

A portrait of Imam Khomeini, an elderly man with a long white beard and a black turban, looking slightly to the right. The background is a plain, light-colored wall.

Spiritual Heritage of Imam Khomeini (RA)

Compiled by: Mohammad Reza Abdollahi Fard, Senior
Expert of International Relations

The most important difference and distinction between divine religions and material doctrines is in their spiritualism. The followers of material doctrines consider the world in the realm of nature and have no faith and pay no attention to the world beyond this physical world. For this reason, they consider their human-scientific duty to provide an ostensibly happy and peaceful world for human beings from the time of their birth until their death and to confine and bind them in the framework of nature because they neither have any faith nor believe in the spiritual make-up of human beings. However, divine religions, in general, and Islam, in particular, consider their main essence of human life to be freedom and liberation from the

world of nature and not limiting one's life and personality solely to the physical world.

In explaining human beings, the viewpoint of Imam Khomeini has been adapted to the "ontological" and "epistemological" outlook of Islam. This is because in this sacred religion when the discussion is about supreme origin and ontology, we reckon the world of existence to have been created by a Creator who is 'the First', 'the Last', 'the Manifest' and 'the Concealed' Who is "The First One, the Last One, the Apparent One and the Concealed One and He has knowledge all things."

Besides being a political leader, Imam Khomeini was also a spiritual leader and contemporary man of philosophy and wisdom. With his outstanding

leadership of the Islamic Revolution, he changed the course of history and set a formidable, amazing, and miraculous wave into motion. The pivotal aspect of the Islamic Revolution is its spiritual dimension and, thus, understanding Imam's Revolution is not possible except by having a grasp of this perspective. In the same way that the personality of Imam Khomeini was a multifaceted and complete one, and he cannot be remembered simply as a leader of a political and social revolution, the focus should also be on his spiritual dimension, spiritual nature, expertise, and religious leadership as well, rather than being viewed from one perspective. What follows is a brief list of the spiritual aspects of the late Imam Khomeini's spiritual

personality and heritage:

1 - According to the Imam's thinking, the universe and the order of existence is the domain of God; and the creatures are all in His presence. Every individual is connected to his Creator without an intermediary. Thus he must adopt a method in life by which he can feel the presence of the Sacred Truth.

2 - The Imam's view of God, man, and the universe was one of affection; and can be justified based on the affection of the Ruler over the order of existence. In the book "Misbah al-Hedaya" the Imam writes that the heavens and the earth are founded and are in place because of affection. From his point of view, the cause of creation, divine attachment and affection of the Sacred Truth, and the effect of the upward swing and journey towards the Sacred Truth is also the love and affection of the worshipper. From the point of view of the Imam, the restless institution of existence cannot be justified except with intrinsic love of the particles of the universe for connecting with the Lover.

3 - The stance and method of the Imam in life was absolute adoration and sole submission to the Exalted source. His heart was drawn towards devotion to Him and he had surrendered his heart to Him. This characteristic was derived from his original philosophical-spiritual thought that considered the aim and aspiration of creation to worship, absolute adoration and sheer servitude for the philosophy of creation and

the existence of man are to attain absolute adoration.

4 - In the Imam's view, the harsh face of politics and administration is combined with the fascinating and peaceful face of spirituality, mysticism, and piety so that politics becomes the same as piety and spirituality.

5 - Having command over the self before exercising power and ruling over others was an experience that the Imam had practiced since his youth. It was at the ripe age of 63 that he took over the leadership of the Islamic society of Iran.

6 - Leaning on spiritual objectives at all stages of management and administration and in all ups and downs, defeats and victories, and wars and peace, was among the unique qualities of the Imam.

7 - Resistance and steadfastness that had originated from his faith and self-esteem not only kept him unflinching and firm at all times but also became the cause of his firmness and resistance towards other authorities and administrators of the ruling regime as well.

8 - Yet another characteristic of the Imam was his populism with reliance on theism and theocentrism. In the ascetic philosophy of the Imam, man is the vicegerent of God on earth considering that God has manifested all his beauties, glories, and grandeur in the form of the

perfect human being. The perfect human being is an example of the boundless and absolute truth that God Views Himself in that visage and that He reveals to others. This became the subject of the same truth, which the Imam propounded in his lesson, discussions, mysticism, and politics.

9 - If we accept that in the reality of today's world, politics is distinct from ethics and virtue, however, the doctrine of the Imam never implied that politics is opposed and is in conflict with virtue and ethics. Even if in practical Islamic wisdom, they have separated the section of ethics from civilized politics and planning, the Imam would invite to such a politics that would find meaning only within the framework of ethics and virtue. He would always counsel that in occupying and holding the reins of politics and sovereignty, one must not consider or reflect about anything except ethics and virtue as exemplified by his personal life that testified to this compatibility and harmony in reality. If one day supposing a policy was in conflict with ethics and religion, then certainly it was the policy that would be set aside and ethics and virtue would be selected instead. Thus the regime that the Imam envisioned was firmly blended with spirituality and the sphere of its influence would be tied from the realm of the area of the legalism of man to the world of communality and the global aspect of mankind. Thus, it causes to become hereditary so that after the end of the superficial life it makes the spiritual personality more extensive and more profound.



▶ **1979, 8 February**
 People march in support of interim government – the Air Force pledges allegiance to Imam



▶ **1979, 29 J**
 The airport was ultimately open for Imam's arrival

▶ **1979, 10 February**
 Expansion of military rule by Bakhtiar's government – Imam orders to break the military rule – clashes erupt between people and guard soldiers in different cities



▶ **1979, 1 February**
 Imam Khomeini arrives in Iran after 15 years of exile



Timeline from the time Shah escaped Iran



▶ **1979, 9 February**
 The imperial guard force attacks the Air Force barracks and people rush to help the Air Force



▶ **1979, 30**
 Military parade with rumors of coup and people's struggle

▶ **1979, 11 February**
 Declaration of the principles of the Islamic Republic in massive rallies and marches by millions of people



▶ **1979, 6 February**
 The formation of an interim government on the instructions of the Imam based on the proposal of the Revolutionary Council



January

ed
al



► **1979, 23 January**
The dissolution of the monarchy council following the resignation of its head



► **1979, 16 January**
Shah escapes the country on the pretext of illness and Iran is filled with happiness and celebrations

► **1979, 25 January**
Bakhtiar's government closes the country's airports for three days



until the victory of the Islamic Revolution

January
es in cities and
p d'état to dodge
gle



► **1979, 24 January**
Seizure of the Mehrabad Airport by the military to prevent the presence of the Imam among the people



► **1979, 27 January**
A sit-in by clerics at the University of Tehran in protest against the closure of the airport



► **1979, 19 January**
Declaration of the principles of the Islamic Republic in massive rallies and marches by people

