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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**IN THE NAME OF ALLAH
THE COMPASSIONATE,
THE MERCIFUL**



**Articles And Speeches
Presented At The
International Congress To
Examine Aspects of
Hadrat-e-Imam
Khomeini's Personality**

July 1989

**WOMEN'S SOCIETY OF THE
ISLAMIC REPUBLIC OF IRAN**



*On The Occasion of Commemorating The Fourtieh Day
of The Imam's Demise*

*Title: . . Articles and Speeches Presented at the International
Congress to Examine Aspects of Hadrat-e-Imam Khomeini's
Personality*

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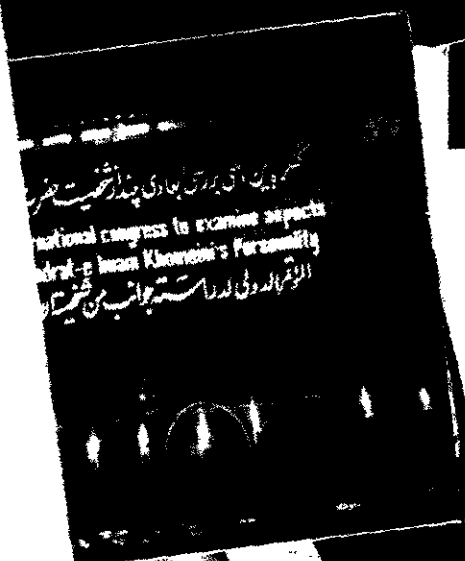
کتابخانه ملی ایران

The International Congress to examine aspects
of Hajroli- n. Khamenei's Personality

الاقتراف الدولي لدراسة جوانب شخصيته







FIRST DAY
(morning)



"We are from God and to Him we shall Return."

By: Mrs. Marzieh Hadidchi (Dabagh), representative of the Islamic Consultative Assembly, and Vice-President of the Women's Society.

My greetings to our dear guests both from Iran and abroad. My thanks and greetings to our dear brother, Mr Hashemi Rafsanjani, may God protect him, and to other spiritual and university brethren, and to all those sisters and brethren who have kindly attended this international congress of the research on some aspects of Imam Khomeini's personality.

On behalf of Mrs Mostafavi, the daughter of Hazrat Imam and the General Director of the Women's Society of the Islamic Republic of Iran, I thank you for your participation in this seminar. Since we women claim that we are the true followers of Imam's path, we hope to materialize all of his objectives.

On behalf of the Women's Society of the Islamic Republic of Iran, I extend to you and his sympathizers my sincere condolence on the occasion of the saddening demise of the protector of the oppressed and deprived layers of the world, the great leader of the Islamic Revolution of Iran, Hazrat Ayatollah Imam Khomeini (May God Bless Him).

In fact, our pen is not capable of describing our great sorrow on the demise of that beloved leader, who after centuries revived the true Islam of Muhammad (S), and found his place in the people's hearts. But Imam's path is as shining as the sun. It attracts all those fond of light and salvation.

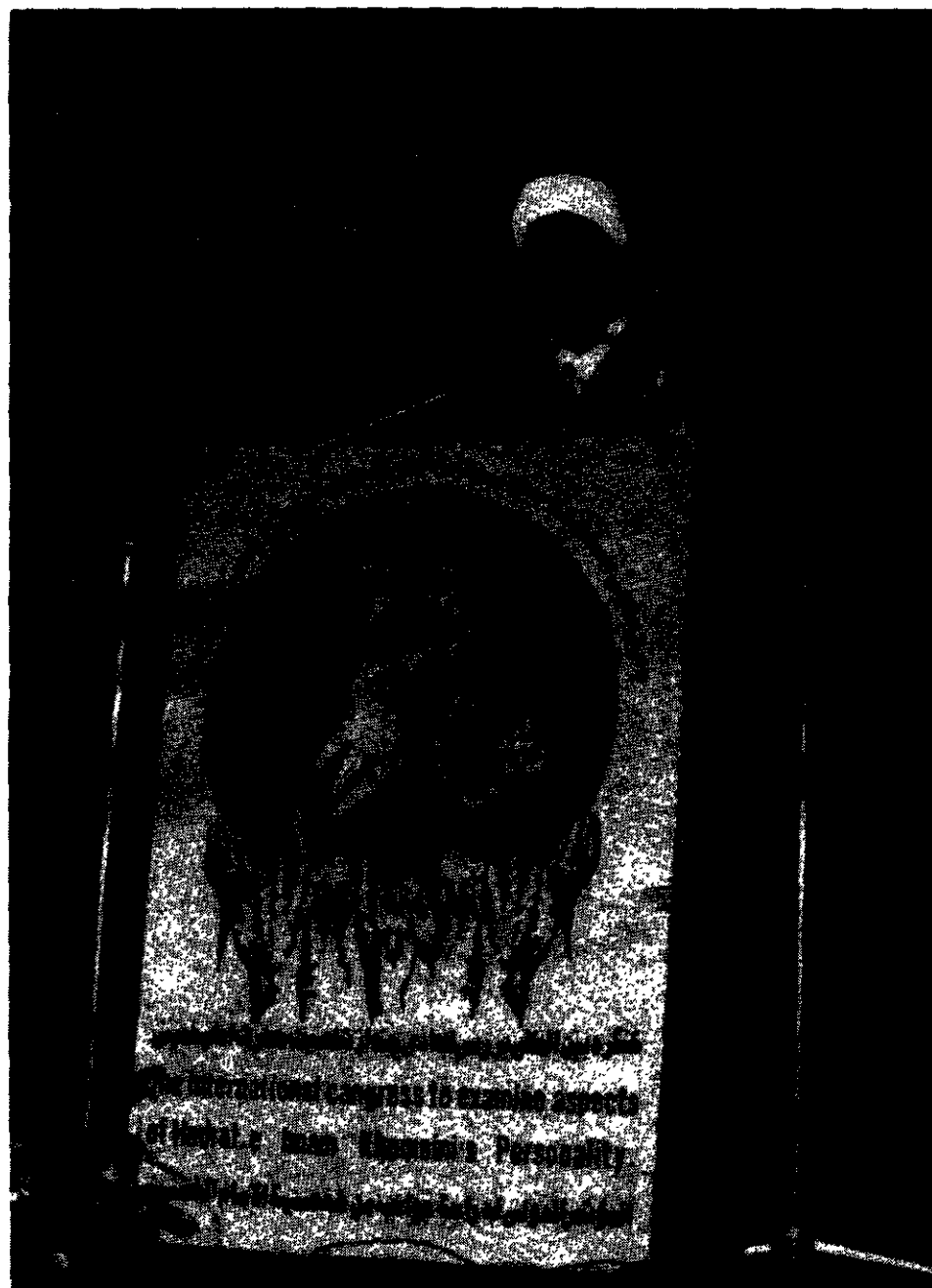
The Women's Society of the Islamic Republic of Iran, through arranging for this seminar, and by inviting the learned ladies of the world for doing research on some as-

pects of Imam Khomeini's personality, has decided to propagate the true Islam all over the world. In this regard, we will invite all the devoted ladies, for cooperation.

Imam used to say, " Nations owe to men , but they owe more to women. Women raise brave men; the Holy Qur'an is man making, so is woman. It is the women who strengthen the nations, who embolden them. Women have lofty positions in Islam. Whenever I see the respectful ladies who want to attain their goals by doing any sacrifices, even by martyrdom, I become confident that our way will lead to success. A nation, all layers of which work together, will never perish from the earth."

I once again thank you guests and invite you to delve into the personality traits of our leader. I ask God to bestow upon the world Muslims victory and glory, and to protect our new leader, Hazrat Ayatollah Khamenei, May God Protect Him. Once more, I extend my thanks to all of you, especially Mr Hashemi Rafsanjani, May God Protect him. May God Bless you all.







The Various Dimensions of Imam Khomeini's Personality

By: Hujjatul Islam Ali Akbar Hashemi Rafsanjani, Speaker of the Islamic Consultative Assembly, (the present President of the Islamic Republic of Iran)

We thank our great guests who have kindly arrived in Iran to fulfill their duties to participate in a congress which delves into the personality of the great Islamic leader, Imam Khomeini (may God bless him). We also thank you who have passionately desired to convey condolences to his relatives and to the mourning nation of Iran. We thank the Women Society, as well, which has arranged this congress to start a discussion for which the whole world is waiting to hear.

During these forty sad days every inch of our body has felt the lack of Imam. We have so deeply submerged in great sorrow and calamity that only we ourselves could comprehend what has befallen us. We have not exaggerated if we state that we have suffered as much as forty years within these forty days. But we are obedient servants of God. We well know that nobody is eternal. Anybody who comes to this world leaves it after a while. Our Imam, too, was not an exception to this universal truth.

What I want to tell you all, both you the organizers of this congress and the dear audience, is a fact with which you are already familiar. This truth is that Imam led a blessed life. The more we delve into the contemporary history, the more we will realize that except for the divine prophets we can hardly locate a character as benevolent and blissful as a true initiator of revolution and social changes as Imam Khomeini. This is what we believe at this first stage of our movement. The world will surely have its own special judgement. Imam performed miracles and unbelievable feats during his life time which the world could hardly believe. The world political analysts could scarcely believe their eyes.

The objectives for this seminar are to study the dimensions of Imam Khomeini's personality. It tries to find out what has caused all this blessing in his character. This is definitely a tough discussion which is not so easily handled. But it is a fair beginning. Fortunately, Imam has delivered so many lectures and has assumed so many strong positions within the last ten years that we have ample records of different aspects of his personality. I can not judge whether other world dignitaries have left behind as many records of their personalities as Imam has. This is too early to judge. But I am positively sure that among the works of Imam we can find ample evidence for our discussions. His deeds and feats are extraordinary. We will look at this issue from the viewpoint of a Muslim, a political man and an expert of the world's politics. All others will look at this topic from their own points of view. In my view, Imam was capable of performing the impossible.

I will try to point out, in my discussion, a key issue. I do not remember whether I have presented this argument anywhere before or not. As I said before, Imam's deeds were extraordinary. Before initiating his revolution, Imam revolutionized the Qum's School of Theology by injecting science, ethics, philosophy and gnosticism to it. This feat was unique to him. It was never done before during the history of Shia'ism. This is one aspect of Imam's personality for those who want to talk about the School of Theology.

Before I started to talk today, it was mentioned by one lecturer who read Imam's statement that Islam was carried from the graveyards to the administration centers of societies, to the places where it should have been centuries before, to the places where it deserved. Imam succeeded in driving Islam out of isolation. This is a miracle in history. This has never been done after the Prophet and since the advent of Islam.

The fact that Islam, thanks to Imam's leadership, could assert itself as a capable governing system in the age of space rockets and atoms, is a tremendous feat. The fact

that Imam was able to demolish the nasty order of Pahlavi Dynasty and its blood sucking relatives, which has been considered immortal, is a huge task which should be studied by sociologists and politicians. It was a common saying in those days that "It is impossible to challenge the superpowers. If we start from somewhere, we should back off to the place where we were. Everywhere the presence of the world arrogance is felt." Well, Imam broke this nasty talisman, this erroneous belief. This very false belief was imposed on people and had weakened their morale. It had disappointed the nations.

Imam challenged this belief. He could destroy the highly cherished propaganda. He forced the superpowers to surrender. This was really a huge task. If Imam had not started his combat against the superpowers, the world nations would have continued to believe that superpowers possessed high dignity. The fact that Imam could open the doors for new attitudes towards jurisprudence, that he could open the closed eyes, that he could wipe the dust from the bright face of Islam, that he could provide the young scholars of religion with new research ways, that he could present new methods of *ijtihad* to the Islamic jurisprudence, was a highly valued feat. It is epoch making. The researchers of Islam should delve into questions like these.

It was a miracle that Imam single handedly could find out strange plots, could nullify them, and could come out victorious. This was unique episode. You as journalists and scholars can study the history of the recent revolutions. You will notice that after a while the revolutions became weakened.

By adopting the policy of , 'Neither East nor West, but Islamic Republic' Imam could challenge the explanations of the politics analysts. These analysts believed that the origin and root of all revolutions in order to survive should be either in the East or in the West. Imam disproved this.

It was a unique fact in contemporary history that so much propaganda has been levelled at a politician, but Imam Khomeini, has resisted all of this and has emerged triumphant. You should study Imam's character in depth

to find out who he was, and how he was different from others. You should study those specific traits of his which blessed his life and distinguished him from others.

I am one of those who is familiar with Imam's ways of thinking. I know his morale. I know him deeply. I have had relations and communication with him on political, jurisprudent, scientific, and moral grounds. His objectives in life attracted us. I would like to present to you the key issue about this man's personality. This key is essential for those who wish to find out the Imam's traits.

Imam was an expert in jurisprudence. Any scholar who wishes to study in the school of religion should be familiar with jurisprudence. If this scholar is not good at Arabic literature, he will not be able to comprehend the Islamic sources. Basic elements of jurisprudence (*USUL*), especially those sections which deal with rational topics require hard working on the part of the scholar. Imam was an expert in this science. Everybody acknowledge this. You could not find anybody among the contemporary jurisprudents, scholars, and scientists (*Ulama*) who can claim that Imam knew little. They consider him the most distinguished and reputable scholar.

The record branch of knowledge in which Imam was an expert was philosophy. But he did not want to show that he had this expertise.

Imam's third specialty was gnosticism. He is unique in this area. Gnosticism is a branch of human intelligence which is not comprehensible for common man. It should be attained through hard work. One should submerge in it. Those who arrive at the zenith of gnosticism, consider all other material things as barriers to reach God. The gnostic scholars will consider sciences and scientific topics as barriers, while we assume them as virtues. Imam learned gnosticism from a highly reputable scholar, but he surpassed his instructor. His works attest to this claim.

Imam's knowledge in jurisprudence, philosophy and gnosticism, was extraordinary. His innate capabilities put him above all others.

In 1926 Imam was forced to stay at home. This kind of

exile is usually the source of construction and self improvement for persons like Imam. He used to study the ethics in those days. He got specialty in Islamic ethics. He taught it for some time. Those who received the inspiration in Imam's ethics classes are still taking advantage of their knowledge.

The influences of gnosticism over scholars are different. Some studying gnosticism become indifferent to people and the world. They become so absorbed in God and the absolute existence that they will not care for what happens around them. In my opinion, this sort of gnosticism is not positive. It was not used by the prophets.

We could not claim that those scholars who study gnosticism nowadays are more gnostic than the great Prophet Muhammed (S), or Moses, or Jesus, or Abraham. Our great gnostics used to live with the people, and not in isolation. They stayed with people, took part in the fights, and defended the people's integrity. On the other hand, there are gnostics who forget the people and their affairs. Imam did not have this shortcoming. His philosophy helped him. Philosophy gives a man a true picture of the world. Such a man will get to know God, the creatures, the God-creatures relationships, man, man's movement, man's path toward perfection, and his society.

A man who has known the world through correct reasoning can reach high levels of exultation, can approach God, can rid himself of the negative aspects of sciences and the pseudo pride they cause in man. He is absorbed in God and the universe, but has not forgotten people. He knows what his tasks are. This attitude of man's, alongside of his jurisprudence enables man to recognize his duties.

If a man is a gnostic, he has approached God. If he is a philosopher, he has known the world. Now he needs wisdom to perform his duties. Wisdom tells him what to do, how to behave towards people, how to defend the oppressed people, how to help the needy, how to combat the extravagant, how to deal with war and peace; jurisprudence gives him this wisdom. Then, it is the ethics which purifies the learned, gnostic and the jurisprudence.

The sum of jurisprudence, ethics and gnosticism is an undefeatable complex. A man who has, through philosophy, realized the world, the Hereafter, God, human beings, death, Hell, and the Paradise, and then has touched gnosticism, and has found his way through jurisprudence, and finally has enlightened himself by ethics, such a man is unsurmountable, and strong. He tries to do what is right. God is with him. He will not fear others. He never compares man's power with that of Almighty God. For him tasks and duties are the most important things there are.

The personality I depicted from Imam is my attitude towards him. I learned from him for fifteen years directly or indirectly. Then in my struggles (against the past regime) I experimented what I had learned from him. Practice, too, revealed to me the truth of Imam's teachings. God has provided men with this source of light to be used as their guide.

God appointed Khomeini as a sun in the wordly life of all men, because the world now has become like a house. The borders can no longer separate the nations or imprison or isolate the ideas.

Such a sun shone for a time within the contemporary history. Imam fulfilled his tasks and left us alone. He did his feats at maximum accuracy. On his last days, he felt there might be some obstacles in the way of the revolution. He resolved these difficulties. He showed the right path to us. The torch now we are bearing has its origin in the Qur'an, the Prophet's traditions and Islamic studies. A descent man is now the torch bearer. Your assembly should carry the light of this torch to those areas of the globe where light is needed. We hope to keep the memories of this God given asset in our hearts.

At the end I welcome your kind presence in Iran. I hope your journey will be of great consequences to you. May God bless you all.



Imam Khomeini's Scientific and Philosophical Personality

By: Ayatullah Muhammad Muhammadi Guilani

بسم الله الرحمن الرحيم
الحمد لله وسبحانك اللهم صل على محمد وآل محمد مظاهر جمالك
وجلالك وخزائن اسرار كتابك. الذي تجلى فيه الاحدية بجميع اسماء،
حتى المستأثر منها الذي لا يعلمه غيرك واللعن على ظالمهم اصل
الشجرة الخبيثة.

The Arabic passage I just read at the onset of my sermon is the preface to the politico-divine testament of Hadhrat Imam Khomeini. I have to mention that to discuss the scientific, philosophical and gnostic topics, that is, the technical matters, with the common layman is extremely difficult. This is because technical terminology and literature, although a means for communication, have not reached that stage of perfection through which we could convey the complicated philosophical and scientific subjects to the common, non-elite man. Thus, if there is any misconception in our discussions, it is because of the terminology.

But the expository, scientific language does not suffer from any inadequacies. This is due to the fact that scholars have taken pains in producing exact terminology. These terms are developed so precisely that they can easily convey what we scientists have in mind. For instance, in the cockpit of an aeroplane there are electric signs on the radar-screen which are comprehensible only for the experts. These experts can decode any code relayed by the radar. What I wish to put across is the fact that the complex scientific, philosophical, and theological topics are not expressible through ordinary language. This is specifically true for the description of a man who is not a common individual, but the great leader and the founder of the Islamic Republic of Iran, a complete man, a lofty man: the focus of the Prophets' light, of the learned and scholar

in divine matters, the heir to Hussain(A.S.), who himself was the heir to generations from Adam to Fatimah(A.S.).

Thus, forgive this humble scholar if his speech does not convey Hadhrat Zahra's scientific and gnostic knowledge. This inadequacy on my part is due to the terminology which I choose to convey my intentions. An electric wire will lead as much electricity as it has capacity. But the power of that source electricity is a million times greater than the current electricity at this honorable congress.

The key to what I want to relate to you concerning the scientific and gnostic dimension of Hadhrat Imam is found at the preface to his politico-divine testament. Imam (May God bless him) although possessing the highest degrees in gnostics and jurisprudence, was a genuine artist in conveying his knowledge to people. I will only explain two sentences from Imam's sermons at the beginning of his testament. This will suffice to lead you to the gnostic status he has had.

This innovative and reconstructive man, Imam Khomeini, whose jurisprudential status is well-known, has lots of innovations in the science of fundamentals, which is the very foundation of jurisprudence. But his philosophical treatises have been plundered. When I asked him if he had any commentary written on *Asfar*, he answered, "Not as a separate work; but when I taught *Asfar* I used to write down, on the margin, my views. However, when the SAVAK agents attacked my residence, they plundered my scientific works including that *Asfar* and its commentaries." But fortunately most of his gnostic treatises and comments on them are available to us today.

I have briefly mentioned the innovative nature of this great man. Concerning his reconstruction: we have repeatedly observed that this skillful artist at specific time and location has taken the precious pearls of knowledge, so often neglected by others, and has decorated and trimmed it with his great expertise and has related it to the public. If I go into details, I may not be able to achieve my goal. One of the precious jewels buried through the passage of time is the divine *Mosta'thar*.

Koleini (May God bless his soul), the leader of the narrators in his *Usule-Kafi* has elaborated on divine *Mosta'thar*. I will present here some of his narrations. I will expect everybody to pay attention to them.

At the preface to his testament, Imam first prays to the Almighty God and confesses to His Divine perfections and asks Him to send His blessings to the great Prophet and his household and then continues, "O God. The Prophet's household have been the storehouse of the secrets of your Book, the Book in which your Oneness has manifested with all your epithets, even with your specific and unique epithet and name, a name which nobody but you are familiar with.

I will read one or two narrations here regarding *Mosta'thar* which is the hidden identity (nature) of Almighty God. It is mentioned in *Kafi* and in *Wafi*, the books on narrations. The Holy name (i.e. *Mosta'thar*) has also been mentioned in *Ziarat Ale Yasin Kabireh*. This Holy name is mentioned as well in the letter which Imam Zaman (A.S.) wrote to Hameiri and taught him this *ziarat*.

At a time when humanity is on the verge of extinction, when scientists are making toy-men in place of true-men, when they are proud of enhancing the gross national rate instead of raising the human dignity, the powerful hand of this skillful gnostic extracts this precious stone from the narrations; by polishing it makes its beauty many-folded and endows it to the history. This is not a usual speech, it is the speech of Imam Khomeini's; this cannot be forgotten through the passage of time. The witty scholars look at this testament and read this enlightening sentence:

الذي تجلى فيه الاحدية بجميع اسمائك حتى المستأثر منها.
and then they realize the truth behind.

The leader of narrators, Imam Koleini, narrates from Imam Muhammed Bagher (A.S.) to have said, "The great name of Almighty God consists of seventy three words. Asif ibn Barkhia had one of these seventy three names. Asif is the same person about whom we read in the Holy Qur'an.

Solomon asked his companions, "Which of you can bring the Throne of Belgheys here?" According to the

Holy Qur'an: "One audacious among the jinn said: I will bring it to you before you rise up from your place; and most surely I am strong and trusty for you." (Surah 27:39). But, "One who had the knowledge of the Book said: I will bring it to you in the twinkling of an eye. Then when he saw it settled beside him, he said: This is of the grace of my Lord." (Surah 27:40).

Imam Muhammad Bagher (A.S.) states: "The Almighty God has bestowed upon Asif (i.e., one who had the knowledge of the Book) one name from His seventy three names; He has given to His Messenger the other names. The Prophet's household have then inherited these names from the Prophet.

If you permit me, I will elaborate on the name *Mosta'thar* although this very elaboration is a difficult philosophical issue. In order to discuss on the name, I have to delve in this philosophical issue. Without any doubt, the existence of every being in the world of beings is limited and restricted. If this existence is taken away, it becomes nullified. It is clear that the absolute restricted is impossible. Thus necessarily, the absolute reality and the unlimited existence of being is the foundation and basis for other restricted ones. And this absolute reality and unlimited existence is the Almighty God. He is not limited. Any being for its existence depends on Him. Even the very names and adjectives for God entails limitation. When you say the Great Allah is all knowing, you are referring to knowledge which is limited. Thus, any name or epithet for that absolute reality is ambiguous; this is because that name entails some limitation, it delimits. Thus, that absolute reality is the absolute invisible. He is hidden to our intellects. He is unique and *Mosta'thar* in this Invisibility.

Our Imam, (May God bless him), is immortal. Everybody's end is his death except for the man of God whose death is his beginning of life. He will shine for ever. In this second birth of his, called death, his reality and his essence becomes more clear.

At the beginning of his gnostic work, called *Mesbahol Hedayah*, Imam refers to the culminating verses of Surah

Hashr (Exile) to explain the absolute invisible identity of Allah. Thus, we may conclude that God's *Mosta'thar* name refers to His absolute identity. Nobody may encroach upon Him.

