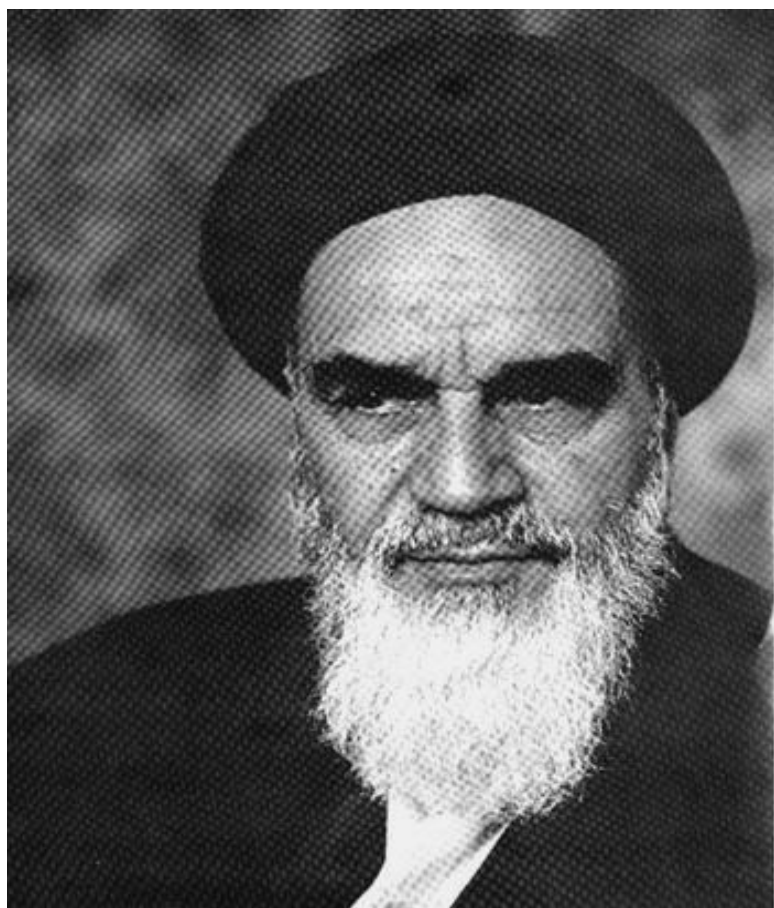




*In the Name of Allah,
the Compassionate, the Merciful*



**ISLAMIC SOLIDARITY IN INFRA-NATIONAL
THOUGHTS OF IMAM KHOMEINI**

*The Institute for Compilation and Publication
of Imam Khomeini's Works
(International Affairs Department)*



Islamic Solidarity in Infra-National Thoughts of Imam Khomeini

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Preface

In contemporary era, the social, economic and other relations are expanding throughout the world. In such a scenario, the emergence of an interconnected International System, or in other simple words, the formation of united social order based on an International united society is not beyond the expectations. It might happen that a great and plain political unit replaces the nations of today, and even a universal government seems to be established.

It is a crystal clear that the concept of the nation has faced an evolution within the passage of time, and it bears different meanings and concepts. The term “nation” has been used equivalent to community, divine laws, creed and faith, and it was also applied on the followers having same religion and the people following same creeds. The religion is an important factor to actualize the unity and solidarity among some nations as it knows no bounds to national boundaries. Due to such a reason, its dominion is intended more expansive than the realm of a nation.

Subsequent to fall of Ottoman Empire-ship, and collapse of chronic imperialistic system, modern nationalistic inclinations and anti-nationalistic tendencies, which roots go back to 18th and 19th centuries- were influenced by revolutionary and nationalistic movements and entered to a new phase of 20th century. As a result, a conflict broke out among community, nationality and Islam. On the other hand, post 1st world war the phenomenon of inter-nationalism was experienced by forming a society of the nations in 1919. It could help to some extent in protecting and supporting international security, and establishing some type of International Global system. Although theory requires strengthening the relations between individuals and other

nations of the world, yet it does not stand same as with belief of ‘the whole world is our country’.

In fact, the type of management occupies a great importance in contemporary world as it can take a step forward in implementing monotheistic ideals of the Islamic Unity by creating linkage between community and nation on one hand, and making best use of existing infra-national tools, on other hand.

Undoubtedly, system of the Islamic Republic, which was formed in the ray of Islamic revolution and the prophetic like leadership of Imam Khomeini (r), caused to revive the many of fundamental concepts of the Islamic origin such as if the Islamic Ummah could revive its identity that would become a turning point for the great evolution. Since the International community observes this newly founded system within the framework of a national government, thus a trustworthy restructuring of such a constructive nationalism that could win the favor of Hadrat Imam (r) — in fact favored by Islam itself — is required. It is not only useful and necessary but also considered as an urgent issue.

The fundamental creeds of Imam (r), as a founder of the Islamic republic, and his achievements, and particularly his experience of forming Islamic Government could be a seedbed for any type of theoretical architecture in this regard.

The strategy of Imam was based on the thoughts of the Islamic Unity from outset of the Islamic movement, and he always undertook the issues of the Muslims World as an *Ummah*- focused approach. The victory of the Islamic revolution in Iran is considered as a turning point for monotheistic ideals. Hadrat Imam (r) founded this strategy among the Iranian Nation through unity of expression and creation of national unity which could prove itself as a preface to revolution of unity, and uprising of all the Muslims and oppressed ones of the world to defend the Global interest of Islam. He always used to emphasize on negation of the

dominance of arrogant and devouring powers over the Islamic countries, plotted by America the great Satan and Israel the cancer tumor. Hadrat Imam (*r*) did not see himself bounded to National limitations in promoting Global objectives of Islam and forming the united *Ummah*. Contrary to nationalists and likely religious enlightened persons, he believed in progressive strategy of expansion of the Islam throughout the world as a part of foreign policy of the Islamic system. For this reason, he had considered the interest of Islam and Muslims parallel to national interests. Responsibility before problems, and troubles of the Muslim World, which is viewed by Quran as a united *Ummah*, was undertaken by him as an affirmative Islamic and humane principle. Islamic *Ummah* included all the Muslims and followers of Islam beyond geographical boundaries, ethnic groups, diverse languages, communities and sects.

Designation of the concepts such as ‘*Muslim Ummah*, ‘Mobilizing Oppressed ones around the Globe’ ‘united hand’ ‘brotherhood’ among the Muslims, revival of real philosophy of Congregation of *Hajj*, quick and explicit reaction to ‘plot of satanic verses’ ‘his historical letter to Gorbachev and ultimately Political and Divine Will of Imam Khomeini (*r*), all of these reflect his *Ummah*-focused approach to the problems of the Muslim World. These issues of utmost importance is not accessible expect of infra-national vision which sees the goodness of *Ummah* beyond the national interests, and by designating new criterions of such type as he placed Islam against disbelief and Idolatry, yet this vision contradicts with the nucleus of Nationalism.

Imam’s perception toward communities, Nations and his Infra National approach has enjoyed a special status in his thoughts. He gave a value to the patriotism and purified nationalistic feelings to such an extent if these were not placed against Islam. In other situation, he used to react and took a

stance against it. Therefore, he accepts communities and nations only within the boundaries of Islam and its teachings.

Imam (r) had a great awareness of negative out comings of Nationalism that was totally stranger to Religious beliefs. He made best use of existing grounds, mobilized all the Muslims and oppressed people of the world by his awakening methods around the nucleus of Islam to take effective steps for actualization of Divine Ideals.

