

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



REUNION WITH THE BELOVED

*Attainment of visitation is at hand;
O friends glad tidings to you;
The day of union with the Beloved is imminent,
Separation is over.*

**Imām Khomeinī's Letters to
Ḥujjat al-Islām wal-Muslimīn Ḥāj Sayyid Aḥmad Khomeinī**

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

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after separation seem to be undated. Apart from this, the Imām had scrupulously dated his letters or their attachments.

Preface

In the Name of God, the Compassionate, the Merciful

“I swear by this city (Mecca) and you a resident of this city, and (I swear) by the begetter and all whom he begot: We created man into strife and toil.”¹

I never thought that my infirm pen would be set in a position to write a preface to this compendium, a compendium that speaks of two lovers' relationship. Nor did I ever think I would be writing a prologue to the correspondence between a master and his discipline.

I think that love story has another tongue and the secret of lovers' heartache does not emit my impure pen, for, Khomeinī's account deserves another Aḥmad.

But, what is there to do? Divine destination calls for man's return to his origin, love's journey from dust to heaven, from earth to the kingdom of the Divine, to the point at which union with the beloved is attained and, how beautiful it is to be at the table with the Imām, to dine with Imām Ḥusayn ('a) and to hear His Holiness 'Alī ('a) speak and to share meetings and discourse with the Prophet of all goodness!

And, now, with a heart full of the agony of separation from him I start this preamble and hope it will meet the approval of the intelligent who, God willing, will overlook my shortcomings.

The said and untold accounts of the saintly life of a man who has spent his fruitful life in the path of the great Khomeinī and in defense of the ideals of the Islamic Revolution are so immense and numerous that their recount in a preamble or in one volume is not possible and requires a thorough treatise by itself. Dealing with these accounts requires other opportunities. Of course, if the heart-rending separation of the departed one allows an opportunity. Here, I shall, in connection

¹ *Sūrah al-Balad* [Chapter: The City] 90:1-3.

with the account given in this compendium in commemoration of the 40th day of his demise, settle by presenting a short but telling story by His Eminence the Imām which is a guide and lesson to me and, naturally to the Khomeinī's enthusiasts:

Many times, perhaps more than ten, Imām Khomeinī (*r*) told me on various occasions: "Ḥasan, learn from your father Aḥmad how to behave toward a good father!" I think that this terse sentence, which states the utter satisfaction of the Imām with his son, is enough to teach us the loving relationship between these two departed ones. We know that the popularity of the Imām's memento (his son) has roots in such values and excellences that made the appreciative nation create such elegies in his departure. The present book contains a number of letters by the Imām (*r*) written to my father Ḥujjat al-Islām wal-Muslimīn Ḥāj Sayyid Aḥmad Khomeinī. Although most of the letters recorded in this compendium—except a few lengthy ethical ones and those written after the victory of the Islamic Revolution—are as a whole, letters written by the Imām from Najaf and in answer to my father's letters in an ordinary father-son relationship and language. Yet, in between the lines of these letters there exist educational and ethical points and reminders which speak of the carefulness, sensitivity, sincerity and truisms of His Eminence the Imām. I therefore thought it unfair to deprive the enthusiasts of the works of the Imām from them. Please bear in mind that letters written in Najaf were sent under conditions of monarchial cruelty and censorship severely controlled by the Shāh's SAVAK,² especially in respect of the Imām's activities where any kind of contact was difficult and dangerous. Because of this, with due alertness the Imām has avoided, in these letters, making any political remarks or situation analysis that would tend to reveal the objectives, challenges and activities of the combatants especially my father's effort who, in Iran, had the heavy responsibility of establishing contacts between the insurgent groups

² State Organization for Information and Security known as SAVAK was formally established in 1957 per order of Muḥammad Riḍā Shāh Pahlavī. The SAVAK was assigned to suppress the opponents of the regime and to resist Islamic challenges. SAVAK had close relations and cooperation with the CIA of America and MOSAD of Israel. The cruelty and ruthlessness of SAVAK in torturing prisoners was so excessive that the Secretary General of the Amnesty International declared in 1354 AHS (1975): "No country's record is as dark as Iran's record in relation to human rights." [Tr.]

Preface

and the leadership. And, in highly urgent cases, the Imām used language of signs and inklings. But, the issues relating to combat matters, necessary questions and answers, contacts between my father and the Imām in the years that His Eminence lived in exile and the difficult task of organizing and following matters related to the Imām's stipend³ and establishing contacts between his representatives and legal attorneys in Iran and maintaining the activities of the Imām's house in Qum as the center of the 15th of Khordād Uprising,⁴ handling the circumstances of prisoners' families and those sent in political exile, all these, were essentially handled through dispatch of reliable messengers and, in a few cases through secret journeys made by my father (*r*) to the city of Najaf. In spite of this, after the triumph of the Revolution and access to the bulky files on the Imām's struggles that were piled up in SAVAK offices, it became clear that most of the ordinary letters sent by post were censored by the SAVAK on their way to respective destinations and copies of them were kept on files for subsequent follow-up actions. However, the intelligent approach of

³ The Reference Authorities [*marāji' at-taqlīd*] who accept religious funds for clergy students, allot monthly payments from these funds for the students. These payments are termed *Shahriyyah* [monthly pay]. Ḥaẓrat Imām followed this method. Most of the religious funds are from the *khums* or one fifth (Imām Mahdī's share and that of *Sādāt* (plural of *Sayyid*—one related to the Imāms). The best way for expenditure of the Imām's portion, in the opinion of the *fuqahā* (plural of *faqīh*—jurist) is for religious propagation and the best way to propagate the religion is to train religious propagators and to cover their living expenses. *Shahr* means one month and since this stipends is payable each month it is called *shahriyyah*. [Tr.]

⁴ In a bid to control the Movement started by Imām Khomeinī (*r*), the Shah's regime, after considerable studies and consultation with his Western supporters, decided to arrest the Imām. At 3:00 a.m. of Khordād 15, 1342 AHS (June 5 1963) his agents raided the house of that noble man, arrested him and took him to Tehran. The news of the arrest spread quickly all over the country. Hearing the news people began to gather in the streets from the early hours of June 5, 1963 and started demonstration. The greatest demonstrations took place in the city of Qum which resulted in police interference and the martyrdom of a large number of innocent people. With the declaration of martial law in Tehran by the Shāh's regime, the popular demonstration heightened that day and the next. Martial law agents butchered several thousands of people. The tragedy of the 15th of Khordād 1342 AHS was so great that its news quickly passed beyond the border lines and million of dollars which the Shāh spent each year on propaganda could not keep the news secret. After the victory of the revolution in a message marking anniversary of the 15th of Khordād 1358 AHS (1979), the Imām declared it as the beginning of the Islamic Revolution and its anniversary as a national mourning day. [Tr.]

my grandfather and the care of my father had made it impossible for the SAVAK to gain access to the secret information of the struggle. The commonness of problems and relations that these letters reveal is a sign of the Imām's insight and intelligence, making the study of these letters worth consideration. From the time the Imām's Movement climaxed in 1979 until triumph of the Revolution on February 11th and from that historic date to the moment of the Imām's demise, the presence of Hāj Aḥmad Āqā in the center of major political and social events by the side of his father was a direct presence and as the noble nation of Iran witnessed that lovable person, in spite of his qualifications and capabilities declined repeated proposals, to assume superlative positions in the upper echelon of the Islamic government due to the responsibility he had for a highly noble mission. Meanwhile he considered his mission to be defending the line and path of the Imām and its solidification in the context of the Islamic Revolution and government and verily, the beloved memento of the Imām had a unique role in this extremely difficult mission. By sacrificing his life and being and by severe toil in this path, he succeeded, in spite of difficulties, in establishing the most secure and widespread channels of contact between the leadership of the Revolution and the various strata of the population with all their diversities and tendencies.

Therefore, problems relating to the countless events of this period of the history of the Islamic Revolution, consultation and asking for guidance from the Imām and the Imām's replies were taken up directly between the two noble ones in personal meeting and thus such affairs which comprise a treasure of the Revolution's secrets and issues are not reflected in these letters except in rare cases.

However, the role of Ḥujjat al-Islām wal-Muslimīn Hāj Sayyid Aḥmad Khomeinī, in conveying the counsels and decrees of the great leader of the Islamic Revolution to the organs and agencies of the government's ministries and foundations was such that today we find many handwritten notes and comments by him as footnotes, showing his great care and concern in relaying the oral advice and answer of the great Imām to the various concerned centers. God willing, the Institute for Compilation and Publication of Imām Khomeinī's Works may soon succeed in publishing a collection of the Imām's quotations.⁵

⁵ An anthology of Imām Khomeinī's speeches, messages, interviews, decrees, religious permissions, and letters entitled, *Sahīfeh-ye Imām*, has already been

Preface

Among the works of Imām Khomeinī addressed to his memento (son), written after the triumph of the Revolution and included in the present book are several detailed letters reflecting deepest mystical and ethical accounts which apart from the hundreds of educational points and lessons that they contain, indicate that the Imām had considered his son well worthy and capable of receiving such deep and lofty ethical and mystical ideas and thoughts. Clear testimonies by the Imām in support of the political positions assumed by his dear son, as revealed in several letters of this compendium show their significance when the free and upright essence of the personality of the Imām and the depth of his unmindfulness to any word or position outside the framework of truthfulness and religious duty is taken into consideration. In one of these letters Imām Khomeinī writes:

“Before God’s sacred presence, I bear testimony that from the early days of the Revolution and earlier, from the time Aḥmad entered such political issues, I have not seen the smallest and least step or move taken by him in opposition to the course of the Islamic Revolution. He has supported the Revolution in all situations and has been, and still is, my aide and assistant in the glorious stage of the victory of the Revolution. He does nothing against my view...”

Such words and phrase that one reads in this compendium are uttered and written by one who has often said: “I have repeatedly declared that I have not entered into a brotherhood agreement with anyone regardless of position and status!” “...The framework of my friendship consists of the truthfulness of each individual!” “...God knows that I do not consider myself entitled to any special right, privilege or prerogative; if I err, I am prepared to face the consequences!” Another point in respect of the present book which must be considered is that it was agreed that the letters recorded in this compendium be published in their chronological order together with the complete works of Imām Khomeinī scheduled to come out by the end of the current year. For this reason not too long ago authorities of the Institute for Compilation and Publication of the Works of the Imām submitted these letters to my father so that he notes down any explanatory remarks to be included as footnotes in the complete series

published by the Institute in 22 volumes. Its translation into English and Arabic is under way. [Eds.]

of the works of Imām Khomeinī. My father did indeed record, in his own handwriting, as far as possible some notes and explanations at the margins of Imām's handwritings, and footnotes contained in this present volume are mainly derived from these explanations. Unfortunately the interruption caused by Imām's demise during this period of compilation of these letters made it impossible to complete the work. Oddly enough on the 3rd of Esfand 1373 AHS (February 22, 1995), that is only 20 days before that bitter tragedy, my dear father had written in the margin of a published lengthy letter of the Imām clearly defending the rightfulness, the role and the status of my father in the Islamic Revolution, the following words:

Dear Mr. Ḥamīd Anṣārī:

I often told His Eminence the Imām that “defense of me is not included in your culture” and we realized that it wasn't done except in the letter in which reference had also been made to this point. I think even this defense does not agree with the culture of His Eminence. He, observing my innocence had, perforce, written that note in defense of a victim. Therefore do not bring this letter and let what has been said of me stand as it is. Allah knows best what men do or say!

Aḥmad Khomeinī
February 22, 1995

May God bless him who devoted his entire life to the distinguished man of the age, and was willing to make personal use, by an iota, of the endless sea of the great Khomeinī and shielded his heart full of love against the waves of false accusations and innuendoes and did not allow a twinge of a question settle on the immaculate cloak of the beloved Imām. Verily, such a father deserves such a son!

Ḥasan Khomeinī⁶
April 1995

⁶ Ḥasan Khomeinī is the eldest child of the late Ḥāj Aḥmad Khomeinī. He is presently studying in the Islamic Theological Center [*hawzah 'ilmiyyah*] in Qum and in addition to that, he is in charge of Imām Khomeinī's mausoleum and supervises the Institute for Compilation and Publication of Imām Khomeinī's Works. [Tr.]

REUNION WITH THE BELOVED

Imām Khomeini's Letters to

Hujjat al-Islām wal-Muslimīn Ḥāj Sayyid Aḥmad Khomeini

In His Most Exalted Name

Dear Aḥmad,

I hope you are, God willing, healthy. I am fine, thanks God, and have no physical ailment. To be sure, spiritual ennui is plenty. I must remind you that in these days there may be posed questions regarding the issue of Reference Authority [*marja'-e taqlīd*],¹ or God forbid, entanglements may take place there among and between the young. You and all my friends must stay away from such issues, not interfering even as much as a single word. Just as I have recommended the same thing here, neither pros nor cons.

I wish you success and divine confirmation. I am delighted to know that, thanks God, you are fully engaged in work and I am also glad to know that you are assigned as an instructor. It is a fine occupation. Teach, from the start, as you go on learning; teach even if it is to one pupil. I wish you success.

Was-salām,

Your father

¹ This points to the issue of Reference Authoritativeness [*marja'iyat*] that started after the demise of Āyatullāh al-'Uzmā Sayyid Muḥsin al-Ḥakīm on Khordād 12, 1349 AHS (May 2, 1970) and became a topic of discussion in the theological centers. On page 553, vol. 2 of the book, *Nehzat-e Imām Khomeinī* [The Movement of Imām Khomeinī], one of the members of the Imām's office in Najaf is quoted as saying: "Imām spent that night in prayers and contemplation. In the morning, after regular prayers he called me in and said, 'Tell my friends I don't want them to enter into such arguments on the level of theological centers in order to support me'."

In His Most Exalted Name

Jamādī ath-Thānī 11, 1390 AH

Dear Aḥmad,

For the first time the letters of all of you and Ma'şūmah Khānum¹ arrived altogether. The letters of all arrived after the Khānum² had departed. God willing, the Khānum is now in Syria from where she will fly to Iran. I am alone and in good health now. *Dādash*³ [brother, i.e. (your) brother] is either in Syria or Lebanon. The weather here is hot. It has reached 48 degrees but our place is comfortable and we miss you. Give my regards to Ma'şūmah Khānum and to the sisters. I can't reply to their letters now because Mr. Kashmīrī is coming and I don't want to overload him with too many letters. Extend my greetings to them all and offer my apologies. Inform me of your health and of Khānum's arrival. For a long time I have had no news from Mr. Lavāsānī.⁴ Apprise me of his health and ask him to write to me.

Was-salāmu 'alaykum

¹ The wife of the late Āyatullāh Shahīd Ḥāj Āqā Muşţafā Khomeinī.

² Imām Khomeinī's honorable wife, Khānum Khadijah Thaqafi. [Tr.]

³ It refers to the eldest son of Imām Khomeinī, Sayyid Muşţafā who was martyred in 1356 AHS (1977) under suspicious conditions. [Tr.]

⁴ It refers to Āyatullāh Ḥāj Sayyid Muḥammad Şādiq Lavāsānī.

In His Most Exalted Name

Sha'bān 20, 1390 AH

Dear Aḥmad,

Your letter arrived. I wish you and others good health and happiness. God willing, I hope the blessed event (marriage) is most auspicious. Write to me about your and your family's health condition. I am busy at this moment and cannot write more. We are all fine. Extend my greetings to the Khānum [wife, i.e. (your) wife], the girls and others.

See to it that Mr. Sayyid Şādiq Rūḥānī Qummī gets the enclosed envelope.

Was-salāmu 'alaykum,

Your father

In His Most Exalted Name

Ramadān 7, 1390 AH

Dear Aḥmad,

Your undated letter arrived. It seems that it had been arranged for after the 15th of Sha‘bān. Congratulations to you and to your respectable wife for the marriage. I hope you will live a long and happy life. Whenever I go to the *ḥaram*¹ I pray for all of you. May it be accepted. But, as to the stipend that you have suggested to be increased, it is not expedient now for certain reasons. Because, first of all, as it has recently been proved, the funds may not reach me; perhaps certain hands are at work trying to prevent it from reaching me. Secondly, if you want to increase it, it may prompt voices of opposition, and make the regime try to stop it definitely. Therefore it is better that for the time being the matter remains as it is. Make no haste and let us see what comes next. Regarding the external apartment, act as you deem appropriate. Do not be so worried. The coming and going of aides and persons is not important. At any rate, do as you think fit; you may consult Mr. Sulṭānī² in this connection; do as you think it proper. I had a letter from Khānum in Tehran to which I replied. Say *salām* to your respectable Khānum (wife) on my behalf.

Was-salāmu ‘alaykum,

Your father

¹ By this the Imām means the Mausoleum of Imām ‘Alī (‘a), the first infallible Imām from the progeny of the Prophet, in Najaf. [Tr.]

² It refers to Āyatullāh Sulṭānī Ṭabāṭabā‘ī, the father-in-law of Ḥujjat al-Islām wal-Muslimīn Ḥāj Sayyid Aḥmad Khomeinī.

In His Most Exalted Name

Ramaḍān 26, 1390 AH

Dear Aḥmad,

Your letter has arrived. I am delighted to know of your health. Congratulations for the marriage. I hope you will be happy and blissful. I pray for you. You have the right to feel uneasy about my comment regarding the house. However, since I always expect you to take into account all aspects, if sometimes, being upset as I have said something unfair, you ought to forgive the old father. Give that place (the house) to the student-clergies, as you think proper. You have not mentioned who paid the stipend, how it was paid and under what name. Thanks God, Khanum has arrived safely and is busy receiving welcome-callers. Apprise me of your studies, discourses, and preoccupations. My *salām* to the noble, respectable wife.¹

I hope you are fine. *Dādash*² and his family are fine, have performed religious seclusion [*i'tikāf*], and returned last night. I wish you sound health.

Was-salāmu 'alaykum,

Your father

¹ It refers to the wife of Ḥāj Sayyid Aḥmad Khomeinī, Khānum Fāṭimah Ṭabāṭabā'ī.

² By *dādash* [brother] is meant Āyatullāh Shahīd Ḥāj Āqā Muṣṭafā Khomeinī.

In His Most Exalted Name

Shawwāl 28, 1390 AH

My dear Aḥmad,

The letter you had sent through Mr. 'Alī reached me. I hope you are fine. With regards to the matter you have mentioned in your letter, I must say, it is not worth the attempt. I am breathing my last breaths and enough headaches as it is and need no more. Too much work has deranged our living. I hope, God willing, to be able to do something for the remaining days of my life. Your ideas, thanks God, are young and replete with hope and do not match my tired and worn-out thoughts. All I want is that you pursue your studies and discourses diligently and never become negligent. And as you go on with your school work try hard to purge your ego, consolidate the foundations of your beliefs in the holy religion. I may easily depart while you try to think of formalities, advisors and disciples for me. From Tehran they write to say they may not be able to continue the stipend. I had guessed this. The gentlemen, not being aware, keep writing and asking for increase. *Dādāsh* [(your) brother]¹ was down with a cold for a couple of days but thanks God, he recovered. His fever is gone and he attended the class sessions yesterday and today, and he visited us, too. However, his hand aches; it maybe due to the coldness; it is unimportant; God willing, he will get well soon. Extend my greetings to [your] sisters and to your own wife. I wish you happiness and prosperity.

Your father

¹ It refers to Shahīd Āyatullāh Ḥāj Sayyid Muṣṭafā Khomeinī.

In His Most Exalted Name

Dhū'l-Qa'dah 24, 1390 AH

My dear Aḥmad,

I hope you are fine and happy. Here some points I had written about but received no reply from you:

1. Find out if the Kalantar family is in Tehran; pay three hundred tumans a month to this family whenever you can.

2. You have not written a word about the library. I do not know the condition it is in. Hand it over to clergymen as soon as possible and let me know.

3. I learned that you personally go to Tehran to get the money from Mr. Lavāsānī.¹ This makes me worry; stop it!

4. With regards to the passports for the daughters, take formal action, but no resorting to third parties.

5. With regards to the counselor you have often mentioned, I didn't think it expedient; there is more harm in it than good. Remain silent about it.

6. Don't preoccupy yourself with anything save your discourses and lessons. Follow up the discourses and lessons; complete 'the technicalities' [*suṭūh*] level² as soon as possible.

7. Send letters by yourself and sisters sooner than this.

8. Extend my regards to [your] sisters and respected family.

Was-salāmu 'alaykum,

Your father

¹ It refers to Āyatullāh Hāj Sayyid Muḥammad Ṣādiq Lavāsānī. [Tr.]

² Lessons in the theological seminaries are taught in three phases: 'the preliminaries' [*muqaddimāt*], 'the technicalities' [*suṭūh*], and 'the advanced studies' [*baḥth al-khārij*]. At 'the preliminaries' phase the lessons are mainly jurisprudence or *fiqh*, methodology and some marginal and complimentary lessons. 'The advanced studies' consist of two parts: Elementary and higher instruction, and presently the books on *fiqh* and principles of faith are being taught.

In His Most Exalted Name

Dhū'l-Ḥijjah 9, 1390 AH

Dear Aḥmad,

Your undated letter arrived. I hope you are fine.

1. Regarding the library,¹ as I was unaware of the conditions for construction there I suggested that, if possible, build more rooms for the clergy students otherwise, provide housing for those having large families; it is up to you to decide.

2. Regarding going to Tehran for stipends,² stipends for disciples had been in my mind. If the news is not correct, I am grateful.

3. As long as [your] honorable uncle³ lives in Qum take extra good care of him especially in respect to his heating facilities, residence, food and other affairs, specifically, due respects.

4. With regards to Mr. Ashtiānī⁴ and his son I could not see the reason for your worry; better state it clearly. I cannot interfere in these

¹ Ḥujjat al-Islām wal-Muslimīn Aḥmad Khomeinī proposed to the Imām that since the library has eight large rooms, each room be given to a large family. The Imām at first opposed the proposal but accepted after Ḥāj Aḥmad Khomeinī explained the library conditions.

² A false report was given to the Imām that Ḥāj Aḥmad Khomeinī goes to Tehran to collect the stipends of the clergy students.

³ It refers to Āyatullāh Pasandīdeh.

⁴ Ḥāj Sayyid Aḥmad Khomeinī says: "We believe that Mr. Lavāsānī was not in good terms with Mr. Ashtiānī and did not refer people to him and this resulted in insufficient money to be paid to them and they (after finishing the funds that were initially made available to them) refused to accept from Mr. Lavāsānī and other attorneys and money could not be sent in the name of others for they were not on the level of reference authority [*marja'-i taqlīd*]. We heard that he had been worried. At the same time the pressure of anti-Imām clergies on him had been considerable, saying to him: "You are on the level of reference authority, why have you become an attorney for Mr. Khomeinī?" and this was a good deal of pressure. However, his Islamic and religious spirit was such that he was unaffected by such talks. SAVAK had understood this from the beginning but just not mentioning the name of the Imām satisfied them and we had concluded that SAVAK feared if they controlled the Imām's stipends and kept away his attorneys. The people would not abandon the Imām and would themselves directly give money to the strugglers who were much

cases; it is better to be handled there. I shall write to the attorney⁵ in Tehran (as you have said) and make inquiries. Do not pay too much attention to these worldly matters.

5. I shall write for payment of passport fees. I wishing you success and diligence in studies and above all in self-purification.

Was-salāmu 'alaykum,

Your father

We are gathered in the Karbalā-ye Mu'allā⁶ and I pray for you. Written word from Iran indicates mishandling of funds and chaotic mode of receipts and disbursement. People are referred to various persons from *bīrūnī* [the outer apartment of the house] and do not make referrals to my official attorney, Mr. Tehrānī. It appears he is to be ousted; this is not right and funds must reach him and if [your] uncle is present, it is to be given to both, and funds must be accumulated by them either in Qum or Tehran to be spent for theological centers. The present mode of spending is bad indeed; funds are spent improperly. You are assigned to find out who dissuades people from referring to my attorney.

Was-salām

dangerous to them than stipends to all the clergy students of Qum. We were at last regularly in contact with Mr. Ashtiānī."

⁵ It refers to Āyatullāh Lavāsānī.

⁶ Karbala is a city in Iraq by the bank of the Euphrates. This city was a desert until 61 AH. But from this date on, due to the martyrdom of Ḥusayn ibn 'Alī ('a) this place gradually attracted the attention of votaries of the Prophet's Progeny and after the construction of the shrines of the martyrs was done, it gradually became a center of population and today it is a pilgrimage city of Iraq. Karbala is a holy historic city to the world Muslims today and commands great respect and the Muslims respect the city as the mausoleum of Imām Ḥusayn ('a) is thereby located there.

For further information on Karbala, visit: <http://www.al-islam.org/faq>. [Eds.]

In His Most Exalted Name

Muḥarram 2, 1391 AH

My dear Aḥmad,

Your letter has just arrived. In my previous letter I inquired if Mr. Lavāsānī has been paid en route. He has written that so far no such thing has happened and he has not been paid any money and he has not interfered nor will he interfere in this matter but troublemakers are at work. This was my own guess too, that the rumor is baseless. The information received from Qum is that Mr. Rabbānī¹ and you plan to fix special stipends for one hundred persons for the purpose of increasing traffic to the house. I am surprised at you, to have not known me rightly. I never like such inhuman conducts nor will I like you to commit it. Never take action in such matters without first referring to me. Although this news maybe similar to other false news, you inform me anyway and put off such thoughts. Give my regards to Ḥaḍrat Ḥujjat al-Islām wal-Muslimīn, your honorable uncle.² I am worried about him. I fear all this traffic may harm his health and maybe he is not comfortable in Qum.

