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IMAM KHOMEINI'S VIEWS
ON THE PARTICULARITIES
OF DIVINE RELIGIONS



*Council for the Celebrations
of the Third Anniversary
of the Victory of the Islamic Revolution.*

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This is a divine school of thought and action which can train human beings in all dimensions and create an all-encompassing system. It can bring mankind to the level of humanity. (July 8, 1979)

The Prophets were all appointed to teach human beings the ways and precepts they do not know. (May 28, 1979)

Prosperity and perfection of human beings and human societies solely depend upon the obedience of the divine laws which have been sent to mankind through the Prophets. (May 28, 1979)

All divine religions have their origins in God, the Most Exalted, the Most High, God's messengers have conveyed them to mankind. These religions are for the prosperity of mankind and to perfect them. God, the Most Exalted, intended to guide mankind through His revelations to the great Prophets so that they draw near to human beings in all their dimensions. (May 28, 1979)

The superpowers and other schools of thought have nothing to do with the spiritualities of human beings. Schools of thought and action which exist in the world and are divine do not pay any heed

to what the role of the inner being of mankind should be. They do not care what one does when one is alone. They just seek to preserve their own world. (May 28, 1979)

The Prophets are all miracles who have been appointed to perfect mankind. They all seek to guide mankind onto the straight path of God. They also wanted all human beings to live in peace with fraternal relations. (December 27, 1980)

The monotheistic movements and revolutions and all the Prophets are to guide human beings to a path whereby they may seek piety and perfection. (April 22, 1979)

There is no law in the non-monotheistic schools of thought and action which deals with the inner activities of human beings and prevents them from certain actions even when they are alone. The schools of thought which are not monotheistic, contradict the monotheistic and divine schools of thought revealed to mankind from God. The great messengers of God deal with all dimensions of mankind. (April 22, 1979)

The Prophets have arisen with the deprived, have fought against the oppressors and tyrants and have defeated them throughout the course of history. (September 18, 1979)

Islam is a political religion whereby everything, even its forms of worship and its ritual prayers have a political nature. (September 18, 1979)

In Islam, which we adhere to and we follow, there is no place for racism and racial discrimination. The only important thing is piety and virtue. (October 31, 1979)

. . . countries are the lands of the tyrannized. God, the Most Exalted, the Most High has ordained to give the earth to the deprived and to remove the oppressed and tyrants from the scene of history. (November 29, 1979)

If a movement or an action is for the cause of God, it will never be defeated. (May 31, 1979)

If a people relies upon spiritualities, they will come out victorious. (September 15, 1980)

O, you the deprived of the world, arise and free yourselves from the claws of the enemies of humanity. Do not yield any longer to oppression. God is the supporter of the tyrannized. (September 15, 1980)

Assist God, so He will assist you. You, the limitless ocean of Muslims, should arise and crush the enemies of humanity. God, the Most Exalted, the Most High and His great army, will support you, if you return to Him and follow His divine teachings. (September 15, 1980)

Whoever claims to be a follower of Jesus should support the oppressed and should fight against the superpowers. Are Christ's teachings, discriminatory teachings? Has Jesus good feelings toward those who are rich and bad feelings toward those who are oppressed, poor and helpless so that you (those who pretend to follow Jesus but are

actually tyrants) commit such actions? (August 28, 1980)

Fotunate are those who strive for justice and bear the hardships of it. Shame on those who work for the benefit of the oppressors and spies and for trampling upon the rights of people which are against the teachings of Jesus Christ and against the teachings of all the messengers of God. O, you the people of Christ and followers of Jesus, the Soul of God, arise and defend the dignity of Jesus Christ and the Christian nation. Do not let the enemies of the divine teachings and the divine laws introduce the Christian people and clergy in a lopsided and defamed form to the oppressed masses of the world. (August 28, 1980)