This great and magnificent artist, the great leader, Imam Khomeini (May God bless him) starts his politico-divine testament by sentences which are the magnet of hearts. He leads our hearts towards *Mosta'thar* name of Allah. May the infinite praise of God be upon this intelligent gnostic. Through the Divine inspiration, he is well aware what to say, what to write, how to caution us and how to reconstruct the deserted, much forgotten old. Perhaps the following is the wording of that divine man; "Let us scatter around flowers, Let us pour the wine of truth in the cups, Let us shatter the sky ceiling in order to devise new plans."

Imam was an extraordinary expert in the topics of ethics. He used to absorb hearts even by uttering one sentence. His speech had a tremendous impact on the talented men. Since we do not have sufficient time, we will not elaborate this aspect of this great man's personality.

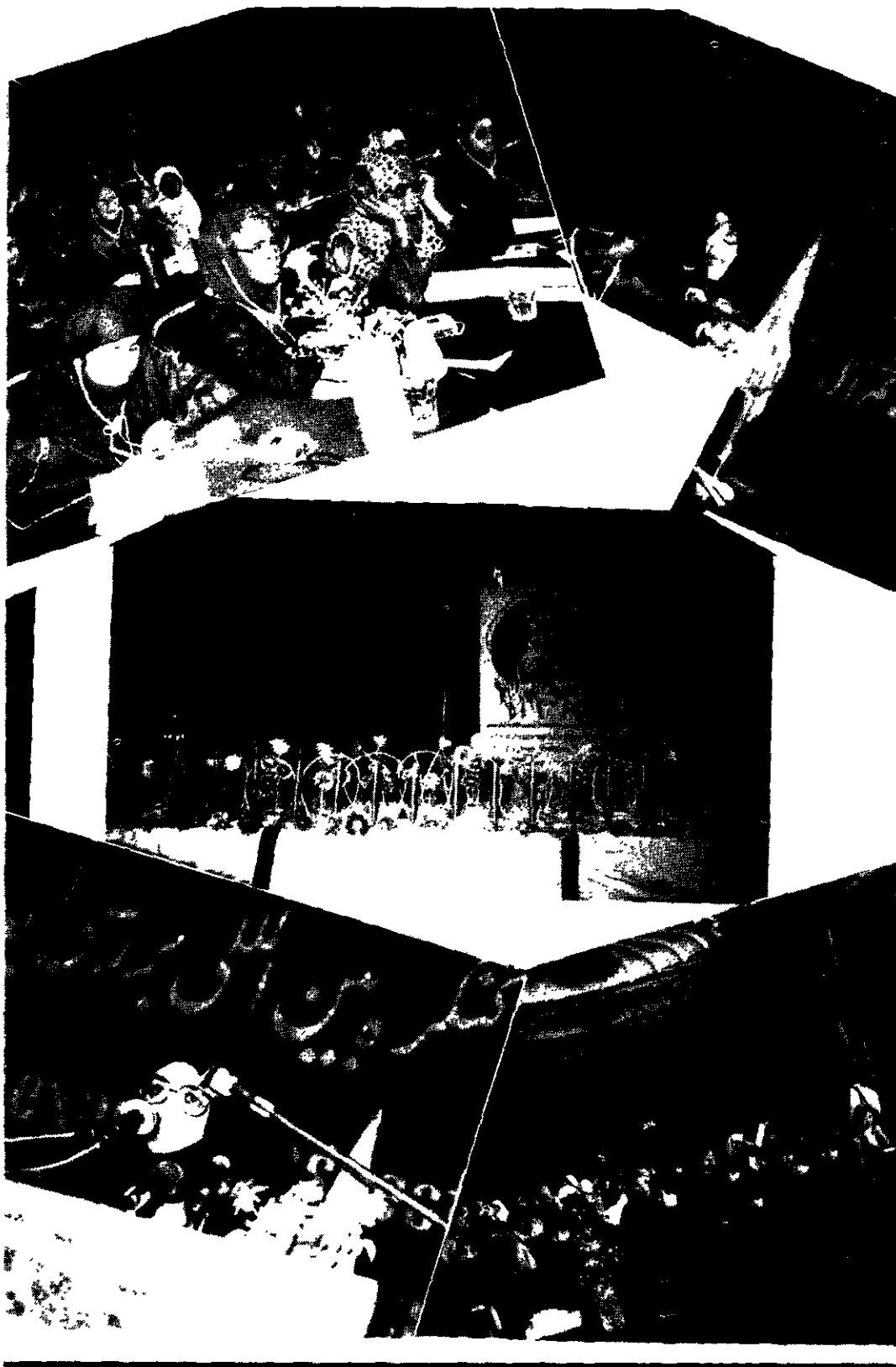
Philosophy is divided into two parts: the practical philosophy and the theoretical philosophy. The latter is an extensive topic. If I declare that Imam was the manifestation of a whole society, I do not mean the usual society, but the society of the Prophets' lights and illuminations. This is not an exaggeration. This great man was deeply enchanted by God's epithets, especially in '*Aziz*', meaning 'dear'.

The true followers of God sometimes in their asecticism and rigorous self discipline get absorbed in some of Allah's names. Imam (May God bless him) was enchanted in '*Aziz*', as I mentioned above. When conspiracies reached him, they lost their colour and became null and void. It is clear that this human being is an extraordinary being.

You honorable guests have come to our country; we welcome you. But remember the aims of this congress as indicated by Mr Hashemi. I had in mind to elaborate on the great status of Allah, but unfortunately my allocated time is now over. O God, please enlighten us with the light

of truth. Make the sweet syrup of worship even sweeter to us. Please make the glorious soul of our great leader even more glorious. May God bless you all.





Three Elegies for Imam Khomeini's Spiritual Departure
By: Fatimah Rakei

"Spiritual Need"

For the sake of having a troubled heart and
Two tear filled eyes,
My privateness is full of an illuminated being.~
A man whose very presence the world could not bear,
Goes secretly to the meeting of the oppressed.
He sensed the old, history long human sufferings.
He possessed a heart as extended as human geography.
What was he? He was either thunder who left
The time and passed away,
Or one sudden move
In the face of the sleeping world.
As long as I may live, I will carry the
Sorrow of his departure,
This sorrow is nobler than a spiritual need
Still my heart hears that saddening voice
As clearly as the Qur'anic verses.

"May Hearts Be Broken"

My heart became a thousand eyes and beheld you,
My heart became a thousand tongues to describe your
elegance;
Nobody has ever observed one more generous than you,
My heart fell at your feet, kissing and caressing them.
Your throbbing love blood filled my veins,
My heart throbbed and throbbed and was born again.
O, enervating spring, in your love garden
My heart grew gracefully and it blossomed.

Where should my orphanated heart put its head
After you, I will lack the enthusiasm to write poems.
May my tongue be paralyzed; broken be my heart.

“Thousand Hands of Desire”

My thousand hands of desire and my thousand hands of my
heart are towards you,
Where is your kind presence,
Come and behold my broken heart.
My heart fell upon the feet of your love
You are so generous that you may not
Touch it with your feet.
Come back to us and as you pass us
Let my heart-hand caress you lovingly.
My heart! What should it do in your absence?
Behold how it started lamenting after your scared departure.



**To The Great Soul of Imam Khomeini:
"I Would Never Say Goodbye"**

A Poem

By: Dr Afifeh Soqayraq, From Palestine

What ever would they ask one another?
They are asking about that great event.
They said: The sun set,
I replied: It will rise at dawn.
They said: The moon hid behind the clouds,
I replied: It will appear in a while.
They said: The dark and tyranny might befall us,
I replied: God will protect the believers.
They said: Imam has passed away,
I replied: "We are from God and to Him we shall return."
This is the great event,
And this year is the year of great sorrow.
O God, bestow upon us patience and endurance.
O Death!
Although you are right,
And you are supposed to take us all,
Blame be on you!
O Death!
You deprived us of the sympathy of his great heart.
His heart was a paradise,
In whose secure gardens,
The true believers could take shelter.
He endured the grief of all of us, single handedly,
And never did he utter a word of complaint.
He was the best exemplar for the patient.
Imam, where are you heading for?
Our sorrows are heavy, too heavy;
We owe you a great deal;

It is huge, very huge, our sorrow.
How could we
Ever make up for it!?
Our sorrows for your departure,
Is great indeed.
And patience for your absence seems nearly impossible.
Are you leaving us, our dearest, are you leaving?
But yesterday you were with us,
It was the Fajr,
The revolution seemed almost beyond us, unattainable;
Yesterday you took away the black cover,
From the face of the sun.
Yesterday, you were one of God's signs,
You revived the name of Revelation, and
We could vividly hear the Surah Light,
In your voice.
And the Heaven's angels,
Rejoiced from your roar,
And the earth quaked.
Your roar filled every corner of the world:
Neither East nor West, only Islamic Order.
You delivered this roar with pride and dignity,
Strong and steady as mountains.
You said it.
You insisted on it and remained firm,
Not a satanic power on the earth,
Was able to frighten you.
And upto the last day of your life,
You challenged the enemies.
You were stalwart.
And with your faith you were dear and lofty,
With your reliance on God
And on His Prophet and his son in law
And with Hussain's banner in your hands
A dignified and a waving banner
You were endeared than ever.
You had a blissful life with your great soul
A soul from which God's Light spread everywhere.
The sun of certitude

Shone on your face,
And your face got bright,
And this light
In your insight and in your faith
Continued to exist.
You let the world know that
This is your straight path
This is Muhammad's way
The Lord of the two worlds.
This is Ali's way
The Imam of the world's dwellers.
This is the way of the most devoted of all,
Of my Imam and my dear one, Hussain.
This is the way of Mahdi and the way of all Prophets,
and God's friends.
You said: O believers on the globe
Gather to get rid of the blackness of tyranny.
Let us raise the word of God
And return dignity to God's religion
All over the earth
On every inch of the globe.
This was the way you called the people.
O God's soul,
O Zahra's son,
You were so fond of Zahra
That you were born on her birthday;
And your tomb on the surface of the earth
Lies in Behesht-e Zahra.
And in the Hereafter
Your great soul
Will stay in the assets of the Paradise
In the lofty places of Heaven
And in Darossalam
Your soul will be
Filled with God's Light
And with friends' visit.
O Death! I blame you
I blame you and no one else
You took away our dear Imam from us.

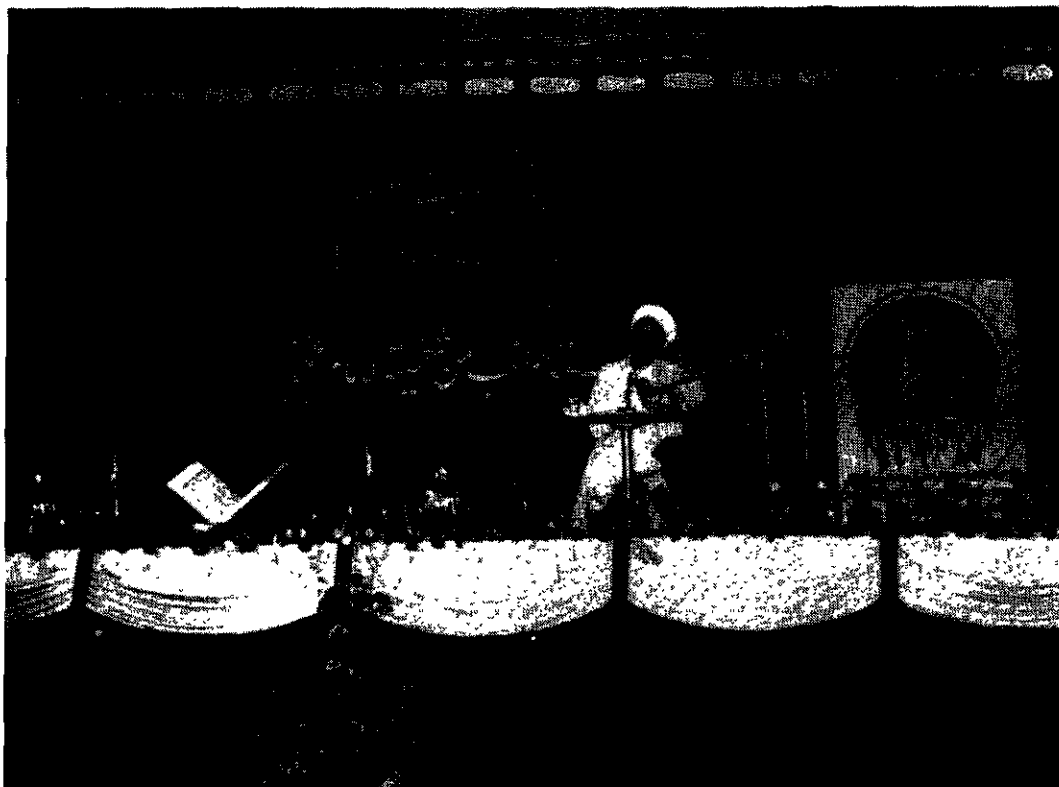
O Death! I do confess you are right
But only for the body.
The soul is everlasting, it will never die:
This is God's word and the word of God's religion.
And our religion is the religion of soul.
The soul is a manifestation of God's essence,
Everlasting upto eternity.
My brethren, God is with us
And all prophets, Imams and God's friends.
Don't mourn
God's soul is not dead
God's soul is with us.
Only his body has disappeared from our sight,
He is as vivid as the sun.
He continues to protect us, in our hearts
He will grow the seed of wishes.
He will guide us toward the straight path
Towards the Islamic revolution and government
Which is his present to us.
And the banner of the revolution
Is a deposit in our hands.
O Almighty God,
Keep us sturdy so that we could keep this deposit.
O Great God,
Kindly protect us.
And empower us to protect your dear deposit.
O Beneficent, O Merciful
Bestow upon us patience
And make us succeed in our loyalty towards you.
And help us to follow his path.
O God, give Khomeini a worthy reward
And send him our greetings.
O God, Death is right,
But it can never obliterate his image from our memory,
The image which resides in our eyes.
O God! Let him know how much we miss him.
Because he is the light in our souls
In our hearts, we have sympathy for him.
In our hidden inner-selves we have faith and certitude.

We shall neve forget him.
We have engraved and perpetuated his lofty name,
On the sun's face,
And beside the names of God's eternal friends.
O God! How heart rending it is to say goodbye to him.
O Imam, how painful it is to say goodbye.
Saying goodbye to you is a great misery.
The sad goodbye has no mercy.
O God, Have mercy upon us
My Imam, I shall never say goodbye to you
I shall never say goodbye;
See you later,
I tell you
See you later
See you later
When God wills to take my soul.





FIRST DAY
(afternoon)



"Imam Khomeini's Gnostic & Worshipful Personality"

By: Hujjatul Islam Muhammad Taqi Ja'afari

Introduction:

Positive gnosis is the development and effulgent dominance of human soul over the world of being, due to the absorption of the soul by the absolute perfection which leads to the meeting with God.

What is meant by the positive mysticism here is the true mysticism whose beginning of movement is the awakening of man his illusion and dream of the pure natural life, and awareness about the fact that the self is working toward the course of goodness and perfection in the core of the aim of the world of being's creation. This mysticism, whose route is "the intelligible life" and its end is to be absorbed by the Absolute Perfection, culminates in the meeting with God. Such positive mysticism does not eliminate any fact from the world of being, whether related to man or other than man; rather, it refines and effulges the whole world by an inner divine element, and reflects the godly light in every bit and detail of this world.[1]

It is this *Irfan* whose effulgent line has been drawn by the grand prophets of Allah on the road of perfection, not those delusive imaginations that have mistaken the shadows of some profound concepts such as "being", "reality", "perfection", "truth" "manifestation", etc.,

(1) By this definition, "Irfan-e-Masbat" (positive gnosis doesn't have the slightest difference with religion (Madhab), and the law, the way, and the reality are but the forms of one truth whose real interpreters and propagators are all the grand prophets, the righteous, the wise and the true mystics. The following couplet, which is said by a contemporary poet, can be regarded as a common-goal definition of mysticism and religion:

"What is religion? Raising from the soil, To be aware of itself the pure soul; When it is aware of itself, It will run to the home of Truth in a soar."

for their original facts in the moonlight of their inner space, and through some transitory mental sparks, have illuminated and inculcated some "states" and "positions" for themselves, becoming pleased with those shadows. The claimants of such *Irfan* may not, even for some moments, have been able to observe the outer truth from the peepholes of the material cage of their unreal selves. This is the very negative *Irfan* that has led a hord of gnosis seekers' caravans from the strands of inside seas towards some water-like mirages.(2)

The soul, when detecting the positive *Irfan*, should regard such achievements as the intelligible pleasures, gnosis on people's inside, future forecast, and even transfiguring in the material world, as some means to awaken the people and transcend their spirits to the tops of perfection, in the same way that it observes all sensory elements of pleasure and all lawful worldly advantages as a means not an end; thus, the goal should be attaining godly morality and divine mannerism.

It can be said that this distinction—which divides *Irfan* into two separate parts as "negative" and "positive"—is accepted by every true wayfarer who has moved into the two realms of theoretical and experimental mysticism with awareness and perfect sincerity.

For instance, the late Imam Khomeini—may God sanctify his sacred soul—says:

"We have heard of some so-called gnostics, who have, after some exercises, been misled by (wrong) contemplation about the (mystic) terms, their hearts have become defected, their inner selves darkened, their egoism and selfishness stronger; hence, making some abnormal ejaculations and undeserved claims. Also,

(2) *If these dreamy selves of illusions 'in the moonlight of inner space' could come out of their unreal selves and enter the realm of their real selves, they would neither have any contradiction in their contemplations, utterances and behaviours, nor remonstrate against each other on the course and destination.*

some, who are of the self-abstention and wayfaring become more blemished in heart and darker inside because of ascetism and engagement in self-purification.

These (failures) are due to the fact that they have not watched the divine spiritual wayfaring and migration towards God, thus their gnoses and abstentions have been transmuted by the satan and their egos, and made them (the mystics) to be leaning towards them (the evils)."(3)

YES, The Wayfarers of Positive Mysticism Endeavour Quite Sincerely to Lead the Solicitors of the Truth's Path--Even Those who are Circumventing around Themselves-- to Find Their True Loss.

It can be said with certainty that any cognizant person who has an active mind and conscience will sense that there is something lost beyond the things which he has found for his pure natural life. The people who do not have a lost cause in this world are only those who have lost themselves through some negligences and addictions. The truth is that "the feeling of having lost something in this life", is a sublime feeling that is not sensed by those who are the slaves of lust, wealth, position and ambition. The caravan of negative mysticism journeys a lot, and struggles a lot, but it is finally satisfied with some inner pleasures and mental positions, sufficing to some strange information, unusual transmuting in the nature, and extraordinary utterances, and then stopping ...Alas! These endeavourers are not aware that the real lost things of the human soul are not such trifles that stem from certain causes.

It seems that the first people who found their losses were the ones who, trying to exercise the positive mysticism under the guidance of the grand prophets,

(3) *Imam Khomeini, 'Flight in the Heaven', p.56, Nashre'-Zanane'-Mosalman (Published by the Muslim Women Organization), Tehran, (1359:1980).*

became encouraged to be awakened from their illusions and stepped onto this constructive level. While seeking this loss, they refrained from pleasures, selfishnesses and worldly achievements in order to move their souls' ship by the compass of Divine conscience and the guidance of healthy intellect in the ocean of being. Since the positive mysticism never regarded the above-mentioned advantages as an end, it was able to attain them while continuing towards the destination people who thought those advantages as the main purpose of the wayfarers of the positive gnosis, hence following them, singing:

Yes, I, too, have lost a camel;

Whoever finds it, his wage is paid well.

The loss of that caravan, however, is not the thing that they have imagined, because those advantages are like the hays that are gained by the farmer following the harvest of wheat. Yes, the struggle is great, but the goal trivial. So, the wayfarers of positive gnosis have conducted a sincere trying to show the astray their real loss. This main object is the movement towards the ecstasy of perfection of meeting with God, in which the (first) awakening, development and dominance of the soul over the existence was its prerequisite.

Now, (we discuss some points) about the relationship of positive mysticism with sublime facts:

1) Positive Gnosis and "I."

In positive gnosis, there is no room to reject "I" (the spirit of mankind), rather, the fact is that the human soul(I) can— due to the assumption of Divine morality and godly mannerism—reach to that degree of perfection to be like a ray of the light-rays of Divine spirit; in a tradition mentioned in the second volume of *Ossule'-Kafi* (Sufficient Principles), it is quoted from Abi-Basseer who related from the sixth Infallible Leader (Imam Sadeqh—p.b.u.h.):

"A faithful believer is brother to another one—like a body, in which if one member has pain, it will be transferred to the other members of the body— and their souls stem from One Soul. Certainly, the soul of a faithful is more connected to Divine Soul than the rays of the sun to the sun.(4)

This is the meaning of (the Quranic Verse of) "We are from God, and we return toward Him"(5)

The "I" of mankind (can) pass the natural self through evolution, transcends from human "I" to heavenly "I", and this celestial spirit is capable of real dominance over the world of existence.

Same as green grapes, which, after passing the state of unripeness, become grape and its juice will cause the strengthening of faculties and mental energies. Man can have scientific, sophistic, and mystic dominance over the world of being through these faculties and energies.

That kind of unison between "I", God, and Existence propounded in negative mysticism—not only is incapable of true intuition, but also no wise man accepts its improper results.

(4) M. Y. Kolehini, "Al-Ossul-e-Kafi," Vol. 2, p. 164, Tehran, Darul Kutobol Eslamiaah, 1374, Arabic Version.

(5) Quran, 2:156.

2) *Irfan* and the World of Existence.

The world of being leads, and, in the light of celestial rays, transcends a gnostic towards the higher world in two ways, (a) by the magnificence of cosmic beauty, and (b) by the majesty of cosmic regularities. To be acquainted with both of them, the human soul needs to have development and dominance in order to remove any ambiguity from its vision. Perceiving of the Beauty's Magnificence and Cosmic Majesty creates such expansion in the soul that it is like the acquaintance with the self after its losing. This expansion, stemming from the right relationship with God and the self, makes such a nice joy and freshness that it will never be polluted by contraction and regret of loss. (As stated by Saadi:)

I am fresh of the cosmos because it is fresh from Him,

I am fond of the whole world because it is from Him.

By this dominance and inner development the cage-like displays of the existence disappear from the gnostic's view and the Divine rays emit out of the veil, putting him in an extraordinary state of joy which is beyond the ordinary joyfulness and sadness (as a poet says:)

I am so intoxicated by the hunter's visage. That am not aware of the day- or the night- in the cage.

The development and dominance of the soul has another characteristics without which the other two ways (Magnificence of Cosmic Beauty and Majesty of Cosmic System) won't conclude to the end. This feature is the faith of man in the fact that this world is a field of working and contesting for good deeds.

It is only with this gnostic outlook that we can say: we neither excel the cosmos above its limit, nor (God forbidding) bring down the Divinity from its grand position in order to unify them in our space of mind.

THE FEELING OF VIVACITY IN UNIVERSE

By means of a subtle consideration and a gnostic intuition, another feature of the universe, i.e., the fine system of life, manifests itself for a gnostic. Considering the following affairs, it is baseless to think that the nature and its parts are lifeless.

- (1) The extinct matter which is unaware and bonded.
- (2) The living creatures.
- (3) Understanding and awareness.
- (4) The moral intellect, consciousness, and volition, by which man performs transmutation in the causality of causes and the motivation of incentives.
- (5) The supreme spiritual intuition.
- (6) The discoveries and inspirations.
- (7) The human soul that passes through the inanimated, enter the path of evolution, get dominance over the existence, become attracted by the ecstasy of the Divine rays, and achieves the lasting peace and comfort.

The holy Quran has repeatedly pointed out the glorification and bowing of the natural creatures; e.g., the first verse of the "the Congregation"(63:1):

"All that is in the heavens and the earth glorifies God."

And, the fifteenth verse of "The Thunder" (13:15):

"To God bow all who are in the heavens and the earth."

