

# **Rays of the Sun, 83**

# **Stories from the Life**

# **of Imam Khomeini**

## **(ra)**



**Foundation of the Representation of  
the Office of Spiritual Leadership in  
Universities**

Translated by  
**Abbas Merali, Shaheen Merali**

**Al-Islam.org**

Stories from the personal and public life of the great scholar and leader of the Islamic revolution in Iran. Includes stories about Imam Khomeini's home life, his relationship with family members and with the public, his knowledge, his worship and his last days. Also includes an account of meeting Imam from the Western journalist Robin Woodsworth Carlsen.

## **Translator(s):**

Abbas Merali [3]

Shaheen Merali [4]

## **Category:**

Scholars [5]

Ethics [6]

## **Miscellaneous information:**

Partial translation from the original Farsi text, Seereye aftaab, Qum, Markaz Farhangi – Dabeerkhaane Makaatibe va Andeeshe, Daftar Nashre Ma'aarif, 1382. Translated by Abbas and Shaheen Merali , Qum, Iran, 2006 Published as an E-book by Ahlul Bayt DILP 2006 . Please contact us if you wish to publish this text in print format.

## **Person Tags:**

Ayatullah Sayyid Ruhallah Musawi Khomeini [7]

¶In the Name of Allah, the Beneficent, the Merciful¶

With the demise of Imam Khomeini on June 3rd, 1989, the world lost a great revolutionary and an unparalleled leader who awakened the Muslims, revived Islam and restored it to its pristine grandeur through his honourable and dignified life.

The Imam was a shining light in the history of Islam that continues to shine years after his demise. Millions flocked to his funeral; millions more have since congregated in mourning ceremonies and processions all over the world to pray tribute to him.

Much has been written about Imam Khomeini as a political and spiritual leader of the Islamic Revolution. However, the aim of this book is to give the reader an insight into Imam Khomeini's personal life, the man behind the scenes.

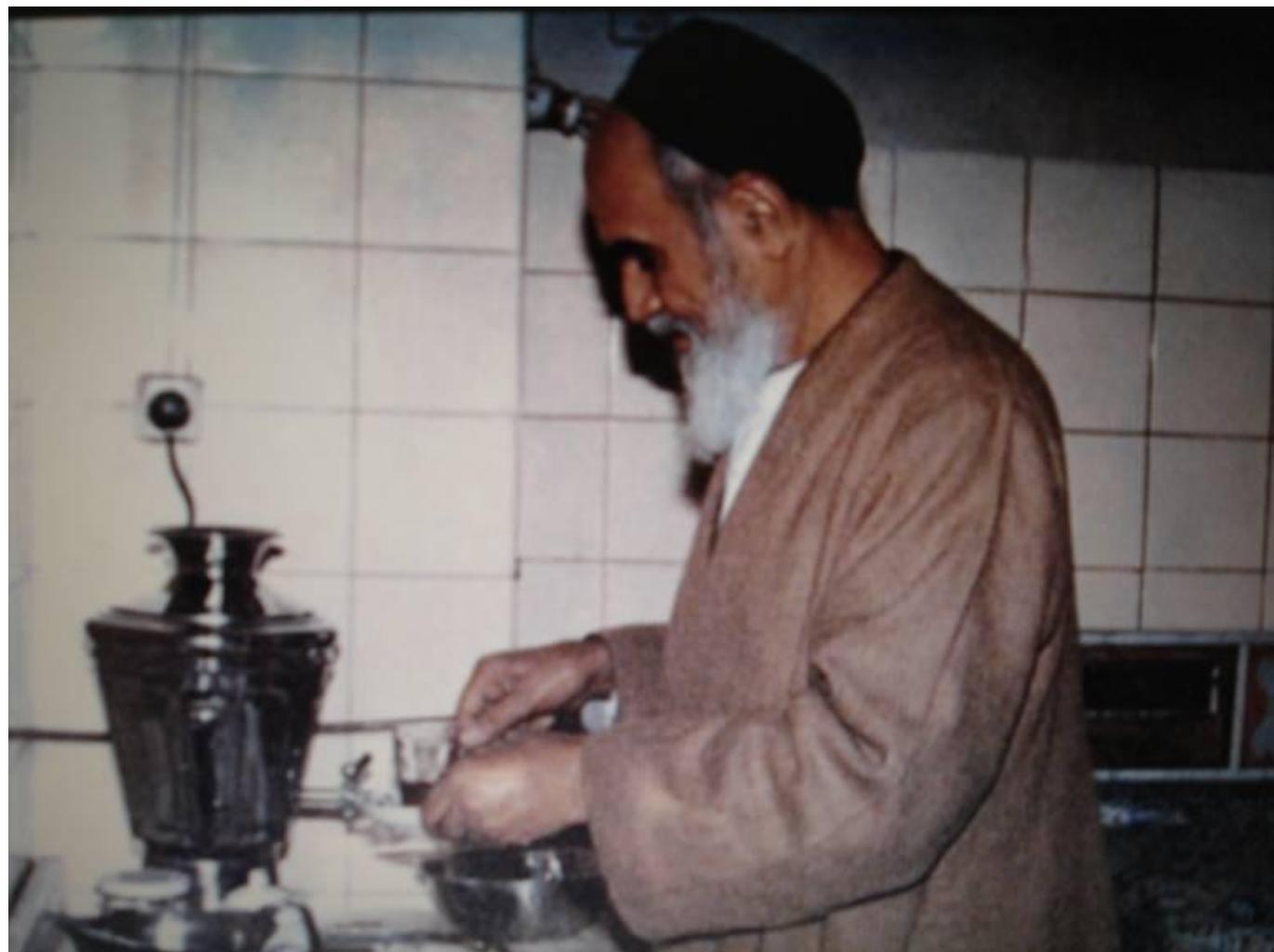
He was a perfect archetype of a complete Muslim in every facet of life. Indeed, this was a man who appealed to all levels of society and all backgrounds, especially the oppressed peoples of South Africa, Iraq and Palestine.

It is hoped, God Willing, that this compilation will be a great source of inspiration and benefit for readers from all creeds and backgrounds.

Translated by Abbas & Shaheen Merali

July 2005

Holy City of Qom



## **Observance of the rights of a wife**

Imam always offered me the better place in the room. He would not start eating until I came to the dinner table. He would also tell the children: 'Wait until Khanom comes.' He maintained respect for me and was not even willing that I should work in the house. He would always tell me: 'Don't sweep.' If I wanted to wash the children's clothes at the pond<sup>1</sup>, he would come and say: "Get up, you shouldn't be washing."

On the whole, I have to say that Imam did not consider sweeping, washing dishes and even washing my children's clothes as part of my responsibilities. If out of necessity I sometimes did these, he would get upset considering them as a type of unjust dealing towards me.

Even when I entered the room, he would never say: 'Close the door behind you,' but waited till I sat down and then would himself get up and shut the door.<sup>2</sup>

*The Imam's Wife*

## **60 years of living together and not one request for a glass of water**

Imam had extraordinary respect for his wife. For example, I am not lying if I say that in the period of 60 years of living together, he did not even reach for food (on the dinner table) before his wife, nor did he have even the smallest expectation from her. I can even say that in the period of 60 years of living together, at no time did he even ask for a glass of water, but would always get it himself. If he was in such a position that he could not, he would say: 'Is the water not here?' He would never say: 'Get up and bring me water.' He behaved this way not only with his wife but also with all of us who were his daughters. If he ever wanted water we would all enthusiastically run to get it, but he never wanted us to bring and give him a glass of water in his hand.

During the difficult last days of his life, each time he would open his eyes, if he was capable of speaking, he would ask: 'How is Khanom?' We would reply: 'She is good. Shall we tell her to come to you?' He would answer: 'No, her back is hurting. Let her rest.'<sup>3</sup>

*Siddiqa Mustafavi (Imam's daughter)*

## **Blessed am I that I have such a wife**

Imam was very attached to his wife and had special respect for her, so much so that he placed his wife on one side, and his children on the other.

I remember that once Imam's wife had gone on a journey, and Imam was missing her very much. When he would frown, we would jokingly say to him: 'When Khanom is here, Imam laughs, and when she is not here, Imam is upset and frowns.'

In short, however much we teased Imam, he would not stop frowning. Finally I said: 'Blessed is Khanom that you like her so much.' He said: 'Blessed am I that I have such a wife. No one else has sacrificed as much in life as she has. If you too would be like Khanom, your husband would also like you this much.'<sup>4</sup>

*Siddiqa Mustafavi (Imam's daughter)*

## **He would never pass on his work to anyone else**

As far as possible, Imam was particular that he should not impose his work on others, but rather carry it out himself. In Najaf, it sometimes happened that from the roof<sup>5</sup>, Imam would notice that the kitchen or bathroom light was left on.

In these cases, he would not tell his wife or anybody else who was also on the roof to go and switch off the light. Rather, he would himself make his way down three flights of stairs in the darkness, switch off the light and return.

Occasionally, he would also want a pen or paper that was upstairs. In this circumstance too, he would not tell anyone, not even his loved ones the children of Martyr Marhum Hajj Sayyid Mustafa (Imam's son), to bring them for him. He would himself get up and go up the stairs to get what he needed and return.<sup>6</sup>

*Hujjatul Islam Sayyid Hamid Ruhani*

## **Imam is not crying at all**

It was around *Dhuhr* on the day that Marhum Hajj Agha Mustafa had passed away. Imam's house was full of people who had come to offer their condolences. When everyone had left, the *Adhaan* of *Dhuhr* was heard. Imam got up and went to do *wudu* and said: "I am going to the mosque." I said: "Oh, Agha is not leaving his habit of praying congregational prayers even today." I then said to one of the servants: "Quickly go and let the caretaker of the mosque know."

When the people realised that Imam was going to the mosque, crowds of people from all over also flocked there. When we reached the mosque with Agha, the people who were crying and wailing

opened the way and the Imam entered the mosque. The people remarked to each other with surprise: "What is this? Imam is not crying at all."<sup>7</sup>

*Hujjatul Islam Furqani*

## **I was scared that I would cry for other than Allah**

On the night of the martyrdom of Marhum Hajj Agha Mustafa, a *Fatiha majlis* (a service of prayer and condolence) took place in the Hindi Mosque in Najaf, and Agha Sayyid Jawad Shabbar recited from the pulpit. He narrates:

In that *majlis* in which Imam was also present, I narrated the *masaib* of Hazrat Ali Akbar (as), and also mentioned it 7 times from the pulpit, connecting it to my lecture. Imam sat throughout the *majlis* with complete calm.