Fathers of the churches and clergy following Jesus Christ, arise to defend the oppressed and deprived of the world who are entrapped in the hands of the tyrants and oppressors. For the sake of God and in pursuance of the teachings of Jesus Christ, ring the bells just once for the tyrannized people of Iran and condemn the oppressors. (December 23, 1979)

Fathers of the churches, arise to save Jesus Christ from the clutches of these executioners because that great Prophet hated oppressors who use religion as a tool, as a means of oppression and worship to reach a position of tyrannizing God's servants. All divine teachings have been sent from God for the salvation of the oppressed. And O, you deprived of the world, arise, unite and force

the oppressors out of the scene for, the earth belongs to God and its inheritors are the deprived. (December 24, 1979)

Had the teachings of the messengers of God, such as Jesus Christ and Moses among the Jews and the Holy Prophet of Islam among Muslims been realized the way they wished, the present, existing problems of human beings would have never existed. (December 23, 1979)

At the present juncture, the great governments are committing numerous crimes in the world under the name of Christianity and attributing themselves to the school of Christ, peace be upon him. The same is true about some rulers of Islamic countries who commit crimes under the pretext of being Muslims and in the name of Islam. (January 9, 1980)

Islam, in contradiction to all despotic governments is to perfect mankind. The Holy Quran is the book which leads mankind towards perfection. (January 9, 1980)

It is the divine and monotheistic schools of thought and action which make true and perfect human beings. (January 9, 1980)

Moses, peace be upon him, whose historical story has been told in the Quran and other divine books, was a shepherd. He was the shepherd of Shu'aib and mobilized the people, the masses against Pharaoh who was the greatest power of

his time. Pharaoh put the people into a slumber in order to plunder them but Moses awoke them to resist. (January 9, 1980)

The goal of the knowledge of all of the Prophets is human beings. The main topic, the point of their training and the source of their knowledge is all mankind. They have all been appointed to train human beings; to help this creature of nature to arise from the level of nature to the high level of the metaphysical. All the messengers of God deal with mankind. (January 9, 1980)

**Imam Khomeini's Views on Faith
and Reliance upon God**



If an uprising, movement and action are for the cause of God, there will be no defeat in them. (May 31, 1979)

Move forward in the Name of God: guide people in the Name of God; publicize in the Name of God and correct that which is wrong in the Name of God. (June 28, 1979)

A people who arise for the cause of God, will remain for His cause and will continue to follow the same for the cause of God. (August 17, 1980)

The power and assistance of God brought about victory for us. (June 4, 1980)

Our people with bare hands and without weapons arose and resisted against modern weapons and military power. It was able to crush all powers at the end. (July 17, 1979)

That was a divine blessing which made a people with nothing victorious over those powers which were enjoying everything. (June 21, 1979)

Our people arose for the cause of God and for the revival of the divine rule. The members of the nation entered the scene of struggle with courage and enthusiasm. They eventually overcame

blasphemy, hypocrisy and curtailed the hands of the superpowers from this country at the cost of great sacrifices and the presentation of innumerable martyrs. All of this was for the cause of God and for the sake of Islam. (August 17, 1980)

This victory, achieved by our people, was a blessing by God. (July 17, 1979)

Relying upon God, we will resist against the enemies of Islam, in unison with the world deprived and oppressed nations, until their total annihilation. This same firm faith in God will guarantee our victory over all the enemies. (April 28, 1980)

This Islamic movement was a movement based on faith, and the ideology of Islam, and it has been able to progress and advance with the power of Islam and faith. Otherwise, our people had nothing of war materials. (May 25, 1979)

Do not think that our people were in possession of arms and weapons. The people had only stones, sticks and clenched fists as weapons. But the main weapon was their spiritual weapon. The people's spiritual weapon was a firm belief in Islam, a firm faith in God, the Most Exalted, the Most High, as well as reliance upon the source of power and unified expression. (August 9, 1980)

We advance forward in the Name of God, bearing Him in mind. (June 4, 1980)

Did the people possess weapons at that time (during the time of the now deceased Shah)? Did the people have machine guns and tanks and cannons at their disposal? The people had nothing. But they had something more important and that was spirituality and firm faith in God. This strong faith empowered the people in such a way that those who were previously even afraid of rifles, now had no fear of tanks. (June 20, 1979)

It was the power of spirituality and firm faith which made you victorious over the army of Satan and of the false gods. (July 2, 1979)

If a people rely upon spiritual values, they will emerge victorious. (July 2, 1979)

**The Characteristics of Islam
as Viewed by
Imam Khomeini**



Islam is more familiar to the poor than to those who have accumulated their wealth illegally. Islam does not recognize such wealth as legal.