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Imam Khomeini's works**

Islam, Communities and Nations

Islam a pivotal point for all

Islam came, drew a red line across racism, and allowed no differentiation between black and white, between Turk and Iranian, between Arab and non-Arab. The only distinction it made between men stemmed from piety, fearing God, true devoutness, political piety, material piety and spiritual piety. This is the difference that was established: “Verily the most honored of you in the sight of God is he who is the most pious.”¹ There are no Turks and Iranians, Arabs and non-Arabs. Islam is the pivotal point for all Muslims.

(September 9, 1964 [Shahrivar 18, 1343 AHS / Jamadi al-Awwal 2, 1384 AH]

Sahife-ye Imam, vol. 1, p. 378

Nationalism leads to division

The propaganda saying this is an Arab that is a Turk or Iranian or a Kurd is launched by the aliens to divide the Muslims and plunder the resources of these countries. The Muslims must be wakeful and should not be deceived by such propaganda.

¹ Surah al-Hujurat 49:13

*December 7, 1978 [Azar 16, 1357 AHS / Muharram 6, 1399 AH]
Sahife-ye Imam, vol. 5, p. 187*

Islam belongs to all

The writers and orators must explain these problems for the people and introduce Islam to them. They must make it clear that Islam does not belong to any particular nationality; it does not belong to the Turks, Iranians, Arabs or non-Arabs. Islam belongs to all, and race, color, tribe and language do not have any weight in this system. The Quran is the book of all
*December 7, 1978 [Azar 16, 1357 AHS / Muharram 6, 1399 AH]
Sahife-ye Imam, vol.5, p. 187*

Islam a key factor to unity and victory

The slogan “this is not a nationalist uprising (Islamic Revolution of Iran); it is a Quranic uprising, an Islamic uprising,” should be preserved, because it is not a “national” uprising. It is an Islamic uprising.

This could not have been engendered by the power of nationalism; this is the power of faith; it is the power of Islam. It should not be misconstrued. It is Islam, which defeated the superpowers. It is Islam, which brings up followers who are predisposed to martyrdom. It is this power of faith, which mobilized the people throughout Iran.

*March 9, 1979 [Esfand 18, 1357 AHS /Rabi ath-Thani 10, 1399 AH]
Sahife-ye Imam, vol. 6, p. 360*

Equality of ethnic groups in the Islamic government

Since the beginning of the victory of the Revolution up to this very time, we have declared that no such thing is an

issue in Islam as Kurds, Turks, Persians, Baluchs, Lors, Turkmen, etc. Islam is for all and the Islamic Republic will do Islamic justice to all the sub-groups.

September 3, 1979 [Shahrivar 12, 1358 AHS / Shawwal 11, 1399 AH]

Sahife-ye Imam, vol. 9, p. 388

Nationality in the light of Islam

We want “nationality” in the light of Islamic teachings. We will do anything for the Iranian nation only in the name of Islam not nationality or Magism. The bounds of nationality are those of Islam, which support the idea to protect Islamic nations. Defending Islamic nations is an obligation. But it does not mean that we put Islam aside and cry for nationality and “pan-Iranism”.

September 26, 1979 [Mehr 4, 1358 AHS / Dhul-Qadah 4, 1399 AH]

Sahife-ye Imam, vol. 10, p. 123

Preference of Arabism over the Islam as a false fancy

He¹ in his fancy prefers Arabs to Islam. He has turned his back upon Islam. He presumes by doing so he could attract the Arabs. He is ignorant that the Arab nations preserve Islam as dearly as their own life and they fight and wrangle with the enemies of Islam as their ancestors did.

April 9, 1980 [Farvardin 20, 1359 AHS / Jamadi al-Awwal 23, 1400 AH]

Sahife-ye Imam, vol. 12, p. 263

Nationalism beyond of Islam and a fundamental reason for misery of the Muslims

¹ Saddam Husayn

By means of these corrupt governments and their propaganda, they have spread racism and nationalism among Muslims. They have made Arabs oppose non-arabs and Turks, and have made the non-arabs confront the Arabs, and the Turks confront the others. They have pitted all the ethnic groups against one another.

The reason why I repeatedly emphasize that nationalism is the basic cause of misery is because of the fact that it causes conflict between Iran and the other Muslim nations. It pits Iran against all the other nations, and the other nations against one another. It is the imperialist design to keep Muslims apart. The previous Iraqi regime¹—of course, the present regime² [Baathist] is much worse than the previous one—claimed that their goal was to revive the glory of the Umayyad³ dynasty, vis-à-vis Islam. The Islamic religion downplays all glory as being inferior to that of God. This was not something that they themselves were smart enough to do. The world powers had inculcated it into them in order to keep the Muslims disunited and dispersed, and to make them enemies. The same trend also developed in Iran a long time ago. Thus, some individuals who were ignorant of the basic issues, even though they were supposedly not spiteful, stated the same concept of nationalism so as to uproot Islam in Iran.

*August 9, 1980 [Mordad 18, 1359 AHS / Ramadan 27, 1400 AH]
Sahife-ye Imam, vol. 13, p. 87*

Tendencies of governments toward Islam as a key to solution of problems

¹ The government of Hasan al-Bakar.

² Saddam Husayn, the former president of Iraq.

³ Following the peace treaty between Imam Hasan Mujtaba (a) and Muawiyah, the Bani Umayyad dynasty was established as a monarchy by Muawiyah, the son of Abu Sufyan.

Our problems are our governments. Islam's problem lies with the Muslim governments. This should be dealt with. If the governments change their path and move towards Islam; if they turned from Pan-arabism to Islam, from Turkish nationalism (Pan-Turanism) to Islam, the problems would be solved. But if they do not make this move, the troubles will persist until the Muslim nations take action themselves as the Iranians did. Iranians solved their problems with the force of their fists, and so all other countries must follow suit.

*August 9, 1980 [Mordad 18, 1359 AHS / Ramadan 27, 1400 AH]
Sahife-ye Imam, vol. 13, p. 88*

Islam and patriotism

Islam wants the whole world to be one family. It wants a single government to be established for the entire world; a government of justice. It wants all the people to be like one family. We have, therefore, repeatedly spoken about this matter. It is being mentioned everywhere that the Iranians and Iraqis are separate nations intolerant of one another. It is said that they have nothing to do even with Islam, but are concerned with "nation" and "nationalism". This is a baseless issue of no consequence in Islam; rather, it is contrary to Islam.

While Islam respects one's country inasmuch as it is one's birthplace, it does not place it together with Islam. Islam constitutes the basis. All the rest are secondary issues.

*August 28, 1980 [Shahrivar 6, 1359 AHS / Shawwal 17, 1400 AH]
Sahife-ye Imam, vol. 13, p. 168*

Nationalism is against Islam and the goodness of the Muslims

One of the issues that the plotters have raised for the sake of fomenting discord among Muslims, and about which the agents of the oppressors have stated making propaganda, is that of nationalism, an issue which the Iraqi government has been making much of for many years. In Iran, too, a limited number of groups, are knowingly or unknowingly promoting and endorsing it. Turks, Kurds, and other places are following the same trend, pitting the Muslims against one another even to the point of enmity ... The type of nationalism that results in antagonism among the Muslims and creates a schism among the ranks of the believers, is against Islam and the good of the Muslims, being, as it is, one of the ruses employed by the foreigners who are smarting because of Islam and its expansion.

September 12, 1980 [Shahrivar 21, 1359 AHS / Dhul-Qadah 2, 1400 AH]

Sahife-ye Imam, vol. 13, p. 209

Ultimate objective is the maintenance of united Islamic Ummah under the banner of monotheism

Islam has come to unite all the nations—Arabs and Ajam, Turk and Fars—and establish one big community, called the “Islamic *ummah*,” in the world so that those who want to dominate the Islamic countries and the Islamic centers will not be able to do so because of the vast multitudes of the various classes of Muslims... All the Muslims are brothers; all of them are equal. All of them should remain under the banner of Islam and the banner of monotheism.

