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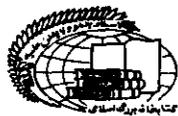
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# **The Revolutionary Line of Action**

*By*

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IN THE NAME OF ALLAH THE  
COMPASSIONATE, THE MERCIFUL

INTRODUCTION

People who abide by religion and who are prepared to make every sacrifice in the path of religion are fully aware that a community adhering to religion and enjoying efficient religious leadership can easily overthrow an opposing government, even if the major powers of the world extend their support to it. In this context the example of the Iranian nation vis-a-vis the Iranian monarchical regime is before us.

The faithful Iranian nation some time back felt that the Pahlavi regime was anti-religion. Hence, in consistence with the injunctions of religion, she started the struggle against the regime, ultimately succeeding in overthrowing and replacing an anti-religious government. There are many people who are prepared to reconcile themselves to a government that provides them with shelter, food, clothing and other comforts of life even if the government corrupts their religion and faith. On the other hand the Iranian nation would never reconcile itself to a regime which, while providing her

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with a higher standard of living and orderly life, corrupts her religion and faith. The nation would resist such a government with all the means at her disposal so that her members would attain one of the two distinctions; martyrdom in the path of religion or the overthrow of the anti-religious government.

This was the secret of the success of the brave but barehanded Iranian nation in extirpating a powerful monarch from Iran, who was supported by the major powers of the world. The people exhibited to the whole world the strength and gravity of religion. Had not the Iranian people been religion-abiding and had not the divines prepared them for a struggle against the Shah, they would not have been able to bring about a revolution of this magnitude nor could they have overthrown the anti-religious government.

It was religion alone which brought about this victorious revolution, and the world has come to know that religion has formed the biggest power in Iran. Power does not mean killing and destruction; that is what the weak and barbarians can also do. Power means the ability of achieving one's objective. That objective may sometimes be realized by killing and sometimes by getting killed. But this does not apply to every case of being killed. It means getting killed with the complete willingness which stems from the love and ideology of Islam. Such death is possible only by having utter faith

in God and resurrection and with the idea of sacrificing this transient world for the everlasting one. These can be attained through religion alone. The faithful Iranians wanted to do away with the anti-religious monarchical regime; put an end to the influence and arbitration of imperial powers and establish an Islamic government. They succeeded in realizing this objective. They showed to the world that should all the major and imperialist powers of the world join hands in order to install an anti-religious government in Iran, it would prove impossible because, under the dictates of religion, the Iranians are not prepared to accept the authority of such a government. They would resist it till they were able to achieve one of the two objectives, i.e. martyrdom or the overthrow of the anti-religious government.

Just observe the role of religion where a mother whose one son was martyred in the struggle against the Imperial government, exhorted her second son not to lag behind his brother who met his death in the cause of religion, since he was so dear to her that she did not want him to be deprived of the bliss of martyrdom. She asked him to go and meet his brother but not to forget his grieving mother on the day of resurrection when he would be haloed by the splendour and grandeur of the martyrs.

It is zeal for religion that when a newly wedded bride was informed of her husband's death while

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struggling against the government she replied that her husband was fortunate to be relieved of her company so undeserving a wife was she. It is adherence to religion and implicit faith when a youth requests his parents to pray for him to meet his cherished end; to be martyred in the struggle against the anti-religious regime and to be able to provide good store for them on Doomsday.

Mark the magnitude of faith and religion that when a father is offered condolences on the death of his son he demands congratulations for the martyrdom of his son in the cause of religion and for attainment of eternal bliss.

It is good fortune that the leader of the Iranian revolution, the great Ayatollah Imam Khomeini always iterates that what gave birth to this revolution was the religion, and that it is absolutely necessary that the religion should encompass all its aspects. In this regard he delivered a very interesting speech in the Feyzia Islamic Institute of Learning, the English translation of which we have the privilege to reproduce here.

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IN THE NAME OF ALLAH THE  
COMPASSIONATE, THE MERCIFUL

THE REVOLUTIONARY LINE OF ACTION

Just as governments draw up two kinds of plans, i.e. the long term plan and the short term plan, so does our nation need two kinds of plans at the moment. The short term plan is meant to safeguard the revolutionary movement. If that is not done and if, God forbid, it is not advanced unitedly, there is every possibility of our encountering the same difficulties which have been hinted at.

The conspirators are out to undermine our movement. The enemies of the revolution, the putrid limbs, are looking out for an opportunity to join hands and work against us. But our success should not make us complacent nor should our attention be diverted from the cause on the pretext of the absorbing day to day affairs of our life like those unemployment, indebtedness, lack of shelter etc. These are the worries of material life for all classes of people.

The conditions prevailing at present in our country have ushered her into a very sensitive period of her history. You know that we have jointly fought for a certain cause and our move-

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ment has come to a stage where it is possible that those people who are apprehensive of losing the benefits they have been enjoying for so long might join hands and attempt to thwart its progress.

