideological invasion.

With due consideration of the above proofs and realities, on 25/11/1367 (February 1988), in a few short lines, Imam Khomeini decreed a death sentence for Salman Rushdie and the publishers who were aware of the blasphemous contents of this book, as atheists and thus the Imam set off another revolution. The lines and files of Muslims, regardless of their beliefs, languages and countries, opposed the West in unison. The outcomes of this event established the existence of the Islamic Society as a single united ummat. It showed that in spite of internal disputes and lateral differences, if properly led, the Muslims can, as pioneers in reviving religious values, assume a decisive role for the future of the world. Similarly, this decree destroyed the supposition of Westerners that, in accepting the Resolution 598, Imam Khomeini has forsaken his revolutionary objectives.



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