January 7, 1980 [Dey 5, 1359 AHS / Safar 18, 1401 AH]

Sahife-ye Imam, vol. 13, p. 243

Nationalism as a tool for dominance of super powers

The plan of the big powers is to bring the Muslims under their sway, and to seize their resources and plunder their assets. They have been pursuing their plans for many long years, and one of their prime plans concerns the issue of nationalism... The design of the big powers and those connected to them in the Islamic countries is to divide the strata of the Muslims among whom the Blessed and Exalted God has created brotherhood, and has called them brothers,¹ and to name them Turks, Kurds, Arabs and Persians. In fact, they want to make them enemies of one another. This is absolutely contrary to the path of Islam and the Holy Quran ... the ones that sow discord among the Muslims in the name of nationalism, factionalism and nationality belong to Satan's army. They are the accomplices of the big powers. They are against the Holy Quran.

*January 7, 1980 [Dey 5, 1359 AHS / Safar 18, 1401 AH]
Sahife-ye Imam, vol. 13, p. 244*

Dispersing as an outcome of nationalism and it harms the basic mission of the messengers

So we see that the thing which they² insist on the most is that we should not come together, we should not be brothers to one another and that Muslims, wherever they are should be of different forms. One form is nationalism with terms such as Persian, Arabic and Turkish to signify the differences. Nationalism in this sense means that every country whatever its language is stands up against another country with another language; this harms the basic mission of the messengers.

*January 10, 1982 [Dey 20, 1360 AHS / Rabi al-Awwal 14, 1402 AH]
Sahife-ye Imam, vol. 15, p. 471*

¹ Surah al-Hujurat 49:10: "The believers are naught else than brothers".

² Foes and opponents.

False motive of the extreme nationalists with regard to goodness of the Muslims

In their opinion,¹ transferring from one country having government and organization to another country is against reason, nationality and religious and divine standards. In the same manner, peace with the Nimrods, Pharaohs, infidels, and tyrants, and compromise with the pseudo-Muslim oppressors and pseudo-ascetics with black-foreheads have been and are the way of reward, reason and law. With this motive in mind, compromise and submission to the world-devouring America and its surrogates is according to the dictates of reason and law and acting to the contrary is in dire contrast to reason and law. And defending the oppressed Iraqi nation, which has been suffering from the rule of despots and whose multitude of distinguished *ulama* and helpless innocents are getting martyred and whose women and children are burned and killed under the pan of tyrants while crying, “We are Muslims”, is against the dictate of reason and law! It is this nationalist motive and ever false idea on earth that has forgotten the interests of Muslims, confined the interests of Muslims within a particular nation, and rejected throughout history the Holy Quran, the traditions of the Messenger of Allah (*s*) and the immaculate Imams (*a*) and the uninterrupted path of the noble prophets and saints (*a*).

*August 7, 1986 [Mordad 16, 1365 AHS / Dhul-Hijjah 1, 1406 AH]
Sahife-ye Imam, vol. 20, p. 243*

¹ The materialists and Nationalists.

Ummah-Focused Approach to the Problems of the Muslim World

Islamic government provides ground for unity of the Islamic *Ummah*

In order to attain the unity and freedom of the Muslim peoples, we must overthrow the oppressive governments installed by the imperialists and bring into existence an Islamic government of justice that will be in the service of the people. The formation of such a government will serve to preserve the disciplined unity of the Muslims; just as Fatimah az-Zahra¹ (a) said in her address: “The Imamate exists for the sake of preserving order among the Muslims and replacing their disunity with unity”.

Islamic Government (Guardianship of Jurist) p. 27

¹ Fatimah az-Zahra: Fatimah, the daughter of the Prophet and wife of Imam Ali. For her biography, see *Fatimah the Gracious* (Qum: Ansariyan Publications). [Pub.]

Unity of the Islamic countries against Zionism

We are always ready to defend Islam, the Muslim countries and their independence. Our programs are the programs of Islam: unity of expression of the Muslims; unity of all Muslim countries; brotherhood with all Muslim schools of thought all around the world; alliance with all; all Muslim governments around the world, against Zionism, against Israel, against the imperialist governments.

*June 5, 1964 [Khordad 15, 1343 AHS / Muharram 24, 1384 AH]
Sahife-ye Imam, vol. 1, p. 336*

Relying on Quran

All we are saying is that you should be united; all Muslims should be united; we do not have relations with that one,¹ with you,² nor with anybody else, and yet we have relations with everybody. We see you all as being the same. All Muslims, in our view, if they act upon Islamic laws, are dear to us. We hold dear the nation of Islam, whether it be Turkish, Arab, Iranian, or from any other country, Africa, America, or wherever. We are saying join hands together; do not make a triple front³ and join Israel against another alliance, and the other Muslim countries too should not make an

¹ Asadullah Alam and the previous government.

² Hasan-Ali Mansur, the Prime Minister at the time, and the new government.

³ Here "Triple Alliance" refers to the CENTO agreement. In 1964, at the time of Hasan Ali Mansur's premiership, the Shah suggested the formation of a grouping within CENTO and America welcomed the idea. The agreement for the formation of the Regional Cooperation for Development organization (RCD) was concluded by the heads of Iran, Turkey and Pakistan. Led by Iran, the RCD was introduced as a non-military organization; Afghanistan and the sheikhdoms in the Persian Gulf were also expected to join it. This organization split the Muslim countries at a sensitive time in Middle Eastern politics.

alliance against you. You should all form one alliance, you are all Muslims, and you should rely on the Quran.

September 9, 1964 [Shahrivar 18, 1343 AHS / Jamadi al-Awwal 2, 1384 AH]

Sahife-ye Imam, vol. 1, p. 381

Unity and solidarity of the Muslims

There is no doubt that the duty of the Muslims who reside in the remotest places in the world is (equal) to the duty that the Muslim nation of Palestine has. Muslims are like a single body and they all are equal in terms of the general responsibilities.¹ Discord and racism have no place here and there is no distinction between the Muslim nations but piety and abstinence. *“Lo! The noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.”*² *“Allah is sufficient for us! Most Excellent is He in Whom we trust!”*³

October 11, 1968 [Mehr 19, 1347 AHS / Rajab 18, 1388 AH]

Sahife-ye Imam, vol. 2, p. 201

Exchange of fundamental issues of the Islam during huge gathering of pilgrims to the sacred House of God

It is necessary for you, the nation of Islam, who for the purpose of performing the *hajj* ceremonies, have gathered here at the land of revelation to use this opportunity to ponder upon a solution. In solving the problems of the Muslims, you must exchange views and have mutual understanding.

You should bear it in mind that this huge gathering, which takes place annually here at this sacred land at the command

⁴ *Bihar al-Anwar*, vol. 2, p. 148.

² *Surah al-Hujurat* 49:13.

³ *Surah Al-i Imran* 3:173.

of God, the Exalted, obliges you, Muslim nations, to struggle for the realization of the sacred goals of Islam and the sublime objectives of the pure *shariah* along the path of advancement and exaltation of the Muslims, and the unity and solidarity of the Islamic society. In the way toward independence and uprooting the cancer of imperialism, you must be in unison and concordant in view. Listen to the sufferings of the Muslim nations from the tongues of the people of each country and in solving their problems, do not spare any kind of actions. Think about the poor and destitute of the Muslim countries. Think of a remedy for the liberation of the Islamic land of Palestine from the clutches of Zionism, the obstinate enemy of Islam and humanity. Do not neglect assisting and cooperating with the self-sacrificing men who are fighting for the liberation of Palestine.