This fact has also been expressed by Mowlavi in the following verses:

"All the particles of universe--in hide, tell you every day and every night; We are hearing, seeing and aware, but we are silent to you, the unaware; Since you are going toward lifeless bowl, how can you be aware of the vivid soul? Travel from the lifelessness to the soul of universe, to hark the noise of the particles of universe; Clearly you will hear the glorifying inanimate, (Then) your whims will be born to interpret."

3) Gnosis, Life and Death.

Life, which is the backdrop of human souls' growth in the field of existence, is a fact more transparent than the plant and the non-living, and indicates the perfection of Life-Giver God; it becomes more transparent by the human soul's evolution in it, unless this transparent fact becomes so blemished by man himself that will be converted to the opposite of life and soul. In this case, it becomes necessary to fight against such an anti-soul. By attaining positive gnosis, which is achieved by purification and the adoption of godly morality and divine mannerism, the soul becomes readier for receiving the Divine rays.

From this point of view, death is not but the splash of some water (forming the material body bulb of man) by which the soul returns to the sea of God's Majesty, (as a poet says:)

To meet the visage of the Beloved, like a bulb,
We'll meet, glance and burst like the bulb.

The life and death of a person who has developed his human character in the field of contesting for the good, will belong to Allah, as we have in Quran:

Say: "My prayer, my ritual sacrifice, my living, my dying--All belongs to God, the Lord of all--Being." (6)

By this outlook of the positive mysticism, the religion of Islam defends (the matter of) soul's development against those who regard the life as a mere natural phenomenon. If the philosophers, the wise, and other intellectuals observed the importance of phenomena of life and soul like that of Islamic view, the history of man could follow a more intelligible course.

But, alas! the frequent witnessing of the life and the living from one side, and the display of some objective characteristics of some human beings from the other side have hidden the truth and the real value of life from man.

(6) *Quran, 6:160 (translated by A.J. Arberry).*

4) Gnosis and Work.

The most essential characteristics of gnostic life (which belongs to God, according to the above-mentioned verse) is the continuous work and trying in this world, which is (actually) a field of contest for the (attainment of) good:

"Every man has direction to which he turns; So be you forward in good works.(7)"

From the positive mysticism's point of view, human being's idleness in this world is worse than his annihilation, which is out of the realm of values. The poet who says:

"We are like a wave whose peace is its annihilation

We are alive when we are not idle".

If he means that our life and soul are the background for work and trying, and when we stop from trying the backdrop of our life and soul is destroyed, it is a very considerable notion. But if what he means is that the idleness and tranquility in life is equal to non-existence from every point of view, it is very problematic to be accepted; because, as it is mentioned above, non-existence is out of the scope of values, whereas a being which is deviated out of its lawful path, steps in the region of ugliness. A person who knows that his existence is dependent on the Divinity who Himself is at work in every moment, (according to this Qur'anic Verse:)(8).

"Whatsoever is in the heavens and the earth implore Him; every day He is upon some labour."

(This Quranic verse is interpreted by Mowlavi:)(9)

"Recite the text, 'Every day He is engaged in some affair', do not deem Him idle and inactive; His least act, every day, is that He despatches three armies; One army from the loins of the fathers towards the mothers, in order that the plant may grow in the womb; One army from the wombs to the Earth, that the world may be filled with male and female; One army from the Earth to what lies beyond

(7) *Quran*, 2:148 (A.J.A.).

(8) *Quran*, 55:39 (A.J.A.).

(9) *Mowlavi, 'Mathnavi', translated by R.A. Nicholson.*

death, that every one may behold the reaction of his works. Yet there is no doubt that much more comes, from the Truth to the souls. The things that comes from souls to hearts, and what from hearts to wet soils. So many armies not limited, not repeated, that is why He mentioned a reminder for mankind."

Such a being cannot even for one moment rest from the effect and influence of the world of existence and this results in the development and dominance of the gnostic soul over the world. Considering the principle of man's dependence on the All-Active and All-Giver God, Who is also the All-Establisher of existing systems of work, it becomes clear that work and movement are the kernels of the law of being. Thus, a man whose soul wants to develop himself, be able to dominate over the existence through gnosis and be present in the ecstasy of the Absolute Perfect to meet with God, he surely should not stop from trying and working even for one moment, although the desired destination is not apparent yet, (as a poet says;)

"Even though no penetration is apparent in this world, it is necessary to run like Joseph."

(Also, the following Quranic verses indicate this:)(10)

"That (the fruit of) his striving, will soon come in sight O thou man!, Verily thou art ever toiling on towards thy Lord--painfully toiling--but thou shalt meet Him."

So, the positive gnosis is also after the "dear treasure", but it will find it only through trying and working on the way of adjusting the material and spiritual affairs of human beings-- who are the rays of the Majestic Sun of God in the field of nature. This *Irfan* regards the treatment of a person's injury as fine as the mentioning of a *Dhikr*(11) such as

"O, Thou the Living...

O, Thou the Living..."

in the darknesses of night. Yes, (even) the placement of one bolt in the right place of the human life's machine is an accepted service to the divine's Eyes.

(10) *Quran*, 84:6. 53:39 and 40. (tr. by A.Y. Ali).

(11) *Dhikr*: inducing or maintaining a state of awareness of God, especially by means of the vocal or silent recitation of His Supreme Name. (H.Algar).

5) Gnosis, Means, and End.

From the time that the rays of positive mysticism glow in the heart of man, the means--like the goals of intelligible life that attract man's desire, attention, enthusiasm and movement to themselves--aside from being desirable due to their dependence on ends, will receive a special desirability, stemming from the rays of enthusiasm of the goal, so that he is regarded a winner in the field of gnostic contest even if he does not attain the goal after the trying in the stage of means.

Hence, it becomes clear that no socio-politico-moral school and negative gnosticism can erradicate the depression --which seems as a blight to be killing the soul--like positive mysticism which is propounded in Islam. This does not mean that work or any means that is tried and attended for achieving some results, is innately so valuable that makes man needless of working toward the attainment of the goal, but what is meant by this is (to point out) that the main principle of the entrance of means in the region of values starts from the time that man will use it (the means) in the course of intelligible life with the intention of reaching a (right) goal and taking the necessary action for the modification of the related means.

Action with the concerned intention and working is in the realm of values, whether the end is achieved or not. Of course, if the end is obtained, the resulted expansion will be an excellent spiritual "state". As an example, the following short story by Mowlavi is cited:(12)

"One night a certain man cried "Allah!" till his lips grew sweet with praising Him. The Devil said. "O man of many words, where is the response 'Hence am I' (labbayk) to all this 'Allah'? Not a single response is coming from the Throne: how long will you say 'Allah' with grim face?" He was broken-hearted and lay down to sleep: in a dream he saw Khezre amidst the versure, who said, "Hark, you have held back from praising God: Why do you repent of

(12) Mowlavi, *Mathnavi*, *ibid*.

calling unto Him?" He answered "No 'Here am I' is coming to in response: I fear that I am turned away from the Door." Said Khezre "Nay; God saith: That supplication and grief and ardour of thine is My messenger to thee, and love are the noose to catch My favour: Beneath every 'O Lord' of thine is many a 'Here am I from Me."

It is said that when Joseph (peace be upon him) became locked in a room by the wife of the king of Egypt for satisfying her desire, he tried to run away and escape the guilt, even though the doors were locked. It was obvious that there was no way to escape, yet Joseph tried to get rid of the plot and trick of the woman without any objective aim and visible way. While running from this side to the other (with a very high spiritual state—which is not comprehensible by the neglects and the intoxicated of natural pleasures and sensual drinks), he got hold on one of the door locks and it was unlocked through Joseph's spiritual power in that state and he was saved.(13) This verse of Mowlavi is related to the same story:

Even though no penetration is apparent in the
world,
It is necessary to run like Joseph.

(13) It is mentioned in Quran that the woman locked the doors (verse 23 of Joseph)... then both of them ran towards the door in contest (verse 25)... It is evident that it was Joseph that escaped towards the door and she followed him. When going out of the door, the woman got hold of his shirt from behind and pulled, causing it to tear.

6) Gnosis and Power.

If human beings do not become so ripe to observe the power from the positive mysticism's outlook, they won't be able to employ the power and its application on the route of people's intelligible life. Omnipotence is an attribute of God, therefore the right perception of power is equal of the recognition of an attribute of Divine Essence, and its correct application for the advancement of human perfection along the intelligible life is a necessary enjoyment of the manifestation of that holy attribute of God. Power is an essential element for the development and dominance of human soul over the world of existence. The holiest manifestation of power is to harness, modify and adjust it along the ecstasy of perfection. Thus, it can be said the most disabled human is that powerful who cannot control, adjust and modify the power for achieving man's supreme ideas, though he may possess every kind of strength of the great universe.

From the real (positive) mysticism's view, power never stands against truth, because the essence of power is (a kind of) truth and it cannot have a vain character. What happens is the fact that it is always the vanity-seekers that seize the power and use it against the truth-seekers. If power, which is of the holiest manifestations of the Omnipotent God, is to be used for subduing, it is only authorized to subdue the brutes that paralyze the life and soul of man.(14)

It was this sacred manifestation of Divine power in the hands of the Commander of the Faithful, Ali-ibne-Abitaleb (peace be upon him), that was only used to revive the truth and to rout the vanity.

Yes, when power becomes a typicality of manifestation of the Omnipotent, Ali-e-Morteza (the accepted Ali) becomes Haidar-e-Karrar (a defiant Lion) and Haidar-e-Karrar becomes Assadollah (The Lion of God) and Assadollah is the same

(14) *Qurun, 8:60:*

Against them make ready your strength to the utmost of your power.

person who is fond of God's Essence. Thus, at the same time that the Commander of the Faithful (Ali) becomes the most valiant and courageous man called Assadollah, this God's Lion (not like the other bravados who are nicknamed "lion", but because of their dependence of their carnal desires, are not more important than a picture of lion drawn on a screen that shakes with the slightest wind-blow) is that person who is fond of God's Essence, and the noble Prophet (peace be upon him and his family) stated about the Commander of the Faithful:

"Don't insult Ali, because he is fond of and charmed by God's Essence."(15)

To a real mystic (the concept of) of this Quranic Verse:

"Against them make ready your strength to the utmost of your power."

has the same message as the following verses:(16)

"O tranquil soul, return unto thy Lord, well-pleased, well-pleasing!"

This is the very wonderful meaning of the coordination of gnosis with power, or the sinking of gnostic in the Divine power, which is also noticed by Ibne Sina (Avecina) as follows:

"When the gnostic is free from his self and joined to the truth, he sees every power in the (realm of) God's power that belongs to every possibility."

(The late Imam Khomeini had proved and expressed several times that he indeed never was intimidated by any worldly power. In 1964, when he was released after a short imprisonment, he swore to God, in the grand Mosque of Qum, that he was never afraid. Also, it is related that when he was arrested by policemen to be sent to prison, he was the one who soothed them). Yes, sometimes the personal knowledge and gnosis ascend to such a level that the greatest subjects and laws governing the existence are

(15) Mohaddes-e-Qumi, "Safinatol Behar" (The Ship of Seas), V.II, p.540, n.d., n.p.

(16) Quran, 89:27 and 28, (A.J.A.)

regarded as trifles. It does not mean that those subjects and laws are trivial affairs; rather, it is the soul that through development and domination over the existence has stepped beyond it (the existence) and observes it from a high position, although itself is part of this existence. If the perception of such domination over the universe by the grand prophets and infallible Imams (Leaders) is difficult for anyone, he can (refer to) the way of development and domination of Mowlavi's gnostic power over some facts of the world of existence, though he was one of the followers, and fond of, the Prophet and Commander of the Faithful (p.b.u.t.) and is proud of harvesting a little of the unlimited stack of their knowledge. Mowlavi, in his works, especially in *Mathnavi* (rhyming distiches) speaks so powerfully (with development and domination) that it seems all those facts are laying in a low position and he sees them from a higher level. In short, no mental power like *Irfan-e-Mosbat*, whose possessor is relying on God's Absolute Power, can give such an extraordinary power, (as he says):

“(Even) if the waves of events rise to the sky, Arif (the Mystic) won't make his cloak wet.”

7) Gnosis and Civilization:

If we define civilization as:

“That collective life in which each individual group, and organization act in just situation without corrupting their emotions and feelings (of individual nature), and working purposefully along intelligible life;”

then such a civilization can solve (the problems) of the four relationships⁽¹⁷⁾ of its society's people in the best manner, and emancipate the individuals from intrusions and conflicts, putting every one in his right place just like the members and faculties of a human body.

In this concept, civilization is the manifestation of individual and collective life of God's vicegerent on Earth. There is no doubt that the intellectual and manual trying (of mankind) is one of the most essential features of positive gnosis for the realization of the preliminaries and elements of such manifestation. The thing which is called “civilization” by the administrators of industrial societies of today (and it seems that they do not perceive correctly the concept of civilization) not only is not regarded as civilization by positive mysticism, but it works against man's life; it is only a civilization from the view of unintelligent machines and less-intelligent domineers. Positive mysticism would seriously try to correct or modify such destructive civilization (damaging man's sublime emotions and the pure reason and intelligence) rightfully. Positive gnosticism—regarding man as a being who possesses very valuable faculties and a developable character that can have dominance over the existence, and attracted in the realm of perfection—cannot accept a (so-called) civilization that first maims man's character together with his morality, culture, high emotions (especially his awareness by addictive means), and

(17) These relationships are: (a) the relationship of man with himself; (b) the relationship of man with God (and metaphysical affairs which interpret the Nature and Life); (c) the relationship with the world of existence; and (d) the relationship with fellow-being.

then imposes things such as machine, utilitarianism and hedonism onto him. How can this civilization have compliance with an animating *Irfan*? It (the corrupt civilization) first dismantles the soul from itself, then deprives it from God; as a result, its relationship with the world of existence becomes ambiguous, as though it says:

We are unaware from the beginning and the end
of the universe;
The first and the last pages of this old book
has been lost.

8) Gnosis and New Humanistic School

The New Humanistic School can be briefly defined as "the necessity of expanding human faculties to enjoy the two relationships of 'man with nature' and 'man with fellow-kind' in the pure natural life, and the acceptance of a series of ethical principles to negate the conflicts and interlopings of mankind with each other only". In fact, ethics is regarded as the spare part of law (in this school),(18) and it desires human being enjoy the basic liberties (freedom of opinion, freedom of speech, freedom of pen, and political freedom) in order that people be able to live in cooperation and all-embracing understanding. (Positive gnosis say:) Supposedly such a situation be possible for man to create or utilitarianism, hedonism and power-worship (inclinations) let the human-looking leviathans recognize (the rights of) other people, and all individuals of the earth be able to live without any intrusion and conflict with each other, then this main question arises: Does man, with so much working, pain-taking, and suffering, live only to eat or swallow some clean edibles, discharge them as excrements, possibly have some leapings and jumpings on earth and other planets or even stars, contending with some abstract imaginations that "this is man" and then be prepared to be buried under the dark soil?

Evidently, such glossy claims of the New Humanism are dismantled and destroyed by two great blows which, sarcastically, have been struck by the very supporters of this school: one is the conversion of many pretty homes of the earth into weapon arsenals, the other is the production of addictive drugs to their highest imaginable level.

But positive gnosis observes the creation of man in the sphere of the Lord's Wisdom from a very high position, regarding man--in case of having the right education and training--the manifestation of God's gnosis and power, and

(18) Whereas the Divine religions and positive mysticism regard the morality as blossoming of the Truth inside the human souls, not a means and assistant for the execution of law.

considers man's social activities in intelligible life (another manifestation of God's mercy and exalted Power(19). If the ancient slogans "like Love every body," (so) "Wish for yourself what you wish for others;" (and) Do not wish for others what you don't like for yourself" of human societies can become possible, it is obtainable only through a beam of positive gnosis rays which first discern the human soul to himself and (then) by this discerning, he can understand that how nice and lovely his soul—which is a ray of the Divine majestic sun's rays—is.(20) Since other human beings possess the same (quality of) soul, (the matter of) love becomes essential for every one, unless some individuals discard themselves from the line of humanity and its supreme qualities, entering the lines of (brutes such as) Genghiskhan and Nero.

(19) There are traditions such as: "God's hand is with Society," "Society is (the manifestation) of God's Mercy" etc.

(20) One of the reasons of Soul's amiability is that with this recognition, it perceives the participation and unification of the souls of other human beings with itself, and the necessity of loving other humans; this is a real perception and different, from the superficial mottoes and other imaginations.

9) Gnosis, Science and Reason.

Is it possible to find any factor more reactionary and stagnating than this rascal and mischievous inculcation that says, "gnosis is not compatible with science and reason"? To separate science and reason from gnosis is to close two very important peepholes against the emission of the sunrays of truth and reality that would light up the way of a wayfarer. Let's see what is science? Science is the illuminator of facts that discerns the means, tools, mental structures of the universe, and the limits of goal-seeking and orientations.

How about reason? Reason is the adjuster of means and ends in sensual phenomena and mental activities, and the abstraction of generalities, numbers and signs, and the conductor of mathematical operations, etc. Can this activity which is another element to have relation with facts, be separated from positive gnosis? In general, how is it possible for soul to develop and dominate over existence if science and reason are separate from gnosis? There is a very universal and significant principle whose negligence not only wouldn't solve the problems of science and reason, but also the problem related to gnosis would remain unsolved. That principle says that when ever science and reason become two elements of soul's decoration and pride, they will be transmuted into veil (or even) become veil-makers.(21)

Also, if *Irfan* even in its highest position of wayfaring, is considered as a means of soul's decoration and advantage, it will become a very heavy veil that will cover the heart's insight from witnessing the face of Allah. Yes, it can be said that if *Irfan* becomes a veil, it will be heavier than the veils of science and reason. To illustrate, first some points from Ibne-Sina--from his book "Al-esharaat"--are discussed here:

(21) As a poet says:

*When you are attracted by reason and knowledge you'll become gnosis-less,
I should tell you this point that if you ignore your ego, you will become
peril-less. When you are at the threshold of the soul-giver don't think of
haughtiness; In which case you will drop from heaven to the abjectness.*

*The first verse points the veil-making quality of science and reason, and the
second about that of gnosticism.*

"Attention to these wordly affairs, that should be avoided by mystics, would cause the soul to be engaged in worldly interest; the consideration of obeying carnal ego is an invalidity and rejoicing from the essence's decoration—even if it is imagined to be due to the relation with Almighty God—is a deviation (only facing God whole heartedly is emancipation from anything other than God.)"

Also, in another section, he says:

"Anybody looking for 'Irfan' for itself, he is seeking an ornament from his essence. If a man perceives Irfan in such a way that does not pay attention to his mystic state, but be absorbed by the God, he is the diver in the sea of attainment."

The reason why the veil of mysticism, employed for the swelling of natural self, is heavier than the veil of science and reason is that every wise man, aware of the value and character of science and reason, knows well that the facts that those two can make accessible for man are relative, limited, and dependent, therefore it is not difficult (to judge) that science and reason are unable to saturate the soul of an enthusiast and wayfarer man to stop him in the midway of gnosis.

Whereas gnosis, with so much magnificence and dazzling brilliance, can deviate the attention from understanding the fact that it has been exploited by the natural self. So it is easier to wake up from the slumber that is caused by science and reason than the intoxication caused by the engagement of gnosticism in the decoration of essence. Hence, if science and reason be away from mystic's view, and do not become engaged by ego when covering the facts directly to the gnostic, they will be two very illuminating peepholes for the mystic. Same is with gnosis, i.e., if it is not on the way of gnostic's view and his direct relation with God, the Absolute Perfect, it will be the most excellent means for the perception of the Glorified and Exalted Truth.

The late Imam Khomeini has a very explicit statement about this which has been mentioned previously.(22)

(22) See page 3.

10) Gnosis and Wisdom:

Now after this demonstration that science and reason, considering their natural characters, not their engagement in (pleasing) the ego, not only does not stand on the way of gnosis, but also (both) are of the best means to strengthen and make it all-inclusive. Also, wisdom, whose teaching is one of the most essential goal of the Divine Messengers' missions, is very basic for the strength and radiance of positive gnosis with a very high priority. This sublime position for wisdom is due to the definition propounded for this "ample goodness" and "blessing" of God:

"Wisdom is the necessary gnosis for knowing and perceiving the principles and rules of perfection in the world and the Hereafter (the place of eternity), and their application along the intelligible life."

So, wisdom, whether in the realm of theory, or in the sphere of practice, is itself a manifestation of positive gnosis that illuminates human life in its wayfaring. Quranic verses have interpreted the life combined with wisdom—whose propagation has been the goal of prophets raising—belongs to God and the purified life, rather the true life.

The verse that introduces "the life based on wisdom" as a belonging of God is this:

"Say: "My prayer, my ritual sacrifice, my living, my dying—all belongs to God the Lord of all-Being."(23)

The verse, introducing such life as the purified life, states:

"And whoever does a righteous deed, be it male or female, believing, We shall assuredly revive him in a pure life."(24)

Another verse which mentions the said life as the true life is the following:

"O believers, respond to God and the Messenger when He calls you unto that which give you life."(25)

(23) *Quran, 6:16.*

(24) *Quran, 16:97.*

(25) *Quran, 8:24.*

Obviously, the people who were addressed by this verse were alive, besides the fact that inclination to faith does not quicken a natural dead (body); therefore, what the blessed verse means is "the true living (against the natural animal life) that is (also) called "the purified life" and (the life) belonging to God, the Lord of All-being.

Considering the above, it has been proven that the wisdom which is rejected by some poets and gnostics like Hafiz in the following verse:

"Tell (me) about music and wine, seek not the mystery of universe. For, nobody solved, or may solve this dilemma through wisdom."

is the professional philosophies that through some pleasant terms, like the pieces in chess, make some minds to play chess, not the wisdom whose relation with gnosis has been noticed (above).

11) Gnosis, Intuition, and Ratiocination

Almost all scholars of the ordinary mysticism, and even some of the mystics who travel the (right) path of the positive gnosis but sometimes sink in the delusions of negative mysticism, believe that fact-finding in gnosis, and (having) direct relation with gnostic realities are either needless of ratiocination or irratiocinatable. This claim has repeatedly been mentioned in writings of mystics whether in poems or in prose, thereby causing to put aside the dependence on science and reason in the negative mysticism with different excuses. Of the most famous reasons that is used by the supporters of this notion is the following verse by Mowlavi:

Wooden-like are the legs of ratiocinators,
Wooden legs are extremely helpless.

This claim can be analyzed as follows: if what is meant by “needlessness from reason” is to say that from gnosis view the truth related to human soul, God, existence and human kind is perceptible to man by “immediate like human knowledge to his essence (or self-consciousness and self-perception) which does not need any reasoning--i.e., every body can perceive the truths related to the above-mentioned four facts like the immediate knowledge of people from themselves--it is perfectly true, as we will explain. This however, does not prove that such an immediate perception is so obvious that everybody is able to feel it inside and doesn't need any reasoning because, to intuit and perceive a fact is different from its being evident. For instance, this very immediate knowledge (self-perception and self-consciousness) about the essence of human being felt and intuited by man, is not possible (to be perceived) by every body with the same degree (of perception). There are men who comprehend the finest abstracted essence, which is expanded into existence, in (their) intuitive affairs and activities. And, there are people who will--in answer to your question that if they perceive their “I” or essence? (if they understand the question at all)--say: “Yes, I've got arms, legs, head, hair, bone, flesh...”,

or if they are a little more intelligible they may answer: "I've got a set of internal details (such a blood, nerves, lungs, heart, brain) and some external members (like hand, foot, neck, head)...". It does not occur to such heedless people's minds that every day they attribute their characters and deeds to their "I" several times (such as my colour, my size and stature, my knowledge...or, I saw that book, I taught today, I rested at home today, etc). Though they repeat this "I" many times and become proud of it and defend it, they may never think about it or be aware of it.