Was-salāmu 'alaykum,

Your father

Extend my regards to your noble wife. May you both be happy and fine.

¹ It refers to Āyatullāh Rabbānī, former member of the Guardianship Council. By consulting him and Ḥāj Sayyid Aḥmad Khomeinī a conclusion was reached that to get the Imām's messages and to contact the student-clergies and the scholars, stipends should be paid to one hundred students so that they may spread faster the words of the Imām in the seminaries and other places by contacting other students. The Imām had thought that this decision was made to brighten up the house and enhance the issue of Reference Authoritativeness [*marja' iyyat*].

² It refers to Āyatullāh Pasandīdeh.

In His Most Exalted Name

Muḥarram 13, 1391 AH

Dear Aḥmad,

God willing, may you be associated with health and happiness. A letter is received from Mr. Sane'ī. It contains accounts which, if true, point to the second level responsibility of you and him. It points to chaos. At any rate, it is best that peace and harmony prevail among the gentlemen. You try to have these two men reconciled so that they won't make me worry anymore. On the mere imagination that Mr. Tehrānī¹ has written to me about certain things, Mr. Sane'ī² has written things that are regrettable. I expect to hear news of their make up. I don't know what they quarrel about. These few days of life are hardly worth hurting friends. Unless religious issues are at stake, and it is for the sake of God, the realization of which is immensely difficult. Give my greetings to all the children. Thanks God, I feel well. If you have heard that I was ill, it was nothing and I am quite well right now; it is the weakness of old age which you cannot grasp until you reach that age.

Was-salāmu 'alaykum,

Your father

I had a letter from Mr. Sayyid Mūsā 'Alawī. He complains about his conditions. As you deem it proper, try to help him each month or once in a while.

¹ Mr. Tehrānī was the Imām's official attorney.

² Mr. Sane'ī is a dedicated, combatant clergy, and the Director of the 15th Khordād Foundation [at the time of the first printing in 1995].

In His Most Exalted Name

Rabī' al-Awwal 1391 AH

Dear Aḥmad,

I hope you are fine. Mr Khakhālī¹ delivered Mr. Dibā'ī's² drafts in order to pay off through Mr. Riḍā Lavāsānī all deficiencies relating to the month of Rabī' ath-Thānī. You have to count the amounts deposited with Āqā³ and Ḥāj Shaykh Muḥammad Sādiq⁴ and collect your shortages from Mr. Riḍā.⁵

Khānum and others have gone on a pilgrimage to Kāzīmāyn and Samarrā. They are due back today but at this hour of the afternoon they have not returned yet. I hope you pray for us. Do not worry about the rumors,⁶ and tell Āqā not to worry also.

Was-salāmu 'alaykum,

Your father

¹ Mr. Khalkhālī was the Imām's sincere friend in Najaf who administered his financial affairs.

² Mr. Dibā'ī was Mr. Khalkhālī's accounts party in Tehran.

³ By Āqā is meant Āyatullāh Pasandīdeh.

⁴ Āyatullāh Ḥāj Sayyid Muḥammad Sādiq Tehrānī, attorney for the Imām who was exiled after expiration of his power of attorney.

⁵ By Āqā Riḍā is meant the son of Āyatullāh Lavāsānī.

⁶ Following the assassination of Bakhtiār by SAVAK the government of Iran thought it probable that the Ba'athist Regime of Iraq may want to terrorize Ḥaḍrat Imām and ascribe it to Iranian government and so they spread rumors to this effect.

In His Most Exalted Name

Rabī' al-Awwal 1391 AH

Dear Aḥmad,

It seems that when the children were there we had more letters from you and we, too, wrote more often. It is quite some time since I have had a letter from you. I hope you are fine; thanks God, we are all fine. A draft¹ for the first part of the month is issued; take as much as you need; do not get more. If situations be the same for the first part of the month of Jamādī a new draft shall be issued; do not worry.

I hope you are preoccupied with your lessons and discourses and not mindful of any other thing.

Wishing you success.

Was-salāmu 'alaykum,

Your father

¹ It means order of payment for the student-clergies' stipends.

In His Most Exalted Name

Rabī' ath-Thānī 1391 AH

Dear Ahmad,

Your letter dated 14 Rabī' ath-Thānī arrived. I am delighted to hear that you are fine. Your cable, too, has arrived. With regards to the stipend, I wrote to say that I will send a draft, out of caution. I knew there was enough (funds) over there; I would not volunteer for issuing a draft. It was agreed that as long as you do not refer to Tehran¹ nothing shall be given for this month. I collected here the twenty thousand which was drafted; that is, Mr. Riḍā² has collected it in Qum on my account. If, God willing, you have a surplus there, do send me for disbursement to the needy. I am glad to know that the gentlemen have made it up³ between them. I hope they will always live in peace. We are all fine but the departure of the children made me lonely.⁴ I hope they are all fine.

My reply to [your] uncle's letter and the receipts will be sent by some other means;⁵ say *salām* to him on my behalf.

Your father

¹ At the start of paying stipends to students of Qum there was need of help from Mr. Lavāsānī, Imām's attorney in Tehran and help was obtained. Later on, Qum was able to manage itself and could send money to Najaf and theological centers in other cities.

² It refers to Ḥujjat al-Islām Āqā Riḍā, the clergy son of Ḥadrat Āyatullāh Lavāsānī.

³ This refers to the misunderstanding that existed between Āyatullāh Pasandīdeh and Mr. Tehrānī, which within in a short period was changed into a close friendship.

⁴ It refers to the daughters of the Imām who went to see him once every two years.

⁵ The Imām acted according to the knowledge he had of men who went to visit him in Najaf. If a visitor was coward, he would not give him any letter. If the visitor was average he would be given ordinary letters and if he was a combatant he would be entrusted with sensitive letters, receipts of religious funds and Imām's share or portion to carry. For, if the messenger got into trouble, many others could get in trouble, and be roughly handled by the Shāh's regime and SAVAK, and to find out why, for example, so and so has delivered the Imām's Share [*sahm al-imām*] to Mr. Khomeinī.

In His Most Exalted Name

Jamādī al-Awwal 1391 AH

Dear Aḥmad,

Your undated letter arrived. I do not know why you have become a careless *ākhūnd* so soon. Hereafter you first write the date on the top of the letter and then begin writing. With regard to the house I sent a power of attorney in the name of Mr. ‘Ārabī. The house must be priced fairly. Let Mr. ‘Ārabī¹ do as he thinks appropriate. That is, if Mr. Ṣadūqī² asked to buy it for short period installments or gave cheque, short-timed, it will be alright. Anyway the matters rest with Mr. ‘Ārabī. Money received must be sent to Najaf. Regarding the seal of that gentleman, it was not right as you had written but he is not here; he has gone to Karbalā and Kāzīmāyn. I will mention it to him upon his return. His return is not definite. He may stay there until after the month of Rajab or later. I wishing you health and happiness.

Was-salāmu ‘alaykum,

Your father

Show this letter to Mr. ‘Ārabī to act accordingly. Extend my regards to Mr. Sayyid Ḥasan Ṭāhirī,³ and ask him not to give the permit to that person; either to keep it himself or tear it.

¹ It refers to Ḥāj Āqā Muḥammad Ḥasan ‘Ārabī, the Imām’s second son-in-law. [Tr.]

² It refers to the Martyr of the Altar [*shahīd al-mihrāb*], Āyatullāh Ṣadūqī. [Tr.]

³ It refers to Āyatullāh Sayyid Ḥasan Ṭāhirī Khorramābādī, a lecturer in the Qum Theological Center. [Tr.]

In His Most Exalted Name

Jamādī al-Awwal 1391 AH

Dear Aḥmad,

I have replied to your letter; I hope it has reached you. The point necessary to make is that Fahīmah¹ has paid about 100 tumans custom charges for Cherāgh Khānum. Give her this amount. Meanwhile, Şūghrā² is has a 500 tumans debt. Collect this money from Āqā and give it to her. I wish you good health. I hope you are more than ever before preoccupied with your studies.

Your father

In His Most Exalted Name

Ḥusayn Mashhadī returned to Iran and will be there for two or three months. Pay him 300 tumans each month.

¹ It refers to the daughter of the Imām and wife of Mr. Burūjerdī. [Tr.]

² Şūghrā was a maid in Ḥāj Āqā Mustafā's house. [Tr.]

In His Most Exalted Name

Ramaḍān 12, 1391 AH

Dear Aḥmad,

Your letter and that of Mr. ‘Ārabī arrived. With regard to the house¹ if Mr. Ṣadūqī² agrees to this price he has priority, otherwise let it be sold. Meanwhile Mr. Hā’erī-Tehrānī³ has written about the Haqqānī school, if they buy it this price and Mr. ‘Ārabī agrees, it is alright, otherwise do as you please. At any rate Mr. Ṣadūqī is first.⁴ The sooner, the better. I hope God will grant blessings to our prayers.

Was-salāmu ‘alaykum,

Your father

If it is difficult for Mr. ‘Ārabī to abide by the agreement he has made, he may rescind it and do as he pleases. Say *salām* to him on my behalf.

I have had no news from Mr. Rabbānī;⁵ you take care of his house; there is no need to recommend you anything; it must be taken care of. The enclosed paper should to be sent to Qazvīn.

¹ It means the same house about which a report had been sent to the Imām that Ḥāj Aḥmad Āqā had evicted all the students and had occupied the house himself is a pure lie.

² It refers to the Martyr of the Altar [*shahīd al-mihrāb*] Āyatullāh Ṣadūqī.

³ Mr. Hā’erī-Tehrānī is the official attorney of Imām Khomeinī. [Tr.]

⁴ Although the Imām was extremely interested in him but as the house was Imām’s share, therefore, he considered no difference between Mr. Ṣadūqī and others and was in a hurry to sell it. [Tr.]

⁵ It refers to Āyatullāh Rabbānī Shīrāzī. On November 1, 1971 he was imprisoned by the Shāh’s regime. The Imām had recommended that his family be taken care of.

In His Most Exalted Name

Shawwāl 10, 1391 AH

My dear Aḥmad,

Your letter arrived; I am delighted to hear you are fine. I hope your respected wife Fāṭimah Khānum¹ has by now recovered and is fine; give her my regards. We are physically sound, thanks God, and if you are fine, it is still better. I pray for you all the time. Mr. Mar'ashī, that is, Āqā Sayyid Ja'far Mar'ashī, who had come to Qum, informed me of the health of the respectable uncle and of yours. Extend my special regards to him. Do not be remiss in your service to him, although I do not know you won't. Write more often to apprise me of your well being. I hope you are preoccupied with your lessons and discourses as well as with self-purification. I ask God to grant you success.

Deliver the letter of Iqlīma's² daughter through Nādi-'Alī.³

Was-salāmu 'alaykum,

Your father

¹ By Fāṭimah Khānum it means Fāṭimah Ṭabāṭabā'ī, wife of Ḥujjat al-Islām wal-Muslimīn Ḥāj Sayyid Aḥmad Khomeinī. [Tr.]

² It means the maid in the Imām's house. [Tr.]

³ Nādi-'Alī is a servant in the Imām's house in Qum. [Tr.]

In His Most Exalted Name

Dhū'l-Qa'dah 6, 1391 AH

Dear Aḥmad,

I hope you are fine. Divergent news may make you worry. However, thanks God, there has been nothing to worry you about us so far. I ask God to set right the affairs.

Was-salāmu 'alaykum,

Your father

In His Most Exalted Name

Dhūl-Qa'dah 6, 1391 AH

Dear Aḥmad,

I hope you are fine and happy. We are all physically well. May Almighty God keep you for us and may you be always fine and cheerful. Extend my regards to Ḥaḍrat Āqā.¹ We do not know what will take place at the end; I hope it will be all right.

Was-salāmu 'alaykum,

Your father

¹ It refers to Āyatullāh Pasandīdeh.

In His Most Exalted Name

Dhū'l-Ḥijjah 5, 1391 AH

My dear Aḥmad,

Your letter has arrived. I glad to know that you are fine. I recommend, with emphasis, that you preoccupy yourself with your studies and self-purification, and nothing else. Do not involve yourself in any affair.¹ We are fine and hope that you pray for us.

Was-salāmu 'alaykum,

Your father

¹ These letters were sent by post and the Imām wrote this way to fool the SAVAK agents.

In His Most Exalted Name

Dhūl-Hijjah 23, 1391 AH

My dear Aḥmad,

Khānum just read your letter to me. I am glad that you are fine. May God keep you all in good health and happiness. Inform me regularly of your health. We are all in good health, thanks God. May God Almighty set things right. I have no words from [your] respectable uncle.¹ Apprise me of his as well as others' health. After you greet Mr. 'Ārabī² on my behalf tell him that the 50 tumans is received and ask him to pray for us.

Was-salāmu 'alaykum,

Your father

¹ It refers to Āyatullāh Pasandīdeh.

² It refers to Ḥāj Āqā Muḥammad Ḥasan 'Ārabī, the second son-in-law of the Imām.

In His Most Exalted Name

Şafar 7, 1392 AH

My dear Aḥmad,

May God Almighty keep you fine. Thanks God we are all fine, too. I am worried that my brother is living alone. Don't let him have a bad time. I wonder if the problem with the house¹ is due to the months of Muḥarram and Şafar or has something happened. Be careful with your writings and don't sign anything.

Preoccupy yourself with studies and purging the ego and do not interfere in anything.² Give my regards to Ḥaḍrat Ḥujjat al-Islām wal-Muslimīn, my brother as well as to the daughters and the lady of the house.

Was-salāmu 'alaykum,

Your father

Khānum is having guest and cannot write anything. Thanks God, she is fine as well as the others.

Dispatch the enclosed letter through a secured means.

¹ SAVAK often put siege to the Imām Khomeinī's house in Qum and prevented traffic to it for weeks and months. He has asked whether traffic will be eased after the month of Muḥarram and Şafar or not. This is because his only contact was with Ḥujjat al-Islām Aḥmad Khomeinī and two workers by the names of Mashhadī Riḍā and Nādi-'Alī.

²The Imām used this phrase to fool the agents if the contents of some letter were revealed. This was aimed at keeping Ḥujjat al-Islām Aḥmad Khomeinī out of possible trouble. This point was constantly exchanged between the father and son and Ḥāj Sayyid Aḥmad would reply that he is involved in nothing, for example in this same letter the Imām has written "Be careful and don't sign the letter," this doesn't match with "don't interfere" in previous correspondence. The great majority of these letters concerned the struggle. Ḥāj Aḥmad and others were not allowed to take copies of the letters because it was forbidden to open a letter and unfortunately the recipients of the letters have not kept them and so a source of valuable documents relating to 15 years of the Imām's life in exile and his secret relations with the combatant 'ulamā and revolutionary people has been destroyed.

In His Most Exalted Name

Şafar 8, 1392 AH

My dear Aḥmad,

I hope you are fine and happy. Thanks God, we are all fine. We hope difficulties will be solved by prayers of the gentlemen. Khānum has received ten dinars for each of the children, for their Nūrūz gifts. She now wants me to write to you to give each 200 tumans instead of the ten dinars. You get 200 tumans for each of the girls and your honorable wife, either from uncle¹ or from Mr. Lavāsānī² and give it to them. May God keep you healthy. Give regards to Ḥaḍrat ‘Amū³ (Imām’s brother); I am worried about him and I hope he is fine.

Was-salāmu ‘alaykum,

Your father

Give one hundred tumans to Khazinjūn⁴ on behalf of the Khānum.

¹ It refers to Āyatullāh Pasandīdeh. [Tr.]

² it refers to Āyatullāh Ḥāj Sayyid Muḥammad Şādiq Lavāsānī, fully empowered attorney of the Imām in Tehran. He died about a year after the Imām’s spiritual ascension.

³ The Imām used to respect Ḥaḍrat Āyatullāh Pasandīdeh to the position of his father and had told Ḥāj Aḥmad several times: “Were it not for Āyatullāh Pasandīdeh I could not go to school.” He had intense respect for him such that when arriving from Paris Mr. Pasandīdeh met the Imām in the aircraft but when getting off the aircraft the Imām refused to get off first. Things were upset for a while until the proposal of Ḥāj Aḥmad to the effect that he accompanies his uncle to the hall in the airport then come back and make formal exit with the Imām.

⁴It refers to Khānum Khāzin al-Mulūk, Imām Khomeinī’s mother-in-law. Children called her Khazanjūn.

In His Most Exalted Name

Şafar 18, 1392 AH

My dear Aḥmad,

I have just received your undated letter apparently written in the early days of Muḥarram. Your letters subsequent to this also arrived. I am delighted to know you are fine. We, too, thanks God, are fine. The weather is very fine. I am grateful to learn that you are only occupied with your studies. May Almighty God confer success upon you. Do not let Ḥaḍrat Āqā be alone.¹ He must not have bad times. May you all pray for me. Extend my regards to the respectable uncle and to all the children and your wife.

Was-salāmu 'alaykum,

Your father

¹ It refers to Āyatullāh Pasadīdeh, the Imām's elder brother. He was the Imām's fully empowered attorney for stipends and religious matters in Qum.

In His Most Exalted Name

Rabī' al-Awwal 2, 1392 AH

My dear Aḥmad,

Your collective letter has arrived. I am happy to know that you have got together and are fine and cheerful. May the Exalted God keep you all happy. I am fine, thanks God, but considerable spiritual uneasiness exist. Pray to God to rectify the conditions. Write to me about your health and of others. I don't know how far you have advance in your studies and what you do now. Write to me about your lessons and your instructors.¹ May God Almighty grant you success and confirm you. Extend my regards to your uncle. Do not let him have bad times.

Was-salāmu 'alaykum,

Your father

¹ Imā'm Khomeinī insisted on the purity of teachers. He considered even the hand and head movements of the teacher as affecting the students, let alone, God forbid a teacher who is poor in chastity or one who backbites.

In His Most Exalted Name

Rabī' al-Awwal 16, 1392 AH

My dear son,

God willing, may you be healthy and happy and busy with your studies and self-purification. Write to me about your lessons, teachers and instructors. Do not neglect your honorable uncle. Do not let him remain alone. We are fine, thanks God, and hope you, too, are happy and fine.

Was-salāmu 'alaykum,

Your father

In His Most Exalted Name

Rajab 25, 1392 AH

My dear Aḥmad,

Your letter arrived together with Khānum's former letter. God willing, may you be healthy and successful in your religious studies and virtues. Khānum's letter has worried me.¹ You immediately inform me of Farīdah's health² and why she was taken to Mashhad. Pay my respect to your noble uncle. I have answered his letter already. Say *salām* on my behalf to your respectable wife. I hope the little one³ is fine; let me know his name.

Was-salāmu 'alaykum,

Your father

[Your] *dādāsh*⁴ dines with me at nights; Ḥusayn⁵ has lunches with me, sometimes, Maryam,⁶ too, and on Fridays all of them.

¹ This concerns the time when the Imām's wife had come to Tehran.

² Ḥaḍrat Imām had thought that Fereshteh, the daughter of Farīdeh, sister of Ḥāj Aḥmad Khomeinī had died.

³ By 'little one' it means Ḥasan Khomeinī, son of the late Aḥmad Khomeinī.

⁴ By *dādāsh* [brother] it means Sayyid Aḥmad's elder brother, Āyatullāh Muṣṭafā.

⁵ Ḥusayn refers to the son of Ḥāj Āqā Muṣṭafā.

⁶ It refers to the second child of Āqā Muṣṭafā.

In His Most Exalted Name

Sha‘bān 2, 1392 AH

My dear Aḥmad,

Your letter plus a package have reached me.¹ I hope you are successful and blessed and your preoccupation with studies and self-purification are continuous. Thanks God, I am fine. Few days ago I replied to the letter of your esteemed uncle.² I hope it has arrived. I heard the baby is named Yāsir³—not a good choice! It may well cause talks, too. One of the child’s rights is that it is given a good name by the parents. An unconventional name may make individuals say something upon hearing it. For instance, they may say it has been selected under such and such influences or considerations. This is not reasonable. However, it is up to you. Your brother⁴ and his kins are fine. He is here with me at nights until after dinner. The weather has lost force and the nights are alright.

Was-salāmu ‘alaykum,

Your father

Say *salām* to Ḥaḍrat Āqā⁵ and to your respectable wife.

¹ The parcels were mostly public proclamations and reports of the struggle sent to the Imām by Ḥāj Aḥmad with due concealment

² It means Āyatullāh Pasandīdeh.

³ The Imām had thought that Ḥāj Aḥmad had named their baby after Yāsir ‘Arafat, whereas in those days the names of the revolutionary people of the early days of Islam, such as Yāsir and Maytham were frequently chosen for newly born Iranians. Therefore, the child’s name was changed to Ḥasan

⁴ Āyatullāh Shahīd Ḥāj Āqā Sayyid Muṣṭafā Khōmeīnī.

⁵ It refers to Āyatullāh Pasandīdeh.

In His Most Exalted Name

Sha'bān 19, 1392 AH

My dear Aḥmad,

Your undated letter is acknowledged. Why don't you date your letters?¹ I hope you are healthy and both you and your dependents are happy and prosperous. We are all fine, thanks God. Heart ailment is nothing important; no trace of it now. Don't keep me uninformed of your health and well being. Say *salām* on my behalf to your noble uncle; don't let him have bad times. Send the Khānum sooner. Extend my regards to all relatives.

Was-salāmu 'alaykum,

Your father

¹ Possibly Ḥāj Aḥmad had not dated some letters for fear that if the contents were revealed, its date might be effective in the punishments. SAVAK had regularly warned Ḥāj Aḥmad that he would be arrested should he made the least move.

In His Most Exalted Name

Sha'bān 21, 1392 AH

My dear Aḥmad,

Your letter arrived. News of your well being delighted me. Regarding the house,¹ I have written about it in the letter to the Āqā; act accordingly.

Thanks God, we are all fine. I hope you, too, are fine and happy. Send the enclosed letters to their [respective recipients'] addresses.² If you don't have Mr. F. Imānī's³ address ask the Iṣfahānīs who know it. Apprise me of your health.

Was-salāmu 'alaykum,

Your father

Place the enclosed message in answer to condolences in an envelope and deliver it to Mr. Ṣādiq Rūḥānī.⁴

¹ By house, office of the Imām is meant.

² In the letters which the Imām sent by travelers to Ḥāj Aḥmad he used to enclose letters for other persons.

³ Āyatullāh Sayyid Kamāl Faqīh Imānī was one of the competent [*muwajjah*] '*ulamā* of Isfahan who used to send funds to the Imām. [Tr.]

Āyatullāh Imānī is presently the supervisor of Amīr al-Mu'minīn 'Alī ('a) Public Library at Isfahan. [Eds.]

⁴ The messages of condolence are perhaps related to the passing away of Mr. Hindī, brother of the Imām or other person. For instance, it would be that of a Reference Authority [*marja'-e taqlīd*] for which Mr. Rūḥānī and others sent messages of condolence to the Imām.

In His Most Exalted Name

Shawwāl 16, 1392 AH

My dear Aḥmad,

Your letter dated *ʿĪd al-Fiṭr* [Feast after the fasting month of Ramaḍān] has arrived. I am glad to know that you and others are all fine. I ask Almighty God to grant you health and happiness. While engaged in *Makāsib* and *Kifāyah*, attend 'the advanced studies' [*dars al-khārij*] lessons;¹ choose the one which is closer to your understanding. Convey my regards to Ḥujjat al-Islām wal-Muslimīn [your] noble uncle, may his blessings last.² I and others, thanks God, are fine. Ḥusayn has fully recovered and attends school.³ Send the enclosed envelope to Mr. Lavāsānī⁴ through a reliable means. May God give you success in your studies and self-purification.

Was-salāmu ʿalaykum,

Your father

Name the dear newborn. Obtain birth certificate according to factual data. Extend my regards to the infant's noble mother.

¹ *Makāsib* and *Kifāyah* are courses that students of the theological centers must pass on high level. *Makāsib* [*Al-Makāsib*] is written by Shaykh Anṣārī (d. 1281 AH) and *Kifāyat al-Uṣūl* is the work of Ākhūnd Mullā Muḥammad Kāzīm Khorāsānī (d. 1329 AH). These are lecture courses on high level. Theological seminary lessons are about *fiqh* [jurisprudence] and *uṣūl al-fiqh* [principles of jurisprudence] that strengthen the deductive reasoning of the individuals. The teacher who is a well-versed jurist himself puts forth the issues and discusses related viewpoints and arguments and then his own view based on logical proofs.

² It refers to Āyatullāh Pasandīdeh.

³ Ḥusayn, son of Shahīd Āyatullāh Ḥāj Āqā Sayyid Muṣṭafā Khomeinī had been feeling well then after his operation for appendicitis and had been attending school.

⁴ It refers to Āyatullāh Ḥāj Muḥammad Ṣādiq Lavāsānī, fully empowered attorney of Imām Khomeinī in Tehran.

In His Most Exalted Name

Dhū'l-Qa'dah 6, 1392 AH

My dear son,

I hope you are fine and happy. We are all fine, thanks God, and happy to have the Khānum with us. I hope some day we will all be together. Inform me of your health. God willing, you are now taking 'the advanced studies' [*dars al-khārij*]; attend to the lessons; choose the ones closer to your understanding. Regarding a name for the infant, why are you so fussy? Avoid names strange to one's mind. Ḥasan is a very good name, if you like. Anyhow, select the name. Any name you and the baby's mother choose will be alright for us. Extend my *salām* to your wife and kiss the baby for me.