In a bid to awaken the nations, it is necessary for the intellectuals and scholars who are participating in this gathering, from whichever country they may be, to issue well-reasoned out statements along with the exchange of views, to distribute them in the land of revelation among the Muslim societies, and to disseminate the same upon their return to their respective countries. In those statements they should call upon the heads of Muslim countries to set before their eyes the goals of Islam, to set aside their differences, and think of a solution for the deliverance from the clutches of imperialism... It is necessary for the Muslim nations... In this sacred gathering of *haji* exchange views firstly, on fundamentals issues of Islam and secondly, on the particular issues of the Muslim countries such as those happening inside the countries to their Muslim brothers through the hands of imperialists and their agents. In this sacred congregation the populace of every country must give a report of their nation's sufferings to the Muslims of the world.

*February 1971 [Bahman 1349 AHS / Dhul-Hijjah 1390 AH]
Sahife-ye Imam, vol. 2, p. 323*

Triumph as a sweet fruit of the Muslims' unity

Q: [What message does Your Eminence Ayatullah have for Muslims in general, and the Muslims of Lebanon and Palestine in particular, especially after Lebanon's recent events?]

A: My message for all Muslims is that, considering all the facilities and vast populations that the Muslims have, and the numerous countries they have under their control and power, they unite. If they should unite, none of the superpowers can have the power to encroach upon them. All the miseries of the Muslims are because of their disunity. Muslim nations must get together and force the governments to stop their disunity as well as their protection of the foreigners' interests.

November 11, 1978 [Aban 20, 1357 AHS / Dhul-Hijjah 10, 1398 AH]

SaHifeh-ye Imam, vol. 4, p. 444

Let put the differences aside so they never think to dominate

My message for the Arab and Muslim brothers is: let us put the differences aside and shake hands of brotherhood and shoulder-to-shoulder and unanimously with other non-Arab, Muslim brothers accept Islam as the only support. Having the immeasurable material resources and more important than them, the divine, intellectual resources, that is, Islam, you can be a force that the superpowers will never think to dominate and will not attack you from the left and right flanks, plundering everything of yours.

November 23, 1978 [Azar 2, 1357 AHS / Dhul-Hijjah 22, 1398 AH]

SaHife-ye Imam, vol. 5, p. 82

Unity of expression among Muslims as a barrier to the dominance of the foreigners

If Muslims had unity of expression, it would have been impossible for the foreigners to dominate them. This schism between Muslims has made the foreigners dominate us. This discord between Muslims first found existence by the hands of the ignorant people, and up to now, we are still entangled in it. It is incumbent upon Muslims to be united.

February 6, 1979 [Bahman 17, 1357 AHS / Rabi al-Awwal 9, 1399 AH]

Sahife-ye Imam, vol. 6, p. 83

One billion Muslims, but one billion divided Muslims

All Islamic nations must be united. If Islamic nations had not been disunited, I do not know whether we have an Islamic government or not. Perhaps you know that we do not have; but is hoped that we will have one. Had the Muslims been united, they would not live in abjectness; the hands of foreigners and their agents could not manipulate them. There are approximately one billion Muslims, but one billion divided Muslims. If a government were the same as the one in the early days of Islam, with every follower supporting it, we would not have sat idly (for years). The foreign powers took great efforts in order to turn the tables in their favor and splintered the entire Muslim nation.

March 7, 1979 [Esfand 16, 1357 AHS / Rabi ath-Thani 8, 1399 AH]

Sahife-ye Imam, vol. 6, p. 339

The peace made by Israel and Sadat a treachery to the Muslim world

For over 15 years, I have mentioned the danger of Israel's usurping government and have declared this fact to the Arab governments and nations: ... Iran considers itself attuned with its Arab brothers in Arabic countries, and regards itself a partner to their decisions. Iran regards the peace made by Israel and Sadat a treachery to Islam and Muslims and the Arab brothers and supports the political stances taken by countries in opposing this Accord.¹

March 25, 1979 [Farvardin 5, 1358 AHS / Rabi ath-Thani 26, 1399 AH]

Sahife-ye Imam, vol. 6

Independence of the Muslim world as fundamental outcome of the unity

We Muslims must surge Islam ahead with the power of Islam.

We must fight with the forces of infidelity using Islamic power, and must sever the hands of the criminals from our respective countries. If there was Islamic unity of expression, and if the governments and nations of Islam were joined hand-in-hand with each other, it would have been absurd for approximately one billion Muslims to be subjugated by the big powers. If this power—the divine power—is augmented with the power of faith, and if all march together in goodwill, in the path of Islam, then no power will be able to dominate them.

April 20, 1979 [Farvardin 31, 1358 AHS / Jamadi al-Awwal 22, 1399 AH]

SaHife-ye Imam, vol.7, p. 66

¹ Among the Arab states, the Steadfastness Front was set up against this peace accord, including Algeria, the PLO, Syria, Libya, and South Yemen.

Maintenance of Justice as common objective of all the Muslims

Of course, all Muslims had a share in this movement, this movement was for an Islamic objective, and not only for Iran; however, the starting point is from Iran and Muslims share in this objective. And the movement is for the establishment of justice, that I must say all mankind have a shared interest in it. And because it is for the establishment of justice, all Muslims participate in it. Therefore, it is necessary that all Muslims together, with one voice participate in this great Islamic movement and God willing, that objective which was realized in Iran—which is the reality of self-sacrifice for the cause of Islam and the unity of all sections of the nation for the advancement of the objectives of Islam—these should be achieved in all nations. And if such a unity of expression with such a great aim which is the establishment of justice—is achieved in these countries and in the large countries of Islam, it will become such a great power that no power and superpower can withstand opposing it.

May 7, 1979 [Ordibehesht 17, 1358 AHS / Jamadi ath-Thani 10, 1399 AH]

SaHife-ye Imam, vol.7, p. 66

Brotherhood and goodwill among the Islamic governments

I hope that brotherhood, an Islamic brotherhood as ordained by the Quran arises among the Muslim governments. If such Islamic brotherhood came into existence among the Muslim countries, it would be a magnificent power that none of the world powers would be able to match.

June 11, 1979 [Khordad 21, 1358 AHS / Rajab 16, 1399 AH]

SaHife-ye Imam, vol.8, p. 88

The philosophy of ‘Quds Day’

I call on the Muslims of the world as well as on all Muslim governments to join forces to cut down this usurper and its supporters. I invite Muslims all over the globe to consecrate the last Friday of the holy month of Ramadan—which is a ‘day of fate’ and which could also become the day on which the fate of the Palestinian people might be determined—as ‘Quds Day’ and to proclaim the international solidarity of Muslims in support of the legitimate rights of the Muslim people (of Palestine). I pray to the Almighty for the victory of the Muslims over the infidels. May God’s peace, mercy and blessings be upon you.”

*August 7, 1979 [Mordad 16, 1358 AHS / Ramadan 13, 1399 AH]
SaHife-ye Imam, vol. 9, p. 267*

Political philosophy of Hajj

Such gatherings in general and Hajj in particular have political dimensions of which one could be discussing the Muslims’ basic and political problems through sessions whose participants are clerics, intellectuals and those who are committed to Islam and resolving those problems on their way back to their countries. One of the responsibilities in this gathering is to call Muslims and Islamic nation to unity and to bridge their differences. This duty lies mostly with orators, speakers and writers. They must try to create a front so that Muslims might get free from demonic colonial powers through unison and the slogan of “there is no God but God” and conquer their problems through Islamic brotherhood...

Today, Muslims’ first *Kiblah*¹ has fallen into the hands of Israel, the malignant Middle East cancerous tumor, killing our Palestinian and Lebanese brothers with full force. Israel makes

¹ Al-Aqsa Mosque.

use of all demonic means to cause disunion. Every Muslim must get equipped against Israel. Today, African Muslim countries are under the yoke of America and its agents and other strangers. Today, Africa should raise its innocent voice. They are, now, crying out submissively. Philosophy of Hajj should today respond to this innocent outcry. Moving around Kabah signifies that you should not rely on anything other than God. Throwing stone at *Aghaba*² means repelling human and genie Satan. Through stoning, you promise God to ward satanic superpowers off the Islamic countries. The Islamic world has been captured by America. I want you to take the divine message urging Muslims around the world not to serve anybody other than God.