Agha Sayyid Jawad Shabbar had wanted to make the Imam cry with these narrations so that his heart would become light, but he wasn't successful despite the fact that it (the death of his son) was a major calamity. A number of people who witnessed the Imam's state thought that Imam was not crying because he was in a state of shock from the heavy calamity. Therefore, after the *majlis* they went to the Imam who had returned home and asked: "Agha, you didn't cry at the *masaib* today?" He replied: "When he was reciting the *masaib* he was looking at me, and I was scared that if I cry it would be for other than Allah, i.e. it would be for the tragedy of my son, and not for the pleasure of Allah."<sup>8</sup>

*Hujjatul Islam Sayyid Murtaza Musawi Ardabili Abarkuhi*

## **Why is Hassan dishevelled like this?**

Imam acted exactly according to all the instructions that he gave from the start, and in actuality, *was* an embodiment of those very instructions. He himself was the book '*Forty Hadith*' that he had written in his youth. Suppose he spoke about *riya* (performing any action for the purpose of other than the pleasure of Allah) and reproached it, he himself would stay away from it with intensity.

I remember one day my son entered the house wearing trousers which I had patched up at one knee. Imam asked: "Why is Hassan dishevelled like this?" I jokingly replied: "It's the life of poor people, Agha."

Immediately, his face became drawn, and he said: "You don't want to do *riya*." I said: "No, why *riya*?"

He said: “Be careful. Not paying attention to outward physical appearances has value. However, if you want to show (people) that I am such and such, it is *riya*.”

Imam said this sentence to me with the same intensity with which he had, at the age of 30 years, written in his book!<sup>9</sup>

*Fatema Tabatabai (Imam's daughter-in-law)*

## **I have come to wash the dishes**

One day, as it so happened, there were many guests at Imam’s house. After the meal, I collected the dishes and took them to the kitchen. Along with Zahra, the daughter of Agha Ishraqi, we prepared to wash the dishes. However we saw that Imam himself had immediately come to the kitchen.

I asked Zahra: “Why has Hajj Agha come to the kitchen?” I had a right to be surprised because it wasn’t time to perform *wudu*. Imam rolled up his sleeves and said: “Because there are many dishes today, I have come to help you.” My body started to tremble. My Lord! What am I seeing! I said to Zahra: “I swear by you to Allah, please request Imam to leave. We will wash the dishes ourselves.” This was really unexpected for me<sup>10</sup>

*Marzieh Hadide Chi (Dabagh)*

## **A piece of advice to solve family issues**

One of Imam’s daughters narrates: “At the start of my marriage, I went to Hajj Agha so that he could give me some advice. He said: “If your husband is upset, or if he says something to you for whatever reason, or acts badly, at that time don’t say anything, even if you are in the right. Leave it until he has calmed down, and then say what you have to.” He also gave the exact same advice to my husband.

In the beginning I didn’t give this advice much importance. Later upon reflection, I saw that indeed the root of many of the family disputes came back to this very issue. Therefore, from then on, every time somebody has wanted advice about family issues, I have given them this very same advice of the Imam.<sup>11</sup>

*Hujjatul Islam Muhammad Hassan Murtadhabvi Langarudi*

## **Worn away bricks**

The simplicity of Imam's house in Qom during his life was an indication of his contentment.

It is well known that the bricks of the courtyard stairs were worn away. A builder had advised: "Get a number of bricks made so that these worn away ones can be replaced." Imam responded: "Turn these worn away bricks around and let them be." 12

*Ayatullah Bani Fadhl*

1. A lot of Iranian houses have a pond in the courtyard, which they use to wash clothes, etc.
2. Paa be Paaye Aaftaab, Vol 1, Pg. 50-51
3. Paa be Paye Aaftaab, Vol 1, Pg. 92
4. Paa be Paaye Aaftaab, Vol 1, Pg. 92
5. During hot summers, Iranians tend to sleep on the roof of the house
6. Paa be Paaye Aaftaab, Vol 3, Pg. 173-174
7. Bardashthayi az Seereye Imam Khomeini, Vol 2, Pg. 249
8. Bardashthayi az Seereye Imam Khomeini, Vol 3, Pg. 223
9. Bardashthayi az Seereye Imam Khomeini, Vol 3, Pg. 259
10. Paa be Paaye Aaftaab, Vol 1, Pg. 315
11. Paa be Paaye Aaftaab, Vol 4, Pg. 140
12. Paa be Paaye Aaftaab, Vol 2, Pg. 313



## **I want to kiss your forehead**

During the days when Imam would go to the Madressa Alavi, people would come to meet him in groups (men in the morning and women in the afternoon). There would often be a lot of crowding and usually a number of people would become unwell and would need to be taken to the hospital by ambulance.

Once, I was in the presence of Imam in the midst of this crowding. Imam's eyes fell on a boy of 10 years who appeared to be in danger. He was also crying and struggling to move forward.

In that very situation, Imam indicated for the child to be brought forward. The child was brought to the Imam. He was drenched in sweat and was crying out of delight. When Imam showed him love, he said to the Imam: "I want to kiss your face." Imam brought his face down and he kissed a cheek. He then said: "I want to kiss that side too." Imam gave him permission. He lastly requested: "I also want to kiss your forehead." Imam again humbly bent forward and he kissed the blessed forehead of the Imam. 1

## Utmost respect for children

Imam really liked young children. He had such an attachment to them that he said:

“In Najaf, when we would return from the shrine, I used to like the children very much despite their rough appearance.” The children would follow the Imam until he reached home.

Imam used to tell my daughter who used to complain about the mischievousness of her child: “I am ready to exchange the reward that you get by bearing the mischievousness of Husayn, with the reward of my worship.” He believed that children should be free until they became older, and then limits should be set for them.

On the subject of raising children, he used to say: “Be truthful with your children so that they too are truthful. The role-models of children are their fathers and mothers. If you behave correctly with your children, they will be brought up correctly. Whatever you tell your children, act on that.”<sup>2</sup>

*Farida Mustafavi (Imam's daughter)*

1. Bardashthayi az Seereye Imam Khomeini, Vol 2, Pg. 199
2. Paa be Paaye Aaftaab, Vol 1, Pg. 107



## His advice to guard hijab

The Imam believed that the covering of a woman should be such that it should not incite evil and should not show the contours of the body. The colours of clothes should also be dark, i.e. it is possible that a bright red colour could incite mischief.

Imam also believed that one's tone (of voice) and looks should also be pure. In the work place, he didn't think laughing loudly or speaking out of turn was at all suitable. On the whole, his advice was to always observe chastity and guard *hijab*.

On the whole, he thought the *chador* (a long piece of black cloth that is normally worn by Iranian women over their clothes) was better and believed that it was more becoming. Imam considered the *chador* to be the symbol of the Revolution. When he used to see women in poor *hijab*, he would get very upset at the person who had acted contrary to the Islamic laws, and it would be evident from his expression. If at dinner, our hand would come out more than allowable from our sleeves, he would remind us.<sup>1</sup>

*Tabatabai*

## **Raising a child cannot be accomplished by a man**

Imam believed the role of the mother to be very determining and gave a lot of importance to the upbringing of children. Sometimes when we would joke and say that a woman must always stay at home, he would say: "Don't think little of the home; the upbringing of children is no small matter. If somebody is able to raise one person (properly), she has done a great service to society.

He believed that the upbringing of a child could not be accomplished by a man. This was a job specifically designed for a woman because a woman is kinder and the order of a family also had to be based on kindness and love.<sup>2</sup>

*Fatema Tabatabai (Imam's daughter-in-law)*

## **The women have removed the Shah**

It was the 15th of the Iranian month of Bahman, the 3rd day of meeting Imam Khomeini that woman came to meet the Imam. That night, we received statistics from the emergency (area) [first aid station] that we had established in the madressa that on that day approximately 817 women had fainted.

When they fainted, we had no choice but to place them on a stretcher and be careful that their hair,

hands, or legs did not show. We related this to the Imam and suggested: “Give us permission that women should not be allowed to come and meet you.”

When Imam heard this sentence, he said: “Do you think that my announcements or your speeches have removed the Shah?! It is these very women that have removed the Shah. Treat them with honour.”<sup>3</sup>

*Agha Muhsin Rafiq Doost*

## **Young ladies should cover themselves more**

Imam always used to tell us: “It is correct that they said that the face and palms (can) be visible; however, it is better that youth cover up a little bit more”. He also emphasised a lot that no type of perfume should be used out of the house.

I remember on one of the *Eids*, Imam gifted his grandchild (of one of his other daughters) perfume and gave me something else and said: “Because you haven’t married yet, therefore you don’t have the need to perfume.”<sup>4</sup>

*Atife Ishraqi*

1. Paa be Paaye Aaftaab, Vol 1, Pg. 177
2. Wijhe Name Ruznameye Ithila’at, 14/3/69
3. Paa be Paaye Aaftaab, Vol 3, Pg. 140–141
4. Bardashthayi az Seereye Imam Khomeini, Vol 1, Pg. 285



## The importance of youth

It was at the end of the Iranian year 1367, the beginning of *Sha'ban*, that I went to see the Imam. The *Mafatih* was in his hand and he wanted to read the specific supplications for the month of *Sha'ban*. When I went to kiss his hand and get permission to leave, he said: “Whatever work you want to do, do it in your youth. In old age, you will only sleep and moan.”<sup>1</sup>

*Hujjatul Islam Masih Burujurdi (Imam's grandson)*

## Service to the people in youth

Sometimes when we went to see the Imam, we asked him: “If it’s possible please give us advice.” Usually Imam would give us this advice:

“As much as possible, serve the people in every way (and) perform all acts of worship in your youth. Know the value of youth because once you reach my age, you will not be able to do any thing. Like me who cannot do anything.”<sup>2</sup>

*Imam Bahauddini az A'zaaye bayte*

## Youth and effort in Salaat-ul-Layl

In the days that I was with the Imam and had the opportunity of serving him, he never left *Salaat-ul-Layl*. Those who were with him before, even those who were his peers and room mates, narrate that the Imam endeavoured in *Salaat-ul-Layl* from the beginning of his youth when he was busy in studies.<sup>3</sup>

*Ayatullah Ghulamridha Ridhwani*

## Whilst you are young

In the year 1965, one night in the days that Imam had recently been dismissed from the hospital, I was sleeping next to the Imam. He still had the state of a convalescent; despite all this he got up for *Salaat-ul-Layl*. Whilst doing *wudu*, because he couldn’t perform *masah* (wiping) of the feet as it was difficult for him, he leant on my shoulder and said: “So-and-so.” I said: “Yes.” He said: “Worship Allah whilst you

are young. When you become old, you will not be able to, like me.”<sup>4</sup>

*Hujjatul Islam Tawassuli*

## Have some recreation

When Imam would see that I was busy studying on holidays, he would say: “You will not get anywhere, because at the time of recreation, you must be at leisure.”

He used to emphasize this to my son. This narration is the promise of Imam himself, which in my presence he repeatedly told my son: “I did not substitute one hour of recreation for studies, nor one hour of studies for recreation.”