The religion of Islam is to guide mankind from ignorance to the straight path. Islam is not like other schools of thought which have plans only for material and earthly governments.

The straight path is the way of Islam which is the path of humanity and the way towards perfection which leads towards God.

Islam is here to say that all the ethnical groups and races are the same, like the teeth of a comb. None of them have any superiority over the others. The Arabs are not superior to the non-Arabs and the non-Arabs are not superior to the Arabs. The whites have no superiority over the blacks and the blacks are also not superior to the whites. The criterion for superiority is piety and virtue. Superiority is having more committment to Islam.

Islam requires that the interests of all people be taken into consideration equally.

It is the power of Islam that has been able to gather peoples from various groups under one roof.

Islam is here for the benefit of the deprived and their interests have first priority. (June 16, 1979)

All dynamisms are derived from and stem from Islam. The Quran is the Book of dynamism and movement. (June 16, 1979)

At the advent of Islam, the mosques were the center and focal point of all political activities. The plans of Islamic wars were mainly designed in the mosques. (May 23, 1979)

There is no place for suppression and suffocation in Islam. Freedom is guaranteed in Islam for all classes and for all people, for men and women, for whites and blacks. (May 23, 1979)

In Islam, there is no place for dictators. Islam provides the best form of democracy. There is no regime more just for the people than that of Islam. (April 1, 1979)

In Islam, women are free and their rights have been guaranteed. Men and women should follow the same prohibitions. They should avoid ethical and morale disgrace and decadance. Women enjoy the same rights as men such as the right to vote and to work.

Islam does not negate progress but it does oppose corruption and injustice and will continue to do the same in the future.

Islam is a political religion. Islam has been introduced in such a distorted way that we ask ourselves what is the relation of Islam with politics. It is said that politics belongs to Caesar and the altar is for the clergy.

Islam has rules and plans for all dimensions of humanity whereas the laws enacted by human beings are regulated to maintain peace and order. Such laws simply deal with political and earthly qualities of human beings whereas the other dimensions of human beings have not been taken into consideration.

The religion of Islam is the religion of building human beings, true human beings. The Quran is the book of making mankind true human beings; human beings in all human dimensions and not merely in material ones.

Islam is a religion of purification and purgation. The Quran is the Book of transforming mankind into true human beings. Rely on the Quran and implement the lofty teachings of Islam. Islam turns the human being into a true person and that is what the superpowers and the foreigners are afraid of. They are afraid of human beings in the true sense of meaning. That is the reason why they are seeking to crush Islam.

In Islam there is no difference between the poor and rich, between the blacks and the whites, between the Shi'ites and the Sunnis, between the Arabs and the non-Arabs. The criteria for the

Holy Quran is justice and piety. A person who enjoys more virtue and piety is superior.

Islam is here to take people out of absolute darkness and help them enter the ocean of absolute light. (April 1, 1979)

The light of divine justice illuminates all equally. The blessings of the Quran and the Sunnah of the Prophet cover all equally. Auspicious and blessed be this government for you in which there is no place for differences between blacks and whites, between Turks, Kurds, Baluchis and other ethnical groups. All are equal; all are brothers. The value and superiority of one person over the other is only due to one's virtue, piety, valuable ethics, spiritualities and good deeds.

The importance given to materiality in Islam is because it can serve spirituality. It has no value by itself. Spiritualities are taken as criteria in Islam. (April 1, 1979)

Islam is an ideal for all people. They can find their everything in it.