Was-salāmu 'alaykum,

Your father

In His Most Exalted Name

Şafar 29, 1393 AH

My dear Aḥmad,

Your letter dated 10th of Şafar arrived. I wish you health and happiness.

1. Personally take the enclosed envelope to Mr. Zanjānī's¹ house and collect 3,000 tumans from Ḥujjat al-Islām wal-Muslimīn, [your] noble uncle and take it to him.
2. I sent one thousand tumans as New Year gift for you and your wife and the three daughters—200 tumans for each.
3. Tehran writings indicate that Mr. Tehrānī² allows ample funds for some institutions like the 'Alawī School. Advise him that such institutions do not need his funds and he ought to be more careful in such allowances.
4. It is alright to let Mashhadī Riḍā and Mashhadī Nādi-'Alī³ be paid 500 and 400 tumans each respectively.

Deliver the enclosed envelopes through a reliable means.⁴ I ask God to grant you success in studying religious sciences, self-purification and turning away from worldly materials.

Was-salāmu 'alaykum,

Your father

¹ It refers to Āyatullāh Ḥāj Sayyid Aḥmad Zanjānī, a very sincere friend of the Imām. The letter could not be found by referring to Āyatullāh Āqā Mūsā Shubayrī Zanjānī. Apparently it has been lost (according to Ḥāj Aḥmad).

² It refers to Āyatullāh Shaykh Muḥammad Şādiq Tehrānī, attorney of the Imām. He was exiled long after the expiration of his power of attorney.

³ Mashhadī Riḍā and Mashhadī Nādi-'Alī were servants in the house of the Imām in Qum; each used to receive 250 tumans monthly. Ḥāj Aḥmad Khomeinī increased their pay on the permission of the Imām.

⁴ These were letters containing various instructions by the Imām on the struggle or religious matters.

In His Most Exalted Name

Rabī' ath-Thānī 27, 1394 AH

My dear Aḥmad,

I have received two letters from you and am happy-to learn that you and my dear ones are all fine. I hope each of you is fine and happy. Regarding the matter you have written, due to the terrible conditions and the instability of the theological center and the state of abeyance it is not possible for you to obtain permits,¹ and even assuming it possible, the spiteful must not be ignored both here and there. Anyway, take no action now till our situation and that of others is cleared up. I ask God to settle the affairs as He wills. Say *salām* to all the girls and to your wife; kiss Ḥasan for me.²

Was-salāmu 'alaykum,

Your father

¹ The expulsion of the Iranian dissidents from Iraq caused Ḥāj Aḥmad Khomeinī to propose to the Imām, granting he is expelled too, to better try to obtain residence permission in an Islamic country like Syria, Lebanon or Pakistan.

² By Ḥasan is meant Ḥujjat al-Islām wal-Muslimīn Ḥāj Sayyid Ḥasan Khomeinī.

In His Most Exalted Name

Rajab 29, 1394 AH

My dear Aḥmad,

I have received two letters from you and am glad that you and others are fine. May you always be fine. When the time is right and obstacles removed¹ Mr. Lavāsānī should be visited. Someone should go and see him. On the designation of some other person, don't discuss the matter with anybody.² I won't appoint anyone and know no attorney at present. Don't neglect taking care of the uncle.³ He is weak physically and must be taken care of. We are expecting Khānum's arrival either on Wednesday morning or Wednesday evening.⁴

Was-salāmu 'alaykum,

Your father

Tell Mr. Ḥāj Shaykh 'Abdul-'Alī⁵ if he wants to send anything⁶ to Kuwait do it by means of Ḥāj Sayyid Ismā'īl and by no one else.

¹ SAVAK did not tolerate Āyatullāh Lavāsānī. At last he was arrested and after imprisonment he was sent to live in exile in Hashtpar, town in the north of Iran. The Imām ordered someone to visit him. Ḥāj Aḥmad went himself. SAVAK pursued him. Ḥāj Aḥmad then went to the home of Āyatullāh Iḥsānbakhsh, the Friday congregational prayer leader of Rasht, and thereafter immediately went back to Tehran.

² After the deportation of Āyatullāh Lavāsānī someone was needed to manage the funds in Tehran. The Imām has warned that Ḥāj Aḥmad would not do anything as it may be premature, and he abided by the order, and due to his keen interest in Āyatullāh Lavāsānī, the Imām did not appoint a replacement for him to the end.

³ It refers to Āyatullāh Pasandīdeh.

⁴ The Imām was extremely fond of his wife and could not tolerate her absence. The Khānum, too, liked the Imām very much and used to come to Iran to see their children for a couple of months once every two or three years.

⁵ Ḥāj Shaykh 'Abdul-'Alī Farāhī was the Imām's office manager in Najaf for a long time. His wife was afflicted with a bad illness. Doctors said she had to leave Najaf. He was unwilling to go but the Imām sent him away perforce.

⁶ Apparently he means money.

In His Most Exalted Name

Sha‘bān 6, 1394 AH

My dear Aḥmad,

Today I received one letter from you and one from the Āqā in Damascus. I will answer his letter later. Ask him not to write the figures in *siāqī* form; it is old and causes mistakes. Khānum is fine. Just now Mr. Şadr’s family came in and she went to receive them. Regarding the appointment of a replacement, it is not wise to do so and don’t discuss it with anyone. Those you have in mind are contrary to my views. The matter must remain in abeyance, as it is, to see what comes next. The receipts of Āqā shall be sent to Syria by means of an Afghani; perhaps, they may get there. Inform me of your health. Extend my *salām* to Fāṭimah Khānum. Kiss the dear Ḥasan for me.

Was-salāmu ‘alaykum,

Your father

A message indicates that the sum of 300 tumans has been given. It is not known when it was given; it has not yet arrived.

In His Most Exalted Name

Sha‘bān 26, 1394 AH

My dear Aḥmad,

I ask Almighty God to grant you, your wife and my dear Ḥasan¹ good health. We are all fine. The irksome issue is that Āqā² had said to your mother that they have sent 300 tumans through Āqā Sayyid Ḥasan³ for compensatory prayers and fasts. So far this amount has not been received. Apparently the mistake is by the mother. Formerly 200 tumans was received through him and 100 tumans through Mr. Garīschī⁴ for prayer and fasting.⁵ But this was long time ago. Make this clear and write to me soon so that I won't be in the wrong. Extend my greetings to Āqā.

Was-salāmu ‘alaykum,

Your father

¹ It refers to Hujjat al-Islām wal-Muslimīn Sayyid Ḥāj Ḥasan Khomeinī, son of Ḥāj Sayyid Aḥmad Khomeinī.

² It refers to Āyatullāh Pasadīdeh.

³ Unknown.

⁴ It refers to the Imām's attorney in the Tehran Bazaar.

⁵ The terms compensatory prayers and fasts are cover up.

In His Most Exalted Name

Sha'bān 26, 1394 AH

My dear Ahmad,

I ask God to grant you and your honorable family healthy and happiness. I have written two or three letters and emphasized in all of them that Ma'sumah Khānum¹ wants to sell the house for the sake of your pilgrimage in Mecca. You price it under the supervision of Mr. Hā'erī and both of you write to me soon. Extend my regards to Fā'imah Khanum and [your] sisters. Kiss Ḥasan for me.

Was-salāmu 'alaykum,

Your father

¹ It refers to the noble wife of Āyatullāh Shahīd Ḥāj Sayyid Mustafā Khomeinī. [Tr.]

In His Most Exalted Name

My dear Aḥmad,

I hope you are fine and happy. We are physically sound but suffer spiritual ennui. May God set right the affairs of the Muslims. I sent a draft for 35,000 tumans to be collected from Āqā¹ and be given to Mr. Hā'erī² as house money and receipt to be obtained. Submit the enclosed paper for his verification and let him hand over the marriage contract so that actions will be according to the law. In such official dealings negligence is not permitted. Do as I have written. Regarding the noble uncle,³ inquire about the nature of the action under his guidance. Convey my ample regards to him and extend my *salām* to [your] sisters and Fāṭī Khānum.⁴ I kiss Ḥasan⁵ as I have his picture and kiss it.

Was-salāmu 'alaykum,

Your father

¹ By Āqā it means Āyatullāh Pasandīdeh.

² It refers to Āyatullāh Ḥāj Shaykh Murtaḍā Hā'erī, father-in-law of Ḥāj Sayyid Muṣṭāfā Khomeinī.

³ It refers to Āyatullāh Pasandīdeh.

⁴ It refers to Fāṭimah Ṭabāṭābā'ī, wife of Hujjat al-Islām wal-Muslimīn Ḥāj Sayyid Aḥmad Khomeinī.

⁵ It refers to Hujjat al-Islām Ḥāj Sayyid Ḥasan Khomeinī.

In His Most Exalted Name

Dhū'l-Hijjah 1394 AH

My dear Aḥmad,

I hope you are fine. Muṣṭafā returned from pilgrimage [*hajj*]. He is fine. We are all fine. Collect 13,650 tumans from the noble uncle, with due greetings, and give the sum to Mr. Hā'erī and convey him my regards. Write about yourself soon. Extend my *salām* to all [your] sisters and your wife. Kiss Ḥasan for me and inform me of his well being. Khānum is in the bath and sends her regards and asks you to write about your health and that of Khazinjūn.¹ It is long time since we had words from her. Ring her up and inquire about her health, and write to me and ask her to write herself.

Was-salāmu 'alaykum,

Your father

Inform me of the receipt of this sum.

¹ It refers to Khāzin al-Mulūk Khānum, Imām Khomeinī's mother-in-law. Children named her Khazinjūn and she was called by this name.

In His Most Exalted Name

My dear Aḥmad,

I hope you are fine. We are all fine, thanks God. Inform me of your health. If you or Āqā Shaykh Qarahī¹ receive the sum of 65 tumans from Mr. Hāshimī-Rafsanjānī² give it to the agents of Āqā Ḥāj Shaykh. Inform the Āqā that 300 tumans have been received through Mr. Qarahī for prayers and fasts. But how much of it is from him and how much from Mr. Qarahī, is not known; perhaps it will become known later. With respect to the house, I have already written to you to arrange its formal, legal transfer according to the order of Āqā, and inform me.

Presently, the letters arrive regularly. It is not necessary to use another channel. Say *salām* on my behalf to your wife and sisters. Kiss Hasan for me. Make me happy by the news of his health.

Was-salāmu 'alaykum,

Your father

¹ For a long time Āqā Shaykh 'Abdullāh Qarahī was the Imām's office manager in Najaf. [Tr.]

² It refers to the ex-president of Iran, Ḥujjat al-Islām wal-Muslimīn, Mr. 'Alī Akbar Hāshimī Rafsanjānī. [Tr.]

In His Most Exalted Name

Şafar 4, 1395 AH

My dear Aḥmad,

I hope you are fine and successful in your study and in performing good deeds, self-purification and acquiring virtues. We are physically well, thanks God. Several months ago I wrote that 500 tumans be given to the son of Iqlīm¹ and 600 tumans to Farīdah² to be given to Şughrī's daughter.³ It seems that you are of the mind not to answer the matters. It must be known whether these sums have been paid or not; if not, pay them and write to me. Extend my *salām* to the girls and your wife; I kiss Ḥasan.

Was-salāmu 'alaykum,

Your father

¹ Iqlī is son of the maid in the Imām's house. [Tr.]

² Farīdah is daughter of the Imām and wife of Mr. 'Ārabī. [Tr.]

³ Şughrā is referring to the maid in Ḥāj Āqā Muşţafā's house. [Tr.]

In His Most Exalted Name

Rabī' al-Awwal 24, 1975 AH

My dear,

I hope you are fine and live happily. We are all fine, thanks God, and have nothing new. I gave the sum to Mr. Sami'ī.¹ Tell Āqā that I paid the sum to Mr. Khātāmī and Mr. Yazdī. Inform me regularly of your health. Extend my regards to [your] sisters and your wife. Kiss Ḥasan for me.

Was-salāmu 'alaykum,

Your father

¹ It refers to Ḥujjat al-Islām wal-Muslimīn Shahīd Muḥammad Muntazirī. [Tr.]

In His Most Exalted Name

My dear Aḥmad,

I hope you are fine. I and the rest are fine, thanks God. But disturbances are plenty and you cannot be told about them and about the lawful and rational obstacles¹ that exist with the Khānum's coming. One after another, you write for her coming and making us uneasy, herself and me. Were there no problems, she would have come by now. May God eliminate the difficulties so that she may come and not you. Extend my regards to all the girls and to your wife. I have replied to the letters sent by Ḥaḍrat Āqā.²

Was-salāmu 'alaykum,

Your father

After due greetings mention the matter to him.

¹ Apparently it became religiously clear that Imām Khomeinī's personal money had finished. Considerable money, not of Imām's religious fund, was given to the Imām as gifts. He gave that, too, to the poor and this continued until after the victory of the Revolution. In addition to cash, valuable objects were also gifted to the Imām which were sold by Ḥujjat al-Islām Ḥāj Sayyid Kamāl Isfahānī and distributed by him among the poor. It was reasonable to imagine that SAVAK might prevent the return of Imām's wife to Najaf.

² It refers to Āyatullāh Pasandīdeh.

In His Most Exalted Name

Ramaḍan 2, 1395 AH

My dear Aḥmad,

I hope that health and happiness accompany you. Always keep me inform of your health as well as that of your uncle and others. Extend my regards to all. I cannot write more for lack of time.

Was-salāmu 'alaykum,

Your father

In His Most Exalted Name

Ramaḍan 2, 1395 AH

My dear Aḥmad,

Your kind letter arrived. I wish you and your kinfolk health and happiness. It seems you have been somewhat careless. I hope excessive stipends will cause¹ no problems. The stipends are very high considering the small number of persons and the few student clergies. You and Āqā Shaykh² should arrange receipts and reimbursements in the same manner as before although it is more convenient for us if it reaches Kuwait as the prayers and fasts of the donors would best be paid for.³ Advise Āqā Riḍā⁴ to act in this way or as before. Give my regards to Ḥaḍrat Āqā and take good nursing care of him. Apprise me of Mr. Hindī's⁵ trip. Extend my regards to all the girls and *Khānums* (ladies, wives).

Your father

¹ The Imām believed that an increase in the stipends or *shuhriyyah* would entail an increase in the pressure by SAVAK and SAVAK affiliated clergies and the other clergies might be instigated. At the end it became known that the Imām was right because they stopped the stipend of the Imām and afterwards his stipend was paid in the name of Ḥāj Shaykh Aḥmad Āshtiānī.

² It refers to Ḥāj Shaykh Muḥammad Ṣādiq Tehrānī, fully empowered attorney of the Imām.

³ The sentence, "The prayers and fasts of the donors would best be paid for" was a cover up in an attempt to fool the SAVAK agents to divert their attention from arrival of letters or money (Imām's fund). Although such letters were brought by individuals but were written this way they were discovered so that the carrier could have an excuse, though slight.

⁴ It refers to the clergy son of Āyatullāh Lavāsānī; usually the Āyatullāh himself has been referred to.

⁵ Mr. Hindī was the other brother of Imām. He went abroad to get medical care for a fever that could not be cured in Iran; there he died of that illness.

In His Most Exalted Name

Shawwāl 13, 1395 AH

My dear Aḥmad

Your kind letter arrived. I wish you and your family health and happiness. We are relatively healthy, thanks God and I get along with old age symptoms. Regarding the matter you had written concerning... apparently the former method is better. Act according to it as much as possible, and ask Mr. Shaykh to tell the others, too. Inform me of your health. Extend my regards to [your] sisters and your wife. I kiss Ḥasan¹ and ask God to keep him healthy.

Was-salāmu 'alaykum,

Your father

¹ It refers to Ḥujjat al-Islām Sayyid Ḥasan Khomeinī.

In His Most Exalted Name

Shawwāl 23, 1395 AH

My dear Aḥmad,

May God grant you success and felicity. We are relatively healthy. I ask God to grant you health and happiness. Inform me of your health. Act if you can, in the old manner;¹ if not, try other ways; via Kuwait is better so that people's prayers and fasts² might not be delayed.

Was-salāmu 'alaykum,

Your father

¹ The late Ḥāj Aḥmad Khomeinī chose an unknown person in Europe through whom to send his letters to the Imām. The Imām preferred this way to the Kuwaitī liaison who was also unknown.

²Prayers and fasts were used as concealment terms.

In His Most Exalted Name

Dhū'l-Qa'dah 12, 1395 AH

My dear Aḥmad,

Hope you are fine. We are, thanks God, physically sound but discomfited spiritually. May God set things right. It appears that things will not remain the way they are. May God grant relief. Tell the Āqā the necessary things. Do not send money, now, nor do others, pending further notice. Let us see what happens. Another point: inform him about the ten dollars have not yet been received; I do not know the party. I have been informed that the condition of the wife of Āyatullāh Burūjerdī is not good. Ask the Āqā to send her 500 tumans a month. Inform me of your health. Extend my regards to [your] sisters and your wife. Kiss Ḥasan.

Was-salāmu 'alaykum,

Your father

In His Most Exalted Name

Muḥarram 1, 1396 AH

My dear Aḥmad,

Your letter has arrived; I am glad you are fine. May God grant you health and happiness. We are fine, thanks God, but without any pleasure. May God rectify the situation. You have not written about the ḥājj.¹ Has any acquaintances been hurt in the events? I heard Shaykh Muḥammad Husayn Burūjerdī² has arrived in good health. I have no fixed news about Ḥāj Shaykh ‘Abdul-‘Alī.³ Anyway write about the news. Your uncle has written that he has sold a land lot⁴ and asked if he could pay the girls and Aḥmad the same way as he used to pay before, and wrote to go ahead. It is two 2 months that Farīdah⁵ has not received her dues. If that sum is nonexistent or has been used up, then in a private manner and without telling anyone pay Farīdah 200 tumans per month. Get the money from Āqā and pay her. Apparently she has expenses and is in a bad situation.

Was-salāmu ‘alaykum,

Your father

¹ The matter concerns the year in which fire took the lives of many Ḥāj pilgrims and many others were injured.

² Ḥujjat al-Islām wal-Muslimīn Āqā Ḥāj Shaykh Muḥammad Husayn Burūjerdī is a sincere friend of the Imām and father of Dr. Maḥmūd Burūjerdī, Imām’s son-in-law.

³ Ḥāj Shaykh ‘Abdul-‘Alī Qarahī was Imām Khomeinī’s office manager in Najaf and once in a while came to Qum. It seemed that his family (wife) was down with hard-to-cure disease and he moved to Qum on the insistence of Imām Khomeinī.

⁴ From the sale of the wheat of his land in Khomein, the Imām had an annual income of about 4,000 tumans of which he paid 110 or 120 tumans to his children. When the Khomein land had no income, the Imām sold a piece of it so that the children’s money may not be cut off. The money was spent. The Imām use to donate 200 tumans per month to one of the children who was in financial distress. In Najaf the Imām donated to the Muslim Treasury from his own money.

⁵ She is daughter of the Imām and wife of Mr. ‘Ārābī. [Tr.]

In His Most Exalted Name

Rabī' al-Awwal 1396 AH

My dear Aḥmad,

God willing, may you be blessed with health and happiness. We are all physically well, but difficulties still remain. Please find below the answers to the points you had written in your letter:

1. With regards to Mr. Ṣādiqī¹ you are authorized to take from the Āqā and deliver it. He will give it.
2. With regards to Fāṭī Khānum.² As of this date she is out of debt.
3. With regard to my permission I have to be excused presently.
4. The Āqā has written if the debts of Mr. 'Ata³ are to be paid. I have replied to it in some letters; maybe they have not been delivered. Ask him to pay his debts.

With regards to accepting Mr. Bahrāmī's money, which he claims to have been burned, it is alright. Advise him of the acceptance of the matter and give my regards to him. Besides, extend my *salām* to [your] sisters and Fāṭī Khānum. I kiss Ḥasan.

Was-salāmu 'alaykum

¹ Āyatullāh Ḥāj Shaykh Mahdī Ṣadeqī was a teacher of Ḥāj Sayyid Aḥmad and a supporter of the Imām. His living conditions were poor. The late Ḥāj Aḥmad wrote about him to the Imām and he gave permission for extending aid to him.

² The late Ḥāj Sayyid Aḥmad Khomeini wrote: "When my mother, wife Fāṭimah Tabātabā'ī and I went to Mecca, someone donated my money. My wife had no money as the Āqā refused to pay for her and said he has no money of his own. The issue was settled with Āqā to give a loan and Fāṭimah to repay him in Iran; Faṭimah wrote and asked the Imām to repay the loan to him but the Imām declared her free of obligation and it became known that he had received personal funds."

³ Āqā 'Ata was one of the poor relatives of the Imām in Khomein.

In His Most Exalted Name

Rabī' ath-Thānī 1396 AH

Dear Aḥmad,

I have been unaware of your health for sometime. I hope profound studies have prevented you from writing. May God grant you all health. Thanks God, Khānum had her gall bladder operated successfully. She feels well and is happy. Apprise the girls of Khānum's health after greeting them in my behalf. Regards to your honorable wife. I kiss Ḥasan and pray for him.

Was-salāmu 'alaykum,

Your Father

In His Most Exalted Name

Rabī' ath-Thānī 9, 1396 AH

Dear Aḥmad,

I received your letter and am happy that all of you are fine. I have replied to your letters, and hope they will arrive in time. Now I found a chance as travelers bound for Iran came to me. So, I will write a few lines. Khānum, thanks God, was operated for gall bladder in Baghdad and returned healthy. She is now sitting in the maid's room talking to Ma'sūmah Khānum¹ and feels well. We are all fine. Give my regards to all.

Was-salāmu 'alaykum

¹ Wife of Āyatullāh Ḥāj Āqā Muṣṭafā Khomeinī.

In His Most Exalted Name

Sha'bān 24, 1396 AH

My dear Aḥmad,

I received two letters from you at one time, one is dated 9th of Sha'bān and the other is undated. I pray that God would grant you health and success. The cable of condolences was directly given to me;¹ I was highly distressed; accept my condolences. May God bless him. I don't know what the said person has said in the pulpit that made the gentlemen uneasy.² In any case such matters will pass by. Give the enclosed paper, which is in the handwriting of [your] late uncle, to Mr. Mansūr.³ Write to me more about your health. Was [your] late uncle buried in 'Alī ibn Ja'far's shrine or in some other place?⁴ I don't know. When will the Khānum return? Will she be accompanied by Ḥusayn or not? *Dādash* [brother, i.e., your brother] is fine. Most of the times, we have lunch and supper together. May God grant you all health and well being.

Was-salāmu 'alaykum,

Your father

Convey my greetings to Haḍrat Āqā⁵ and inform me of his health.

¹ It means that a telegram of condolences was sent to the Imām on the death of Ḥāj Sayyid Nūruddīn Hindī, a brother of the Imām. Ḥāj Sayyid Aḥmad has sent the cable to Ḥāj Āqā Muṣṭafā to apprise the Imām gradually but employees of the Najaf office gave the message directly to the Imām. The Imām's close attachment to his brother made him deeply affected by it.

² Possibly Āyatullāh Khazā'ilī had preached on the pulpit and this had earned the fury of the Shāh regime's agents.

³ Mr. Hindī's elder son.

⁴ It refers to the shrine of an Imāmzādeh [offspring of one of the infallible Imāms ('a)] in Qum.

⁵ It refers to Āyatullāh Pasandīdeh.

In His Most Exalted Name

Salutations be upon Muhammad and his pure progeny and Allah's damnation be upon their all their enemies.

As my oldest son who was the executor of my will has unfortunately passed away, I therefore designate my dear and respectable son, Hāj Sayyid Ahmad Khomeinī, may God bless him, on the 25th of Muḥarram 1398 AH, while enjoying good health, to act as recommended herein after due equipment on conventional methods upon death. I ask God Almighty to insure his health and success.

1. All funds available at home, and those with Mr. Khalkhālī and in Qum with my brother, are religious funds and Imām's Share [*sahm al-Imām*], as well as the shares of the noble *sādāt* [*sahm as Sādāt*];¹ not a penny of such funds belongs to heirs. I have dealt with them in a separate will. My heirs may not replace any of executors that I have designated to handle the affairs relating to religious funds. And, if funds are deposited in my name with any one of my attorneys, such funds are to be handed over to the executor or to the just *marja'* (Reference Authority).

2. Books and chattels which the government of Iran has pilfered from my house and library, if returned, those that are gifts from Najafī Mar'ashī should be returned to his library and the rest shall be given to the same or to other libraries. And books that were taken as booty from myself, if returned, and the books I have in Najaf are to be made available to the executor (of my will) to take from them what he needs, or Ḥusayn, son of the late Muṣṭafā may want and remainder to be given to a library.

3. The personal house I have in Qum near Bāgh-e Qal'eh and the little estate I have in Kamareh of the kind and amount of which I have no idea, but Mr. Pasandīdeh² knows, should be divided among the

¹ It is incumbent on the Muslims each year to give one fifth of their income in excess of their needs to the poor *sādāt*. The indigent *sādāt* are those related to Bani Hāshim on the father's side by the command of verse 41 of *Sūrah Al-Anfāl* (Chapter: The Spoils) of the Holy Qur'an.

² Brother of the Imām.

heirs according to the divine law. But the heirs are bound to let their mother live in the house if she wishes as long as she is living. In other words, the right to reside in the house, I have given over to her and no one may interfere in it.

4. The house chattels, except the books, I have given over to the mother of my children after (my) death.

5. Two or three years prayers and fasting have to be performed, by way of precaution, for me. If I have an estate in Kamareh or personal profits in it, use it for this performance, otherwise let Aḥmad donate it, but he is free of obligation in doing so.