What remains is our long term plan, the accomplishment of which is our duty. The secret of our success has been our unanimous slogan that we detest rotten government and want it to be replaced by a theocratic government whose commands are enforced in letter and in spirit. We raised the slogan for an Islamic Republic and now it is our duty to protect the objective which we have realized. In particular, we must take due note of the parties which are now in the process of formation or have formed and want to glorify themselves. It remains to be ascertained whether their line of action conforms to the line of action set before itself by the Iranian nation?

What can satisfy anybody that their line of action is nationalistic in its character is that they should raise with us the slogan for the Islamic Republic. That is the way they can identify themselves with the nation. But you may notice that despite the fact that the entire nation voted for the Islamic revolution, there is no mention of God, Islam and the Islamic revolution in their speeches. This indicates that their line of action is different from that of the nation. They are separate from the nation and the nation is separate from them.

These parties have now been galvanized into action. If they ask for a democracy, a republican democracy or an Islamic democratic republic, then this demand is identical to the demand of our

enemies who are afraid of neither a democracy nor a republic, but of an Islamic republic. Their interests have suffered at the hands of Islam but not at the hands of a democracy, democratic republic nor an Islamic democratic republic. It was Islam which gave them a slap on their face.

Some people may pretend to be religion-abiding yet, like the Kharijites, may usurp the rights of others. Some people may claim to be patriotic and lovers of independence yet their utterances may be devoid of reference to God, Islam and the Islamic revolution. The line of action of such people is, for certain, different from that of the nation. Their course of action is diametrically opposed to the course which the nation adopted at the cost of its blood for Islam.

The point which has to be understood is whether our youth who made the highest sacrifice of life and our womenfolk who demonstrated fearlessly on the streets and thoroughfares, did so for bare democracy? Did they make all those sacrifices for the sort of democracy that is obtainable in the U.S.A. or U.S.S.R.? Both of these countries are democracies. Was it the call of Islam for which they lay down their lives or the call of democracy as may be found in America, Russia or Israel? Or was the great bloodshed for an Islamic Republic?

From the very outset, I have been laying stress on the term Islamic Republic. Dropping one of the two words would mean moving in an opposite direction. Similarly addition of a third word to

this term would mean that their path is not our path.

Our aim was not only to overthrow the dictatorial regime: this was the first stage in realization of our objective. Since it was an obstruction to our objective of enforcing divine laws and acting according to the Qur'an we opposed it. Had the previous government acted upon the teachings of the Qur'an and seen eye to eye with us, we would have had no reason to oppose it. All the blood spilt was not for the overthrow of monarchical rule but for the establishment of Islamic government which would be conducive to the promulgation of divine laws. Removing the government and denying the enemy any chance of having his way, was to realize the objective of giving Iran an Islamic government for furtherance of Islamic programmes. If this is admitted, then it follows that establishing an un-Islamic government in place of the monarchical government meant nothing but wanton waste of the precious lives of our young people. We suffered untold privations and removed the obstacle in our way, but now others want to take the credit of doing all that.

Our people identified the real enemy before the revolution was launched and then liquidated him. After the revolution also, they should identify him as he is trying to undermine the interests of the nation.

Our foe is not the deposed Shah alone but also the one who professes any form of government

which is other than Islamic. He is our enemy certainly, call him by whatever names you may. One who wants democracy alone is equally our enemy for he does not want Islam. We want Islam for which we made no mean a sacrifice. Our youth suffered beyond imagination and shed its blood, and it was all done because they wanted Islam. Those who welcomed martyrdom as a source of supreme bliss were, in truth, responsible for the advancement of the movement. The question may be asked whether they considered martyrdom as a source of felicity for attaining a democracy of rightists or of leftists or for an Islamic Republic? Our young people never shed their blood to win a democracy of the type there is in the USA or in Russia. Their only objective in making the most valuable sacrifice was to see the establishment of an Islamic Republic.

Respected audience(1): You have taken the trouble of travelling from distant places and assembling here. Was there any motive of yours other than Islam in doing so? Have you come with the purpose of seeing a man who is a democrat and nothing more?

The opponents of Islam wish that there should be no Islam and no religious heads. They would be satisfied with anything except the divines. What they pursue are their own ambitions and interests as against the interests of the nation.

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1. By audience is meant the Educationists from distant parts of Iran who paid Imam Khomeini a visit and who acknowledge him as their true religious leader.

Our course is not to be defined by oil. Oil is not an issue. Nor is its nationalization a stupendous task for us. What we want is Islam and not oil. If some one nationalized the oil, does it mean that we should bid farewell to Islam and rest content with that?

There are several groups of people who make boastful claims, but you can understand them well when the matters come to practicality. You can yourselves understand them by their movements, utterances and overtures. During the constitutional period, it was the church which proved effective. They thrived on the endeavours of the clergy but took recourse to perpetrating atrocities. Today such groups among our people want to repeat the old practice.