Islam, in contrast to all satanic governments, is here to bring about spiritual human beings. The Quran is the Book of true mankind. If Islam is fully implemented and if the governments and people take Islam as their guide, it will become impossible for others to exploit us. Our economy should be Islamic-oriented one, the same as our culture, our army, and our everything.

(June 10, 1979)

It was Islam which made our youth triumphant over the canons, tanks and other things. It was Islam which made our people victorious over all powers.

It is Islam which can preserve our independence and our freedom. Islam can pave the way for our progress and can keep our economy alive. (July 6, 1979)

Islam is a progressive school of thought and action. (July 8, 1979)

Islam has nothing to do with plunderers. Rather, Islam focuses its attention on the poor and the oppressed. It is Islam whose leader says "I have the fear that there may be someone hungry in the farthest part of my country." (July 8, 1979)

In Islam, the situation has prevailed from the very beginning that a ruler lives at a lower standard of living than the ordinary people or (at least) at the same level. (June 18, 1979)

Islam is the religion of dynamism and movement and the Holy Quran is a source of dynamism; a movement from nature into the unseen; a movement from materiality to spirituality; a movement and elevation towards justice and the establishment of a just government. (June 20, 1979)

Basically, Islam is here to construct and build.

Islam has the goal of constructing the human being and transforming that person into a true human being. (June 25, 1979)

In Islam, the government is a government based on law. Even the governments of the Prophet of God and Imam Ali were governments based on law whereby the law of God ruled. In an Islamic country, the law of God should prevail and rule and nothing else has any right whatsoever to rule.

It is Islam which even treats its enemies well unless they (the enemies) form conspiracies against the interests of the country and against the interests of Islam. In that case, Islam treats them in a decisive and punitive manner. (June 26, 1979)

Islam seeks to see all human beings prosperous and felicitous and to have cordial and correct relations with one another. Islam even commands us to have friendly relations with those who have no belief in Islam. (June 26, 1979)

In the Islamic government, there is no difference between a person who is heading the government and those who are in the army or in the government offices. They are all the same just like other classes of the nation. They are all members of a nation where some members have joined the army and others have taken the responsibility of ruling the country. (June 29, 1979)

Islam calls for moderation. It does not prevent the function of capital, but at the same time, it

does not allow capital to grow at such a rate that a person is able to possess hundreds of thousands of millions of dollars and have an automobile and chauffer and the likes for his dog while another person who goes home at night has nothing, not even a loaf of bread to offer to his family. This is not practical in Islam. Islam does not allow such a rule to take place and no true human being could agree to these things. (June 29, 1979)

Today, you are witnessing that the people are involved in all affairs of the country. This is one of the characteristics of Islam, an Islamic country and an Islamic Republic. The people are present on the scene and are supervising every event taking place in the country. (July 1, 1979)

In Islam, even the great Prophet of Islam is equal before the law, just like other people. (July 4, 1979)

Islam has the most progressive form of government. It is in no way against civilization. Islam itself has been one of the founders of the great civilizations of the world. (March 21, 1981)

Whichever country implements Islamic rules and regulations will undoubtedly be considered to be one of the most progressive countries.

Today, Islam has been presented as a progressive school of thought, able to meet the needs of our human beings and to solve their problems. (December 11, 1978)

The respect and liberty given to women in Islam are unprecedented in other schools of thought or laws. (December 11, 1978)

The religion of Islam contains both forms of worship and political issues. Even the political issues are more numerous than issues pertaining to merely worship. (December 11, 1978)

Whoever has studied Islam and the Quran will come to conclude that Islam trains society in all aspects. (December 28, 1978)

The religion of Islam attaches great respect to the lives and the wealth of the people and violating them are regarded to be forbidden and a great sin. (December 28, 1978)

The happiness and perfection of mankind and societies depends solely on obeying the divine laws conveyed to human beings by the Prophets. (January 6, 1979)

