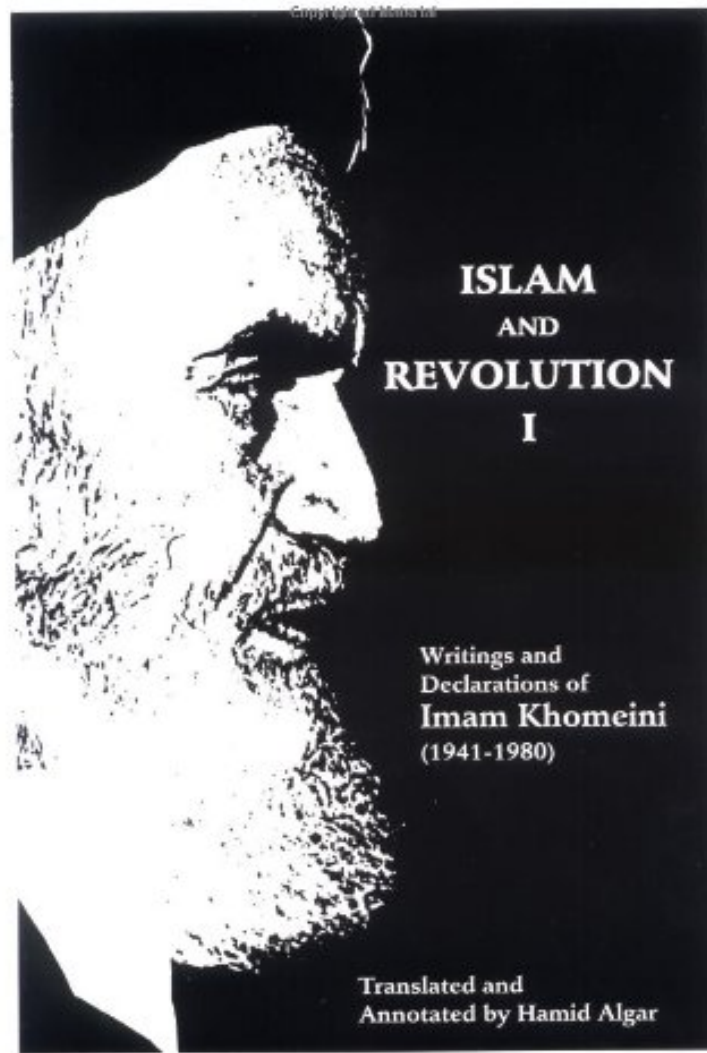


(Download) Islam and Revolution: Writings and Declarations of Imam Khomeini (1941-1980)

Islam and Revolution: Writings and Declarations of Imam Khomeini (1941-1980)

Imam Khomeini

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Imam Khomeini : Islam and Revolution: Writings and Declarations of Imam Khomeini (1941-1980) before purchasing it in order to gauge whether or not it would be worth my time, and all praised Islam and Revolution: Writings and Declarations of Imam Khomeini (1941-1980):

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the following review helpful. One-term SheriffBy Hugh DavisAfter reading Khomeini's writings, I am struck by how much of his message would resonate in rural Alabama. He's against Washington, against corruption, against alcohol, against obscenity, in favor of tradition, etc.He could have gotten elected to one term for almost any office. Of course, when Alabama voters found out that he actually meant all those things, instead of just saying them to get elected, he wouldn't have been re-elected.It's amazing how time changes one's perspective. I was in college during the Iranian Revolution, all I knew about Iran was what I learned from classmates whose fathers were senior officers under the Shah. That perspective was too limited to understand or appreciate the frustrations Khomeini was addressing.I appreciate Dr. Algar translating these works. It helps shed light so we can better understand Iran Shiism. If we can understand each other, maybe we can eventually reach the point where we can find common ground for coexistence, if not full cooperation.I can understand why Muslims don't want to open their societies to the darker influences of Western culture. I'm not too thrilled about some aspects of our culture myself. That doesn't mean that the more extreme aspects of the Ayatollah's ideology appeal to me, but I can at least see now why it appealed to the Iranian people at the time.Of course, they don't need my permission or my approval to decide how to govern themselves. That's why it is called self-government.As I have tried to understand the theoretical underpinnings of Islamic governance, I have been struck by how much more willing Shiite scholars seem to be than Sunni scholars to adapt to apply historic principles to new situations. (There are some exceptions to this generalization.)The world does not stay the same, whether we want it to or not. Life can be messy, so it shouldn't be shocking that people who are trying to deal with real problems also face some unintended consequences as they try to solve those problems.The Ayatollah offered some real innovations, and clearly strove to find practical solutions that were consistent with his understanding of moral principles. He does not need my approval, but his efforts gained my respect - even if I might have suggested doing some things differently, had he wanted my advice.The bottom line is, no matter how tempting it may be to tell others how to live their lives, each individual is responsible to God for his own decisions, and each society is responsible for its own government. We can be good neighbors try to cooperate with each other, but we need to resist the temptation to get too deeply involved in other peoples' right to self-determination.

This unprecedented collection in English of notable works by Imam Khomeini, ranging in date from 1941 to 1980, makes it possible for non-Iranians to become directly acquainted with his ideas and to examine the convictions that underlay his indomitable mien. He was undeniably one of the most important figures of the age, not only for his roles as principle strategist of a successful revolutionary movement and supervisor of the Islamic order it ushered in, but also for his unhesitating promotion of what he saw as a global Islamic mission -- the union of all Muslim peoples.

Language NotesText: English, PersianAbout the AuthorEnglish-born Hamid Algar, who is responsible for the volume's translation, annotations, and introduction, holds a Ph. D. in Oriental Studies from Cambridge. Since 1965 he has served on the faculty of the Department of Near Eastern Studies at the University of California, Berkeley, where he teaches Persian and Islamic history and philosophy. Dr. Algar had written extensively on the religious history of Iran and has translated many works for publication in several languages.