Even if they happen to think a little about it, they will have a vague concept about "I"; (as though this verses is their mute language:)

"I wonder what is the tendency of the soul with me? And, what is this bright heart in this black mud. It is a lifetime that I say "I", "I"... Yet, I do not know what is this "I".

If we wanted to make the "I" or "essence" perceptible to such people by "immediate knowledge", surely we should provide them with a lot of knowledge and information for the explanation of the facts necessary to perceive and intuit "I" by immediate knowledge, and, about the conditions, exigencies, obstacles, causes, characteristics, and the results of those facts which are required to perceive the essence. (If) perceiving "I"—with so much nearness—needs so much description and reasoning, gnostic facts shall need much more.

The notion that believes that gnostic facts are unprovable with reasoning is unacceptable like the first notion (the needlessness of reasoning for gnosis), and ratiocination for it is the same.(26)

In general, if we heed the necessity of the very essential law of education for all(kinds of) human industries,

(26) To prove that reasoning does not make the gnostic perceptions possible, it has been reasoned that such reasoning can only prove the concept of its result, not the same thing which should be perceived; it is like the reasoning and describing for understanding honey, by which the best obtainable result is to understand the concept of honey if it has not been tasted. Therefore, no reasoning, however strong, is able to convey the real object in perception like the personal experience of that object. The answer follows on the next page.

sciences, knowledge, and even for gnostic perception and development, we will come to this certain result that no transcendence from a lower level to a higher position is possible in the above mentioned affairs for man, except by having teaching, education, instruction, and orientation to the transcending elements. The need of education for (obtaining) industries, sciences, and knowledge is an undeniable fact that is obvious enough. Gnostic facts not only require those ordinary guidances and instructions but because of the extreme sensitivity of the way and destination in gnosis (and even in morality) the need for instruction, guidance and orientation is stronger. Gnostics are almost unanimous in the conceptual context of the following verses:

“I’ve lost the way of the destination in this dark night,
O, thou the guiding star, come out from some corner;
from whatever way that I’ve gone, nothing came but more
vagueness, Beware of this desert and its limitlessness!”

So;

“Do not cut the way without the guidance of Khezre,
it’s full of darkness, beware of becoming lost!”

Or:

“Do not pick out any seed without leave, from the hunting
place of love; because Adam was thrown out of heaven for
only one offense.”

The extremely essential law of education, instruction, and
guidance proves strongly that both explanation and reasoning
are requisites for acquiring gnostic intuition.

A slight attention to the meaning of orientation which is
a general term including education and guidance, will lead us
to this evident result that the actualization of human
faculties in industries, sciences, knowledge, and supreme
(concepts of) morality, intuition and gnostic perceptions
take a gradual (except some mutations and rapid spiritual
revolutions which lead to a conversion from a low-level stage
of science, knowledge and intuition to a sublime stage). No
transformation (from low level to a higher one), takes place
without some causes or factors. These causes or factors can
be divided into two kinds:

1) Internal, like intellectual thinking, intuitive watching and lawful abstinences, which cause the appearance of exigencies and conditions of intuiting the gnostic facts and the removal of the obstacles of their attainment.

2) External, such as the grand prophets (p.b.u.t.), the righteous, and gnotics who follow the effulgent line of the holy prophets (whose instructed gnosis is considered as "positive gnosis" in this essay). For example, if we want to describe and prove that pure reason, when employed by the value-wise evolutionary "I", is one of the best elements to persuade man towards sublime intuitions (for perceiving) about the truths of man, universe, "I", and God, we shall, undoubtedly, have an appropriate description for these details (i.e. pure reason, value-wise evolution of "I", intuition, man, and God) and their interrelationships. Because, if we don't have a correct explanation about these facts, we will wander in an inconsistent forest of concepts, illusions, association of ideas, and imaginations. After that, we will need to have proof for the teaching of every gnostic facts and for the recognition of the causes and factors causing them. This need, as mentioned before, is resulted from (the fact) that no gnostic movement and transformation (except the mutations and extraordinary mental revolutions) from a low level situation to a high stage is possible without an internal or external cause or factor. Propounding a problem as a gnostic question together with the exposition or exigencies and conditions, and the removing of the obstacles--in general, the explanation of all details of the perfect cause-- is the same as ratiocination that through its right perception and understanding, we can achieve the stage of intuiting that problem of gnosis.

Here, we propound the same example that we considered for explanation; i.e., the pure reason, if employed by value-wise evolutionary "I", is one of the best factors to motivate man toward sublime intuitions about the truths of man, universe, "I", and God. First we should contemplate about this question: (What shall we do about) a person who is in such a low position that cannot accept the (gnostic) problem

when propounded, or a person has experienced some higher stages of sophistic and mystic knowledge but does not consider the pure reason to be deserved to be used by value-wise evolutionary "I"?

Another example for explaining the necessity of description and reasoning, as prerequisites for acquiring gnostic intuition, is as follows;

The sublime spiritual freedom is (one) of the most essential characteristics of positive gnosis. As mentioned before, this claim can be propounded by two groups, those who have no knowledge and understanding about such claims which calls for being in a low level (of perception. This group need to understand properly the details and their interrelationships that require an explanation for individual facts of the claim. Then to motivate this group to acknowledge the reality of the claim (i.e., the sublime spiritual freedom is one of the most essential characteristics of positive gnosis), it is necessary to reason. Because it is not possible for the perfect-seekers to understand the concepts of the details and their interrelationships without providing reasons about the necessity of sublime spiritual freedom. When the reality of the claim has been proved and motivation toward objective intuition of the sublime spiritual freedom has been provided properly and seriously then there is no need for explanation or reasoning; rather, as reminded before, reasoning after intuition--to prove the intuition for the person who is experiencing intuitions--is not possible.

The need for explanation and reasoning for the second group--who deny the claim completely and say, "man is sunk in materials and therefore cannot reach a sublime spiritual freedom", or, "there is nothing like that state in the human being's inside", or "such states are related to ethics not mysticism,"--is much stronger and obvious than the first. There is, however, a third group who want to more obvious a supreme gnostic fact, but there is a gap between them and that fact; i.e., they do not know the nature, characteristics, and preliminaries of that supreme fact, or their knowledge about them is little.

Now to describe the above-mentioned verse of Mowlavi, which is an excuse for all supporters of ordinary gnosis and some real mystics, which says:

Wooden-like are the legs of ratiocinators,

Wooden legs are extremely helpless.

First, we can say the Mowlavi has proved the "helplessness of ratiocinators' legs" by the most obvious forms of logic, which is the first form, thus:

"The legs of ratiocinators are wooden," is the minor premise of syllogism; "are wooden-like," is the middle term, "Wooden legs are extremely helpless," is the major premise; "the legs of ratiocinators are extremely helpless," is the conclusion.(27)

To explain that the purpose of this verse and similar verses are not to disprove the necessity of reasoning or to prove that mystic truths are not ratiocinatable, but what they mean are some special reasonings in particular cases, we consider the general concept of this kind of ejaculation. The said verse is in the first book of *Mathnavi* under the title of "Moaning of the Tender-hearted Pillar the Separation of the Prophet (p.b.u.h.)"

In the related distiches, what Mowlavi means is to persuade and motivate the wayfarers of the course of rectitude and perfection to decline from following and reasoning on the grounds of supposition, but go for the certitude. When the proof and demonstration are constructed on the basis of certitude, those who rely on them, will be completely clear-sighted. One clear reason to prove that the purpose of Mowlavi or other true gnostics is not to reject any reasoning, but the one which is used for selfishness and making the people to wonder and admire the ratiocinator,—like most artistic works which are made

(27) Unless someone says: in such cases, the speaker's (reasoning) is excluded: i.e., Mowlavi wants to propound the feebleness of ratiocinators' legs as an intuitive fact for all, albeit in the form of formal reasoning. Similar to someone who says, "whatever I say is a lie," in such cases the principle in intellectual discourses is that the very claim of the speaker is excluded and his saying is an independent case which is equal to the rightness and wrongness of it.

under the motto of "art or art", not "art for the intelligible life of mankind"--are the following verses:

"We intend to reason and play tricks, make (the people) wonder and admire us; We desire the wonder of people, covetous we are to seem like Divinity."

In the book of *Mathnavi*, the term "reason" has been used 35 times, 10 of which is used to mean "guide" and the other 25 meaning "ratiocinate", employed to prove mystic facts. If we contemplate carefully and (try to) analyze and synthesize mystics, works, we will see that none of their subject-matters are void of reason and ratiocination. Ibn-e-Sina (Avecina), who is the writer of the famous book of "Alesharaat-va-Tanibhatt" (Pointing out and Awakenings), states in chapters 9 and 10 of this book--which is regarded the best illustrated and understood piece on gnosis by some scholars:

"Whoever says or accept somethings without reasoning, he is out of the realm of humanity"

In all books of the gnostics there is not even one case in which gnosis or knowledge is propounded reasonless. It is evident, though, that when a case is propounded as a mystic reality perceived by intuition, no reasoning is needed for that intuition, similar to seeing something with eyes, in which seeing is needless of reasoning, but it can be proved and ratiocinated in two ways:

First, the exposition of causes, exigencies, conditions, and the removal of obstacles--which is undertaken by theoretical gnosis; secondly, the causes and effects that are stemmed from intuition, such as achieving the spiritual freedom by divorcing secular belongings, internal effulgence, bearing and patience against sufferings and discomforts, etc. -But, similar to seeing which is done by eyes and does not make any case for reasoning--mystic intuition, too, is beyond formal ratiocination, even beyond the veracity and falsehood which is the characteristics of all propositions.

12) Gnosis and Art

Although the nature of the real emotion and mental activity of an artist have not become clear scientifically—like many other energies, feelings and mental activities—we know this much that whatever the nature of art, it can reflect the beauties and majesties of man and universe in the realms of “What they are”, “What should the man be”, and “the universe can be the best home and the greatest observatory for the observation and - attraction of the sublime heaven.”

Evidently, the artistic expression of truths, necessities, and merits can be one of the best means for guidance towards both theoretical gnosis and the practical one. From the positive gnosis' point of view, with the appearance of any original art in the field of human life, a particular manifestation of the two grand attributes of God (Beauty and Majesty) is reflected. If the reflection of that artistry is the presentation of beauty of nature or man, it will certainly be a display of Divine Beauty. And if it is the phenomenon of nature or man, it will surely be a manifestation of Divine Majesty. Thus, if artistry enjoys an originality and content of truth, it will—from positive gnosis' view-- be regarded a necessary activity for establishing the relation of man to God through the connection with the beauty and majesty of existence.

13) Gnosis, Beauty, and the Law of Order:

So far, it may have been made clear in this essay that there are two facts in the field of existence which can, (almost) miraculously, make man prepared for a wayfaring towards the threshold of the Absolute Beauty and Majesty. The first is the meticulous order governing the details, phenomena, and the relations of beings to each other. This fact emits a beam on the route of the travellers of the threshold of God's Absolute Majesty.

The second fact is the dazzling beauty observed in this great cosmos and in the nature's smallest details surrounding us. What is particular of the ascending through sensible or intelligible beauty is the mental expansion and spiritual joy included in a flight along aesthetics towards the Absolute Beauty, whereas perceiving the law of order of existence is not always accompanied by spiritual expansion and enjoyment. For, at least, travelling the path of Truth towards Divine Absolute Majesty should be (conducted) by mental concentration. Anyway, both elements of beauty and law of order, are among the best means of ascension toward the heavens of Majesty and Beauty. There is one common point between these two which is of great importance, i.e., inside us we have a truth as Absolute Beauty (without abstracting it from the real individuals), accomodating it with any individual and instance of beauties such as flower, spring, moonlight, waterfall, lake, moutain, human prettiness, blue sky, stars, rhyming songs, lovely handwriting, etc. Evidently, such beauties are very numerous and do not have a real common factor in their essence. That is, the nature of flower has no common concept with spring; also moonlight with waterfall, lake with moutain, sky with human prettiness, rythmic music with attractive handwriting... Yet, there is a truth called beauty inside us that accomadates it with every single nicety. In the same way, there is a truth called systemic existence and general system of beings, felt inside us, that can be adjusted with every instance of order and law govering the world. One important

difference between beauty and law of order, though, is that we have intelligible beauties beyond the sensory ones, like justice, feeling of duty, supreme human ethics, moving in the ecstasy of perfection, (etc.); while what we perceive from law and order are only two facts; one is the system governing the existence (from which law is obtained in the objective or real world, the other is a constant and universal truth (felt inside us) that can be adjusted with any order of law; whereas a variety of truths about the intelligible order (unlike the sensible intelligible beauties) is not perceivable by us.

Hence, beauty has four essences: (1) sensory beauties which are the nice symbols and transparencies drawn on the face of perfectness; (2) the comprehensive truth, adaptable to all (sensory) beauties felt by us; (3) the intelligible beauties, (4) the comprehensive truth of all intelligible beauties.

Man establishes relation with sensory beauties first, and, therefrom flies to a comprehensive truth of all beauties, and if continues, he will travel to the Home of Absolute Beauty.

The second form is to start the flight from intelligible beauties toward the comprehensive truth of all intelligible beauties, and, from there, go to the Home of Absolute Beauty.

In the factor of law and order, however, after establishing relation with current systems in the real world, man can ascend to the universal truth of law and order, and therefrom travel toward the threshold of the Absolute Majesty.

14) *Irfan* and *Jihad* (Gnosis and Crusade):

The wisdom and the sublime will of God is that the pure souls of mankind be born from this very field of nature and start travelling. While working and interacting with nature, these pure souls encounter with thorns and pollutants which not only endanger them, but also derange the other human souls in societies. positive gnosis holds a vital significance for the removing of the thorns and purifying the pollutants, in the same way that it irrigates, cultivates, raises and strengthens the pure souls. This mystic striving is conducted due to the fact that positive gnosticism cannot-despite its own spiritual occupation on the very high tops of gnosis and practice-ignore the fellow-travellers, fellow-creatures and fellow-members whose original existence in the field of creation is aimed at the sublime goal.

Is not ignorance of Divine End a deviation from gnosis? Hence the positive mystic, like a proficient and endeavoring gardner, has in one hand, the tools of cultivating and fortifying of flowers; and in the other hand, the means of cutting and eradicating the obtrusive elements of the flowers and plants of the being's garden.

The history of mankind, after the noble Prophet Muhammad (peace be upon him and his family), has not witnessed a true gnostic as great as Ali-ibne-Abitaleb, the Commander of the Faithful (peace be upon him). He who has been the pride of (true) wayfarers and pioneer of (real) mystics, instructed and raised such great human beings as Salman, Abu-Zar, Malek-e-Ashtar, Ammar, Oveis of Gharan(28) through his divine behaviours, brilliant thoughts, and illuminative words, and placed them to the highest tops of gnosis and practice to the destination of rectitude and perfectness; also he has removed the intrusive and obtrusive elements of human souls from the path of the wayfarers of truth and reality and other men, who are the temporary

(28) *They are some of the great companions of Ali-ibne-Abitaleb (p.b.u.h.) who were very pious, courageous, and self-sacrificing.*

guests of the open table-cloth of earth and heaven, through a reviving sword. There is a sublime wisdom in this mannerism of true mysticism through which Glorified God wants man to comprehend the extraordinary magnificence of the sublime goal of intelligible life, and that if a figure and form similar to mankind is deviated from this intelligible path and become the robber of the meaningful path, should be removed by the very hand of the wayfarers of truth.

The elimination of intrusive elements of the purposeful movement of the caravans of the path of truth and reality is called *Jihad* (the sacred crusade).

15) *Irfan* and Truth.

By one simple comparison it can be said that gnosticism means the way, truth means the destination. The grand reality that can be defined as the ecstasy of the Glorified and Exalted Truth (God) is not achievable without the positive gnosticism, in the same way that if the (so-called) mysticism could not make a wayfarer reach to that reality it would not as some think say, i.e., the (religious) rulings, duties, and morality are preliminaries that should be done by the wayfarer as a way to reach the truth, and then the religion and the way are not necessary any more? It seems that these theoreticians are not clear about the truth, else, they would realize that the slightest acting of religious creed is regarded a wave of truth felt by the (true) wayfarer.

When a wayfarer is awakened from the dream and slumber of the nature, he will be entered in the sea of the Truth, albeit boundaryless. Of course the limitless vastness of the Truth and its magnificence require an endless trying, (but) this is different from which a traveller spends his lifetime on dry lands (religious rituals) until he gets a permission from a sailor (master) to enter the sea of reality.

It is evident that God is nearer to man than his neck artery.(29) So, if the traveller intends to be in the Divine ecstasy he will achieve his destination without any travelling--in the same way that when Moses (peace be upon him) asked God that how he could reach Him. He answered "Your" intention is the same as reaching Me". That is why the positive gnosticism tries to purify the wayfarers' inner selves so that they become able to achieve that intention. The main requisit of this intention is the awakening from the slumber and dream of nature, the faculty of which is given to all human beings by God. When the intention of being honored by God's presence is realized, residence in that presence and audience will begin, although the levels of the honor and residence is extended to infinity.

(29) *Quran, 50:16: and We are nearer to him than the jugular vein.*

As a poet says:

"O you whose audience is worth of the whole world at every moment, The wayfarers of Your Home of Love possess a world at any moment."

or another one says:

"Every moment that His manifestation is passed from my vision. I will see Him better than what I've seen in the previous vision."

Rather, the circumstances of being honored by the presence and audience of the Divine threshold are so numerous and continuous that it seems a soul is at a new separate audience and presence at any moment. This feeling is stated in the following verse by a poet:

"I am disgusted at the rotten god that you have; At any moment, a different new God I have."

As a result, whenever a wayfarer spends his time in doing religious deed, moral activities or individual and social duties, he is wayfaring in the sea of the Truth. The utterance of "Allaho-Akbar" (God is greatest) for prayer, is a wave of truth that comes from the dignity and honor of truth that comes from the traveller's heart. To sacrifice oneself for protecting the human dignity and honor is another wave. To say "Yes" (or "Here I am") for entering the noble deed of pilgrimage, to nurse a patient, and any small or big action and utterance after that awakening and sublime intention, are waves of the Truth, not a religious ruling or wayfaring that will cause the traveller to reach a fact which is hidden from him at the moment.

This is the story of religion, way, and reality that, unfortunately, their separating has caused unsuitable results (for men), such as the following: (a) the people fond of reality are deprived to achieve the real fact. For, religious ruling is not something desirable by itself: rather its performance is a means and a way to achieve the reality. Such inculcatings (the self-desirability of religious rulings) have deprived the people from the merits and majesties of religious law and high morality; by displaying a panorama of real-looking mirage, the truth-seekers have been frustrated from the reality.

(b) (There have been) artificial struggle between science and reason-- which are of the best means of the discovery of truth--from one side, and gnosticisim and love from another side, which damaged both sides.

(c) Another struggle (appeared) between matter and meaning, whereas there is not conflict between them: rather, it is due to the disability of the wayfarer's personality that fails to conduct the perfect management of these two affairs--which are the mainfestations of reality--in the field of nature. It is possible to become released from these unsuitable results only through a fine perceiving of reality and human soul that can establish a relation with the reality at any moment.

16) Gnosis and Value-wise Freedom.

Emancipation from the belongings of natural self and achieving liberty to apply this highly valuable power to the choice of goodness and perfection, is called value-wise freedom or volition.(30)

It is not possible to have positive mysticism without having a volition as stated above. In other words, volition or value-wise freedom is the necessary condition of gnosticism. Some have stepped beyond this statement and say:

"(The supreme) freedom is the essence whose inner truth is God's service."

or

"God's service is the substance whose inner truth is the (sublime) freedom."

The above statement can be explained in this way:

"God's service and real freedom which stems from all kinds of belongings of natural self, ecstasy of goodness and perfectness—are not separable from each other."

From the positive gnosis' view, the logic which says, "You are free to do every thing you wish," is not only (real) freedom, but also destroying the soul's freedom in its ugliest form; because, in the same way that there are laws and regulations to enjoy the systems of nature for different purposes in life, so are there principles for the development of human personality and entering it in the ecstasy of the supreme perfectness by which the personality should be led.

It is obvious that the necessity of leading the personality in the ecstasy of perfectness has no compromise with profligacy.

(30) A definition of volition (or value-wise freedom) that I have chosen is as follows:

"volition is the observance and domination of personality over the two positive and negative poles of work on the course of goodness and perfection."

17) Gnosis and God.

As stated under the title of 'Gnosis', 'Science' and 'Reason', the real (or positive) mysticism cannot be a veil between the mystic and God, in the same way that science, reason, sensory and intelligible beauties, etc., shouldn't become veils between a true wayfarer and the final destination which is the audience of the Absolute Perfect. Also, we have observed that how the great scholars of mysticism have rejected the so-called gnosticism that regards the truth as a means of decoration. We are familiar with this statement of the Commander of the Faithful, the Master of mystics, who said in Nahajolbagheh (in answering Dhealab of Yaman):

"I haven't served a lord that I haven't seen."

Also, in his supplication called Komail's prayers, we see this sentence:

"O, God! Make my tongue to invoke (praise) You,
and my heart fond of Your love."

Certainly, if fondness and enamouring, which are the most essential gnostic features, had any objectivity for the Commander of the Faithful (peace be upon him), i.e., if his highness wanted gnosticism for its own sake, he would neither be able to witness the Divine Beauty and Majesty, nor to receive the manifestation of Divine rays in his heart. Those who ejaculated things such as:

"I am the Truth"; or "There is nothing in my cloak but God", or "Praise be to me: How magnificent is my position",⁽³¹⁾ certainly enjoyed some kind of activation of mental development over existence, and in that extraordinary state—instead of continuing their ascension upon the high tops for the ecstasy of perfection—stopped by individuating the identity of their souls (which also

(31) The first ejaculation is related to Mansour-e-Hallaj, the second and the third are attributed to Bayazid-e-Bastami. Another famous mystic called Abdorahaman-e-Jami had quoted that: "(people) say when Bayazid performs prayer, his bones clank: (Quoted in the Book named: "Nafahat-al-Onse," p.57). Does a person become frightened of himself in this way?

resulted the restriction of Exalted Truth); they placed a mirror before them and thought "the developed soul", seen in the mirror, as the Absolute Perfection and Truth. These half-way travellers—if had travelled at all—failed to discern between the pure fire and ember (the glow of a burning iron).(32)

If they (aforementioned ejaculators) perceived their soul correctly, the first one would say:

"I am from the Truth, for the Truth, (live) by the Truth and (go) toward the Truth. The second one would utter: "What is in my cloak is from God, belongs to God, (lives) by God, and (goes) toward God." And, (the third ejaculation would be corrected as follows):

"O: You glorified God, how mighty is Your Majesty, surely you are the One Who honored and dignified me, and made me from You, for You, by You, and toward You."

(32) What is meant by this comparison is not to say that the ejaculators of those sentences perceived the said "state" by reaching the exalted Truth's nearness; rather, what is meant is this: if they had moved correctly and in the light of the sun of Diving Majesty, they would have reached the Truth. Mowlavi says about Hallaj:

"He is the ember, not the fire." But if they sat at the beginning of the way and inculcated to themselves the rest of the way by a mental travelling (as observed in negative mysticism), the red color (or imaginary fire) was rejected through a mental state, and (it was) not a real fire. The said Jami stated in the above book (p.150):

"The elders were at difference about him (Hallaj); most of them rejected him." He also narrated in p.151, "when he (Hallaj) knocked the door of Jonayd's house the latter asked: 'who is it?' the answer was: "The Truth"; Jonayd told him that he was not the truth, but (looking) for the truth," then Jonayd exclaimed:

Which hanging tree will you corrupt? ! "

18) Gnosis and Love.

There is a superficial dispute which argues whether gnosis is the precondition of love or vice-versa? In the answer, first we mention the futility of this dispute and then go into the matter. In the same way that the word "mysticism" may be used in two different concepts (negative and positive) and make some confusions, so can (the word) love be put in two senses: figurative and real. Considering the truth of positive mysticism and real love, it can be said that: since the real love is to be in the ecstasy of perfection by means of beauty, and positive mysticism is epistemological movement and practice along the same bliss, so both of them possess the supreme goal of one reality: evolving toward the Divine court.