6. My own handwritten books must be printed if possible, and, if someone volunteered to print them, the books be made available to him in a way that they, especially the ethical books will not be corrupted.

7. My children generally and Aḥmad in particular, are bound to obey their mother and behave toward her with due respect and obtain her pleasure for their good in this and in the other world depends on this. If she wanted to live alone, they must provide it for her if possible.

8. The last point in my will is that my children live in peace and harmony and kindness with one another, and are kind and compassionate towards the wife and children of the late Muṣṭafā. Aḥmad should, to the extent possible, assist them. I beg divine confirmation and success for all. May God Almighty keep them all way from all evil and vice especially involvement in the world and its pelf. I hope my children will not forget to pray for divine mercy for their polluted, sinful father who, with heavy burden and immense entanglements is leaving this world and going to the threshold of Him who forgives and accepts repentance. He is the best help, and thank God the Beginning and the End, the Apparent and the Unseen.

Was-salāmu 'alaykum,

Rūḥullāh al-Mūsawī al-Khomeinī

In the Name of God, the Compassionate, the Merciful

Ordībehest 8, 1361 AHS

Praise be to Allah, Lord of the creation, and salutations be upon Muḥammad and his pure progeny and Allah's damnation be upon all their enemies entirely. I testify that there is no God but Allah, alone, and I testify that Muḥammad is his servant and messenger and that 'Alī, the Commander of the Faithful, and his posterity, the innocents, God's praise be upon them, his successors and that whatever came down from heaven to God's messenger is rightful and that the grave, resurrection, paradise and hell are true and that God will revive all those who are in the graves.

This is the testament of an old father who has spent his idle life without making a provision for the eternal life and has not taken a sincere step for God and has not salvaged from carnal desires and evil wishes, but is not hopeless of divine benevolence and grace, and has set his heart on God's mercy and forgiveness as the only provisions for his path to a son who is young and has opportunities for self-purification and service to the people and hopefully, as his old father is pleased with him, so will God Almighty be and, grant him success for serving the deprived who are the nation's worthy ones and are so recommended Islam.

My son Aḥmad Khomeinī, may divine guidance come your way! Whether the world is eternal or not, whether the chain of beings is infinite or not, are all poor because existence is not in their inherent essence. If you view the infinite chains by intellectual circumspection you will hear the cry of essential poverty and need in their being for a being who exists by His Essence and His innate excellences. And, if by means of reason you speak out addressing the chain of those things that are poor by essence and say: "O poor beings! Who is able to secure your needs?" All will cry out and say, by the language of their intuition: "We need a being who is not poor the way we are, in being and in the perfection of being." And this intuition is not their own:

“The nature (framed) of Allah, in which He hath created man.”¹ The nature of monotheism is from God and creatures that are poor by essence do not become rich by essence; such a change is impossible. And since they are needy by essence, none but the rich in essence will eliminate their need. This poverty, being their essential need is eternal whether the chain is eternal or not, preexistent or not. No one except Him can do anything. No beauty or perfection, that any being may have, belongs to Him or to it. Rather, it is a manifestation of His Perfection and Beauty. **“It wasn’t you who threw, but it was Allah who threw.”²** This fact applies to anything, object, word, action, etc. Anyone who comprehends this truth and is enthused will put his heart in none but Him and ask for a thing from none but Him. Try, in privacy, to think about this divine thunderbolt. Suggest it to your infant heart, make it repent until it begins to speak and this manifestation becomes observable in the domain and the kingdom of your being and attain absolute richness so that you may need none but Him and ask Him for success and union so that He may make you from everyone including your own self and grant visitation and permission to enter.

My dear son, He, the Glorious One **“...is the First and the Last, the Visible and the Unseen.”³** “Is it possible for anyone not of You to enjoy something of an epiphenomenon that is not available to You so that it becomes a means for Your Appearance? When have You been absent to require a proof for Your being? And when have You been away so that vestiges will be leading to You? (Never!) Let the eye that can’t see you watch it, go blind...”⁴

“You haven’t been absent that I should seek You, nor concealed that I should try to find You!”⁵

He is manifest and any manifestation is His manifestation and we are veils ourselves. It is our selfishness and egotism that has veiled us. “O Ḥāfīz,⁶ get out of the way, it is your own self that has veiled you!” Let us make shelter in Him and beg Him, the Almighty, with utter

¹ *Fiṭratullāh* means the upright nature and true faith. See *Sūrah as-Rūm* 30:30.

² *Sūrah al-Anfal* 9:17.

³ *Sūrah al-Hadid* 57:3.

⁴ A phrase from Imām Ḥusayn’s (‘a) invocation on the day of ‘Arafā (*hāj* rituals).

⁵ A line from the poem of Furūghī Baṣṭāmī.

⁶ A line from the poem of Ḥāfīz.

humility, to save us from the veils; "O God grant us severance from all that is not of you, better to see you, enlighten the eyes of our hearts with the light gained by observing you, so that the hearts' eyes may rend and penetrate the veils of light and reach the cores of greatness, and our souls in touch with Your Honored Sanctity. O God include me among those whom you called and they answered and obeyed, and You cast a side-glance that made them lose consciousness."⁷

My son, we are still bound to the dark carnal veils. Next to these are the veils of light and we, the deprived ones are still at the first street corner and bend.

My son! If you do not belong to the spiritual stations, try not to deny the spiritual and mystical positions. One of the greatest satanic and evil-ordering tricks which deters mankind from reaching spiritual position is to urge him to deny or else to ridicule the journey to God and this results in animosity towards Him and renders useless all that great prophets (ﷺ) and sacred saints ('a) and divine books, especially the Qur'an, the eternal man-making book, have been assigned to do. The Qur'an, this book of knowledge of God and the guidebook to Him was perverted by the hands of ignorant friends and drawn into seclusion. In addition, pervert opinions and personal views were entered in its exegesis—things that the Holy Imāms ('a) cautioned men so much against. Everyone interfered in it with his own selfish views and opinions. This noble book was revealed in an atmosphere and age which was the darkest and most retarded age in which lived the most backward people. It was revealed by the Divine Hand and heart of one who continued life in that environment. It contains facts and truths that were unprecedented in the world at that time, and not merely in the environment of its revelation, and this is its loftiest and greatest miracle. The great mystical issues unknown in Greece and by its philosophers including Plato and Aristotle and even Muslim philosophers who grew up in the cradle of the Holy Qur'an and benefited by some of its verses, and interpreted verses which clearly set forth the life of all creatures and are mentioned by the great 'urafā' (mystics) of Islam, are all derived from Islam and the Holy Qur'an. The mystic issues the way they are presented in the Qur'an are not shown in any other book. These are miracles of the noble Prophet who is so acquainted with the source of Revelation as to receive the secrets

⁷ *Bihār al-Anwār*, vol. 91, p. 99.

of being, and himself by rising to the highest points of human perfection sees, without any veil, the clear truths and is present in all dimensions of humanity and stages of being and is the finest manifestation of **“He is the First and the Last, the Apparent and the Concealed.”**⁸ He wants all men to reach these stages and suffer for their inability to do so. Perhaps the Qur’anic verse which says: **“It was not to distress you that We revealed the Qur’an,”**⁹ addressed to the Prophet (s) is indicative of this. Or, the tradition which reads: “No prophet has suffered as much as I do”¹⁰ may also refer to this point. Those who reach such station do not choose isolation from the people. Rather, they reconcile those who have gone astray with these manifestations, although they have had little success. And those who, by reaching some station and taking a gulp become inebriated and remained in the *sa‘aq* although they acquired great excellences yet they did not reach the ideal perfection. Moses (‘a) who by seeing divine sight fell in a state of *sa‘aq*, by special dispensation, recovered and was assigned to serve and Prophet Muḥammad (s) on reaching the supreme state of humanity and to that which none can even imagine, and attained the manifestation of all embracing Great Name of God was addressed as, **“You who are wrapped in your vestment, arise and give warning...,”**¹¹ and assigned to give guidance.

My dear son, I mentioned these points, although I am nothing myself and less than that, for you to bear in mind that even if you could not attain anything, never deny the spiritual attainments and pious cognizance and for you to be a friend of the pious and gnostic even though you were not one of them, so that you may not leave this world as an enemy of those who are friend with God.

My son! Acquaint yourself with the Qur’an, this great book of knowledge, although just by reading it, and open yourself up a road from it, to the Beloved and don’t think that reading the Qur’an without understanding it has no effect; this is devil’s temptation. After all, this book is from the Beloved for you and for all and the letter from the Beloved is love even though its lovers may not know its imports and thus by this motive, the love of the Beloved which is ideal perfection,

⁸ *Sūrah al-Hadīd* 57:3.

⁹ *Sūrah Tā-Hā* 20:1.

¹⁰ *Kanz al-‘Ammāl*, vol. 11, line 32161.

¹¹ *Sūrah al-Mudaththir* 74:1-2.

may come toward you and hold you by hand. If we prostrate in devotion all our lives, in giving thanks for having the Qur'an as our book we have not been grateful enough.

My son! The prayers of supplication that have come to us from the infallible Imāms ('a) are the major avenues to Almighty God's recognition and great guides to adoration of Him and great links between God and creature. It embodies divine teaching and is a means of becoming intimate with God. It is a gift from the Household of Revelation and a sample of the state of men of heart and devoted wayfarers. Do not let the temptations of the ignorant make you miss resorting to and becoming sociable with them. If we stand in prayers of thanks all our lives because these upright men who have reached the Divine Threshold, are our Imāms ('a) and guides, we shall not have prayed enough.

One of my counsels, being about to die, and taking my last breaths, to you who is the prime of youth, is to select your companions from among the upright men, dedicated men who care for morals and renounce the love of this world and self except in modest amounts and whose meetings are not polluted with sin, for, the effect of companionship is mutual, on good and evil. Try to avoid meetings in which one forgets God, because getting used to these meetings may cause one to lose his attainment of success, and that in itself is a great affliction, irreparable indeed!

Know that in man, if not to say all beings, there exists, by intuition, the love of absolute perfection and the love of reaching absolute perfection. This love never parts with man and there cannot be two perfections in the absolute nor can it be repetitions and the absolute perfection [*kamāl-e-muṭlaq*] is God Almighty, and all want Him and are in love with Him although they do not know themselves and dwell in a veil of darkness and light and by this veil they think they want other things, but no perfection, beauty or power that they attain will satisfy them and they do not see their being loss in any of these. Those who wield power keep searching for a power greater than that. Those who search for knowledge look for a degree above that which they attain and do not see their loss, at whatever stage they attain. If a power wielder obtains dominion over the entire material world including the earth, the planets and all the galaxies and things beyond, and then be told that there exist other means of power and asked if he would like to

attain them, he would certainly want them, too. By the language of nature or intuition man shall say "I wish I could dominate over it." The same principle applies to the knowledge seeker whose absolute-seeking nature wishes if there could be still higher levels of known knowledge for him to attain or the span of his knowledge could embrace that one as well. What satisfies all the fire ablaze in the rebellious ego is acquisition of the state of reunion with Him, and true remembrance of Him—May He be glorified—and being absorbed in his remembrance, which is His manifestation, is comforting. **"Surely in the remembrance of Allah all hearts are comforted."**¹²

So, my dear son, may God pacify your heart by His remembrance. Listen to the counsel of your stanned and stranded father and don't knock at this or other door to achieve position and fame that are of carnal passion, for whatever you attain, your desire to possess the one above it irks you, and your mental discomfort will increase. And if you ask me why don't counsel myself, I will say, "Look at the words said and not at him who has said them!"¹³ This is a sound saying even if uttered by a lunatic or fascinated person. Following the Qur'anic verse which reads: **"Every misery that befall the earth or your own selves is ordained in the book..."** Almighty God says: **"...so that you may not grieve for the things you miss or be overjoyed at what you gain. Allah does not love the haughty."**¹⁴ Man is subject to changes in this world. Sometimes misfortunes befall him; at other times the world moves to his liking and he attains position, self and power. None of these is permanent. Let not misfortunes make you sad and lose patience. Often it happens that a misfortune turns into a blessing as we read: **"...But you may hate a thing although it is good for you..."**¹⁵ At prosperity and reaching the things that passion calls for, do not lose yourself nor pride yourself over God's servants, for "It often happens that a thing you like is in fact bad for you."

My son! Love of the world is the source of all evil and emanates from self-love. Universal world is not to be despised, for it is a manifestation of God and His station of divinity and descent place of

¹² *Sūrah Ra'ad* 13:28.

¹³ The original text of this *hadīth* appears in chapter 30 of the book, *Ghurar al-Hikam*.

¹⁴ *Sūrah al-Hadīd* 57:23.

¹⁵ *Sūrah al-Baqarah* 2: 28.

angels and the mosque and school of the Prophets and saints and the worship altar of the pious and a place at which God's manifestations descend upon the hearts of His true lovers. Therefore, to love this world on the basis of the love of God is desirable and a cause for perfection but if it is in answer to some carnal desires, it leads to all sins and errors. Thus, the bad world is within yourself. Attachment to things other than He who owns the hearts is a cause of perdition. All animosity with God and indulgence in sins, crimes and treasons emanate from self-love which brings forth the love of self, position and riches; while no heart by *fiṭrat* or nature can be attached to one other than its owner. These light and dark veils that have rendered us negligent of the Owner of the heart and by supposition and error make us regard that which is not a possessor of the heart, as the true Beloved, are darkness above darkness. We and our likes have not yet reached the veils of light and are bound up in the veils of darkness. He who says, "O God! Grant me utter separation from all (attachments) for attention to Thee and brighten our insights by the light of visualizing Thee so that the heart's eyes may rip open the veils of light and reach the source of grandeur," has passed through the veils of darkness. Satan who opposed the command of God and refused to bow down to Adam was in the dark veil of self-aggrandizement as he said, **"You created me of fire and him of clay, I am nobler than Adam."**¹⁶ So saying, he fell from the divine grace. We, too, as long as we are in the veil of selfishness, we are satanic and rejected by Allah. How hard it is to break this idol which is the mother of all idols. As long as this idol is not broken dark veils will not be removed. We must first know what the veil is; otherwise we won't be able to remove or weaken it nor can we prevent its daily increase in thickness and strength. As long as we bow to Satan and carry out his orders we cannot bow to God and serve Him. A prophetic tradition [*ḥadīth*] reads, "Some Companions [*ṣahāba*] were with the Holy Prophet (ṣ) when they heard a noise and asked what it was. The Prophet (ṣ) said it was the sound of a stone that had left the hell's brim 70 years ago and had at that moment hit the bottom of the hell. They then were told that a 70 year-old pagan had died that moment."¹⁷ If this *ḥadīth* had been valid it probably shows that those disciples might have been pure-

¹⁶ *Sūrah al-A'rāf* 7:12 and *Sūrah as-Ṣāf* 61:76.

¹⁷ *'Ilm al-Yaqīn* 2/2 (*al-maqṣad ar-rābi'*, *al-bāb ath-tālibith 'ashar*, *al-faṣl ar-rābi'*).

hearted or the sound might have reached them by mystic influence of the Prophet (s) and had meant to awaken the negligent and beware the ignorant. If the *ḥadīth* has not been issued just the same, it implies that we journey, our entire life, facing the hell, and a whole life of prayers—which is God's greatest devotional remembrance—be performed back to God, the Glorious, and His House, and facing our egos and carnal house and how painful it is that the prayers which must move toward Him and the paradise of His Sight Vision make us turn our selves and to exile in hell.

My son! These points are not meant that you and I and our likes could be able to find a path to recognizing God and His worship as He merits, while as it has been quoted from the most cognizant creature of God Almighty and his rightly worship, thus: "We did not know You as You deserve to be known and did not worship You as You merit it"¹⁸ but it is to make us realize our inability and understand our nothingness and humble our selfishness and egotism to dust, be it so that we can control this mutinous devil (ego) and harness it so as to get rid of the fire of the great danger, the remembrance of which, burns the soul.

And beware; the danger that exists in the moments of this life just before departing to the eternal site is this: a person who is afflicted with egotism, and in its wake, with worldliness in its various dimensions, when he gets to the point of death and is about to depart, some affairs may become revealed to him and realizes that God's agent is separating him from his lovely things and he departs with animosity toward God and with His consequent wrath. This is the result of love of this world as related in the narratives [*riwāyat*]. A devoted and trustworthy person was saying: "I was present at the bedside of a man who was at the point of death. He was murmuring, "The injustice that God has done to me has not been done to no other man. He wants to separate me from my children whom I have reared with the blood of my liver. "I got up and went away and the man died." Perhaps, my wordings are somewhat different from the words of that devoted clergyman. However if the quotation has probable chance of being true, it is important that one must do something about it.

¹⁸ It is ascribed to the Holy Prophet (s). See *Mir'āt al-'Uqūl, Kitāb al-Tanān wal-Kufr, Bāb ash-Shukr* [Book of Faith and Unbelief, Section on Thanks-Giving].

If we think for a moment about all the creatures of the world, which we are a part we will realize that no being has anything by and of itself and all that has come to it is of divine grace, whether before birth or during life from birth to the last day of our lives or after death, by means of guides appointed to guide us. Perhaps a spark of His love, from which we are veiled, may show us how empty and contentless we are and a way to Him be opened up to us or at least we maybe saved from Jewish atheism [*kufr-e juhūdi*]¹⁹ and no longer regard denunciation of divine teachings and heavenly graces as a position for ourselves and not pride ourselves for it; otherwise, we shall be, forever pitted in the chasm of selfishness and self-conceit.²⁰ A narrative says: “Almighty God addressed one of His Prophets and said: “Find someone worse than yourself and introduce him. The Prophet found a carcass of an ass nearby and took it by the nail but felt shy to do so. He was addressed again, “You would have fallen from your position, had you not stopped bringing the carcass over.” I don’t know whether this narrative is authentic, but in the position which prophets enjoy, perhaps it is lowering or not, for that is selfishness and egotism, even at this level. Let us see why did the Prophet (ﷺ) had such heart-rending regrets for the pagans’ non-acceptance of Islam that he was questioned for it by God as we read: **“Yet, you may destroy yourself with grief sorrowing after them if they deny this revelation.”**²¹ Was this anything but love of all mankind? And love for God is love for all His manifestations. He suffers the selfishness veils of darkness of the perverts which would result in their misery and end in hell’s great pain for them. He wanted blessings and happiness for all. His prophetic mission was to guide all to well-being. The blind-hearted pagans and perverts for whose salvation he had come, treated him as an enemy. You and I, if we succeed to generate in ourselves a spark of this love to God’s manifestations which are embedded in God’s blessed friends and wish welfare for all, we may reach one stage or degree of ideal perfection. May God enliven our dead hearts by the grace of His

¹⁹ Atheism of people varies. Sometimes the atheist rejects religion for ignorance, inattention or imitation. And sometimes his rejection is from enmity and spite although the truth is clear to him yet he desires it. This kind of rejection based in grudge is termed *juhūdi* atheism. [Tr.]

²⁰ It is the name of a well in hell. [Tr.]

²¹ *Sūrah al-Kahf* 18:6.

mercy and by the grace of His Noble Prophet who is the blessed mercy on all creatures! Men of knowledge know that severity with the heathens is a characteristic of the believers and shedding their blood in fighting is one of God's disguised blessings. The pagans and the despotic ones add up more and more to their punishment every second, resulting from their own misdeed, and slaying them i.e., those who are incorrigible is a blessing in the form of wrath. Moreover, it is a mercy to the community because a member that drags the community into corruption is like an organ of one's body which if not-severed will end in death of the entire body and this is what Prophet Noah asked God: "And Noah said: **“Lord, do not leave a single unbeliever in the land. If you spare them they will mislead Your servants and beget none but sinners and unbelievers.”**²² And God says: **“And Fight against them until no evil remains.”**²³ And thus, the entire retaliatory²⁴ punishments²⁵ by God the Most Merciful One are mercy to those who commit sins and are blessings to the community.

My son! If you can by meditation and autosuggestion, try to view all beings, especially human beings with mercy and kindness. Are not all beings, for various innumerable reasons, subject to God's mercy? Are not life and all its blessings and effects of divine mercies? As it is said, "Every being is blessed!" Is it possible that a creature possesses anything by and of itself, or be given something by another human being which is like itself? It is the divine mercy that is universally inclusive. It certainly is the mercy of God who is the Lord of both worlds and His fostering grace is universally, and a manifestation of His mercifulness. Can grace and fostering be universally inclusive without compassion and mercifulness? Well, then, why should someone who enjoys divine blessings not benefit by our kindness and

²² *Sūrah Nūh* 71:26-27.

²³ *Sūrah al-Baqarah* 2:193.

²⁴ In Islam the term *hadd* applies to punishments decreed for commission of certain sins. The limit of these punishments is entirely determined by the judge. [Tr.]

²⁵ In Islamic jurisprudence *ta'zīrāt* applies to punishments the limit of which is entirely up to the judge. The judge in an Islamic court can, with a view to the type of offence, the criminal's condition and conditions under which a crime takes place decide a sentence, provided it does not go beyond a certain limit, for example, punishment for insulting one another in a manner that will humiliates the other's dignity. [Tr.]

love? And then wouldn't it be a fault on our part, or our short sightedness and improvidence?

Behold! I grew old and was unable to rid myself of this and other innumerable shortcomings. You are young and closer to God's mercy and divinity. Try to eradicate this deficiency from your own self. May God give us all success in removing this veil and arriving at whatever is close to the divine natural disposition of man. I have already spoken of this account somehow, and now I mention some points to help remove this veil.

By divinely nature, we love absolute perfection and by this love we tend to love perfection in the absolute which is a manifestation of the absolute perfection and this *fiṭrat* or nature necessitates escape from absolute imperfection in the absolute. Thus although we may not know it or understand it, we love God who is absolute perfection. When we feel hatred and animosity with respect to anyone or anything and our tendency to escape from anyone or anything, that is neither absolute perfection nor perfection in the absolute. Rather it is, absolute imperfection or imperfection in the absolute which is in on the other side and is opposite to it; and opposite to perfection is its non-existence. And, being veiled we are misled in recognition and if the veil is removed, whatever is of Him, the Glorified Almighty, is favorable and whatever is detested by Him, is not of Him, and do not exist. Moreover, know that in interpretations about the contraries there is to be leniency and this point though it accords with reason and is in accord with mystic and gnostic views and reference is made to it in the Holy Qur'an, but believing in it and acting according to it is very difficult. Few are those who believe in it and many are those who denounce it. Even those who prove this truism by reasoning, little do they believe in it and belief in such facts does not come about except by endeavor, meditation and autosuggestion. Perhaps the contention that some rational matters may not be accepted and believed in is invalid and baseless. But it must be known that it is a matter of conscience and is indicated in the Holy Qur'an like the verses in *Sūrah at-Takāthur*.²⁶ However, for conscience you know that the dead do not

²⁶ *Sūrah at-Takāthur* is the 102nd *sūrah* of the Qur'an and has 8 verses. In this *sūrah*, men are severely reprimanded for hoarding wealth and vying with one another for number of children or friends. They are unaware of their real happiness and are ignorant of the ill-effects of this past time.

move and cannot harm you and thousands of dead bodies are not as active fly and will not be revived from death before the Resurrection Day but you are not able to sleep alone calmly with a corpse. This is because your heart has not accepted your belief. However, the washers of the dead have by repeated experience, believed in it and come to stay alone with them (dead bodies). The philosophers prove the presence of God everywhere by intellectual reasoning. But as long as what wisdom has established by proof do not enter the hearts and the hearts have not believed in them they will have no chances to bow to the presence of Almighty God. And those who felt the Presence of the Lord in their hearts and believed in it, although not been dealing with logical reasons, observed politeness to the Presence of God and were able to avoid all that is improper at the Presence of the Lord. Therefore, formal sciences, even philosophy and monotheism, are themselves veils and the more there is of them the thicker the veil, and, as we know and see the language by which the prophets and chaste saints make their invitations, is not the language of philosophy and reasoning. Rather, they are concerned with men's hearts and souls and convey the fruits of logic to the hearts of God's servants and guide them from within the heart and soul. And better say: Philosophers and those of reasoning increase the veils, while the Prophets and those-of-the-heart try to eliminate the veils. Therefore, those trained by the Prophets or Saints are true believers and lovers and those trained by the philosophers and their followers are men of deductive reasoning and argumentation and have nothing to do with hearts and souls.

From the above account I don't mean that you should not take up philosophy or logical sciences and should abstain from deductive sciences, for that will be treason to the intellect, logic and philosophy. Rather, it means that philosophy and reasoning are a means of reaching the essential destination, and must not separate or veil you from your goal and your Beloved. Or, better say, these sciences are means of passage toward the destination, and this world is a farming place²⁷ for the next world and formal sciences are the farms for attaining the object of desire just as worship is the passage to Him, the Glorified Almighty. Praying five times daily is the greatest adoration

²⁷ it is a tradition ascribed to the Holy Prophet (s).

or worship and are ascension²⁸ of the faithful, and all is from Him and toward Him. Or, you may want to say that all the good deeds [*ma'rūf*] are but steps of the ladder to union with Him and all things interdicted, are deterrents from such union, and that the world is entirely stunned by His manifestation and all are like butterflies that fly about the light of His glorious glory. O, if we could only wake up and enter at the first halting place which is awakening! And if He, Almighty, by His concealed blessings, only hold us by the hands and guide us to His glorious glories. If only this mulish horse of ego calm down and get off the seat of denunciation and would that we could lay down this heavy burden and move toward Him with more ease. And if we could only be burned as butterflies in the candle light of His Beauty and not utter the slightest sound and would that we could take a step along our natural disposition [*fiṭrat*] and do not trample it down and so many other "if onlys" which I recall as an old man, about to die, without access to anything.

