

Imam Khomeini's Last Will and Testament,

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صحیفه‌ی انقلاب: وصیت‌نامه‌ی سیاسی - الهی امام (ره)

این کتاب که توسط انجمن دانشجویان مسلمان در آمریکا و کانادا در ۶۸ نوشته شده و در کشور آلبانی منتشر شد، به زندگی‌نامه‌ی امام (ره) و شرح حیات مذهبی و سیاسی ایشان و رویدادهای مهم حیات وی مانند ۱۵ خرداد می‌پردازد.

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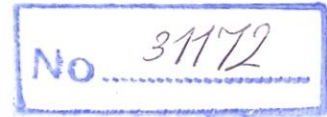
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Imam Khomeini's Last Will and Testament

question were correctly perceived by a large segment of Iranian society as being imposed on the country by the United States and designed to bring about augmentation of the Shah's power and wealth, as well as intensification of United States dominance.

Imam Khomeini moved immediately to denounce the fraudulent "revolution" and to expose the motives that underlay it, preaching a series of sermons from Fayziyeh Madrasah (Fayziyeh Theological School) in Qum that had a nationwide impact. The Shah's regime responded by sending paratroopers to attack Fayziyeh Madrasah on March 22, 1963. A number of students were killed and the madrasa was ransacked. Far from intimidating Imam Khomeini, this event marked the beginning of a new period of determined struggle that was directed not only against the errors and excesses of the regime, but against its very existence. The attack on the madrasa had an almost symbolic value, exemplifying as it did both the hostility of the regime to Islam and Islamic institutions and the ruthless, barbaric manner in which it expressed that hostility.

Throughout the spring of 1963, Imam Khomeini continued to denounce the Shah's regime. He concentrated his attacks on its tyrannical nature, its subordination to the United States, and its expanding collaboration with Israel. On the tenth day of the month of Muharram from the Muslim calendar, when the martyrdom of Imam Hussein is commemorated, Imam Khomeini delivered a historic speech in Qum, repeating his denunciations of the Shah's regime and warning the Shah not to behave in such a way that the people would rejoice when he should ultimately be forced to leave the country. Two days later, he was arrested at his residence and taken to confinement in Tehran.

The arrest of Imam Khomeini brought popular disgust with the Shah's regime to a climax, and a major uprising shook the throne. In Qum, Tehran, Shiraz, Mashad, Esfahan, Kashan and other cities, unarmed demonstrators confronted the Shah's U.S.-trained and equipped army, which, upon the command to shoot to kill, slaughtered not less than 15,000 people over a period of a few days.

This uprising marked a turning point in the modern history of Iran and established Imam Khomeini as national leader and spokesman for popular aspirations, provided the struggle against the Shah and his foreign patrons with a coherent ideological basis in Islam, and introduced a period of mass political activity under the guidance of

the religious leadership instead of the secular parties. In all these ways, the uprising of Khurdat 15, solar calendar, foreshadowed the Islamic Revolution of 1978-79.

The uprising was suppressed, but the general public and the religious scholars refused to tolerate the imprisonment of Imam Khomeini. He was released after a period of detention. But far from being intimidated, he increased the intensity and frequency of attacks on the regime. The government-controlled press issued a statement that Imam Khomeini had agreed to refrain from political activity as a condition for his release. This was immediately refuted by the Imam.

If further proof were needed of the Shah's tutelage to the U.S. it came in October 1964, when total legal immunity from Iranian legal jurisdiction was granted to American personnel for offenses committed in Iranian territory. As the Imam then put it "were the dog of an American to bite the Shah himself, the Shah would have no legal recourse." After learning that the Iranian rubber-stamp Majlis had ratified this measure, Imam Khomeini spent a sleepless night, and the next day, October 27, he furiously denounced this open violation of Iranian sovereignty and independence.

It had by now become apparent to the Shah and his foreign overlords that Imam Khomeini could not be intimidated into silence, and it was decided to exile him, in the vain hope of destroying his influence. Accordingly, on November 4, 1964 Imam Khomeini was arrested again and sent into exile in Turkey, accompanied by agents of the Shah's secret police.

After a brief stay in Ankara, Imam Khomeini was obliged to take up residence in Bursa, a city in the west of Turkey. Continuous pressure was brought on the Shah's regime to permit Imam Khomeini to leave Turkey for a more favorable place of exile, Najaf, one of the Shi'a shrine cities of Iraq. In October, 1965, consent was given, and Imam Khomeini proceeded to Najaf, which was to be his home for thirteen years.

Imam Khomeini established himself as a major presence in Najaf. More importantly, he maintained his influence and popularity in Iran. He issued periodic proclamations concerning developments in Iran that were smuggled into the country and clandestinely circulated at great risk. In April 1967, the Imam sent an open letter to the then Premier Amir Abbas Hoveyda, denouncing him and the Shah for their continued violation both of Islam and the Constitution. He went

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