The people of Iran are striving for justice, liberty and independence and they believe that they can reach these aims only under the rule of Islam and by obeying Islamic laws. (January 8, 1979)

Islamic laws, be they economic, political, cultural or spiritual are rich laws for whosoever pays attention to them, will find an inevitable tendency towards Islam. (January 8, 1979)

Islam, alongside with social and economic rules and regulations and the like relies on training mankind based on firm faith in God. (January 8, 1979)

Freedom is absolute in Islam except in those cases where it is detrimental to the country and to the people and if it causes corruption. (January 9, 1979)

Islam is basically a religion which both teaches mankind how to fight against oppression and inequalities and how to build a healthy and progressive community. (January 9, 1979)

Islam not only endorsed the freedom of women but it has also been the founder of women's liberty in all dimensions of her being. (December 31, 1978)

The Islamic laws cause true and authentic liberty and democracy and preserve the independence of the country. (January 10, 1979)

Islam respects religious minorities. They are free in our country. They even enjoy the right to vote and to elect their own deputies. (January 10, 1979)

It goes without saying that from the viewpoint of Islam, all the problems and complications of human life are not solvable merely by regulating economic links and ties in a special form. Rather, the problems should be resolved in a general sys-

tem of Islamic order which attaches importance to spiritualities. Spiritualities are the remedy of all problems. (January 12, 1979)

Islamic rules and regulations are compatible with all conditions of timing and location. It is not true to say that the Islamic government is applicable and useful at one time and detrimental at another. (January 12, 1979)

The same as we preserve our resources from being plundered by foreigners, we will never have any eye on the wealth of others, even if they serve our people's interests. Islamic criteria and regulations do not allow any human being to violate the rights of others. (January 13, 1979)

Islam has emphasized the equality of man and woman and has given them the right to determine their destinies by themselves. In other words, both are eligible to enjoy all freedoms and liberties. (April 13, 1980)

Islam extends its support to the peoples of the Book, (those who follow the great Prophets) and if anybody says something against them, it is just to create discord and division.

Islam is your well-wisher. Adhering to Islam will make you prosperous and happy in this world and the hereafter. (January 21, 1979)

You should rest assured that Islam covers every aspect of life, from the time a couple marry

to the time they are buried in their graves. Islam has rules, regulations and a code of conduct for all of these aspects and all of them are progressive orders and decrees. (February 14, 1979)

Adhere strictly to the canons and precepts of Islam more than anything else because Islam guarantees the happiness and the prosperity of the peoples if they do so. (February 19, 1979)

Talking about Islam does not mean turning back to progress and development. Rather, in contrary, we believe that basically Islam is a progressive religion. (February 19, 1979)

Discerning authentic Islam will lead us towards the progress of a community which is full of talents, human potentialities and social justice. We have great hopes in the social content of our forthcoming political regime more than anything else. (October 8, 1978)

Islam is at the service of the deprived and the oppressed. (October 16, 1978)

The laws of Islam are to the benefit of both men and women. Women have to play a decisive role in determining the fate of the country. (October 16, 1978)

Islam intends to assist the deprived to take the reign of their destinies into their own hands. (March 2, 1978)

The religious minorities enjoy respect and rights in Islam and their rights will be given to them. All the classes of people are free to implement their religious duties and they can vote and elect their own deputies. (March 4, 1978)

Democracy is corrupted, both in its western style or in its eastern style. Islamic democracy is the correct one and if we are given the chance, we will prove our claim to the East and the West. (March 13, 1978)

If all the people from every walk of life and even the deviated people come to realize the nature of Islam, and the programs provided by it, they all will be attracted towards Islam except those who are the hirelings of the superpowers. (March 30, 1979)

Islam is absolute light. You (the people of Iran) removed all the obstacles with your due regard to Islam, the Quran and the Imams. (April 1, 1979)

The significance attached to freedom in Islam is greater than anything else. There is nothing against liberty in Islam except those which are against public chastity, purity and modesty. (April 4, 1979)