He set aside time for specific things. Imam advised my son to set aside time for recreation. If you don’t have recreation, you cannot prepare yourself for studying.<sup>5</sup>

*Zahra Mustafavi (Imam's granddaughter)*

## We arranged social meetings

Imam did not neglect social gatherings with friends, and considered a social gathering to be the source of a type of help and training of the mind and preparation of it. One day, he himself said:

“During my youth, no Thursday or Friday would pass except that we would arrange social gatherings with friends. We would leave Qom and mostly head towards Jamkaran.<sup>6</sup> When it snowed or rained, we busied ourselves with social programs in my room and when we would hear the sounds of the *mu’adhin*, all of us used to stand for prayers.<sup>7</sup>

*Hujjatul Islam Ja’far Subhani*

1. Bardashthayi az Seereye Imam Khomeini, Vol 1, Pg. 56
2. Bardashthayi az Seereye Imam Khomeini, Vol 1, Pg. 331
3. Paa be Paaye Aaftaab, Vol 3, Pg. 130
4. Fasalnameye Hawze, No. 45
5. Bardashthayi az Seereye Imam Khomeini, Vol 1, Pg. 60
6. Area just outside of Qom
7. Fasalnameye Hawze, No. 32



## A shortened ziyarat and serving others

A scholar has narrated: One summer, we went for *ziyarat* to Mashad with Imam and several other scholars. There we hired a house.

Our timetable was such that in the afternoons, after one or two hours rest, we would wake up and would head for the shrine together. After *ziyarat*, prayers and supplication, we would return to the house and in the pleasant setting of the veranda, we would sit and drink tea.

Imam's timetable was that he would come with everyone to the shrine; however he would shorten his *ziyarat* and supplication and return to the house alone. He would sweep and wash the veranda, spread a rug, switch on the samovar (apparatus for making tea) and prepare the tea. When we returned from the shrine, he would serve everyone tea.

One day I asked him: 'What is this? You shorten your *ziyarat* and supplications and return home in a hurry in order to make tea for your friends?' Imam replied: 'I don't consider the reward of this act to be less than that of the *ziyarat* and supplications.'<sup>1</sup>

*Hujjatul Islam Sayyid Hamid Ruhani*

## It is the nafs that is inviting me

When we were in Najaf, I remember hearing from some people that Imam was not being very friendly with them. I relayed this to Marhum Hajj Agha Mustafa and asked him to tell Imam to be friendlier with these people. He said: "We have told him many times and Imam says:

‘This is from deceptions and plots of *shaytan*, i.e. in reality, it is my *nafs* that is inviting me to be friendlier to these people so that the number of people who like me increase. However, so that this command becomes likeable to me, *shaytan* says: ‘This is for Allah and Islam!’ Therefore I cannot do this.’’’<sup>2</sup>

*Hujjatul Islam Muwahidi Kirmani*

## Imam’s best moments

At the time Imam returned to Iran, the people were overtaken with fervour and joy. He himself also had an interesting interpretation of that moment. After the speech in Behesht-e-Zahra (as), Imam expressed a desire to go into the crowd. There is a picture of the Imam where he doesn’t have a turban, nor a robe, and is caught in the middle of the crowd. Imam had said:

“I felt that my soul was being seized.” The interpretation of the Imam was that: “My best moments were that very time that I was dying under the hands and feet of the people.”<sup>3</sup>

*Hujjatul Islam Imam Jamaaraani*

## He used to live like everyone

On the occasion that Allah had given this slave (the narrator) the opportunity to kiss the hand of the Imam, he was sitting on an old chair on the small porch of his house, in the fierce cold. This troubling weather of Jamaaraan had almost changed the colour of his face and hands from red to dark blue.

I asked the reason for why something to make the Imam warm had not been placed near him in such fierce cold and open space? I heard the reply that Imam wanted to share in the pain of the people.

They indicated another example of this equality: When Imam’s clothes had been given to the house for a wash, but hadn’t been washed, they asked why. They got the reply that: “As yet, the turn to receive the washing powder coupon has not reached the house, and once it is received, the clothes will be washed.”<sup>4</sup>

*Hujjatul Islam Sayyid Mohammed Baqir-e-Hujjat*

## I will not move from here

During the war, there were many very threatening and dangerous incidents. Sometimes, Imam's neighbourhood was also hit by missiles. At all these times, he did not demonstrate any reaction that indicated worry or agitation.

On one particularly threatening night during which the area was under attack, it was said to the Imam: "At least come to the area which has been secured." Imam said: "I will not move from here." They asked: "Why?" He said: "There is no difference between me and the sentry who is now at the top of the street guarding his post. He has a life, and I have a life. If his life is precious, my life is precious." He then said: "By Allah, I don't believe in any difference in my getting killed and the sentry at the top of the street getting killed."<sup>5</sup>

*Hujjatul Islam Imam Jamaaraani*

## Until a missile hits my forehead

One afternoon, at about 7 or 8pm, a missile hit the area of Jamaaraan. I went to the Imam and asked him: "If one time, one of our missiles hit Saddam's palace once and Saddam was wounded or killed, how happy would we be? And if a missile hits near here and the ceiling falls down and you get wounded or killed, then what?"

Imam in his reply said: "By Allah, I don't believe in any distinction or difference between myself and that sentry that is on the T-junction near the house. By Allah, if I get killed, or he gets killed, it makes no difference to me." I said: "We know that you are this way; however, it makes a difference for the people."

Imam said: "No, the people should know that if I go to a place where a bomb kills the sentries near the house and doesn't kill me, then I will no longer be of any use to the people as their leader. I can only serve the people until that time that my life is like that of the life of the people. If the people, or the sentries, or any one who is in this area, are killed, allow this slave (of Allah) to also get killed so that the people understand that we are all with each other."

I asked: "So until when will you sit here?" He pointed to his blessed forehead and said: "Until that time that a missile hits here."<sup>6]</sup>

## **A heart as wide as this universe**

One day I was with Hujjatul Islam Salimi. He had come from the Imam's house to the Southern war front to strengthen the spirits and meet the soldiers of Islam. The topic of Imam's characteristics came up. He said:

"A few days ago in the presence of the Imam, on the topic of the boldness and insolence of Shaikh Ali Tehrani aired on Baghdad radio, someone told the Imam that that malicious man has taken a lot of liberties with you. When our conversation ended, Imam said:

"As it so happens, a few days ago I remembered him and prayed for him." Even with regards to the guidance of opponents and enemies, Imam used to feel so much pity (and affection).<sup>7</sup>

### *Ghulamali Raja'i*

1. Paa be Paaye Aaftaab, Vol 3, Pg. 169
2. Bardashthayi az Seereye Imam Khomeini, Vol 3, Pg. 227
3. Paa be Paaye Aaftaab, Vol 2, Pg. 240
4. Wizhenameye Ruznameye Jumhuri Islami, Khordad 70
5. Paa be Paaye Aaftaab, Vol 2, Pg. 252-253
6. Paa be Paaye Aaftaab, Vol 1, Pg. 86
7. Bardashthayi az Seereye Imam Khomeini, Vol 2, Pg. 211



## There are 10 minutes left until dinner time

Some brothers had brought a film about the events of the Revolution to France, and suggested that we ask Imam to watch this film after dinner. I went and asked Imam: "Dinner is ready, shall I bring it?" Imam looked at his watch and said: "There are 10 minutes left until dinner time."

The hours of Imam's day and night had been divided in such a way that without seeing him, we could say that right now, he is busy in what work.<sup>1</sup>

*Marzieh Hadide Chi (Dabagh)*

## A strange order

The order in the arrangement of Imam's life in Paris even had an effect on the work and timetable of the French police. From inside Imam's house, I once saw from one of the room windows that the door of Imam's house had still not opened yet, but they (the police) had gotten out of their car to see the Imam off (knowing the Imam would leave the house at this time).

The police mentioned several times to some brothers that if their watches were sometimes behind or in front, they could get the correct time from the punctuality with which Imam said his prayers; this was very strange for them.<sup>2</sup>

*Marzieh Hadide Chi (Dabagh)*

## Christmas Day in Paris

On Christmas day, Imam gave a message to all the Christians of the world that the news agents broadcast. As well as this message, he told us to distribute gifts to the residents of Neauphel-le Chateau. These were usually *Gaz* (a type of confectionary), *Aajeeb* (dried nuts or seeds or fruits) and *Shireeni* (sweet items) that some brothers had brought from Iran. We carried this out and next to each package, we placed a flower stem.

In the places we went to, we sensed that many in the West were not familiar with this kindness and love, even between fathers and their children, They felt it very strange that the night of the birth of the Prophet

of the Christians, a non-Christian Iranian leader was so close to them and felt love for them. For example there was a woman who, when she took the Imam's gift, was so overcome that tears rolled down her face.<sup>3</sup>

*Hujjatul Islam Ali Akber Muhtashami*

## **Respect towards the 1000 year old ceremonies and customs of Muslims**

The love and attachment of the Imam towards the Imams (as) was of a specific characteristic of his. The 9th day of *Muharram* (Islamic month in which the martyrdom of the Imam Husayn (as) is commemorated), Agha Ishraqi came to me and said: "Imam has said that you should prepare to recite *masaib* when he comes out an hour before *Dhuhr*." Then Imam gave the following message: "Tell so-and-so I want this very *masaib* and this very *masaib* should be recited."

From this I sensed that firstly, the attachment that Imam has for the Imams (as) is not subject to conditions. Secondly, that he respects the environment, country and ceremonies of the country that he is fighting for, as well as the ceremonies and customs that are part of Islam and that the Muslims have lived with for more than 1000 years. He is seeking those very ceremonies even though he is in Paris and the heart of the Western land.

On that day, there was a large crowd. Many reporters had also come to prepare their news reports. Imam, who was very sorrowful, came at 11 o'clock in the morning. I sat next to him. He indicated to me to recite the *masaib* and I started. For those people who had come to see the Imam from all over the world and for those from Western countries, this was very unexpected.

Although Imam had the Shah and America against him, on the 9th day of *Muharram*, he sat and cried for Imam Husayn (as). Nobody can ever fully comprehend this.<sup>4</sup>

*Hujjatul Islam Muhtashami*

## **But do they want to make Cyrus enter Iran?**

One day in Paris, there was a phone call from the Welcoming Committee from Tehran. I was in charge of the office and telephone of the Imam. It was Martyr Dr. Beheshti, who said: "For the entrance of

Imam we have arranged a programme; tell the Imam that we will carpet the airport, decorate it with lights, we will go between the airport to Behesht-e-Zahra (as) by helicopter and ...”

When I told the Imam this, he, according to his habit of always of listening carefully to the person who is speaking and then replying, after listening to me carefully, with his particular decisiveness and clearness said:

“Go and tell the men that do they want to make Cyrus<sup>5</sup> enter Iran? This is not necessary at all! A student has left Iran and that same student is returning to Iran. I want to be among my people and go with them, even if I get trampled upon.”<sup>6</sup>

### *Hujjatul Islam Firdosi Pur*

1. Bardashthayi az Seereye Imam Khomeini, Vol 2, Pg. 9
2. Bardashthayi az Seereye Imam Khomeini, Vol 2, Pg. 37
3. Bardashthayi az Seereye Imam Khomeini, Vol 2, Pg. 204–205
4. Paa be Paaye Aaftaab, Vol 2, Pg. 146–147
5. Cyrus was a previous king of Iran, who ruled approximately 2,500 years ago
6. Ruznameye Kaihan, 14/4/1368



## **Exceptional joy**

The night of the 21st of the Iranian month of Bahman<sup>1</sup> (February 10th, 1979), Imam was sitting with his head down listening to the radio. I was also sitting by his side. It was announced that the radio and television stations had fallen from the government's control.