And you, my son, make good use of your youthful age and live by remembrance of Him, the Most High, by love for Him and by returning to your divine nature and this remembrance of the Beloved in no way opposes your socio-political activities in service to His Religion and His servants. Rather, they aid you in your way to Him. But, know that the deceits and tricks of the carnal ego and inner and outside evils are plenty. It can happen that they divert a man's divine course toward themselves in His name and in the name of service to God's creatures.

Self-control and calling oneself to account, in recognizing selfishness from God-seeking state, are among the halting places of the wayfarer's peripatetic journey. May God grant both of us success in it. The inner Satan deceives the old and the young differently. With us the older ones, the devil uses the weapon of disappointment and despair telling us that we have spent our youth in vain; too late now to cultivate the farm for a good yield in the other world. Too late to reform; the carnal passions have spread roots making us unworthy to see His manifestation and Presence; that we had better use the amenities of this world in the few days available to us. And sometimes Satan treats the as he does the young. He tells you, "You are young

²⁸ it is a tradition ascribed to the Holy Prophet (ṣ). The Prophet (ṣ) said, "Prayer is the believer's ascension [*mi'rāj*]." See 'Allāmah Majlisī, *I'tiqād āt*, p. 29.

and youth is the season for enjoying pleasures, do as passion demands. Hopefully in the end, the way to repent and to God's mercy is open and God is Merciful. The greater the sins, the more frequent is referral to the Lord for pardon. Many a man has spent his youth and young life enjoying youthful pleasures and his old age in repentance and prayers and visit to the holy shrines of the Imāms ('a) requesting intercession for God's forgiveness and has died happily." Such temptations occur to us, the old, too: "No one knows when you will die; there is enough time; spend the last few days in prayers or supplications; besides, the door for asking Prophetic intercession²⁹ for remission of sins is open. The Commander of the Faithful³⁰ will not let his friends be tortured.

²⁹ The issue of intercession is a point of faith to the Muslim, referred to, in both the Qur'an and the Prophet's Sunnah. In the Qur'an the issue of intercession is dealt with in three general categories of verses. One group of verses negates intercession. The second group proves intercession for Almighty God and the third category prove intercession for other than God. In reality, there is no controversy among these three classes of verse. Those that negate intercession mean to say that on the Day (of Resurrection) no one can independently, regardless of God's permission, intercede and the verses that prove this establish intercession first for God and next by His permission for persons other than God. [Tr.]

³⁰ It refers to Imām 'Alī ('a), leader of the world Muslim was born in 600 C.E. to mother by the name of Fāṭimah and a father by the name of Abū Ṭālib (Prophet's uncle), and from the age of 6 he grew up in the Prophet's house. He was the first man to accept Islam and promised to aid the Prophet (s). In the early days of his mission when, at God's command, the Prophet was inviting his kin to Islam, at a gathering, he announced to them: "He among you, who accepts my Faith will succeed me." He repeated this declaration three times and each time, only 'Alī ('a) declared his faithfulness.

On the eve of the *hijrah* or migration, notwithstanding the plot of the Quraysh against the Prophet's life, 'Alī ('a) slept in the Prophet's bed and thus proved his fidelity to him. The Prophet selected him as his brother and when returning from the last *hāj* pilgrimage, at a place called Ghadīr, introduced 'Alī ('a) as the master and guardian [*walī*] of the Muslims, after himself.

'Alī was the companion of the Prophet during his loneliness and his aid in his struggles and in time of dangers. After the Prophet's spiritual ascension, for about 25 years, 'Alī ('a) kept aloof from government administration and leadership. During this period he was observer and overseer who prevented deviations and defections.

After the murder of the 3rd Caliph, 'Alī's disciples and a group of people swore allegiance to 'Alī ('a) and elected him as caliph. The Imām's period of administration lasted for 4 years and 9 months. 'Alī obliterated the changes that had been made after the Prophet (s) and restored things to their earlier conditions. Opposition elements, whose personal interests were threatened, rose pretending to take revenge for the third caliph's death. Bloody civil wars followed that lasted

At the moment of death you will see him and he will aid you” and similar kinds of satanic temptations.

My son! I am talking to you as a young man. You must realize that it is much easier to repent when young and reform one’s ego. Carnal desires, ambitions, love of riches and selfishness are stringer in old age. The youth have lighter and more flexible souls. Self-love and love of the world is stronger in the old. The youth can, with relative ease, rid themselves of carnal desires and become inclined to moralities. In meeting sessions for preaching sermons, the younger folks are much more influence than the elderly people. The youth should beware and not be deceived by the machination of Satan. Death is as close to the young as it is to the elderly. Which young person can be sure of reaching old age and which is immune to accidents? Daily accidents are closer to the young than the old.

My son! Do not lose the opportunity; reform yourself while young. The elderly, too, must know that as long as they are alive in this world they can make up for their sins and wrong doings. As soon as they are transferred, it is too late then. Relying on the intercession of the infallible Imāms and committing sins is a satanic plot. Note the states of the infallibles for whose intercessions you hope, and ignoring God, you dare to commit sins and vice. Note their prayers, lamentations and tear-sheddings, and learn your lesson. It is narrated that towards the end of his life on earth Imām Ja‘far aṣ-Ṣadiq³¹ (‘a) gathered together his kinfolk and children and said to them, “When tomorrow you attend the Presence of God, be equipped with good deeds and do not rely on

throughout the reign of ‘Alī (‘a). Finally the unique man of history was martyred in the altar.

There is a great deal to say about ‘Alī (‘a). It is difficult to give a thorough picture. He did not neglect even a moment, sacrificing for God’s religion. In his house of adobe, children such as Imām Ḥasan (‘a) and Imām Ḥusayn (‘a) were raised who left an indelible mark on history by keeping hoisted the kindled torch of humanity in the dark atmosphere of time and became the leaders of truth-seeking men. [Tr.]

For further information on the Imamate of ‘Alī ibn Abī Ṭālib, visit: <http://www.al-islam.org/faq>. [Ed.]

³¹ Imām Ja‘far ibn Muḥammad aṣ-Ṣadiq (‘a) is the 6th Imām from the Prophet’s progeny (83-148 AH). Because of the condition of his time, his role in reviving original Islamic teachings, formations of numerous seminaries, and educating faithful forces, was exceptional to the point that *Shī‘ism* in ascription to him, is referred to, as the Ja‘farī faith.

being related to me.” Moreover, it is probable that intercession may accrue to those who have had moral relation with the intercessor, and divine relation with them will be established in a manner that they will be worthy of intercession and if this does not materialize in this world, they might gain such worth after they go through clearance of it, at the purgatory [*barzakh*] and only God knows what their reprieve will be. Moreover, there are referrals to intercession in the Qur’an. In *Sūrah Baqarah* it is stated, thus: **“Who can intercede with Him except by His Permission?”**³² or **“They intercede for none save those whom He accepts.”**³³ These show that though intercession exists, it accrues to certain people and conditions. It is a thing in which one cannot take pride. We hope for intercession but this hope must draw us to obey God not to sin.

My son, try not to have any due rights³⁴ to the people on you when you leave this world, because the task will become difficult. Having to do with the Merciful God is much easier than having to do with the people. I take refuge in Almighty God from the entanglements of myself, and you and the believers about the rights of the people, and what having to do with the encumbered people. This does not mean that you maybe remitted of divine rights³⁵ and be negligent. If the apparent meaning of some of the holy Qur’anic verses be considered, the calamity increases and the salvation of the sinners by intercession ends in the passage of long stages. Personification of characters, and deeds and their accompaniments and association with human beings from death to the grand resurrection, and on, to purification, and severance by means of tortures in purgatories and hell and the impossibility of contact with the intercessor is backbreaking and makes the believers to think seriously of redress. No one can claim to be sure of the opposite of this probability except one whose carnal devil is so dominating him that shuts his light off and makes him deny

³² *Sūrah Baqarah* 2:255.

³³ *Sūrah al-Anbiyā* 21:28

³⁴ “*Haqq an-Nās*” means the duties and obligations charged on men by God, in which the individual human rights are considered; for example: protection of honor, chastity, lives and properties of Muslims. In a bid to observe individual human rights, backbiting, false accusation, calumny, theft, etc. are interdicted and regarded as taboo.

³⁵ God’s due rights are the duties and obligations imposed on the individuals by God. without consideration of human rights, for example: Regular prayers and fasting, etc.

light and dark and there are many such blind-hearted individuals. May God protect us from our own evil.

My counsel to you, my son, is this: don't lose opportunities; try to correct your character and conduct even with hard labor and mortification. Reduce your attachment to this transient world. Select the right way whenever you come to a dilemma and avoid vanities. Turn away the devil of ego. Among the major issues that I must recommend is this: Help to God's servants, especially the deprived and the destitute, for they are innocent in the community, and have no refuge. Do whatever you have in power to serve them, as this is the best provision for your journey. It is also a good service to God and to the beloved Islam. Do all you can to support and protect the meek against the arrogant and the cruel. Interference in wholesome political and social affairs is a duty in this Islamic government. Also helping the government authorities and statesmen faithful to the Islamic Republic is an Islamic, humane and national duty which I hope, the wakeful noble nation will not neglect and just as they have been, so far present in the scenes, and still are; and by their help the Islamic rule and Republic was maintained; hereafter, also, the present and future generations, with their faithfulness and support, more and more, stabilize and perpetuate it. We must all know that as long as we keep our covenant with God, He will support us just as He has so far neutralized the tricks and ruses in a miraculous manner. He will continue to do so in the future.

It is hoped that the great army. The IRGC³⁶ and the dear *Basij*³⁷ and other military, law-enforcement and popular forces have tasted the

³⁶ The Islamic Revolutionary Guard Corps (IRGC) of the Islamic Revolution [*Sepāh-i Pasdarān Inqilābī Islāmī*] is a foundation under the command of the Leader. Its aim is to guard the Islamic Revolution of Iran and its constant effort for realization of divine ideals, promotion of the sovereignty of God's law per laws of the Islamic Republic of Iran and thorough strengthening of the defense power of the Islamic Republic through cooperation with other armed forces, conducting military trainings, and organizing people's forces. [Tr.]

³⁷ Following the military aggression of Iraq against Iran on September 22, 1980, the only organized force to put up a resistance to wide spread invasion of Iraqi troops was the army. This imposed war which lasted more than 8 years resulted in the organization of the Islamic Revolutionary Guard Corps of the Islamic Republic (IRGC) plus the people's militia formed in an organization named *Basij* (lit. mobilization). Members of this organization were named *Basijīs* [mobilization forces] and were composed of both young and old people. The Constitution of the

sweetness of independence and riddance from the clutches of the world's superpowers and prefer their liberty to anything else and no more carry on their shoulders the hallmark of servitude and attachment to the satanic powers and in the arenas of manliness, prefer the honorable bloody death in the path of God and their objective, to life in abjection, and choose the path of the grand prophets and the chaste saints. I humbly ask God to increase this real love and devotion of our men, women, and children and make them more and more steadfast in His path, and to spread all over the world, the beacons of Islamic rules and commandments.

My son, now a few sentences in personal and family matters and then I put an end to my babbling. My greatest counsel to you, my dear son, is emphatic recommendation to pay respect to your faithful mother. The innumerable rights of mothers can be neither counted nor duly paid. One night of a mother's time with her child is more valuable than years of a dedicated father's life. Crystallization of love and kindness in a mother's lighted eyes is a spark of mercy and compassion of the Lord of both worlds. Almighty God has enlightened the hearts and souls of mothers with His Divine Light in such a way that none can describe it and none, except mothers, can recognize it. And it is this eternal mercy that has granted mothers a forbearance as vast as heaven in the face of sufferings from the moment the conception takes place in the womb throughout the entire period of pregnancy, birth, infancy, and on, to the end. There are distresses that men cannot bear for single night. A Prophetic tradition says: "Paradise is under the feet of mothers."³⁸ This is a truism. This tender interpretation is to show a mother's greatness and to point out to children, to search for happiness and the paradise under a mother's feet. A mother's honor and respect is on par with that of God. God's satisfaction and pleasure is to be sought in the pleasure of mothers. Although mothers are all eminent, yet some of them enjoy special characteristics which I found in your respectable mother in the

Islamic Republic provides military training according to Islamic standards for all citizens in addition to the army and the IRGC. This is aimed at providing military training for all citizens to defend the country according to Islamic criteria. The Iranians by participation in the *Basij* try to create great force which is termed the 20-million-man army. This is an initiative of Imām Khomeinī (r). [Tr.]

³⁸ This is a tradition ascribed to the Prophet (s). See *Kanz al-'Ammāl*, line 45439.

memories I have of her during the nights and days that she spent with her children. And now I counsel you, my son and my other children, to try to serve her and gain her pleasure after my death and as I find her pleased with you during my life, serve her more after I am gone.

I counsel my son Aḥmad to behave with kindness to all the kinfolk and relatives, especially to his sisters and their children; treat them with love, affection and generosity. I advise Ḥusayn, my beloved grandson, not to neglect learning religious teachings and not to destroy the talent that God has granted to him and to be kind to his mother and sister, and to regard the world lightly and take up the path of devotion to God while he is young.

My last advice to Aḥmad is to raise his children well and make them acquainted with the dear Islam from childhood; to observe his respectable mother and be a servant to all the family and their dependents. God's greetings to all the pious! I ask all the relatives especially my children to forgive me if I have been remiss toward them and for any injustice that I might have done to them, and to ask God to grant success to my relatives in their path to prosperity and steadfastness and drench them in His endless sea of mercy, to grant power to Islam and the Muslims and to sever the hands of the arrogant and cruel superpowers.

And peace and blessings be upon the Messenger of God, the last of the Prophets and to his infallible progeny and His curse be upon all their enemies until the Day of Resurrection.

Rūḥullāh al-Mūsawī al-Khomeinī
Wednesday, Rajab 4, 1402 AH

In the Name of God, the Compassionate, the Merciful

Ābān 23, 1361 AHS

Praise be to God for His blessings and greetings and salutations unto His Prophets and saints especially the Last Prophet, beloved one of God and his progeny, especially the standing upright [Qā'im] now in Occultation, may our souls be sacrificed for him.

I have never wanted nor am I inclined now to say anything about my relatives and close kin, nor to defend them. However, in addition to feeling guilty before Allah and asking forgiveness from His exalted threshold all I have is nothing but confession to my sins and to request forgiveness and confess to the dear Muslim nation of Iran for my faults and shortcomings.

I have committed unforgivable sins against certain groups and individuals and it is likely that in order to take revenge after I am gone, they will cast unjust accusations against my relatives and a fire that was meant to be set for me begets them and, perhaps in the form of avenging me they take it out on my relatives. Even now, while I am still alive rumors are rife strengthening the above contention. Therefore, I deemed it a religious duty to voice my views to the nation in order to avert accusations and cruelty. Aḥmad is a relative most likely to be the subject of revenge for my account. I testify before God that from the start of the Revolution and earlier, when he first entered such political issues, I have not observed in him (Aḥmad) a conduct or statement against the course of the Revolution. He was my aide and assistant during the culmination of the Revolution and has done nothing against my views. Nor has he interfered in any of my announcements guidelines without first contacting me. He suggests his views, if any, and his comments are truthful and never against the expediencies of the Revolution and if I do not approve his comments, he does not act against my word. I, too, accept his words if I find them to be sound, and I hope I accept proper views from everybody.

As to the financial matters about which some of those who oppose the Revolution accuse him of so and so. I must say that he does not interfere in my financial matters and the acquisition and protection of

the Muslim treasury and those financial matters are supervised by certain highly trusted personalities. If Aḥmad wishes money for some people he proposes it and with or without the mediation of the said gentlemen I remit the amount, I declare that Aḥmad has no deposit or share in any domestic or foreign bank or institution. Nor does he have land or real estate at home or abroad. If after my death, it is found that he owns things in Iran or abroad, the government of the time can, with permission of the *Faqīh* of the time, confiscate it and prosecute him. It is hoped that Iranian statesmen always observe the rules and ignore the relationships. One thing the mention of which only is good and necessary is the accusation that Aḥmad had stolen and taken the 'Abbāsī Museum¹ to Paris. The enemies spent time to find out but the truth came out that it was an unjust accusation. Another false accusation is that he had bought lands in the north. To show their opposition to me the enemies thus tried to take revenge.

In the political area Aḥmad was accused of having sided with the Hypocrites [*Munāfiqīn*].² During the Revolution I observed oppositions by him which others did not mind as strongly and in the later stage when the issue of Evin Prison was in question and complaints against Mr. Lajevardi³ were voiced, I did not see anyone

¹ It refers to the left in 1980 of 'Abbāsī Museum in which a collection of gold were stolen. By God's grace and the zeal of authorities and police, all the stolen items were recovered and restored to the Museum.

² By Hypocrites [*Munāfiqīn*] is meant the members and supporters of *Mujāhidīn Khalq Organization* (MKO) that was established in 1344 AHS (1965) to fight against the Shāh. Because of the ignorance of its leaders on the comprehensive principles and teachings of the school of Islam, the organization chose an eclectic ideology and in a very short time after the victory of the Revolution, rose against the Revolution and its forces and martyred a good many true servants of people, of the dedicated clergy, and youth, and by explosion of scores of bombs all over the country, setting fire to houses and buses filled with innocent people and started blood streams. The group spared no effort to overthrow the Islamic government. After several stages the group was suppressed by the revolutionary forces. Some of them fled from the country. Those who claim to be anti-imperialism and feared revelation of their identities are now passing their last shameful days in the laps of the imperialists. In the public vernacular the terrorist group, *Mujāhidīn Khalq*, has been named and known as *Munāfiqīn* [hypocrites], which indicates their inner crooked quality. Let us bear in mind that during the Iraqi war against Iran this group fought against the Islamic forces by the side of the Iraqi army.

³ Mr. Lajevardi continues to have responsibility in the prisons of the Islamic Republic of Iran [during the first edition of the present book].

support Mr. Lajevardi and consider him necessary for Evin Prison as much as Ahmad did. Ahmad regarded Mr. Lajevardi's removal from the said prison as a catastrophe. As regards Banī Šadr, so long as I had supported Banī Šadr⁴ for certain expediencies, Ahmad, too, gave him casual support. When I drew aside the curtain and removed him from the presidency, Ahmad did not say a single word in his favor but denounced him seriously. As to the Third Political Line⁵ which was discussed in the opposers' circles for sometime, making unjust accusations, I ordered Ahmad to remain silent. He was never away from the path of the Revolution and Islam. If, to get revenge of me after I am gone, certain groups happen to rise to oppose him, I am now paying my dues as a Muslim and a kinsman. Almighty God is the witness and watchful and I hope that Ahmad will rely only on the Magnificent God and fear none except Him and do not mind baseless accusations and oppositions while he is serving God, and expect rewards for his services rendered from God only; take no step to gain a government position no matter what it might be and because I know Ahmad is a useful person for the Revolution, I hope he will rise and serve alongside those faithful to the Revolution and dedicated to Islam and to their objective and make efforts along with the revolutionary and religious brethren in the path of the Revolution and do not refrain from rendering any service; ask no creature for reward; continue his services in the path of the Islamic state, and for divine objectives in all sincerity for the pleasure of God, extend more services to the oppressed and needy people who are recommended by Almighty God and invite others to serve them also. No matter what difficulties arise in the service to God and whatever the obstacles may be, do not give

⁴ It refers to Abū'l-Hasan Banī Šadr, the treacherous president who has fled to France and sought refuge there after being deposed in 1982.

⁵ In the early years after the victory of the Islamic Revolution most of the combatant people who were dedicated to the revolutionary principles and values were organized in a formation known as the Islam Republic Party [*Hizb-e Jumhūrī-ye Islāmī*] and began to stand and act against all parties and groups who were opposed to the government. At that time a number of dedicated and prominent individuals, while believing in fighting against the enemies of the Islamic Revolution and groups opposed to the government due to the difference of opinion with the Islamic Republic Party, sought to form a separate organization. Those holding this view were called the Third Line [*Khaff-e Sevvom*].

up the service to God. Accept invitations to any services found useful. Seek God's pleasure by rendering service to mankind.

As to the clericalism for which sometimes Aḥmad is accused, I regard him a steadfast supporter of clericalism. The essence of clericalism is not something a Muslim may oppose. However, unconditional assent to anybody who puts on clerical attire as confirmed by him regardless of conduct, character and idea even if he behaves against the Islamic precepts, cannot be expected from him, and I have often said that unrefined pseudo-clergymen following non-Islamic lines are more dangerous to Islam and the Islamic Republic than the SAVAK agents. Anyway, Aḥmad follows the path of Islam and that of the dedicated clergy and it is hoped that he will remain steadfast in this path which is God's path. I pray to God Almighty for the perpetuation of the Islamic government, and the honor and grandeur of the Muslims of the world particularly the noble nation of Iran, and for the commitment and steadfastness of the executive authorities and for the power and dignity of the combatants and I hope for the continuous presence of the Iranian nation in the scene.

Peace be upon His pious servants.

Rūḥullāh al-Mūsawī al-Khomeinī
Ābān 23, 1361 AHS
Muḥarram 27, 1403 AH

Dear Mr. Hamīd Anṣārī:

I have often remarked humbly to the Imām that "To defend me is not expect from you" and we saw that he did not do so except in a letter in which this point was indicated. I think that even this defense does not cope with His Eminence's mannerism. Having realized my innocence, perforce he has written this as a defense of an innocent individual. Therefore, do not bring out this letter. Let all that they have been saying about me be said. God knows best men's actions.

Aḥmad Khomeinī
February 22, 1995

In the Name of God, the Compassionate, the Merciful

Tir 26, 1363 AHS

This is a letter from an old, decrepit father who has wasted his life, handling a handful of terms and concepts and spoiled his lifetime within his own shell, and is now breathing his last breaths regretting for his past, to a young son who has opportunity to think, like God's pious servants, and rid himself of attachment to this world which is the trap of Satan. My son, the world's pomp and splendor, and its ups and downs pass quickly and all of us get smashed under the wheels of time. After studying and observing in the different strata of the society I arrived at the conclusion that the rich and the powerful have greater inner and mental sufferings than other layers and their unreachable wishes and desires are much more painful. In the present era in which we live, and the world that divided into two poles, the strains and pains with which the heads of these states are afflicted and the nerve-racking worries each pole has against the other are not comparable with the pains and entanglements of the middle classes and not even with those of the poor classes. Their competition is not a practical one; rather, it is a grudge that breaks the back of each, as though each is facing a ferocious wolf showing its sharp fangs and is about to spring on him. And, this pain of competition exists among all classes from the rich down to all other classes, but the upper it goes the higher is the pains and ennui. What pacifies the hearts of men and saves them is deliverance and separation from this world and its attachments which occurs by constant remembrance¹ of God Almighty. But those who search for superiorities, whether in sciences—even theological sciences—or in power, fame and wealth, they actually try to increase their own pains. Those who are detached from material cares of this world have saved themselves from this satanic trap and are happy and in paradise here in this world.

¹ It is gained by continuous remembrance of God. Refer to verse 28 of *Sūrah Ra'd*.

In the days of Ridā Khān Pahlavī² when there was great pressure for change of uniforms³ and the clergymen and the theological centers were burning with fever—may the Merciful God not bring again such days for the theological centers—I saw a relatively detached *shaykh* who was eating a plain loaf of bread, by a bakery. He said: They told me to take the turban off my head. I removed it and gave it to another to make out two shirts of it for himself. Now, I have eaten my bread too, and am full; as for the supper, God is Great!

My son! Believe me if I say that I shall not trade such a state of mind with all the worldly posts and positions. But alas! With my type of men, taken in the trap of *Iblīs* (Satan) entangled with the impureness of our own egos.

My son, it is beyond me: “Adam’s children get old and, simultaneously two qualities⁴ rejuvenate in them: greed and wishful thinking.” But you are enjoying the blessings of the youth and will-power, so I hope you are able to take to the path of the pious. This never means that you should stay away from service to the community and live in isolation from the people, for that is the act of foolish hypocrites and wheedling derwishes. The conducts of the Prophet (s) and the chaste infallible Imām (‘a) who superpose all divine gnostics and those freed from any shackle, and those attached to the Divine Threshold have been rising, with all their might, against dictatorial rules and the pharaohs of the time and, who in implementation of

² Per a British plan dated 1299 AHS (1920) Ridā Khān, father of Muḥammad Ridā, the Shāh of Iran staged a coup d’etat and gained the royal throne. The first thing he did was to ban religious teachings, the study of the Qur’an and having congregational prayers. Holding religious rites was prohibited in all parts of the country. Sermons commemorating the tragedies of Karbalā were also banned, even memorials of dead were limited.

³ In 1314 AHS (1935) Ridā Khān forced people of Iran to shelve their national and traditional attire and dress in *Farangi* (European) attire. This command had no exceptions. Even the clergy were compelled to wear the new dresses for “uniformity.” This step was taken up by Ridā Khān after his return fro his visit to Turkey and meeting Ataturk. He learned from Ataturk that the greatest obstacle to modernization were the ‘*ulamā* and the clergy. Ataturk made women cast off the veils. Imitating Ataturk, as recommended by Britain, Ridā Khān undertook modern uniforms. Wearing a hat, choosing the color of clothes and their type, the mode of wearing the shoes, etc. were subject to administrative regulations issued by the Ministry of the Interior and provincial governors were duly advised. [Tr.]

