

FROM: Imam Mahmud Taha Zuk

TO: Ahmad Shammazadeh

Imam Khomeini on Palestine problem.

Muslims and some small groups of Jewish and Christian people mostly inhabited Palestine. For years they live together in friendship in spite of their differences.

This situation has change dramatically when the Zionism – which brought the idea of building in Palestine a State for Jewish was introduced.

The congress in Basely in 1897 was under the banner of Zionism, after that emigration to Palestine has started.

In 1917in Palestine lived 60 thousands Jews – 670 thousands Arabs

In 1918 56 thousands Jews

In 1935 355 thousands Jews

In 1944 528 thousands Jews – 1196 thousands Arabs

At the same time the act of terror by Polish Jew Abraham Stern began.

Polish Jew Menachim Begin in 1944 created a terrorism group – Irgum. People of Palestine are still oppress by Zionists. After fourteen century of Muslims presents in Jerusalem- against ONZ will, which give Jerusalem international status, the city becomes occupied by Zionist.

Imam Khomeini said in 9.X. 1978 “ Today Jerusalem is in Israel’s hands, which like disease is destroying Middle East. Israel in all possible ways is robbing and destroying our Palestine and brothers. Today it is a duty of all Muslims to be ready to fight Israel. ”

In this situation Palestine is a problem of Umma.

Even today Zionists are taking action of aggression against Iran and Poland.

Lies are spread against Polish nation by Jews community in USA and Jerusalem.

In Poland Zionists are ageinst Islam and Iran (speech by President Choima Herzog in polish parliament in 28.V. 1992. He encourages Americans to use nuclear weapon against Iraq in 1991.

Vice Prime Minister in Benjamin Nataniahu General Rafael Ejfan in Poland in 1998 said, “ It is a fight between cultures between Islam and our civilisation and religion”.

Zionism supported by USA is danger to the word. Imam Khomeini said, “USA and Israel are responsible for all our hardship”

“American help for Israel is making Arabs homeless”

“Muslims should stop buying Israeli products”

As we can see everything what Imam Khomeini has said is actual in all aspects, politics, economy, and religion.

Mister Chairman, ladies and gentlemen

Given an opportunity to speak during this splendid conference, I'm obliged to express two introductory stipulations.

First of all, I'm not a Moslem. I highly appreciate your religion, but - as everyone in Poland - I belong to the Catholic church and I feel a deep respect and esteem toward our Pope, John Paul II.

Secondly, I'm speaking only on my own behalf. I don't hold any office - I don't represent any single party or association. I'm a journalist and a book writer, and at present I execute the function of rector of the College of Media and Communication in Warsaw.

My participation in this conference is the consequence of the fact that I was a witness and a convinced sympathizer of the Islamic Revolution in Iran. During the first two years of this revolution I visited Iran three times: in March 79 as a press reporter, in February 80 as a guest of the First Anniversary of the Victory celebrations, in June 80 as a participant of the Teheran Conference centered around tensions between Iran and the USA. In the meantime I wrote two books: "The revolution in the name of God" and "I was Khomeini's guest". In these books I expressed my full support of your Islamic Revolution and my high appreciation of the activities of Imam Khomeini and his successes. Such an attitude was at that time very rare in Poland and everywhere in Europe. It doesn't mean that I was a blind Khomeini fan. In several matters I was - and still I am - critical of his ideas.

My present visit - after 20 years - and the participation in this conference is for me a big favour and a pleasure at the same time.

I would like to concentrate my attention on one theme only; this theme was already very important in the books I have written. At that time and until now I was fighting against the common, popular opinion, that Imam Khomeini was a "fundamentalist fanatic". I considered, and still consider that he was a brilliant politician, a talented statesman and a splendid leader of Iran.

Being a non-Moslem, I will not express a single word about the role of Khomeini in the religious revival in Iran - in spite of my full awareness that he was the true restorer of Islam which had been weakened by the anti-Islamic struggle during the Reza Pahlavi rule. I'm convinced that a lot of competent participants of this conference will debate over that topic.

I'm interested only in the political role of Imam. I hope I understand quite well his opinion: "Islam is a POLITICAL RELIGION".

In my opinion the greatness was based on his ability to find a
(of Khomeini)

pragmatic approach to political questions - quite contrary to the common opinion in western countries. I'm sure he was so efficient precisely because he was a pragmatic.

Obviously, Imam Khomeini was able to strongly influence Iranians - and many other Moslems - not only throughout the power of his faith but also by his rare socio-engineering capacity; he was master in achieving difficult goals through simple means.

During his long stay abroad, in Nejed, he repeated many times daily: "Shah must be overthrown." That famous phrase, spread through thousands of magnetic tapes smuggled to Iran, led directly to the overthrow of Reza Pahlavi and to the foundation of the Islamic Republic. Was it fanaticism? Not at all. But surely it was a populist approach to the essential national task: the abolition of the corrupted Shah regime.

He achieved this task. The first and essential victory of the Iranians - inspired by Imam - amazed all the world. Its two main pillars were the annihilation of the fifth most powerful army in the world without any blood-shed and the end of Iran's dependency on the USA. These events were to set an example for many other Third World countries.

Here, by the way, I have to remind and stress, that after the Islamic revolution in Iran we very soon had a similar popular uprising in Poland - the "Solidarity revolution" led by Lech Walesa. The religious aspect of the Polish national movement was very visible, as well. But there was also an essential difference: for us, Poles, the "Great Satan" wasn't the American, but the Soviet brand of imperialism.

After the escape of Reza Pahlavi, you have had in Iran a transitional period of two or three months. Imam Khomeini apparently withdrew himself from every-day political activity; he remained in Qum. / It is interesting, that Fidel Castro and the Ortega brothers applied the same tricks after the victories of Cuban and Nicaraguan revolutions/. In ^eTheran, a quite free and sharp rivalry among dozens of old and new political parties began, especially between two parallel governments: of Bakhtiar and of Bazargan. Khomeini studiously observed the political scene and - at the moment of the reciprocal blockade of both temporary cabinets - took full power and proclaimed the Islamic Republic of Iran, preparing the draft of its Constitution. It will be unfair to assert that Imam's game was "entirely democratic" - judging by Western standards - but indisputably, it was an

obvious proof of Khomeini's political genius.

On the other hand, in my opinion, the special attention dedicated by Khomeini to the interests of the poor / the "Mostazafin"/ was very close to the idea of equality - one of the essential democratic principles.

For Westerners, the 444 days' occupation of the American Embassy^{b,} in Teheran was - of course - a very heavy shock, a violation of international law. Truly speaking, for me it was also an unpleasant event, but I was able to understand the psychological essence of that illegal action. Revolutionary Islam - if not Imam himself - wanted to demonstrated symbolically that the rules established in the past by colonial powers would not be accepted by the newly emerging nations, previously subordinated to the Western rulers.

The last big victory of Imam^{was} of course, Iran's success in the war imposed by the Iraqi aggressors.

In the conclusion of my last book on Iran I set up a fundamental question: "Whether he will win also his last and decisive battle - for the preservation of the system created by himself" ?

I hope, this conference will bring nearer the answer to this question.

Thank you

Wojciech Gieżyński