Imam clapped two hands together and stood up without thinking. I have only seen him clap his hands

that once. He was very happy and this happiness was apparent on his face.

At that very time, he said: “Now it’s finished, now it’s finished.” I did not understand then what this sentence meant! Afterwards I understood that when the radio fell into the hands of the nation, the world would understand that the regime had fallen out of power. Perhaps I can say that I have at no other time seen the happiness of that day on his face.<sup>2</sup>

*Farida Mustafavi (Imam’s daughter)*

## **A bag of Aajeel (dried nuts, seeds or fruits)**

If we helped the Revolution, Imam would become very happy. During the war, the residents of Jamaaraan would gather at Imam’s house and at the house of our brother to help from behind the war front. Imam would come and always express happiness and satisfaction when he would see that we were all sitting working, one stitching a quilt, another pouring *Aajeel* into a nylon bag, and another doing something else.

I even said one time: “Give us permission to write on the back of this bag of *Aajeel* that it has been filled by the Imam himself and sent for the war front so that the soldier that receives this *Aajeel* becomes happy.” However, Imam did not accept this.<sup>3</sup>

*Farida Mustafavi (Imam’s daughter)*

## **Attachment to the families of martyrs**

Imam who stood firm and solid against oppressors and the forces of *shaytan*, was very humble with the child and mother of a martyr.

As an example, a mother of a martyr had come from Ahwaaz to meet the Imam. She had also written him a letter but was not successful in meeting him. She stayed for 2 or 3 days in the same area, and then returned to Ahwaaz. There she wrote a letter along the following lines: “Hazrat Imam! I came to Tehran but was not successful in meeting you.” Imam had written on the top of this letter: “Until you bring this martyr’s mother to meet me, I will not go to meet anyone.”

Another time I also remember that we had gone to meet him. Imam had finished his *Dhuhr* prayers. I entered and said that a number of the families of martyrs want to come and kiss your hand. Imam came and sat. The people who were there lined up so that they could kiss the Imam's hand.

In this state, they were crying and would not pass after seeing the Imam. We were really ashamed that this inconvenience had been created for him, and that there was an interruption between his prayers. Upset, we finally decided to tell them to pass through. At one point, Imam turned to me cheerfully and said: "How are you? No, allow them to be."<sup>4</sup>

*Hujjatul Islam Karubi*

## **His special attention to Ayatullah Khamenei**

As per his extreme order and discipline in his work, after the summary of the news, Imam appointed 8 o'clock in the morning for office work and stamping bills. He never changed this timetable.

Even on those days that occasionally, because of slight illness or intense cold weather and frost, that he didn't come to his work room, we were authorised to go to his room, so that no matter what, the work of the office and businesses did not get delayed or suspended. So that order and timing did not clash, if he foresaw a certain issue that would prevent him being on time, he would inform us the day before.

After the completion of this portion of his work, he carried out the programme of reciting *aqd* (marriage contracts for couples) and then hand-kissing, and after that, if a private meeting for heads or various persons had been arranged beforehand, they were carried out. Despite all these scheduled programmes, exceptions also occurred whereby Imam ordered the schedule to be suspended.

One of these exceptions related to Ayatullah Khamenei. When Imam became aware that he was present in the office at the start, i.e. at 8 o'clock in the morning, he instructed us: "All of you leave your work until later." In this manner, against the norm, first the meeting with Ayatullah Khamenei was carried out and then we got busy in our work.

At that time, we did not understand the distinction and special attention given by Imam to Ayatullah Khamenei, but it wasn't long, that with the passing of time, another example of the foresight and deep thinking of the Imam became apparent.<sup>5</sup>

*Hujjatul Islam Rahimian*

1. The 22nd of Bahman was the Day of the Victory of the Revolution

2. Paa be Paaye Aaftaab, Vol 1, Pg. 114
3. Paa be Paaye Aaftaab, Vol 1, Pg. 117
4. Paa be Paaye Aaftaab, Bol 4, Pg. 109-110
5. Majalleye Paasdaar Islam, No. 214, Pg. 41



## **It is not advisable that I take this money from you**

One of the events that I can 100% attest to is that during the time when the tyrannical government (of Iran) followed anyone who went to Najaf and to visit Imam, an Iranian businessman took a large sum of money with him to Najaf, to give *Sehm-e-Imam* money (half of the *khums*) to him.

The government were also aware that this person had taken a large sum of money with him and wanted to give *Sehm-e-Imam*. The businessman reached the Imam and said: “This money is for *Sehm-e-Imam* and I have brought it from Iran to present it to you for use for the Islamic seminary.” Imam did not accept it. The businessman said: “Agha! I have brought this money from far, it is *Sehm-e-Imam* and it is especially for you.”

Imam said: “It is not advisable for you that I take this money. Go give it to one of the other *marja* and get a receipt from him as well.” Basically, no matter how much the businessman insisted, he did not have an effect on the Imam and so he took the money to the house of another *marja* and got a receipt.

On his way back, the businessman was arrested at the border and they said to him: “You went to Imam Khomeini in Najaf and also took a large sum of money with you there. We are aware of all your actions.” Then they began the procedure to imprison him for at least a few years.

The businessman in his reply said: “I have not given him even one *Shahy* (Iranian currency at that

time). I gave the money for *Sehm-e-Imam* to another person.” He then took out the receipt from his pocket and showed it to them.

He saw such a day the likes of which Imam had told him at that time: “It is not advisable for you to give me this money.” If he had given Imam the money and taken a receipt from him, he might have been in a corner of a prison until the last days of his life, and would definitely have been tortured. This is yet another (demonstration) of Imam’s greatness.<sup>1</sup>

*Ayatullah Shahid Saduqi*

## **Imam was aware of the affair:**

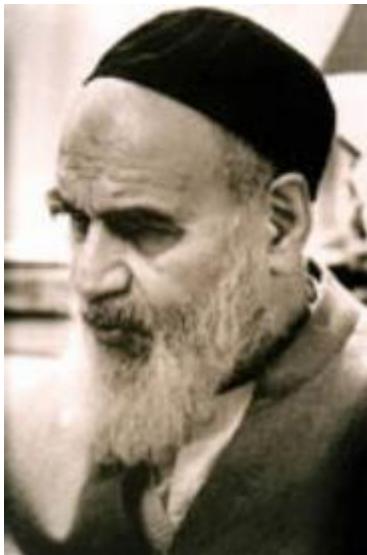
In those days, getting money into Iraq was very difficult. One of the scholars of Isfahan narrates:

I brought a sum of money to Sham, and from Sham I entered Baghdad. However I saw at the airport that they (the Ba’thi police) were going around everywhere. I became very agitated and upset. To help me in this entanglement, I sought intercession from the 7th Imam, Imam Musa Kadhim (as). I said: “Agha! I have this sum of money and I am bringing it for your son. Come to my rescue.”

During this time, one of the officials of the Iraqi government came near, called me, and let me leave. When I entered Najaf, I went to the Imam. I sat down and greeted him. Imam smiled and said: “You had a problem at the airport and sought intercession from Imam Musa Kadhim (as).” I understood that Imam was aware of the affair.<sup>2</sup>

*Hujjatul Islam Sayyid Muhammed Sajjadi Isfahani*

1. *Paa be Paaye Aaftaab*, Vol 3, Pg. 303
2. *Paa be Paaye Aaftaab*, Vol 3, Pg. 231



## At the beck and call of Imam Mahdi's orders

An old sheikh from Mazandaran used to be negative about the Imam for no apparent reason, and even said to some people: "Don't go to Imam's classes."

Imam used to go to class every day at a quarter past ten. In order that Imam would not be alone, I used to come in a hurry in order to go to class with him. One day, I saw that the old Sheikh was kissing the outer door of Imam's house and crying. With surprise I looked at him. When the Sheikh saw me he said:

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِي لَوْلَا أَنْ هَدَانَا اللَّهُ

"All praise is due to Allah who guided us to this, and we would not have found the way had it not been that Allah had guided us."<sup>1</sup>

I asked: "What's happened?" He said: "Are you going to class? Is Agha coming to class?" I said: "Yes." He said: "I will also come to the mosque for class." At that moment the door opened and Imam came out. We both set off to the mosque with Imam, but out of embarrassment, the Sheikh came to the mosque from another street.

I was sitting at the door of the mosque and Imam was busy giving a lesson. The Sheikh came and sat next to me and said: "You know that I used to be negative towards the Imam, but one night I saw in my dream that I was in the presence of Imam Ali (as) and a number of people were sitting in a circle in order. I looked at them one by one and saw that the physiognomy of each one was according to their age. They said the 12th one was Imam Mahdi (aj); holy light (*Nur*) was shining from him and he was

very beautiful and spiritual and was sitting at the end of the line.

Then scholars from the past came out of the holy grave of Ardabil<sup>2</sup> one by one. When each one of these scholars entered, the 12 people honoured them. I suddenly saw that Imam Khomeini entered from the door and you also were behind him. When the 12th person saw Imam, he stood up, then the 11th also stood up, then I saw that all of them stood up. Thereafter all of them sat but the 12th remained standing and said:

*“Ruhullah (Spirit of Allah)!”* Imam Khomeini gathered his robe together and said: “Yes.” Agha said: “Come forward.” Imam Khomeini came forward quickly. When he reached Imam Mahdi (aj), I saw that for 15 minutes his ear was near the mouth of Imam Mahdi (aj) and orders were being given and the Imam said: “Yes, I have done that, or inshallah I will do that.” For exactly 15 minutes Imam spoke quickly into the ear of Imam Khomeini. When this finished, Imam Khomeini moved slightly away and Imam Mahdi (aj) went to sit. Imam Khomeini waved his hand and the 11 people bowed down and Imam Khomeini walked out backwards (i.e. did not turn his back on them) and did not go to the shrine. I asked: “Why didn’t Imam Khomeini go to the shrine?” They said: “Imam Ali (as) is sitting here, where should he go?” <sup>3</sup>”

*Ne’matullah Jazairiye Husayni*

## **Hazrat Baqiyatullah has commanded so:**

One day I was at the house of Agha Fadhl Lankarani, one of the teachers of the Islamic Seminary in Qom. He narrated from one of his friends that:

“We were with the Imam in the holy city of Najaf and the conversation turned to Iran. I said: “What is your command about removing the Shah from Iran? One cannot remove a tenant from his house, and you want to want to remove the Shah of the nation?”