⁴ See *al-Waḥī*, vol. 3, p.890 and *al-Khaṣal*, vol. 1, p. 73, with minor difference.

justice have suffered and made extensive efforts, all teach us lessons and will be our guides provided that we have open eyes and ears: "He who begins the morning but is negligent of the concerns of the Muslims is not a Muslim."⁵ My son, neither mystic isolation is a proof of union with God nor immersion in social affairs and forming a government is an evidence of separation from God. Motives are the criteria for actions. Many a worshipper who is entrapped by the Satan and this skilled trapper, using whatever suits the man, like selfishness, pride, vanity, self-aggrandizement, belittling God's creatures, concealed polytheism, etc., removes him from God and drags him into paganism. And, on the contrary, many a man, a government official with divine motive will attain proximity to God like David, the Prophet, and Solomon, the messenger of God ('a), and higher than them the Prophet of Islam (s) and his caliph 'Alī Abī Tālib ('a) and like Ḥaḍrat Maḥdī⁶ in the coming era of his universal rule. Therefore what counts to cause admittance or privation is the motive. The more a motive is closer to nature [*fitrat*] and free from veils even from the veil of light, the more a man is attached to the source of light, to the point that even talking of attachment is blasphemy.

My son! Don't shirk humane responsibility, because service to God appears as service to mankind and the Devil's forays in this arena

⁵ It is a Prophetic tradition recorded in *Uṣūl al-Kāfī*, Book on Faith and Disbelief [*kitāb al-īmām wal-kufr*], chapter *al-ihtimān*, traditions 1 and 4, vol. 238 with slight change in wordings.

⁶ The Imamate of Ḥaḍrat Maḥdī (may Allah expedite his advent), the 12th Imām from the Prophet's progeny was announced when he was only 5 years old. In view of the conditions of the time and as God Almighty had willed the Imām went into occultation [*ghaybat*]. His absence is divided into two terms or periods: The Lesser Occultation [*ghaybat al-ṣuḡhrā*] lasted 69 years during which the Imām was indirectly in touch with the people by means of 4 deputies or mediums. Next is the Greater Occultation [*ghaybat al-kubrā*] continues up to the present until the time comes for the triumph of virtue over vice. In the Islamic thought the uprising of Ḥaḍrat Maḥdī and his advent are deemed as the final link in the chain of uprisings of the religious men over the evil. The uprising of the righteous men extends throughout the history and everyday the grounds for the victory of the just over the unjust becomes better prepared until the rise of the Promised Maḥdī who will bring the uprising to their ultimate conclusion and the sun of justice and righteousness dawns to humanity's sky. That day is the day of man's intellectual moral and social maturity. *Mahdawiyyat* and the rise of Imām Maḥdī are embedded in the beliefs of the Sunni Muslims too, and their books give glad tidings to this issue.

For further information on the Maḥdī, visit: <http://al-islam.org/faq>. [Ed.]

is not less than his forays among the position-seeking persons. Do not struggle to acquire status whether moral or material, in excuse of trying to gain access to divine knowledge or to serve the public, because care for it is Satanic, too, let alone making attempts to acquire it. Pay heed to God's single exhortation with all your heart and walk in that course: **"Say, I exhort you to one thing: Rise up for God in pairs or singly."**⁷ What counts from the beginning is rising for God in personal, individual matters as well as in social activities. Try to succeed in this first step, for it is easier and more successful in youth. Don't wait until you become old like your father when you will have to stand pat or move back. This needs meditation and calculation. If divine motive is at work in having or acquiring the entire kingdom of mankind and *jinn*, the acquirer is but a devout and ascetic person; but if the motive is carnal and satanic, whatever acquired, makes him stay away from God even if only a rosary (beads) is acquired. My son! Study the blessed *Sūrah* of *al-Hashr*⁸ which embodies treasuries of knowledge and ethics that are worth thinking about, a lifetime and from them, by God's help, acquire provisions. Especially the last few verses of it, where it reads: **"O Believers, have fear of Allah. Let every soul look to what it offers for the morrow. Fear Allah, for He is cognizant of all your action."**⁹ In this short verse in words but deep in meaning, there are warnings and creative probabilities, including the following:

1. It can be addressed to those who enjoy the first stage of faith like the general or common faith. In this probability commanding to have virtue is aimed at the first stage of it which is the common virtue and that is avoidance of opposition to religious decrees and is related to regular acts; hence the sentence **"*wal-tanzur nafsun mā qaddamat lighad (each person must look to what he offers for the morrow)*"**¹⁰ is a warning on the outcome of our actions and tells us that whatever we do, will enter in another stage of inebriation and join us. There are many verses and narratives to this effect.¹¹ Pondering over this issue

⁷ A part of verse 46, *Sūrah as-Sabā*.

⁸ *Sūrah al-Hashr*, chapter 59 of the Holy Qur'an.

⁹ *Sūrah al-Hashr* 59:18.

¹⁰ *Sūrah al-Hashr* 59:18.

¹¹ Many verses and narrations are available in this regard: verse 49, *Sūrah al-Kahf*; verse 30, *Sūrah al-Imran*; verse 40, *Sūrah Najm*; verses 6, 7 and 8, *Sūrah al-Zalzal*; tradition 8, *Uṣūl al-Kāfi*, vol. 3, p. 143 from Imām aṣ-Ṣadīq ('a).

will suffice the wakeful hearts and awakens susceptible hearts and it may open the path to upper and higher stages. It seems as though commanding to have virtue is being repeated for emphasis, although other probability exists. And the end phrase, “**God is cognizant of all you do**”¹² is another warning that your actions do not remain concealed from God because the entire world is God’s presence.

2. It may be addressed to persons who have entered faith in their hearts. Many a time, a person seemingly has faith in the two testimonies¹³ but his heart does not know about it, has knowledge and belief in the five Principles of Religion [*uṣūl ad-dīn*]¹⁴ but they are not reflected in his heart. Perhaps except for the pious believers, the others are like that. The sins that some believers commit stem from this origin. If the heart believes in the Day of Resurrection as such it is unlikely that one will commit sin. And he, whose heart believes in non-existence of any god except Allah, will not incline towards other than God Almighty and will not fear other than Him.

My son! I sometimes see you afraid of false accusations and rumors. First of all, as long as you are alive and moving and they regard you effective, false accusations against you will be inevitable. Complexities are many, expectations are ever increasing and jealousies are countless. He, who is active, though one-hundred percent for God’s sake cannot be safe from the harm of ill-wishers. I knew a noble virtuous clergyman who was regarded by all as good, but as soon as he acquired a mundane status, although very little in comparison with his dignity, and people were attracted to him, he became the target of accusations and jealousies, and complications began to boil. He lived with these problems for the rest of his life. Secondly, you must know that belief in the unity of God, unity of the Worshipped, and unity of the Efficacious has not dwelt into your heart the way it should. Try to transmit the word monotheism or Oneness of God, which is the most exalted word, from your wisdom unto your heart, for the enjoyment of the intellect is that same decisive, proven faith or belief and, if the result of this proof does not get into your heart by suggestion and

¹² A part of verse 18 of *Sūrah al-Hashr*.

¹³ By this is meant the two testimonies: “I testify that there is no god but Allah and that Muhammad is God’s servant and messenger”

¹⁴ The Principles of Religion [*uṣūl ad-dīn*] are Monotheism [*tawhīd*], Divine Justice [*‘adl*], Prophethood [*nubuwwah*], Imānate [*imāmah*], and Resurrection [*ma‘ād*].

effort, its use and effect is insignificant. Often it happens that men of intellectual argumentation and philosophical reasoning, more than others, fall in the trap of the Satan and their impure ego: "Rationalists' legs are ligneous."¹⁵ And this rational leg will be changed into a leg of spirituality and faith when it gets into the heart from the horizon of reason and the heart accepts that which argumentation has proven intellectually. My son! Make effort to entrust your heart to Almighty God and recognize none efficacious except Him. Is it not so that the Muslims publicly say their prayers several times a day and the prayer is replete with monotheistic knowledge and in it, it is declared, "**You alone we worship and to you alone we look for help.**"¹⁶ Many times they say so, that worship is consecrated only to God, each 24 hours, and yet, except the true believers and the sincere devotees to God, the rest bow to everyone who has knowledge, power or pelf, and they ask for help more from these people, than they do from their God and to reach their satanic aims they grasp any weeds, thus neglecting the might of God.

According to this probability that it maybe addressed to those whose hearts the light of faith or belief has entered, the command to practice virtue to them is different from those in the first probability. This (*taqwā*) or virtue is not avoidance of bad actions; it is avoidance of paying attention to things that are not of Him. It is avoiding adoration of things not of Him and asking for help from others than Him. It is to avoid giving entry to one's heart, to things other than Him, avoiding reliance and trust in things not of Him. All of us and others like us are plagued with what you see and our fear of lies and rumors and fear of death, and escape from nature and the casting away of the cloak are of the type that must be avoided and in that case by: "**Let every soul look at what he has given for the morrow**"¹⁷ is meant actions of the heart that have a feature in heaven and another feature beyond that and God is well aware of all the dangers of the heart. And this, too, does not mean that you may give up all activities and live indolently and shun away all things and people as this is against the divine tradition and the actual conduct of the noble prophets and saints who made every effort for the realization of the

¹⁵ This is a line of poetry by Mawlānā Mawlāwī, *Masnawī Manawī*, Book 1.

¹⁶ Verse 4 of *Sūrah Fatihah* of the Holy Qur'an.

¹⁷ A part of verse 18, *Sūrah al-Hashr* of the Holy Qur'an.

divine and humane purposes but not like us “blind hearted” ones who, while enjoying independence we look toward means; rather, they, at this spiritual station, which is one of their routine stations regarded everything as being of Him, and regarded asking help from any source as asking help from the source of creation and this is one difference between them and others. You and I and our like, have an eye to the creatures and ask them for help neglecting God while the prophets and saints ask Him only for help although seeking help is seemingly from the means and provisions. They consider happenings as being of Him although to us they appear to be from a different source; thus, events though bitter to us, are wholesome to their spiritual taste.

My son! For us who are far behind the caravan of the pious there is a wholesome point and that is a thing which I think concerns self-development in those who are trying to reform themselves. We must be aware that the pleasure we feel by being praised and our dislike of rumors and of being criticized, be shut, even if justly. Fault-finding makes us unhappy not due to being unjust, and praise makes us happy, not because they are true, but because this state of mind prevails over us, here and there, and everywhere. The fact is, if something emanates from you and the same thing or something better than that emanates from another one, say, a companion, and if he is praised for it, it is unpleasant to you, more so, if the faults of that person is treated as good and praised then. You may be sure that the Satan’s hand and worse than that, your ego is at work.

My son! By auto-suggestion make yourself believe the fact that praises and eulogies may cause the praised person to perish or be removed further away from purification. The ill effect of extreme eulogy in our polluted ego will cause us to be farther separated from the Threshold of the Most High. Perhaps rumors and criticisms will be, and surely are, remedies for the faults of our egos, like a painful surgical operation which results in the recovery of the patient. Those who remove us from proximity with God by their eulogies and praise are friends who act like enemies. And those who think that by fault finding, spreading rumors and criticism are showing their animosity toward us are enemies who reform us if we are susceptible. If you and I believe this fact, and carnal ruses would let us see the realities as they are we then become disturbed from their eulogies and praises the way we today become disturbed by criticism of the enemies and ill-wishers. If the above mentioned facts reach your heart you will be at rest for

discomfitures are mainly from selfishness. Mat God grant us relief from it!

3. Another probability is that if the command to the practice of (*taqwā*) or virtue is addressed to those of faith or belief, the elite of gnostics, divinity and lovers of Glorious Beauty who, with the eyes of knowledge and heart and inner perception, regard all creatures as manifestations of God and perception of the heart, have observed that **“God is the light of the heavens and the earth.”**¹⁸ May God grant both of us such a state. In this probability the command to virtue (*taqwā*) to this group of lovers and elite has many differences from others and it may be that virtue (*taqwā*) is from seeing the plurality and witnessing the “Faces and visages,” or it maybe (*taqwā*) from observing things other than God although seeming to be attention from creature to the Creator or from “I did not see a thing except that I saw God, before, along with and after it”¹⁹ which in the normal station of every pure and pious ones and where objects are involved, or virtue be from seeing **“God is the light of the heavens and earth”** or from seeing **“He is with you wherever you may be,”**²⁰ or **“I will turn my face to Him who has created the heavens and the earth.”** Or it may be (*taqwā*) from manifestation of God in the **“Tree”**²¹ and so on, things related to witnessing God in the creatures and so the command relates to that which we offered for the morrow,²² the same states of observing God in His creation and unity in plurality which enjoy their appropriate features in other worlds.

4. The probability that the command to it (*taqwā*) is to the pure saints who have passed the stage of seeing God in the creatures and His unit Glory in plurality and there is no trace of the dust of creatures in the mirror of their observations and in this stage they are saved from latent polytheism but have put their hearts in the manifestations of God’s Names, are the lovers of the Threshold of Names [*ḥaḍrat-e asmā*] and manifestations of the Names made them transient from others, and they do not see things not from manifestation of the Names. In this probability the command to virtue is avoidance of

¹⁸ A part of verse 35, *Sūrah Nūr* (Light) of the Holy Qur’an.

¹⁹ A Prophetic tradition. See *‘Ilm al-Yaqīn*, vol. 1, p. 43, with slight difference.

²⁰ A part of verse 4, *Sūrah al-Hadid* of the Holy Qur’an.

²¹ A part of verse 79, *Sūrah al-An’am* of the Holy Qur’an.

²² A part of verse 18, *Sūrah al-Hashr* of the Holy Qur’an.

observing plurality of names and manifestations of mercifulness and compassionateness and other divine names. As if to voice out laud that there is only One Manifestation from the beginning to eternity and other items are interpreted in the light of this account and apart from this there is no witness, no witnessing and no witnessed things and annihilation in “Him” is absolute, and “there is no god but God.”

5. The most comprehensive probability is that terms such as “*āmanū*,” “*ittaqū*,” “*unzurū*” and “*mā qaddamat*,” and the like are taken in their absolute sense or meaning and all are phases of the truth that words or names are subject titles for unlimited, absolute meanings. And, if there are other probabilities they are included in this probability and are of the same stages. Therefore, it embodies each tribe and group of believers in their true meaning and applicable evidences are absolute titles and this point is the key to understanding traditions that have applied verses to one group or person which fancies the illusion of allocation and this is not so, but it is mentioning the applicable evidence. And was expressed from probabilities the way to understanding the sacred verse **“Do not act like those who have forgotten Allah, so, He has caused them to forget themselves...”**²³ opens up and per probabilities mentioned above in this sacred verse, too, the appropriateness of those probabilities which are of diverse stages but unified sense and meaning, are probabilities whose details cannot be taken up here and I only mention one point and that is: Forgetting God causes forgetting the self whether it is meant forgetfulness or desertion; in both senses it is a grave warning: Forgetting God requires that man forgets himself or, say, God makes the man forget himself and it is applicable to all previous stages. In practical stage he who forgets God and His Glorious Presence will be plagued by forgetting himself; he will forget his service (to God); he will be drawn from his servitude status to forgetfulness. And he who knows not what or who he is, what his duty and destiny are, Satan will take possession of him and assume his own-self. And Satan is the agent of sin and rebellion. And if he does not return to himself and dies in sin and rebellion then he is likely to be rejected by God in the form of Satan. In its other meaning which is desertion it is more painful. Because if he deserts his service and devotion to God, He will desert him and leave him to himself and sever His blessings off him;

²³ Verse 19, *Sūrah al-Hashr* (Resurrection) of the Holy Qur’an.

then undoubtedly, he will be helpless in both works. In the holy prayers of the Innocent Imāms ('a), praying for non-reliance on ourselves is emphasized²⁴ because they knew the outcome of this calamity but we were negligent of it.

My son! Do not belittle sins no matter how small they may seem, "Look and see whom you have disobeyed! And, by this "look" all sins are grave sins." Don't be proud of anything and don't forget God Almighty from whom all things emanate. If His blessings were cut from the entire world of being for just a moment, nothing will remain even the prophets, divine messengers and archangels because the entire universe is a manifestation of His Mercy. His mercy perpetuates the order of existence and there is no repetition in His Glorious Manifestation. Sometimes it is interpreted as constant extension and contraction of blessing. At any rate, do not forget His Presence and do not be elated by His mercy just as you should not lose hope and despair. And do not feel proud by the intercession of the Intercessors ('a) for all these have divine rules of which we have no knowledge. Let the study of the prayers of the Infallible Ones ('a) and their burning, compassion and fear of God and His punishment be the guide of your thoughts and conduct. Carnal desires and the satanic ego lead us to vanity and pride, and by this way they make us perish.

My son! Do not ever go after acquiring worldly wealth even the lawful one, because love of the world is the source of all sins.²⁵ The veil is great and perforce drags mankind to the interdicted unlawful world. You are young and by the power that God has granted you, you are able to cut short the first step to perversion and avoid other pervert

²⁴ In numerous prayers taught by the noble Imāms ('a) we read the phrase "Do not leave me to myself" and "Don't leave me to myself as much as winking of the eyes." See *Uṣūl al-Kaḥfī, Kitāb ad-Du'ā*, Chapter *al-Qawl 'indal-Isbahi wal-Imsā*, tradition 10, and chapter *ad-Du'ā Lil-karb wal-ham*, tradition 20, and the chapter *Da'awat Mujizat Li-Jamī'a al-Hawayij*, tradition 15. See also Imām Zayn al-'Ābidīn's utterance in a prayer: "Look at me in all I do." Aid me in all; if you leave me to myself I shall not be able to do them, to do the expedient. See *Ṣahīfah aṣ-Ṣajjadiyyah*, Invocation 22 and in another prayer, he says: "Do not leave me to my own ability," see the *Ṣahīfah*, Invocation 47.

²⁵ It refers to a tradition from the fourth Imām Sajjād ('a). He says, "Love of the world is the head of all sins." Another tradition ascribed to Imām Ja'far aṣ-Ṣādiq states, "The head of all sins is love of the world." See *Uṣūl al-Kaḥfī, Kitāb al-Imān wal-Kufr, Bāb Dhammud-Dunyā waz-Zuhd fihā*, ḥadīth 11 and *Bāb Ḥubbud-Dunyā wal-Hirṣ 'alayhā*, ḥadīth 1.

steps for each step entails other steps and each sin, though small, draws men to greater more cardinal sins to the point that cardinal sins seem insignificant to them. Sometimes some sinners take pride in sins they commit and sometimes, due to density of darkness and temporal veils the interdicted appears as permissible and the permissible seems interdicted. I ask Almighty God to enlighten your heart's sight by His "Glorious Beauty" and remove the veils from your eyes and save you from human and satanic bondage, so that when old age comes, unlike your father you won't have to regret your past and link your heart to God so that you won't fear anything and free your heart of attachment to others, so that you rescue yourself from latent polytheism.

O God! Turn Aḥmad into *Maḥmūd*, Fāṭī into *Maḥṣūm*, Ḥasan into *Aḥsan*, and Yāsir into *Yusr*, and train this family which is related to the holy progeny of the *Ahl al-Bayt* by Your special blessings and protect them from the inner and outer devils and grant them the happiness of both worlds. And my last counsel is that you try to serve your kith and kin especially your mother who has rights over us and seek her pleasure.

Praise be to God, the First and the Last, and blessings be upon the Messenger of God and his pure progeny, and damnation be upon their enemies.

Rūḥullāh al-Mūsawī al-Khomeinī
Shawwāl 18, 1404 AH
July 17, 1984
[Tīr 26, 1363 AHS]

In the Name of God, the Compassionate, the Merciful

Āzar 1, 1363 AHS

Since I have always been the medium of contact between Your Eminence and the officials and non-officials in the political affairs and since sometimes your instructions have been at odds with the mind sets of some authorities, groups and individuals, explications and analyses begin. Some wonder, for instance, if the news is exact or unknown, and the like. Have I ever added or omitted a single word to what you said whether before or after the Revolution? Or, heavens forbid, have I ascribed falsehood to you? Or, God forbid, have I ever deliberately done anything against your wish?

Sincerely,

Aḥmad Khomeinī

In His Most Exalted Name

I testify that from the day my son Aḥmad has entered daily issues and been involved in my affairs, until the date of this writing, I've not seen any act by him contrary to my instructions nor has he interfered in the declaration, etc. without my consent. He has not ascribed anything to me contrary to what I have said; in short, I've not seen him perform anything wrongly. But, Aḥmad must know that persons, especially those like him, who entered these social or political affairs, are not immune to accusations and calumny and he must settle his account with God and rely on Him and not mind the weak mankind because man's tricks, like man himself are fleeting and mortal. We shall all return to Him, the Most High, and are now in His Blessed Presence. Greetings to those who follow the guidance! I ask God to grant success in serving the people, to all those involved in the people's affairs as well as to my kins.

Rūḥullāh al-Mūsawī al-Khomeinī
Last Day of Ṣafar 1405 AH

In the Name of Allah, the Beneficent, the Merciful

I dedicate *Ādāb aṣ-Ṣalāt*¹—the book from which I had no benefit except regret because of my failure and negligence of the days on which I could have made myself, and except contrition and remorse during old age, being empty-handed, with a heavy burden, and a long way to go, with a lame leg, while the call of departure is ever resounding in my ears—to my dear son, Aḥmad. He is in the prime of life, and thus, he may, *inshā’ Allāhu Ta’āla* (if Allah, the Exalted, wills), avail himself of its contents, which are taken from the Glorious Book, the Noble Sunnah (the Prophet’s traditions) and the statements of the distinguished. Haply he will succeed in finding his way to the real ascension through the guidance of “the people of knowledge” [*ahl-i ma’rifat*], and tear off his heart from this dark dungeon, and head for the original destination of humanity, along the road on which the great prophets, the noble “holy men” [*awliyā’*]—may Allah’s blessing and peace be upon them all—and the “people of Allah” [*ahlullāh*] trod, and to which they invited the others.

O my son! Hasten to comprehend yourself, which is fermented in “the divine disposition” [*fiṭratullāh*]. Save yourself from the ruining whirlpool of the formidable waves of self-conceit and selfishness. Get on board Noah’s Ark, which is the light of “Allah’s guardianship” [*wilāyatullāh*], because: “Whoever got on board it was safe, and whoever stayed behind it perished.”²

O my son! Try hard to be moving along the Straight Path—which is the path of Allah—even with a limping leg. Try to tinge the movements and the stillness of your heart and body with the divine spiritual tint, and to serve the creatures (just) because of their being Allah’s creatures. The great prophets and the close “friends” [*awliyā’*]

¹ The book was written in 1942 after the *Sirr aṣ-Ṣalāt* was penned. It is a fine, thorough account of the spiritual secret of prayers and is replete with ethical and mystic points.

The second edition of the book is already available to the general readership. [Ed.]

² It is part of a tradition ascribed to the Holy Prophet (ṣ). See *Mustadrak aṣ-Ṣaḥīḥayn*, vol. 2, p. 343.

of Allah, despite their daily works like others, were never on good terms with the world, because they worked with Allah and for Allah. The Last Messenger—may Allah bless him and his household and give them peace—is quoted to have said: “My heart is sometimes covered (as if with unmindfulness), so I ask forgiveness from Allah seventy times every day.”³ He probably regarded discerning Allah in multiplicity as opacity [with respect to Allah].

O my son! Prepare yourself, after me, to face unkindness from those who will burden you with the worries they had on my part. If you settle your accounts with Allah and take refuge in remembering Him, you need not fear any creature, as the reckoning of creatures is transitory, while the reckoning before Allah is eternal.

My son! After me you may receive an offer for service. If you intend to serve the Islamic Republic and dear Islam, then do not refuse it. But if your intention is, Allah forbid, to serve your sensual desires or to satisfy your passions, eschew it, for the worldly positions are too trivial to deserve perishing yourself for their sake.

O Allah! Make Ahmad, his offspring and family, who are of your servants and of the offspring of the Holy Messenger, happy in this world and in the Hereafter, and cut off the hands of the accursed Satan, so that he may not hurt them!

O Allah! We are weak, unable and lagging behind the caravan of the devotees on the road to you. O Allah! You Yourself help us. O Allah! Treat us with Your grace and do not treat us with Your justice. Peace be upon the righteous servants of Allah.

Rūḥullāh al-Mūsāwī al-Khomeinī
23 Rabī' al-Awwal 1405 AH
25 Āzar 1363 AHS

³ *Mustadrak al-Wasā'il*, “Book of *aṣ-Ṣalāt*,” sec. on “Invocations,” ch. 22, *ḥadīth* 1.

In the Name of Allah, the Beneficent, the Merciful

Praise be to God and greetings be to the Messenger of God, may God's blessings be upon him and his progeny.

This is the testament of an old father who has spent his life idly in ignorance and is now proceeding to the eternal abode with nothing good to his credit but a black list of wrongdoings with hope of pardon by Allah, to a son who is young, involved in world issues and free to choose the divine straight path (may God guide him through His infinite mercy).

My son! The book I am offering to you is a bit of the prayers of the gnostics and the moral conduct of the peripatetic wayfarers, although my pen is unable to define this itinerary. I confess that all I have written amounts to a few mere words and phrases, and yet I have not been able to catch a spark of this short account myself.

