



Imam Khomeini the great scholar, writer and poet

Iman Khomeini, a Great Poet

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Imam Khomeini was a person who, by his auspicious presence in the world of coercion and deception, voiced the theme of awakening. He showed the way to those who had gone astray, serving mouthfuls from the decanter of love to those who thirst for truth.

Centuries passed and the dormant earth remained expectant until the 'alma mater' of times graduated a son such as Khomeini, a guide to the path of truth and a demonstrator of the path of love and religion.

Islam had remained covered under the veils of deception imposed on it by tyrants and rulers dispensing coercion and cruelty. These enemies of human happiness and salvation had concealed the beautiful face of Islam, until the rise of a man through a power, which arose from faith in Almighty God, and his own true devotion.

He taught Muslims the true face of Islam and now, through uprising and valiant 'jihad'. Islam could be saved from the pestilence in which it was engulfed.

Why was Imam Khomeini elevated to such a station and how had he become the bright, blinding sun? Truly if this were not the case, the rulers of the East and the West and their lackeys would not have undertaken such an extensive challenge to an epic man!

The cause for so much honour and dignity is that Imam Khomeini was assimilated in Allah and the divine religion of Islam. Martyr Ayatollah Seyyed Muhammad Baqer Sadr has said "melt away in Imam Khomeini even as he melted away in Islam".

"Oh for the heart –raptured lover.

*Rapture's all that's in thy wine
For me save this rapture alone
What else has this life's confine.
If they are a heart-raptured lover,
Put soon then thyself aside
Twixt you and him there's none
But wall of your self-pride.*

That is how Imam Khomeini has acknowledged life and all that has being and existence. He considered man's worth in his seeing nothing but God, and he interpreted man's liberality to mean that he be tied to the beloved's tress and ringlet, and see nothing nor be mindful of anything save the One and Only Divinity.

*"I have shunned my self love,
So do I now exist. O have your gracious look at me
This insignificant gist"*

In the course of his blessed life, by his pen and tongue, Imam Khomeini presented to humanity all that he had received from the divine source of grace.

He wrote books, preached summons, wrote messages and by his everlasting will and testament, penned the final chapter of his guiding life. In all these, the Imam (RA) tried to speak in the language of the common people or his audience.

In his divine mystic, peripatetic journeys, Imam Khomeini (RA) had gained access to secrets that were concealed from others. Some of those secrets found manifestation in the guardianship of this noble personality.

Others are reflected in his ardent, passionate and stirring odes and lyrical poetry.

Imam Khomeini's poetry is indeed the hidden secret between him and that "Unique Friend" the One for whose love the Imam lived.

*" O for the day
That I burn like a lover
At his sweet face
In drunkard's daze*

If he tolerated derision by the ignorant, if he traded his pride, it was for Islam and Allah. If he waged 'jihad', that too was to please the Lord.

From one point of view, the poetry of Imam Khomeini is a compendium of all aspects of his personality. His turbulent spirit visited all corners and horizons; the light of his character radiated to all stations.

The Imams' poetry comprises his only unspoken secret from which there was no audience in this world, for only words could withstand the weight of such unfathomable mysteries. Words are a divine blessing for mankind; God relation with men is through words.

Words were a 'well' for him in which to put his head as they had been for Imam Ali's (AS) and whisper his hidden secrets. This is how Imam Khomeini's verses found form and how he occasionally composed some poetry.

The poetry of Imam Khomeini (RA) was gnostic in expression and meaning. And as his mystic personality was infinite, his lyric poems and odes have multiple strata; each reader enjoys this ocean of insight and meaning according to his capacity for understanding.

Due to its depth and wealth of meaning derived from Islam, one of the characteristics of Persian gnostic poetry is that meanings do not only appear on the surface of words. In fact, mystic words and terms are all used figuratively and their real meanings are hidden, man can better understand reality through an allegory.

In the Holy Quran wherever Almighty God speaks of heaven and hell, He uses names of objects men can recognize such as palace, tree, stream, beautiful woman, silk cloth, honey, fire etc, all for the better comprehension of the reader. The hereafter, however, is not like this world bound by matter.

Things that exist there differ from things that exist here on earth. So as this world is figurative in relation to the hereafter, these objects are used allegorically.

The core of Gnosticism is love. When love comes to the fore a lover and a beloved enter the picture. When the poet speaks of a lover whose heart has been burned by loves fire he is impelled to use whatever metaphor, comparison, allusion and such figurative terms as exist in his language.

The poet has no other elements available to him; he is obliged to make use of external and real internal concepts, thus spanning a bridge between matter and sense, exterior and interior, real and figurative. The process of the creation of the world is also in this manner. Man's progressive course from the world of matter to heaven, from material to moral a beyond matter towards perfection takes place in similar fashion. If it weren't, mans movement and the progression of the world towards perfection would all be meaningless.

*" How crave I from my loves hand To drink a cup
of wine
With whom to share this secret
Where to take this grief of mine
I gave away my life in hope t
That I could see the friends' face.
Am butterfly making rounds
of lamp
Am seed burning in fireplace".*