Hence, these two dynamic elements are complementary. A careful consideration on the meaning of negative mysticism and figurative love illuminates that a person by means of negative mysticism sinks into the dreamy imaginations in the inner moonlight space, and, some shadows of very vast abstracted concepts such as "existence", "reality", "truth", "manifestation", "perfection", etc., are mistaken with their original ones in that inner space, illuminated by some transitory sparks of mind from which some "states" and "positions" are inculcated that cause a pleasant joyfulness. The unreal love, which is a gathering of those dreamlike imaginations for making a beauty-wise symbol, like that of the disposition and figure of a human being, is negligent of the fact. As Mowlavi says:

"Loves which are after colors, are not loves, but just some dishonors."

or:

"Loves are painful from that cause, that put their vision on the wrong cause."

But the real love, which is to rest the perfect-seeker in the ecstasy of the Absolute Perfect (by means of beauty), is the same as positive mysticism, by which the mystic's soul is set in the ecstasy of perfectness toward meeting with God.

So, the difference of real love with positive gnosticism is the difference between two dimensions of the same truth.

The first dimension is the fondness and frenzy (Love) caused by the Absolute Perfect (the Absolute Beauty and Majesty); The second dimension, which is the real mysticism, is to be into raptures over the same Absolute Perfect.

19) Gnosis and Religion.

In one sentence we can say "Religion means gnosis discussed briefly by the last eighteen relationships."

Concerning the comprehensive definition of religion in this quatrain:

"What is religion? raising from the soil, to be aware of itself, the pure soul; if it becomes aware of itself, it will run to the home of Truth in a soar. "

Evidently, it is only the religion that undertakes the four essential relations, namely, (a) the relation of man with himself, (b) the relation of man with God, (c) the relation of man with existence and (d) the relation of man with fellow-creatures. (Meanwhile,) religion shows the ways of mankind's necessities and merits in connection with the above relations. The mysticism that does not interpret these relationships, or is unable to explain them, and fails to express the duties of the wayfarers of the path of Truth, is the unreal mysticism, which is also called negative gnosticism.





“Woman in Imam’s Words.”

Mrs. Zohreh Sefati, Professor at the Qum Theological Centre.

Forty days ago we lost our Imam, but it does not show that we have been able to forget him or to condole and calm ourselves. I extend my condolences to you. Our sorrow for the loss of the Prophet (S.A.W.) continues to the Last Day, so is our sorrow for the loss of our beloved Imam. Imam reflected on us the light of truth; it is extremely difficult for us to forget him.

Imam established an eternal Islamic government in Iran. His government is universal in nature. He was a distinguished personality. He was connected with the revelation. This is shown by his using of the prayer of *Shuabanie*, which Imam loved very much, at the beginning of his divine will. His soul was connected with God. I may explain this by quoting a tradition from Imam Sadegh (A.S.), which is recorded in *Usul Kafi*, “The degree of closeness of the believer’s soul to God’s soul is nearer than the closeness of the sun’s rays to the sun itself.”

Through this tradition of Imam Sadegh’s (A.S.), we may know Imam Khomeini’s soul better, although his soul is so vast and bottomless that only a select group of elites could recognize him. The poet says: “Although we can not have all the water of the sea, we can taste it to quench our thirst.” Everybody can benefit from Imam’s personality to the extent of his own ability.

The selection of Ruhullah (the soul of God) for Imam’s first name was one of God’s miracles. Definitely he was connected with God. Only those people can connect with God who have received enough light from God. His very being was, no doubt, connected with God. Imam was an everlasting soul for us, the living, who are infact, dead.

Among the issues he raised was the issue of women. He thought about the duties of Muslim women. When Imam talked about women's issue, he used simple words. Both prior to and after the revolution, he used to talk about women's issue. I should say Imam was an initiator and reviver in all aspects. He was the first one to revive the Muslim women's true personality. The prejudices and dogmatisms regarding women's social life had made women immobile, static creatures.

Once in a while, we came across a woman assuming some social roles, but such a woman did not follow the Islamic path. There wasn't any possibility for our women to comprehend their genuine personalities; or to function proper roles in society. It was Imam Khomeini who could bring about a revolution to revitalize the life of the oppressed women.

Now, we should go back to history to understand the status of women prior to Islam. The Qur'an says: "When they informed the father of the birth of his daughter, he used to get agitated; he was in doubt what to do. Should he keep her and tolerate the consequent miseries or should he bury her in the ground?" This was her human right prior to Islam.

Islam brought women out of misery. In Islamic teachings we see women side by side with men. During the history, women have been hurt by two groups. One group included the intellectuals who misused her through their special ways. The second group consisted of the ignorant friends who prepared the grounds for more exploitation of women. These ignorant and stupid friends of women restricted them to a large extreme and gave them only restricted spheres of activities. This gave the colonialists valid and ample excuses to condemn Islam and tell women: "This is the Islam you have; it restricts you, it denies you your rights." This group practically encouraged the foreigners to misuse our Muslim women.

The intellectuals, as well, damaged women a great deal. When they claimed women should be free, they really meant women should be bare and naked, so that they could misuse

women. They did not have pity for women, they wished to take advantage of her.

Thus, both of these two groups, the ignorant friends and the intellectuals, prepared the grounds for the agents of colonialism and exploitation to make use of women. This made the Westerns 'souvenirs' and 'presents' to reach us readily.

In Europe, in the 17th century the issue of human rights was raised. Later, in 19th and 20th centuries the issue of women's rights was discussed. Still later, in the declarations of the United Nations the issue of the equality of men and women was brought up. But this raising of women's rights is not new. But the universal plunderers and thieves used the title 'freedom and equality' to their own benefits. The capitalists and the masters of wealth and fortunes used women for their economic benefits.

In Imam's statements there are many references to women's freedom. He says, "Women were treated unjustly in two phases of history: before the beginning of Islam and during the usurping government of Pahlavi." In the name of making women free, they misused them. Imam once said, "They changed woman's status from her spirituality to a base and valueless thing." They made a playmate out of her, a doll from her. In Imam's interpretation "Islam has never opposed women's freedom." On the contrary, it was the great satanic powers which wanted to make advantage of women. Imam adds, "Woman is equal to man. She is free like a man to select her tasks and to determine her destiny." She is free to choose to be active in social roles. She may take part in the economic, cultural and political positions. Nobody should doubt her rights.

All of us gathering here know these positions. But do you know what our mission is? Both we and our guests who have gathered here should let the world know Islam's views concerning women and Imam's views which are the same as Islam's. What does the world see women's freedom as? Does woman's freedom mean her corruption or for her to be misused? What is the meaning of freedom?

Islam says, "Man and woman are equal. Since they both share human traits, in humanity they will not differ." Not any man can claim he is better than the other, except, of course, in his virtues. Please note, this is the standard of Islam. What does the expression 'women's freedom' mean? What do they want to say? Freedom in woman equals the attainment of humanity standards. Islam does not discriminate between man and woman in this regard. The Qur'an says, *"O mankind! Lo! We have created you male and female, and have made you nations and tribes that you may know one another. Lo! The noblest of you, in the sight of Allah, is the best in conduct."* (Surah 49:12).

Imam considers women's status so important that in some cases he assumes women more important than men. In the rallies for the Islamic Revolution more women participated than men. Why? Why does Imam say women excelled men? Women took part in the rallies with their children, and with their *hijab* (Islamic covering). They were in the front. They did their best to encourage men. If a man was tired or unwilling to go to the rallies, he would go as soon as he saw his wife ready to leave home. His pride was at stake. Please do not be misled, our men were in the scene, but their wives encouraged them.

We will remember the first days of Imam's arrival in Tehran from Paris. In Refah school, crowds of people used to go to meet with Imam to promise him their alliance. There were many women present among these groups. Women got so excited in these meetings that some people asked Imam to omit the women meeting with him. Imam said, "Women had more share in the revolution. Do you want to omit this active force who encouraged men from the social positions?"

Another example of women's sacrifices was seen during the eight years of imposed war. Who inspired in our women this political, revolutionary and Islamic awakening? Imam led our people for fifteen years when he was living abroad. In those years, in the time of the last regime, there was no freedom at all. So, naturally some thought, the cultural development and political awareness of our women was zero.

But this was not the case. This awakening reached high levels. This was due to Imam.

After the revolution, because of Imam's guidance, women manifested the most glorious feats. Who created these feats? Which women? Those women who with coloured costumes are still seen in the streets? Did these women perform such feats? Never. We should always tell the truth. It was the deprived women, the oppressed women, who were bent under the burden of life pressures. In Imam's interpretation, they were, "the bare footed women". The woman, gives away her son, then her son gets martyred; she encourages her second son to go the front. The second son gets martyred, she still encourages her third son. Then it is her husband who goes to the war. Now, she is having a hard time; we know how difficult it is to manage a household without a husband.

Our women accepted enthusiastically all these hardships. These women created such miracles that the enemy trembled. During the war, in many cases the cities were evacuated because of the bombardment of the enemy. But many courageous men and women preferred to stay on. Women evacuated the bodies of the dead women away from the ruined buildings. I live in Qum. A mother there whose two sons have been martyred told me that women used to carry the broken bodies of the martyred women to the burial grounds. These women did lots of sacrifices. Many of them lost their husbands for Islam. They did it for Islam. They performed many other excellent jobs, I do not have time to mention them.

According to Imam, both men and women are able to grow and progress. In one of his lectures, on the occasion of Hadhrat Fatimah's (A.S.) birthday, he mentioned this growth. He said, "There are different dimensions for women, as there are for men and human beings as such. Human being is a dynamic being, so is our revolution." In his speeches, Imam has special concern for human revolution. In his guidance, he considers the political aspect in each issue. But he immediately pays attention to the gnostic and human aspects of the issue.

Imam, in one of his lectures, says, "If we want to attain perfection in the Hereafter we should start from here." What does this mean? The great Prophet (S.A.W.) has said, "This world is the field for the Hereafter. If this world did not exist, nobody could attain perfection in the Hereafter." In this way, we will understand Imam Ali's (A.S.) statement in *Nahj alBalaghah*, "The world is the mosque of the friends of God." Dear sisters, where are we? Let us face the truth.

This world which is the lowest in the degree of creation is called "the mosque of God's friends" by Imam Ali (A.S.). This world is the worship place for the angels. This world is the location of God's revelation. It is the business place for God's friends. Thus, we should improve and correct this world. We should do this for the Hereafter.

Imam insisted on the establishment of Islamic government. This is because if we did not have such a government, we could not have the Hereafter. We conclude that both men and women should try to attain such a perfection so that in the Hereafter they could attain the divine status.

The Qur'an says God will give man a clean life and a reward better than what he had done before. The life given to a believer in the Hereafter is different from that of other people. To put it in simple words, the believer tastes one aspect of the life he will receive later on.

Imam (may god bless him) considers man and woman equal in human aspects. What about legal dimension? He says, "Legally, there is no difference between men and women. If there are some (physiological) differences between them, this will not affect their human status." These two are not basically different.

Imam was once asked about the amount of women's presence in society. He answered, "Women in our Islamic society are free and can take part in all jobs." However, I should add that three or four jobs are prohibited by Islam. But Imam has given ladies an important warning, "Women may participate in all social positions, but moral and ethical corruption is forbidden."

You see what is emphasized? The moral aspect is emphasized. If a woman works in an office, but does not care for Islamic standards, her actions are not acceptable. Dear sisters, Islam uses precautions. The Imam's statement that women can participate in all social positions does not permit women to ignore the Islamic etiquette when they leave their homes. We should frankly mention our Islamic norms. He says, "If a woman is morally corrupted, she may not work."

Of course, nowadays, our sisters observe the moral issues and standards a great deal. But they should be more careful. Thus, if there is no corruption, there is no difference between men and women in social positions. One of the Islamic scholars says, "If the family needs the woman to work, it is necessary for her to accept the job so that she may help the household financially." Islam has never forbidden women from working. One of the important issues is *hijab*. Since our topic is 'Women from Imam's Viewpoint', I will mention this. When Imam (may God bless him) was asked about *hijab*, he said, "Our women should observe the Islamic *hijab*. By *hijab* we do not mean *chador*." Then he adds, "of course it is better for our women in Iran to wear *chador*." Thus, if women observe the Islamic covering, they are allowed to work.

One of the issues important to Imam was women and their educating of children. He has said, "Man's perfection is only possible through woman's capability." Elsewhere he says, "If the clean bosoms of mothers did not exist, all human wishes would be in vain." Imam says, "Being a mother, educating and training children is in line with the works of the prophets" As the prophets have come to educate human beings, so it is the women's job to educate children. If women leave home for work, they should not forget their task of caring for their children.

The Islamic government should plan some devices to help the mothers who have to work. Of course, the Women's Society and the ladies participating in this session have special concern for this. The point is we should guide and lead the society. The point is that the Muslim women should not forget the education of their children, which is of the

utmost importance. If we forget to spend our time in educating our children, this is a big injustice to them. It is narrated from the Innocent Ones (A.S.) that learning at childhood is like the carving on the stone, its effects are ever lasting. Education at the early age shapes the child's soul. If the parent makes a mistake, he will bring huge injustice to children. If we are not careful enough for our children, the harmful consequences will be unavoidable. I hope we will be the true followers of Imam (may God bless him). I wish you all good luck, and may God bless you all.



“What a Disaster!”

Poem by: Sepideh Kashani,

Once again, the soul of The Truth started talking to us,
To disclose the secrets of that divine letter to us,
The letter starts with God's name, and its seal is with the
blood shed out of our eyes,
What a great loss! What a great calamity! Woe to us!
Now it is just sighs and groans that come out of our chests,
O our beloved Imam! By your departure you set fire to
our hearts, our hearts which were already burning with
your love! You fanned that burning fire in our hearts,
O our affectionate Imam! Our loving Imam!
You went away,
O the Imam of the lovers of Allah, the Gnostics!
The tears have now turned into floods in our laps,
Overflowing to shake the mountain of the disaster,
If you had told us that you are our companion, O Imam!
Yet you did not stay among us to the last moment of our
lives and now we are deprived of your companionship,
Alas! I saw you go away and hide beyond the moonlight,
you indeed hid in the threshold of the great God,
Please our beloved Imam! Our soul! Please apply an
ointment to the wounds in our souls,
This sorrow is too heavy for our hearts,
For our souls, we had not experienced the like of it before,
We spent many years making a light with our hearts, and
with that light we traversed deserts, one after the other,
following in your footsteps,
We have interpreted God's love according to your
interpretations, your teachings, your beautiful words, and
we have made those divine words of yours echo all over the
world, indeed moving the whole world,
O the leader of the army of God's lovers!
O the one for whose mourning the whole world is dressed
in black!
On that night, on the night of your departure, you flew

away to God's Throne to where Messiah went,
O our sweet soul! Why did you go away without us,
After your departure, to whom shall we whisper our
sorrows?
O our soul! Our Imam! After you who shall we ask to
heal the wounds in our hearts?



A Poem

**By: Jamilate Logman
The Philippines**

Imam, the bright star of Iran,
Khomeini, Khomeini,
He was a human being,
But not an ordinary man,
Not a common man,
He was the bright star of Iran.
His revolutionary message to his people,
Was the genuine the noble Islam;
A day in the spring,
Like a turbulent storm,
He gave to the world his Islamic Revolution;
He awakened people to the truth.
Now that you are not among us,
Our dear Imam,
We shall follow your way;
God will reward you the best reward.



SECOND DAY
(morning)



“The Cultural Independence and Policy of ‘Neither East nor West’ from the Standpoint of Imam.”

By: Dr. Seyyed Muhammed Khatami, Minister of Culture and Islamic Guidance

The principle of ‘neither East nor West’ is the basic to the Islamic Revolution and to the Islamic Republic of Iran. In fact, it is one aspect of the true Muhammadan Islam, of which our late leader was the most stalwart proponent. Thus, a principle as complicated and profound as the principle of neither East nor West will need a seminar to study its various aspects and dimensions. If I could raise the issue correctly, since its correct bringing up is half of the solution, and if I could raise this principle for discussion, especially from the point of view of our great leader Imam Khomeini, I could be satisfied with my undertaking today.

I will start my lecture with a statement from Imam. In the message for clearance (*bara’at*) which he sent to the pilgrims on 1366, Imam states, “Definitely, the motto of neither East or West is the basic motto of the Islamic Revolution in the world of the hungry and the needy; it is the true policy-making of the nonalignment of the Islamic countries and of those which, God willing, will in the near future adopt Islam as the only saviour for humanity. This policy will not be discarded at all.

“The Islamic countries and the Muslim nations of the world should depend neither on West, Europe, USA, nor on the East and the Soviet Union. They should rely, instead, on God, His prophet and Imam Zaman (the twelfth Imam). Indeed, disregarding this Islamic international policy is disregarding the objectives of Islam; it is treason to God’s

prophet; it will cause the destruction of this nation and other Islamic nations. Nobody should assume that this motto is temporary; On the contrary, it is the perpetual basis for our people, for the Islamic Republic and for all Muslim nations. This is because the only condition for salvation is the avoidance and disregarding the wrong-doers. This principle is applicable to all layers of Islamic communities."

As it is expected, the main issue for my lecture is Imam's thoughts and position. Generally speaking, in order to explain the revolution, to strengthen it, and to continue it, we do not have any other alternative but understanding clearly the ideas and positions of Imam, as the most distinguished contemporary Islam-expert, as the great teacher of the awakened Muslim nations, and as the miracle-producing architect of the Islamic Revolution. We should not discuss on the existence of Islam. But we should ask ourselves: What kind of Islam do we have in mind? For the last Fourteen centuries, there has been Islam and struggles for it. But there has never been a revolution such as the present one which could change the geography of ideas and the world policies as Islam has. Imam was the initiator of this revolution; and what originated the revolution was the complex of thoughts and practices of Imam.

The keeping of this revolution as well depends on our recognition of Imam's thoughts and practices. We could then depict the ways and strategies for future.

In Imam's absence, this duty is more serious, because when Imam was alive he was a capable speaker and proponent of his own ideology. But within his absence any kind of shunning duties in this regard may end in the distortion of Imam's basic ideas on the Islamic Revolution, and God-forbidding, the cancellation of this idea completely. Thus, it becomes compulsory to recognize not only the principle of neither East nor West, but all of Imam's ideology. We should then, on the basis of recognition, prepare plans for the Islamic Republic and for the universal Islamic Revolution. Here, I will use any minute of my time to depict Imam's principle of neither East nor West.

In my opinion, Imam's policy of neither East nor West

is more of a philosophical basis than a political one. It is a revolution in one's world views. I will try to explain this philosophical aspect. Before I start my explanation of the principle of neither East nor West on the basis of Imam's attitudes, I will give you a brief introduction.

The principle of neither East nor West, was put forward by the Islamic Revolution and the Islamic Republic of Iran for the first time. However, this principle has an antecedent. In our country, Iran, Modarres used the principle of equilibrium; the National Front put forward the principle of negative equilibrium, and at international level, we have the non-aligned movement. All these three claim the principle of neither East nor West. They lay the foundation of their activities on independence from the superpowers. Among the religious politicians in Iran in the last one hundred years, Modarres had a personality like Imam's. Imam was fond of Modarres.

Except for Modarres's principle of equilibrium, the other two principles, i.e. the principle of negative equilibrium and the Non-Aligned Movement do not have any similarity to the principle of neither East nor West of the Islamic Republic of Iran. The founders of the Non-Aligned Movement were Tito, Nasser, Nehru, Sukarno and Nkrumah. The most influential among these were Tito, Nasser and Nehru. These people founded the movement assuming that they could establish a third power as opposed to both Eastern and Western blocs. They wished in this way to defend themselves against the political and economic dominations of the superpowers, and rely on their own potentials. Their intention was good in nature. However, by observing the thought and political patterns of the founders of this movement and through studying the consequences of this movement we will see that it has not been successful.

Although Tito claims he does not wish to rely on the socialistic bloc, he himself is one of the proponents and followers of the scientific socialism. Nasser, on the other hand, in order to establish his desired system, puts forward the idea of socialism mixed with nationalism. He creates vigor and enthusiasm, especially in the Arab world for two or three

decades. Nehru is among those who heavily relied on democratic liberalism. He tried to establish this kind of order in India.

Thus, what these three statesmen and founders of the Non-Aligned Movement are doing has, in fact, root in the world arrogance. Now we want to know if it is a valid thesis to claim to be independent from the Eastern and Western political powers, but be heavily under the theoretical bases of those powers.

A discussion of the principle of neither East nor West, without considering the theoretical and the value system of the Eastern and Western culture and civilization is absurd. Getting free from the domination of East and West is impossible unless we have a world-view and school of thought which is naturally different from those which have produced the Eastern and Western culture.

What caused the establishment of Eastern and Western blood-sucking systems was a special world-view which came into being in the last three or four centuries. If a nation does not try to get rid of this world-view and to substitute it with a proper one which is in accordance with man's dignity, the claim of independence from the political domination of the East and West is in vain. Experience has shown that none of the claimers has reached its objective.

Of course, by denying and negating the theoretical and value system of the East and West, I do not want to say that everything is baseless and invalid in the East and West. Although my allocated time is limited, I will try to explain what I mean.

But what do we mean by the policy of neither East nor West, in practice? When we use this motto, we want to emphasize that in our life patterns we neither want to be an American nor a Russian. We do not wish to be under the domination of East or West. If we insist to be neither East nor West, then what should we be? We do not want to be an American, but do we want a country like Russia?

The capitalism started its existence in the West in the 19th century and arrived at its peak in USA. The socialist system began its operation in Russia. But the more we

try to be like any of these two superpowers, the less successful we are. This is because these powers have immense historical cultural and scientific facilities at their disposal. Each day the gap between us and these two powers become wider and wider. Their progress is at a huge speed. They would not let another USA or Russia come into being anywhere in the world. If we hope to be like an American, we will be a miserable, dependent American.

But are we after that civilization which is the source of man's misery and which is manifested in USA? Definitely, the answer is negative. We firmly believe that man's misery is due to the system in USA and Russia. Man's salvation depends on struggle against those principles on which these systems are based. Thus, neither theoretically nor practically is it appropriate to become another USA or Russia.

We should take lessons from the Non-Aligned Movement. The participants of this movement, the third world countries, originally planned to escape the Eastern and Western domination. Nowadays, this movement has become the arena for rivalry between pro-Russians and pro-Americans. We expected this movement would serve the needy and the deprived. But this has not happened. This is the practical result we encounter.

The dichotomy East and West is a political entity, not a geographical one. Australia and Japan which are located in Asia are considered among the Western bloc. There are some countries in the west of the earth which belong to the East bloc and vice versa. Thus, the division East and West is not a geographical one. It is a political division.

I think Imam saw a common origin for both these two super powers. East and West are two superficial manifestations of one entity, two faces of the same coin. The principle of neither East nor West is in contrast with this coin.

What is the root of the East and West? If we negate East and West, we are really negating what? No doubt, the origin of the political East and West is the modern world arrogance. That is to say, both East and West are two faces of one essence: the arrogance in its new forms. The arrogance

has always been in the world; but the point is we should recognize the arrogance of our time.

Today, if we spend our time cursing the Pharoah of Moses' time, we have not got rid of the Pharoah of our time, unless we recognize the new pharaohism. The Pharoah of Moses' time was an old form of arrogance. The new pharaohism is after the enslavement of men and hoarding. We will be slaves in the hands of world arrogance unless we know what it is and how we can struggle with it.

But what is the modern arrogance? I will talk in brief, I hope scholars will study this issue in depth and will find out the shortcomings of my speech. The essence of the modern arrogance is in the western secularism which was formed after the renaissance. This movement disregarded revelation, heaven, and God. It substituted man for all of these. The western humanism, i.e., the God-less man, the spiritualism free man substitutes for God. The idea of "God" is obliterated from the mind of man or is so isolated that He does not have any place in man's life. God becomes a resort for only those suffering from tensions of life to pray to Him in private. But this God is not entitled to interfere in man's destiny or to shape man's social life.