Imam sat silent. I thought maybe he hadn’t heard me. I repeated my words. Imam got upset and said: “So-and-so! What are you saying? Would Hazrat Baqiyatullah Imam Mahdi (aj) tell me anything wrong? The Shah must go.”<sup>4</sup>

*Hujjatul Islam Kausari*

1. Sura A’raf, Verse 43
2. The grave is in Najaf, in the shrine of Imam Ali (as)
3. Mardan Ilm dar Maidan Amal, Pg. 387-388



## **He was reciting ziyarat from on the roof:**

I have seen very few people who have perceived and put into action all the aspects of Islam. Imam however, had this characteristic. In the same way that he was superiorly skilled and talented in politics, in affairs of worship also, he was not negligent. In matters of worship he was so precise and full of struggle, that even among those who practice strict self-discipline on the path of gnosticism, there are few like him.

I remember that after the coup d'etat in Iraq, military government had been enacted all over the country. One day, the brother of Martyr Marhum Hajj Agha Mustafa said:

"I saw that Agha was not in his room. We said: "(God forbid that) Agha has gone to the shrine! Where has he gone?" We went looking everywhere, and finally saw that he had gone to the roof and was standing in such a way that the dome of the shrine was apparent, and he was in the process of reciting *ziyarat* in the direction of the shrine. 1

*Hujjatul Islam Sayyid Hamid Ruhani*

## **Recite Ziyarat-e-Rajabiye:**

In one of his speeches in Najaf given in the form of a sermon, Imam recommended: "Recite *Ziyarat-e-Rajabiye*, 2 because this *ziyarat* mentions the status of the Infallibles of Allah, such as: 'There is no

difference between you (Allah) and them except that they are your slaves.””

Imam emphasised this and said: “Only their being a slave causes the difference between them and Allah. Otherwise all the strengths of Allah are in their hands as well.”

He then said: “Recite this *ziyarat* so that if anything of the status of the Infallibes of Allah has been narrated for you, you consider it probable and do not reject it.”

*Ayatullah Mu'min*

## **Ziyarat-e-Ashura while walking**

Imam used all his time for studying and writing or other forms of worships that have been mentioned. If one were to study just those works that have been recorded and published and assign them to his blessed life, they will well understand how he used his hours and even minutes of his life and benefited greatly from them, despite the fact that he was not a writer by nature.

He even used his half-hour walks in the morning and afternoon, which he especially used to do near the end of his life at the advice of doctors. Imam had specific supplications and *dhikrs* for that time so that he could carry out worship and work even while walking, and when he recited *Ziyarat-e-Ashura*, he would usually recite the 100 curses and 100 *Salaams* while walking.<sup>3</sup>

*Hujjatul Islam Rasuliye Mahallati*

## **Imam's Mafatih was bound every few months**

Imam was so familiar with (his) *Mafatih*, that every few months his *Mafatih* would tear and we had to bind it, or else we were always finding another one for him.<sup>4</sup>

*Hajj Ahmad Agha Khomeini (Imam's son)*

## **He requested a Mafatih while in Turkey**

When Imam was exiled from Iran to Turkey, in his first letter that he wrote from Turkey to Iran he

requested a *Mafatihul Jinan* and *Saheefe Sajjadiya*. This was an indicator of his superior and worshipping spirit, along side his attention to political and social affairs. Imam distanced himself from all types of narrow thinking (i.e. looking at things from one perspective only).<sup>5</sup>

*Hujjatul Islam Sayyid Hamid Ruhani*

## **I understood why Imam was upset**

At the end of the Iranian year 1367, one day I entered Imam's room and I saw that the Imam was very upset. Seeing that he was upset, I sat silent for a while. Agha said to me: "Give me that *Mafatih*." I got up and brought the *Mafatih*. He had a glove on and turning pages was also hard for him. Because he was upset, he kept turning pages but could not find what he was looking for.

There was one hour left till *Maghrib*; he said to me: "Until now I thought that today is the last day of *Rajab*, and until now I have been carrying out the recommended acts and supplications of the last day of *Rajab*. Now I have realised that it is the 1st of *Sha'ban* and I really don't know what to do.

I then understood that his distress was because from morning till now, he had been doing the recommended acts and reciting and supplications of the month of *Rajab*, and now that newspaper had come, he had realised that it was the 1st of *Sha'ban* and that *Rajab* was 29 days and not 30. Agha kept turning pages until he found (what he was looking for) and said to me: "Read this *Munajaat of Sha'baniya*<sup>6</sup>, there are many excellent things in it." And then he got ready to read it.<sup>7</sup>

*Hujjatul Islam Masihe Burujurdi*

## **Order in ziyarat**

The days when we were in Najaf, we used to set our clocks by Imam's actions; for example, when he carried out a certain action, we knew what time it was.

Two and a half hours after *Maghrib*, Imam would come out of the house, and when three hours of the night had passed, no earlier nor later, he would go to the shrine. In his final days (in Najaf) when the police were watching over him, they were at ease (at this time). When the Imam entered the shrine, they went to carry out their own work because they knew what time Imam will come out, and they would return at that very time.<sup>8</sup>

1. Paa be Paaye Aaftaab, Vol 3, Pg. 165
2. Mafatihul-Jinan, Supplications for every day of Rajab
3. Fasalnameye Hawze, No. 37-38
4. Bardashthayi az Seereye Imam Khomeini, Vol 3, Pg. 108
5. Ruznameye Jumhuriye Islami, 26/4/68
6. Supplication especially for the month of Sha'ban
7. Bardashthayi az Seereye Imam Khomeini, Vol 3, Pg. 104
8. Bardashthayi az Seereye Imam Khomeini, Vol 2, Pg. 25



## **He used to perform *wudu* facing *Qibla***

Whenever Imam used to perform *wudu*, he would carry out all the actions of *wudu* facing the *Qibla*. Even if the bathroom was not facing the *Qibla*, every time after taking a handful of water, he would close the tap and put the water on his face or hand while facing the *Qibla*.<sup>1</sup>

*Dr. Burujirdi*

## **You are going towards the mercy of Allah**

Imam greatly stressed the secrets of prayers. I particularly remember that he paid great attention to Martyr Thani's book 'Aadab-e-Prayers' (Manners of Prayers) and used to say: "It is better if we say (call it) secrets of prayers."

Imam paid attention to the (inner) meaning of praying from the beginning of performing *wudu*, i.e. from the time when a person goes towards water to perform *wudu*, until the end of prayers.

He used to say this tradition many times, which I think is from Misbah Al-Sharee'e, that one of Imams has said: "When you go towards water to perform *wudu*, you are really going towards the mercy of Allah." Imam used to emphasise this statement a lot.<sup>2</sup>

*Ayatullah Eezadi Najaf Abaadi*

## Prayers first

Imam gave a lot of importance to prayers and emphasised it very much; he always used to say: "Don't be negligent in your prayers." He used to say to us: "When you say, first I will do this and then I will pray, this is wrong, don't say this. Give your prayers importance. Prayers come first." In short, he used to emphasise (the importance of) prayers very much.<sup>3</sup>

*Farida Mustafavi (Imam's daughter)*

## He prayed Salaat-ul-Layl despite breathing tubes

During the days when Imam was in hospital, he was under treatment and surgeries and breathing tubes were placed in his windpipe. When these pipes are in the breathing passage, a person cannot speak.

However, despite the fact that tubes had been inserted into his windpipe, Imam prayed that day's *Dhuhr* and *Asr* in this very state, and did not even leave his *Salaat-ul-Layl*.<sup>4</sup>

*Dr. Eeraj Fadhil*

1. Bardashthayi az Seereye Imam Khomeini, Vol 3, Pg. 90
2. Paa be Paaye Aaftaab, Vol 2, Pg. 290
3. Paa be Paaye Aaftaab, Vol 1, Pg. 118
4. Ruznameye Ithila'at, 28/3/68



## **Oh Allah, make us turn to you**

An interesting memory that I have of Imam's lessons is his first sentence in his first lesson in Najaf. After a period of exile in Turkey, and after several journeys back and forth, Imam Khomeini began giving lessons.

In the Shaikh Ansari Mosque that was filled with people, he sat on a pulpit of two small stairs and then began speaking. Everyone was waiting and eager to hear his words. They wanted to see what the Imam would say after the exiles and imprisonments affairs in Iran.

After beginning with the Name of Allah, Imam said: "Oh Allah, make us turn to you! Oh Allah, make us turn away from anything that is other than you!" At that moment, it occurred to me that this supplication has been granted for the Imam himself.<sup>1</sup>

*Ayatullah Qadeeri*

## **The issue is nearing the grave**

In his first speech to students after entering Najaf, Imam said: "Be thinking from now, be thinking from youth, every step you take now is towards the grave. Every minute you spend from your noble life, you are getting a little closer to the grave and the place where you will be questioned."

Think about this. The issue is nearing the grave and nobody has given you a deed that will allow you to live for 120 years. It is possible that one dies at 25 years, it is possible that one dies at this very moment, God forbid. You don't have a deed in your hands; you must pay attention and refine your

*Hujjatul Islam Sayyid Hamid Ruhani*

## **The best advice**

I remember one day in Najaf, I wrote a letter to the Imam along these lines: “Please give us some advice; however it should be a general and complete piece of advice.”

In his reply, he said: “The best advice is that which Allah has stated in the Qur'an:

قُلْ إِنَّمَا أَعِظُّكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ

“Say: I exhort you only to one thing, that (you) rise up for Allah's sake.” 34

*Ayatullah Mu'min*

## **Try to send knowledge to your heart**

The advice of the Imam was this: “After you have brought knowledge in line with your intellect, try and give it to your heart; when it goes to the heart, it will be the promoter of affairs (i.e. affect your actions). This will be the knowledge that moves you.

When you don't send knowledge to your heart and just learn it, it becomes a box that you have stored memories in, like a library, and this knowledge itself will become a veil.”5

*Fatema Tabatabai (Imam's daughter-in-law)*

## **Shaytan comes to a person this way**

Hajj Ahmad (Imam's son) relates: Once I requested some brothers from the sentries who were at the house of Imam to erect a hand-rail at the front of the veranda of the house. When they were doing this, Imam entered and said: "Ahmad! What are you doing?" I told Imam that to protect Ali (my son) that God Forbid he should not fall down, I have requested the brothers to erect a hand rail at the front of the veranda, and this is normal (custom) everywhere.

Imam said: "*Shaytan* comes to a person through this very way; first he tells them that your house needs a hand-rail, then he says it needs to be painted, and afterwards he says that your house is small and is below your dignity, and he wants a bigger house, and slowly slowly, the person falls into the grip of *shaytan*."<sup>6</sup>

Note: Imam's point was not that measures should not be taken to protect children, rather that it should not be a means of *Shaytan* leading one astray

*Hujjatul Islam Muhammad Ali Ansari Karmani*

## Don't back-bite

Imam's wife narrates: One night after prayers, Agha was sitting and I was also with him. Our maid Fatema Khanom brought tea and placed it in front of us. Another maid was also busy gathering (things) in the corner. I said to Agha that Fatema Khanom is a very good maid.