Oh! World Muslims and followers of the monotheistic ideology! Difference and disharmony is the cause of all problems with which Islamic countries wrestle. The secret of victory lays in unity of expression and harmony. God the Exalted says, “*Cling to God’s rope and not get dispersed.*” “*Cling to God’s rope*” is a call for harmony among all Muslims. Every Muslim should avoid dispersion and grouping for the sake of Islam. Dispersion is the root of all misery and backwardness. I implore God to grant dignity to Islam and Muslims and unity of expression to Muslims of the world.

*September 29, 1979 [Mehr 7, 1358 AH / Dhul-Qadah 7, 1399 AH]
SaHife-ye Imam, vol. 10, p. 159*

Formation of the Islamic *Ummah* by unity and divine uprising of the Muslims and the oppressed ones of the world

Oh, Muslims of the world! What happened to you who in early Islam, along with a few people split apart the big powers

² Stoning.

and forged a great human Islamic *Ummah*; now with roughly one billion population and having huge reserves that is the biggest weapon against the enemy, such strongly enfeebled? Do you know all your misery is a result of disunity among your country leaders and you? Stand up and hold the Holy Quran and deliver yourselves to God, the Blessed and the Exalted, to rehabilitate your own glory and grandiosity of endeared Islam. Let's give an ear to God's sermon, when he says, "Say that I advise you to rise up two by two or one by one for God."¹ All rise up for God; rise up individually against devilish army within your inward and generally in the face of satanic powers. If uprising and movement is raised for God, it will be victorious. Oh, Muslims of the world and the oppressed of the universe! Join forces to turn to God, seek asylum in Islam and attack those arrogant people who assault the nation's rights. O' Pilgrims of Kabah! Join hands in divine places of standing and ask God Almighty for triumph of Islam, Muslims and the oppressed of the world.

Borders are not barrier to the Muslim unity

We are brothers of all Muslim nations. We shall share their joys and sorrows. Today our nation is facing a huge satanic superpower. These foreigners have illegitimately dominated the nations, Muslim nations and the eastern nations in general for the last three centuries...

The Muslims of the world should unite. They should work together. They should not divide. They should not consider the borders as the separation of hearts. The borders are separate, but the hearts should be united.

*November 30, 1979 [Azar 1, 1358 AHS / Muharram 2, 1400 AH]
SaHife-ye Imam, vol.11, p.104*

¹ Surah Saba, verse 46.

Islam has addressed all Humanity

Q: It is said that the Islamic revolution will be exported across the borders. But some of the Islamic regimes do not agree with the Islamic revolution and are opposed to it. However, the world of Islam in general has approved of this revolution. Don't you think of this as a sign for the creation of a strong Muslim nation in the world?

A: We hope so. Islam is not exclusive to one country, or some countries, one tribe, or Muslims. Islam has come for humanity. Islam addresses others as “*Ya Ayyuhannas*” [“O People”], sometimes as “*Ya Ayyuhal-Muminin*” [“O Believers”]. Islam tries to bring everybody under its umbrella of justice. The governments, unfortunately, do not pay heed to this fact that their affairs would be better taken care of if they gathered under the banner of Islam.

*December 17, 1979 [Azar 26, 1358 AHS / Muharram 27, 1400 AH]
SaHife-ye Imam, vol.11, p. 294*

Inclinations of the nations toward the Islamic and justice government

Now all Islamic and non-Islamic nations are watching us closely and their hearts remain with us. The reason is that both Egyptians and Iranians love Islam. We want an Islamic government, so do they. We wish for an Islamic order; so do the Iraqi, and Turkish nations. Any Muslim nation in the world is looking for such a government of justice.

*December 17, 1979 [Azar 28, 1358 AHS / Muharram 27, 1400 AH]
SaHife-ye Imam, vol.11, p.325*

Brotherhood among all Muslim nations according to Islam

I hope that the other Islamic nations do not think that we are living in one corner (of the world) and they in another. The Quran looks upon you as brothers, and has forged the links of brotherhood among you. The one who is a Muslim, a believer living in the farthest spot of the world is not different from the one living in the nearest spot although the distance between East and West separates them. They are brothers and should have fraternal ties in accordance with the Quranic precept. They should not disperse nor be driven apart. They should consider their interests to be those of Islam and of all the (Muslim) nations. Every nation should consider the interests of another as its own. The believers, wherever they be, ought to be brothers to one another and behave in a brotherly way. They should consider any aggression by an oppressor against an Islamic country, as aggression against themselves. I hope that by observing this Islamic precept—that all people, all Muslims, are brothers—this country secures its interests, and all the Islamic countries prevail over the superpowers, and succeed in practicing Islamic precepts to the very end.

*August 18, 1980 [Mordad 27, 1359 AHS / Shawwal 7, 1400 AH]
SaHife-ye Imam, vol.13, p.136*

Islam wants the whole world to be one family and a government to be established to rule by justice

You know that the problems of Lebanon and Iran are not different problems. The Muslims, wherever they are, ought to be united. The pains and problems of one group should also be those of another group. Their problems should not be separate. The fact that we are Iranians and they are Lebanese, living elsewhere, is not at issue in Islam. It considers all those who believe in God to be brothers. It does not view them as separate entities. Islam does not make distinctions between the

people of Arab countries, non-Arab ones, Iran and elsewhere. Such considerations concern materialistic-minded people who say that we are Iranians and ought to do this and that for Iran, and those who are Iraqis say that they are Iraqis and such things. There are no such considerations in Islam. Islam wants the whole world to be one family. It wants a single government to be established for the entire world; a government of justice. It wants all the people to be like one family.

*August 28, 1980 [Shahrivar 6, 1359 AHS / Shawwal 17, 1400 AH]
SaHife-ye Imam, vol.13, p.167*

I am sounding a warning

What has happened to the Muslims that they have become silent spectators of the events concerning Islam and the honor of the Muslims? ... What is this lethal silence among the Muslims? Do you think that it is a matter relevant to Iraq and Iran and to Saddam and the country of Iran? This is not the case. The issue is Islam; not just a country. The matter concerns all the Muslim countries. It is a question of the oppressed of the world. What they want is the disunity of the Muslims; they want to rule over them... This is a danger the Muslims are facing. I am sounding a warning about the danger threatening the Muslims and Islam considering the position taken by the governments. They are sitting by and have made you fall out with one another. They incite the governments to war while deriving benefits for themselves. Why don't you study Islam and the fate of Muslims? How long should we be under foreign domination? And how long should our countries be subjected to their assaults? Why do the Muslims not wake up their slumber? The main difficulty is the Islamic governments. The governments must wake up from their sleep. If the governments wake up, the difficulties of the

Muslims will be removed. They must have rapport, but there are hands at work that do not let them. They have a mission and therefore, they do not allow this to take place. I pray to God the Blessed and Exalted to awaken all the Muslims and bring them under the Islamic banner and that all of them assemble together, carefully study Islamic issues and solve these among themselves.