This school of thought, however, has some roots. This Godless system was a reaction to the exaggerated system which, under the name of religion, was imposed on the western man. That, too, was wrong. In the Middle Ages, what was imposed on man as religion was something which hindered progress. The medieval context which was imposed on man, under the name of religion, God, Jesus and revelation crushed man. He felt he had no liberty. He found no chance to express himself. That system was wrong. And because religion was interpreted in the wrong way, and since it was distorted, naturally a man who wanted to liberate himself felt he should struggle against the church and christianity.

Since God and revelation were the legitimate bases for Christianity, man thought in order to get his freedom he should oppose God and revelation. But what was really bad was the "thing" which was imposed on man as religion.

Now, we realise that life without religion is bitter and nasty. But at that time what man got was not the true religion. Man rose against the so called "religion". He established the thesis of man-centered school of thought. Nature was considered genuine. Physical being was thought to be real. Material welfare got glorified. Income and wealth got priority. The humanistic and secularistic man of the West separated himself from God. Now he is selfcentred. Property to him is the material welfare.

In place of the virtuous man, who is the objective of religions, the powerful man came into being. But what short of power is it? The amount of power and might of the modern civilization means its interference in the nature and the exploitation of natural forces in the direction of man's material welfare. Thus, this so called "powerful man" substitutes for the virtuous man of religion. This is the arrogance of our time.

This way of thinking caused the political systems of our time, the two poles of which are in the East and West. Both of these poles have principles and bases in common. There is no difference between capitalism and socialism regarding the theoretical foundations which are the bases of the modern civilization. The spiritualism and supernaturalism are both denied by these two orders. Man is a terrestrial being whose destiny is in his own hands. Such a man will not need revelation, and spiritualism. His prosperity depends on the satisfaction of his material needs.

The difference between capitalism and socialism lies in their method of following the paths between the starting point and the end-point. The starting point and the end-point (destination) are the same. One method says the individual can arrive at prosperity through his freedom; the other says he can be prosperous by having his freedom limited.

The East and West are not basically different. The policy of neither East nor West disregards both East and West, and is a system which can solve man's problems.

But what are the social systems? They are the continuation of the arrogant man outside himself. The arrogance always

has some manifestations.

What is the arrogance? It is an internal event which has outside repercussions. But what is arrogance from the viewpoint of Qur'an? Arrogance means "avoiding what is right and forgetting God, and being self centered." There are many verses in the Qur'an regarding this issue. I will read only two of them:

"Your God is one God. But as for those who believe not in the Hereafter their hearts refuse to know, for they are proud." (The Bee; 22).

The other verse, which addresses the unbelievers and the arrogant, is :

"Is it ever so, that, when there comes unto you a messenger from God with that which you yourselves desire not, you grow arrogant, and some of you disbelieve and some of you slay." (The Cow; 87).

Arrogance occurs when man does not accept the right. He will avoid what contradicts his desires. Arrogance is the shunning of the right. The modern civilization starts itself with the avoidance of the right.

However, what was imposed on man as right, prior to the modern civilization, was wrong as well. But man, instead of avoiding this superficial aspects of religion, he disregarded the essence of religion. In this man laid the foundations of civilization, thought and the new historical trends.

The arrogance of our time, and that value system manifests itself into the Eastern orders and the Western systems.

The arrogant man does not see God, does not observe the right thing, and does not see perfection. What he sees is himself; he is self interested; he desires everything for himself alone. He is after hoarding. When this arrogance trait continues outside the individual, it will create the domineering systems which exploits other people. Are the East and West different from this?

Our great Imam sees the salvation in return to the divine origins. The policy of neither East nor West will not materialize unless the Muslim nations start believing in themselves, and by reviving their scientific, cultural and value heritages lay the foundations for a new system.

I do not have sufficient time to delve into the lofty gnostic works of Imam. Those who know him are aware of the fact that Imam by inviting man to his own divine nature is one of the most distinguished teachers of the history of Islam.

In the political and social works of Imam after the revolution, we see that Imam sees the salvation of man in his return to his inner self. One of our sisters mentioned this statement of Imam's.

The superpowers of the East and West are the valueless manifestations of the material world, which are baseless in comparison with the ever lasting world of spiritual values. Both East and West are two political forms, and two manifestations of one truth, and this is the contentless world of materialism.

When Imam refers to the East or West, at some occasions, he means the Eastern and Western ways of thinking. He evaluates the Eastern ways of thinking positive, this is where Islam originated. In contrast to this world, Imam evaluates the western ways of thinking negative,, which is the western philosophical trends which came into being after the Renaissance.

Imam, in his Sahifeh Nour, Volume 2, Page 186 addresses students: "You dear university students, you should try to avoid being fascinated by the West; try to be yourselves. The East has lost its genuine culture. If you wish to be independent and free, you should withstand difficulties."

Elsewhere, Imam uses the East and West in their political meaning. Then he opposes these two powers to the world of Islam, the world of the needy. Imam, in his worthy will, in section "h" on pages 14/15 says:

"Among the plots which unfortunately has had effects on our country and others is forcing the colonialism stricken nations to become alienated from themselves. They have become either western oriented or eastern oriented. They have disregarded their own culture and might. They have considered the East and West as two powerful poles, and their respective cultures as the most exultant ones. They have thought relying on either of these two superpowers is a great asset. The story of this saddening event is lengthy

and the shocks we have been suffering from it have been deadening."

We may not attain the policy of neither East nor West unless we try to get rid of both East and West. But by negating and ignoring both East and West do we mean we should avoid the cultural and scientific consequences these two blocs have gained. Not at all; we will never mean this. We can not live even one day without science and technology. We negate those two blocs because we wish to encourage our nation to attain political, cultural and social perfection so that we will be independent of the Eastern and Western politics and economics. We would like to have the ability to select those aspects of their civilization which are useful to us.

The western civilization got its basic elements from the Islamic civilization. Although the West could not capture the Quds during the Crusade Wars and failed militarily, it got a big victory culturally: it came to know the East, the center of a progressive civilization, science and technology. Today we can attain our objectives only if we get and adopt the positive aspects of Eastern and Western civilization.

Imam states, "We are not against the civilization. We oppose the imported civilization. It is our duty to select the positive aspects of (the Eastern and Western) civilizations. We are against that sort of civilization in which they impose the superficial things on us and make us dependent on the Western culture and policies. We will avoid the civilization which will turn us into mere consumers of their product. We are, indeed, against the imported civilization. It has made us suffer in the past. The imported liberty led our youth toward prostitution. Houses of illfame grew in number under the name of freedom."

Elsewhere, in his will, Imam says, "The claim that Islam is against civilization, as the deposed Muhammed Reza Pahlavi used to say that these religious leaders want to travel with beasts at this age of technology, is a mere and shameless accusation. Because if by manifestation of civilization we mean the inventions and advanced technology, neither Islam nor any other monotheistic religion

has ever opposed it. Science and technology is emphasized in the Glorious Qur'an."

The world of Islam has had four different attitudes toward the West. The first approach was to ignore the West entirely. Instead of recognizing the West and adopting its positive aspects and rejecting its negative attitudes, our society withdrew into itself and isolated itself. It negated the West and its technology. It negated science. The consequence was that Islam was separated from the social settings and became weaker and weaker each day. This approach threatened the very essence of religion.

The second attitude was to become fascinated by the West, an absolute West orientation. A group of people in the Islamic countries believed, "West has gone this way and has progressed, we too should follow them." One of our nasty orientated westernized leader had said, "Our salvation lies on our becoming one hundred percent Western."

The third attitude was an open struggle against the West. Many elites committed this mistake. They intended to fight the political domination and the colonialization of both East and West. But they intended to fight the West as the Westerners had prescribed. The Communists (left wing) and liberals in our country did so. Is it not the fact that Marxism was planned by the West when the capitalism of West had created crisis and turmoil in their society of 19th century? The West engineered socialism to save the very bases of its civilization. Thus, socialism is a Western phenomenon for the saving of the Western civilization. Therefore, some used to admit, "The way to escape and avoid the Western civilization is to adopt socialism." others said, "We should have democracy the way Westerners have it so that we may, one day, become another USA." They wanted to become like Americans, but they turned into miserable agents for the USA.

The fourth attitude towards the West was an analytical one. Some scholars contended that we should analyze the Western societies to see what good things they have and to reject their bad things. It is true that the West has mon-

opolized science and technology, but these are the work of human intelligence collectively. If we see more technology in the West, it is because of their monopoly. They would not allow other nations to progress. It is our task to take away from them what they have monopolized for their exclusive use. This was the attitude of these scholars towards the West.

Now, what is Islam according to Imam? Not any usual form of Islam can withstand the West. We used to have Islam. The Muslim countries used to have Islam but they were dominated by exploitation and imperialism. Now they pretend to be defenders of Islam, but in fact they are servants to their lords in the West.

What kind of Islam can provide us with freedom and can protect us against the giant Western civilization and give us our true identity against the colossal Eastern and Western social systems? This kind of Islam should have world-view. It should recognize the world arrogance. The economical, financial, military, social and cultural systems which dominate the world are handled by superpowers. The military pacts are in their hands. The world arrogance is not alone, it is universal. Both USA and USSR are its agents. Thus, the struggle against the arrogance which has its roots in the world is not possible without a school of thought which has a definite world view. Only this kind of Islam can liberate us. There is no institution in this world as universal as Islam. The basis for Islamic world view is monotheism: there is just one basic truth, that is God. All things are manifestations of this truth. Man has a human nature.

Islam does not address one specific nation, or race, or tribe. It addresses the human nature. From the ideological viewpoint, Islam is a universal religion. Among all differing schools of thought, Islam is the only one which encompasses different nations. The richest lands are in the hands of Muslims. There are one billion Muslims in the world.

Islam is a universal religion because it includes different races with different cultures. The tribal and national traits belong to certain borders. Islam does not recognize any

boundary. The tribal and national movements against colonialism have all ended up in defeat. The socialistic revolutions all over the world have failed. An example is the Palestine Revolution which under the title of Arab nationalism struggled against Israel, see how miserable it has become. They beg Israel to let them recognize Israel's government as a legal system. The Israelis look at them haughtily and arrogantly. But it is the Islamic Revolution of Palestine which is defeating Israel with all its satanic powers and all the treason of the pretenders of the liberation of Quds.

In order for a school of thought to remain in power, it should have firm philosophical, ideological and logical foundations. Islam can stand firmly against both East and West only if it has a firm world view. Islam, which pivots around monotheism, has a liberated and free man in mind. This Islam should combat against all wrong traditions. This Islam should fight dogmatism and reaction. This Islam should see man's problem and find solutions for them. How does Islam function? It identifies the problem, presents it to the sources of the Islamic jurisprudence, and finding the solutions, employs it to the betterment and advancement of man's social life. Whatever problem you present to Qur'an, it will answer you. If you give Qur'an the day's problem, it will give you the day's, and up to date answer.

What apparatus do we have in our hands to oppose East and West? We need to fight them with the means they have. However hard we try, we shall never get the military and other material advancement East and West have got. We can not encounter East and West with bombs, rockets, and other modern military equipments. This new Islamic Revolution needs a new power, a power which both East and West lack. That power is the people's faith.

Islam is a liberating discipline only if it relies on people. We could face East and West only through relying on people. Both East and West lack this power. The world of pleasure seeking people may not suffer hardships. But a believer nation, which is ready for all sacrifices, even for martyrdom, could stand firmly against the most dreadful weapons of East and West.

Both East and West oppose the Islamic Revolution politically and military wise. What is our universal stronghold? It is the deprived of the world. Islam will fail if it ignores the world oppressed. Imam has written a very invigorating statement relating to his address to the pilgrimage season in 1367:

"I explicitly let the world know that the Islamic Republic of Iran invests time and energy to revive the Islamic identity of the world Muslims. We do not have any reason not to encourage the world Muslims to employ their power and might and to stop the arrogance to exploit others. We should have definite plans for the deprived people of Iran. We should endeavor to find solutions for the Muslims all over the world, and to protect the needy, the deprived and the hungry people of the world. It should be one of our foreign policies. I here declare that the Islamic Republic of Iran is the stronghold for the world Muslims. Iran, as an invincible military stronghold will provide the Islamic soldiers with their needs and will familiarize them against the systems of infidelity and Kufr. This is the universal deposit for the Islamic Revolution against the horrendous military, technological and political power of both East and West."

To sum up, the Islamic Republic of Iran, with its policy of neither East nor West, is an epoch making phase in the history of mankind. This movement, engineered and led by Imam, looks to the future. With the help of the revolutionary children of Imam scattered everywhere in the world, this revolution will change the destiny of man's history.

Our revolution is the beginning of a new phase in the civilization and the destiny of mankind. It has occurred at a time when the western civilization with all its superficial and shiny manifestation is on the very verge of extinction. This Western civilization suffers internal and external ills. The moral, family, social and cultural crises which are inside the Western civilization are decaying badly. All of these are signs of an aging civilization which has exploited all possibilities, but which is unable to carry on.

Now that Imam is no longer among us, I hope his thoughts will vividly be the bases for the strength of this revolution.

Let us hope that in the near future the true Muhammadan
Islam has flourished and its banner is raised everywhere in
the world.





"The Moral and Social Aspects of Imam Khomeini's Personality"

**By: Hujjatul Islam wal-Muslimeen Muhammad Ali Ansari,
Head of Centre For Publication of Hadrat-e-Imam's works**

My topic deals with the moral and social dimensions of Imam Khomeini's personality, (may God bless him). For different reasons, the public does not know much about this aspect of Imam's personality.

In my opinion, this topic deserves our full attention for two reasons. The first reason is that most of our guests live in the environments in which the enemies of our revolution and the arrogance level the worst kind of propaganda against the moral aspect of Imam Khomeini. Since our enemies, because of their own weaknesses do not dare to discuss on Imam's scientific, religious or philosophical dimensions, naturally they resort to Imam's moral aspects. Our dear guests will realize the amount of budget and the propaganda used against Iran under the titles of "defence of freedom and human rights."

The second reason for the relevance of the present topic is that our guests are not as familiar with Imam's practical ways of living as we Iranians are. For instance, they do not know that Imam is not a mere political theorician who discusses the issues related to the revolution excluding the common everyday life of common people.

The people of Iran, through their communication with Imam, have found out that he, during his fruitful years of life, not only presented his own scientific and philosophical discussions but also advocated their practical

and pragmatic use in everyday life. In fact, this was one of the miracles of Imam's leadership. We would have a clear understanding of Imam's morality only if we could realize what his objectives have been in propagating the moral issues in Iran.

Basically, there are two general theories concerning ethics. One theory contends that the aim for the exultation in moral issues is for the individual to attain popularity among the citizens. The proponents of this theory are among the materialists, the western philosophers and most experts in ethics. To their view, right and wrong is a conventional entity. The amount of right doing and wrong doing in the ethical affairs depends on one's popularity among people.

In fact, the deviated judgement of the atheist western communities towards our revolution stems from this very attitudes of theirs. They erroneously judged the amount of Imam's popularity by the reactions of people to his handling of social affairs.

The second theory concerning ethics is that of the Prophets'. This is the same theory defended and spread by Imam. According to this view, the aim of the exultation in moral issues is not the popularity of the individual among his folks. "The aim is for the individual to attain the true human progress and prosperity, to approach God, and to get assurance for prosperity in the Hereafter by satisfying his God." This is the Prophets' aim.

If we look at Imam from this perspective, we will find out that Imam, from the very beginning of the movement, possessed those lofty moral etiquettes which we can not locate in anybody except in the great Prophet (S.A.W.) and in the Innocent Ones (A.S.). In the history of the world, we can not identify anybody possessing so many distinguished moral traits. Imam's objective was not to gain popularity. He was not after fame. He did not care for the judgement of the world people, the statesmen, the governors, or the arrogant. Imam moved mainly for his advancement in moral aspects; in his moral perfection and in knowing about God, he reached a lofty state.

An invisible hand, God's assistance, was always available to Imam. He was never lonely in his political and social deeds. God accompanied and helped him. This was because he was after the attainment of real human traits and after God's appease.

The other point to be considered in the moral aspect of Imam's personality is to find out the governing factor over his morality. The world has tried to propagate the thesis that the dominating factor over the politics of the Islamic country since the very beginning of the revolution has been an angry soul, devoid of divine forgiveness.

All this propaganda against the Islamic Republic is not the affair of one or two days. Any reader and listener of the universal mass media will find out that the world arrogance, through their poisonous articles, endeavor to accuse our revolution and its leader of severity, of lack of kindness, and of lack of human affections. Yet, those who have been familiar with Imam, well know that the dominant factor in Imam's character was the affection and kindness of the sort possessed by the great Prophet of Islam.

We invite our dear guests, who have witnessed the crowds of devoted and enthusiastic crowds of millions who under the severe condition of the summer's sun took part in tens of ceremonies to glorify their Imam, to analyze the reasons for all of this devotion of the people. Doesn't all this endurance, love and devotion stem from Imam's affection and kindness towards the people?

Imam was kind towards friend and foe alike. He used to advise his enemies to improve themselves. You may not find any political opposition group which has not been advised by Imam before they were fully persecuted by the government. I used to accompany this great leader in most political situations. Imam's life was replete with oppressions, loneliness and living abroad. His colleagues injured him a great deal, but he never uttered a word of complaint.

Although Imam was a universal authority, and if he uttered a word, millions of his stalwart followers would be ready to sacrifice their lives for him, he treated his merciless opponents kindly and fatherly. I used to observe Imam

even in those occasions when we had to face the grouplets decisively. Imam was sad to encounter them. He was never joyful to persecute them. Imam was the first one to get anxious when an individual, a grouplet or a statesman chose to disconnect with Iran.

I witnessed Imam's tears when individuals cut their relations with the revolution. I used to see him trying his best to invite to the rightful path of Islam and revolution those clergymen, statesmen, the leftist youth and others who departed from the moral call of the revolution. Let us not imagine that Imam's encounter with the opposition groups was a preplanned, organized activity. When he was forced to put aside some political figures, I used to act as a mediator to beg them not to separate their ways from the people's way, and not to shun their human duties.

But what could we do? The enemies of our Islamic order, and of our revolution, those who try to accuse us of mercilessness, those who have presented to the world a wrong image of our system, have advanced their attacks against an Imam who is enthusiastically loved by his millions of enthusiast followers. These enemies have levelled their attacks against a nation who has declared that it does not want to be dominated by the wrong moral philosophies of the Western and Eastern cultures. These enemies have repeatedly insulted a nation, ten million individuals of which participated in Imam's funeral.

Would the world scholars not wonder why people poured into the streets on Imam's day of demise if they have been treated with tyranny and injustice? Why should people choose to get martyred on their Imam's funeral ceremonies? Why should people gather at his residence and attend at his tomb now that he has departed from this world? You can clearly estimate people's emotions towards him.

There are some Iranian families who have lost four of their children as martyrs; there are some who have lost nine of their close relatives for this revolution; and there are still some families who have lost twenty of their family members in the war bombardments. Their regrets for missing Imam was greater than their regrets for losing their

relatives. Is this not out of Imam's love and mercy towards people? Was Imam not an asset for the Islamic communities? Was Imam not an initiator for the enhancement of morality in this country?

I should tell you at this sacred place that Imam's moral characteristics made it impossible for our mass media to depict a true picture of him. Now, I am sorry that we do not have a movie of 24hrs or even 10hrs of Imam's practical life. I wished earlier, that we could have depicted the glorious, brave and moral aspects of this kind hearted, and outspoken distinguished personality, who is now accused of mercilessness in the world of infidels, barbarianism and reactionary.

I wish now, we could show to the world communities the tears of Imam for the destruction of the houses of the oppressed. I wish we could now show to the nations of the world the cries and worries of our Imam for the needy and the oppressed who are always the victims of tyrannies of the Eastern and Western so called civilizations. I wish we could let everybody know how Imam loved people and how he was full of human delicate emotions. I wish the situations could have given us a chance before to show Imam's spiritualism to the world. I wish we could comprehend the glory and mercy of our Imam.

Who was Imam? He was the person who would set aside all his occupations to answer an old woman living in a distant village as soon as he received her letter. He was the person who thanked the ten year old boy who had suggested to give Imam some pieces of advice. He accepted the young boy's advice. He was the man who kindly wrote back to those young children from South America who had demonstrated their affection towards Imam. He was the man who would ask the troubles and problems of anybody who sat in his presence and those who had suffered from some mischief and misery.

I have experienced many unforgettable scenes in my meetings with Imam. I will never forget those occasions. He used to tolerate the aches and discomforts in the hospital. He never uttered a word of complaint. In those critical moments when his relatives came to visit him, they asked him

about his health. He would answer that he was alright. Then he used to inquire about their health.

On his last days of his life, when Imam knew well that he would join God, and the innocent Ones, and had anticipated his departure from the earth, Mr Hashemi Rafsanjani came and asked Imam if he had any message for the worshippers. He told Mr Rafsanjani to ask people to ask God to bless Khomeini. His son, Mr Ahmed, upon hearing this from Imam, told Imam that this statement would be interpreted as Imam's farewell to the people. Mr Ahmed asked his father to let him add something to the statement. He said, "Father, let us tell the people that Khomeini will come back to serve them once again if he recuperates." Imam, feeling that in this way he could relieve the people of their worries said, "If the people become satisfied, all right, tell them this." Today we are replete with grief. He was unique in every aspect.

Imam always told the truth. He possessed the most glorified Muslim trait of sincerity. Deceit, insincerity, hypocrisy did not find any place in Imam's life. He was frank and sincere with friends and foes alike. He indicated the wrong and right paths to them. He used to guide his foes. Although he was the source of human affections, he was extremely honest. Nobody could misuse his true affections. Everyone of us, including his close relatives, felt Imam as our kind father and affectionate friend and protector. But everyone of us realized, as well, that Imam, out of his sincerity and frankness, expected us not to trespass on one another's rights and duties and expect Imam to respect them in his turn.

Imam respected his relatives; this was not because of his kinship with them; it was because he followed the same sacred objectives which the prophets had in mind. Prophets were after the development and progress of man. God knows I never trusted anybody in my personal life as much as I trusted Imam. I realized that I could express my opinions to Imam and confide in him. I never took advantage of my closeness to Imam. We revered him a great deal, we knew our place; he was very frank and straightforward. As he

used to put it, he never had any private friendship with anybody; he never showed favoritism in his political, moral and social affairs with people.

Imam performed certain tasks for the expedience of Islam, the Islamic Republic, and for our revolution. Once we saw him prudently disconnected with one of his most respected companions. This scholar was Imam's previous student and one of the staunch defenders of the Islamic Revolution. Since Imam's objectives were the same as the Prophet's (S), in his decision there was no place for personal considerations. He knew his deputy and vice as a learned scholar and as a hard line combatant who had spent long years beside Imam. However, the expediency of Islam commanded Imam to put him aside. Imam was worried and grieved; he used to weep for the decision he wanted to take. He told us he could never forget this calamity. However, from the viewpoint of the sacred aims he had in mind regarding the revolution, he said he had not any alternative but to carry out his duty. He was frank and honest with his friends and foes alike.

Imam was sincere, he never liked to be praised or flattered. I vividly saw that he used to get worried and irritated whenever somebody praised his moral and social characteristics. Sometimes he used to interrupt the speaker and ask him to stop praising. Once in one of the sermons prior to the Friday prayer, I told the audience how economical Imam was. I gave the audience an example. I said when Imam asks for a glass of water, he would drink from it and what ever was left over he would keep for future use. Imam had heard my evaluation of him through the radio. At night he had complained to his son about the praise.