Imam said: "Don't backbite." I said: "Agha, but I didn't backbite. I said that she is very good." He said: "What you said is good (enough to be backbiting) because the other maid can hear and it seems that you want to say that she is not good, and this is backbiting."<sup>7</sup>

*Ali Saqafi*

## Do you know how much sin backbiting has?

One time, Imam called his family and said: "I had the intention to tell you something at a time when you are altogether." Then he said: "Do you know how much sin backbiting has?" We said: "Yes." Then he said: "Do you know how much sin killing a person has?" We said: "Yes." He said: "Backbiting has more (sin)!" He then said: "Do you know how much sin unlawful acts and acting against chastity (i.e.

adultery) is?" We said: "Yes." He said: "Backbiting has more (sin)."8

*Zahra Mustafavi (Imam's granddaughter)*

## **Luxurious clothes**

Every time Imam saw something that was against the dignity of a person, he would object; for example, one member of our family had worn something that was black on the outside, but that seemed luxurious to the Imam. It was the day of *Eid* and we were at Imam's house. Imam said: "These clothes are not suitable, don't wear them." She said: "It's black." He said: "Yes, but it is below your dignity." She accepted this and went to change her clothes.9

*Zahra Mustafavi (Imam's granddaughter)*

## **'Bismillah' (In the Name of Allah), rather than 'Befarmaid':**

In the smallest and finest details of affairs of life, Imam was not only particular about carrying out the compulsory acts and to shun the forbidden acts, but was just as particular about carrying out the recommended acts that are in the traditions and customs of Islam. Furthermore, between those acts that hold no reward or sin and recommended acts, he used to choose the best and most advisable act, and therefore acted on the recommended acts. On the whole it can be said his life was an incarnation of perfect Islamic lifestyle.

For example, going on the tens and hundreds of times that it occurred when we went to see him, it was necessary that we get permission to enter by knocking the door. Rather than use the word '*Befarmaid*', 10 Imam would say, '*Bismillah*.' Despite the fact that '*Befarmaid*' was agreeable and common, Imam used to say '*Bismillah*' so that while doing *dhikr* of Allah, he would give permission to enter and couple the start of the meeting with the name of Allah.

It is this very Godly way and manner of Imam that led the society in the direction of the rites and values of Islam. He spread the culture of Islam in even the most simplest of affairs.

The followers of his method chose the recitation of *Takbirs* and *Salawats* rather than clapping as a method of encouragement and confirmation, '*Alhamdulillah*' (Praise be to Allah) rather than the foreign word '*Merci*' as a method of thanking, and adopted *dhikr* and praise of Allah and *Salawat* rather than

foreign acts. 11

*Hujjatul Islam Rahimian*

## **He wasn't negligent on even a single point of akhlaaq**

One time, after I had met Imam in Jamaaraan, somebody working for the government came to Imam for some work that he had. His aged father also came with him. When he returned from his meeting with the Imam, he said:

When I wanted to go to the Imam, I fell in front and my father came following me. After greeting him, I introduced my father. Imam looked (at me) and said: "This Agha is your father? Then why were you walking in front of him and why did you enter first?"

See how careful and exact the Imam was! Someone who had all these enemies and supervised the politics of the East and the West did not stay negligent of even a single point of ethics. 12

*Hujjatul Islam Jami*

## **This sentence is more exact**

One day, Imam wrote a message addressed to the *Baseejees* (war volunteers) and had sent it to be broadcast on radio and T.V. Suddenly he wanted the message to be returned before it was broadcast. I saw that he changed a word and said: "In my message I had written, 'I am praying for you with all my efforts,' then I changed it to 'most of my efforts'. This sentence is more exact."

He never said or wrote a word that was against reality and if it was ever possible that he wouldn't act on what he had written, he would immediately take steps to change the expression and words so that he would not be held responsible in the presence of The Exalted Creator. 13

*Farida Mustafavi (Imam's daughter)*

## **I will be thankful to you until the Day of Judgement**

After the death of Ayatullah Hakim, one of his representatives in one of the cities of Iran wrote a letter to Imam in Najaf and asked for permission to be Imam's agent after Ayatullah Hakim.

Imam wrote a general permission for him and sent it. However, the representative was not content with the common permission, and wanted to be the agent of the Imam in that city and that province. Marhum Hag Agha Mustafa also mediated and told the Imam that not only was this man the agent and representative of Ayatullah Hakim, but also was suitable for this job. However, Imam replied: "No, the amount of permission we have written is enough."

Afterwards it is said that the man wrote a threatening letter to the Imam in Najaf – and I understood this from the Imam's reply – that if Imam did not give the post to him, he would tell the people to stop doing the *taqlid* of Imam. In reply to this letter, Imam wrote: "If you do such a service to me, I will be thankful to you until the day of Judgement as you will have lightened my load. If people stop doing my *taqlid*, my load of responsibility becomes lighter."<sup>14</sup>

*Hujjatul Islam Iravani*  
*Hujjatul Islam Iravani*

## **Progress to perfection is human**

The comment of a female reporter: "Because you have accepted me as a woman, this shows that our movement is a progressive movement; even if others try to show that it is a backward movement."

Imam: "That I have accepted you is not true. You have come here and I didn't know you wanted to come here. And this is not an indication that Islam is progressive just because you came here. Nor does progressiveness mean that which some of our men and women think; (rather) it is progression to the perfection of humanity and of the soul."<sup>15</sup>

## **I will personally kill him**

When Ayatullah Taliqani found out that his child has been arrested, he stayed away from sight for several days to protest.

(Afterwards) when he went to Imam, Imam said to him: “Your son is one of the deviators connected with the leftist groups, and you should not become so upset that he has been arrested.” He then added: “By Allah, if Ahmad gets involved in the slightest deviation and his verdict is death, I will personally kill him.”<sup>16</sup>

*Hujjatul Islam Ali Akber Aashtiani*

## **This ring is haraam for men**

After the death of Ayatullah Kashani, a number of people from various social classes of Tehran came to Qom to see the Imam. There, they said with loud voices a sentence in Arabic which translates to: If Kashani left, in his place Khomeini returned to us, and he (Khomeini) is a *marja*, i.e. somebody has been given to us who has all the characteristics of Ayatullah Kashani, but in addition he is also a *marja*, whereas Ayatullah Kashani was not a *marja*.

In this gathering, one person who went forward to kiss the hand of the Imam had a gold ring on his hand. At the time he wanted to kiss the hand of the Imam, Imam kept him away and said: “My dear! This ring is *haraam* for men. Take this ring off and put another one on.” Most willingly and obediently, the man took off the ring right there and put it in his pocket.

From this incident, we can clearly understand that Imam considered it his duty to do *Amr bil Ma’roof* (enjoining good) under all circumstances, and if a situation arose, he would do it there and then.<sup>17</sup>

*Hujjatul Islam Ali Akber Mas’oodi*

## **The importance of a healthy nafs**

During the first few days that Imam came to A’zam Mosque, instead of giving a lesson he would give advice to the students. His advice was such that he would break the connection and attachment between man and the world, and bring his attention to gnosticism, the hereafter and Allah.

One day, as part of his advice he said: “Look there. That picture up there, it is a picture of Agha Burujurdi while he is studying. In the picture below, his corpse is in the hands of the people. (In the picture) a little bit below that, Agha Burujurdi is under the ground.

That thing which will be of use to Agha Burujurdi is a healthy nafs, which is what Agha Burujurdi had.

Otherwise these positions of power, these noises, these worldly matters, these are of no use to man when he goes under the ground.<sup>18</sup>

*Hujjatul Islam Taahiriye Khorram Abaadi*

## **I never heard something that even had the resemblance of being back-biting**

I was with my great teacher, the grand leader of the Revolution, for 30 years and I swear on the life of this great personality that I never heard something that even had the resemblance of being back-biting. Forget back-biting, I didn't even see the resemblance of back-biting.

I will not forget, one time he came to Sulemasi Mosque to give a lesson in a state whereby he was breathing heavily and slowly; he said: "By Allah, I have never been so scared as I am now." He then added: "I have not come to give a lesson; I have come to speak a bit."

I, who had been going to his classes for approximately 15 years, had never seen such boldness from him towards his students. Imam while in this state said: "If you don't have knowledge and if you don't have religion, be wise, and don't desire to spoil the identity of humankind." He then went home and his Malta fever returned and he stayed at home for 3 days because of this fever.

All this was because he had heard a student back-biting about one of the *marja*. Imam himself hadn't back-bitten but rather had heard someone back-bite and this caused his breathing to become heavy and slow!<sup>19</sup>

*Ayatullah Madhahari*

## **Have some lawful recreations**

Imam used to say to students: "If youth spend too much time carrying out recommended acts, they lag behind in their compulsory acts."

He even said: "Those that were very holy (and religious), because of immoderation in these actions, they went away from the Islamic seminary. Excessive religiousness is tiring for children who are 15 or 16 years old. One should have lawful recreations but not sin.<sup>20</sup>

## **I myself am the nullifier of witchcraft**

On one of the days when Imam was at Madressa Alavi, a *sayyid* (descendant of the Imams) and a non-turbaned man who had a wrinkled coat and small white cap (like the ones worn for prayers), had come, such that they were very moved, upset, scared and had pale faces.

I was in charge of the order and discipline there; I said: “What is it?” They said: “We have particular work with the Imam, and our worry is that magic and witchcraft has been carried out against the Imam. What we see (happening) is that it is possible he will become sick and like a candle, will dissolve. We are upset and have come to give Imam supplications and incantations to nullify this witchcraft.

We said: “What is this talk?” They replied: “No, we are worried. Because of the love we have for Imam, even if there was a one in a million chance of danger, our hearts would shake.” We said: “Let it not be that God Forbid there is something and we take it lightly.” We went to the Imam and told him the situation. Imam smiled and said: “Tell them that I myself am the nullifier of witchcraft.”<sup>21</sup>

*Hujjatul Islam Natiq-e-Nuri*

## **You saw a pointless dream!**

Towards the end of the year 1328, I had invited Imam to come to our house for the occasion of the *walima* (feast) of the birth of our first child. A group of scholars were present in this meeting. One of the scholars turned to Marhum Hajj Agha Mustafa, who at that time was a thin youth, very witty by nature, cheerful and likeable, and said: “Agha Mustafa, I have heard that you have seen a strange dream, have you also narrated it for Hajj Agha (Imam)?”

Marhum Hajj Agha Mustafa looked at Imam and waited for his permission. Imam looked at him out of the corner of his eyes. He (Marhum Hajj Agha Mustafa) said: “No.” That scholar said: “Say it. Hajj Agha (Imam) will give permission.”

However, Marhum Agha Mustafa, while having a smile on his face as always, refused to say it, while in actuality, with his looks towards the Imam, he was waiting for his permission.

