Imam Khumayni
(Rahimahu-Llah and the Islamic Consciousness)

By: Shaykh Muhammad ’Ali At-Taskhiri

Imam Khumeini, though he is a great person, but here we do not seek for the sides of his greatness, as much as we attempt to look into the dimensions of his vision about the actual situation, and his planned programme and approach to develop this actual situation, and the extent of achieving this actual situation, and the extent of achieving such a programme, and what can be accomplished in the future. We do so, so as to take it as a good model and exemplar for our jihadi march in the field of sowing the seeds of the consciousness, making or developing it in any district of our Islamic world and its extension, even in other areas of the world:
Undoubtedly, the late Imam Al-Khumayni (Rahimahu-Llah) was possessing an integrated conception about the issue of the Islamic consciousness with all of its dimensions. This is witnessed in his words, attitudes, and his revolutionary plans and schedules.

In fact, whoever pursues and studies his sayings and speeches, at the beginning of his entering the arena of his delivered addresses and expressed ideas, and issued works or books, he can find in them unity and harmony of clearness and powerful influence which go deep into the existent problem, concentrating on the spiritual structure of the individual and the society, on the one hand, and on the secret of the problem, on the other hand.

Moreover, whoever studies his attitudes finds them as if they are forming continuous successive steps formerly drawn up which harmonize with the circumstances, and escalate with the events and incidents. But they are all tied with one strong sensitive string. This can be seen evidently by exposing his attitudes towards the psychology of the Iranian people, on the one hand, and the Shah's regime, on the other hand.
Thus we can notice attentively his modern planning with which he undertook the process of thoughtful awakening from the beginning till the end. By this he aimed at arousing revolutionary enthusiasm with the suitable extent according to the changeable circumstances and the Islamic occasions. Then he planned to transform that zeal and enthusiasm into comprehensive public action which has torn all the calculations of the human computer. Finally he has made the most magnificent revolution well-known by the contemporary history, where all the Iranian Muslims are released from the iron ring of the global domination.

The Imam fully believes in the principle of "exporting of the revolution" which is an affair that cannot be denied by anyone, though some few people attempted to express their defeatism before the submitted critiques. But it is not meant according to the distorted image depicted by the Western media, that is to say, the image of exporting it with the weapons and making the military coups d'etat and so on. He has focussed on the cultural and knowledgeable enthusiastic side, at the same time.
He has addressed the ambassadors of the Islamic countries on the occasion of the’Id Al-Fitr (Al-Fitr Festival) in 1400H.saying:

"We consider all the Islamic countries as a part of our existence, without intending the meaning of losing their independent existence, but we want them to enjoy the same good merits as the Iranian people enjoy. The merits of getting rid of or warding off the claws of the super-powers, and cutting off their hands from reaching the vital resources. We want this situation to extend widely to include all the nations. Certainly, by exporting the revolution we mean that all the peoples or nations and even the governments should be aware and conscious, and get rid of all the restrictions of subservience and domination"