November 7, 1980 [Aban 16, 1359 AHS / Dhul-Hijjah 28, 1400 AH]

SaHife-ye Imam, vol.13, p. 342

Nationalism a barrier toward establishing Muslim *Ummah*

The plans of the big powers are to bring the Muslims under their sway, and to seize their resources and plunder their assets. They have been pursuing their plans for many long years, and one of their prime plans concerns the issue of nationalism. Islam has come to unite all the nations—Arabs and Ajam, Turk and Fars—and establish one big community, called the “Islamic *ummah*,” in the world so that those who want to dominate the Islamic countries and the Islamic centers will not be able to do so because of the vast multitudes of the various classes of Muslims. The design of the big powers and those connected to them in the Islamic countries, is to divide the strata of the Muslims among whom the Blessed and Exalted God has created brotherhood, and has called them brothers,¹ and to name them Turks, Kurds, Arabs and Persians. In fact, they want to make them enemies of one another. This is absolutely contrary to the path of Islam and the Holy Quran. All the Muslims are brothers; all of them are equal. All of them should remain under the banner of Islam and the banner

¹ Surah al-Hujurat 49: 10: “*The believers are naught else than brothers*”.

of monotheism, the ones that sow discord among the Muslims in the name of nationalism, factionalism and nationality belong to Satan's army. They are the accomplices of the big powers. They are against the Holy Quran.

January 7, 1980 [Dey 5, 1359 AHS / Safar 18, 1401 AH]

SaHife-ye Imam, vol.13 p.443

A nation with one billion people

The people of Iran and Iraq are not two different nations. They are not even separate from the rest of the Muslims. The Muslims all constitute one nation comprising a population of one billion and having countless natural resources but, unfortunately, these one billion people are under the suppression of the satanic big powers because of the deviation of most of the Islamic governments. And all these vast resources of the Muslim countries are being swallowed up by the big powers. The nations should rise up and liberate themselves from the clutches of their (corrupt) governments as well as the big powers.

April 9, 1981 [Farvardin 20, 1360 AHS / Jamadi ath-Thani 4, 1401 AH]

SaHife-ye Imam, vol. 14, p. 277

Victory of the oppressed over the arrogant powers by unity and combat

Muslims, especially the Arab brothers should know that what is at issue is not Israel and Iran. The Eastern and Western world-devourers are primarily concerned about Islam which can bring Muslims together under the honorable banner of Islam and which can cut off the hands of the criminals from Islamic countries and from the domination over the oppressed countries, and present the divine progressive school of Islam

to the world. The Arab world should know that the blow dealt to them by Saddam and Sadat is so horrible that only can be redressed through their unity...

Oh, Muslims and oppressed people of the world under the hegemony of oppressors, rise up and shake the hands of unity and defend Islam and your destiny. Do not fear the hue and cry of the powerful countries, for this century, by the will of God, marks the century of victory of the oppressed over the arrogant powers and right over wrong.

September 6, 1981 [Shahrivar 15, 1360 AHS / Dhul-Qadah 7, 1401 AH]

SaHife-ye Imam, vol.15 p.171

Impact of unity and Muslim solidarity

According to the decree of God, we declare our brotherhood to all Muslims of the world, the governments of the Islamic countries, the Muslim nation whatever their school is and wherever they are. We declare we do not have any intention of encroaching upon any Islamic or non-Islamic state. We want all the Islamic countries to be brothers to one another just like the Iranian government and nation, which are in full agreement with each other, unlike the former regime where the Iranian government was against the nation and the nation against the government. Therefore, as soon as the nation found harmony, the superpowers could not keep the one who was their unconditional agents.

We want all countries to have this kind of harmony we have here. All Muslims should be one hand against the aliens. Everyone in his own environment with whatever government and whatever sect, should be independent. Muslims should be brothers and friends to one another; they should relate to each other; armies of all Islamic countries should support one another. If it were not for disunity among Muslims Israel with

its little population would not dare to disregard Muslims. If there were no dispute among Islamic governments and Islamic countries, America could not rule over all countries and take away all their resources. We plan to keep our country independent, to live free and to come to terms with all Muslims of the country and with all inhabitants of the country. We wish to be united with official sects, to stick together and to preserve our country. No power can harm us if we have harmony in this small environment and with this population.

January 10, 1982 [Dey 20, 1360 AHS / Rabi al-Awwal 14, 1402 AH]

SaHife-ye Imam, vol.15, p. 474

Event for the monotheists of the world and believers

The issue of Quds is not a personal thing or one exclusive to a country or to Muslims of the world at the present age. It is an event for the monotheists of the world and believers in remote ages, present day and the future, from the day Masjid al-Aqsa was founded to the day this planet will rotate in this order of existence. How painful it is for Muslims with all material and spiritual resources of the world at the present age that so much insult is hurled at the holy presence of God and His grand Prophets a place within their near sight ¹ by a handful of criminal rogues.

April 14, 1982 [Farvardin 25, 1361 AHS / Jamadi ath-Thani 19, 1402 AH]

SaHifeh-ye Imam, vol.16, p.190

Hajj as a promised place for the unity of the Muslims and oppressed ones

¹ The original term was in Arabic.

What is the remedy today? For breaking these idols, what duty should be taken on by the Muslims and oppressed people? One of the remedies — the most effective ones — that puts an end to these troubles and uproots corruption is the unity of Muslims, and by the same token, the unity of oppressed and shackled people of the world. This unity, which the noble Islam and glorious Quran have underscored, should be achieved by calling to unity and massive propaganda. The center of this invitation and propaganda is the holy Mecca at the time of congregation of Muslims for performing the *Hajj* rituals which were initiated by Abraham, Friend of God, and Muhammad Beloved one of God and will be pursued by the Savior (May our souls be sacrificed for him) at the end of the time.

September 3, 1983 [Shahrivar 12, 1362 AHS / Dhul-Qadah 25, 1403]

SaHife-ye Imam, vol. 18, p. 91

Joint defense force a further step toward unity and solidarity

If the unity among Muslims and governments of Islamic countries demanded by God Almighty and His honorable prophet is attained, the governments of Islamic countries can, with the support of their nations, from a joint defense God prevails backed by they can form a joint-defense reserve army of over 100 million trained people, and a conscript army of tens of millions of troops, they comprising the biggest power in the world. Now that this is not possible, the regional and neighboring Islamic governments can make use, for the defense of Islamic countries; form a reserve army of tens of million of troops and a conscript army of over 10 million people, which surpasses the superpowers. It is hoped that regional governments irrespective of language, race and

religion and under the banner of Islam will think this idea over, and plan it out and so that than can get rid of the disgrace of humanization before the superpowers and enjoy independence and freedom.

September 3, 1983 [Shahrivar 12, 1362 AHS / Dhul-Qadah 25, 1403]

SaHifeh-ye Imam, vol.18, p. 94

Solution to the Muslims' troubles during international congregation of *Hajj*

Obviously, if this enormous international congregation in which oppressed Islamic nations from any religions, languages, colors and customs get together in a uniform garb remote from any pollution and adornment the fundamental concerns of Islam and Muslims oppressed people of the world from any school are not settled and arrogant and bullying governments are not checked, small regional and local gatherings cannot do anything and we cannot get an all-out solution.

August 26, 1984 [Shahrivar 4, 1363 AHS / Dhul-Qadah 28, 1404 AH]

SaHife-ye Imam, vol. 19, p. 24

Finding the ways to unity during the great congregation of *Hajj*

Considering that *Hajj* rituals is one of the greatest politico-religious ceremonies of Islam and that the enormous *Hajj* congregation is one of the greatest congregations in the world of Islam, you are required to bring together the esteemed pilgrims of the world and exchange views with them on the interests of Islam and problems of Muslims and adopt the necessary decisions for removal of the problems and

exploring the ways for attainment of the sacred ideals of Islam. Survey the ways for unity among different Islamic schools and work out solutions to the differences introduced by the inveterate enemies of Islam among the ranks of Muslims and highlight common political affairs among all Islamic denominations.