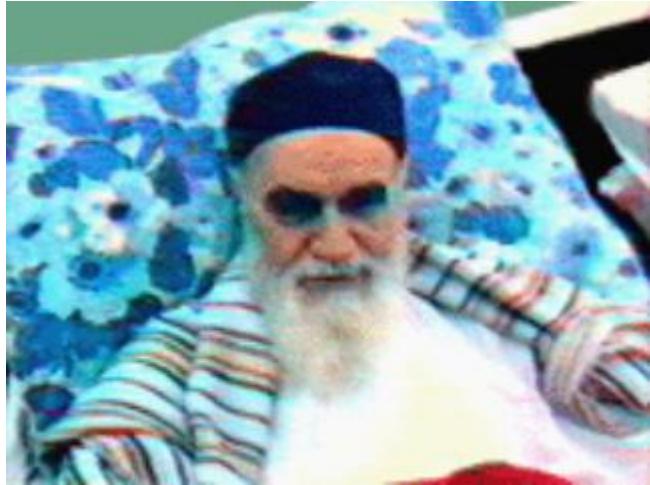
The scholar kept insisting, Imam was silent, and Agha Mustafa was surprised and waiting. Finally, Marhum Hajj Agha Abdullah Ale Agha said to the Imam: “Hajj Agha, give him permission to say it. It is a strange dream, and should be heard. Many have heard it.”

In the same way that he was silent and relaxed and looking at one point, Imam smiled and told Agha Mustafa: “What is it? Say it.” The Marhum said: “A few nights ago I saw a dream that I am at a gathering where all the sages and philosophers are sitting in order: Farabi, Shaikh Al Rais Ibn Sina, Biruni, Fakhrarazi, Khawaje Nasir Toosi, Allama Hilli, Mulla Sadr, Hajj Mullahadi Sabzwari and a number of others.

In that same state, I saw that you entered and all the sages and philosophers stood up and came to welcome you, and took you and made you sit in the seat of honour.” When Marhum finished talking, Imam turned to him and said: “You saw this dream?” He said: “Yes.” Imam said: “You saw a pointless dream!” With these words of the Imam, everyone laughed heartily and Imam himself smiled.22

#### *Hujjatul Islam Muhammed Redha Sajjadi Isfahani*

1. Paa be Paaye Aaftaab, Vol 4, Pg. 100
2. Bardashthayi az Seereye Imam Khomeini, Vol 5, Pg. 180
3. Sura Saba, Verse 46
4. Paa be Paaye Aaftaab, Vol 4, Pg. 221-222
5. Bardashthayi az Seereye Imam Khomeini, Vol 1, Pg. 55
6. Ruznameye Risalat, 9/3/72
7. Bardashthayi az Seereye Imam Khomeini, Vol 3, Pg. 302
8. Ruznameye Ithila’at, 17/3/1367
9. Bardashthayi az Seereye Imam Khomeini, Vol 1, Pg. 48
10. Befarmaid is the Iranian way of saying, ‘Please, come in’, or ‘sit down,’ etc and is used in many instances of niceties
11. Majalleye Paaasaar Islam, No. 214, Pg. 41
12. Paa be Paaye Aaftaab, Vol 3, Pg. 15
13. Paa be Paaye Aaftaab, Vol 1, Pg. 126
14. Paa be Paaye Aaftaab, Vol 2, Pg. 282
15. Sahifeye Nur, Vol 4, Pg. 250, 3/11/1357
16. Paa be Paaye Aaftaab, Vol 1, Pg. 253
17. Paa be Paaye Aaftaab, Vol 4, Pg. 150
18. Paa be Paaye Aaftaab, Vol 3, Pg. 319
19. Bardashthayi az Seereye Imam Khomeini, Vol 3, Pg. 299
20. Ummeede Inquilab, No. 142
21. Paa be Paaye Aaftaab, Vol 4, Pg. 279
22. Bardashthayi az Seereye Imam Khomeini, Vol 3, Pg. 284



## **I have seen a good dream**

Imam's wife says: About one and a half months before Imam's surgery which led to his passing away on the 14th of the Iranian month of Khurdad, 1368 (June 3rd, 1989), Imam said to me:

"I have seen a good dream and I will narrate to you, but until I am alive, I do not want you to narrate it to any one. I saw in my dream that I have died and left this world. Imam Ali (as) came and gave me *ghusl* (cleansing bath) and *kafan* (wrapping body in a shroud) and prayed for me. Then he placed my corpse in the grave and at that time said: "Now are you comfortable?" I said: "I am comfortable but on my right side there is a lump of earth that is disturbing me." Imam Ali (as) picked up the lump of earth and rubbed his hand of mercy on that part of my body that was disturbed and at that time, he completely took away the discomfort and I became comfortable."<sup>1</sup>

*Hajj Ahmad Agha Khomeini (Imam's son)*

## **Be sure that I am going from this world**

In the last days of Imam's life, I was at the hospital everyday and I always used to ask Hajj Ahmad Agha about Imam's condition. He used to tell me: "Imam is not well now. Agha sometimes tells me: "Ahmad, be sure that I am going from this world.""<sup>2</sup>

*Hujjatul Islam Tawassuli*

## **Don't bring Ali to me**

The time when Imam began his journey from this world, he wanted us not to bring his grandson Ali to him. We asked the reason why. We realised that because he had let go of all his attachments, and liked Ali very much and this was the only attachment left for him, he wanted us not to bring Ali to him.

This relationship with Allah and cutting off from anything but Him, was present in him from a young age. Extracts of all the characteristics of his youth had gathered in him in his old age.<sup>3</sup>

*Fatema Tabatabai (Imam's daughter-in-law)*

## **Don't make him a promise**

After Imam's surgery and at the time when he still had not regained consciousness, *Allahu Akbar* (God is the greatest) was constantly on his tongue. His entire being had become *Allahu Akbar*. His inner being was *Allahu Akbar*. His words, movements, actions and basically every part of him was nothing but the command of Allah.

One day near the end of his life, he asked: "Where is Ali?" I said to him: "Ali also asks about you and says I want to play with Agha and I don't like it that he is sleeping. But I have told him to be patient, God willing he (Imam) will come in a few days and you can play together like always."

Imam in his reply said: "There aren't a few days left, don't make him a promise."<sup>4</sup>

*Fatema Tabatabai (Imam's daughter-in-law)*

## **If it's for the people, do whatever you want to do**

The doctors used to say: "Imam himself wanted to go; every place we fixed, another place in his body became sick."

Dr. Aarifi had said: "As much as we attacked, the body of Imam counter-attacked." That day uncle spoke to us and said: "Agha doesn't have a chance. We must supplicate (to Allah). He only has a 2% chance."

At night we were at the hospital. Imam's wife was crying a lot. She said to the doctors: "It's as if neither our supplications, nor your efforts (are working)!" The doctors said: "We must put a battery (pace-maker) in his heart. They obtained permission from Agha Khamanei and others for this.

The (next) morning, Imam had said to the doctors: "I know I will not remain alive. If you are keeping me alive for myself, leave me be. If it's for the people, do whatever you want to do."<sup>5</sup>

*Zahra Ishraqi (Imam's granddaughter)*

## **Dua-e-Ahad in the last days of life**

Imam had a particular habit of reciting *Dua-e-Ahad* for a period of 40 days, even during his illness. After his passing away, when we transferred his belongings to the house, including his *Mafatih*, I realised that in the corner of (one of) the pages of the *Mafatih*, he had written the date of 8th *Shawwal* (20 days before his passing away) as the date of the beginning of the period of 40 days of reciting this supplication.<sup>6</sup>

*Ali Saqafi*

## **Oh Allah, accept me**

In those last *Salaat-ul-Layls*, Imam used to cry and lament and say: "Oh Allah, accept me."<sup>7</sup>

*Zahra Ishraqi (Imam's granddaughter)*

## **The last recommendation of the Imam**

At 12 o'clock in the afternoon on the day of his demise, Imam said: "Call the women, I have work with them." When the women went (to him), he said: "This path is a path of difficulty." He then said: "Do not sin."<sup>8</sup>

*Zahra Ishraqi (Imam's granddaughter)*

## Thinking of Prayers at its proper time, until the last moments

Imam liked praying at the proper time very much. Even on the last day, in which he passed away at approximately 10 o'clock at night, he was in a state of unconsciousness. One of the doctors went near his head and in order to try to revive Imam by means of prayers, he said: "Agha, it is time for prayers." At the very moment that he said that, Imam regained consciousness and prayed with movements of his hand.

From the morning of that day, he regularly asked us: "How much time is left till *Dhuhr*?" Because he himself didn't have a watch on his hand and he didn't have the energy to look at the clock, he asked us the time every 15 minutes. Not so that his prayers does not become delayed, but so that he would pray at the proper time.<sup>9</sup>

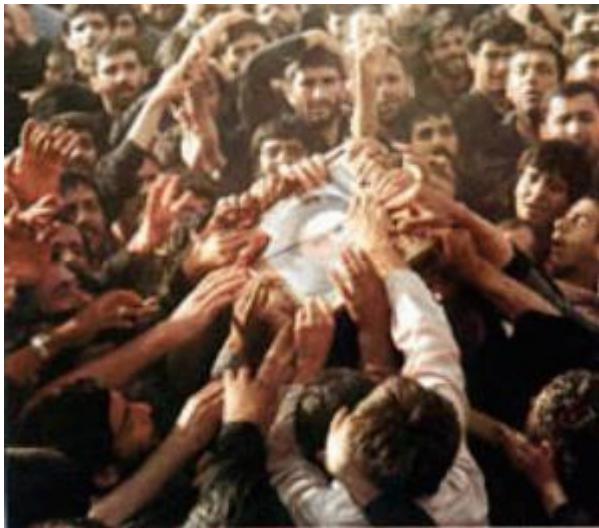
*Na'ime Ishraqi (Imam's granddaughter)*

## He went from this world while reciting dhikr

Imam was constantly in a state of *dhikr*. Even in one of the instances when he regained consciousness, his lips were moving. When the doctor brought his ear close, he heard that Imam was reciting *Allahu Akbar*. He went from this world in this very state of reciting *dhikr*.<sup>10</sup>

*Hujjatul Islam Tawassuli*

1. Dastaan Dustaan, Vol 5, Pg. 249
2. Bardashthayi az Seereye Imam Khomeini, Vol 1, Pg. 305
3. Bardashthayi az Seereye Imam Khomeini, Vol 1, Pg. 319
4. Paa be Paaye Aaftaab, Vol 1, Pg. 192
5. Bardashthayi az Seereye Imam Khomeini, Vol 1, Pg. 318
6. Bardashthayi az Seereye Imam Khomeini, Vol 1, Pg. 336
7. Bardashthayi az Seereye Imam Khomeini, Vol 1, Pg. 316
8. Bardashthayi az Seereye Imam Khomeini, Vol 1, Pg. 325
9. Bardashthayi az Seereye Imam Khomeini, Vol 1, Pg. 333
10. Bardashthayi az Seereye Imam Khomeini, Vol 1, Pg. 320



Although there has been talk about seeing the leader of the Islamic Republic, the much hated, much revered Ayatollah Khomeini, I had learned that it was better – with something a portentously important as such a visit – to make the effort and then accept what happened.