In Islam, the body is not taken into consideration. What is important is the spirit and the soul. (April 25, 1979)

Islam pays due attention to the welfare and

prosperity of people and makes no difference between one group of people and another. (April 28, 1979)

Islam is a religion of unity and unification. It is the religion of brotherhood and equality. (May 6, 1979)

Islam is here to present and show the straight path to the peoples of the world. (May 15, 1979)

Islam provides you with all kinds of happiness and prosperity; prosperity in this world and the hereafter. (May 14, 1979)

Islam is not a materialist school of thought. It respects materiality in order to serve spirituality. Islam is here to build and purgate human beings. It is here to serve spirituality, morale and building the 'self'.

**Imam Khomeini's Views on the Relationship
Between Religion and Politics**



Islam is a religion whose divine canons and precepts also have a political side. These sermons of the religious festivals, these congregational prayers, these ceremonies in Mecca, Mash'ar, Mina, and Arafat all have political dimensions. They may all be types of worship but political aspects lie within them. Politics is also a type of a worship and a religious act.

Islam is a religion of worship and politics in which political affairs are indispensable and intermingled with acts of worship. (October 20, 1980)

Islam has ordained acts of worship and politics for the people in every area. These congregational prayers (held in all) Islamic states and in all urban and rural areas are all social and political acts. They are aimed at gathering the people of one area into a mosque to deal with their problems and to seek to solve them. Friday congregational prayers are a political and social form of worship whereby every week people get together and solve their problems. (October 20, 1980)

One of the characteristics of Imam Ali was that he was a political personality. From his ser-

mons, we have realized that he was a political figure. His letters to Malek Ashtar (Imam Ali's governor in Egypt) and the commands he gave were all political. (May 23, 1979)

Political activities are a religious obligation. (June 21, 1979)

Islam is a political religion. Read the letter of Hazrat Ali to Malek Ashtar. Study the command of the Prophet Muhammad (peace upon him and his family) and Hazrat Ali in wars and politics. We enjoy many sources in this regard but we have not the capability to use them.

These words, "the Muslim clergymen have nothing to do with politics" is one of the tricks of the colonialists. The colonial powers had injected these words into the minds of the Muslim clergy and they believed them. This caused us to fall back. The human being means everything and the Quran provides everything for the human being: politics, Islamic jurisprudence, philosophy and so on.

Interferring in politics was an insult for the Muslim clergy. When it was said for example, "This is a political Muslim clergyman," it meant calling him a bad name and the people and the Muslim clergy had come to believe such an issue. (December 24, 1980)

All the Messengers of God (peace be upon them all) were involved in politics. Religion is a

political matter which motivates the people.
(December 24, 1980)

These words uttered in all Islamic states that 'the Muslim clergy should have no say in politics' is conspired by the superpowers. (December 24, 1980)

Mosques had been the centers of initiating all political activities. (May 23, 1979)

The religion of Islam is a political religion in which everything has a political dimension, even its forms of worship. (September 17, 1979)

At the advent of Islam, mosques were the center and focal point of all political activities. The plans of Islamic wars were mainly designed in the mosques. (May 23, 1979)

We have put aside all the teachings of the Prophets except those which have nothing to do with politics. If a person does not care for other Muslims and does not strive for their betterment, he is not considered to be a Muslim at all. (September 12, 1981)

The issue of being involved in political affairs is one of the most important goals of the Prophet's missions. To rise up for the establishment of justice and to force the people to act justly have been one of the most important duties of the Prophets. Are such issues possible to be realized without being involved in politics? Can anybody

rise up to establish justice and to meet the social needs of the peoples without considering political and social issues? (September 12, 1981)

The saying that religion is separate from politics and the likes do not apply to Islam at all. Political activities are a religious obligation for the Muslims. (January 13, 1979)

Since the advent of Islam, every movement has been initiated from the mosques. It has been the mosques which created a united front and force against atheism and polytheism.