Which of the political, revolutionary and social figures you know who had not ordered biographies and autobiographies of his career to be published and circulated among the public? Imam had to suffer on exile for a period of 25 years. The city of Najaf was a witness to the fact that Imam was accused of the same issue he had raised in his declarations. He had patience for a quarter of a century, although he was exposed to severe criticisms and accusations. After the victory of our revolution, he never betrayed anybody; he

never persecuted his enemies. If he had introduced to the public those pseudo-clergymen and those politicians who had previously opposed him, none of them would have been left secure. But why didn't he act against them? Why did he unbelievably control himself? Only two months prior to his death did he circulate a declaration in which he mentioned some of the threats to our revolution. He did this not to pacify his own heart, but to let the public know who the real enemies of the people and revolution are. He did not wish the opportunists to destroy what the revolutionary combatants had gained in their struggles.

I regret to say that we could not portray a true picture of Imam's life. Once, during the holy month of Ramadhan, when some political figures and the families of the martyred were among Imam's guests to participate in a prayer, we wished to take a live film of it. At the sunset I asked Mr Ahmed to ask his father to let us televise his prayer. Mr Ahmed answered, "I cannot do that because Imam won't accept it. If you want to suggest it, go ahead, do it yourself." Even Imam's son, in his own household, tries not to trespass on others' rights. When I went to see Imam, he was reading the Qur'an, as usual. He asked me what I wanted. I told him, "Please let us televise you at your prayer." Imam became irritated and answered after a while, "You have not acted properly to televise this program." I insisted, "Sir, we have done a lot. Everyone of your guests are waiting to see you, please accept this invitation." Imam reluctantly accepted.

Look at this mighty man, at this prestigious man. Look how great he is. What does he have which made him hate praises and flattering. What motives are beyond his actions. He never rushed to perform his duties. He was never in a hurry to do anything without consideration and deliberation.

When Imam started the revolution, some of the narrow minded critics told him, "Look, you are initiating the revolution, when are we going to see its consequences? If you start it today, and we will see it's results tomorrow, we are with you. But if we have to wait for fifteen years

to see the results, we refuse to be with you.'"

But since Imam was a man of contemplation, a thoughtful man, and since he relied on God, he knew well that the revolution would not come to fruition just in a short time: it needed a greater extent of time. It needs the children to grow up, the roots to become trees, the trees to bear fruit, and world thinking to change, to be progressive. We did see such a day, it was the 22nd Bahman, the day of victory.

When we witnessed the victory of our revolution, the same politicians and sociologists, who lacked the Islamic etiquette, came up to Imam and said, "In this turmoil and chaos, in this political disruption, what kind of mottos would you like to utter? The motto of 'Neither East nor West,' the motto of 'Down with USA,' or 'Down with Russia,'? The motto of 'Down with the reactionary,'? If these mottos could materialize during a night, if the USA could die in one night, if world arrogance could be demolished in one night, if the world of the reactionary could evaporate in one night, if injustice and tyranny could be obliterated from the face of the earth in one night, then we would be ready to take part in your revolution."

Imam, who was a contemplative man would answer, "The USA won't die in one night, world arrogance won't die in one night, either; but through our revolution we will cause the USA to die gradually, cell by cell. We will strike a blow on the face of the USA so that the wrong image of it being a genuine superpower is lost forever. We will then attack both East and West so that the world's nations would know that these are nothing but scarecrows. They are hollow inside. Nations could easily defeat them empty handed."

Then, the opponents used to tell Imam, "Now that you have these plans, you should be ready for the consequences" He would answer, "Yes, we are anticipating the consequences." What will the USA or USSR do? What will the world arrogant do? They will fight with us. They will attempt to defeat us, but we are invincible. We will never surrender. Even when we bleed to the last drop, we will write with our blood, "We are undefeatable."

The reactions of the world toward Imam's patience and planning is the cooperation of all levels of power, propaganda, finance and economic means to limit our revolution, to hinder it, and to indoctrinate the nations that this revolution is merciless; to tell the world's nations that this revolution does not recognize any sympathy; that it is severe.

But suddenly the world realized that this doctrination is baseless, that nations have a liking towards our revolution. Ask your governments this question, "If the Iranian government provides you with transportation, board and room, how many of you are ready to pay a visit to the tomb of our leader?" Then you will see that the whole Lebanese nation will arrive, the whole African nations will come, the whole Pakistani nation will visit Imam's tomb.

A crowd of two hundred thousand Pakistani and Indian Muslims have asked us for a visa to come on foot or by bike to kiss Imam's tomb. This is due to Imam's moral success. It is due to his patience. England, the heart of world arrogance, the cradle of idolatory, the center for exploitation of the oppressed nations, suddenly sees that two hundred thousand Muslims demonstrate in the streets of London and protect the Islamic Revolution and its leader. Has Imam done all of this through his severity? Has he dominated the hearts of people by severity? Has he not captured the world's crowds through his own great soul, through his morality, through his own human relations? Imam's morality, his social behaviour, his individual and personal life, were like those of the prophets'.

Dear people, Imam lived in a small house for ten years. He never left it once. You know why? He did not take a journey lest somebody says, "If I cannot go on a journey because I don't have the means, why should others go on journeys?" Ten years ago, the Head of the Justice Department asked Imam to declare his wealth and possessions. Imam declared his wealth and possessions. Imam declared the amount. After ten years not a penny was added to it. Imam has written in a letter, "Divide among the needy and families of the martyred my inherited land from my parents."

On the hospital bed, Imam suffered a lot, but when people came to meet him, he had a smile on his face so that nobody gets offended. In his distress periods, he would ask his relatives to take away his nephew, whom he loved dearly. Even in those moments of pain if he became aware of somebody's sickness, he would recommend good care of their health.

Now, our Imam is not with us anymore. It is to us, the learned, the researchers, the lofty nation of Iran, to carry on the mission of conveying Imam's culture, Imam's morality, his politics, and his worships to every corner of the globe. If we refuse to do so, then we have insulted the greatest and the most distinguished personality of our time; we have committed a crime to the present generation. Our enemies would use this wrong atmosphere to attack us. Imam's enemies have severe hatred in their hearts towards him. If we are not careful to protect the values of the revolution, they will dominate us.

Let the nations know about the message of our revolution. Tell them Imam was in exile for twenty five years to liberate the nations. Let the nations know that we have received many scourges for the cause of freedom; we have tolerated many economical obstacles. We are ready for the coming decades to fulfill our tasks to attain our objectives. We will not put aside the Imam's banner. Let the nations know that we have promised our Imam our sincere allegiance. Our people are ready to sacrifice their lives for the cause of Islam.

Now that our nation is completely ready, and there are strong emotional ties between Imam and our nation, and now that the hearts are with Imam, the tomorrow of our revolution is a bright and clear day. Let nobody ever assume that when millions of people are devoted to Imam and to Imam's ideology, with the presence of the loyal and sincere friends of our revolution, with the presence of our great, resolute and invincible leader Hadhrat Ayatullah Khamenei, with the presence of the distinguished personality, Mr Hashemi Rafsanjani, and with the presence of the learned, and celebrated personality of Mr Ahmed Khomeini, the people may never be pessimistic towards their revolution.

We will stand firm and decisive.

We are ready to sacrifice our lives for the independence and liberation of the nations of the Third World. We will take great honour in sacrificing our blood. We hope you will propagate Imam's ideology everywhere in the world.

I extend my gratitudes to you dear guests who have sincerely taken part in this seminar to condole and pacify us. Your very presence here implies the struggles of the oppressed against the tyrants. This country belongs to you. Iran is the stronghold for the defence of the values of *Hiz-bullah* and the needy and the deprived of the world. Let your nations and the lovers of our revolution know that we shall present and devote our lives, wealth, homes, everything we have to liberate you, to secure your freedom.

May Almighty God give us the honour and the capacity to follow our Imam's sacred path, and make us succeed in attaining the great objectives of our Imam. May God make our Imam content with our deeds. May God let our martyrs accompany the Innocent Ones (A.S.).

Once again, on behalf of myself and the Women's Society of Iran which has initiated glorious and magnanimous seminars like this one, I thank you for your presence. I hope seminars like this one will follow Imam's objectives in the future and will be more productive than the present one. I apologize for my lengthy speech. May God bless you all.



Poem:

**Mrs Sorida Abbas Tavana,
The Philippines**

O Imam Khomeini,
I was listening to and observing the lamentation,
The mournings for you, your name being called aloud.
What scenarios I beheld,
What a great grief to miss a great gnostic,
What a great calamity it was the demise of a great leader.
What a great grief it was to lose the Father of the
Islamic Revoulution.
The call of "Khomeini, Khomeini, our dearest Leader"
Revived our Islamic faith;
It destroyed the myth of the superpowers
Which had enslaved the nations with the chains of
Exploitation.
O Father, you have left us alone,
What shall we do without you?
But I hear a voice from far-off places,
A voice calmly says,
"My beloved ones, do not cry for me.
Dear Iran, do not weep for me.
Dear Muslims, do not mourn for me,
Be happy and joyful with God's blessings.
I just came to defeat the superpowers,
to free you from their talismans,
To uproot the moral corruption
To revive faith
I lived for Islam, I died for Islam,
And as far as you believe in Islam,
Khomeini is alive in your hearts."

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**Speech on Various Dimensions of Imam Khomeini's
Personality**

By: Mrs Nahad Hosseini

From: Lebanon

Did a royal falcon fly in the sky of Iran and soared to the lofty heights? Did the strong hand of a mighty man shake the very foundation of the arrogance? O free from all material considerations and from wealth-mongers, I miss you. We are now deprived of looking at you, of hearing your voice. How could we escape from the sorrows of our miserable hearts? O greatest of all men, you were not very far away from God.

My Imam, you made the history, you are the future; you are the bright future for us. Your sacred soul flew to Quds, the place you always wished to liberate and return to Islam. You are a sample of the Prophet's closest friends.

How could we ever console ourselves when you bore all our worries in your heart; we tired your heart. Now we are mourning for you, but you are calm and quiet by God's side. You have met Him.

O God, we weak creatures of Yours witness that our Imam followed Your path to the very end of his life, and properly performed his tasks.

O dear Imam. Be sure that we shall not let the opportunists weaken our strong positions. Your death meant a great deal of sorrow to us. We shall firmly continue your path which is the establishment of the genuine Muhammadan Islam and the abolishment of American-styled Islam.

Indeed, the recognition of Imam is not an easy task. This is difficult even for those close relatives of his.

Imam was a great gnostic scholar, an invincible warrior, a resolute leader, a learned philosopher, a great teacher and a kind father. He was a kind father for a firm and strong nation. Our pen cannot depict him as he is.

For Imam the greatest objective was the attainment of God's satisfaction. His war against the infidels and his acceptance of the ceasefire was not out of political or military considerations, it was for God. He, as a jurisprudent, saw it as his religious task to accept the ceasefire.

The Arab and western political observers, who do not know Imam in depth, say Imam is very severe. But they do not recognize God. Imam performed his tasks only for God. He used to say that our nation should be proud of having Islam and Qur'an and of believing in a religion which wishes to save the Qur'an from oblivion. This religion will save us from all shackles with which we are bound.

Imam introduced USA to all nations as a great Satan whose very presence is a menace to Islam, to Muslims and to the coming generations. This is because the western culture which they spread among the Muslim youth draws them away from Islam and Qur'an. With his lectures, Imam could defeat both USA, which is the most powerful superpower and the Shah. He did so because it was his religious task. Nobody but Imam could carry on such a feat.

At the difficult phases of our revolution there were many among our revolutionaries who used to say we can not do anything against the USA, and we should compromise. But Imam insisted on struggles against the Shah. He said the struggles should go on even with the offering of some martyrs even if Khomeini himself was forced to go to the battle.

Khomeini did all of these tasks out of his religious beliefs. His resolution in performing his religious duties can be found only in prophets and in Innocent Ones. He spent his precious time to revive Islam and to export and propagate the teachings of Islam. Now we are united to spread the objectives of Qur'an and the tradition.

Imam was a strong combatant during the day and a worshipper during the night. He sincerely invited his nation and all nations, as well, to follow the genuine Muhammadan Islam. He was an interpreter and a protector of Prophethood and Imamate. He honestly believed that Islam is the true Saviour of all nations on the globe.

Imam had a special concern for science and for the educational centers. He believed the universities should be kept away from corruption. His loyalty to Islam , divine commands and to Qur'an is obvious. He desired salvation for the people. He was a true sample for the people. He had a special concern for the woman issue. He did a lot to lay the grounds for woman's social, political, and cultural roles in our society. His respect toward woman helped him to remove all the obstacles previously prepared for women. He saved woman from the corruption which the enemies had imposed on her.

One of Imam's other objectives was his emancipation of the oppressed Palestine. He had a special concern for that land. He protected and supported the Palestine issue to the last day of his life. Imam had promised the Palestinians that he and Imam Musa Sadr would one day perform a prayer at Quds. Imam Khomeini was a defender of the Southern Lebanon, as well, which is the direct target of the aggressive, the usurping Isreal.

Imam always showed his concern for the Southern Lebanon. He helped the people both financially and spiritually.

What should I write about a man who was great and who belonged to man's history, a man who was the reviver of the Prophetic mission at his time? What should I say of a distinguished personality who is beyond our description. His aims are our torch to light our path. We wish God would help us to do what is in the interest of our religion. May God bless you all.



**Message of the Women's Society of Mosambique, read by
the Representative of that Society.**

Dear President, delegations and guests,

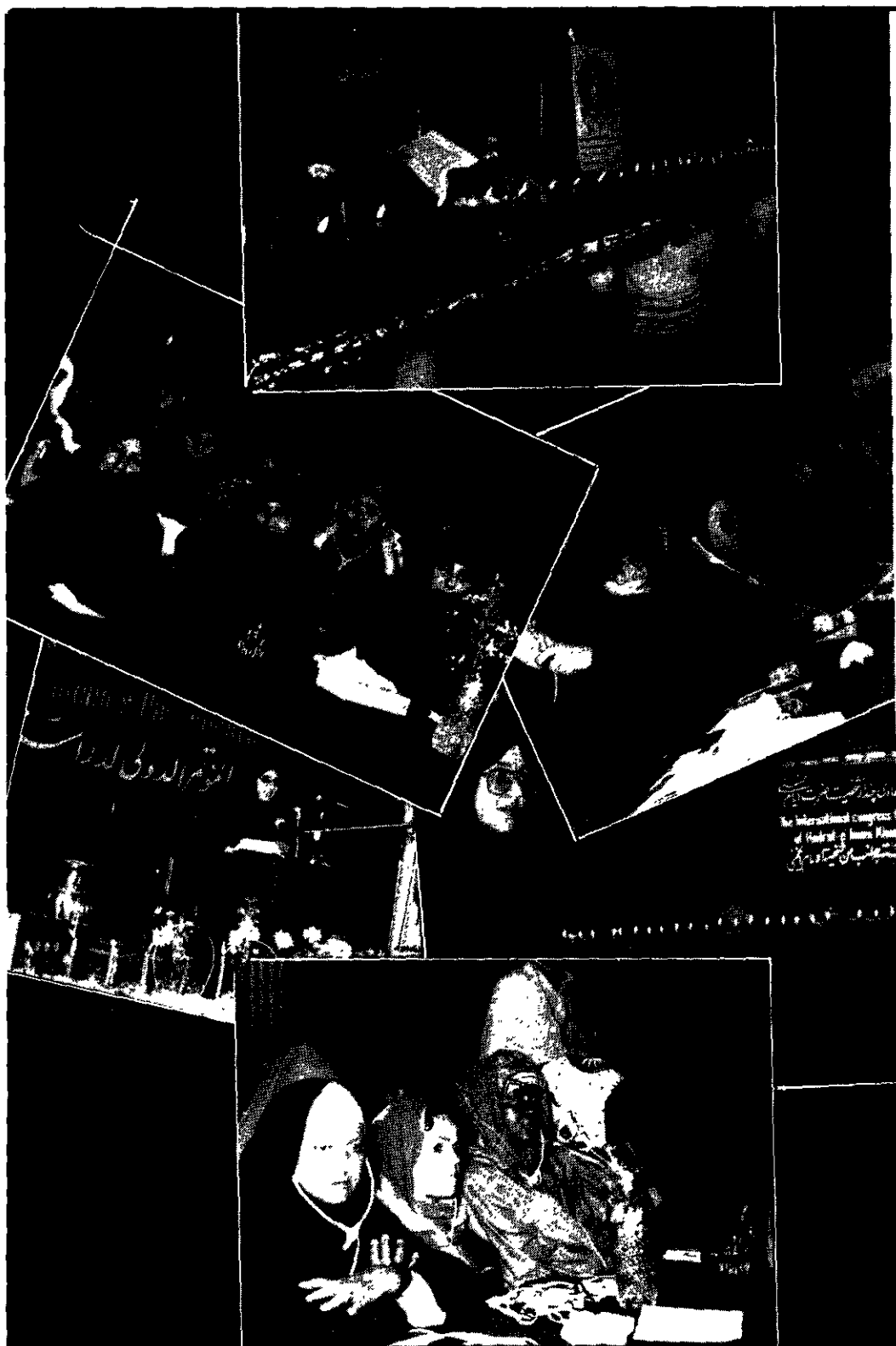
Let me extend my gratitudes on behalf of the Women's Society of Mosambique to you who gave us an opportunity to take part in the fourtieth day of the demise of the great Leader of the Islamic Revolution, the dear father of the Iranian nation, the most distinguished thinker of Islam and of the brave people of Iran, Ayatollah Ruhollah Khomeini (May God Bless Him).

Our acceptance of this invitation was a great honor for people of Mosambique, especially for women. In this way, they could come together with other nations to declare their cooperation and unity with them, we think, through this way, we may get familiar with the struggle methods of our other sisters and brethren against the world Imperialism, the common enemy of all nations.

Dear participants, we have cordial feelings toward the Iranian nation. We once again sincerely thank you to provide us with such a chance to participate in the commemoration day of the demise of the great leader of the Islamic Revolution.

At the end, with regards to the wise statements of Hadhrat Imam Khomeini, who emphasized the cordial relations among friendly nations, we would like to continue our relations. This is only possible by dispatching delegations and exchanging information. Our movement will continue its activities so that progress is attained and peace is maintained.

Tehran, July 15, 1989.



"I envy the martyres"

By: Mahin Zoraqi

I envy the martyrs who are next to you,
You are a fresh spring, they your meadows.
The flower* kisses to the arms of Love have just withered
Why this autumn couldn't see that these arms were
your spring.
No star blazed, nor did a moon
All stars, like the moon, are mourning for you.
The voice of your prayers, the pouring of your tears
Neither my ear heard, nor my eyes observed,
Since they are but impatient for you.
Don't ask me of the countenance and colour of
violet or tulip,
Because they are mourning for you.
With what words should I state your elegy,
Since the words feel humble in front of you.
The bloody tears is as extended as the earth
Because the roaring rivers are shedding tears.
The griefs of our heart used to be obliterated by
the water-fall of your voice,
Love and sincerity are just a breeze of your stream.
My love towards you made me sincere in my statement,
My heart and my poems are still waiting for you.
I asked the water and the meadows, which owe their
blue-ness and green-ness to you, to review the day of Love.
You are the heart of the *Ummat*, O blossoming symbol.
Because our hearts are the flowers of the flower vase of
your tomb.
For martyr's sake, do not go alone
You are a green palm tree, and your lovers are
your branches.
Without the green stem, the branches will wither.
I envy the martyrs who are your land of tulips.

*This refers to Imam's statement: "O mobilized forces
I kiss your arms."

SECOND DAY
(afternoon)



"The Relationship of Religion and Politics in Imam's Views."

**By: Ayatullah Haeri Shirazi,
Friday Prayer Leader, Shiraz, Iran.**

Let me extend my condolence on the occasion of the demise of one of the most distinguished men in history. I thank the Women Society for offering me a chance to talk on the relationship of religion and politics in Imam's views.

In a session in which some military attaches had taken part, the attache of Turkey raised an issue. He said the mixing of religion and politics in your country, Iran, has raised a question in his mind. He mentioned an example the issue of the pilgrimage of Hajj and the political mottos read by Muslim combatants and pilgrims in Mecca. He said Hajj is a worshipping task and so is religious by nature, where as the mottos are political in essence. He said this mixture is astonishing to him. He claimed that politics is enmeshed with dirty deeds, with subtiles and some sort of hypocracies. He said these are in contradiction with the nature of religion in which sincerity and liberty are the dominant and distinguishing factors. He wondered why we intend to destroy a healthy religious environment with aggressive political mottos. He added since he loved religion, it should be kept apart from politics.

I asked the Turkish attache if he accepted politics as one of the dimensions of human-beings. He confirmed that politics is innate in human beings. Then I put to him another question: If a man wants to stay clean, is it possible for him to be dirty in one aspect? If we insist on having our clothes clean, why shouldn't we insist on having our politics clean?

Then I told him the reason why politics has become filthy. If we put politics back to its proper place, to its

origin, it will become clean.

In other words, in our religion the politicians try to discover the plots, conspiracies and hypocracies of the politics in the Eastern and Western blocs. This does not mean they themselves will use these as applicable techniques. Our statesmen try to be sophisticated so that the foreigners might not misuse them for their simple heartness.

Imam ordered one of his closest friends, whom he loved dearly, to stop talking politics in the public. Imam reasoned that he did not have the necessary sophistication. He added gullibility is not equal to simplicity in our politics.

It is true that our politics and religion are the same, but this does not mean that our politics is not complicated and sophisticated enough. Neither does it imply that we are unable to decide on the spot.

We can vividly see the political aspect of Islam in the Glorious Qur'an. In some verses the believers themselves are addressed. However, in more important issues, the Prophet alone is addressed.

In the Glorious Qur'an, God commands the believers (Muslims) to show severity in their treatment towards infidels. A person who, out of his timidity, treats the infidels nicely, lest Islam will be known as a severe religion, has, in fact separated himself from the Prophet. Without knowing, he has gone away from the true Islam. We should revise our treatment towards the infidels and our enemies. We should not be simple hearted and gullible.

Qur'an, at some places, states that we are mistaking the infidel's hatred towards us with their love. "You love them, but they hate you." Elsewhere, the Qur'an says, "If you love infidels, you are one of them, whether you know it or not."

These verses of the Qur'an clearly show the politics of Islam. The Holy Qur'an commands Muslims to disconnect with the infidels and go their own way: "And he who rejects false deities and believes in Allah has grasped a firm hand hold which will never break." (Surah 2 : 225).

Qur'an employs strong words and asks the Muslims to be severe with the infidels. If we look at history, we will discover that after the demise of the great Prophet (S), Muslims were not severe enough towards the arrogant infidels. They were present in the courts of the Caliphs, while the Qur'an states, "Do not select your advisors from them." The infidels, through this companionship with the Caliphs, made them suspect the true believers. After the Prophet, the governors included the unbelievers among their staff. They got positions in the courts.

In our time, the Shah treated our Imam severely; he imprisoned him and exiled him. He employed the agents of foreign powers at his courts as personal advisors. Most of them were English agents. Likewise, if we go back to history, we will see that in the administration of the Kings and Caliphs, there were many agents of foreign powers.

One of the characteristics of Imam was his suspicion of the strangers and foreigners, he did not trust their friendship. He suspected their human rights, too. He did not believe in their false pretence of their love towards freedom. He was a realist at the same time. He realized that the 'human rights' was yet another device such as atomic and chemical bombs in the hands of superpowers. They use these devices to dominate their opponents in East and West.

The simple hearted think that the proponents of human rights love humanity. But Imam thought otherwise. When in Halabche we were under chemical bombs, why were these proponents of human rights silent? Was it not the Security Council which did not do anything to condemn Iraq for this chemical bombardment? Were not the defenders of human rights against the production and storing of chemical weapons?

Imam recognizes all this mistreatment of the enemies and is, therefore, severe towards them. The agents of the foreign powers tried to separate Imam from the deprived layers. But Imam, realizing the potentials hidden in the oppressed and the needy, was always beside them.