...Imam Khomeini was a symbol in the West of the most obdurate atavistic pride and implacable hatred. And even some Westerners with whom I had talked who had met Khomeini commented on his charisma, but in the same breath remarked at the total absence of humour or warmth in his demeanour. Now I had the opportunity to judge myself.

...Now I was to see in the flesh the personage whose will had dominated Iran, whose policies (although attributed to God) had caused so much disruption in Iran and had drawn so much negativity from the West.

I secured a seat at the front of the hall; Khomeini's chair, draped with a white sheet, was situated on a stage above us at least fifteen feet from floor level.

...We were there for about forty-five minutes before there were signs that the Imam was about to make his entrance. The signal was clear; several other turbaned 'ulama emerged from the door and indicated to the mullah who was waiting on stage that the chieftain, priest, holy man commander and Imam was on his way. At the appearance of Khomeini in the doorway everyone jumped to his feet and began shouting, "Khomeini!" "Khomeini!" "Khomeini!" in the most vibrant athletic, rejoicing, militant tribute that I had ever witnessed for another human being.

Everyone seemed completely taken over by the spontaneous surge of love and adulation, and yet there was the proclaiming with every cell of their heart the absolute confidence that what and who they were honouring was worthy of such honour in the eyes of Allah. Indeed I would say that the explosion of ecstasy and power that greeted the Imam was itself not so much a simple reflex based upon a fixed idea of the Imam; it was rather the natural and exuberant hymn of praise, of celebration that was demanded

by the very majesty and overpowering charisma of this man.

For once the door opened for him I experienced a hurricane of energy surge through the door, and in his brown robes, his black-turbaned head, his white beard he stirred every molecule in the building and riveted the attention in a way that made everything else disappear.

He was a flowing mass of light that penetrated into the consciousness of each person in the hall. He destroyed all images that one tried to hold before one in sizing him up. He was so dominant in his presence that I found myself organized in my sensations by that which took me far beyond my own concepts, my own way of processing experience.

I had expected—no matter what the apparent stature of the man to find myself scrutinizing his face, exploring his motivation, wondering about his real nature. Khomeini's power, grace, and absolute domination destroyed all my modes of evaluation and I was left to simply experience the energy and feeling that radiated from his presence on the stage.

A hurricane he was, yet immediately one could see there was a point of absolute stillness inside that hurricane; while fierce and commanding, he was yet serene and receptive. Something was immovable inside him, yet that immovability moved the whole country of Iran. This was no ordinary human being; in fact even of all the so called saints I had met—the Dalai Lama, Buddhist monks, Hindu sages—none possessed quite the electrifying presence of Khomeini.

For those who could see (and feel) there could be no question about his integrity, nor about the claim, however muted by people like Yazdi, by his people that he had gone beyond the normal (or abnormal) selfhood of the human being and had taken residence in something absolute.

This absoluteness was declared in the air, it was declared in the movement of his body, it was declared in the motion of his hands, it was declared in the fire of his personality, it was declared in the stillness of his consciousness. There was no mystery about why he was so loved by millions of Iranians and Muslims throughout the world and he demonstrated, to this observer at least, the empirical foundation for the notion of higher states of consciousness.

Yes, the severity, the humourlessness, the absolutist judgement was apparent; yet given the circumstances within which he was placed, there was the affirmation of appropriateness in his every gesture and aspect. This was the most extraordinary person I had seen.

At first he did not speak; another religious leader addressed the audience, Khomeini sitting in a kind of immaculate silence and perfect equilibrium. He was motionless; he was detached; he was in an ocean of peacefulness; and yet something was in pure motion; something was dynamically involved; something was ready to wage constant war. He dwarfed all those people whom I had met in Iran; he dominated the stage even while the other mullah spoke.

All eyes were on Khomeini, and there was not the slightest trace of egotism, of self-consciousness, even, if I can say it, of inner dialogue or random thinking. His whole being focused relentlessly yet spontaneously on the point of concentration that aesthetically and spiritually fitted into the dramatic scene we were witnessing. Despite the fierce intention, the absolute sense of uncompromising rectitude, there was yet the sense of something perfectly effortless and smooth that dictated the manifest movements of his hands, the sound of his throat clearing, the focus of his attention. Here hundreds of patriots and Muslims had shouted his greatness, had sworn their love, their absolute adulation; yet while receiving all this he remained within himself, he remained unmoved; he remained in the dignity of some imperturbable inner state that was beyond the boundaries of a causation that I was familiar with.

The reader may wince at the extravagance of my description of this man; he must know, however, that despite everything that I had heard, despite the contradictory evidence I had received before (the seeming violence of the rhetoric, the lack of creative playfulness and so on), the actual and immediate impression of what Imam Khomeini was had nothing to do with some sort of idea or concept.

The experience was too overpowering for that. Imagine for a moment the pushing of the body of oneself out of one's mother's womb, or the moment when one might awaken to the fact that one was being created inside a foetal body, or the moment when one was conscious of dying, or the moment when one first discovered the power of egos: these experiences have as their basis a primary determinant outside of the frame of reference the individual; what is dominant is the intrinsic nature of the reality which is giving birth to the experience. Such is what happened on the morning of Wednesday, February 9th, 1982 in North Tehran.

The subjectivity of the experience seemed to be objectified by something that was at the very basis of my consciousness; I transcended the mode of experience that normally determined what sensations, thoughts, feelings constellated into my awareness of self. Khomeini was that powerful; Khomeini was that strong; Khomeini was that egoless and invincible.

...He was not someone with whom one could discuss the meaning of individual choice, or the sensuous beauty of ballet, but he was yet the most formidable human being on the stage of international politics, and he seemed, at least from my vantage point, to be easily a contemporary of Christ himself; not that Khomeini would ever compare himself with Christ – but he radiated that same uncompromising integrity and one-pointed intention.

...And yet I must go further; Imam Khomeini broke into my heart and my brain with a current of emotion that I can only describe as extreme positivity, what I would prefer to call 'love'.

*By Robin Woodsworth Carlsen*

*From his book*

This glossary has been compiled to assist readers not familiar with Islamic terminology in understanding the above recollections.

**(as)**

Short for 'peace be upon him.'

**Adhaan**

Call to prayers.

**Agha**

Persian form of address for males.

**Ashura**

10th of Muharram in the Islamic calendar. This is the day the 3rd Imam of the Shias, Imam Husayn (as), was martyred in the Islamic year 61 A.H.

**Ayatul Kursi**

Verses 255–257 of the second chapter of the Holy Qur'an.

**Baaligh**

Age at which certain actions and duties become compulsory for Muslims. Typically this is approximately 9 lunar years for girls and 15 years for boys.

**Dhikr**

Remembrance of Allah (By recitation of His Names, etc.)

**Dua**

Supplication.

**Eid**

Islamic day of celebration

**Haraam**

Acts which are forbidden in Islam.

**Hazrat Ali Akbar (as)**

The son of Imam Husayn (as)

**Hijab**

The Islamic requirements of covering of the body and adhering to modesty.

**Imam Ali (as)**

The 1st Imam of the Shias.

**Imam Husayn (as)**

Grandson of the Holy Prophet and 3rd Imam of the Shias, who was martyred in Kerbala, Iraq. Also known as the Master of Martyrs.

**Imam Mahdi (as)**

The 12th and last Imam of the Shias, who is still alive today but in occultation. He is also known as The Awaited as it is believed he will reappear and bring peace and justice back in this world.

Jamaaraan

Area where Imam lived in Qom

**Khanom**

Persian form of address for females.

**Khums**

Compulsory tax to be paid by Muslims representing generally one-fifth of savings.

**Madressa**

School.

**Mafatihul Jinan**

A book of supplications. Also called Mafatih.

**Marhum**

Title given to someone who is deceased.

Marja

A person who has attained the highest form of Islamic jurisprudence, who has the authority to issue religious rulings for others to follow.

**Masaib**

Narration of the events of the martyrdom of the 3rd Imam of the Shias (Imam Husayn (as)) and his family and companions.

**Mashad**

City in North-Eastern Iran where the 8th Imam of the Shias (Imam Redha (as)) is buried.

**Mohr**

Prayer tablets upon which mainly Shia Muslims prostrate whilst praying.

**Mu'adhdhin**

Person who recites the Adhaan.

**Muharram**

1st month of the Islamic calendar.

**Mujtahid**

A person who has achieved the second highest form of Islamic jurisprudence, who has the authority to deduce precise inferences regarding the commandments from the Qur'an and the traditions of the Prophet and Imams (but is not followed by others).

**Nafs**

Soul that enjoins evil, also called the ego.

**Prayers (Fajr, Dhruh, Asr, Maghrib, 'Isha)**

Names of the 5 compulsory daily prayers for Muslims consisting of 2, 4, 4, 3, and 4 rak'ats respectively.

**Qibla**

Direction towards Ka'ba, located in Mecca (Saudi Arabia) which Muslims face to pray.

**Qom**

City in Northern Iran. Centre for religious learning and place where the sister of 8th Imam of the Shias (Imam Redha (as)), Lady Fatema Ma'suma is buried.

**Qur'an**

Muslims' Holy Book revealed by God to Prophet Muhammad

**Rak'at**

Unit of prayer

### **Rajab**

7th month of the Islamic calendar.

### **Ramadan**

9th month of the Islamic calendar in which fasting has been prescribed for Muslims.

### **Saheefe Sajjadiya**

A book of supplications from the 4th Imam (as) of the Shias (Imam Zain-ul-Abidin (as)).

### **Sha'ban**

8th month of the Islamic calendar.

### **Salaam and Ziyaraats**

Prescribed greetings and prayer salutations usually recited when visiting the shrines of the Prophet and Imams.

### **Salaat-ul-Layl**

Recommended prayers of 11 units to be recited before the dawn prayers.

### **Salawat**

Sending blessings of the Prophet and his family.

### **Shawwal**

10th month of the Islamic calendar.

### **Shaytan**

Satan.

### **Sura**

Chapter of the Holy Qur'an

### **Takbir**

Short for Allahu Akbar (God is the Greatest)

### **Taqlid**

Accepting and following the verdicts of Marja in their interpretation of Islamic law.

## **Tasbih**

Glorification of God

## **Tayammum**

Actions to be performed when no water is available for the performance of wudu.

## **Wilayat**

The concept of guardianship of the 12 Imams over human beings.

## **Wudu**

Ablutions performed before reciting prayers.

## **Ziyarat**

Please see Salaams and Ziyaraats.

---

**Source URL:** <https://www.al-islam.org/rays-sun-83-stories-life-imam-khomeini-ra>

## **Links**

- [1] <https://www.al-islam.org/user/login?destination=node/13470%23comment-form>
- [2] <https://www.al-islam.org/user/register?destination=node/13470%23comment-form>
- [3] <https://www.al-islam.org/person/abbas-merali>
- [4] <https://www.al-islam.org/person/shaheen-merali>
- [5] <https://www.al-islam.org/library/scholars>
- [6] <https://www.al-islam.org/library/ethics>
- [7] <https://www.al-islam.org/person/ayatullah-sayyid-imam-ruhalla-musawi-khomeini>