My son! All that lies in this ascension [*mi'rāj*] is the utmost ideal of the gnostics and it is beyond our grasp—"Phoenix is prey to none, gather up to prey the hawk."¹ But we must not be despair of God's mercy for He is the helper of the weak and support of the indigent. My dear, in the peripatetic journey the word is from creature to Creator, from plurality to unity, and from the earth [*nāsūt*] to beyond the celestial kingdom to the point of absolute annihilation that comes about in the first prostration and annihilation from annihilation which occurs after alertness, in the second prostration. And all this is the Arch of Existence from God and unto God. And, in this state there is no prostrator and no worshipped one—"He is the First and the Last, the Visible and the Unseen."²

My son! All that I recommend to you in the first degree is that do not deny the stations of those of gnostic knowledge [*ahl-e ma'rifat*] for such is the way of the ignorant. And avoid association with those who deny the stations of the pious for they are robbers in the path of God. Leave selfishness and egotism for these are Satan's heritage who, because of his conceit, declined God's command to bow to His Caliph

¹ A half verse of a poem by Ḥāfiẓ.

² *Sūrah al-Ḥadīd* 57:3.

and chosen one. Know that all of man's miseries emanate from this satanic heritage that is the essential base of the principles of sedition. Perhaps the verse, "**Fight them on until there is no more tumult or oppression [fitnah] and Allah's religion reigns supreme,**"³ refers in some stages to the grand crusade and fighting the roots of evils, i.e. Satan and its hordes that have spread in men's hearts. From within and without, everyone must himself fight for the eradication of evil and it is this crusade which, if it triumphs all things and people will be set right and corrected.

My son! Try to attain this victory or some of its degrees. Try hard and reduce carnal passions for they are endless. Ask Almighty God for help for without His aid none can get anywhere. The prayer, this ascension of the gnostics and journey of the lovers, is the way to reach this destination and if you and I succeed to realize one *rak'at* of it and see the lights concealed in it and its mysterious secrets, we shall have scented some aspect of the destiny and purpose of God's pious servants and have witnessed a vista of the ascension prayers of the master of the prophets and saints ('a). May God grant us this great favor and oblige us by His blessing. The road is long and winding, and requires much provision and the provisions of me, and the like of me, are scarce or nil unless the mercy of the Friend, the Glorified One, come to our aid.

My dear! Make good use of the youthful time available to you for all will be lost in old age, even attention to Resurrection and God. One of the tricks of Satan is that he promises the opportunity for self-reform and purge in old age so that youthful years may be wasted by negligence and he promises the aged to have long life so that by his false promises men may ignore God until death and at this point he takes away men's faith, if he has not already done so. Therefore, arise to endeavor while you are young and enjoy your strength and run away from anything not of God and strengthen your link with Him if you already have one and if, God forbid, you have no link with Him acquire one and strengthen it because no being except Him, the Glorified, is worth having a link with. And the links with His saints, if not meant for Him, are satanic ties and tricks to block the path of Truth from every angle. Do not ever view your conduct with satisfaction.

³ *Sūrah al-Baqarah* 2:193.

This is how His pure devotees were who regarded themselves as nothing [*lā shayy*] and sometimes counted their good points as bad.

My son! The higher the gnostic station, the higher is the feeling of nothingness of things not of Him. During prayers, in these stages of advancement toward God, after each praising *takbīr* [saying *Allāhu akbar* (God is the greatest)] is to be said. As just before entry into the prayers there is *takbīr* in glorification of God and *takbīr* comes again upon exit from prayers, denoting that God is above and beyond and preeminent to any commendation of attributes and deeds. Truly, who is there to praise the Lord, and what expression is there to praise and who is it to be glorified and by what tongue? For all the worlds from the highest stations in the firmament to the lowest ebb in hell and all in between are nil. Whatever is, is Him, nothing but Him has being and what can a non-existent say about the Absolute Being? None of the saints would probably mention His name if it were not for His own command and none can disobey Him. For every mention is His mention and as we read, **“Your Lord has enjoined you to worship none but Him,”**⁴ and **“You alone we worship and to You alone we look for help,”** which is perhaps from God’s tongue addressed to all beings and **“There is nothing but it praises Him with an eulogy of Him, but you cannot understand their praises.”**⁵ This, too, is in the language of plurality, otherwise He is the Praise and He is the Praised and He is the Praiser. “Indeed, you Lord is performing the prayer”⁶ and **“God is the light of the heavens and the earth.”**

My son! Why we who are incapable of thanking Him and His blessings neglect serving His servants? Service to them is service to *Haqq* [The Truth] or God as all are from Him. In serving the people never consider yourself a creditor, for we are justly indebted to them as they are means by which we serve God. Do not seek name or fame in serving them nor seek popularity for these are Satan’s tricks to sink us deep in its pharynx. In serving God’s servants choose what is most beneficial to them, not that which best suits yourself or your friends as that is an indication of truthfulness to God.

My dear son! God is ever present and the entire world is His site of Presence and the slate of our ego is our record card. Try to choose an

⁴ *Surah al-Isrā* 17:23.

⁵ *Ibid.*, 17:44.

⁶ See *Uṣūl al-Kāfi*, vol. 2, *Kitāb al-Ḥujjah*, chap. *Mawlid an-Nabī*, *ḥadīth*-13, p. 319.

occupation that brings you to Him most closely as that is His pleasure. Do not say to me in your heart, "If this is true why are not you like that yourself?" I know I am not endowed with any quality of those of pure heart [*ahl-e del*] and I fear this broken pen is at the service of *Iblīs* and the polluted ego, and tomorrow I will be accountable for it. But the points raised are factual even by the pen of one like me who am not away from devilish qualities. I take refuge in Almighty God at these last breaths and I hope to receive the intercession of His pious saints.

O God! Hold Yourself this decrepit old man and the young Aḥmad by the hand and grant us a blissful future and admit us to Your lofty Threshold by Your limitless mercy.

And peace be upon those who follow guidance.

Rūḥullāh al-Mūsawī al-Khomeinī
Rabi' al-Awwal 15, 1407 AH

In the Name of Allah, the Beneficent, the Merciful

Praise be to God, the Lord of creation. He who there is no compassionate and no merciful but Him and none is to be worshipped and asked for help except Him and none to be praised save Him, and no Lord and tutor but Him and He is the Guide to the straight path, and there is no guide and preceptor save Him, and no insight except by Him. He is the Beginning and the End, the Apparent and the Unseen. Greetings be upon the Master of Messengers and the preceptor of all—whose advent was from the invisible world to the world of intuition and who accomplished the circle and returned it to its beginning—and upon his chaste descendants, who themselves are the treasures of God's secret, the gems of God's wisdom, and guides for all, save God.

This is the testament of a helpless old man who has spent his entire close to 90 years of life in the whirlpool of perdition and carnal inebriation and is now striding his last few days in infirmity toward the chasm of hell and has no hope of rescue,¹ but is not in despair of Divine Grace and mercy and hopes in none save Him. He sees himself so helpless in the twists of formal sciences which are all argumental babblings that none but God can keep track of his sins.

This last will is addressed to a young man who, it is hoped, by God's grace will be able to find a way to God by His guidance and the help of the holy guides ('a) and rid himself of the quagmire in which his father is bogged down.

My dear son Aḥmad, may God's praise be unto you, look through these papers: "Heed the words uttered and not him who utters them."² All that I say to you, although I am rid and immune to them but hope they serve as warning to you. Know that the world of being including the invisible, the celestial kingdom and above and below, none of them has any being, knowledge, power, and excellence of itself. Everything is from Him, the Exalted and Glorified. It is He who has all the reigns in His Hands, from preexistence to eternity, and He is the Absolute,

¹ It is a Qur'anic expression in *Sūrah an-Nahl* 23:70.

² It is Imām 'Alī's statement recorded in *Ghurar al-Hikam*.

the Eternal. Never mind these hollow and empty creatures and never count on them nor put your trust in them for expecting favors from anyone except God is blasphemy.

My son, while you enjoy the blessing of youth, act to reform yourself for you will lose all things in old age. One of the tricks of Satan, perhaps his greatest, to which your father has been afflicted, unless God's mercy comes to his aid, is 'gradation' [*istidrāj*].³ During young age the inner Satan, the staunchest enemy of the young prevents him from thinking about his self-purification and promises saying that there is plenty of time, that youth is the period of enjoyment and each hour and minute that passes he faces this gradation of false promises until one's youth is behind him and when one's young age is about to expire, Satan promises him false enjoyments in old age and during old age this satanic temptation does not leave him and he is further promised of last moment repentance and at the departure of this life, Satan misrepresents the Lord as the most furious being with wrath, one who has taken from him his favorite worldly life on earth. This is the condition of those in whom the light of natural disposition [*fiṭrat*] has died out. There are people whom the world's whirlpool has kept from thinking about self-purification and the pride of this world has overpowered him. I have personally seen such individuals in the pseudo-scientist class, some of whom are still alive and regard the religious as empty and nil.

My son, take care; none of us can be sure of not falling in this satanic trap. My dear! Recite the prayers of the noble infallible Imāms ('a) and see how they term their goodnesses as evil and regard themselves as deserving divine punishment, and they think of nothing except God's mercy. Men of this world and the gluttonous tutors misinterpret these prayers because they have not known Almighty Allah.

My son, the problem is bigger than what we imagine. Those who have annihilated themselves at God's Threshold and see nothing but Him, at that state, there is no spoken word, no thought and no ego; these holy prayers have been issued in a state of inebriation before or after annihilation when they see themselves present at the site of Presence and are beyond the reach of all except the pure saints. Now,

³ To gradually draw towards contumacy-ample blessings bestowed while being sinful.

let me discuss what is not meant for individuals like me and take up anything that for you, my son, may have a ray of hope that by God's glory and help from His saints you might attain it. That thing is, **"Set your face in devotion to the true faith on which the nature of all beings is based..."**⁴ That is the nature [*fiṭrah*] of monotheism which is the nature of all beings. And all that receives attention and is pursued by all whether in excellences of knowledge, religious learnings, and their like or in passion and carnal desires or attention to things like idols in places of worship, worldly and eternal beloveds, apparent, imaginary, moral, and external things like love of women, children, tribe, worldly heads like kings, generals, emirs or of the world to come such as theologians, learned men, mystics, saints, and prophets, such attention is attention to Absolute Oneness. No movement occurs except for Him and union with Him. No step is taken except towards Him, the Absolute Perfection, and now, the likes of us, in the dark veils some above others, all pains, troubles and sufferings emanate from these veils and the first step which is a prelude to the removal of these veils is that we realize we are in veils and gradually move out of this natural torpidity and inebriation that has engulfed all of our beings from secret and covert, to latent and apparent, and this is the wakefulness that some peripatetics consider as the first step of the journey. Rather, this awakening is the prelude to embarking in the journey and removal of all veils of darkness and is followed by the light of attainment of the first stage of monotheism [*tawhīd*]. And if we move forward by the control of reason that, too, says the same thing—absolute perfection is all perfection otherwise it won't be absolute. And no perfection and beauty may appear in things not of God for otherwise it will be polytheism, if not atheism.

My dear, you must first move forward by the steps of knowledge limpingly and this being any knowledge is the grand veil [*ḥijāb-e akbar*]. On the entry to this veil you will become aware of its removal. Come; let us move together toward conscience for it may open a road. Every human being, rather every being, by nature, loves perfection and for this reason, it is impossible that your nature [*fiṭrat*] settles for any knowledge it may acquire, it demands for more if it observes that higher things exist; it will seek them by its nature [*fiṭrat*] and it will despise that knowledge if it sees in it defects or limitations. That to

⁴ *Sūrah ar-Rūm* 30:30.

which the *fiṭrah* is attracted, is the state of perfection, not imperfection, and therefore, if an able person is mindful of his power his attention is aimed at the perfection of that power, not at its deficiency. As such, the powerful seek higher powers without themselves being aware of it. Absolute power is absolute being and all and the entire orbit of realization is a manifestation of that Absolute Being and whatever you face, you face Him while you are veiled and are not aware of it and if by the stride of conscience you understand and realize this much, you will never pay attention to anything except the Absolute. And, this is a treasure that renders man needless of anything not of Him, and anything that comes to him accrues to him by the Absolute Beloved and anything withdrawn from him is withdrawn by the absolute Beloved. And when you enjoy the criticisms or fault-findings of the enemies you do so because it is from the Beloved, not from the enemies, and you care for no position except the station of the Absolute Perfection.

My dear son, I now want to speak with my imperfect tongue and pen. You and all know that you are in a ruling system that by the grace of divine power and the prayers and affirmation of *Ḥaḍrat Baqiyyatullāh*⁵ (may our souls be sacrificed for the dust of his step) and the support of the revolutionary nation of Iran, may my soul be sacrificed for everyone of them who have rejected and overthrown all satanic powers which in the disorder of monarchy for over a thousand years oppressed and suppressed the people, killing many and torturing others throughout the years and depriving many of their rights, many of whom are still abroad or at home. Even now, such tyrannical groups especially the world-mongering America have supporters among the nations that are their captives. They are negligent of the power of Islam and are attracted to the power of such agents as the USA and have, in support of it drawn swords against the Republic (Iran) and its leaders, and are waiting to see its overthrow. The interests of the West is in danger and the mighty Islam is the only power that has posed this danger, the same with the Eastern atheist block who opposes any voice raised in opposition to its power and has half of the world in its grasp,

⁵ It refers to the twelfth Imām from the Prophet's progeny who is presently in the state of occultation and will reappear at an appointed time in the future to establish truth, justice and faith in God in the whole world. For more information on the Mahdī, visit: <http://www.al-islam.org/faq>.

and senses grave danger from the powerful Islam and they have supporters within and without the country who, in line with their master, show animosity to the great Islam, the Islamic Republic and its authorities, and think of erasing its effects. In such conditions they expect to shake hands with the Islamic Republic and say *ahlan wa sahan* [in Arabic, welcome] as they rise to eulogize the Islamic Republic and its officials. It is natural to corrupt human thoughts to remove the obstacle from the path by any means, and in addition to military, economic, and judicial means there is another remarkable means and that is, cultural dimension. The decadent Western and Eastern cultures, with the tremendous means at their disposal, broadcasting lies and false rumors and calumnies around the clock, attack the Islamic culture and its laws at every opportunity and call its authorities old reactionaries lacking political acumen, and do not consider Islamic law sufficient for the modern period saying that the laws that are 1,400 years old are not cable to administer modern public affairs, that the world has modern innovations that past ages did not have, and some nominal Muslims have reiterated this point. In this environment such extensive plots must be resisted according to the divine Islamic culture. The dedicated writers, speakers and artists must, with the aid of the clergy who are well-versed in the Islamic jurisprudence [*fiqh*],⁶ the Qur'an and divine decrees, which are for all ages, with correct jurisprudential action deduce from the Qur'an, the tradition of the Prophet (s) and *akhbar* [news/narration] replete with divine learnings and traditional *fiqh* and present them to the world and not mind the criticisms of the deviators and court-mullahs. The deviators must be made to understand that if their tricks and ruses, God forbid, get some place and harm the Islamic Republic that seeks to renew the historical Islam, then Islam will be slapped so vehemently by the East and the West and their affiliates that we shall observe a worse-than-monarchial tyrannical system and corruption. And, now it is time to make a will and counsel to my son Aḥmad on some points.

⁶ Traditional jurisprudence is a method of deducing and extracting decrees and rulings from reliable sources of jurisprudence used by the Shī'ite '*ulamā*' from the time of the infallible Imāms to the present day. Some regard it as opposite to 'search-in' jurisprudence. However, in the opinion of the Imāms ('a) 'search-in' jurisprudence which is the outcome of the role of time and space in jurisprudence lies alongside the traditional jurisprudence and superimposes its conclusions.

My son, although you are not involved in any occupation and position held by the leaders of the regime, these devastating slaps that you receive are because you are my son and per culture of the East and West, I and whoever is close to me, especially you who are closer to me than anyone else, should be subjected to abuses and all sorts of calumny. In fact, your guilt is that you are my son and this is no small guilt to them. To be sure, they must utter things beyond and above these and they shall utter and you must be expecting and prepared. However, if you have faith in God and trust His boundless wisdom and mercy you will regard these slaps and false accusations and the endless injuries as gifts from the Friend for suppression of egoism and as divine tests to purify His true servants. Thus, tolerate the slaps and thank God, beg for more such favors.

My son, you have asked me several times not to say anything that proves your innocence in respect of the calumnies charged against you. You have the expediency of Islam and the Islamic Republic in saying so. However, if in this paper I say something about you it is to perform the divine duty that a Muslim, servant of God, has been made subject to so much false accusations and I cannot withhold information and facts that would acquit him of the charges. I swear to the overpowering, Present and Avenging God that from the day Aḥmad has been administering my affair in the exterior annex of my house until this moment that I write these lines he has taken no step and used no pen against my words or my written texts and has used strange scruple and tried not to deviate even a word or letter from what I have said or written. If so much as a letter had to be added or deleted for correction purposes he has done so only with my permission. In my written and oral statements I have given permission to Aḥmad as well as some of the employees in my office and those in charge of the media to advise me if any necessary correction was to be made. Aḥmad has been and is aware of this and so far he has not deleted a word without first referring to me "and God is the witness to all this."

O God, although I do not want to say or write a word about my kith and kin that would smack of eulogy but You know that remaining silent vis-à-vis accusations is a sin. I have not seen the least deviation from the friends who work in my office. They have been with me

many years and among them is Mr. Sane'ī.⁷ Because of kinship with me he has received considerable harm. I ask God to grant them due rewards.

And lastly, let me say that so far Aḥmad has not spent a penny from the public treasury [*bayt al-māl*] and I cover his expenses from my own personal assets.

O God, forgive us, sinful servants, and do not withhold from us Your boundless mercy, although we are undeserving for we are Your creatures. O God, protect and preserve this Islamic Republic and its officials and combatants under the shield of Your mercy and grant abundant mercy to our martyrs and lost ones and their families, return the prisoners and the lost ones to their homeland for the sake of Muḥammad (ṣ) and his progeny and the pure and rightful Imāms ('a).

Rūḥullāh al-Mūsawī al-Khomeinī
Rabī' ath-Thānī 27, 1408 AH

⁷ Mr. Sane'ī was a dedicated clergy and was once the director of the 15th Khordād Foundation.

In the Name of Allah, the Beneficent, the Merciful

Honorable father, Ḥaḍrat Imām:

After greetings: With regard to the trustees and the executive committee for the Tehran elections, what has caused differences in the views of the central committee of the Guardianship Council¹ and the views of the Ministry of Interior we arrived at the conclusion that four persons from the list accepted by the Tehran Supervisory Body and four persons from the list accepted by the Ministry of Interior (Tehran Governor's Office) be selected to operate as the Executive Committee. And actions taken so far and substitute members remain as before. It goes without saying that election such as this can be valid only by your instruction and the problem will be solved.

Faithfully yours,

Aḥmad Khomeinī
Saturday, March 19, 1988

In His Most Exalted Name

To be performed as it is written. May God grant you success.

Rūḥullāh al-Mūsawī al-Khomeinī
March 19, 1988

¹ To guard the laws of Islam and the Constitution against contradictions of the approvals of the Majlis, a council named Guardianship Council is set up in the Islamic Republic of Iran. It is composed of six just and learned jurists and six lawyers in various branches of the law (*Art. 91 of the Constitution*). They will be appointed for a period of six years (*Art. 92*). The Islamic Consultative Assembly has no legal validity without the Guardianship Council (*Art. 93*). All bills approved by the Majlis shall be forwarded to the said Council for confirmation and to check them for compatibility with the Islamic tenets and the constitutional law (*Art. 94*). [Tr.]

In His Most Exalted Name

After greetings, I would like to invite the kind attention of Ḥaḍrat Imām to the following:

Repeated telephone contacts with Āyatullāh Āqā-ye Imāmī¹ and Ḥujjat al-Islām wal-Muslimīn Āqā-ye Muhtashamī² resulted in the following:

1. Complained boxes be separated right now;
2. The total votes cast in the boxes be counted and not the votes of special representatives;
3. In case the executive agents or supervisory agents face any variance in counting the votes in the boxes, the matter is to be immediately referred to Honorable Mr. Imāmī and Mr. Muhtashamī so that someone be sent by Mr. Imāmī to recount the votes of the box in question before the supervisory and executive agents;
4. The supervisory body appoints sisters equivalent to the number of sisters appointed by the executive committee;
5. The issue be settled by the end of the week or within ten days.

Was-salām.

Aḥmad Khomeinī
April 23, 1988

In His Most Exalted Name

Carry on exactly as indicated above; negligence is not permitted. May God Almighty grant you success.

Rūḥullāh al-Mūsawī al-Khomeinī
April 23, 1988

¹ It refers to Āyatullah Imāmī-Kāshānī, member of the Guardianship Council and one of the Friday congregational prayer leader-representatives in Tehran. [Tr.]

² Ḥujjat al-Islām Muhtashamī is one of the dedicated and combatant clergymen, former Minister of Interior and presently a Majlis deputy. [Tr.]

In the Name of God, the Compassionate, the Merciful

My dear father and Honorable Guide:

After greetings, [I would like to invite your kind attention to the following points]:

1. One of the major issues that after you are gone, may God forbid, will cause disagreement between the children of the Revolution and various individuals and researchers, is their different political and non-political approach toward a single text, more spread than this is their different understanding concerning your published texts and what reaches us as political documents and the like from radio and films, and handwritten texts that are not published and are available to us. You know best that for various reasons, sometimes you yourself personally and sometimes I, or other concerned persons and even ordinary persons have suggested deletion of parts or changes in phrases or omission of words and the like in declarations which sometimes you reject and sometimes you accept. Now, if some day a decision is to be made, and it shall be made, that the texts of speeches, announcements, and others that are issued in your voice and handwriting, be published, certainly the handwritten texts or the original voice texts and films will be set up as the inviolable documents, and deletions or additions as mentioned above, no matter how important, are either shelved or will be subservient to the handwriting or the original text of the speech. This problem needs considerable attention.
2. Another issue which requires your attention is that the works published on your accounts in the newspapers, radio and television and even in bulletins are not uniform. Sometimes a newspaper or magazine, for various reasons, whether political or non-political, intentionally or unintentionally, have quoted a sentence from an announcement or speech by you which has not been quoted in other sources; in such a case which is to be regarded as genuine and original, the text with the sentence or phrase or the text not bearing it? Surely this doubt arises when your voice or handwriting is not available, and this often happens because many a time I or some other friends write down your words and after your approval

we give them to the press or elsewhere. In that case who is to decide whether the sentence is yours or not? Certainly the changing, omission or addition of one word may change the meaning of the whole sentence.

3. Will you kindly decide what is to be done with your unpublished letters, messages, films, tapes, and poems which are kept on file in the archives?
4. It is your files in the SAVAK (now with the Ministry of Information), which I keep a copy of them. I must inform you that your records in SAVAK in Tehran alone amount to 48 volumes each about 500 pages. The publication of these will surely reveal many facts and naturally, these are among the valuable documents of the Islamic Revolution.
5. Books and literary works that are purely academic or ethical are of the most valuable books that can be used as basic resource for a revolution in the theological, ethical, philosophical, mystical, and methodological foundations.
6. Utilization, research, analysis, and publication of documents, letters and bulletins that have been sent in your own name or to your office before or after the revolution and are at present available in the Office.

A couple samples of instances that prompted the writing of this letter are enclosed for review.

May God be your Friend and protector.

Your son,

Aḥmad Khomeinī

Imām Khomeinī's Answer to the Letter of Ḥujjat al-Islām wal-Muslimīn Ḥāj Sayyid Aḥmad Khomeinī Regarding the Compilation and Publication of Documents Related to the Imām

In the Name of God, the Compassionate, the Merciful

My dear son Aḥmad, may God keep and help him:

As I regard you an authority on political and social affairs and you have been and still are by my side in all the ups and downs, and manage my political and social concerns with veracity and sagacity, I therefore appoint you to arrange and edit all materials relating to me, for which, discrepancies and errors may have been made in the mass media. I implore Almighty God, who is Present and Observant, to grant you success. I hope that with care in good time you will accomplish the task.

Was-salāmu 'alaykum.

Rūḥullāh al-Mūsawī al-Khomeinī
Thursday
Shahrīvar 17, 1367 AHS
Muḥarram 26, 1409 AH

In His Most Exalted Name

To: His Eminence Āyatullāh al-‘Uẓmā Imām Khomeinī
The Great Leader of the Revolution and
Founder of the Islamic Republic of Iran

After greetings:

As indicated in the previous letter, numerous files compiled by agents of the former regime have been made about you and are kept in centers such as the Security Organization, Ministry of Foreign Affairs, the Shāh’s Court, Prime Minister’s Office, Military Joint Staff, etc... Presently some of the files are in the above agencies and some are kept by other foundations and government centers.

Now, in a bid to carry out your order with diligence and exactitude and to edit and survey the documents and your blessed works, there is a need for investigation, study and utilization of these records. If you deem it expedient, please issue an order for these and other documents that are instrumental in clearing and completing these records, to be made available.

Aḥmad Khomeinī
Āzar 22, 1367 AHS

In His Most Exalted Name

All records, files, letters, and the like that tend to clarify the documents or any document related to me shall be made available to you or your representative on request. Concerned authorities are duty bound to make them available.