As we all know, in recent centuries, the incendiary of this dangerous dispute is the world-devouring superpowers of the East and the West, being afraid of the unity of over one billion Muslims, fomenting the differences with all forces directly or through their devious agents so as to dominate the fate of world Muslims and to govern them, plundering their endless treasures.

*July 19, 1985 [Tir 28, 1364 AHS / Shawwal 30, 1405 AH]
SaHife-ye Imam, vol. 19, p. 421*

International politics of Islam

Our cry of disavowal is the cry of a people for which all the forces of apostasy and arrogance lie in ambush. Their bows and arrows have been aimed toward the Quran and the Prophet's progeny. Yet, it is impossible that the people of Muhammad (s)—those who have drunk from the life-giving spring of Ashura and await the ultimate inheritance of the earth by the righteous—should submit to a humiliating death in the slavery of the East or the West. It is out of question that Khomeini should ever remain silent before the assaults of the devilish polytheists and the infidels who violate the sanctity of the Holy Quran, that of the Prophet's progeny the people of the Prophet (s) and the followers of Abraham, the *Hanif* (a) and stay a passive observer of the scenes of humiliation and contempt of Muslims... Yes, our slogan "Neither the East nor the West"—the principal motto of this Islamic Revolution, staged in the midst of the world of the hungry and the oppressed—outlines the policy of true non-alignment, a policy

that would be espoused by all Muslim countries and those countries which in near future, with divine help, will accept Islam as the sole ideology capable of delivering humanity. We will not recede a single step from this policy... To be certain, turning away from this International Islamic policy amounts to the rejection of the ideals of Islam and betrayal of the Prophet (s) and the Imams (a). It would ultimately lead to the destruction of our nation and country and all other Muslim countries. Let no one imagine that this slogan is of a passing nature. No! It is an everlasting and enduring political criterion for our people, for the Islamic Republic, and for all the world's Muslims. This, because the first condition of reaching the path of divine blessing is dissociation and disaffection with respect to the path of the deviate. It is a principle which needs to be implemented in all Muslim societies and at all levels.

*July 28, 1987 [Mordad 6, 1366 AHS / Dhul-Hijjah 1, 1407 AH]
SaHife-ye Imam, vol. 20, p. 318*

Islamic defense strategy

We should not degrade martyrdom to the extent of saying that in exchange for the martyrdom of the children of Islam, Khorramshahr and other cities were liberated. All these definitions of martyrdom are wrong assumptions of nationalists. Our aim is higher than that. The nationalists imagined that our aim is to implement the international Islamic objectives in the world of poverty and hunger. We say, "So long as the supremacy of the East and the West are there, there is struggle and as long as there is struggle, we are here." We do not have any dispute with anybody over a city or country. We plan to hoist the banner of "*La ilaha illallah*" [There is no deity but Allah] on top of the lofty summits of glory and grandeur.

**July 20, 1988 [Tir 29, 1367 AHS / Dhul-Hijjah 5, 1408 AH]
SaHife-ye Imam, vol. 20, p. 318**

Islam as a solution to the essential troubles of humanity

After mentioning these problems and preliminary points, let me call on you (Mekhail Gorbachev) to study Islam earnestly, not because Islam and Muslims may need you but because Islam has exalted universal values which can bring comfort and salvation to all nations and remove the basic problems of mankind. A true understanding of Islam may forever release you from the problem of Afghanistan and other similar involvements. We treat Muslims of the world as Muslims of our own country and will ever share in their destiny.

**January 1, 1989 [Dey 10, 1367 AHS / Jumadi al-Awwal 21, 1409 AH]-
SaHife-ye Imam, vol. 21, p. 225**

The philosophy for issuance of the creed on execution of Salman Rushdi

I would like to inform the valiant Muslims of the world that the author of the book, *The Satanic Verses*, which has been written and published against Islam, the Prophet and the Quran, as well as the publishers aware of its content, are sentenced to death. I request the valiant Muslims to execute them promptly wherever they found them so that nobody else would dare to insult the sanctities of Muslims. Anyone, who would be killed in this path, is a martyr, God willing. Meanwhile, if anyone has access to the author but does not have the courage to execute him, one should introduce him to the people so that he could get the reward for introducing him.

February 14, 1989 [Bahman 25, 1367 AHS / Rajab 7, 1409 AH]

SaHife-ye Imam, vol. 21, p. 263

Inclusion of the last message of Imam (r)

This politico-religious testament of mine is not intended for the great nation of Iran only. Rather, it is recommended to all Islamic nations and the oppressed peoples of the world regardless of their religion or nationality.

Khordad 15, 1368 AH

SaHife-ye Imam, vol.21, p. 400

Infra-National Vision toward the Muslims and Oppressed People of the World against Arrogant Powers

Expansion of the movement of the oppressed ones against arrogant powers

This movement, the uprising of the oppressed against the arrogant, must spread to all parts of the world. Iran should become the source and focal point and a model for all the oppressed nations. The oppressed nations should see how Iran, with bare hands and with the power of faith combined with unity of expression and recourse to Islam, resisted the great powers, and defeated them. The rest of the people of the nations should follow suit with regard to this Islamic secret; to this religious secret. Muslims must arise in all parts of the world; rather the oppressed should rise to their feet. The divine promise that pertains to the weak commands that, “*We have granted the weak the favor to become the inheritors of the earth.*”¹ Leadership is the right of the weak; inheritance belongs to the weak; the oppressors are the usurpers and must leave the field. We drove away the arrogant from the arena in Iran and the oppressed sat in their place.

¹ *Surah al-Qasas* 28:5.

May 14, 1979 [Ordibehesht 24, 1358 AHS / Jamadi ath-Thani 17, 1399 AH]

Sahife-ye Imam, vol. 7, p. 292

Creation of the “party of the downtrodden and oppressed ones”

And a few days ago I put forth a recommendation which, if they put it into action, will God willing cause the emergence of relations, that is the creation of the “Party of the Downtrodden”—of all the downtrodden of the world, whether Muslims or non-Muslims. The non-Muslim governments do oppress people; the nations are not like so. For example, the American nation, French nation—they do not want to oppress. Those that commit oppression and do wrong are the governments. Their oppressed people, too, are under the grip of the arrogant powers. If there were found a party in the world, a global party, the party of the downtrodden, which is the very Party of Allah, then this problem will be solved. By solving these two problems, all problems of the Muslims will be solved. No power could confront these powers.

August 24, 1979 [Shahrivar 2, 1358 AHS / Shawwal 1, 1399 AH]

SaHife-ye Imam, vol. 9, p. 321

Struggle between disbelief and the Islam

The struggle between us and the United States is not in fact the conflict between us and America but struggle between Islam and disbelief. If they defeated us, which is very improbable, they would have defeat Islam and the Muslims. All Muslims should realize this is not the merely our destiny which is at stake and facing a risk of annihilation or survival. The destiny of Islam is the destiny of all the Muslims. All Muslims should contribute to this issue. If God forbidding

this movement slows down or gets ruined, it could be lead to the annihilation of the entire East and particularly the Islam's fate is the fate of all Muslims. All Muslims should care about their fate. If our movement showed any signs of deterioration, the entire east, especially Muslims, would suffer. I urge all the Muslims, all Islamic armies, all Islamic armed forces, all the presidents of the Muslim countries to cooperate to go together with our movement and cooperate with us in the struggle between Islam and disbelief, not only between Iran and America. This is the struggle between entire disbelief and the whole of Islam.

*November 30, 1979 [Azar 1, 1358 AHS / Muharram 2, 1400 AH]
SaHife-ye Imam, vol.11, p. 105*

Uprising of the oppressed ones against arrogant Powers to demand their rights

The beginning of the fifteenth century (*Hijri*) that is blessed to all, the Muslims should take it as their victory. Now the world is in a different mould that doesn't allow the superpowers to do as they like. The oppressed ones should rise up. The oppressed ones of the country and of all the countries should regain their rights by their strong fist. They should not wait for them to return to their rights. The arrogant shall not give to anyone of his rights.