The murder of Ayatollah Behbahani and Ayatollah Noori gave a new dimension to the national movement. The murder of Ayatollah Motahhari proves our contention and who knows, I too might fall a victim to their bullet. Our course is the cause of Islam and we do not want freedom without Islam. The freedom and independence craved by us must be acquired under the aegis of Islam.

The Iranian nation must know her enemies who are identified by me. Those who clamour for freedom and independence but bid farewell to Islam are your real enemies. They want to debase you. They may be faithful in not desiring the return of the former regime to power but, nevertheless,

they are fully aware of your course of action. They prescribe the western type of democracy for you which, though it proposes freedom and independence, yet has no God, no Prophet, no Islam and no living Imam!<sup>1</sup> When you consider martyrdom as a source of felicity do you think that all the sacrifices that you made were to have for your country the model of Switzerland? Or was it for having a purely Islamic country where Islamic commandments would be enforced. What the clergy have suffered so far and continue to suffer, is for the sake of Islam alone. When there is talk of democracy without Islam, you should become alert for that speaks of a conspiracy. It may be democracy or freedom and independence, no doubt, but democracy and independence without Islam and without the living Imam are totally rejected by us.

Our nation walked in the footsteps of the Chief of the Martyrs.<sup>2</sup> Did he shed his blood for winning a kingdom? Did he crave for independence alone? Did he want freedom, or God and Islam? The divines want Islam, and independence and freedom under its banner.

The short term programme is to identify those who are God-fearing, Islamic and advocates of the living Imam. The sign and proof of this identification is if it can be ascertained that their slogan is also the Islamic Republic. Their concord with the clergy will prove that their path is the path of

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1: By living Imam is ment Imam Mahdi ( ) the 12th Imam in Shia belief with whose reappearance ture peace and justice will cover the world

2: By chief of the martyr is ment Imam Hussein ( ) the third Imam in Shialam

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the nation. But if they want Islam without the clergy and the ecclesiastical chiefs, then of course, they are not in harmony with Islam and the Qur'an. They pretend to be Islamic; for Islam is not without mentors and preceptors. If there are no religious scholars then all our religious books will either be consigned to the flames or cast into deep waters.

This is the short term programme which I feel it is my duty to impress upon you. It is in fact a day to day programme of identifying the opponents of Islam. Our struggle against them shall become more intense.

Some of these people bear enmity towards Islam no less than did the Shah. He at least did utter the name of God and paid visits to the sacred shrines, though only in pretence. But these people will not even bring the name of Islam to their lips. Some of our writers do not write a word about Islam even to deceive us. Perhaps we might have to struggle against them with as much intensity as we did against the Shah. Freedom is desirable but conspiracies are not. Calling a meeting in the name of some deceased person and propagating opposition to Islam are not tolerable.

Our long term programme: If you are civilized persons, you should advance the objective of Islam. If you impart proper education to women folk and children in an Islamic way, then this world and the hereafter are both saved for you. But, God forbid, if uncivilized and un-Islamic children are brought

up in your lap and your care, this will carry us fast towards the decline of Islam and the ruination of the country.

For your future you need your country. If your children are brought up in an Islamic way, then it is as if you are keeping pace with the times and your children will rise to events. But one who has no faith in God and Doomsday cannot be useful to the country. Only those who have faith and an ideology can redeem the country. But materialists are prepared to surrender to the dictates of everybody and succumb to the bait of both America and Russia.

Those who betrayed the country and plundered our wealth were materialists and were remote from religion and ideology; they had no scruples in acquiring wealth. Supposing they wanted a motor car, they cared neither whether it came from a friend nor a foe. Had there been one faithful person among the whole pack, he might have dissuaded them from doing un-Islamic things. The belief of those materialists is that this world is their only existence and as such whatever material gains are possible should be acquired by any means.

In our long term programme, we must give religious training to the parents, tutors, authors and others under whose care and patronage our new generation is to arise. The role of a mother in bringing up her child and in shaping the society is most important and honourable. The prophets have been sent by God, from Adam to Mohammad, to humanize mankind and it is a pity that the

capitalists and the communists have disparaged this type of upbringing. Our children have been removed from their mothers; not all of them but many. Our manner of bringing up children was looked down upon by them because it did not conform to their views. Their method also contrives to deprive the child of fatherly care and thus humanistic culture is denied to him. The capitalists do not want a perfect man to arise, for that goes against their interests. They do not want this country to have wise and faithful men. The martyrs who laid down their lives in the streets and raised the slogan of Islam are a danger to the designs of the capitalists.

I want you to convey to others that we are out for an Islamic Republic. Pretenders to Islam cannot be your true representatives. One who may have expressed his hostility to the Shah, to America and Russia, but does not cherish the Islamic Republic, should not be your representative. Your representative must have firm belief in the Islamic Republic. Your representatives should not pretend to become Islamic over night. Even a well-known intellectual, philosopher, etc., if not disposed to be Islamic, should not get your vote.

May God Almighty guide you, protect you and crown your efforts with success. God willing we shall move ahead together on this path.

Peace be with you and Allah's blessings and bounties.