Rūḥullāh al-Mūsawī al-Khomeinī

In His Most Exalted Name

My dear Aḥmad,

I hope you are fine. Your letter to your mother arrived. Again you insist regarding the person in question.¹ What is this insistence for? Do not you know my way of not admitting intercession in cases like this? Such actions are not to my religious and worldly expedience. I have been informed that you go to Tehran every month to collect the stipends of the disciples. I was amazed, even did not believe in it. Do not do it yourself. Let someone go and get it for you. It is frivolous to do this every month. Reduce your Tehran trips. Inform Mr. Lavāsānī² that the statement of accounts for the month of Ramaḍān he has sent has not reached me yet.³ Inform him further that a reliable traveler is not at hand to send him replies to his letters and send him the receipts. God willing, I will do so as soon as I find someone. Tell him moreover

¹ It refers to Āyatullāh Rabbānī Shīrāzī whose plan and that of Ḥāj Aḥmad Khomeinī was to gather a number of scholars, by any means possible including money, in the house of the Imām so that the Imām's messages and stances would be speedily sent to Qum and other theological centers. The Imām opposed the idea. Ḥāj Aḥmad wrote another letter to the Imām by means of his mother and the Imām reprimanded him again and Ḥāj Aḥmad admitted the rightful position of the Imām.

² It refers to Āyatullāh Sayyid Muḥammad Ṣādiq Lavāsānī.

³ Ḥāj Sayyid Aḥmad Khomeinī narrates: "There were reasons for letters not reaching the Imām: a) Bashfulness of the carrier who took the letter and automatically, the money for its carriage, but in spite of his own will, being shy to refuse, had to tear it; b) Sometimes the matter was discovered and the SAVAK got hold of the letters. However, the names that Mr. Lavāsānī and the Imām's attorneys in the cities supplied the Imām with mere fictitious names. For example, they would tell someone whose name was Maḥmūd Taqawī that you are Taqī and receipt for him read Taqī and in the account books they would write: Paid to Taqī, say, 1,000 tumans and when Mr. Lavāsānī was asked by the SAVAK who Taqī is he would answer, "I am Mr. Khomeinī's attorney and do not know the individuals, whoever comes and collects the receipt." When the danger was over they would inform the man concerned to come and get the receipt. Of course, most of Imām Khomeinī's followers did not want receipts.

that if something happened to that respectable person,⁴ let his respectable son do it.

If power of attorney is needed let me know. So, I will send it.

Was-salāmu 'alayk

⁴ Hāj Aḥmad Khomeinī has narrated: "Following severance of the Imām's Qum stipend we decided to pay the stipend any way possible. We sent Āqā Hāj Shaykh Ḥasan Sane'ī and Āqā Hāj Shaykh Mahallātī to the house of Āyatullāh al-'Uzmā Hāj Mīrzā Aḥmad Ashtiānī (Tehran's preeminent clergy on the level of Āyatullāh Khānsārī) saying, 'Money is available but they do not let us give it to the theological students; we are ready to send the money in your name and it will be your stipend from this month.' After a long discussion, he said that he must make an augury. Āyatullāh Hāj Bāqir Ashtiānī, his son, made the augury and the response was favorable and then they asked for the Imām's written permission. The Imām wrote a very respectful letter to Grand Āyatullāh Ashtiānī, who is a philosopher and *faqīh*, and twenty years senior than the Imām and had permitted the funds to be accepted and cash on hand to be paid out in his name. This action reverberated in Tehran centers like the sound of an explosion and it was obvious that the anti-Imām clergy would not remain quiet. Many went to him saying that his prestige was beyond his becoming an attorney of Mr. Khomeinī but he paid no attention and for sometime stipends had been paid in his name. Hāj Shaykh Ḥasan Sane'ī, former director of the 15th Khordād Foundation, who at that time was next to the Imām's attorney and was fully empowered to manage the house of the Imām in Qum, was giving the Imām's stipend. It was agreed that when it was time to give the stipends he would go and sit among the distributors so that the few students who were unaware of the matter learn that it was the Imām's stipend that was being given. He did this during the month. The SAVAK files state: "Āqā-ye Hāj Shaykh Ḥasan Sane'ī who has been paying the stipends of Mr. Khomeinī's students had sat in the place where the stipend of Mr. Khomeinī has been given in the name of Ashtiānī so that it would become clear that the stipends belong to Khomeinī." During the second month the SAVAK of Qum via Āqā-ye Hāj Mīrzā Abū'l-Qāsim Ashtiānī who was the Imām's attorney and was assigned by the late Ashtiānī to pay the Imām's stipend in the name of Mr. Ashtiānī, wrote a note to Mr. Sane'ī: "It is not necessary that you would be here and must leave the meeting!" He consulted me and it was agreed that he should not leave because all knew that it was the Imām's stipend and we had better not give an excuse to the SAVAK. Āyatullāh al-'Uzmā Hāj Aḥmad Ashtiānī was not feeling well then and was about to pass away. The Imām wrote to Mr. Lavāsānī and enquired whether he thinks fit that power of attorney be given to Āyatullāh Āqā-ye Hāj Bāqir Ashtiānī who was about the same age of the Imām. The Imām liked Mr. Lavāsānī so much that he consulted him lest he, as a fully empowered attorney of the Imām be offended. Thereafter, Āyatullāh Hāj Muḥammad Bāqir Ashtiānī paid the Imām's stipend to the end and as such, the Imām's stipend was not cut off in Qum. The role of *shahriyyah* or stipend in the theological centers is very crucial in the stabilization of the Reference Authoritativeness [*marja'iyah*] as well as the struggle."

I expect you to pray for me just as I pray for you and your wife.

Your father

In His Most Exalted Name

Dear Aḥmad,

I hope you are fine and happy. Your letter arrived:

1. There has been a misunderstanding in a letter. On my behalf, do apologize to Ḥujjat al-Islām Rabbānī¹ whom I like very much.
2. I have never been interdicted helping the poor and the student-clergy nor will I do so. As you, your noble uncle and Mr. Rabbānī see expedient take action accordingly. You have my consent.
3. Try to maintain good will between the gentlemen because misunderstandings are harmful to them and to all others.
4. Collect two thousand tumans from Mr. Lavāsānī,² your uncle,³ or Mr. Tehrānī⁴ and give it to Mr. Khalkhālī and give 500 tumans to Mr. Kiānī.
5. Do not interfere in the differences between the student-clergy and those of the pulpit about books or any other thing. God will set things right.

I expect your prayers. Say *salām* on my behalf to your wife and the daughters.

Your father

¹ It refers to Āyatullāh Rabbānī Amleshī, former member of the Guardianship Council. [Tr.]

² It refers to Āyatullāh Ḥāj Sayyid Muḥammad Ṣādiq Lavāsānī. [Tr.]

³ It refers to Āyatullāh Pasandīdeh, Imām's elder brother. [Tr.]

⁴ Official attorney of the Imām. [Tr.]

In His Most Exalted Name

Dear Aḥmad,

I hope you are fine. Apprise me of your health. Khānum is worried although we have information about your good health. Anyway, inform us sooner. Say *salām* to Ḥaḍrat Āqā.¹ My *salām* to all the children.

Was-salām,

Your father

¹ It refers to Āyatullāh Pasandīdeh.

In His Most Exalted Name

My dear Aḥmad,

Your letter arrived; [we are] glad to learn that all are fine. We are experiencing difficulties; future will tell. Inform me of your health and that of others. Write about Mr. Hindī¹ in details, where did he go, what medical treatments did he receive, and what was the result?

My regards to Āqā.² Serve him in this cold winter season lest he would have a bad time. convey my greetings to the ladies collectively. Kiss Ḥasan for me.

Was-salām,

Your father

¹ It refers to Mr. Maṣṣūr Hindī, the Imām's younger brother, who made a trip to Europe for his long medical treatment.

² It refers to Āyatullāh Pasandīdeh.

In His Most Exalted Name

My dear Aḥmad,

I hope you are fine and successful. We are all fine but entangled. May God correct the situations. In conclusion, I am longing for your good prayers. My *salām* to [your] honorable uncle.¹ His letters have all been answered. Tell Mr. Qarahī² to advise Sayyid that the bills have not been received for three months. If possible, have him obtain the bills and send them somehow; it has caused worry.³

Your father

¹ It refers to Āyatullāh Pasandīdeh.

² Mr. Qarahī was Imām Khomeinī's office manager for a long time in Najaf. [Tr.]

³ The real issue was prayers and fasting that had disturbed the Imām.

In His Most Exalted Name

Şafar 17 AH

May you be successful and divinely aided. Several days ago I wrote to you to tell Mr. Riḍā¹ that I have not issued a draft.² If someone has presented one let me know who he is and how much is the amount. You, too, should be careful, like in previous times when the seal and signature of the Reference Authority [*marja'-e taqlīd*] of the time was forged. Avoid repetition. It is an important issue; do not postpone it as in all other matters; answer me. Write to me of the health of yourself, your wife and Ḥasan. Extend my regards to the daughters and your wife.

Was-salām

¹ It refers to Āyatullāh Lavāsānī whose son is named Riḍā.

² The Imām had guessed that a forged draft in his name was submitted to Āyatullāh Lavāsānī; the signature and seal had been forged and money collected. So, he gave warning to watch out for such forgery.

In His Most Exalted Name

Dear Aḥmad,

Apparently I do not owe you any letters, neither you nor Khānum. God willing, you are busy with welfare issues. I hope you are fine and happy. I do not know what made you go to the library; were there no students? Or, did you have them vacate? Write to me. It is very odd to have told them to leave. Anyway, student-clergies must remain there; find housing for yourself and leave the place.¹ Do not do this again! Regarding internal problems I have written to the gentlemen but I doubt that the issue will be settled. Anyhow, it is not important. You give this matter too much importance while it is not so important. It makes no difference whether it becomes so or not. What is important is that you are busy with your studies and research. If you have authored anything send them for our benefit. May God grant you success.

Extend my regards to your wife, children and Ma'sūmah Khānum.² No more time now and if too much is written it may not get to you!

Was-salām,

Your father

¹ Ḥāj Aḥmad Āqā has narrated: "A false report was sent to the Imām that I had dismissed the student-clergies. Being aware of my personality, he had not accepted the report and referred to it with doubt in his letter. The story was entirely a lie. I had never lived in the library. The Imām's library in Qum was opposite the Ḥujjatiyyah school which was ransacked and shut down by the SAVAK. Later, we took about 12 student-clergies there. The Imām sold the library and the place was converted into a clinic by the name of Iṭrat-e Qur'ān Clinic.

² It refers to the wife of Ḥāj Āqā Muṣṭafā Khomeinī.

In His Most Exalted Name

My dear Aḥmad,

I hope you are fine and successful. Your letters from Kuwait and Lebanon have arrived. Your recent letter from Syria arrived also.¹ [As to] the amount of 3,000 you had written to be given to Mr. Samī'ī,² he is not here and I do not know his whereabouts. Keep me regularly informed about your health. Use different addresses. An address, probably better than the others is the address of our own Ḥāj Kawaitī.³

The Institute of Mr. Ḥāj Raīsī Ashkenānī
P.O. Box 690, Sūq aṣ-Ṣalāh, Kuwait

¹ These letters had political connotations; therefore, persons going to Iraq would not take them and they were sent by travelers going to countries like Syria and from there, they were forwarded by post or travelers to their destination in Najaf.

² It refers to the great revolutionary Ḥujjat al-Islām Shahīd Muḥammad Muntazirī, for whom Ḥāj Aḥmad Āqā used to send money, news and other things. As a rule, Shahīd Muntazirī would not divulge the dates of his journeys to anyone.

³ Letters were never sent from Iran to this address as destination. Rather, letters were routed via a third country.

In His Most Exalted Name

My dear Aḥmad,

I hope you are fine.¹ We are fine, thanks God, and we need your prayers. I sent answer to [your] uncle's letter some other way; I hope he will receive it. Take good care of him; service to him is a must for you. My *salām* to the daughters and you are your spouse. Kiss Ḥasan for me.

Your father

You better designate a place, either in Tehran or Qum so that some letters can be sent there.

¹ Ḥāj Aḥmad has narrated: "For my escape from the chase of SAVAK agents, the Imām has tried to transmit his messages in various ways; because of this I was being called to the SAVAK offices or arrested many times. God knows what I went through in those days."

In His Most Exalted Name

My dear Aḥmad,

I hope you are fine and happy. We are, thanks God, physically well. We hope you pray for us. Regarding the funds for the prayers and fasting it is better that you follow the previous method; if he did not accept, try a different way.¹ Tell Āqā Shaykh and ask him to tell others. Inform me of your health. *Salām* to all the daughters and your own wife. I kiss Ḥasan.²

Was-salām,

Your father

¹ The amounts of money that reached the offices of the Imām in Najaf or Qum for prayers and fasting were such that those who used to accept this task rejected them.

² It refers to Ḥujjat al-Islām wal-Muslimīn Sayyid Ḥasan Khomeinī, son of Ḥāj Aḥmad Āqā.

In His Most Exalted Name

My dear son,

God willing, you are fine and live well and happily. I did not receive answer to the two letters concerning valuation of the house¹ by someone sent by Mr. Hā'irī.² Time is short. It is necessary that you answer sooner. Act immediately and reply. The answer should be in two letters so that at least one of them may reach us. Greetings to [your] sisters and your noble wife. I kiss my dear Ḥasan.

Was-salām,

Your father

¹ It refers to the house of the Imām in the Yākhchāl Qāzī district of Qum. The Imām had gifted one sixth of their house to Ma'sūmah Khānum, wife of Ḥāj Āqā Muṣṭafā. While in Najaf, Ma'sūmah Khānum had asked for the delivery of the gift to her. The Imām wrote to Āyatullāh Hā'irī to send someone to evaluate the property. This was done and the gift was paid. In this affair the Imām regarded himself being in debt. Therefore, he had written in several consecutive letters that this must be done by the father of their bride so that evaluation price may not be affected.

² It refers to Āyatullāh Ḥāj Shaykh Murtaḍā Hā'irī, father-in-law of Āyatullāh Shahīd Ḥāj Āqā Muṣṭafā Khomeinī. [Tr.]

In His Most Exalted Name

Rabī' ath-Thānī 15 AH

My dear son,

God willing, you are healthy and successful. Thanks God, we are healthy. They had written from Isfahan that someone had come to collect stipends. You know that this kind of action is opposed to my method. We had sent money order; there was no need for this sort of action. I hope your preoccupation with studies and self-purification continues more than ever.

Was-salāmu 'alaykum,

Your father

The letter you had sent through Mr. 'Alī has arrived. Regarding the stipend there is no contradiction between my letter and all that has happened. It was arranged that Mr. Riḍā¹ takes from Diba'ī² and send it to Dānesh³ but according to his writing there was no need for a draft or order and it has been paid for what concerned my own. Next month if it funded in Qum, nobody will be required for it. If it was not funded in Qum and Mr. Riḍā did not obtain it from his father's⁴ funds, refer to Diba'ī and whenever you feel you may need, advise me to write them for funding. Concerning the disputes of those two gentlemen, I am not unable, nor have I time to listen to these nonsensical talks. At the end of my life I am involved in domestic and foreign matters. I hope by the arrival of death such things will come to an end.

¹ It refers to the son of Āyatullāh Lavāsānī.

² It refers to Mr. Khalkhālī's business counterpart in Tehran.

³ It refers to Āyatullāh Mīrzā Abūl-Qāsim Dānesh, fully empowered attorney of the Imām and former Friday congregational prayer leader in the city of Ashtiān.

⁴ It refers to Āyatullāh Lavāsānī.

In His Most Exalted Name

His Eminence Mr. Ḥāj Sayyid Aḥmad Khomeini,¹

God willing, you are successful. Collect one thousand tumans from Ḥaḍrat Āqā² and give it to His Eminence Thiḡat al-Islām Mr. Ḥāj Sayyid ‘Alī Naqī Kashmīrī and give him my regards.

Rūḡullāh al-Mūsawī al-Khomeinī

¹ Ḥāj Sayyid Aḥmad Āqā says: “This formally written letter of the Imām had perhaps covered one thousand tumans in excess as such, Āyatullāh Pasandīdeh needed the Imām’s signature and seal.

² It refers to Āyatullāh Pasandīdeh.

Give this piece of paper to Aḥmad.

God willing, you are successful in your studies of religious sciences and in self-purification. Firstly, send no more cheese; it is good for neither of us; I thank you. Secondly, with regard to the telephone,¹ do not write for telephone to be installed and that you will pay for it. I do not want to install a telephone and you have no money except that which belongs to the poor. It is better to begin practicing preservation of religious funds and avoid excesses. God shall be pleased with you.

Was-salām,

Your father

¹ Hāj Aḥmad narrates: “Mrs. Khomeinī severely suffered from the lack of telephone line in Najaf. Whenever she wanted to talk to her children in Iran she had to fall in line in 48-degree heat for long hours or go with apology, to the house of Ḥujjat al-Islām wal-Muslimīn Hāj Shaykh Naṣrullāh Khalkhālī although she was ever well received. Once in a while the excessive summer made her shed tears but the Imām would not authorize installation of a telephone in his house in Najaf and until their departure for Paris it lacked telephone connection. The Imām had told his wife, ‘I do not consent to you making a telephone call from the office to Iran.’ In Najaf subscription to telephone was then 25 Iraqī dinars (about 500 tumans). I wrote that I had money of my own; you install the telephone; I pay the amount to Āyatullāh Pasandīdeh, the Imām’s attorney. The Imām wrote this letter. Also, their house in Najaf with its scorching heat had been without refrigerator for years and they lived in it in hardship.”

In His Most Exalted Name

This may be the fifth time that I write to no effect.¹ [Concerning] the sum of about \$100 sent for prayers and fasts for Ḥāj Shaykh through Ḥusayn Taqawī, he says he does not recall and whoever has given any money has obtained receipt. Ask Ḥusayn Taqawī to present the receipt or send him to Syria to Ḥāj Shaykh and inform me. Let the people's assets be not lost; do not neglect this. I am disturbed.² If he has a receipt, it must be sent through reliable means, either in Syria or here.

¹ Imām Khomeinī's sensitivity to financial matters is impressive.

² Traffic and postal conditions had been very difficult.

In His Most Exalted Name

My dear Aḥmad,

God willing, you are successful. Thanks God, we are healthy. Regarding Mr. Ḥāj Shaykh Muḥammad Ḥusayn Burūjerdī,¹ collect each month 500 from [your] honorable uncle and give it to him with respect. I heard that Shaykh Ṣādiq Khalkhālī² is in poor financial conditions. Advise Āqā³ that he is one of the learned men of the theological seminary and must be helped. Apprise me of your and Ḥaḍrat Āqā's health. I received his letter today; by God's will, I shall answer it. Other correspondences have been answered it seems. Convey my regards to [your] sisters and your wife.

Was-salāmu 'alaykum,

Father

¹ Sincere friend of the Imām and father of Dr. Maḥmūd Burūjerdī.

² Religious judge of the Islamic Revolutionary Courts and two-time representative of the people of Qum in the Islamic Consultative Assembly.

³ It refers to Āyatullāh Pasandīdeh.

In the Name of God, the Compassionate, the Merciful

Some individuals who, after the victory of the Revolution occupied important government positions and attained high state designations, ascribe to you certain issues in their oral or written statements. Some groups also claim that they were appointed by you to set up a government in Paris on your behalf. May we have your blessed views concerning these matters?

Faithfully yours,

Aḥmad Khomeinī

In His Most Exalted Name

Unfortunately, while I am still alive some of the issues ascribed to me in writing or verbally are incorrect. Today, a great many books are published or about to be published which are aimed for history making, deliberately or by mistake spread falsehood. The Iranian nation must know that the criteria for correctness of the things ascribed to me are my own writing and speech, and things said by me are published during my lifetime in the newspapers with wide circulation, or the testimony of two just witnesses of the learned men devoid of attachment to political parties or groups. The last condition set forth is, because some political individuals in order to establish their points undertake justification of lies although on the surface such persons may appear devoted people. I take refuge in the Exalted Lord from the ruses of Satan and the corrupt ego.

Rūḥullāh al-Mūsawī al-Khomeinī

THE INSTITUTE FOR COMPILATION AND PUBLICATION OF IMĀM KHOMEINĪ'S WORKS

The splendor of the Islamic Revolution and the role of Imām Khomeinī's personality, views, thoughts, and literary works in the occurrence and perpetuity of the Revolution; the need of the future generation for the works of the founder of the Islamic Republic and standard-bearer of the global Islamic movement; the publication and propagation of the authentic and complete works and thoughts of His Eminence; and the prevention of historical distortion of the Islamic Revolution were among the factors which prompted Hujjat al-Islām wal-Muslimīn Ḥāj Sayyid Aḥmad Khomeinī to inquire through an elaborate letter about His Eminence's view on the manner of studying, compiling and publishing his own works and related documents, and to determine the authority in supervising and ascertaining the authenticity or otherwise of whatever is to be published in the name of Imām Khomeinī both in Iran and abroad. In his reply in the form of a written decree dated September 8, 1988 [Shahrivar 17, 1367 AHS], His Eminence assigned the responsibility of compilation and collection of all materials relevant to him to his own son, Ḥāj Sayyid Aḥmad.

In consonance with this decree, the Institute for Compilation and Publication of Imām Khomeinī's Works was established and has commenced its activities. The heart-rending event of the demise of the Imām of the Muslims and the burgeoning need of the Islamic society to obtain His Eminence's guidelines and literary works have compelled this Institute to expand its realm of activities qualitatively and quantitatively. Along this line, the law on the preservation of Imām Khomeinī's works was enacted by the Islamic Consultative Assembly (the Iranian Parliament) on November 5, 1989 [Ābān 14, 1368 AHS] and approved by the Council of Guardians as binding and ready for execution. In this manner, pursuant to its momentous religious and legal mission, this Institute has embarked on planning and modifying its organizational structure within the framework of the following objectives:

1. Collection of all related documents and literary works of Imām Khomeinī as well as all works relevant to his personality, life, struggles, and thoughts written by writers or made by artists both in Iran and abroad;
2. Permanent preservation of the aforementioned documents and works through the most appropriate means;
3. Study and research on the literary works for the elucidation of the history of the Islamic Revolution, Imām Khomeinī biography, and compilation, translation and preparation of the literary works' compendium for publication;
4. Publication of the literary works' compendium through various means both in Iran and abroad, and propagation and dissemination of the Imām's thoughts and ideals;
5. Perpetual supervision of everything written or made by artists in the name of Imām Khomeinī; prevention of distortion of the Imām's speeches, writings, and events related to the Imām; giving replies to the inquirers and researchers on the literary works as the official center for the collection and preservation of the documents and works of the Imām. In order to attain the above-cited objectives, the main programs and activities of this Institute can be divided into the following five areas:
 - a. Collection of the documents and works, which include (i) collection of documents and works of Imām Khomeinī; (ii) collection of all works related to the Imām's biography, struggles and thoughts written or made both in Iran and abroad;
 - b. Permanent preservation of the documents and works;
 - c. Study and research, translation, compilation, and preparation of the works for publication;
 - d. Publication of the works and continuous revival and propagation of the thoughts and school of thought of Imām Khomeinī;
 - e. Supervision: Consonant with the decree of the Imām and enactment of the Islamic Consultative Assembly, the Institute is the sole official source of whatever is to be published in the name of Imām Khomeinī.

List of English Publications (as of June 2002)

The following list of English publications of the Institute for Compilation and Publication of Imām Khomeinī's Works are available free on request:

- A Call to Divine Unity: Imām Khomeinī's Letter to Mikhail Gorbachev, Leader of the Soviet Union
- Father! O Standard Bearer of Islam
- Imām Khomeinī and the Culture of 'Āshūrā: Abstracts of Papers Presented at the International Congress on Imām Khomeinī and the Culture of 'Āshūrā
- *Kauthar*: An Anthology of Imām Khomeinī's Speeches Including an Account of the Events of the Islamic Revolution (1962-1978) (3 Volumes)
- Pithy Aphorisms
- Standpoints: A Selection of Stances Assumed by Ḥujjat al-Islām wal-Muslimīn Ḥāj Sayyid Aḥmad Khomeinī
- The 'Āshūrā Uprising
- The Last Message: Imām Khomeinī's Religio-Political Testament
- Palestine from Imām Khomeinī's Viewpoint
- *Hājj* in the Words and Messages of Imām Khomeinī
- The Narrative of Awakening: A Glance at Imām Khomeinī's Ideal, Scientific and Political Biography (2nd Edition)
- Fundamentals of the Islamic Revolution: Selections from the Thoughts and Opinions of Imām Khomeinī
- Imām Khomeinī on Exportation of Revolution
- The Life of Imām Khomeinī (Volume 1)
- The Position of Women from the Viewpoint of Imām Khomeinī
- Islamic Government: Governance of the Jurist
- *Ādāb aṣ-Ṣalāt*: The Disciplines of the Prayer (2nd Edition)
- Reunion with the Beloved: Imām Khomeinī's Letters to Ḥujjat al-Islām wal-Muslimīn Ḥāj Sayyid Aḥmad Khomeinī (2nd Edition)
- The Greatest *Jihād*: Combat with the Self
- The Jug of Love: Gnostic *Ghazals* of Imām Khomeinī
- The Wine of Love: Mystical Poetry of Imām Khomeinī
- Forty *Ḥadīths*: An Exposition of Mystical and Ethical Traditions (*forthcoming*)
- *Saḥīfeh-ye Imām*: An Anthology of Imām Khomeinī's Speeches, Messages, Interviews, Decrees, Religious Permissions, and Letters (22 Volumes) (*forthcoming*)

Kindly address your request for these books as well as for others in more than 20 different languages of the world to the International Affairs Department, The Institute for Compilation and Publication of Imām Khomeinī's Works, P.O. Box 19575/614, Tehran, Islamic Republic of Iran, or e-mail: info@imam-khomeini.org.