*February 8, 1980 [Bahman 19, 1358 AHS / Rabi al-Awwal 21, 1400 AH]
SaHife-ye Imam, vol. 12, p. 142*

The fifteenth century¹ is the century of substitution by Islam, and monotheism instead of disbelief and idolatry

¹ Islamic Calendar.

I hope to see the volunteers of Islam to become an epitome for all the oppressed ones of the world and worldwide Muslim nations. The fifteenth century is the century of breaking the big idols that are to be substituted by Islam, and monotheism instead of polarity of deities and idolatry, and tyranny is giving way to justice. The committed people should take place of the ruthless and cruel ones.

O, the oppressed people of the world! Raise and rescue yourselves from the criminal tyrants. You, O, Muslims of the all regions of the world! You have sense and feelings. Wake up from the slumber of negligence and thoughtlessness. Emancipate Islam and the Islamic countries from the yoke of imperialism and its elements.

February 20, 1980 [Esfand 1, 1358 AHS / Rabi ath-Thani 3, 1400 AH]

Sahife-ye Imam, vol.12, p. 160

God's promise for victory of oppressed ones

Muslims of the world should look upon Quds Day as the day of Muslims if not all the oppressed people of the world and from this critical point stand up against the arrogant powers and world-devourers and never sit by until liberation of the oppressed people from the tyranny of the powerful ones. The oppressed people, who constitute the overwhelming majority of the world, should rest assured that God's promise is near fulfillment and the jinxed star of the superpowers is on the wane.

August 1, 1981 [Mordad 10, 1360 AHS / Ramadan 30, 1401 AH]

Sahife-ye Imam, vol. 15, p. 62

Solidarity of oppressed ones against arrogant powers

I warn the Iranian nation and other oppressed nations of the world against the problems the opponents of Islam want to

bring about for Islam. The greater the volume of sabotages, the more solidarity should exist among oppressed nations of the world. The basic point is that the arrogant powers of the world, those taking advantage of the Islamic countries and the oppressed countries have felt threatened and because they felt that Iran is the source of general uprising of Muslims and the oppressed people of the world, they concentrated all their power either on propaganda or sabotage in Iran. All our brothers across the globe have come here ... and all the brothers in faith whom God Almighty has called brothers should note that if this center of opposition to all superpowers is, God forbid, hurt, Islam will be isolated for long years to come. Since all our brothers in faith everywhere are interested in Islam and see Islam useful for life in this and the next world they must keep in mind that all the powers of the world have mustered up all the military, propaganda and sabotage effort so as to contain this Islamic country from which all initiatives against the Eastern and Western superpowers have started. They want to nip this system in the bud so that other places are not impressed by it. They also fear that in the same way that their influenced was curtailed in Iran, it may be cut off in other places.

In the same way in which they were mobilized to suppress the Islamic Revolution in Iran out of their fear, all our Muslim brothers wherever they are and the oppressed people of the world under the domination of satanic powers must bear in mind that they must preserve this source of opposition to superpowers. If this source, God forbid, falls apart, it will be a defeat to all the oppressed, the Muslims of the world and Islam in all the Islamic countries. If this God-sent power which made it possible for the nation to render ineffective all the powers arrayed against the country and which made it possible for the nation to cut off all hands from its resources is protected, the same will hopefully happen in all the Islamic

countries and all the oppressed countries under the domination of superpowers.

September 1, 1981 [Shahrivar 10, 1360 AHS / Dhul-Qadah 2, 1401 AH]

SaHife-ye Imam, vol. 15, p. 145

Necessity of defense of Palestinians' uprising

Now the revolutionary and brave Muslims of Palestine are shouting inviting Muslims to uprising and unity with tremendous effort and divine clamor from the place of the ascension¹ of the seal of the Prophets (peace be upon him and his progeny), launching a movement against global blasphemy? With what excuse in front of God the Omnipotent and the wakeful human conscience can one be indifferent to this Islamic question. Now that the blood of our dear Palestinian youth have weltered the walls of Masjid al-Aqsa and are gunned down by a handful of fraudulent people in response to demanding their rightful claim, is it not disdainful for ardent Muslims not to respond to their innocent outcry and not to sympathize with them? Let their sympathy with them awaken the governments to employ their enormous Islamic power and curtail the hand of the world-devouring US, this criminal of history, which holds the evil hand of Israel from across the seas in token of support for the tyrants, and rescue themselves and the oppressed peoples of the world. It is hoped that the Beneficent God will favor man and² materialize His Quranic promise to make the oppressed people victorious over the arrogant powers.

April 14, 1982 [Farvardin 25, 1361 AHS / Jamadi ath-Thani 19, 1402 AH]

SaHifeh-ye Imam, vol.16, p.190

¹ Masjid al-Aqsa.

² The original text was in Arabic.

Divine transition of all nations a way leads to the fulfillment of God's promise

It is hoped that the divine promise to the oppressed shall be realized soon and the powerful hands of the Exalted Truth reveals itself as soon as possible from under the sleeves of the oppressed nations. The divine transformation that has occurred in Iran shall become a reality by the will of God in all nations and lands so that the hands of the tyrants are cutoff from committing crimes against the oppressed of the world and the innocent regain their lost rights.

February 11, 1983 [Bahman 22, 1361 AHS / Rabi ath-Thani 27, 1403 AH]

Sahife-ye Imam, vol. 17, p. 318

Efforts to be exerted for creation of unity among oppressed ones of the Globe

Those oppressed ones around the Globe who are under subjugation of America or those that are under domination of the rest of the powers—do not awaken and do not join hands and arise, the satanic domination will not cease. We must all strive to realize the unity among the oppressed of every religion and creed for if God forbid, we are lethargic, these two arrogant poles of the East and the West shall destroy all of us like a cancer. We are determined to stamp out all subjugations and you must strive to acquaint the nations with the truth.

May 10, 1983 [Ordibehesht 20, 1362 AHS / Rajab 26, 1403 AH]

SaHife-ye Imam, vol. 17, p. 249

Non-Match able power of one billion populations

The oppressed people of the world be they in Latin America, the Soviet Union, Central America and other places have awakened. Oppressed people of the world do not accept those things they used to accept in the past. Today, powers should listen to nations ... Therefore, we should let people all over the world know that today the situation is different from the past. The oppressed people should rise up and take their revenge on the oppressors. This is attainable. Muslims should be united. Unfortunately, many of the Muslim rulers sabotage the plans. Muslims should close their ranks. If they do so, they will create a non-dominate able force, not comparable with any other power. One billion believing people differ from one billion disbelieving ones or one billion disbelieving people.

Morning, February 28, 1984 [Esfand 9, 1362 AHS / Jamadi al-Awwal 25, 1404 AH]

Sahife-ye Imam, vol. 17, p. 249

Mission of the oppressed ones for implementation of universal government

O, you deprived people of the world! O, you Muslims and Muslim countries of the world! Rise up and fight for your rights! Do not be afraid of the propaganda operations of the superpowers and their mercenaries. Drive out from your lands your wicked rulers who hand over your earnings to your enemies and the enemies of Islam. You, yourselves and the dedicated public servants should take charge of the affairs of your country. Gather all of you, under the proud banner of Islam and fight the enemies of Islam and of the deprived peoples of the world. Advance toward an Islamic sovereign government with so many free and independent republics. If you realize this, the arrogant powers would retreat to their own places. All deprived people would come to inherit the

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earth and attain guardianship over it. Looking forward to the
day when Allah's promise shall be fulfilled!

Khordad 15, 1368 AH

Sahife-ye Imam, vol. 21, p. 448