One of the political tactics of the foreign agents is to belittle the innate power of the needy and the deprived. The reasons they offer is that the needy lack the means, the establishment, the organizations, and even the necessary education. Imam said we should recognize our friends and foes. We should find out the weak points of the superpowers. We should realize the innate and natural powers in the needy. This is the political view of Imam.

Imam contented that the needy have a great deal of power although superficially they are empty handed. He well realized that the superpowers are vulnerable although they have economic, political, cultural and military centers in their hands. For this reason, Imam used to say, "I am positively sure that Islam can capture the key strongholds of the world." This is his political standing and position.

But there are true believers who spend their free time in worshipping God. They worship God because they disregard everything except Him. According to the Glorious Qur'an, these believers will never get happy just with a small portion of worldly material. They will not get proud or haughty, either, when they get wealth and fortune. God says all human beings are on the verge of getting selfish and snobbish unless they are true worshippers. Their worshipping and prayers have captured their souls and hearts.

These true believers never become shaky. The policy of religion is to make the believer firm and steady. These religious politicians are never opportunists. But look at the world statesmen, you will find them opportunists. The USA has no concern for friendship. There are many countries in the world which had military pacts with USA, but were, then, overthrown by this same superpower.

There are some verses in the Glorious Qur'an which show that when politics and policies are derived from religion, they remain strong and steady. When you compare Imam's first declared position in 1942 with his last speech delivered in 1989, you will notice no change in his position.

Please send our regards to our friends abroad and let them know Imam's policies are originated from Islam. Muslims should follow his sample. Imam's successors, too, are his true and staunch followers.





"Imam's Viewpoint Regarding The Oppressed of the World & Women's Role in The Social Life of The Muslims."

By: Mr Mir Hossein Musavi¹

With my regards and greetings to the immortal soul of the Imam of the deprived and to the great leader and the founder of the Islamic Revolution of Iran. My greetings to the great leader of our revolution, Imam Khomeini (may God bless him), who revived Islam to save and liberate all the needy and deprived of the world. My greetings to the true followers of Imam, who will definitely change the destiny of the world deprived layers.

This seminar is a good beginning for the survey of some dimensions of Imam Khomeini's personality. We hope our Muslim and combatant sisters and our dear foreign guests will in future continue this immense job to recognize the very many dimensions of our great Imam. This survey is not a usual and ornamental analysis, it will affect all Muslims.

The more we try and the more exact the results of this seminar, the more we will expect our Imam to be considered by all as an appropriate example to be followed by everybody. This will help Muslims to attain prosperity and dignity; it will help them to be self-autonomous and to take their destiny in their powerful hands. We are not surprised that for the first time Iranian women have started this survey. The survey for Imam's personality will guarantee the progress of our women and other Muslim women.

Women will not be surprised to see that Imam has devoted some time, at the beginning of his divine and political will, to discuss about the importance of women's presence and their role in the revolution. He has emphasized and supported

this role, and has insisted on its continuation. He warns the weakened Muslim communities against the prohibition of women to take part in social settings.

When we delve into the Imam's lectures on women, we will see that Imam has always insisted on women's participation in society. This has caused the rise of women in our country. As he has mentioned, if we look impartially at the history of our Islamic revolution, we will see that, according to Imam's norms, the women's role has been better than that of men's.

During the last ten turbulent years, the role of women has been immense. I suggest that your future seminars should study Imam's views on women's role in the social life of Muslim women. We will claim that without this presence, we would not have any revolution both in Iran and abroad. The topic I have been asked to talk about is, "The dimension of Imam's personality concerning the deprived." At the end of my lecture, I will connect this topic with women's issue.

For the last two days, I have been searching and studying Imam's lectures. I found out that the topic of, "Imam's Views on the Deprived" is so vast and so varied that it could be the topic for a future seminar, which may study this topic in its political, economic and cultural aspects.

Some of the literary works of Imam, which we will study in the future, deal with the deprived layers of mankind, and Imam's attitudes towards the movement of this population. Imam's special concern for the deprived and the oppressed of Iran, too, is worth noting. But the phase of the topic I want to bring up is a special aspect of the issue. That refers to Imam's conception of establishing an Islamic government and the role of the oppressed in it.

One of the most significant of Imam's feats was his insistence on the possibility of establishing Islamic governments. He demonstrated this to the world. Prior to the revolution, Imam assured Muslims that they could and they should establish Islamic systems. Perhaps nobody has so far discussed on Imam's jurisprudential discussions on Islamic

government and its role in Islamic revolution. However, I believe those discussions play important roles.

When people do not have clear unifying objectives, they disunite; their energy will be dissipated. Our nation was humiliated by the Shah. It was angry with the Shah. Our nation strongly felt it should rise against tyranny. But this feeling was not goal oriented, it was like the situation of all Muslim nations of the world. They still lack a system in their communities. They are dominated by the domineering forces, they are under pressures. There is colonialization, there is exploitation, there is humiliation caused by the superpowers. But since they do not have a clearly defined objective to unite them, their energy is wasted. The local governments encourage this lack of unity.

The astonishing thing our leader performed was to encourage all Muslims and the spiritual leaders, all oppressed and all needy layers of society to form the Islamic government. Those of you who remember the years before the revolution know that the opposition groups who fought against the Shah did not actually awaken people. They did not plan for any objectives for people to follow. The thing which united people was the conception of an Islamic order

initiated by Imam who defended his thesis profoundly. This conception mobilized people. When people started their struggle against the Shah, they had no doubt that they could establish an Islamic government. This is important to remember.

We remember that in those demonstrations of 1978, these grouplets tried to lead people. But these grouplets, who thought themselves superior, and who considered their own organizations to be well organized, failed because people insisted on having an Islamic order. People were guided towards the objectives Imam had depicted.

Imam heavily relied on the deprived layers and on the middle classes. He virtually disconnected himself from the well-to-do and the arrogants. I should explain this because it contains a delicate point.

We encounter two sorts of cultures among the Muslim nations of the world. One culture is called 'the government culture' or 'the formal culture' or 'everyday common culture'. The culture the governments in their territories propagate is 'the government culture. It is fond of West, fond of values in East and West, it is the protector of the interests of the superpowers, it is a humiliating culture, it teaches people to bow to the authority. This culture, in fact, protects the interests of the superpowers and their agents among the Islamic nations; it is propagated by television networks, by the state newspapers and by mass media.

If you refer to each Islamic country, you will see this kind of "government culture". It is the culture which is strongly protected by governments. Sometimes this culture takes on a religious tone, an example is the government in Saudi Arabia. Another example was Numeiri's government in the Sudan. Other examples could be found in reactionary governments related to USA.

During the recent years, Imam attacked this form of 'government culture', and he termed it American Islam. It is a continuation of the imported Western cultures among the Muslim countries. It calls people to be enslaved by the superpowers; it robs their personality; it causes them self-alienation; it substitutes a western-eastern style of personality for their genuine personality traits, i.e., this kind of man is a Muslim superficially, but internally he is a transformed sort of man. He does not recognize himself; he does not have any relation whatever with the rich Islamic culture or history; he does not relate with his own nation. His turning point is either East or West, their capital cities; his fashion and style is dictated by the world.

Another form of culture is the Islamic culture. We know it. It is confined to the inside of the houses. Imam recognizes the potentials for this isolated and even deviated Islam. He cleans it and makes it productive. He uses the potentials of Islam to unite the nation. This is the culture we have in all Islamic nation. In Iran, prior to the revol-

ution, people used to hide their religion. They used to be shy; they were frightened to show their faith in the streets and in the offices. Every person used to pray in private. I remember the religious groups in the universities used to pray to God behind closed doors. This was because the government did not tolerate Islamic issues to be discussed openly.

The deprived layers of society were true religious people, but did not dare to show their religion. If we go back two or three decades, we will see that the notion of establishing an Islamic government did not exist. Now our people believe that this is possible. You may ask the villagers, the workers, you will see that this is a common belief. In those days, prior to the revolution, such notions did not exist. Of course, the religious feelings did exist. There were some religious examples and exemplars in the conception of people. The holding of the ceremonies of Imam Hussain's martyrdom was an exemplar used by people to struggle against tyranny. the mosques in those days were deserted. There was no trace of young people at the mosques. The government used to try to propagate the 'government culture' among the deprived through television and other recreation programs.

If you listen to and read the speeches of Imam during the beginning years of the revolution, you will notice Imam refers to this issue. He tries to change the situation and to cancel the effects of those government indoctrinations.

While the government thought it had strengthened the formal or government culture everywhere, Imam Khomeini thought otherwise. He asserted that Islamic culture is still alive. He thought Islamic culture is still alive. He thought Islam has got high potentials and said, "We can extract these potentials." This expression was used by him.

According to Imam, Seyyed Jamaledin Assadabadi committed a great mistake. He thought if the government was changed, the country could change; and the nation would change. Imam did not make such a mistake. He directly resorted to people. He directly addressed people.

He paid attention to this divine capacity of the deprived. He thought the aim of an Islamic government is the authority of the deprived. He established an Islamic order to demolish the corrupted governments. The faith of Imam put forward in this regard is amazing. This point should be carefully analyzed.

In the speeches of Imam in 1962-64, we could notice his belief in the deprived. Upto his last day, he showed respect to the nation. Look at his will: his love to the nation, to the deprived is obvious. He depended on the people. He believed in people's religious feelings. He cared for this great treasure in people and wished to use it in the interest of Muslims. His ideas, finally, came to fruition.

The great feat Imam performed was to unite the isolated islands of Muslims. People used to live separately, unaware of one another's feelings. Imam discovered the potential of people's religious feelings. He united the individuals and made floods of people, demonstrate in the streets. He united the masses of people who were a potential danger for the last regime, but constructive for the Islamic Republic. He tried to create and emphasize just one shape of Islam.

From the very beginning of the revolution, Imam pays special attention to mass media, to schools, and to culture. He tried to obliterate the arrogant culture. He depended heavily on the poor and the needy. He looked to them for their help. We have repeatedly heard from Imam, "We owe to the deprived a great deal." He has often said, "A streak of the poor's hair is worth more than all of the dwellers of the castles." He has shown his resentment towards the tyrants, the inconsiderate, the wealthy. During the worthy life of Imam, we see his emphasis on the poor.

The Imam's emphasis over the deprived is not merely a strategy to make the revolution succeed. This emphasis includes many objectives which belong to Imam, who is the most distinguished Islamic expert, and the greatest Muslim leader.

Six years ago, at the ceremony of *Fitr*, Imam addressed the administration and the statesmen, and explained the objectives behind the establishment of the Islamic order. He said, "When prophets were commissioned by God, they came to make the people's innate capacities flourish, and to liberate the deprived layers of society from the domination of the arrogant. Prophets were concerned with these two occupations: one, to liberate man from his very self, which is a destructive satan, the other to liberate him from the arrogant. These two occupations belong to the prophets. They performed these two tasks."

Our Imam says elsewhere, "The Islamic system should establish justice, should propagate spiritualism. We should support the Islamic government to enable it to establish justice. The Islamic order should consider different aspects of spiritualism. This sort of government depends on Islam; therefore, it should use Islamic methods. It should emphasize Islam's two main aims: propagating spiritualism, establishing justice among them and liberating the oppressed from the tyrants. The kind of oppression would not make any difference for him, either the oppression by the government or by the landlords." He adds elsewhere, "The clergy tries to establish justice among people."

The aim of the Islamic government is to revolutionize the people and their culture. Imam aims to bring people back to their religious nature, and to help them get rid of their humiliation toward the Eastern and Western powers and get their self-confidence. He tried to teach people to disregard the destructive cultures of Eastern and Western blocs, and to return to the man making culture of Islam. He stimulated them to touch human dignity.

Another objective Imam had in his mind was to liberate the oppressed from the oppressors, either the tyrant governments or the blood sucking landlords. His method of advising people to prepare themselves against tyranny was always the same. His method is inspired by the Prophet (S), the Glorious Qur'an, the Prophet's traditions, and the life of the Innocent ones.

Within eight years of my service as the Prime Minister, Imam always protected the government. We should emphasize the fact that Islamic government would be in vain if it did not care for the two objectives mentioned above; the revolutionizing of the people and establishing justice. If we did not return to spiritualism, we could not defend ourselves against the widespread and aggressive American culture. Today, through the mass media, satellites, and other forms of communications, we are always at the mercy of the destructive influences of Eastern and Western cultures. This aggression is worse than a military attack. Muslims could easily cancel a military attack, but their resistance against cultural domination is not so easy.

For this reason, the Islamic government should endeavor to revolutionize people and their culture. All Muslims should know that without a revolution in themselves toward virtues, they would not establish an Islamic government. In an Islamic country, a motto will not succeed unless it is based on the establishment of justice, on the defence of the deprived and on reliance on the public.

When Imam came home from Paris, a crowd of eight million received him gladly. He then was driven towards the southern parts of the capital. Imam asked his son what part of the city it was. He was told the name of the location. Imam then said, "We will work with this sort of people. We should work for them. We shall rely on them." In Beheshti Zahra (the city's burial grounds) we heard the same position from him. His approach was the same during the years after the revolution. The fact is that Muslims, and the clergy do not have any other options.

Imam's demise also gathered nine million people at his burial ground. The news that we received from abroad showed to us that even foreign news agencies accepted this fact. The immense crowd clearly indicated their love towards Imam. They rallied under the hot sun for 35 kilometers to his tomb. Exactly at that time the elite were taking a nap under their ventilators. The oppressed layers, Imam's lovers, gathered at his burial ground, rubbing the earth of his tomb to their eyes. This is because this leader had

revived their humanity. He had restored their dignity. Now they felt they were somebody.

Our Islamic government could not succeed unless it is protected by this oppressed layer of society. Our statesmen should bear in mind to take Imam's advice to rely on these people. Imam vehemently protected and respected them. He made their capabilities flourish. He assured them that they deserved self government.

Some Muslims erroneously think that to protect and to help the oppressed means to give them alms, to throw in front of them some portions of their food. Imam's view on the oppressed's rights is not this. The oppressed rose against the oppressor to get their genuine rights.

Imam believed in the rights of the oppressed. They had the right to be human beings, to govern themselves, to get what God has bestowed upon them. Imam recognized these rights; that is why he was loved by all. Imam did not give these people dates or bread or melon so that they in return would love him. He said from the very beginning that the Islamic order is not supposed to bring people bread and melon. This does not, of course, mean that in the future the government will not prepare a logical welfare for people. Imam thought the oppressed have the right. We owe them a lot.



**Message of the 'Zahra Islamic Society,' Houston, Texas, USA.
read by the Representative of that Society.**

Imam Khomeini, the great leader, the man who transformed and trained our community, the man who revived the faith.

Prior to the Islamic Revolution of Iran, the Muslims of the world were Muslims only by name. But after the revolution, people learned the genuine Islam. The significance and relevance of this change was due to Imam Khomeini.

He changed the women. They found their own identities once again.

The Muslim children in the USA had lost their values; but after the Islamic Revolution, they recognized Islam and even their parents.

Now Imam Khomeini is not among us any more, but his messages are still alive.

Our objective as a Muslim woman is for us to be strong and to educate good children.



**Message of the Committee of the Muslim Women of
Madagascar, read by the Representative of this Committee.**

My Muslim sisters, we all thank God to be created Muslims and peace be upon Muhammad (S) who delivered to us God's message.

Dear sisters, on behalf of the Muslim women of Madagascar, let me extend my thanks and regards to those of you, either inside Iran or outside it, who did your best to establish this seminar. This seminar is being held in the prosperous country of yours. I, as your sister, have attended this seminar to glorify the personality of the leader of the Islamic Revolution.

It was due to Imam Khomeini that most Muslims in the world are now awakened and have realized themselves.

The members of the Committee of the Muslim Women of Madagascar are definitely sure that women all over the world have benefited from Imam Khomeini's teachings and guidelines. We are certain that women will never stop struggling against Imperialism, Zionism and injustice. We are sure women will follow Imam's path toward prosperity both in this world and the Hereafter.

No doubt, God has assigned an end to the life of any creature. When death arrives, the body decays. However, there is no death for Prophets, for friends of God and for great men. This is because their statements, speeches and works are ever-lasting. Imam Khomeini, too, is perpetual; he has left behind a worthy heritage, which is the belief in God and the continuation of a path which leads to liberty and prosperity of Islam and Muslims.

Dear sisters, I assure you that only the Islamic Republic of Iran deserves the name of "an Islamic country". Your country is the only one which carries out the true Islamic traditions according to the Qur'anic teachings.

Please be certain that the Union of the Muslim Women

of Madagascar, despite the meager possibilities at its disposal, will, with God's help, do anything feasible for Islam. This union will carry its combats against the foes of Islam and will do whatever it can for the enhancement of the Islam issue.

We hope the banner of Islam, which is erected by Imam, will never fail to wave.

Dear sisters, we are not able to express in words our love and gratitude towards Imam Khomeini. He is the true leader of all Muslims of the world. May God bestow upon him a lofty place in the Paradise. May God lead us along the right paths. Long live the alliance and brotherhood of all Muslims. Long live the Islamic Republic of Iran. The manager of the Committee of the Muslim Women of Madagascar.





**Message of the Congress To Examine Aspects of Hadrat-e-
Imam Khomeini's Personality**

**By: Fatimah Rakei, member of the Central Council and
head of the Publication Department of the Women's Society
of the Islamic Republic of Iran**

I will start with Imam Khomeini's statement, "I am leaving you all, and I beg Allah, the Compassionate, the Merciful, to forgive me for all my short-comings in serving my people. I ask the nation to forgive me, too. I will ask them to go ahead with their firm resolution. They should realise that with the departure of just one servant of the nation, the people's strong determination will never waver, because there are more capable and distinguished ones who desire to serve their nation. God will support this nation and the oppressed of the world."

With all our thanks for the presence of the scholars both within and outside the country in this seminar for the survey of some dimensions of Imam Khomeini's personality ((may God bless him), I will present to you the message of the Congress:

Imam left us alone, but his statements and messages are ever-lasting. This is because his way is the continuation of the way of all prophets, God's men. Imam left us behind, but he advised us to be the followers of the genuine, Muhammadan Islam, the school of virtues, the cradle of combats against infidelity and *nifagh*, the school of combat against universal arrogance, against colonialism, and against exploitation.

It is upto us, the living, and as his real, enthusiastic followers to endeavor to the most of our capabilities, to continue his way and to propagate his messages, his teachings.

The Women's Society of the Islamic Republic of Iran deemed it important to hold this seminar to introduce to the world some dimensions of Imam Khomeini's distinguished personality (may God bless him). But this is just the begin-

ing. To get to know all the aspects of Imam's personality will take colossal time and energy. Thus, we ask all brethren and sisters, both inside and outside the country, to spread Imam's teachings through their respective cultural centers.

We hope to publish Imam's messages and lectures in the near future and to make them available to his staunch followers all over the world. We ask our foreign guests to let their respective nations know of all the love and consideration the Muslim nation of Iran have for their Leader, Imam Khomeini (May God Bless Him).

We ask our learned sisters and brothers to declare their readiness to cooperate with the office of the publication of Hadhrat Iman's works, which is, at present, headed by Hujjatul Islam Ansari; this will make Imam's followers to know him better.

Our honorable brother, reverend Hashemi Rafsanjani, in his inaugural address to this seminar suggested that the Women's Society should arrange for more seminars for a comprehensive study and research on all dimensions of Imam Khomeini's personality (May God Bless Him). We will accept this constructive suggestion of Mr. Hashemi with pleasure. We will hold some sessions both in Tehran and in provinces for this topic in the near future, God willing. We will let everyone know through the mass media. The Women's Society of the Islamic Republic of Iran



Two Poems on the Occasion of Imam's Sorrowful Demise

By: Seddiqa Wasmaqi

"The Turmoil of Your Departure Broke the Sun in Half"

He departed us without letting us know,
Even the soul does not depart the body as he did so.
All of a sudden, he captured my soul and left me
He did not care taking my heart from me.
What could I even do from now on
He did not show any mercy toward anyone.
With taking no heed of any of his many
thousand lovers,
He only was heading for his own beloved.
My bones got melted away from your going
Nobody did this even to a stone.
The time we spent without you last night
Not any lover had such a depressing night.
Come back from Egypt, Jacob has fallen aged,
Kan'an could not endure the night seeing you departed.
The turmoil of your departure broke the sun in half,
Even the Prophet's having the moon in two did not
affect the world that much.
From now on all my nights will be too long,
Like the winter's first night,
Nobody wore a dress as black as I did because of
my plight.
I am more Majnun* and you are more Leyla,
Not any romance did affect the world so severely.
Not any romance from the beloved's departure
Made the pen cry so miserably.
What you did to my heart
Even Abraham did not do to Azar's† idols.

* 'Majnun' is used to convey two meanings: 1. The name of the lover of Leyla in a poetical romance by the Persian poet, Nezami, 2. Insane.

† 'Azar' is the name of Hadrat Abraham's father, whose job was to make idols.

“Incomplete Poem”

You have the patience of Job,
Whilst thorn is in your eye,
Bone is in your throat
And poison-cup in your hands.
You are the star
Which the Almighty God
Has created in the sky of creation
For our guidance.
You are the guiding light on our path
In the frightening night of corruption.
Whoever treads this path without you
For sure, will fall in the quagmire of destruction.
You are the stamina of our survival,
Of our movement.
You are a source of our desire to live,
To grow
You are the marvelous soul of God
In the cold and earthly body of mine.
You are more magnificent than the mountains,
The sky is not comparable to the vast domain of
Your thoughts.
I realize the load of your religious tasks has exhausted
your staunch shoulders.
You wish to separate this load from you
But the shoulders of the Globe will not
Bear the burden after you.
Your two eyes are the cause for the clouds to rain:
If the spring is green, it is because of your green hands.
I reside in the covent of your eyes:
You are my leader
I'll pray to the direction and
I'll follow the day that you have shown to us.
You have taught me
Courage,
Endurance,
The waves, and the sea.

I am a sea-creature,
I never wish to come back to the shores.
You are my aspirations,
You are the quiet anchor for my soul.
You are the product of my life-time research,
Every night I have you
In my dreams.
Every morning I wake up
To see you.
Every day, to feel you:
I follow the breeze
From place to place.
My heart throbs because of you,
You are my leader.
May you not stop helping me
Even in my breathing.
Your speech set the stage
For the revelation of God's verses
Every minute with you
Is like the night of "Ghadr."
Gabriel has given us the glad tidings of
Your arrival.
Behind you we are safe
From the seditions.
You are, no doubt, the invincible Conqueror
of Nahravan;
You are the Imam of the truth.
Every minute with you
Is a minute of victory.
I do not know
Any better example than you
For genuine courage.
You are remenicient of Ali's patience,
Of Ali's tortures.
My comprehension is even less than that of a palm,
Because my tail of hair is not
As disturbed and agonized as the palm's tail of hair.
I am more sturdy than the stones,
I am hollower than a well!

OTHER PROGRAMMES

OTHER PROGRAMMES

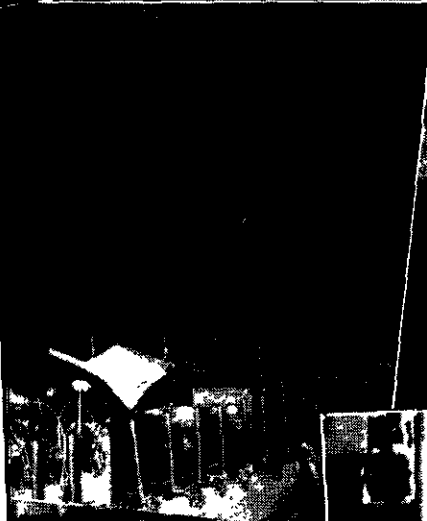
Programmes other than those held at the Congress were as follows:

Visits to:

- 1. Hosseiniyyeh Jamaran, Imam's residential place, and his meeting place with people and the authorities*
- 2. Imam's honourable wife*
- 3. Honourable leader , Ayatullah Khamenei*
- 4. Travel to Qum*
- 5. Participation in the celebrations of the fourtieth day of the Imam's demise*







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